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# Chair's Column

by Jan Schippers

Athens, July 1995. It was hot, very hot. One evening your board members were enjoying a cold beer on a terrace. Some men and women from the local gay and lesbian community had joined us. At my end of the table a conversation with two gay students evolved. One of them had come out to his parents, but, faced with their negative reactions, promised them to change into a heterosexual again. He has a girlfriend, who knows about his sexual preference, but nevertheless intends to marry him for societies sake. The other student was absolutely sure that he would never be able to live as an openly gay men, because he felt Greek society would never really change. Of course we invited these young men to come to our satellite conference, which was scheduled for the next evening. They promised to come, but never showed up.

These students had offered two quite typical examples of the position of lesbians and gay men in Greece. It is very difficult to come out, especially towards your own family, and coming out at the workplace still is virtually impossible. But also many people seemed to be quite pessimistic about the possibilities for change. I understood that young people are often financially dependent on their parents until and

even long after they reach adulthood and that the popular image is that lesbians and gay men can be found in criminal circles, are self-destructive and unreliable. It was therefore a small miracle (and for many participants a courageous thing to do) that so many men and women showed up for the satellite meeting (see elsewhere in this issue). And it was even more of a miracle that two psychologists offered to try and start an ALGP Greece.

Maybe these experiences played a role during the board meeting, which was held the next evening. The fact that the board meeting was held on a very small balcony, on which we were all squeezed together "knee to knee," may also have contributed to the good atmosphere, since it is virtually impossible to have a nasty fight with someone who is almost sitting on your lap. But in fact there was no animosity at all, on the contrary. Maybe we all had been, once again, confronted with the urgency and importance of our work, in the light of which our differences in opinion did not seem so important. Speaking for myself, I was very happy about the constructive discussions on several issues, which beforehand seemed to threaten the cohesion of our association.



After the Board Meeting: Evelyn Markus, Melanie Steffens, Jan Schippers, Rudolf Steinberger, Birgit Eschmann, Charles Neal, and Henri van Tilburg (from left to right) seem happy with its results.

The minutes of the board meeting will tell you all about the contents of these discussions, but it is clear to me that we have been able to make some proposals which deal effectively with different views in different countries about, for example, membership inclusion. But for me the most impressive parts of this board meeting were the yearly reports from especially the U.K. and Germany. The amount of work that has been done in these two countries is astounding indeed (which doesn't mean to say that the work in other countries was less valuable). Hearing the reports gave me the feeling that, whatever will happen to ALGP Europe in the future, the first harvests are rich and rewarding and do, by themselves, already justify the energy spent in setting up our organi-

sation.

This brings me to the last topic to be discussed in this column. The balcony-meeting did leave one issue unresolved. The taking over of the European Steering Group by the German VLSP has not been settled yet and this might become a real timebomb for the association, since the present Steering Group has been very clear about one thing: It will not continue to function as the European Steering Group beyond the end of this year. The VLSP meets in October in Munich, so I would like to use this column to (once again) launch one last appeal to our German members. Please see to it that I don't have to write this column anymore!



## Editors' Column

by Birgit Eschmann & Melanie Steffens

First of all: Thanks to those who gave us a positive feed-back for the first Newsletter we produced. Second but nevertheless important: We would be delighted if you, our dear readers, became our dear co-authors (as people from Denmark, Switzerland, Great Britain, and The Netherlands are doing already) and sent us something besides the always welcome compliments. This might be something about you, your work, your national association, good or bad books of interest etc. Or perhaps you are the only, well, let's say, cognitive environmental psychologist in your national group and you want to find someone for scientific exchange? And please keep in mind that we are planning an issue with special focus on AIDS/HIV. For this we only received something from the Netherlands until now!

Another remark: Every household in the village where we live gets a little weekly newspaper for free. There one can read interesting articles like "28th annual meeting of the local rabbit breeder club", and all these little news about the tiny little village clubs have one thing in common: The club meetings are always a real success, and everyone is happy and content. Well, this came across our minds when we re-read the latest issue of the Newsletter: The reports of national conferences sound quite the same, kind of self-praise. Only Rudolf's and Evelyn's

description of their workshop at the German conference included "disharmonies" but they came from the Netherlands to Germany, so no real exception to the rule (hehe, did you get the little neighbourhood sarcasm?). And we asked ourselves: Is there really no problem anywhere? Though there is no doubt that we all are actually great, no reason for self-criticism? Is everything a success, without dissatisfactions? No fights, no arguments about anything? Okay, it is understandable that every organisation tries to present itself in a positive way—but wouldn't it be very interesting and helpful for all of us to hear about things that did not work out well? If there really weren't any, forget this paragraph...

At least, we will start now being honest concerning my dissatisfactions on a European—or rather German!—level. The Dutch steering group is obviously unhappy about the situation, too. Until now, nothing has changed in Germany, only three Newsletter editors and no one else interested in ALGP Europe. We definitely hope that after the German VLSP Conference in October, a German steering group for ALGP Europe will emerge. It would be a pity and a shame if this were the last or the last-but-one issue of the ALGP Europe Newsletter. So come on, German colleagues: No matter how much you dislike the Maastricht Convention, you should like ALGP Europe anyway!

## After the Socarides Visit—Can Something Good Come Out of this Mess?

by Werner Ullah

The scheduled speaking engagements of the anti-gay psycho-analyst Charles Socarides, father of a gay son (sic!), in the UK caused uproar not only in the lesbian and gay communities, but also in the main-stream liberal media there. "It is curious that Socarides should be given such a significant professional platform in London at a time when the institutes which provide the bulk of training for NHS psychotherapists and analysts are under considerable pressure to rethink their admission procedures re homosexual candidates," writes Susie Orbach in the *Guardian Weekend*.

The Association for Psychoanalytical Psychotherapy (APP) in the National Health Service (NHS) invited Charles Socarides to give their annual public lecture last April in London. Socarides' lecture was entitled "Advances in the psychoanalytical theory and therapy of male patients who are homosexual."

Since the 1960's, Socarides, an American psychoanalyst based in New York,

led the opposition to the decision of the Board of Trustees of the American Psychiatric Association to remove homosexuality from the Diagnostic and Statistical Manual of Psychiatric Disorders, its official list of mental illnesses, in 1973;

has consistently and publicly held that all homosexuality must be pathological; advocates that psychotherapy can and should be used to "cure" gay men of their homosexuality (and claims to have achieved this with some of his gay clients);

has written or edited most of the available psychoanalytical textbooks pathologising homosexuality;

is now the leading "expert" and spokesman for the psychoanalytic view which pathologises homosexuality.

### Lectures Cancelled & Disrupted

In the event, the lecture was cancelled by the APP because they had "been made aware of the strong possibility that the meeting will be disrupted. The purpose of all APP meetings is to promote dialogue on areas of clinical importance

including areas of controversy. We do not think that this purpose will be served in the current context. We have been made aware of letters being circulated about this event which brings in other issues that deserve attention in their own right such as training. Given that the APP is an interest group within the public sector and not a training organisation, we do not feel that this is an appropriate forum for such a discussion."

On the next day, Socarides was invited by Brett Kahr, a psychologist and lecturer at the Regent's College School of Psychotherapy and Counselling, to give a similar talk to trainees at the college. This was disrupted by members of Outrage, calling themselves "Dykes and Fags gone mad."

### ...but, Alas, not All of them

Socarides did give a number of private lectures to various psychoanalytical training organisations, such as the Institute of Psychoanalysis, but little information on these meetings have been publicly forthcoming.

The fact that psychoanalytical therapists working in the NHS could invite Socarides raises sharply a number of issues which confront British lesbians and gay men, as therapists or consumers of therapy. At a very basic level, these events illustrated the need for lesbians and gay men to be organised, and able to quickly and effectively take action. A variety of people and organisations were quickly mobilised, including Stonewall, sympathetic heterosexual therapists, people working in the NHS, and some sections of the press.

Nevertheless, we were not as ready or prepared as we need to be. There is a tendency for people involved in therapy to look down on organised, public activity which appears "political." More therapy is the usual cure for too much concern with what is happening in the "real" world. How can we collect together the considerable potential for support (including that of heterosexuals), and forge it into a potent, active force to win this battle?

The APP represents people paid from public money: this is a tremendous weakness to them, and potential asset to us. So much

psychoanalytical therapy can hide behind private organisations, so that it is hard to know what they are doing, or to even make contact. This is not the case with publicly funded therapy.

But, again, how do we use this fact to our advantage? Sending off letters, to people you have had no previous contact with and unlikely to have any ongoing relationship with, is not the best way to forge alliances and organise for what will be a long term and complex struggle. So, when do we start making contact?

### **How Fight Analysts' Prejudice?**

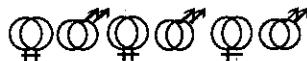
It is very difficult to get any hard evidence of the prejudice and discrimination against lesbians and gay men by some psychoanalytical therapists and organisations. It is easy to believe that things are not as bad as they seem, or the issues not that important. But, after the APP's invitation, what confidence can a lesbian or gay man who seeks

psychotherapy through the NHS have? For many, this is the only option because they cannot afford to pay for private therapy, or, living outside London, they simply do not have a wide choice of therapists.

The answers are straightforward: there is a need to collectively organise, and to make contact with a wide range of people who share the common objective of ending prejudice and discrimination in therapy. Organisational structures need to have a degree of permanence, but also the flexibility to cope with periods of action and inaction, and people who will have widely differing degrees of enthusiasm and energy. Money is also needed, not usually in large amounts, but nevertheless at a basic level.

Groups such as ALGBP-UK and *Pink Therapy* are a useful start. But much more needs to be done. Let's go to work.

Werner Ullah is a member of ALGBP-UK and helped to set up *Pink Therapy*, a network of lesbian and gay trainees and therapists in Great Britain, which works closely with the ALGBP-UK.



## ***Respect the Clients' Sexual Orientation!***

by Kurt Ernullf & Sune Innala

—Continued—

The process that a homosexual lives through before he or she accepts him- or herself is called the "coming-out process" and it takes on average six to seven years, though there are big variations. The average coming-out-age is 19-20 years for homosexual men and 21-23 years for lesbians. The coming-out process is characterised by being insecure, doubting one's own sexual orientation. The majority of scientific studies has found heightened suicide-risk during that time. Many lesbians and gay men seek therapy especially around the problems in the coming-out process, even though the problems that these clients initially present are often different.

Sooner or later most lesbians and gay men tell about their sexual orientation to parents, friends and colleagues. Some lesbians and gay men have been married before they go through the coming-out process, therefore they have to talk about their homosexuality with their heterosexual part-

ner and with their children. When lesbians or gay men tell their families about their sexual orientation, the family-members often go into a similar process, which shares characteristics with the process of overcoming personal loss. A therapeutic intervention can be of great value here too. Many times such a therapy turns out to be a learning process for family-members to increase their knowledge of homosexuality.

### **Orientation, Behaviour, Fantasies**

In therapy it is desirable to understand the clients sexual orientation. The client's sexual behavior is sometimes different from her/his sexual orientation. It is therefore important to work without preconceived ideas with the client's emotional experience and sexual fantasies. Sexual fantasies are structured early and their content changes relatively little in life. Gay men often describe, how they have had homosexual fantasies from the age of 4 years on. Both homo- and het-

erosexual people have sexual fantasies about their own sex. With heterosexual men these fantasies do not activate until later in their lives and often together with casual sexual experiences with other men. Studies have shown that homo- and heterosexual women's sexual fantasies are more alike, by character more bisexual, (while homo- and heterosexual men's fantasies are clearly either homosexual or heterosexual in their character). Women in general are less shy about their homosexual fantasies than men are. Empiric research has shown that both women and men get more sexually aroused by the fantasies that are alike to their sexual orientation.

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### **Heterosexual Therapists**

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Traditionally oriented psycho-analysts often point out the importance of a neutral therapeutic attitude. Heterosexual therapists do not have to inform their clients about their sexual orientation. Many lesbian or gay therapists however find it of value for the therapy to inform their lesbian or gay clients about their own sexual orientation. This is especially of value early in the therapeutic process in order to assure the client that all details of homosexual experiences and behaviour will be understood and accepted by the therapist. The therapist can then function as a positive model, which can be a positive part of the therapeutic process. An investigation shows that lesbian or gay therapists who openly declare their homosexuality get better results than those who don't. Many lesbian or gay therapists tell their clients whether they live in a relationship. Usually, they do not give any other information about themselves. It can be argued that revealing her/his own sexual orientation constitutes a breach of therapeutic neutrality, but in therapy with lesbian or gay clients the positive effects outnumber the negative. Erotic feelings for the therapist can arise any time in therapy even if the therapist is heterosexual. For lesbian or gay clients can this feeling cause fear because the client is afraid that the therapist will react negatively to this feelings. Fantasies and thoughts about the therapist's sexual orientation constitute a fruitful area of exploration and interpretation. It is therefore important that the heterosexual therapist does not become offended by the client's homosexual fantasies, but is able to freely explore this material. Heterosexual therapists therefore should give special attention to clarifying their own

feelings towards lesbians and gay men and homosexuality. Jay Haley has pointed out that as soon as a therapist starts a problem-solving process, he/she becomes part of the client's problem. The client should not be hampered by the therapist's doubts, reservations or conflicts. Therefore the therapist, no matter if he/she is lesbian or gay or not, has to analyse her own values towards homosexuality both in thoughts and knowledge before she/he starts a therapy with a homosexual client. Good advice from lesbian or gay colleagues can be of great value particularly to heterosexual therapists.

Stein and Cohen illustrate a situation where the therapist was heterosexual: A 32-old man started a therapy with a male therapist whom he knew to be heterosexual. The client reported to have had a lot of casual relationships which lasted up to 8 months, but which always ended when he was sexually attracted to a new partner. These experiences were frustrating for the client because he was hoping for a stable relationship of longer duration. After three weeks of therapy the client confessed, that he felt attracted to the therapist and that he had erotic fantasies about him. Working through these fantasies, the analyst was slowly able to interpret the cause of these sexual feelings. After some time the client learned to recognise his problems and to accept a slow-down in the process of getting intimate with another person, and the sexual fantasies about the therapist diminished. The decreased sexual pressure made it possible for the client to better verbalise his fear of close relationships. This example illustrates the importance of the therapist not being disturbed by homosexual fantasies of the client and therefore being free to work with this material.

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### **Therapists of the Opposite Sex**

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Lesbian or gay clients can develop erotic feelings towards a therapist even if he/she is a member of the opposite sex. This experience can be so shocking for the clients that they start to doubt their lesbian or gay orientation. To work through such feelings without prejudice can help the client to better understand her/his sexual orientation. Lesbian or gay clients' heterosexual feelings can also be very confusing for the therapist. To be able to just understand heterosexual eroticism as a part of homosexuality is important. Like people with heterosexual orientation

can have lesbian or gay feelings, so can people with lesbian or gay orientation have heterosexual feelings. A lesbian or gay client has to be sure that an analyst will not misinterpret the heterosexual feelings as a sign of heterosexual orientation.

Counter-transference is a special problem in therapy with lesbian or gay clients. We live in an anti-homosexual culture and grow up with mistaken ideas and negative feelings about homosexuality. A client's lesbian or gay feelings for heterosexual therapists can very easily generate a counter-transference, which can support the therapist's negative feelings towards homosexuality and the lesbian or gay client. Such feelings can be fear, anger, a feeling of being bored, or a wish to let go of the client. Because homosexuality is still a controversial issue in our culture, we can presume that there is a lot to be learned about counter-transference in the work with lesbian or gay clients. It is our experience that lesbian or gay therapists present themselves as heterosexual while working with clients. This can easily lead to the result that these therapists do not make optimal use of the possibility to work with counter-transference while working with their clients. It is therefore of greatest importance that psychotherapy-training includes the latest knowledge about homosexuality, so that therapists can develop the tools for successful therapy.

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### Pair Relations

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Studies have shown that as many lesbians and gay men as heterosexuals maintain that they want to live with a partner. In reality around half of the lesbians and gay men who accept their lesbian or gay orientation live in a stable same-gender relationship. Homosexual relationships also have problems and therefore there is a need for pair-therapy for same-gendered pairs. Some circumstances are special for equally gendered couples and should be worked with in therapy. If the partners in such a relationship are at different stages of their coming-out process, this can lead to conflicts around openness towards colleagues, family and friends. Other conflicts in equal gendered relationships can also have their origin in problems in the coming-out process. The role-distribution in an equally gendered relationship is not pre-designed by social or cultural norms. This gives the couple greater freedom, but it can also be a source of problems. Thoughts and

feelings around patterns of behaviour which are traditionally tied to gender-roles are therefore important to analyse in a pair-therapy. This is closely related to questions of power and dominance in relationships. Many homosexual couples expect to be able to live in an equal power relationship: this is partly because they are of the same sex and partly because this is what the homosexual subculture leads them to believe.

Equally gendered couples are therefore specially sensitive to imbalance in the power-distribution between partners. Factors that can contribute to the imbalance in power-distribution are: difference in age, education or income. Lesbian couples seem to be specially sensitive towards unequal distribution of power. One explanation for this fact could be that they experience themselves as suppressed both as lesbians *and* as women. They expect maybe that their lesbian relationship should give them the equality which they had not experienced earlier. Equal gender between partners can therefore be a problem in itself. Expectations and demands like, "You, a woman like myself, have to be able to understand what I feel as a woman," is a general theme in lesbian relationship-problems. Prejudices and discrimination of lesbians and gay men have presumably diminished in the last decades. A greater Swedish investigation in 1984 showed nevertheless that a third of the equally gendered couples who try to rent a flat together got rejected. The 300 interviewed lesbians and gay men in the study report 200 incidents of discrimination in their work-life. Besides the open discrimination lesbians and gay men suffer from prejudice and lack of knowledge about homosexuality. All this leads to special stress-factors for equally gendered couples. Symptoms that are similar to paranoia often have a solid grounding in reality with lesbians and gay men. Added to that is the fear of HIV and AIDS which also seems to include lesbians, though they run a very low risk to get infected with this disease.

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### Homosexual Therapists

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Lesbian or gay therapists have to be specially aware of the possibility that both they and their clients can erroneously presume alike experience and understanding of the problems that are worked with in therapy—just because of the common experience of being lesbian or gay. Lesbian or gay therapists have to be able to

separate their own view of homosexuality, their own sexual prejudice and homophobia from the viewpoints of their lesbian or gay clients. A homosexual orientation is no guarantee that the therapist is not suffering from homophobia nor that he/she has resolved every problem around his/her own homosexuality. Most of the lesbian or gay therapists who work with lesbian or gay clients have a clear advantage because of their homosexual orientation. Sometimes colleagues have questioned lesbian or gay therapists' ability to treat lesbian or gay clients. Researchers have studied the importance of the therapist's sexual orientation for a successful therapy with lesbian or gay clients. The results show that lesbian or gay therapists sometimes reach better therapeutic results than heterosexual therapists. Lesbian or gay clients often have unique experiences which they do not share with other minority groups. When these experiences come up in the therapeutic process, a lesbian or gay therapist can indicate that he/she understands what the client is trying to

express. A heterosexual therapist can only say that he/she believes that he/she understands what the client means. Presumably it will take a long time before the modern viewpoints on homosexuality are accepted by all psycho-dynamically oriented therapists. The knowledge that homosexuality is not a pathology has at least had the result that the problems of lesbian or gay clients are taken for what they are and not longer are seen as "homosexual" problems. In the future it might be more ethical questions that are discussed: the therapists are forced to analyse their intervention with lesbians and gay men to make sure that these clients are treated only according to scientific knowledge and without negative prejudices about homosexuality. The next phase in psychoanalysis and the development of psycho-dynamic psychology may include research and integration of knowledge from other scientific areas. This phase hopefully will bring us an increased understanding of human behaviour and of human sexual orientation.

Kurt Ernulf and Sune Innala were doktor-aspirants at the University of Gothenborg in Sweden when they wrote this article. It was originally published in *Psykolog Tidningen*, 1,1993, 7-9.



## Is "Perversion" Obsolete?

by Robert M. Young

What's so wonderful about the developmental path specified by the libido theory? In asking this question they are attacking the centrality of the Oedipus complex in orthodox Freudianism. They write in explicit opposition to the Freudian Law of the Father on which the importance of the Oedipus complex is based (Fletcher, 1989, p. 113). As the gay theorist John Fletcher puts it, "What is refused here is not masculinity or the phallus in itself, but the polarity at the heart of the Oedipal injunction: "You cannot be what you desire, you cannot desire what you wish to be" (p. 114). What the Freudians claim as natural is what the sexual dissidents attack as a cultural norm to be struggled against. They argue for a re-symbolisation and re-investment in a new kind of sexuality.

Writing about bisexuality and lesbianism, Beverly Burch takes a similarly line in opposition to biologism and in favour of social constructivism. She says that "lesbianism and heterosex-

ual identities are social constructs that incorporate psychological elements" (Burch, 1993, pp. 84-85). "These differ from one woman to another and have manifestations and sources as varied as individual biographies. The unity of heterosexual theory does not live up to the diversity of sexual orientations" (p. 85). She places sexual orientations on a continuum and argues that any point on it might be defensive, "no position is necessarily or inevitably pathological" (p. 91). She surveys the literature and finds a relativism of theory to match her relativism of developmental pathways: "The point is that no one view is complete, and there are divergent routes on the way to final object choice. The road is not a straight one toward heterosexuality, and we cannot regard other destinations as a wrong turn" (p. 97)

Writers on these issues draw different lines between what they consider pathological and what they treat as merely human diversity. Robert

Stoller defines perversion as "the erotic form of hatred" and offers critical analyses of fetishism, rape, sex murder, sadism, masochism, voyeurism, paedophilia. He sees in each of these "hostility, revenge, triumph and a dehumanised object" (Stoller, 1986, p. 9). On the subject of homosexuality, however, he is a champion of pluralism: "What evidence is there that heterosexuality is less complicated than homosexuality, less a product of infantile-childhood struggles to master trauma, conflict, frustration, and the like? As a result of innumerable analyses, the burden of proof... has shifted to those who use the heterosexual as the standard of health, normality, mature genital characterhood, or whatever other ambiguous criterion serves one's philosophy these days... Thus far, the counting, if it is done from published reports puts the heterosexual and the homosexual in a tie: 100 percent abnormal" (Stoller, 1985, quoted in Burch, 1993, p. 97).

Put very simply, as we have seen, the Freudians claimed that development consisted of a set of preordained tasks which one came upon at biologically predetermined stages on life's way. There is a sense that one can complete a developmental task and have its fruits under one's belt, as it were. The advocates of plastic sexuality reject this idea of human nature and development and argue for a plurality of paths and destinations or objects, and the Freudians deny them this post-modernist supermarket of satisfactions.

Freud said in 1903, "I advocate the standpoint that the homosexual does not belong before the tribunal of a court of law. I am even of the firm conviction that homosexuals must not be treated as sick people, for a perverse orientation is far from being a sickness. Wouldn't that oblige us to characterise as sick many great thinkers and scholars whom we admire precisely because of their mental health?" (quoted in Abelow, 1986, p. 60). Freud is making a stark point. Are we to so characterise the character and creations of Oscar Wilde, Benjamin Britten, Francis Bacon, Ludwig Wittgenstein, E.M. Forster, Christopher

Isherwood, Vita Sackville-West, David Hockney, Genet, Colette, Gertrude Stein, Michelangelo, Rock Hudson, Randolph Scott, Tyrone Power, Robert Ryan, Cary Grant, John Gielgud, Laurence Olivier, W.H. Auden, K.D. Lang, Tennessee Williams, William Burroughs, James Baldwin, Simone de Beauvoir, Roman Polansky, Derek Jarman, Michael Jackson, Charles Laughton, Marlene Dietrich, Michel Foucault, Alan Turing, Alfred Hitchcock, Socrates?

I can only pose the dilemma and offer it as food for thought. Plastic sexuality and the Kleinian concept of maturity as defined in the depressive position don't mix. Something called "perversion" may be normal for gays, lesbians, Laplanchians and some avant garde sociologists, but it's still neurotic for orthodox Kleinians. I think it is clear that concepts of sexuality and gender are no longer moored to the biological reductionism of the libido theory. They are definitely on the move, historical rather than purely biological. I also think that an important shift is occurring in setting criteria for calling something perverse. The clinical assessment must be based on analysis of the unconscious phantasy, in the inner world, rather than on a view of the act or practice, and this criterion should be applied to heterosexuals as conscientiously as to lesbians and gay men, bisexuals or anyone else, whether they be potential trainees or ordinary patients.

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The above is taken from a paper presented to Psychiatry Grand Rounds, University of Manitoba School of Medicine, 29 March 1994, in revised form to the Sheffield Centre for Psychotherapeutic Studies, 24 May 1994, and in a much modified form to the Lincoln Centre and Institute for Psychotherapy, 28 September 1994, and since revised. Address for correspondence: Robert M. Young, 26 Freegrove Road, London N7 9RQ, email: robert@rmy1.demon.co.uk

Ingrid Wawra from Denmark provided these "infuriating and inspiring" extracts of the article, along with a complete list of references which you can request from us.

# Same Sex Love: A Body of Experience

by Charles Neal

What am I affirming in gay affirmative psychology and therapy? I am valuing same sex sexualities as equally positive and natural experiences, expressions and identities as heterosexual. I necessarily, therefore, challenge the notion that same sex desire is pathological in any sense. Instead I affirm that it is homophobia and heterosexism which are unhealthy, even dangerous, blocks to human development and cultural well-being.

I am saying yes to diversity, celebrating our variety and moving away from the need to fix and categorise, to generalise and make the same. This seems to me fundamental to respecting the uniqueness and integrity of those I work with. I do not want any longer to have myself and others locked into prescribed and formulaic descriptions which inhibit our process and limit us all. Social constructions of gender, sexuality, roles and lifestyles are not biological truths.

I am declaring that it is true now, and has always been in all places, that human beings, like all other creatures, enjoy same sex passions as well as other sex passions. Some people enjoy both kinds and some prefer one kind. Others change their minds or behaviours over time or according to love or lust or opportunity. I believe it a waste of energy and a curious focus to seek to prove why this is so: are we more surprised here than by all the variety of form and expression confronting us throughout the natural world?

I am asserting that the psyche is, as the Greeks believed, the sacred breath of our soul and that psychology to date has revealed itself a blunt instrument by comparison with the extraordinary capacities of the psyche to provide its own healing, its own answers to difficulties. Psychotherapy is for me a privileged experience of providing the container, the sanctuary, the challenge through which such selfmending can occur.

I am asserting that same sex love is a positive and joyous experience. This means deconstructing the cloying and damaging negatives of the church and state, the law, the critical parent or "top dog," the media, the stereotypes. It means deprogramming negative conditioning and bringing into consciousness its introjected reactions, the swallowed poison of homophobia.

I am asserting that the low self esteem, the

overworking, selfabusing behaviours, the dispirituation and concomitant lowering of immunity, the depressions, suicides and substance abuses result not from weaknesses of character or spirit but from the trauma and stress of continuous oppression.

I am affirming that our sexual lives and identities exist in a context and that we ignore the context at our peril if we seek only to individuate suffering or to measure screams. It seems to me sane and wholesome to rage and to cry, to yearn and vomit and yell and to organise with others against injustice and prejudice, to build new communities with systems and structures of their own. In facilitating the expression of pain and anger, widening the range of feelings once more, rebalancing, we thereby increase awareness and choice and re-empower ourselves.

I state in my gay affirmative working that cultural minorities such as we are entitled to equity and respect for our lifestyles and cultural expressions. The significance of growing up with a stigmatised—criminalised for some, for God's sake!—identity *is* different and this makes academic or clinical neutrality an inadequate response. It is imperative for clients to question assumptions against a developing value system of their own.

I affirm the beauty, naturalness and humanity of each original self and the container for the self, the body and the importance of an active appreciation of the bodyself to contradict terrible messages which taught that our body's feelings were bad, or untrustworthy, or out of control, that we and others would only be harmed by them, that they must be kept imprisoned or denied. We must move from the experience of self as hurtful, abusive or dangerous back to valuing and trusting our own bodies and their intuitive thoughts and feelings, home with no more shame and guilt, at ease, whole, caretaking and loving, allowing the spirit to flourish.

I declare by my interventions, my focus, words, behaviours, attitudes, languages and reactions that same sex love is valued, wanted, possible, optimistic and fine. I use any power I have, real or presumed, to educate and share, to increase awareness and choice, to normalise experience, inspire hope in resolution, to share in

mapping paths, to disseminate information. For me, therapy is a political act—all worthwhile acts are. Caring is all very well: oppression and injustice are not moved because we care but because we act to oppose and eliminate them.

I understand human sexuality to be a process, an expression and experience of self, not a thing. I see the sexual person as having a subtext, a unique body with a subconscious and intrapsychic life—and located in a context—a set of social, familial, cultural experiences as well, of course, as located in the wider contexts of human

history and process. If psychology is to be any use to us it should be in understanding and valuing the personal relationship between subtext and context so we may move human experience forward. Until now psychology has contributed towards the pain at least as much as to the healing. The motive and purpose of gay affirmative psychology is to shift the balance back towards cultural and personal health. The science of mind is not well once it separates from the body of the felt experience.



## ***Focus on... Greece***

What follows are shortened versions of the four presentations comprising the symposium "Lesbian and Gay Issues in Psychology" on the IV European Congress of Psychology in Athens. The audience consisted of at least 120 psychologists, most of which seemed very eager to learn more about lesbian and gay psychology in general. In short: The symposium was a huge success!

### ***An Introduction into Gay/Lesbian Affirmative Psychology***

by Jan Schippers

The first issue addressed in this presentation was the question: Why do we need a gay/lesbian affirmative psychology? It was pointed out that homosexual behaviour (sexual and other intimate relationships among men/women) is attributed different meanings in different cultures. In our own culture homosexuality is seen and experienced as an identity, an essential personality trait. This point of view is deeply rooted within Western culture. In the Netherlands traces of "homosexual identities" have been found as early as the beginning of the eighteenth century. Even in those times specific qualities were attributed to "sodomites", setting them apart as a special kind of people and at the same time defining what "normal" people should be like. In later times these mostly popular and religious discourses on homosexuality have been incorporated and elaborated upon by scientists, thus giving them a new, enhanced and so-called "objective" status. The qualities attributed to lesbians and gay men by psychology and biology have greatly influenced popular discourse and

have produced a number of prototypes (defined here as clusters of qualities and characteristics, which are seen as inherent to lesbian/gay personality make up). The traditional psychoanalytic prototype, for example, has construed gay men as being effeminate, vain, obsessed with appearances, narcissistic, oral sadistic, showing compulsive self pity, egocentric, and as having dominant mothers. Some contemporary psychoanalysts claim that gay men often showed gender identity disorders in childhood, have been rejected by their fathers and male peers, but do, in some mysterious way, have the capacity to overcome the psychopathology of childhood. Even these modern theories, having abandoned the intrinsic link between homosexuality and psychopathology in adulthood, clearly send the message that homosexuality still is and always will be the unfortunate result (however well resolved in later life) of a problematic childhood.

Since the start of the gay/lesbian liberation movements, gay men and lesbians are no longer passive recipients of qualities attributed to them

by others. Nowadays the gay/lesbian subculture is involved in its own debate on who gay men and lesbians "really" are and has thus produced several prototypes itself. And nowadays these subcultural ideas about homosexuality do influence popular and scientific views on homosexuality (and maybe also on heterosexuality), as well as the self images of gay men and lesbians. Homosexual identities are, therefore, not static, but, on the contrary, are subject to constant change. They are defined, redefined and then changed again by complex interactions between popular, scientific, subcultural and individual discourses on homosexuality. All these discourses greatly influence the self-images of gays and lesbians, both in a positive and a negative way. Since traditional psychology has constructed homosexuality as a form of psychopathology, has attributed all kinds of negative qualities to gay men and lesbians and still continues to do so, there is a strong need for a scientific approach, rooted in the gay/lesbian subculture, and very much aware and critical of the way in which homosexuality is being constructed (and made into a problem) by traditional science.

Next a short history of gay/lesbian affirmative psychology was presented, focusing on the situation in Europe, where, in most countries, it still

has a very marginalised position. To conclude, a number of major issues and priorities for gay/lesbian affirmative psychology were listed, including:

- gay and lesbian identity development, knowing that process and outcome will be ever changing as cultural and subcultural attitudes are changing;
- the study of gay/lesbian specific problems (linked to social position and specific lifestyles) and the development of high quality, affirmative methodology, the position of lesbian/gay psychologists in the workplace;
- legislation on homosexuality in different countries and its effects on the well being of lesbians and gay men;
- the danger of rising fascism in Europe, which is a great threat to all minority groups, including lesbians and gay men.

Summing up, the main goal of gay/lesbian affirmative psychology should be to make psychology a supportive place for lesbian and gay psychologists themselves and for lesbian and gay clients. Of course this goal is closely linked to and depends on whether Europe as a whole will be a safe place to live for all its lesbian and gay inhabitants.



After the symposium: Leah Fygetakis, Rudolf Steinberger, Pavlo Kanellakis, Birgit Eschmann, Melanie Steffens, Jan Schippers, and Judith Markus (left to right). By mistake, the conference organisers made the forensic psychologist Judith Markus, the aunt of Evelyn Markus, the Co-chair of the symposium instead of her niece. Reading this in the programme, she kept her countenance and decided that she better attend the symposium, and she did a good job: Many thanks to her!

# Lesbian Identity Development: A Selective Review

by Melanie C. Steffens & Birgit Eschmann

One might argue that there is no necessity to do research on lesbian or gay identity formation: Who talks about heterosexual identity formation?

In fact, however, it is the "default value" in our societies to be heterosexual: As long as there isn't strong evidence to the contrary, everybody is assumed to be *and assumes herself/himself to be* heterosexual, which means, has a heterosexual identity (cf. Figure 1).

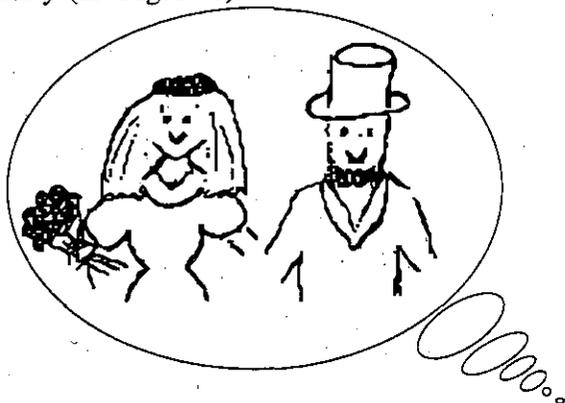


Figure 1: Heterosexuality as a "default value:" Children in our society grow up thinking that they will live their lives as heterosexuals.

## Models of Lesbian Identity Development

Models of lesbian identity development try to answer the question: How does a woman come to think that she is a lesbian, and how does she come to integrate being a lesbian into a positive self identity? Several models of homosexual/lesbian identity formation have been proposed (e.g., Cass, 1979; Coleman, 1982; Fassinger, 1991; Plummer, 1975; Raphael, 1974; Spaulding, 1982; Troiden, 1988) Most of them are stage-models of development. A lengthy, difficult process is described in which one must learn to handle negative attitudes of others as well as one's own, without having role models and support systems. Reaching the highest stage stands for successful development. Summarizing these models in a general stage description (Sophie, 1986) leads to

- (1) First awareness of homosexual feelings,
- (2) testing and exploration of these feelings,
- (3) identity acceptance, and
- (4) identity integration.

## Cass' Model of Homosexual Identity Formation

Cass' (1979) model is one of the earlier, thoroughly developed and empirically tested models. She proposes that psychological and social factors are important in the process of identity formation, which are (1) the perception of characteristics of the self (S), (2) perception of one's own behaviour (B), and (3) others' perceived view of these characteristics (O). The six stages in her model are: Identity confusion; identity comparison; identity tolerance; identity acceptance; identity pride; and identity synthesis.

At the beginning of the process, a person considers herself or himself and their behaviour to be heterosexual, and others think they are heterosexual. The stage of identity confusion can be characterized with the quote, "My behaviour or thoughts may be homosexual." This results in confusion and alienation, and there are two possible resolutions: To redefine behaviour and decide not to move any further, which Cass labels "identity foreclosure," or to search for more information on homosexuality and thus move on to Stage 2, identity comparison, where a person admits, "I may be a homosexual." the consequence of this is social alienation, and insecurity about the future (cf. Figure 2).

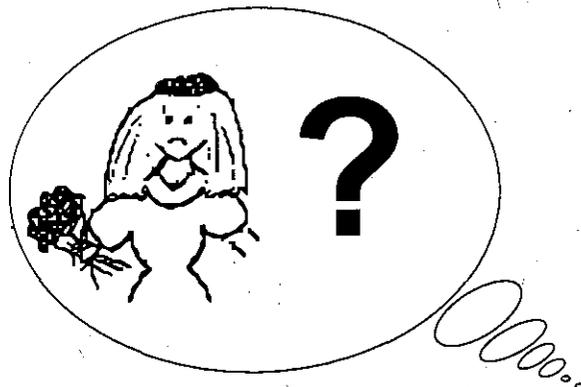


Figure 2: According to Cass (1979), once the process of homosexual identity formation starts, the future blurs and people do not know anymore what their lives will be like.

Again, there are different ways to overcome this stage. One may decide not to behave in a

homosexual manner or redefine homosexual behaviour (e.g., "it is just a phase"), and arrive at "identity foreclosure." If one does not succeed with this tactic, extreme alienation may lead to suicide. Another group of people may react positively to being different and proceed to Stage 3, identity tolerance, where they are quite convinced to be lesbian or gay, but not happy with it. This is the stage in which one seeks the homosexual subculture and detaches from heterosexuals. The future development strongly depends on how first contacts with other lesbians or gay men are perceived. If they are unrewarding, one ends up at "identity foreclosure" again, if they are positive, one moves on to Stage 4, identity acceptance, which is defined by a more positive attitude about being gay, more friendships with other lesbians or gay men, and very selective "coming out." If the new gay friends don't fight for full legitimation of homosexuality, one stays at this stage ("identity foreclosure").

However, if they do, one still moves on to Stage 5, identity pride, in which the world is dichotomized into "good gay people" and "bad heterosexual people," a strong group identity emerges, one becomes a gay rights activist, and comes out to anybody who doesn't want to know. In case these heterosexuals behave according to the negative stereotype, one remains at this stage, but if some of them react contrary to expectations, one can't hold on to the prejudices about them and reaches Stage 6, identity synthesis, which can be characterized by, "I am a homosexual, I behave like a homosexual, and significant others do accept it. But it is but one part of my personality." There is less anger and pride, the public and private homosexual identity synthesize into the whole identity including other aspects of the self. At this final stage, the struggle is over, and there is a clear future perspective again (Figure 3).

### Empirical Evaluations of Models

Empirical evaluations of models of identity development are rare. Many models at least are based on the empirical research of those who developed them (e.g., Chapman & Brannock, 1987), but that is, in our point of view, not sufficient.

Cass (1984) tested her model in developing the Stage Allocation Measure (SAM) which consists of short paragraphs describing the stages of

her model. Participants were asked to check which describes them best, and these answers correlated with 16 dimensions of behaviour in the way Cass predicted. Other researchers found patterns of behaviour which were well in accordance with the models tested, as well as patterns which were not predicted by the respective model (Kahn, 1991; Rust, 1992; Sophie, 1986).

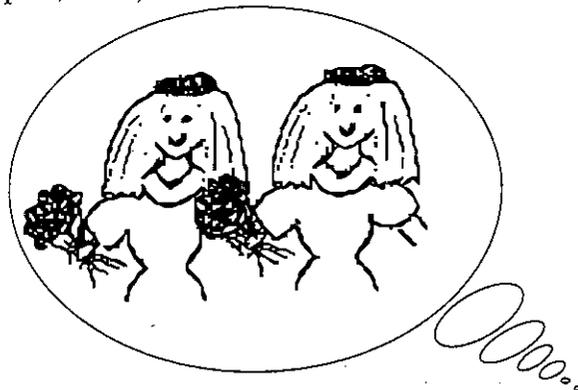


Figure 3: A future perspective after moving through a stage model of lesbian identity formation.

### Critical Discussion of Models

Model developments and evaluations face procedure and sample problems. First, many heavily rely on clinical samples which of course present a distorted picture. Secondly, in some studies, it is not taken into account that during data collection, participants are in various stages of identity formation. Thirdly, researchers often rely on mailed questionnaires distributed through lesbian and gay centers. Finally, research on identity development is mostly Anglo-American or Australian, and differences in participants' backgrounds are not explicitly taken into account.

A second criticism concerns methodological problems. Models are simplified, linear, and prescriptive. Although it is well-known that people tend to reconstruct their past to be consistent with their present beliefs, they mostly rely on retrospective data.

Most importantly, there are conceptual problems. First of all, a feminist perspective is missing: Many women choose to live as lesbians for feminist reasons. Secondly, according to Fassinger (1991), differences between lesbians and gay men are seldomly taken into account, and it is not distinguished between internal homosexual identification and social identification with the lesbian or gay

community. Thirdly, the definition of lesbians, in contrast to bisexual women, often remains unclear. Fourthly, from a constructionist point of view, there is no such thing as non-dynamic identity stability (Rust, 1993). Finally, whereas models are supposed to address identity development from the beginning, they do not *explain* how and when the sudden awareness "I might be a homosexual" happens.

### Conclusions

In a nutshell, we think that the research reviewed here marks a promising outset, but much is to be done yet. We suggest that a model of lesbian identity formation should describe several different routes which lead to a positive, stable, and integrated lesbian identity, it should be empirically examined according to high scientific standards and with different samples, and it should explicitly deal with bisexuals. Furthermore, such a model should lend itself to the derivation of affirmative (therapeutic) strategies and thus be of practical relevance for lesbians having problems in the process of lesbian identity formation.

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Melanie Steffens and Birgit Eschmann are Newsletter Editors. Enough said.



## When Ethnic and Sexual Orientation Identities Intersect: Overcoming the Feeling of Xeniteia in Greek-American Lesbians

by Leah M. Fygetakis

My role on the panel was to examine the intersection between ethnic, gender and sexual orientation identities, and to describe this intersection particularly as it exists for those who identify as belonging to an ethnic subculture within a more dominant one. Particularly, I focused on the lives and experiences of Greek-American lesbians. However, it was important to begin by commenting on the paucity of psychological literature that exists in the area of being lesbian and of holding

an ethnic minority status within one's own country of residence.

Of the clinical and empirical research on lesbians that exists in the United States, most has been conducted primarily with white, middle-class lesbians. In addition to the issue of class, there are two other problems with this. What should be obvious is that this research lacks generalizability to the many different racial minorities who live in the United States. Factors such as racism and dis-

crimination and their effect on the psychological well-being of "lesbians of color," are much too significant to ignore. Likewise, while the dominant Anglo Saxon culture may be viewed as being somewhat tolerant or accepting of lesbians, the ethnic minority lesbian who lives in the United States must also struggle to make sense, to claim, integrate or dismiss the values of her own family's culture of origin. Her cultural heritage may have vastly different views regarding women's roles and homosexuality. To better understand the experience of African, Latina, Asian and Native American lesbians, I would recommend reading a work called *Lesbian women of color: Triple jeopardy* (Greene, 1994).

The second problem with the psychological literature as it exists is perhaps, less obvious. I am of the opinion that researchers in the United States seem to treat the white race as if it were simply of one monolithic ethnic culture. It is falsely assumed that all white Americans espouse the values of the dominant Anglo Saxon Protestant culture. Just as we cannot generalize most of the existing research to lesbians of color, nor is it accurate to assume that these findings are generalizable to all white lesbians. I suspect that most of the research has been conducted using a subject pool that likely consists of those who primarily or exclusively belong to the dominant White Anglo Saxon culture because these are the women most likely to be "out" and therefore identifiable and available to be studied. Less likely to be out and available for study would be the white lesbians who also belong to cultures which are less accepting, for example, a Catholic Italian-American such as one living in a concentrated Italian community in Boston called the North End, or the Russian Orthodox or the Jewish Orthodox.

In understanding the reality of being a lesbian woman who identifies with an ethnic subculture within a dominant White Anglo Saxon culture one must explore factors such as the ethnic subculture's traditional gender-role stereotypes and their relative fluidity or rigidity, the role and importance of the family and community, and the role of religion (Greene, 1994). Additionally, the length of time since immigration and the degree to which the lesbian's family has assimilated to the dominant culture will also play a role. Even when entire families immigrate, many persons continue to have an intense attachment to their

original homeland (Greene, 1994). The love for, and nostalgia associated with one's culture is often transmitted from one generation to the next. Certainly this describes the Greek-American immigration experience.

The word, *xeniteia*, is derived from the root word "xeno" or foreign. As defined by Moskos (1989) in his book, *Greek Americans: Struggle and Success*, *xeniteia* means the sense of sojourning in foreign parts. With it comes a concomitant of feelings which might best be described as a deep yearning, or homesickness for one's own people. It is my contention, that Greek-American lesbians undergo a parallel process to the immigrant experience of *xeniteia*. That is, Greek-American lesbians must by necessity seek lesbian companionship and relationships within the larger dominant American culture because it is seen as too difficult and risky to come out within their Greek-American communities. Greek family values and religion lead the Greek-American lesbian to fear that her family will feel shamed and that she may even be rejected by her family and her Greek community if she were to live her life in an open manner. So, in a way, the Greek-American lesbian, seeking to make life better for herself and to be truer to her spirit, leaves for a new land still loving those she leaves behind. Ironically, while leaving to avoid expected disapproval and rejection, for many, the resulting feeling is the same; one of feeling somewhat of an exile, removed from one's own people and yearning for the familiar comfort and joy of kinship that belonging to a Greek community in America provides. In "traveling" back and forth, one never feels she fully belongs to either community. Using the immigrant experience as a metaphor seems appropriate. "You can't go home again, and you can't really find a home where you are" (Moskos, 1989).

As I said earlier, the psychological literature on lesbians in the United States has not been differentiated enough. Thus, I decided to take a closer look at one small piece and the culture that I know best. I wondered why, in socially meeting or clinically working with so many lesbians of other ethnicities, why was I not having any contact with Greek-American lesbians? What is it about Greek culture that perpetuates lesbian invisibility within Greek families and communities? What factors contribute to this invisibility to such an extent that Greek-American lesbians even stay

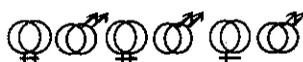
invisible to each other? How within such invisibility do Greek lesbians successfully integrate a positive Greek-American lesbian identity? To begin exploring these questions, I interviewed ten Greek-American lesbians living in the greater Boston area about their families, their childhood's, and their coming out process. I have used these interviews as my guide in writing a much more comprehensive paper than I could cover for the symposium. I wrote it to assist gay affirmative psychotherapists who are unfamiliar with Greek culture so that they will not attempt to apply a rigid Western model to a Greek-American lesbian's coming out process and to her development of a positive lesbian identity, or worse, to erroneously pathologize the Greek-American lesbian because she does not conform to these models. The paper is entitled, *Greek-American Lesbians: Identity Odysseys of Honorable Good Girls* and it is scheduled to appear in one of the American Psychological Association's annuals called *Psychological perspectives on lesbian and gay issues*, published by Sage. The essence of what I came to understand is that Greek-

American lesbians do not conform to the Western model of identity integration, but rather, follow a culturally consistent path of vacillating between dichotomies and that such difference should not be viewed as "not having dealt with internalized homophobia" or "being less psychologically healthy." The remainder of the presentation consisted of quoting directly from the ten women I had interviewed in order to illustrate these points.

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Leah M. Fygetakis is a Greek-American. She is the director of the Boston University Counseling Center, and lately, she volunteered to be the Division 44 representative for ALGP Europe. (Jan Schippers became the ALGP Europe representative for Division 44.) *Division 44: The Society for the Psychological Study of Gay and Lesbian Issues* is a part of the American Psychological Association (APA), and Leah just finished her three-year term representing Division 44 in APA's governance body known as the "Council of Representatives." In Athens, she became the ALGP Europe master tour guide extraordinaire, translating for the whole party, and subsequently, an honorary member of ALGP Europe.



## Counselling Lesbian and Gay Problem Drinkers

by Pavlo Kanellakis

I wrote this article, following the request of the editorial team to write two pages regarding my presentation in Athens. Initially I attempted to write an academic article which would present in full detail all the points addressed in my speech and include the related references. Soon, I realised how utopian my goal was, and what follows is an overall flavour of my presentation. Those of you who wish more details in an academic format, please refer to Kanellakis (1993).

I started my presentation by underlining the differences between the alcohol problems experi-

enced by lesbians and gay men and the ones of heterosexual people. Although there are several common elements in any alcohol problem, alcohol problems are not the same for lesbians and gay men and heterosexual people. The significantly larger rate of alcohol problems in the lesbian and gay population compared with the one of heterosexual people illustrates these differences at the level of epidemiology. The research of Saghir et al. (1970) and of McKirnan and Peterson (1989) give a flavour of the historical development of epidemiological research com-

paring the rates of alcohol problems in lesbian and gay and heterosexual samples. Such research gives priority to the level of internal validity over external one in line with research methodology in the area of individual differences. However, despite the research limitations of the individual pieces of research, on the basis of the principal of convergent evidence one can reasonably conclude that 20 to 30 per cent of lesbians and gay men have alcohol related problems at some point in their lives. These percentages are much higher than the ones referring to the heterosexual population, which range between 5 and 16 per cent.

The smaller decrease of alcohol problems over age in gay men (compared with the decrease of alcohol problems over age in heterosexual men) also found in the McKirnan and Peterson research (1989) provides an illustration of differences at the level of prognosis.

I, then, moved to present other lesbian and gay specific factors influencing lesbian and gay drinking. The framework of this section was the psychotropic function of alcohol. Alcohol suppresses the central nervous system; its effects include reduction of inhibitions, relaxant effects and, if it is used to get drunk, obliviousness. Kus' findings (1988) underline the connection between the process of accepting and appreciating a lesbian or gay sexual identity and alcohol use and how alcohol can help one to suppress homosexual thoughts and feelings, which may cause extremely high levels of fear, anxiety and identity confusion. Kus found that none of the problem drinkers he interviewed saw being lesbian or gay as a positive thing and many of them didn't realise their non-acceptance until they stopped drinking. Furthermore, when they chose and followed an alcohol-free lifestyle, they accepted their being lesbian or gay as a positive aspect of their selves.

Heterosexism and homophobia and their behavioural expressions, including harassment and anti-gay violence, have constant effects on lesbians and gay men both directly on individuals and through a knock-on effect on all lesbians and gay men. HIV/AIDS added an extra source of a cluster of fears, anxiety, grief, depression for gay men. They may use alcohol to cope with multiple AIDS related bereavement, to numb the HIV/AIDS related fears about one's own health and life and the health and life of partners, friends and the gay community in general.

I also addressed the relationship of alcohol and western lesbian or gay lifestyles. I acknowledged the central position of the lesbian or gay scene, which is alcohol focused, in the lesbian and gay communities.

The above observations form the basis of the psychosocial model, which offers a new alternative to the psychopathology model of lesbian and gay problem drinking. The two models are based on different attributions of lesbian and gay problem drinking and follow different treatment plans in line with their attribution framework. The psychopathology model of lesbian and gay problem drinking has the principal belief that homosexuality per se is a pathology. It views lesbian and gay problem drinking as a manifestation of this pathology (e.g., fixation to oral stage). Therefore, in order to "treat" alcohol problems, one should "treat" the "underlying cause," the homosexuality.

In order to empirically support the psychosocial model, I presented two case studies of lesbian and gay problem drinkers with whom I worked using lesbian and gay affirmative counselling/therapy. One of them was about a 25 year old gay man, who according to his goal became alcohol free. According to a follow up session, he maintained his goal at least for two years following the end of counselling. Addressing potential questioning regarding possible change of his sexual orientation by the end of counselling, I presented the assessment of a sexual orientation test constructed by Coleman (1987), which I had administered at the end of counselling. It clearly portrays that his sexual orientation is gay.

I presented a second case study of a 61 year old gay man, who also achieved his goal to practice and maintain "controlled drinking"<sup>1</sup>. This case study addressed the potential criticism that gay problem drinkers never become "cured" until they are treated for their homosexuality, and the fact that they may have stopped drinking does

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<sup>1</sup>In the alcohol field "controlled drinking" is a specific term which does not simply mean that someone is drinking in a way that they feel it is in control. The term is used to describe alcohol consumption that is within the "safer" limits (e.g. 21 units per week for men and 14 units per week for women), never drinking in order to be drunk, being alcohol free some days each week and not having all the alcohol using days one after the other (to control bingeing behaviour).

not mean that they do not have an alcohol problem any longer, as they have merely changed to "dry alcoholics."

In the end, I briefly presented the lesbian and gay specific services for lesbian and gay problem drinkers in London and presented the negative experiences of lesbians and gay men with mainstream alcohol services (MacEwan, 1986) and the high demand and satisfaction with the lesbian and gay specific services (Newham Alcohol Advisory Service, 1991). I finished with some recommendations for improvement of services to lesbians and gay problem drinkers and their partners or friends. Those included looking at policies and practices of agency, training on lesbian and gay general and drinking specific issues of all counsellors and offering specific service to lesbians and gay men including the choice to see a lesbian or gay counsellor.

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Pavlo Kanellakis was born in Greece, where he got his first degree in psychology at the University of Crete. After that, he did three years of counselling psychology training at the University of East London for his M.A. Nowadays, he does free-lance work on lesbian and gay issues in different settings, e.g., in the fields of alcohol dependency and of HIV/AIDS. Pavlo is a member of ALGBP-UK.



## Report on the 1995 Annual ALGP Conference in Athens, Greece

by Rudolf Steinberger

Since its founding in 1992, ALGP has held a conference every summer. Every second year, this conference was linked to a major event of the lesbian or gay movement, like the Amsterdam AIDS-conference of 1992 or Europride in 1994. In the other years the annual ALGP conference was linked to the European Congress of Psychology, in order to be able to give "acte de présence" as lesbian and gay psychologists on the congress of psychology. ALGP was already present at the congress of psychology in Tampere/Finland in 1993. Thus, ALGP pursued a young tradition by linking its annual conference to the 1995 European Congress of Psychology in Greece. We wanted to present our organization to greek gay and lesbian psychologists, to exchange professional knowledge and to establish cooperation.

Since the European Steering Group of ALGP

still operates from Amsterdam, we needed help from Greek colleagues to organise our conference. The degree of organisation of the Greek gay and lesbian community seems to be still fairly low. Therefore it turned out to be extremely difficult to establish a reliable contact with a Greek gay and lesbian organisation. Four months, three months, two months before the Athens conference had to take place and still nothing was organised. The steering group became increasingly nervous. Only six weeks in advance, gay comrade chance turned out to be helpful: a friend of a friend just had met Kyriakos from Athens in Berlin, and he gave me his address. Kyriakos brought me in contact with the "Athens Centre of Inspirational Living." With very modest resources and without any governmental aid the Centre of Inspirational Living offers different services to HIV-positive people and

people with AIDS, like a buddy-project. The centre is accommodated in a nice 3-room apartment with a beautiful and picturesque little garden: from the outside, nobody would ever suspect activities for gay men to go on there.

The workers of the centre were very helpful: they let us their 20-persons-meeting room, advised us about which form of publicity would work, which kind of audience could be expected, and most important: they spread the news about the meeting from mouth to ear among their volunteers. I once again want to thank the Centre for their help, especially Maria.

The fourth annual (satellite) conference of ALGP Europe on Thursday, July 6th, in Athens was attended by 35 participants from at least five countries. More than half of the participants were from Greece, the others from Germany, the Netherlands, UK and USA. The evening was chaired by Rudolf Steinberger, together with Evelyn Markus. The centre had offered a very charming professional English-Greek translator. We started with a short round of personal introduction. The audience turned out to be very diverse: Gay men and lesbians who were or were not psychologists, straight psychologists who

worked in hospitals with gay men with HIV or AIDS, .... The agenda which was improvised after this introduction round tried to satisfy the need of professional knowledge about working with gay and lesbian clients as well as the need of personal exchange of fairly isolated gay men and lesbians, living in an homophobic society. Meanwhile, in this hot Greek summer night every single word had to be poked through the overcrowded meeting room.

The second round consisted of 5 minute-summaries of the four lectures given at the symposium on gay and lesbian issues at the congress of psychology. Each of the summaries was followed by a 10-minute discussion. This procedure proved highly effective to bring up the main discussion points and strongest arguments on every subject in a very short time. This pressure-cooker-discussion built up the appropriate tension for a disciplined while emotional personal exchange on coming-out issues. The evening was crowned with seven people being willing to start an ALGP Greece network or becoming ALGP member. Welcome to ALGP!



## ***Comment on the ALGP Europe Activities in Athens***

by Viki Kati

If I had been asked to write about the situation of lesbian and gay psychologists in Greece before the ALGP Europe activities in Athens, I would have felt very awkwardly. That reaction would have been justifiable since I had been holding the belief that there was no Greek homosexual psychologist besides me.

In my country, it is considered oxymoron by lay people that one can be both a psychologist and homosexual. According to them, a psychologist's task is to cure a "mental illness" (e.g., homosexuality), not to "suffer" from it. Furthermore, there is no official association of homosexual psychologists and a lot of Greek psychologists seem to know nothing about homosexuality and thus share homophobic stereotypes.

Having, therefore, such a background it was a revelation to me to find that there were some lec-

tures at the European Congress under the title "Lesbian and Gay Issues in Psychology" held by members of the European Association of Lesbian and Gay Psychologists. Apart from the interesting lectures, the ALGP Europe also organised an extra meeting where a very important discussion took place concerning not only a presentation of the association and its activities but also an insight into some issues of lesbian and gay life. That meeting gave me the opportunity to meet other Greek lesbian and gay psychologists and made possible a Greek delegation to ALGP Europe. My personal experience of the ALGP activities was more than important and I wish there had been more. I now know that I am not the only Greek lesbian psychologist and I wish I could find more psychologists willing to belong to our association.

<b>I am a psychologist or a psychology student, and I want to join ALGP Europe and receive the ALGP Europe Newsletter.</b>		
Please fill in this form and send it to: ALGP Europe, c/o Schorerstichting, P.C. Hoofstraat 5, 1071 BL Amsterdam, The Netherlands.		
Name:	<input type="radio"/> f <input type="radio"/> m	Student: <input type="radio"/> yes <input type="radio"/> no
Address:		
Nationality:		
Phone number including country and local access codes		
Private:	Work:	Fax:
Occupation and place of employment (confidentiality guaranteed):		
What is your professional specialty?		
Remember to enclose a Eurocheque for NLG 35. If paying by other means, please check:		
<input type="radio"/> I have transferred NLG 35 (without charges for the beneficiary) to your bank account. <input type="radio"/> I have sent an international postal money order.		
<i>Psychologists and psychology students only:</i>		
<i>For the Netherlands and Germany only, check if applicable:</i>		
<input type="radio"/> I've included no cheque since I want to join ALGP Europe via my national organisation. Send me name, address and phone no. of a contact person.		
All nationalities, check if applicable:		
<input type="radio"/> Please send me name, address and phone no. of the contact person for my national ALGP organisation.		
<b>IMPORTANT!</b> Check one of the two following blanks:		
<input type="radio"/> I grant permission to have my name, address and phone no. placed on a list to be distributed, on request, to other ALGP Europe members.		
<input type="radio"/> Exclude my name from the address and phone list.		



## **Some Facts About the ALGP Europe Board Meeting**

by Birgit Eschmann

The official minutes will be printed in the next issue of the Newsletter, but here are some tidbits for those who cannot stand waiting so long: The Board Meeting took place on Friday evening, July 7, 1995, in Athens, on the balcony of the "Centre for Inspirational Living." Present were Jan Schippers, Evelyn Markus, Rudolf Steinberger, Henri van Tilburg (ALGP The Netherlands / ALGP Steering Group), Charles Neal, Pavlo Kannelakis (ALGBP UK), Melanie Steffens, Birgit Eschmann (VLSP Germany). Jan and Evelyn lead the meeting. According to the ALGP statutes, ALGP The Netherlands was the only country which had the right to vote because only they provided a male and a female representative. Thus, the proposals made on the Board Meeting are going to be voted on by mail by the representatives.

After the yearly report of the Steering Group

and reports from the UK and Germany, the crucial questions under the heading of "membership inclusion" were discussed: Should ALGP Europe accept members who are not psychologists? Should affiliated associations in Europe be allowed to accept non-psychologists as members? Should affiliated associations be allowed to add a B (for bisexual) to the name of the association, and/or should ALGP Europe add a B?

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### **Membership Inclusion**

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Charles Neal had written letters explaining the different view of the topic by ALGBP UK to the affiliated associations, and from some countries he got statements. Also the Steering Group received some statements in reaction to the questions in the last issue of the Newsletter. Finally, the following was agreed: The affiliated

associations are free to include or exclude non-psychologists, add or not add a B to their name. ALGP Europe remains a "psychologists only" association, and only the psychologist members of the affiliated associations can become members of ALGP Europe. Affiliated associations with membership inclusion (i.e., with non-psychologist members) are asked to build up special sections for their psychologist members. No B will be added to the European name. That does not mean that bisexual psychologists are not welcome as members. The B is rather left out to give ALGP Europe the possibility to concentrate on gay and lesbian topics. Otherwise, with a B, ALGP Europe would be forced to work on bisexual topics, too. Now, this is possible but not necessary. Then, other topics were discussed.

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### Transfer of the Steering Group

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This is still the largest because life-threatening problem of ALGP Europe. The Munich Conference of VLSP in October must be the turning point because the end of 1995 is the deadline for the transfer. Once again: German sisters and brothers, don't let ALGP Europe die!

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### Future Conferences

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Next year's conference will take place during Euro-Pride in Kopenhagen, Denmark. Ingrid Wawra and Ole Carlsen are already very busy preparing it. The 5th European Conference of Psychology in 1997 will take place in Ireland. ALGP Europe will try to become a member of the advisory group and apply for a symposium (as in Athens) and, additionally, for a workshop.

Pavlo volunteered to establish contacts with the organising committee. All members of ALGP Europe will be asked to contribute to the symposium and workshop.

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### Communication/E-mail

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Better ways of communication are absolutely necessary. Some countries (e.g., Denmark and the Netherlands) do have Internet access (e-mail: electronic mail). All countries are asked to establish it. Besides that, telephone conferences should be taken into account as a possibility of fast and effective international communication. It was decided that Birgit writes a little text about E-mail. By now, this should have reached the contact persons of every member country (and we have received e-mails from Germany and Sweden and a British address by now). If you are interested in this information, too, write to the Newsletter.

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### Newsletter Logo

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Charles offered to ask a graphic artist already working for ALGBP UK to improve the current logo (see page 1). The improved logo shall be offered to all national associations, so that they could for example highlight the shape of their country in the European map and use this modified national logo for headed paper or national newsletters. Attending the Board Meeting for the first time, I was positively surprised that in spite of the full agenda it was possible to work effectively and in a nice atmosphere. Thanks to the chairs Evelyn and Jan!



## New Books of Interest

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### Book Review

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Lewis Herman, J. (1992). *Trauma and Recovery*. Harper Collins. (Nederlands: Trauma en Herstel; Amsterdam: Uitgeverij Wereldbibliotheek, 1993)

Trauma is caused by penetration into the integrity of one's body and/or mind. This is true not only for victimization by going through rape or war-experiences. Even if the issue is not treated explicitly in "Trauma and Recovery," gay/lesbian bashing is a clear case of traumatizing one's integrity. Therefore it is necessary and

useful that knowledge about trauma and recovery is available within the gay and lesbian community, that it is available among gay and lesbian mental health professionals. Then we can take up the responsibility to make sure that traumatized members of our communities are taken seriously and treated accordingly.

Herman offers this knowledge in a comprehensive way, using an accessible language. Reading her book is almost thrilling, without giving any opportunity for voyeurism while speaking about matters of sex(ual abuse) and vio-

lence. Part one deals with the history of trauma research and describes in detail in which way the different post-traumatic symptoms develop. Part two describes the phases of recovery: security, remembering and grieving, recovery of bonding and involvement with communities. Since the whole of her argument is based on a rich range of available research findings, she has written a basic book about the state of affairs in trauma research.

From her point of view as a feminist clinician and researcher, Herman describes that sources of trauma may be different for women and men, following traditional gender roles. Women will suffer traumatization more often in the "private space" (e.g., by incest and rape), whereas men will suffer it more often in the "public space" (e.g., by war). In line with the premises of feminist therapy and gay affirmative psychology, her analysis includes an analysis of power relationships; power relationships which are causing traumata, as well as the distribution of power in the therapeutic relationship. Within the framework of this brilliant synthesis of politics and psychology, the author describes convincingly that with politically charged issues like trauma research, hundred years of research since Freud have shown that a political framework or movement is needed to develop a research tradition. Otherwise, research simply will stop and accumulated knowledge will be forgotten.

Since trauma emerges within power-relationships, diagnostic concepts are needed which are not blaming the victims. The concept of "post-traumatic stress disorder" (PTSS) meets this criterion. Reading about the battles which were needed within the professional field in order to establish the concept of PTSS in the 1980s very much reminded me of the discussions and lobbying needed in the 1970s to get rid of homosexuality as a diagnostic category of disease.

In case traumatizing consists of several events or a prolonged situation like in incest, sexual abuse, imprisonment or war, severeness of impact will accumulate, constituting complex trauma. Herman suggests an additional category of complex post-traumatic stress. Gay and lesbian affirmative psychologists therefore will have to make sure whether traumatized clients may have experienced an event of gay/lesbian specific stress thusfar hidden (gay bashing or otherwise), which might contribute to complex trauma.

Rudolf Steinberger

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ON THE CONTINENT

BOEKHANDEL VROLIJK

PALEISSTRAAT 135 1012 ZL AMSTERDAM (020) 6235142  
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POSITIVELY WOMEN  
LIVING WITH AIDS  
EDITED BY ROSE O'SULLIVAN & KATE THOMSON

PSYCHOTHERAPY WITH LESBIANS  
if a partner has AIDS

RIK ISENSEE  
BESTSELLING AUTHOR OF LOVE BETWEEN MEN

GROWING UP GAY  
IN A DYSFUNCTIONAL FAMILY

FRONTIERS OF CONSCIOUSNESS SERIES  
LESBIAN and GAY LIFESTYLES  
A Guide for Counseling and Education

boekhandel  
Vrolijk

Vrolijk is a gay & lesbian community bookshop, with lots of novels, magazines, postcards and more. On our 1st floor we have books about film, lesbian mothers, religion, and, last but not least, Europe's largest collection of books on HIV/AIDS. You're welcome!  
\*AND...EH...WE DO SELL DENTAL DAMS AND CONDOMS\*

### Dissertations

- Ernulf, K.E. (1995). *Studies on the bases of sexual attraction and its variants*. Unpublished doctoral dissertation, Goeteborg University, Goeteborg.
- Henriksson, B. (1995). *Risk factor love. Homosexuality, sexual interaction and HIV prevention*. Unpublished doctoral dissertation, Goeteborg University, Goeteborg.
- Innala, S.M. (1995). *Structure and development of homophobia*. Unpublished doctoral dissertation, Goeteborg University, Goeteborg.

### New Books

Soon—in Spring 1996—the book *Pink Therapy: A Guide for Counsellors and Therapists working with Lesbian, Gay and Bisexual Clients* will be published by Open University Press. The editors are ALGBP-UK activists Dominic Davies and Charles Neal. It will be the first British guide dealing with this topic from a gay affirmative therapy point of view, challenging the prevailing pathologizing models. *Pink Therapy* will help to provide answers to pressing questions such as:

What is different about lesbian, gay and bisexual psychologies?

How can I improve my work with lesbian, gay and bisexual clients?

What are the key clinical issues that this work raises?

Anderson, L.R. & Randal, L. (1994). Self-monitoring, perceived control and satisfaction with self-disclosure of sexual orientation. *Journal of Social Behavior and Personality*, 9, 789-800.

Findlay, H. (1994). Queer Dora: Hysteria, sexual politics, and Lacan's intervention on transference. *GLQ: A Journal of Lesbian and Gay Studies*, 1, 323-347.

Forrest, D. (1994). We're here, we're queer, and we're not going shopping: Changing gay male identities in contemporary Britain. In A. Cornwall & N. Lindisfarne (Ed.), *Dislocating masculinities: Comparative ethnographies* (pp. 97-110). London: Routledge.

Grau, G. (Ed.). (1995). *Hidden Holocaust? Gay and Lesbian Persecution in Germany 1933-45*. Chicago: Fitzroy Dearborn.

Hospers, H.J. & Kok, G. (1995). Determinants of safe and risk-taking sexual behavior among gay men: A review. *AIDS Education and Prevention*, 7, 74-96.

Kerns, J.G. & Fine, M.A. (1994). The relation between gender and negative attitudes toward gay men and lesbians: Do gender role attitudes mediate this relation? *Sex Roles*, 31, 339-348.

Macintosh, H. (1994). Attitudes and experiences of psychoanalysts in analyzing homosexual patients. *Journal of the American Psychoanalytic Association*, 42, 1183-1207.

Mason-John, V. (Ed.). (1995). *Talking black: African and Asian lesbians speak out*. Cassell.

Nichols, M. (1994). Therapy with bisexual women: Working on the edge of emerging cultural and personal identities. *Women in Context* (pp. 149-169). New York, NY: Guilford.

Odets, W. (1994). AIDS education and harm

reduction for gay men: Psychological approaches for the 21st century. *AIDS and Public Policy Journal*, 9, 3-15.

Oosterhuis, H. (1994). Homoseksuele identiteit tussen ziektegeschiedenis en autobiografie: Richard von Krafft-Ebing en zijn stiefkinderen der natuur. *Gezondheid*, 2, 130-147.

Patterson, D.G. & Schwartz, P. (1994). The social construction of conflict in intimate same-sex couples. In D.D. Cahn (Ed.), *Conflict in personal relationships* (pp. 3-26). Hillsdale, NJ: Erlbaum.

Plummer, K. (Ed.) (1992). *Modern homosexualities: Fragments of lesbian and gay experience*. London: Routledge.

Roberts, C., Blakey, V., & Smith, C. (1994). Changes in public knowledge and attitudes to HIV/AIDS in Wales, 1987 to 1992. *AIDS Care*, 6, 413-421.

Sch(w)ulbildung – Sch(w)ulbildung: Materialien zum Thema männliche Homosexualität in Schule und Jugendarbeit (1994). Dortmund: Schwuleninitiative SODOM.

Scott, D. (1994). Jungle fever: Black gay identity politics, white dick, and the utopian bedroom. *GLQ: A Journal of Lesbian and Gay Studies*, 1, 299-321.

Schweickart, P.P. (Ed.). (1995). Sexual orientation. *NWSA Journal*, 7.

Siegel, S. & Lowe, E. (1994). *Uncharted lives: Understanding the life passages of gay men*. New York, NY: Dutton.

Siegel, K., Raveis, V.H., & Karus, D. (1994). Psychological well-being of gay men with AIDS: Contribution of positive and negative illness-related network interactions to depressive mood. *Social Science and Medicine*, 39, 1555-1563.

Taylor, Joelle & Chandler, T. (1995). *Lesbians talk violent relationships*. London: Scarlet.

Weiss, V. *Wissbegierde und Geständniszwang: Die Formierung der sexuellen Identität*. Pfaffenweiler: Centaurus.

Wilton, T. (1995). *A lesbian studies primer*. London: Routledge.



## NewsNewsNews

Some of the news reprinted here are taken from different networks and newsgroups on *Internet*, for instance, Euro-Queer and Euro-Sappho.

### **Europride '96 Endorsed by Copenhagen City Council**

Copenhagen Pride Association—the organizer of Europride '96—has been given official status as an activity of the Copenhagen Cultural Capital

of Europe. Copenhagen Pride Association has received 100,000 [unfortunately, my computer swallowed the currency; the ed.] for activities in Europride '96. "This is very important to us, says Michael Nord, member of the coordination committee for Europride '96. The endorsement by the city of Copenhagen and our participation in the official program will be helpful for the further work in finding other funds. We need a total of 600,000 in order for all planned activities

to come through.

Europride '96 takes place from June 21-30, 1996. For more information, call Copenhagen Pride Association, phone/fax +45-33-91-94-96 or e-mail: europrid@inet.uni-c.dk

... and please remember that one of those Europride activities will be the next ALGP Europe conference, which the Danish group is already busy organising! Topic of the ALGP Europe conference will be "Homosexuals and Identity," and there are a lot of other interesting things going on.

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### **Domestic Partnership in EU Administration**

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EGALITE (Equality for gays and lesbians in the European Institutions) are happy to inform you on a small victory for the staff of the EU Parliament, thanks to the help of some Parliament members (P. Pex, NL). The Administration distributed a note to the staff on Wednesday July 5 giving some social benefits to non-married partners. For the first time these partners (including gays and lesbians) are—entitled to take a language course—entitled to an annual pass for admission to the Parliaments buildings and restaurants. The applicants must fill in a "Declaration of domestic partnership" (nearly a marriage declaration) to obtain these benefits. It may sound as a very small victory, but for those who are familiar with the staff policy of the European Institutions, this is a big step, and it might open the door for further equal rights. Unfortunately this only covers the staff of the European Parliament and not the other institutions such as Commission, Council etc. The group EGALITE will in September ask for a meeting with the Commission on the problems on equal rights for all staff and in all fields. (We are only entitled to discuss the staff regulations in the Institutions, but of course we also work for general recognition of these rights for all citizens in the EU). For more information, please contact: Nils Koch, secretary of EGALITE, on e-mail: n.koch@mhsg.cec.be

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### **OSCE: Sexual Orientation should be Area of Non-discrimination**

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OSCE parliamentarians recognise sexual orientation as a non-discrimination area OSCE parliamentarians recognize sexual orientation as an area of non-discrimination The newly formed

Parliamentarian Assembly in the Organisation for Security and Cooperation in Europe (OSCE) has just met in Ottawa, Canada. As a result of the meeting "The Ottawa Declaration" was passed. One of the points in the Declaration "Calls on the member States to ensure that all persons belonging to different segments of their population be accorded equal respect and consideration in their constitutions, legislation and administration and that there be no subordination, explicit or implied, on the basis of ethnicity, race, colour, language, religion, sex, sexual orientation, national or social origin or belonging to a minority;." The sexual orientation part was included by initiative of Danish parliamentarians and it was passed by a vast majority in spite of protests from Bulgarian members of the assembly. The assembly does not—as other OSCE bodies work on the principle of consensus. It is a huge victory for The International Gay and Lesbian Association, ILGA, who for years has lobbied OSCE bodies to get sexual orientation included in the language of the human dimension part of OSCE.

Steffen Jensen

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### **Japanese Psychiatrists: Homosexuality no Disorder anymore**

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Following international pressure from gay groups, the Japanese Society of Psychiatry and Neurology has removed homosexuality from its list of disorders, reports the Tokyo based Association for the Lesbian and Gay Movement, OCCUR. The society will now rely on the World Health Organization's disease-classification manual (ICD-10).

The International Gay and Lesbian Human Rights Commission

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### **Professor in Women's Studies**

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The University of California, Irvine, Program in Women's Studies invites applications and nominations for a tenured or tenure-track position beginning July 1, 1996. Appointment will be up to the Full Professor rank in Women's Studies.

The Women's Studies Program, established in 1975, currently offers a B.A. in Women's Studies, an undergraduate minor, and a Graduate Emphasis in Feminist Studies awarded in conjunction with the M.F.A. degree offered in the following departments or programs:

Anthropology, Art History, Drama, East Asian Languages and Literatures, English and Comparative Literature, French, German, History, Social Relations, Spanish, and Studio Art.

Qualifications: Ph.D. in hand, broad knowledge and experience in Women's Studies and a record of feminist teaching, scholaip, and professional service, including curriculum development, especially in Lesbian/Gay Studies. Interest and experience in administration and program development are required. Candidate should be currently tenurable at the University of California and have a strong commitment to Lesbian Studies as it intersects with race and ethnicity. Scholarly work should have an interdisciplinary approach, which includes historical and/or ethnographic methodologies.

Applications: Statement of research and teaching interests, curriculum vitae, relevant syllabi, a writing sample and names and addresses of 3 referees. Send application materials to: Professor Rhona Berenstein, Chair, Search Committee, Program in Women's Studies, HTC 201B, University of California, Irvine, CA, 92717-2655.

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### Conference on Therapy with Gay Men and Lesbians in Switzerland

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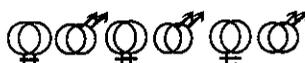
The "Forum schwuler Psychotherapeuten", forum of gay (male) psychotherapists of Switzerland, held a conference entitled "Gay and

lesbian clients—helpless therapists?" in March. Despite no indication of this in the title whatsoever, many heterosexuals assumed that the conference was aimed at gay men and lesbians only. Anyway, about 130 lesbian, gay, and heterosexual therapists attended the presentations on "Special issues in the psychotherapeutic relationship with lesbian and gay clients" (Ernst Frey) and "Problems of homosexual development" (Martin Dannecker). In the afternoon, there was a variety of workshops.

The organisers' intention was to create space for discussion between homosexual and heterosexual therapists in which they could talk about stereotypes of lesbians and gay men, strange views about them, and even therapeutic efforts to change them into heterosexuals. They hoped that such a conference would result in less prejudice against lesbians and gay men from the (heterosexual) therapists' side. The open atmosphere in the workshops and the lively discussions suggested that they succeeded.

For the heterosexual participants, guessing "who is who" (hetero- or homosexual) seemed to add some extra zest to the day. All in all, participants thought the conference was very worth while, some were even enthusiastic. Hopefully, another conference will be organised in two years.

Ernst Frei



## Conferences & Papers & Requests

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### Sexually Abused Boys

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For a client, Henri van Tilburg is looking for a male therapist who has specialized in therapy with sexually abused men/boys in the southern part of Germany (Austria or Switzerland may be fine, too). Please contact Henri van Tilburg, Groepspraktijk Oud West, 1e Constantijn Huygensstraat 116, NL-1054 BZ Amsterdam, phone: +31-20-6834-047, e-mail aapje@xs4all.nl

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### The Pink Book Four

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Lesbian, gay and bisexual activists anywhere in the world are invited to contribute to the *Pink Book*. The *Pink Book* is published every five years or so by the International Lesbian and Gay

Organisation and is a country by country survey of our rights and oppression, plus a collection of articles about particular issues.

For *Pink Book Four*, the editors are seeking contributions on issues not explored previously. These include drag activism, lesbians and gay men working together, cultural attitudes to sexuality, HIV/AIDS issues, migration issues—but also whatever concerns you and other people in your country/region. It's a good chance to tell the rest of the world about your country, group, success or struggle. We hope to make it easily available, "popular" and easily readable.

You don't have to be a previously published writer, but you do have to have personal experience of whatever you're writing about—it could

be about a campaign, how you set up a group, what life is like for you or your friends in your country—just send us a short outline (not more than 1 or 2 pages) of what you want to say.

Outlines can be in English, Spanish, French, German or Dutch. Send them to the editors (Micha Ramakers and Lisa Power) at [ilga@gn.apc.org](mailto:ilga@gn.apc.org) or fax to 32-2-502-2471 or mail to 54, Zespenningenstraat, bus 14, 1000 Brussels, Belgium.

If you want to know more about the editors or the project, contact the editors. Your outline must reach them by November 30th 1995.

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### **Lesbian Research Network**

A Lesbian Research Network is currently being developed for lesbian researchers from all disciplines, who study lesbian-related *and/or* non-lesbian related topics. Goals include: information sharing; mentoring for personal and professional support; and access to technical assistance for research methodology, funding and publication.

The Network will be developed in several stages, beginning this fall with a survey of lesbian researchers and students training for research careers, funded by an Uncommon Legacy Foundation. Results will be used to implement network activities including publication of a Lesbian Researchers Directory (however, listing in the directory is optional). Names of participants are confidential and researchers do not need to be "out" to participate in either the survey or the Network. For further information, contact: Caitlin Ryan, 33 Adams Street, NW, Washington, DC 20001, (202) 232-0188, [caitlinon@aol.com](mailto:caitlinon@aol.com). Please share this with other researchers who may be interested in participating.

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### **USA: Conference on Sex, Gender, and Transgression**

The University of Cincinnati Center for Women's Studies and Lesbian, Gay, Bisexual, Transgender Task Force announce a conference on Sex, Gender, and Transgression April 13, 1996. This conference looks to the boundaries of sexuality, gender, and desire, and to the non-conformists who transgress those boundaries. It addresses current works in queer theory and gay/lesbian/bi/trans studies that focus on sexuality on the margins. Possible topics include historical, literary, sociological, political, and philosophical

considerations of communities and identities, discourses and ideologies, and social mores and public policies.

We encourage papers that complicate categories and address the fluid borders of sex, gender, race/ethnicity, and class. Deadline for paper proposals is November 30, 1995. We invite papers from a wide variety of disciplines. Send paper proposals to: Catherine Raissiguier, The Center for Women's Studies, University of Cincinnati, PO Box 210164, Cincinnati OH 45221-0164, Phone: +1-513-556-6651, Fax: +1-513-556-6771.

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### **Gay/Lesbian Conference in Sweden**

There will be a conference on lesbian/gay research in Goeteborg, Sweden, 28-29 Oct 1995. The conference is organized by the department of Sociology and the department of Women's Studies at the University of Goeteborg. The conference language is Swedish.

For further information (in Swedish) contact by email [Margareta.Lindholm@graw.ssd.gu.se](mailto:Margareta.Lindholm@graw.ssd.gu.se) or [Lars.Malmsten@ling.gu.se](mailto:Lars.Malmsten@ling.gu.se)

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### **1997: V European Congress on Psychology in Dublin**

After this year's IV European Congress in Athens, the next one will take place in Dublin, Ireland, July, 6th - 11th 1997. ALGP Europe will try to become a member of the advisory group and apply for a symposium (as in Athens) and, additionally, for a workshop.

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### **Journal of Gay, Lesbian and Bisexual Identity**

The Journal of Gay, Lesbian, and Bisexual Identity is an international interdisciplinary forum dedicated to the exchange of new knowledge and ideas about every major aspect of lesbian, gay, bisexual, and transgender life. As such, we feature original peer-reviewed scholarly articles, clinical studies, research papers, personal essays, interviews, "round-table discussions," reviews, and poetry. The yearly publication schedule is January, April, July, and October. On occasion, individual issues of the Journal will focus on thematic topics, for example: LGBT youth and schools, sexual identity formation at all stages of life, politics and public policy, internalized homophobia/ biphobia, interconnections with other

social identities and/or other forms of oppression, the relationship between AIDS and sexual identity, aging in LGBT communities, multiculturalism within sexual identities, among others. In the coming months and years, it is our hope that the Journal will be a frequently consulted source of information for professionals involved in public health and human services, the social and behavioral sciences, humanities, political science, law, religion and spirituality, and the arts. It is also our hope that it will provide an essential line of communication among community organizers,

students, and families and friends of LGBT people. The Editorial Board and I would like to invite you to contribute to the Journal of Gay, Lesbian, and Bisexual Identity. We are accepting original manuscripts covering all areas of LGBT life. Please send all editorial inquiries, manuscript submissions, and comments to Warren J. Blumenfeld, Editor, Journal of Gay, Lesbian, and Bisexual Identity, PO Box 929, Northampton, MA 01061, Phone: +1-413-585-9121; Fax: +1-413-584-1332, e-mail: blumenfeld@educ.umass.edu



## ALGP: Hot News

### Lesbian and Gay Psychologists in Australia get organised

Inspired by the contact to Jan Schippers, the chair of ALGP Europe, and Catherine Acuff from the USA, Phil Walcott founded the "Interest Group on Gay and Lesbian Issues and Psychology," a special interest group under the auspices of the Australian Psychological Society. Now that there are organisations on three continents, let's all look forward to the First World Congress on Lesbian and Gay Issues in Psychology (which is wishful thinking yet).

### VLSP Conference in Germany

The next annual conference of VLSP (ALGP Germany) is coming up. It will be held in Munich from *October, 26th to 29th, 1995*, entitled, "Ganz normal?! Lesbischer und schwuler Alltag zwischen Selbstbestimmung und Anpassung" [Completely normal?! Lesbian and gay everyday life between self-determination and adjustment.]

Plenary sessions are on the topics of aging lesbians and gay men, group identity and social movement in the lesbian and gay communities, and lesbians and gay men in the workplace.

Besides, there are about 20 workshops on subjects as diverse as "Lesbians don't talk about sex!—Or do they?," on prejudice and stereotypes, parenting and childhood, organizing re-

search groups, transsexuality, and, of course, psycho-therapy—just to name a few. Furthermore, there is an "information market" (where you will find some ALGP Europe representatives). Last, but not least, there are night activities like the "welcome reception" Thursday night and the congress party on Saturday.

Contact address: VLSP, Postfach 221330, D-80503 Munich, Germany, phone: +49-89-554-234.

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