

## Polyfidelity and Technology

by Randy Burns

Since the start of polyfidelity, there has existed the basic feeling that technology has somehow made the original historical reasons for monogamy less relevant. The big inventions that were credited for this are reliable birth control, eradication of traditional venereal diseases, and increased mobility and education of the population. Now the changes that these produced were really only observed after these innovations were already widely disseminated. In this article, I would like to play the role of the amateur futurist and look at some of the upcoming technical/scientific revolutions and speculate how they might affect marriage and the family.

### MEDICAL ADVANCES

A lot of the advances that first made polyfidelity practical are continuing; we don't need any major scientific breakthroughs to imagine these becoming influential, but rather look for refinements in existing technologies.

#### *Venereal Disease Testing*

It wasn't that long ago that we really thought we had all major venereal diseases licked. Even if medical science finds cures for AIDS, herpes, genital warts and the other viral sexually transmitted diseases, I have a feeling that people will somehow be more cautious about really believing that they can be casual and safe in their sexual relationships.

Still, what's on the horizon is cheaper, better testing for these viral diseases. Today, the tests for most of these diseases are really not all that accurate: AIDS tests take up to 3 years to show infection. Still, for these diseases, the establishing of reliable tests that can show infection immediately is a much smaller technical feat than curing a person who is already infected. Once folks get past the "condom myth," I would expect a certain ritual to develop around the initiation of a sexual relationship that would include mutual testing for a variety of sexually transmitted diseases.

In my opinion, anything that causes more consciousness and less impulsivity in the start-up of a sexual relationship and which acknowledges the partners' past sexual history will create a move towards polyfidelity becoming a socially respectable lifestyle. Frankly, I have a feeling that today's behavior where some people commonly do not even bother to get tested before beginning a sexual relationship or misrepresent their sexual histories will be regarded in a few decades as an act of violence and extreme crudity.

#### *Birth Control*

Even though a lot of advances have been made in contraception, there are still questions about the safety, reliability and unobtrusiveness of many of the most commonly used birth control methods. I suspect that within 15 years there will be safe, reversible surgical sterilization procedures for both men and women. The other major advance will be in the ability to combat diseases and conditions which cause fertility problems as well as complications from later pregnancy, thus removing an incentive for some women to have children while in their twenties and early thirties. They might now be able to have children safely at an older age, which will allow women a greater freedom to experiment with alternative lifestyles like polyfidelity earlier in life.

#### *Paternity Testing*

The legal aspects of childrearing still assume a monogamous marriage. One of the most common objections that I've heard to raising children in a polyfidelitous setting is that with several male partners, "you couldn't really be sure who the child's father was." Well, even today, with currently existing biochemical paternity tests we can get a pretty good idea of who the biological father of a child is. These tests will improve and become less intrusive. (I've heard of one test that uses a hair sample.)

Now my honest feeling about this is that it will cause rules to be enforced that were never really enforceable before. Personally, I think that most of us will be rather surprised at how many men mistakenly believe that they are the biological fathers of children they support. I also think that we will be rather surprised at how

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## 4th Annual

**PEPCON 1990**

PEP's annual conference will be held in Eugene on **August 17-19th** this year. For the fourth year in a row, PEP members from various edges, corners and middles of the continent (and from other more distant spots) will get together to meet, share, and bask in the warmth of a social setting supportive of polyfidelity.

Upcoming plans include sizzling seminars; a workshop series designed by a couple of polyfidel families to give you the chance to experience what it is like to form a family, make agreements, and deal with some of the stuff that life throws at your group; and finally some "just for fun" social events.

This year we are limiting the conference to 70 participants so we can all be comfortable in the homey setting of the Koinoinia Center. (Last year we had 75+) In late May all members will receive a brochure complete with registration information telling you exactly how to proceed. Until then, only full members (whose membership includes free entrance to the conference) can register—simply send in your name(s) and your intention to attend. We plan to continue our policy of holding conference costs down. ♦

**Please make a note of PEP's  
new mailing address:**

**P .O. Box 6306  
Captain Cook, HI 96704-6306**

Hidden message when held up to a mirror.

**Deadline for our next issue is June 1, 1990.  
We'd love to hear from you! See page 7.**

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**HOW TO DO THE  
PEP NETWORK**

Here are the basics. Follow these instructions and you'll be home free and participating in the members' network, the place to get an in print introduction to folks with whom you may have some important lifestyle choices in common.

**TO ENTER THE NETWORK—**

**1.** You must be either a supporting member of PEP or a full member. If you are a supporting member you need to send in a \$5 fee (one-time) with your entry; if you're a full member then it's just comes as part of your membership.

**AND**

**2.** You must write an ad. You can choose to describe yourself, your passions, goals, and activities. You can choose to describe what you're looking for, in a person, a family, and your future. Include your name and a contact address or phone number.

**AND**

**3.** You must send in your entry (with payment if necessary) before the next deadline. PEP's deadlines for Network entries, as well as letters or articles for **PEPTALK**, are June 1st, September 1st, December 1st, and March 1st.

**AND**

**4.** You must remember that you can only receive the Network if you, yourself, have an entry in it; that we do not publish sexually oriented "swinger" type ads; and that if you want to make a change in your ad (you can each quarter), you must write in and refer to the Network in your letter (even if you only want to change your address). Also, please don't use an address that you don't want to receive your mail in the future (like your parent's house where you're staying only while they're on vacation), unless you put in a change of address with the post office—some folks may not respond immediately. Use common sense, please.

That's all. That's it. Simple as pie. Just do it.

**Remember...you can clip and save this article.**



## Why Add a Fourth Partner?

by K K & G

Don Quixote's tilting at windmills filled his life with purposeful activity. Creating a meaningful polyfidelitous life has helped identify our goals and desires more clearly. Yet a full life needs both purpose and meaning, support and challenge. Examining desires is slippery business as the process of living shifts emphasis moment by moment. Who are we? What are we trying to become?

As a successful triad of three years, with two children, we have accomplished an especially difficult feat in relationship history by nurturing the growth of five individuals under one roof. I don't think our pioneer forefamilies would think this accomplishment especially noteworthy as they frequently maintained multi-generational extended families under one roof for decades at a time. My great grandmother understood from her own childhood that the forces of nature and governments could be capricious. The larger community of her extended family was the only strength that could withstand the vicissitudes of life. The industrial and computer age have changed this personal experience as "nuclear families" became the norm. Housed in single family dwellings, each requiring all the basics and a little more for that touch of luxury, consumerism fed the economic engine, often at the expense of the environment and human to human relationships. Fewer and fewer live in small town America; Norman Rockwell's childhood is gone.

The sixties generation rebelled, formed communes, battled conformity, wars, drugs, the draft, and each other. The pendulum swung back as less were interested in climbing the socioeconomic ladder and more were interested in making a personal contribution to human growth.

Baby Boomers have competed since kindergarten for grades, jobs and advancement. Finding discouragement when landing at the ceiling of mid-level management far from the president's chair, they began redefining success as doing what mattered most to the individual. Poverty became a noble political statement. Interest increased in "alternative" lifestyles and the extended family or tribe as an effective strategy for survival. Indeed, the modern world was proving to be as hazardous as the primeval jungles of the dim past. The successful prototype, tribes met basic needs,

ensured family survival and forged a strong and resilient community greater than the sum of its individual members. This is our first reason to add a fourth partner—to create a stronger community for daily support and personal growth.

Great. Noble. But what about sex? Okay yes, variety is the spice of life, but relationships are the main course. Each person needs a balance of support and challenge to feel fully alive and engaged with the process of life. With superficial sex the taste offers hints of the feast, but none of the flavor that only committed relationships provide. Great sex is many things: physical communication, the joy of giving and receiving a gift and the trust developed to try new flavors, be it passionate or silly or quiet, all of which is accepted as you. Having a fourth partner means variety and flavor, chocolate, vanilla and starberry, excitement and relationship.

My 74 year old father-in-law says his only significant legacy will be the four unique adults he's contributed to the gene pool. He's right in a sense, we often think of evolution as applying to animals and ancestors, not modern human beings like us. With a fourth we will have an opportunity to raise three or four children who know from birth that it takes committed long term relationships to nurture successful human beings. The future of polyfidelity will rest with our children who have been fortunate to grow up with multiple adult role models. Adults who helped them develop skills in making difficult decisions, supported their personal growth and loved them as they examined life and lifestyles. We hope your sons and daughters will be ready for their questions.

A fourth partner would increase our family's strengths and resources, add variety and a new relationship challenge, a new best friend. The last reason is really a selfish desire—the desire to deeply challenge ourselves to become better human beings. Moving from dyad to triad required examination of concepts long settled—ownership, equality, commitment, tolerance, guilt, jealousy. Some were harder to wrestle to optimum agreement than others. But our successes created new visions of a workable society. A society where individual strengths and weaknesses are loved, trusted and accepted. A society where optimal personal growth is assisted. Unable to fashion a society, country, city, or community at once, we are beginning with our family. We're looking for a fourth to continue our family commitment to the love, trust and personal growth of our best friends and children, a small contribution toward achieving a more workable society. That's why we're looking. ♦



## POLYFIDELITY AND TECHNOLOGY

(Continued from page 1)

many children are sired by a fairly small percentage of men.

This advance will tend to support the development of polyfidelity by making the consequences of having sex and children with someone you don't know very well significantly more binding, legally and financially.

## NANOTECHNOLOGY

In the *Engines of Creations*, K. Eric Drexler outlines the effects of a technical trend called Nanotechnology: the precise manipulation of matter on the molecular level. While there have been some critics that claim this technology is not practical from a political, social or ecological standpoint, there is a growing group of engineers that believe nanotechnology will create a new Industrial revolution. Some of these ideas were popularized on a wide scale in the "Star Trek: The Next Generation" episode that marked the start of the 1989-90 season. Actually, this technology is likely to really be technically feasible within 30-50 years.

The basic idea of nanotechnology is to create extremely small, self replicating machines that can be used to assemble molecules into large, complex machines. The theoretical "limits to growth" then become not the presence of particular materials like oil, but the presence of simple raw materials like air and sunlight. While some substances, like gold, are extremely scarce, others, like carbon, are available in materials like air that are available free of charge. It now seems possible from the present schemes for nanotechnology that very cheap materials like sand and relatively low amounts of energy like those that are easily available from sunlight will be useable.

The real upshot of this is that virtually all manufactured goods could become very cheap or irrelevant. We could imagine small machines that would create "fiber-diamond" ships and houses out of thin air. The main scarcity would become people capable of operating fairly complex machines and personal services that do not convert well to automation. The transportation system would become irrelevant except for moving people around. The major trade between cities would be in entertainment, technologies and information needed to run nano-machines and personal services.

I feel that nanotechnology could make the hi-tech village an even more compelling lifestyle. One again, all the physical interactions needed to create an opulent 20th century lifestyle could be created by a self

sufficient group of 30-40 people. My personal impulse as a polyfide is to try to have a familial relationship with the people with whom I am in regular daily contact. Still, I think that this will be a major adjustment. The traditional industrial society has required that many of us interact on a daily basis with rather large numbers of people who we don't know very well. I personally don't think this is particularly natural for our species. Still, at the same time I think many

***"...it is actually much easier for a successful, intimate group to develop the trust, creativity and economic surplus for this kind of innovation..."***

people have a certain addiction to the loneliness and violence that are the inevitable results of this level of social fragmentation. These will be major issues for polyfides to overcome if we are to be ready when nanotech is.

## INFORMATION SCIENCES

PEP as an organization is largely a product of the MicroComputer revolution. It is mainly because of microcomputers that we are able to have publications like *PepTalk* and the *Polyfidelity Primer* at our present size as an organization. The next few steps in the information revolution could be even more exciting. First off, computers are going to get really, really cheap, on the level of calculators and typewriters. The next major revolution will be in tying large numbers of computers together. Even today, we have bulletin boards like Usenet that have 100,000 regular participants.

I personally think that this will enable some lifestyle groups to get together who couldn't before, just like the Industrial Revolution made it practical for gays and lesbians to gather in the major urban centers. The difference is that gays, bisexuals and lesbians were a larger portion of the overall population (i.e 5-10%). I think the Information revolution is bringing the critical mass down to a lower level than ever before and is dispelling a greater number of myths that were created by isolation and lack of information.



## LIFE EXTENSION

One of the most compelling reasons for the development of nanotechnology is the extension of the human life span. The medical implications of nanotechnology are enormous, from simple things like cleaning out clogged arteries to actually repairing cells and the very source of aging. Now even conventional medical technology may be able to significantly extend the human life span by the time most of the readers of this newsletter are getting old. This, combined with cryonics (freezing of peoples' bodies shortly after death in hopes that when nanotechnology is developed it will become feasible to revive the person), means that we may very well be on the edge of a dramatic extension of the the human life span.

I personally think the most compelling reason for monogamy was traditionally that people didn't really live that long. "Til death do we part" really meant something like 15-20 years-not 50. The problem is that these conventional marriage mores make people feel like bigger failures than they really are and compel them to make promises that were never really kept like they expect themselves to now. At the same time, 100, 000 years of serial monogamy seems rather dreary and fragmenting to me. Enjoying sexual variety but feeling burnt out on the prospect of an endless chain of partners may be the most compelling argument for polyfidelity and one that more people will come to if they live long enough. The difference may soon be that the shackles of aging will be broken and we can actually act on this wisdom.

## INTELLIGENCE INCREASE

As a group, polyfides are probably significantly more "intellectual" than the general population. In some important respects what this means is that if the pool of intelligent people becomes larger it may well become more likely that polyfidelity will take root and hit critical mass.

A lot of the increases in human intelligence have been the result of things like improved nutrition and sanitation. This caused a lot of folks to think that these were only one time increases. Still, some of the more innovative research in pharmacology and human/machines interface technology may allow a continued increase in the intellectual capacity of many groups of people.

## SPACE MIGRATION

I think one of the most compelling dreams of many Americans is that of the open and free frontier. A lot of nanotechnological theorist are also proponents of space migration, feeling that nanotechnology can make space migration economically practical.

The real thing that polyfides may have to offer here is an example of self reliant groups that are capable of getting along with each other during periods of prolonged isolation.

## In Conclusion

I see a variety of technical roads which are leading to polyfidelity. We are in an exciting and rather pivotal time. One of my biggest concerns is that future historians could look back at this period the way that we look back on Rome. Apparently Rome had virtually all the physical technology needed to make an industrial civilization happen (i.e. Romans built some primitive steam turbines); what Romans lacked was the social technology that could support the development of industrial entrepreneurship and movement away from slavery. It took hundreds of years for things like constitutional law to catch up so that people really could move beyond the point where the Romans were. The thing to keep in mind is that the Romans were probably as blind to their own social weaknesses as we might be to our own.

I see polyfidelity as an example of a revolution in "Social Technology" that is complementary to and may even be necessary for realizing the potential developments I've described in this article. Even though all the technologies I've discussed here are physically possible, today's corporations and governments may not create these technologies by themselves. Many of the leading innovators and theorists have proposed that self-funded hackers may be the real sources of some of this innovation. I have noticed that polyfides have been disproportionately active in areas like artificial intelligence and computer networking. It seems to me that it is actually much easier for a successful, intimate group to develop the trust, creativity and economic surplus for this kind of innovation than a solitary, isolated individual. This might be the "snowball" effect that really does make polyfidelity happen. ❖

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## ANOTHER AMAZING STUPID FACT—

The average person will spend more time reading the label on a can of peas than consider polyfidelity as a lifestyle choice.



*Do you show signs of...*

## Couplism

by Shirley Reeves

The way we are conditioned to behave when part of a couple actually differs in several ways from the behavior style I have experienced in polyfidelitous groups of any size. The easiest difference for me to see are in the areas of friendship development, public affection, and decision making.

Many people believe there can be only one person who is best friend, lover and spouse. For people with this belief structure, it is a given that to get involved with more than one partner would mean that the relationships could not be as intense, as intimate, or as special. Many clutural products, such as movies, novels and song lyrics model this "one and only" idea for us.

There are natural outgrowths to this over-riding assumption that one person is the most anyone can get close to. Individuals who already have a partner may not develop other friendships, believing instead that this one person should meet all intimacy needs. I agree that family is the most important relationship to spend time on, however I do feel an openness to grow closer to more than just my family members.

There is a range of how inviting individuals are upon meeting new people: Keristans will ask you why you aren't ready to join them, and may move a new person into their homelife within days of meeting, while I might say I'd like to see how close we can get and spend time together talking about issues and hanging out for a few weeks or months. Some people think that it takes six months to really know someone well enough to share a homespace with them. The commonality, however, is the desire to know and share life closely with more than one other. For those who only have/want one intimate, this openness can feel like a threat. It feels warm and friendly to me.

When a couple is extremely physically affectionate with each other, it can feel awkward for a person socializing with them. By whispering to each other, engaging in various levels of sex-play, and non-verbally emphasizing their exclusive relationship to each other, other people are obviously left out. Now this is a fact of life—others are not part of the couple—but acting this way in a social setting can create an uncomfortable vibe. Within a group, emotional inclusiv-

ity is best manifested by non-exclusive behaviors. In a foursome I lived in, we did a lot of talking about the types of physical affection we felt comfortable with in each other's company. We were not interested in shared group sex nor in being voyeurs, so we developed a homelife where obviously sexual behaviors were private. Our rule of thumb was that a behavior was entirely appropriate if we could pull others in.

***“Our rule of thumb was that a behavior was entirely appropriate if we could pull others in.”***

There was nothing wrong with one-to-one physical behavior (like kissing on the mouth); we didn't jump away from each other when someone else walked in, but we did disengage gently and choose more inclusive behaviors, acknowledging that more than two of us were present.

Decision making needn't be different between dyads versus more people, but I have found that group decision making to be based more on consciously stated values and agreements. Couples seem to more easily become involved in trading off, or swapping my worst choice against your worst choice. The focus of couple arguments may stay on the specific desired outcomes of each individual, rather than uncovering the real goals behind the decision to be made. With three or more individuals, there is a stronger need for and awareness of the benefits of focusing on underlying needs. There is more energy to search for win-win solutions rather than "not mine then not yours" compromises that satisfy no one. It's funny that decision making, the one aspect that many people project as too difficult with more than one partner, can actually be cleaner and clearer with more people involved (not too many of course). Not to mention the strength of having more perspectives available to stay out of one to one head butts.

I believe it is useful to think about couplism versus more-ism while people are working on merging their energies into group marriages. Identify what behavior patterns are old tapes from society's set program and consider and evolve them to more relevant behaviors. Finally, all these couplism issues mentioned here do not necessarily describe all couples. Monogamy and other coupling styles can be very conscious and socially graceful when practiced by considerate and thoughtful folks. ♦



## IN REVIEW...

Jeff Fleming

Group marriage is not the central theme of *The Outcasts of Heaven Belt* by Joan D. Vinge. But there's enough material on the subject to make it interesting, yet tantalizingly frustrating to those of us who are practitioners or supporters of group marriage.

The principal characters, Betha and Clewell, come from the planet Morningside where harsh conditions encouraged the development of a cooperative society where group marriage is the norm. Morningside sends its only starship to Heaven Belt, another solar system, which according to legends contained a fabulously wealthy civilization living on asteroids.

Unknown to the Morningsiders, the Heaven Belt civilization was destroyed in a war. In their first encounter with the beltlers, five of the crew, a group marriage of seven, are killed. Only Betha and Clewell remain. The book goes into a convincing exploration of the survivor's grief and anger.

I would have liked to see a more thorough treatment of how the family got together and what their life was like on Morningside. It seems to this reviewer that Mrs. Vinge had another book planned about Morningside, but the focus of in this book is simply the interaction of the Morningsiders and the Beltlers.

Though this book was fascinating and emotionally realistic, I wish it had been more centered on group marriage. A search of local bookstores and libraries seems to indicate that Vinge never wrote any more in this area, but continued on to other themes. Perhaps some letters by Polyfides and group marriage supporters to Vinge would encourage her to finish the book about Morningside which was apparently in the planning stage when *Outcasts* was written. ♦

## AUTHOR'S WANTED!

Got something on your mind? A personal experience, observation, question, gripe, review, even a recipe for polyfidelity? You're guaranteed an intelligent and interested audience right here in PEPTALK. We edit only for clarity, punctuation, etc., so that the original flavor of the writer is not altered. A big mahalo (thanks) to Randy, Karen (x 2), Gordon, Shirley, Jeff, Jerry, and letter writers (who we generally keep anonymous) for your contributions in this issue!

## Reader's Forum

### Dear editor,

I really like your newsletter. Nonetheless, we thought one article basically said, "I'm a male jerk who lives off my women and mistreats them." Perhaps his story, however you read it, isn't the best advertising for polyfidelity? It's like having to edit raw videotape footage to get a good product, unless someone is very experienced like talk show hosts are. Or am I off base?

—California

### Editor's reply...

I really appreciate your input and your question. My attitude as editor is a very open one. I rarely change anything in a person's article because I feel it makes PEPTALK a much more open forum this way. Specifically on the story you refer to, "Speedwell Saga," I felt it was useful to publish it to illustrate the strengths and weaknesses it expressed. I don't see PEPTALK as a place to advertise for polyfidelity, but rather a place to share the data. As you could see, sometimes the data is not so pretty.

While I am aware of many high energy, high spirited groups, I also get plenty of calls and letters from those in crisis. Many groups evolve their way into greater self awareness and into healthier and happier relationships, despite shakey and problematic starts. In this particular story, these folks were attempting to come up with win-win choices out of confused and painful beginnings. I'm sure even the author would agree that sometimes he's a jerk, but he and his partners did also share a lot of love and mutual good will.

In my experience, people can learn more from articles which include mistakes than they do from enthusiastic "everything's great" pieces. I believe that some people get into relationship styles and issues that are actually way beyond them. The stresses and pain they experience as a result is best transformed into positive growth, but for those not really prepared, it can also send them into crisis, depression, and great cynicism.

As a general call to all readers, please write and share your opinions on this topic. Should PEPTALK not print articles which portray problematic relationships or individuals? What do you want to read about? (Take a look at the blurb on the left. Thanks)

(More letters next page)



## Reader's Forum continued...

Dear editor,

I've continued to be intrigued by the ideas in your newsletters and book. Looking forward to coming "on line" in the network. I have not really any experience at "conscious" polyfidelity but maybe a more typical "unconscious" arrival of a multiple partner relationship. My wife and I have been married for 6 years, with the last two being separated. Within these last two years, we've had other relationships with the mutual knowledge and consent of the other. All this time we've still been semi-living together as we have a child we co-parent, property we share, and related financial entanglements. It hasn't been easy and we are committed to divorcing now, but it has been an alternative to the usual divorce situation of rapid and painful separation. We've taken our time, slowly untying the knot, so to speak, and giving our kid more time with both parents. also, maybe a chance to be friends after the marriage is over.

Which brings me to another rather new idea that I'm working on for myself and my ex-partner to share with other ex-couples and friends going through similar stuff. I'm going to help facilitate and participate in a separation/forgiveness ceremony and sharing day. What I realized is that there is all this ritual and celebration for getting married or getting together, but none for the other side of the coin. Instead it's usually messy and bitter and unfocused at the lawyer's office. One thing I've realized about ritual is you have to complete the circle to be whole, so this is an attempt to complete the circle on an emotional and etheric level. To move past some of the hurt and junk so we just might be receptive to love again. I'm getting good feedback about this idea and am open to any suggestions about this rather unexplored terrain. I hope that it can possibly be an offering for the greater healing between man and woman, god and goddess.

—California

Dear PEP,

I found your "The New Faithful" in the Seattle library to my surprise and delight. I have experimented in multipartner (hetero) relationships in the past and am looking for networks that support this choice and have ideas that may help me avoid past mistakes that have kept these relationships from growing into long term commitments. Thanks for having the courage to break new ground!

—Washington

*Editor's note...*

We're so happy that some libraries have chosen to purchase our book and that due to our grant from Syntropy Institute we were able to supply 25 libraries in the Bay area and Hawaii with copies of our Primer. This way we can reach a lot more folks who are interested in or already living this lifestyle. ♦

## BITS FOR THOUGHT

by Jerry Kubias

As a result of our search for partners on life's journey, we receive many letters. The majority of them comment on bisexuality in a positive or negative way. I want to offer some personal opinions not only on sexuality, but other issues which superficially may not seem related. The readers who sharply disagree should direct stoning solely to me.

Let's give some thought to who we are. Some people believe that we are imperfect and were created by various gods. Some people believe that we are part of the impersonal, marvelous phenomenon called evolution. My logic is based on evolution. The mess we find ourselves in now, meaning **technology advancing** by leaps and our social thinking not keeping pace, is directly attributable to religions. The recent fundamentalist revival in the USA is not much different from the mental food the Ayatollah fed his people. The difference is only in degree. Indeed, we have ruined many societies and continue to ruin them because we believe that our screwed up, maladjusted society is perfect.

Let's look at sexuality. We are sexual creatures. Without intimacy we will die. Mentally first, physically later. Because we reproduce sexually, most of us seek intimacy from members of the opposite sex. Nature assures that we do it right. What is sex? Stimulation of specialized nerve endings to cause great numbers of them to fire simultaneously, achieving great tension relief and a feeling of well-being. A marvelous system. Free, non-fattening, available without special preparation. The single most satisfying state unless we are dying from the lack of the other primary life sustaining needs: water, food, temperature adjustment.

But we could not leave well enough alone. We have developed religions and used their theories to postulate other theories. As a result we developed very bizarre practices, such as circumcision of both males and females, sexual guilt, etc.



While evolution assured our satisfaction, we believe that "if it feels good it is wrong," and we seek permission in peer groups (gay movement) or authority (as in the book *Love For One*). Our wonderful apparatus does not require anyone's help.

For the reasons outlined, I always considered myself a heterosexual until I experienced friendship of the same sex partner when my wife and I decided that group marriage does make sense. My wife's boyfriend(?), my spouse(?), the second husband(?) (is there a really good word?) and I have really become pals. For the first time in my life I had a really intimate friend of the same sex. I am sure that it was the circumstances rather than feelings that we did not express our feelings for each other sexually in addition to the intimate friendship. The circumstances I am talking about were shortness of time (my wife and he broke off after one and a half years), and the fact that in many of our warmest intimate times massaging by the fireplace, my wife or my girlfriend took one of us for herself. (I still miss him very much, just like the song says.)

The experience makes me feel sorry for both the heterosexual and homosexual people that they shut their minds from exploring wonderful feelings with all members of our species. Life is too short not to enjoy the ultimate possibilities it has to offer. Are you confused? So am I. Perhaps you can share your thoughts with me. ♦

### *Monogamy as "The" Lifestyle*

**"Ultimately, the greatest codependents in a democracy are citizens so cynical and weary that they will settle for a charming fraud over an honest alternative."**

—Mark Green

## **The Truth Seeker**

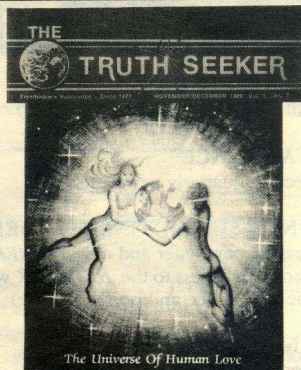
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### **If You Believe:**

- If Anything Is Sacred, The Human Body Is Sacred — Walt Whitman
- My Own Mind Is My Own Church — Thomas Paine
- In Every Country And In Every Age, The Priest Has Been Hostile To Liberty — Thomas Jefferson
- Men, Their Rights And Nothing More, Women, Their Rights And Nothing Less — Susan B. Anthony
- Love Is Our Response To Our Highest Values — And Can Be Nothing Less — Ayn Rand

Then, You Will *Want To Subscribe To*  
— *The Truth Seeker*



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**THE TRUTH SEEKER, P.O. Box 2832, San Diego, CA 92112**

Pictured above is *The Truth Seeker*. Their November/December 89 issue contains a section on "The new Family and Polyfidelitous Love."

## **LOCAL DOINGS—**

**SAN FRANCISCO:** The Expanded Family Network will have a booth at the Whole Life Expo on april 27-29th. A panel symposium titled "Beyond the Nuclear Family: Love Styles for the 21st Century" is scheduled for Friday the 27th from 2-4 pm.

**SAN FRANCISCO:** The 1990 bisexual conference will be June 20-24th and sponsored by BiPOL. For info write to them at 584 Castro St, Suite 422, SF, CA 94114.

**PENNSYLVANIA:** The semi-regular regional meeting of Loving Alternatives will be April 7th, 1990. For specifics, call the hosts, Dale & Karry at 717-899-7992.

**SOUTHERN CALIF:** Family Synergy is holding their Conference the weekend of June 15th, 1990. Write them at POB 2668, Culver City, CA 90231.

## **NEW POLYFIDE PHONE CONSULTATION AVAILABLE**

Call **Mondays** only, between **8 & 9 pm Pacific time**, if you have question or need some input. All calls in exchange for a self-determined donation to PEP (free to full members). Call Ryam Nearing, PEP director, author of the Primer, & 9 year member of polyfide family at (808) 929-9691.



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(All memberships are for one year)

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## MATERIALS

● **PRIMER**—New edition  
(The definitive reference book  
on the lifestyle)

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● **PEPTALK**  
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Membership fee  
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● **PEP NETWORK**  
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