

## Explanation of THE HOMAFFECTIONAL BILL OF RIGHTS

Homaffectional people are those individuals who, of ability and desire, share their affection with people of the same gender, women to women and men to men. This sharing may be done in a casual nature of friendship, on the most intimate levels of spiritual bonding and physical intercourse, or anywhere in-between these two extremes. This applies only to affectional interactions by and for adults who mutually understand and consent to all the manners of sharing done between them.

In today's world, homaffectionals are often repressed politically and socially because of the lack of education and, therefore, the fear many non-homaffectionals have concerning homaffectionals. It is currently legal, for example, in the State of Florida to deny employment, housing and public accommodation to anyone solely on the basis of their being homaffectional. Legally, the situation in Florida is the rule and not the exception within the United States of America. Worldwide, only Denmark, which has instituted state recognized legal marriages of homaffectionals, is notably more advanced in its socio-political treatment of this issue. It is, therefore, under these conditions that I, a homaffectional, have written THE HOMAFFECTIONAL BILL OF RIGHTS. Its principles are as important to the repressed homaffectional community worldwide as the 1776 DECLARATION OF INDEPENDENCE was to the oppressed American colonies under British rule, the 1848 Seneca Falls (NewYork) DECLARATION OF SENTIMENTS (Stanton, Mott, et al) was to the women's suffrage movement, and the 1863 EMANCIPATION PROCLAMATION was to the enslaved Afro-Americans in their fight for freedom and equality.

THE HOMAFFECTIONAL BILL OF RIGHTS describes five inalienable rights all people have with respect to their affectional interactions with others. These rights, while currently taken for granted

by most non-homaffectionals today, are often denied to homaffectionals by those very same people who take them for granted. Due to the centuries of historical socio-political abuse and denial of our affectional rights, many homaffectionals today do not realize that we too have these rights. It is with this in mind, as a homaffectional attempting to remind my community of our rights to experience and express our unique and valuable affections, that I have penned THE HOMAFFECTIONAL BILL OF RIGHTS.

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## THE HOMAFFECTIONAL BILL OF RIGHTS

As in the course of human nature there comes a time when an oppressed population must confront its situation with a sense of responsibility towards bettering themselves, it has thus evolved that homaffectional people of all races, creeds, colors and all other manners of distinguishing one person from another must rise to this, our occasion of emancipation.

We, the homaffectional people of this world, being aware of our ability and desire to share our affection with others of the same gender, do decree that the time of our silent repression has ended, and we are no longer willing to accept the position in life others out of ignorance and fear would have us occupy. We affirm our equality of being with all persons of the world, regardless of their affectional orientation, as we are all finite expressions of the infinite spectrum of human compassion, each person being the appropriate expression for themselves and no better or worse than any other person because of it. We, therefore, proclaim our rights inalienable but to God as conceived by each person in their own heart.

1) I have the right to be who I am, being that I am born with certain affectional abilities and desires. These affections are but one aspect of the multitude of facets which comprise my identify, and being that affection in and of itself knows not how to harm one's self or another, it is a valuable part of my being which no other person may place asunder.

2) I have the right to choose of my own free will the person or persons whom I will have my affections for. No other person may decide for me in whom I will find my compassion, as my affections for others is a reflection of my unique being.

3) I have the right to share my affections by my own free choice with whomever is willing of their own free choice to accept my affection, the manner of all forms of expression shared between myself and another person being of mutual understanding and consent.

4) I have the right to be part of my community and culture, within the larger framework of society as a whole. In doing so I share my special being with those of like endowment, that we may better understand and appreciate ourselves, and, thereby, help others to better understand and appreciate us.

5) I have the right to participate in all aspects of society as I am thus qualified to do so by my innate or acquired abilities, regardless of and without respect to my affectional orientation. I may not, thus, be denied employment, housing, public accommodation or any other form of legal entitlement or institution because of the affectional aspect of my being.

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