NARTH BULLETIN

Vol. 13, No. 1 National Association for Research and Therapy of Homosexuality (N.A.R.T.H.) April 2004

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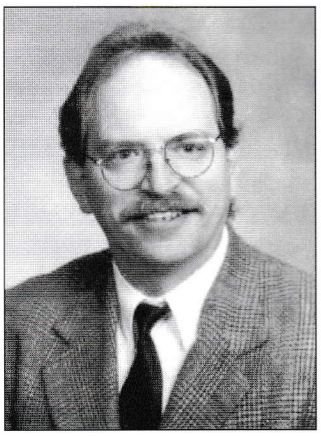
Gay Marriage: How We Arrived at the Altar

By Warren Throckmorton, Ph.D.



Warren Throckmorton, Ph.D.

It has been quite a week (month, year) for the recognition of rights for people identifying as gay. Beginning with the summer's *Lawrence v. Texas* U.S. Supreme Court case overturning sodomy laws, the nation's headlines have been dominated by all things gay up to the present. The "love that dare not speak its name" now won't simmer down for a moment.

Now that the nation is on the brink of the first state sanctioned gay marriages in Massachusetts, San Francisco and who knows where next, it's worth asking: How did we get here? And where should we go next?

Having focused on sexuality research over the past several years, I have some thoughts about the matter. While many factors are involved, I believe two broad concepts originating within the professional mental health establishment have brought us to major societal redefinition. What are the broad ideas? First is that homosexuality is a fixed, inborn trait; and the second is that children raised by gays are no different than those raised by straights.

The Mental-Health Profession Led the Way

In short, I believe the professional mental health establishment has led the way and the courts, legislatures and public opinion have mainly followed. Did I get that backwards? I don't think so.

After removing homosexuality from its list of disorders in 1973, the American Psychiatric Association and most non-medical counterparts (psychologists, counselors, social workers, etc.) pursued a course of normalizing homosexuality. However, while the mental health establishment once considered gays different from straights because gays were "abnormal," the new paradigm casts gays as an oppressed minority group. The concept of sexual orientation was invented and strongly promoted as an explanation for sexual variation.

Why do some Adams prefer Steves instead of Eves? Because their hard wired, inborn sexual orientation obliges them to love that way? This theory, still unproven and quite controversial in scientific circles, had clear impact on both the U.S. Supreme Court rationale to strike down the nation's sodomy laws and the Massachusetts Supreme Judicial Court's reasoning in creating a marriage right for gay couples. Without the conventional wisdom that gays are a distinct of class of people, we simply would not be discussing gay marriage as a civil right today.

Another cause often championed by mental health groups is gay parenting. The essential argument advanced by the mental health establishment is that children raised by single gender couples are in no way different or disadvantaged over children raised by opposite sex couples.

The "no difference" belief has been instrumental in removing barriers to gay adoption. Many

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states have few limitations on adoptions by gays singles or couples. Vermont is a case in point. Prior to Vermont's Supreme Court mandating civil unions in 1999, the Vermont legislature removed all barriers to gay adoption in 1996. In the opinion leading to civil unions, Vermont's Supreme Court dismissed the state's interest in preserving only heterosexual marriage as a means of "furthering the link between procreation and child rearing" because the state already allowed gay couples become parents through adoption and artificial insemination. Based on questionable research from advocates of gay parenting, states began removing barriers to gay adoption at a time when gay marriage was only a talking point for future political action.

A quick read of the book, *No Basis*, by Robert Lerner and Althea Nagai should convince even the most skeptical reader that we don't know very much about the actual impact of gay parenting on children.

When Scientists Become Lobbyists

These are the two broad issues that the major court cases have turned to in order to find a right to marriage for same-sex couples. When San Francisco mayor Newsom invokes the equal protection clause of the California constitution, these two ideas are the intellectual foundations for his legal argument. To wit: if gays are obliged by biology to be gay and if the state already recognizes gays as legal parents, then to keep them from marriage is to deprive them of equal protection under the law. Both ideas are quite controversial as a matter of theory, but the tentative nature of the fact pattern has not troubled the major mental health organizations. In my view, nearly all of these groups have abdicated their objective role as professional bodies and become lobbying associations.

To say we can anticipate no negative societal consequences of widespread gay marriage, based on current social science research, borders on professional malpractice. Before we go any further toward the altar, the public, jurists and legislators at all levels must become more critical consumers of research and policy pronouncements coming from the mental health establishment.

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Annual Conference Scheduled for November, 2004

The next NARTH annual conference will be held in Washington, D.C. on November 12, 13 and 14th, 2004 at the Wyndham Washington Hotel 1400 M Street N.W. Washington, D.C. 20005

The topic will be

"advances in therapeutic techniques for unwanted homosexuality," with an all-day workshop offered for psychotherapists.

Details to follow in a later announcement.

THE NARTH BULLETIN

Editor: LINDA AMES NICOLOSI

The *NARTH Bulletin* is published three times yearly by the National Association of Research and Therapy of Homosexuality, a non-profit educational association. For information contact NARTH,

"Victory on the Bow of a Ship"

The Great Divide:

Ethical Divisions between Social Liberals and Social Conservatives Regarding Sexual Behavior

By Chris Kempling, Psy.D., M.Ed., R.C.C.

The raging public debate over same-sex marriages in Canada, and now Massachusetts, has highlighted the great divide between those who are socially liberal, and those who are socially conservative.

Generally speaking, the socially liberal are found on the center-left of the political spectrum, and include labor unions, women's and gay rights organizations, human rights tribunals, much of the popular media, a good proportion of the "intelligentsia," and, it may be argued, the judiciary.

Social conservatives tend to occupy the political right, and may be found in large numbers among those who adhere to organized religions, and many immigrant cultural groups.

The socially liberal appear to be in the ascendancy and have been remarkably successful in achieving many of their goals to "modernize" culture and society. Social conservatives decry such "progress," seeing instead a degradation of moral behavior and standards of social conduct.

A very thoughtful analysis of why this great divide exists is contained in an article entitled "Sexual Morality: The Cultures and Emotions of Conservatives and Liberals," published in the *Journal of Applied Social Psychology* (Haidt and Hersh, 2001). Haidt and Hersh argue that, in the area of sexual conduct, social liberals operate within a moral framework which they call the "ethics of autonomy" (EOA).

Definition of "Ethic of Autonomy"

The ethics of autonomy hold that only acts that cause harm to self or others should be condemned. Acts which are consensual and are perceived not to cause harm should be tolerated or even affirmed. Under EOA, rationalization for approval of various non-traditional sexual behaviors is justified under the concept of the right of individuals to behave autonomously, acting according to their own conscience, rather than a obeying higher authority.

It can be argued that EOA is foundational to the arguments social liberals make for redefining what types of sexual behaviors and relationships are acceptable in today's society. Thus, when people say that there is nothing wrong with allowing homosexuals to marry, or that homosexuality should be taught as a normal variant in public-school sex education classes, or that adult-child sex is not really harmful and should be permitted, they are using the ethics of autonomy as the philosophical base for their position.

The EOA recently prevailed in the US when the Supreme Court struck down the anti-sodomy laws of Texas. In Canada, Pierre Trudeau's decision in 1968 to remove homosexual acts from the criminal code, because "the state has no business in the bedrooms of the nations," was also an EOA-based decision.

Definition of "Ethics and Community" and "Divinity"

Social conservatives operate on a much broader moral plain. Haidt and Hersh posit that social conservatives base their attitudes of what is morally acceptable on two additional sets of ethics: the ethics of community (EOC) and the ethics of divinity (EOD). The ethics of community are concerned with duty, perceived social roles, traditions, mutual respect, and what is appropriate for maintaining social order and family life. EOC is found in such organizations as Focus on the Family, REAL Women and the Canadian Alliance for Social Justice and Family Values. The latter organization is almost entirely made up of Chinese Canadians. Middle Eastern and South Asian cultural groups (religiously Muslims, Sikhs and Hindus) would also ascribe to EOC values.

People holding to EOC values are deeply concerned about the decay of family and societal values, and perceive that those who ascribe to EOA values are ranking hedonism—the pursuit of pleasure—as more important than maintaining the social fabric.

The ethics of divinity (EOD) are concerned with the sacred, with purity, and with living a life consistent with the requirements of God, generally as revealed in sacred scriptures. Those who ascribe to EOD believe in a universal moral order, ordained by God, and that to depart from it risks eternal separation from the divine in the life to come. All the world's great religions hold to these beliefs. Thus, in the area of sexual morality, EOD believers have behavioral standards much more restricted than those who hold to EOA beliefs. This is why when EOD people write publicly, they often tend to cite holy scripture as the justification for their concerns. The reaction from those in the EOA camp is often dismissive, because they generally do not subscribe to the concept of accountability to a divinely ordained universal moral code.

Heidt and Hersh found in their research, not surprisingly, that study participants from conservative church groups were much more likely to use EOD than EOA in their assessment of what types of sexual behaviors were accept-

able. Atheists and the non-religious tended to use EOA in their assessments, and consequently were more accepting of non-traditional sexual behaviors.

There has been a growing tendency among those in the EOA camp to accuse those in the EOC/EOD camp of "homophobia" if they dare to speak or write publicly about their concerns. Indeed several Christians have been successfully prosecuted by gay activists in the courts and human rights tribunals for publicly expressing their opposition to homosexual behavior.

Moral disapproval for certain sexual behaviors based on EOC/EOD positions ought not to be defined as an irrational or phobic reaction, however. Yet that is the sledgehammer those in the EOA camp have been employing with considerable success in the past decade. Currently, there is general acceptance of the term homophobia, and general agreement that it is a negative influence in public life. To this end, there is a concerted effort by gay and lesbian lobby groups, and supported by teachers' unions, to implement anti-homophobia and anti-heterosexism programming in Canadian public schools. Regrettably, there has been very little attempt to accommodate the concerns of the EOC/EOD side, resulting in divisive and expensive court battles, most notably the Trinity Western University and Surrey Book cases. Those who hold EOC/EOD positions are not prepared to compromise their religious beliefs or cultural values to accept as normative, sexual behaviors condemned by tradition or holy writ.

Negative Toward Behavior, But Positive Toward Persons

It is necessary for those in the EOA camp to understand that EOC/EOD believers may be homo-negative towards certain sexual behaviors, but homo-positive in affirming the inherent worth of homosexual persons. This position is affirmed by all responsible religiously based social conservative organizations, but seen as unacceptable by leaders of the EOA camp. The EOA camp argues that sexual orientation and the accompanying behaviors are inextricably linked, and that to condemn the behavior is the same as condemning the person.

The EOA position that sexual orientation is inherent and unchangeable is simply not supported by social science research. Indeed, even the psychiatrist most responsible for the removal of homosexuality from manual of mental disorders (the *DSM*) in 1973, Dr. Robert Spitzer, has published research affirming that orientation change therapy has been shown to be beneficial and effective for his particular study group ("Can Some Gay Men and Lesbians Change Their Sexual Orientation? 200 Participants Reporting a Change from Homosexual to Heterosexual Orientation, "*Archives of Sexual Behavior*, October 2003, 403-417). The majority of his group were motivated by desires to marry, to maintain their marriage, or to live a life consistent with their religious beliefs.

To that end, most major religious groups in North America have established therapeutic resources for those in their faith communities who are distressed over unwanted same-sex attractions, and who are motivated to re-orient towards heterosexuality. For Jews there is JONAH, Mormons have Evergreen, Catholics call theirs Courage, and Protestants have Exodus.

These organizations (including NARTH) exist because those with unwanted same-sex attractions have asked for help for dealing with their distressing symptoms. The treatment category used in the *DSM IV* is 302.9(3) "persistent and marked distress over one's orientation." Ironically, it is a denial of the concept of autonomy for those in the EOA camp to try to prevent these people from gaining access to these types of services. Gay and lesbian lobby groups have vigorously (but unsuccessfully) lobbied the American Psychological Association to declare orientation change therapy unethical. The personal stories of those who have undergone re-orientation therapy successfully are posted at www.peoplecanchange.com.

Liberal Values Must Not Be Forced on Traditionist Families

Mandatory indoctrination of all public school children with EOA ideology in the area of sexual behavior, is profoundly disrespectful and manifestly unethical, as it violates the rights of EOC/EOD parents to transmit their values to their children. The United Nations has repeatedly affirmed that this is an inalienable right of parents. Educational authorities have delegated roles in the education of children, and do not have the right to impose an EOA value system without parental consent. Furthermore, such efforts violate the specific requirements of the BC Teachers Federation code of ethics to respect the sensibilities of their students, and to refrain from using their roles for ideological gain.

We live in a pluralistic society where a broad spectrum of values are cherished. It is the duty of public educators to acknowledge all three ethical positions. Denigrating those who adhere to ethics of community or ethics of divinity is no way to achieve social harmony, or even improve social conditions for sexual minorities.

Let us agree on what we can agree on: affirmation of the inherent worth of everyone; non-violence; eradication of harassment, bullying and name-calling; and promoting understanding of each other's profoundly held values. Against this ethic, there can be no argument. ■

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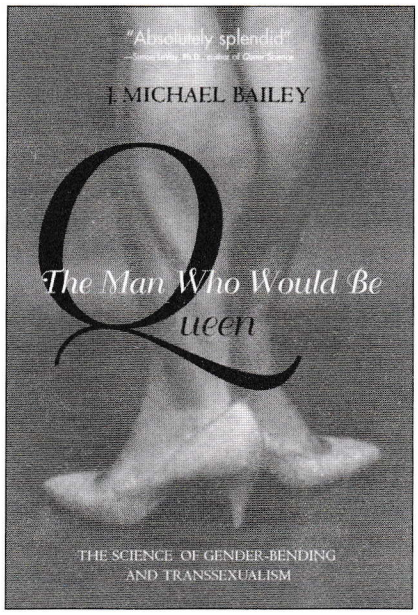
The Man Who Would Be Queen, by J. Michael Bailey, Ph.D.

A Review by A. Dean Byrd, Ph.D., MBA, MPH

A new book has just been published, from the controversial researcher who said—
in the Archives of General Psychiatry—that
"homosexuality may represent a developmental error."

Psychologist and researcher Michael Bailey's *The Man Who Would Be Queen* has provoked significant controversy. It has been called "a scientific, yet superbly compassionate exposition." A prominent endorser of the book, experimental psychologist Steven Pinker, has predicted that the book will upset the guardians of political correctness on both the left and the right. (It turns out that Pinker's prediction was only half correct—the attacks have come primarily from the left.)



Indeed, Bailey does make some very "politically incorrect" claims. The central— and most controversial — thesis of his book is the finding of a quality of femininity in gay males.

Yet "it is certainly an unfortunate state of affairs," Bailey observes, "that gay men tend to be feminine, tend to be less attracted to femininity, but tend to be stuck with each other...The designer of the universe has a perverse sense of humor."

Gay men are known to highly value masculinity (p. 79) but the femininity that they themselves are "stuck with," Bailey says, not only leaves a void of attractive potential partners, but also makes them susceptible to the many serious health problems associated with receptive anal sex (p. 82).

Thus, he notes, the feminine side of gay men makes them vulnerable to receptive anal sex, while the masculine strivings they feel as biological males make them naturally promiscuous, causing them to engage in risky behaviors.

Bailey also observes that homosexuality is inexplicable from an evolutionary perspective. Same-sex attraction is "evolutionarily maladaptive" (p. 116), and indeed, he notes, this "might be the most striking unresolved paradox of human evolution" (p. 115).

Personal Controversies

The book is controversial for other reasons. J. Michael Bailey has been accused of having sex with a research subject. His own sexuality has been questioned—he is a divorced father of two who frequents gay bars for the purpose, he says, of doing research. He has been accused of failing to obtain the informed consent of research subjects. Formal charges have been filed with Northwestern University against him over this. Some media venues have labeled his book "junk science," and others have attempted to label the book and Bailey's lectures as "hate crimes" against gays.

At least one prominent scientist, Dr. Ray Blanchard, a supporter of Bailey, has resigned from The Harry Benjamin International Gender Dysphoria Association (HBIGDA) over the controversy.

Glowing Praise From Some Surprising Sources

Bailey has supporters such as Simon LeVay, who describe Bailey's book as "absolutely superb." Dr. Anne Lawrence, sexual medicine and transgender medicine practitioner, notes, "This is a wonderful book on an important subject."

The publicist for The National Academies (Advisors to the Nation on Science, Engineering and Medicine) is equally enthusiastic. He writes: "The conclusions to which Bailey came after years of psychological profiles, statistical studies, interviews, and comparisons of research with fellow scientists, may not always be politically correct, but they are scientifically accurate and groundbreaking. And with the publication of this book, the field of gender studies will never be the same."

The editors at the Joseph Henry Press (an imprint of the National Academies) issued a statement in the midst of the furor, saying that the reviewers found the book "a well-crafted and responsible work on a difficult topic."

Even the American Psychological Association appears to have provided an endorsement of the book, describing it as "the first scientifically grounded book about male femininities written for a general audience...Bailey sympathetically portrays these people's experiences and explores the roots of their development. Bailey's respect for the people he describes serves as a role model for others who still struggle to accept and appreciate homosexuality and transsexuality in society." (APA Division 44, The Society for the Study of Lesbian, Gay, and Bisexual Issues, Newsletter, Summer 2003.)

Bailey's attempts to respond to his critics seem to end with a sense of exasperation. He writes: "The controversy has

already consumed substantial time that I could be spending on new research, teaching, and administration, and I cannot afford more time to respond to each new charge made by Conway, Roughgarden, et al." As of January, 2004, there is little sign of the controversy abating.

The book is presented in three parts: The first one offers a case study of a boy with a Gender Identity Disorder (GID), which frames the book; the second part is devoted to gender-bending; and the third focuses on trangenderism, which has provoked the most controversy.

It Helps To Read The Book

I began, where most of the critics should have begun. I read the book. As a scientist, a contributor to the research in some of the same areas as Bailey, and as a clinician as well as clinical professor in a medical school, I found the book to be interesting—but probably not for some of the reasons the author intended, nor for the same reasons as the activists.

I found it interesting for some of the ideas Bailey presented, and for some reasons that I had not previously considered. For example, his reference to the femininity of gay men matches my clinical/research experience, but my sense is that many gay men experience a sense of diminished masculinity instead of femininity—which has implications for treatment of men with unwanted homosexuality as well as for the treatment of boys diagnosed with a Gender Identity Disorder (GID).

Some of Bailey's ideas do find strong support in the wider body of research; others do not. Unfortunately, Bailey does not separate the two. His philosophical position—that of an admitted essentialist—seems to undergird some of his science and does not reflect the current research literature. The adage, "To a hammer, everything looks like a nail," seems to apply to many of Bailey's conclusions.

Defining Essentialism

Essentialism is commonly understood as a belief in the real, true essence of things—that is, in the "invariable and fixed properties" which define the "whatness" of a given entity. As applied to Bailey's perspective, it could be defined as the belief that sexuality and/or gender are determined by the basic features of an individual's biology or psychology. Essentialism defines groups of people by a small set of fixed properties, while ignoring the conditions under which such identities emerged—and in this process, it discounts any possibility of change or variation within the group.

Simon LeVay's position is thus an essentialist position; he claims that homosexuality is located in brain differences or genetic variations. ("I am homosexual because of my genes," or "I am homosexual because of my brain.")

Regarding the nature/nurture controversy with which Bailey is concerned, the evidence is in. The admissions by self-identified gay researchers themselves (LeVay and Hamer), in addition to the reviews by Friedman and Downey, as well as Byne and Parsons, concluded that homosexuality is not a purely biological phenomenon. All of these researchers arrive at the same conclusion: an interactionist model (not the "born that way" theory) reflects the current data to explain the development of homosexuality.

But the lack of biological evidence to support Bailey's essentialist theory of homosexuality was not cited. It should have been.

Danny Ryan is a young boy with all the signs and symptoms of GID. His case study introduces the reader of Bailey's book to the area of cross-gender behaviors — their origin, development and meaning.

The second part of the book focuses on gender identity and sexual preferences among male homosexuals.

The third part relates more directly to the book's title and focuses on Ray Blanchard's model of transsexuality, which is most recognized by its categories of autogynephilia and androphilia. Although Blanchard's theory evokes controversy as all good theories should, Blanchard is an excellent researcher with an impressive clinical and research *vitae* in the area of transsexuality.

It was quite surprising to discover in the book's epilogue that Bailey had actually never met Danny Ryan in a clinical setting (he saw him briefly at a graduation). Apparently, he relied on parental reporting. Yet Bailey makes sweeping statements such as, "I am fairly certain that Danny Ryan will become a man rather than changing into a woman. I am certain that his sexual desires will be for a man." Such research findings are based on retrospective studies, and such statements can not be reliably made from such data.

Though the Diagnostic and Statistical Manual of Mental Disorders (DSM) notes that a high percentage—perhaps as much as 75%—of GID children go on to identify as bisexual or gay, a causative relationship cannot be offered. We have no way of knowing, for example, why the other 25% self-identified as heterosexual; nor do we know the number of matched comparisons of heterosexuals who were classified as GID children, but later managed to make the transition to heterosexuality. Bailey himself admits that he does not know how children develop their sexual feelings! (p. 34)

Although Bailey cites other research and researchers accurately, he provides no references. The reader is not provided with data from surveys or statistical information such as standard deviations. There are no references to

data or citing of either supportive or non-supportive research. (Though to Bailey's credit, he does list readings associated with chapter topics in the index section of the book).

Bailey's focus on femininity among pre-homosexual boys and homosexual men may offer a useful theory for understanding sexual deviance (in the statistical sense); but rather, he makes statements as if he were gambling in Las Vegas: "I would wager that among the many highly publicized cases of predatory men having sex with adolescent boys, a non-trivial percentage of boys were recognizably feminine." (p. 37).

Could Early Same-Sex Molestation Lead to Homosexuality in Adulthood?

Had Bailey reviewed the research of Johnson and Shrier, he may have discovered that boys who were sexually abused were, in fact, seven times more likely to label themselves bisexual or homosexual. What might this suggest about a pathway that could lead to adult homosexuality? Bailey does not speculate. He does note that "Gay men are more likely than straight men to have had homosexual experiences in childhood and early adolescence" (p. 112), but surprisingly, he does not suggest that such experiences might influence sexual identity development. And he ignores the research of Daryl Bem, whose EBE ("erotic becomes exotic") theory offers a significant contribution to this area. (Bem theorizes that what we find "exotic" or different from us in our childhood is what we will later eroticize in adulthood.)

Sound bites are peppered throughout Bailey's text: "I'm betting on biology" (p. 172) and "This smells genetic to me." (p.170) Such statements are hardly scientific conclusions based on research. Bailey would be hard-pressed to incorporate such data into his essentialist theory.

Homosexuals Are At Risk For Mental Illnesses— Even In Gay Affirming Cultures

Recent research published in the *Archives of General Psychiatry* reported that people engaging in homosexual behaviors were at greater risk for certain forms of mental illness. And Bailey correctly noted that this was not likely due to society's treatment of homosexuals (so-called "homophobia") because a similar, more robust study was conducted in The Netherlands — probably the most gay-affirming country in the world—yet it had similar results.

In fact, in this same issue of the *Archives of General Psychiatry,* Bailey authored a commentary which included the following hypothesis: "...homosexuality represents a deviation from normal development and is associated with other such deviations that may lead to mental illness...homosexuality may represent a developmental error."

Bailey offers little supportive evidence for his theory, either in terms of research or an elaboration of his earlier theory. Yet, other researchers have provided extensive documentation. *The Puzzle: Exploring The Evolutionary Puzzle Of Male Homosexuality* by Louis Berman, offers an excellent treatise on male homosexuality and evolutionary theory, but it was not cited. It should have been.

Bailey Expresses Disdain For His Critics

Bailey treats those who disagree with his views with a certain disdain. Of Dr. George Rekers, who works with gender-disturbed boys, Bailey says there are "disturbing aspects of Rekers' work that are peculiarly unscientific, such as his writings invoking religious arguments for the superiority of heterosexuality" (p. 24). Bailey believes that Dean Hamer's work searching for a gay gene remains "intriguing but doubtful." He also compares Byne's skepticism about LeVay's work to paranoia (p.121). (Ironically, similar statements are currently being made about Bailey's work.)

Bailey has particular disdain for the social-constructionist understanding of sexuality. He indicates that "they aren't very clear, and to the extent they are clear, they are incorrect" (p. 124). Bailey has even more disdain for social conservatives, and for religious conservatives in particular.

Promiscuity

Bailey accurately quotes the CDC statistics of 1981: "AIDS patients with an average age of 35 years reported an average of 60 sex partners per year, or approximately 1000 lifetime partners" and he notes the gasps from his students at Northwestern University when gay panelists confess that they have had hundreds of sexual partners (p. 86).

By heterosexual standards, Bailey notes, gay men are promiscuous. Then as if to excuse the promiscuity, he uses a Clintonian defense, suggesting that it depends on what you actually mean by having sex. "Gay men," he notes "don't have vaginal sex much!"

"Social conservatives have taken the facts like these as evidence for the decadent and perverse nature of gay men," he says. "I think they're wrong. Gay men who are promiscuous are expressing an essentially masculine trait. They are doing what most heterosexual men would do if they could. They are in this way just like heterosexual men, except that they don't have women to constrain them" (p.87).

Longterm Relationships Are Non-Monogamous

Thus Bailey is not surprised by the research from McWhirter and Mattison, which concluded the following about homosexual men: "Most [couples] became nonexclusive within a year, and all were non-monogamous with-

in five years. This pattern occurs even as partners become increasingly committed to each other in other ways–emotionally and financially, for example" (p. 90).

He makes the following very "un-PC" statement:

> "Regardless of marital laws and policies, there will always be fewer gay men who are romantically attached. Gay men will always have many more sex partners than straight people do. Those who are attached will be less sexually monogamous. And although some gay male relationships will be for life, these will be fewer than among heterosexual couples. The relative short duration, the sexual infidelity—are indeed destructive in a heterosexual context, but they are much less so among gay men.
>
> "There are two main reasons for this difference. First, gay couples do not often have children, but heterosexual couples usually do. The main reason we strive for commitment in our sexual relationships is because we want to keep families with children from breaking up. This function is irrelevant to most gay men. It is relevant to those few who raise children, but they are unlikely to ever comprise a substantial proportion of gay men" (p. 100).

The Bias that Pervades Research With the Gay Community

In his discussion of gay researchers and research, Bailey notes that the study subjects have an expectation that such efforts will advance the gay agenda. Researchers who are gay themselves, of course, vehemently deny that they are attempting to advance any sexual agenda. But Bailey notes that there is a higher-than-average number of self-identified gay people working as researchers on homosexuality and concludes, "Perhaps half of us are gay, a much higher percentage than would be expected" (p. 106).

Citing the significant differences between homosexual and heterosexuals, Bailey offers a critique of one of the cornerstones of the gay-activist movement when he discredits one of its heroines — Evelyn Hooker. Of her supposedly landmark study, which was viewed as the first study to promote gay rights (Hooker concluded that gay men could not be distinguished from heterosexual men on the Rorschach test), Bailey concludes: "In recent times, the Rorschach has fallen into increasing disfavor, and some of us think it is little better than reading tea leaves. So, the fact that psychologists couldn't tell gay men from straight men based on their Rorschach scores is not very meaningful" (p. 81).

Bailey's Work Is More Science Fiction Than Fact

Bailey makes a good case for studying homosexuality, dismissing the leftist argument that such research will cause harm to gay people. To the contrary, he reasons that the more that is known about homosexuality, the better the attitudes toward gay people will become (p. 115).

Here again, he seems to be banking on the truth of essentialism. I agree with Bailey on the legitimacy of conducting research on homosexuality—for the sake of science, truth and humanity—but not because I expect that essentialism will prevail!

To the leftist argument that homosexuality has always been with us and was accepted by the ancient Greeks, Bailey notes that the "Greeks were intolerant of receptive anal intercourse, which they viewed as an abomination against nature" (p. 128).

He continues, "Pederastic relationships between men and adolescents were viewed as a decadent practice of the aristocracy. Parents often tried to prevent their sons from entering these relationships (as the younger member). If money exchanged hands, the younger member could lose citizenship" (p. 128).

Bailey then offers some interesting historical and current comparisons. He mentions the Apostle Paul's characterization of homosexual men in Rome as Paul's chief example of the capital's decadence. Bailey makes an interesting present-day comparison: "They appear to have shared a flamboyant style of distinctive dress, hairstyles, and mannerism, as well as regular cruising grounds and typical occupations. To me, they sound a lot like the guys on Halsted Street (Chicago's gay district)."

In a similar fashion, Bailey compares 15th century Florence, Italy, with its bastion of "sodomites" to the present day Renaissance-era San Francisco.

The Man Who Would Be Queen poses significant problems because Bailey mixes good science with bad science, good theories with values-laden opinions, and even sometimes offers gut-level responses. And he does not distinguish among them. If Bailey is suffering under the delusion that his status as a scientist will gain him deference for making reckless statements in the guise of science, he now has evidence to the contrary.

The evidence for a biological theory of homosexuality has been essentially discarded and discredited. The research attempts by the gay activist researchers to show that homosexuality is biologically determined have failed. What is clear is that a bio-psychosocial model best fits the data for non-heterosexual attractions and behavior.

All behavior, of course, ultimately has a biological substrate. The best theories and research available indicate that homosexuality, transgenderism, and all of its variants are likely polygenic and multifactorial in origin. Moreover, what is even clearer is that sexual attractions are fluid; and

though individuals do not consciously choose their attractions, how they respond to those attractions does involve a choice. It's called "patient self-determination," and it is the cornerstone of the helping professions.

Would I recommend *The Man Who Would Be Queen?* Absolutely. It makes for interesting reading, and it's hypothesis-generating. Unfortunately, it is as much science fiction as it is science. There are significant research studies omitted, and misrepresentations of science. But there is also some good science to be found in the book.

Activism, it is hoped, will not silence Bailey. When it does, politics replaces science, and no one wins.. As Bailey himself noted in his *Archives of General Psychiatry* Commentary, "...it would be a shame if sociopolitical concerns prevented researchers from conscientious consideration of any reasonable hypothesis."

With that, I agree. ■

Bound and Determined: Media and the Gay Gene

by Warren Throckmorton, Ph.D.

I admire tenacity. I really do. I love to see it in my children and my friends, and I like stories of people who keep on trying, plodding away day after day in pursuit of an objective or excellence in a chosen field.

So in a way I have to credit certain media sources for their determination to find the gay gene. Yes, that elusive gene that the media keep talking about, but no one has found. Well, recently the *USA Weekend* magazine's Jennifer Mendelsohn apparently thought she found it because she referred to it in her article, "What We Know About Sex."

To wit, she wrote that one of the things science has learned is that "orientation isn't a choice." She explained, "Research shows most people become aware of their sexual orientation around puberty and perhaps as early as age ten. Findings such as the discovery of the so-called gay gene have shown that genetics play a role in determining why a minority of people end up with a same-sex orientation..."

I was amazed that I had missed the research that showed all those things.

My own survey research into the matter has found an average age of initial same-sex attractions being around twelve. Experiencing vague same-sex attractions is a long way from people being "aware of their sexual orientation around puberty and perhaps as early as age ten." Indeed, most people who experience same-sex attraction during their teen years later identify as straight.

To educate myself, I called and left messages with *USA Weekend* several times over the course of two days with no response. So then I called Dr. John Bancroft, Director of the Kinsey Institute who had been quoted in the *USA Weekend* article.

I asked him if he really meant to imply sexual orientation was genetically determined. A well-respected scholar, Dr. Bancroft described some of the existing research of which I was aware, and then noted that he had tried to qualify Ms. Mendelsohn's enthusiasm by his parting comment on the subject.

And indeed, Dr. Bancroft said in the article that genes are "just part of the picture. There are far more questions than answers." He noted to me that there is some evidence that should be taken seriously, but that even those studies have not been replicated, and there is more unknown than known at this point.

Well, that's a different slant on the matter. Given Dr. Bancroft's clear assessment of research, Ms. Mendelsohn's heading could have read, *"Cause of Orientation Unclear"* or *"Orientation Seems Flexible; A Product of Genes and Environment."*

Scientist Says Media is "Hooked on the Gay Gene"

Dr. Bancroft went on to say, "the media has been hooked on the gay gene idea." I certainly agree, and it is this incessant misreading of the research on sexuality that seems most tenacious.

After so many false reports, I really have to wonder why the media is hooked on the idea. Why would journalists not want to get all sides or interpretations of existing research? Why are so many reporters bound and determined to find *one* answer for a complicated issue like human sexuality?

I don't know, but I guess I am just as determined to ask why. ■

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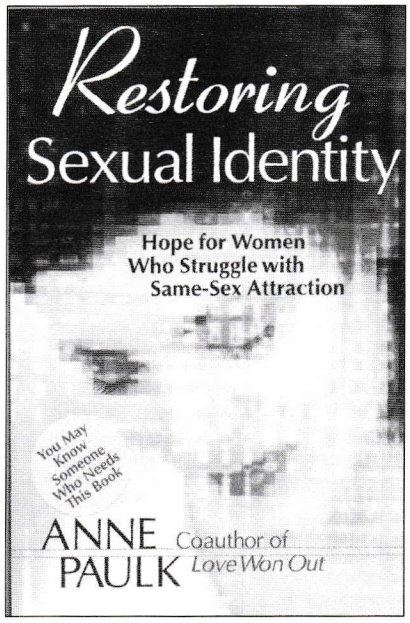
His research "Initial Empirical and Clinical Findings Concerning the Change Process for Ex-Gays," was published in the June 2002 issue of the American Psychological Association's publication Professional Psychology: Research and Practice.

New Book
Offers Help For Struggling Lesbians

Restoring Sexual Identity: Hope for Women Who Struggle with Same-Sex Attraction
Harvest House Publishers, Eugene, Oregon (2003)

Reviewed by Frank York

In her recently published book, *Restoring Sexual Identity: Hope for Women Who Struggle with Same-Sex Attraction,"* former lesbian Anne Paulk has made a significant contribution to our understanding of the root causes of female same-sex attractions, and offers the reader hope for genuine change.



Paulk's book is a compassionate and thoughtful description of her own lesbian struggles, and she carefully describes similar patterns of family dysfunction and woundedness in the lives of many women who have dealt with their same-sex feelings.

In her work with women struggling with lesbianism, Mrs. Paulk has discovered that childhood trauma, poor self-image, anger at men, poor relationships with either or both parents, and pro-homosexual media propaganda are several key elements in women developing an attraction to other women.

As Paulk notes throughout her book, same-sex attraction is seldom really driven by sexual needs; it is driven by an unconscious desire to be loved and to trust another person. It is also frequently driven by a desire to reconnect with the feminine but in the wrong way.

Debunking Pro-Homosexual Research

For those who have learned what they know about homosexuality from the popular media, Paulk's chapter, "Where Does Same-Sex Attraction Come From?" provides the reader with a wealth of information. She forcefully critiques many of the well-known claims by homosexual activists that homosexuality is genetic and unchangeable.

She relays a critique of the chromosome study by Dr. Dean Hamer, which was published in 1993; she reports the problems with the inner-ear study by Professor Dennis McFadden; and also details the problems with the "finger length" study that attempted to correlate the differences in finger length between gay women and non-gay women.

Despite the best efforts of pro-homosexual researchers for more than two decades, no one has yet successfully proven that homosexual attractions are genetically based. And even if someone eventually discovers proof that there is a genetic component, other critics besides Mrs. Paulk have noted, this doesn't mean that the behavior is good or healthful for the individual. There may be genetic predispositions to obesity, alcoholism, and other harmful behaviors. This does not mean we must consider these as positive conditions, or should affirm self-destructive behaviors as normal.

The Survey Of Women's Attitudes And Home Life

The core of Paulk's book is based upon the results of a survey she conducted of ex-gay women who described their family relationships, sexual abuse, youthful experimentation, and emotions.

Paulk's survey was sent to more than 1,900 women and she received completed responses from 265 women for a return rate of 14%.

Her survey results are described in great detail in Appendix B of her book, but the results are also described throughout the book as she deals with the various aspects of same-sex attraction and how these women eventually broke free of persistent gay feelings.

High Rates Of Sexual Abuse

Some of the most disturbing discoveries from her survey were the high rates of sexual molestation experienced by these women as pre-teenagers. Not only were they victimized by sex abusers, but they also witnessed various forms of abuse against other family members.

Paulk notes, "An astounding 90 percent experienced some form of abuse themselves." This abuse was not just sexual but included emotional abuse (70 percent), sexual (more than 60 percent), and verbal abuse (more than half of those surveyed.)

She notes that the sexual predator was a non-family male in 58 percent of the cases; followed by "family friend," in 24 percent of the cases, "other family member," at 23 percent and "brother" at 23 percent. Females were molesters of these women in 17 percent of the cases.

Family Dysfunction

Women who had started lesbian experimentation at an early age also felt that their lives had been disrupted by

bad relationships with either a father or a mother. In what she describes as the "classic development of lesbian attraction," Paulk discovered through her survey—and personal interviews—that these women had grown up in homes with a domineering, critical, detached, or weak mother; and/or a home with a father who was detached or critical.

In many of these homes, the mother was viewed as weak or was cruelly dominated by her husband. In 75 percent of the women, they viewed the male as a more favorable role model for their lives—with a rejection of their own gender and pursuit of male characteristics.

Developing A Healthy Female Identity

As noted earlier, this is a hopeful book for women struggling with same-sex attractions. Paulk lays out the problems involved with lesbianism but then turns a corner to provide the reader with a description of what factors within a family can help a girl avoid developing unhealthy sexual attractions.

She notes that first and foremost is the importance of having a "mother who enjoys being a woman and cherishes her role as a wife and mother." A second factor is to be in a family where the mother loves her husband and supports his role as the head of the family. The third factor is a father who cherishes his wife and does not degrade her.

When these three elements are in place in a family, writes Paulk, "The natural result of his environment is that a little girl grows up realizing that her mother is strong and capable and that being a woman is good. She will naturally desire to be like her mother. As she imitates her mother and her mother or father praises or acknowledges these attempts, she will most likely conclude that she can succeed in the role of female."

Finding Healthy Friendships With Males And Females

Paulk has observed in her own life and in the lives of other women struggling with lesbianism, that many of them isolate themselves from straight women in order to avoid being tempted. The consequence of this, according to Paulk, is to create a "well of need that may eventually draw us back into lesbian intimacy."

This isolation from straight women has been labeled "defensive detachment." Such isolation is dangerous to the healing process. As Paulk observes, "To picture what defensive attachment is like, think of a dam. Our relational needs are the flowing water, and defensive detachment is the dam that holds back our needs. Because of our inability, fears, or previous rejection in relationships, we may stop up the flow of true intimacy in our lives."

Paulk urges the struggler to seek out friendships but to be cautious. It takes time to find individuals who can be trusted to maintain a person's confidence and not to create an emotional dependency.

Paulk also encourages the woman with homosexual attractions to seek out friendships with heterosexual males, but again to be cautious in how these friendships evolve. She believes that a woman moving away from lesbianism must be careful how she relates to either single or married men. The struggler must not give a single man the idea that a romance is possible—until there is a substantial transformation in orientation.

She also provides a commonsense answer to one of the most frequently asked questions by women dealing with homosexual feelings: "Do I have to get married?" Paulk answers clearly: "Absolutely not. In fact, if you do not want to get married, you most certainly should not marry."

Getting Help And Establishing A Support System

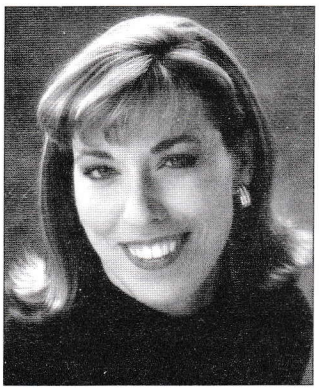
Coming from a Christian perspective, Paulk recommends that the Christian struggling with same-sex attractions seek help from wise counselors within the church. But she cautions that not all church leaders are well-informed on the causes of homosexuality and others may actually promote homosexuality as inborn and unchangeable. She also warns against trying to find help in a church that discourages counseling.

She notes sadly, however, that "... outside of these references, many counselors, social workers, psychologists, and psychiatrists now believe that change from homosexuality is not possible. They believe this not because of facts ... but because of the persuasiveness of the gay lobby, false media declarations, and the threat of being labeled homophobic or bigoted within their professional associations."

An Important Book

Anne Paulk has done her research and provides the reader with a great deal of useful information on the causes of homosexuality and how a woman can break free of unwanted homosexual feelings and attractions.

The survey results she provides in Appendix B of her book are both shocking and helpful in seeing patterns in the lives of women who developed lesbian feelings either during pre-teen or the teen years. Sadly, the high incidence of emotional or sexual abuse among the women surveyed merely confirms what NARTH therapists have observed for years about the roots of homosexual attractions.



Anne Paulk

Paulk's overriding message, however, is one of hope for women who are struggling to become free of lesbianism. Her message is clear and unambiguous: Change is possible. ■

Do Gay Parents Influence the Sexual Preferences of Children?

Warren Throckmorton, Ph.D.

Gay parenting is at least a "cousin" to the contentious and current issue of gay marriage. Numerous professional organizations have expressed a common theme: The sexual orientation of parents makes no difference in the sexual orientation of children, nor does the orientation of parents have any impact on any indicators of child welfare.

For instance the technical report of the American Academy of Pediatrics supporting gay couple adoption reads: "No differences have been found in the...sexual orientation of adults who had a divorced homosexual parent (or parents), compared with those who had divorced heterosexual parents."

Revisiting Some of the Research

Examining the research on this question, I have recently reread a study germane to the relationship between gay parents and the sexual preferences of children. While the study is somewhat dated, the results are still worth reviewing due to their relevance to current questions being debated in the culture.

The research by Susan Golombok and Fiona Tasker was reported in a 1996 issue of *Developmental Psychology*. These authors studied 25 children of lesbian single mothers and 21 children of straight single mothers beginning when the children were in elementary school and then again in young adulthood.

Specifically, the authors were wondering if being raised by lesbian mothers would increase the likelihood of children identifying as lesbian. This study has been widely quoted to prove that children raised by gay parents are not more likely to become gay themselves.

The authors acknowledge their results demonstrate that young adults are more likely to consider trying out and actually engaging in homosexual relationships. However, they say their analysis of the results do not support the idea that the actual sexual orientation of children is significantly different based on having a lesbian mother.

Looking Behind the Numbers

In looking again, I come to a somewhat different understanding of the findings. The authors reported the sexual orientation of the children studied in two different ways. They reported the number of children who labeled themselves bisexual or lesbian and then they reported the Kinsey rating of the participants. Kinsey ratings range from 0 to 6 with 0 being exclusively heterosexual and 6 being exclusively homosexual. Generally, ratings of 2 through 4 are considered descriptive of bisexuality.

When documenting the self-labels of the participants, they found two out of 25 children raised by lesbian mothers to be bisexual or gay. None of the children raised by straight single mothers self-identified as gay or bisexual. Statistically, this difference is unrelated to the sexual orientation of the mother.

However, when the Kinsey ratings are examined, there are four participants with Kinsey ratings of 2 or higher, thus indicating at least bisexual levels of same-sex attraction. There is no explanation in the article for this discrepancy in the report.

This suggests the need for a re-examination of the differences between groups. If one asks the question: "Does having a lesbian mother make one more likely to experience same-sex attraction?" then one may reanalyze the Kinsey ratings to answer that question. Indeed, there is a statistically significant difference between the two groups when one compares ratings of same-sex attraction.

What does this mean? Of course, one always wants more research to answer any question of this sort, but the data from this study suggests that having a lesbian mother does relate to a greater likelihood of children experiencing same-sex attraction themselves.

Thus, the same study often used to say sexual preferences aren't impacted by parenting actually points to the *opposite* conclusion.

Is a Higher Rate of Homosexuality Problematic?

Is this finding a bad thing? I suppose that is a matter of perspective. Whether policy concerning gay parenting would be changed by a re-examination of the relationship between parenting and sexual orientation is a matter of how one values the potential increase in same-sex or bisexual orientation in the culture. However one feels about the matter, it seems that the conventional wisdom concerning the relationship between gay parents and the sexual preferences of children should be revisited. ■

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The Animal Homosexuality Myth

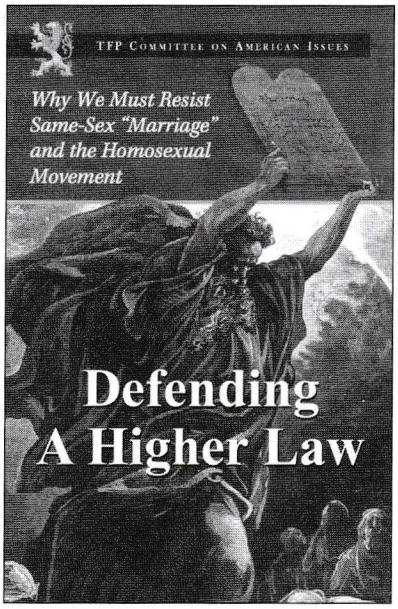
by Luiz Sérgio Solimeo

The following article is adapted from the author's recently published book, "Defending A Higher Law: Why We Must Resist Same-Sex 'Marriage' and the Homosexual Movement."

In its effort to present homosexuality as normal, the homosexual movement turned to science in an attempt to prove three major premises:

1. Homosexuality is genetic or innate;
2. Homosexuality is irreversible;
3. Since animals engage in same-sex sexual behavior, homosexuality is natural.

Keenly aware of its inability to prove the first two premises, the homosexual movement pins its hopes on the third, animal homosexuality.



Animals Do It, So It's Natural, Right?

The reasoning behind the animal homosexuality theory can be summed up as follows:

- Homosexual behavior is observable in animals.
- Animal behavior is determined by their instincts.
- Nature requires animals to follow their instincts.
- Therefore, homosexuality is in accordance with animal nature.
- Since man is also animal, homosexuality must also be in accordance with human nature.

This line of reasoning is unsustainable. If seemingly "homosexual" acts among animals are in accordance with animal nature, then parental killing of offspring and intra-species devouring are also in accordance with animal nature. Bringing man into the equation complicates things further. Are we to conclude that filicide and cannibalism are according to human nature?

In opposition to this line of reasoning, this article will make the argument that:

1. There is no "homosexual instinct" in animals,
2. It is poor science to "read" human motivations and sentiments into animal behavior, and
3. Irrational animal behavior is not a yardstick to determine what is morally acceptable behavior for rational man.

There Is No "Homosexual Instinct" In Animals

Anyone engaged in the most elementary animal observation is forced to conclude that animal "homosexuality," "filicide" and "cannibalism" are exceptions to normal animal behavior. Consequently, they cannot be called animal instincts. These observable exceptions to normal animal behavior result from factors beyond their instincts.

Clashing Stimuli and Confused Animal Instincts

To explain this abnormal behavior, the first observation must be the fact that animal instincts are not bound by the absolute determinism of the physical laws governing the mineral world. In varying degrees, all living beings can adapt to circumstances. They respond to internal or external stimuli.

Second, animal cognition is purely sensorial, limited to sound, odor, touch, taste and image. Thus, animals lack the precision and clarity of human intellectual perception. Therefore, animals frequently confuse one sensation with another or one object with another.

Third, an animal's instincts direct it towards its end and are in accordance with its nature. However, the spontaneous thrust of the instinctive impulse can suffer modifications as it runs its course. Other sensorial images, perceptions or memories can act as new stimuli affecting the animal's behavior. Moreover, the conflict between two or more instincts can sometimes modify the original impulse.

In man, when two instinctive reactions clash, the intellect determines the best course to follow, and the will then holds one instinct in check while encouraging the other. Because animals lack intellect and will, when two instinctive impulses clash, the one most favored by circumstances prevails.

At times, these internal or external stimuli affecting an animal's instinctive impulses result in cases of animal "filicide," "cannibalism" and "homosexuality."

Animal "Filicide" and "Cannibalism"

Sarah Hartwell explains that tomcats kill their kittens after receiving "mixed signals" from their instincts:

"Most female cats can switch between 'play mode' and 'hunt mode' in order not to harm their offspring. In tomcats this switching off of 'hunt mode' may be incomplete and, when they become highly aroused through play, the 'hunting' instinct comes into force and they may kill the kittens. The hunting instinct is so strong, and so hard to switch off when prey is pres-

continued

ent, that dismemberment and even eating of the kitten may ensue.... Compare the size, sound and activity of kittens with the size, sound and activity of prey. They are both small, have high-pitched voices and move with fast, erratic movements. All of these trigger hunting behavior. In the tomcat, maternal behavior cannot always override hunting behavior and he treats the kittens in exactly the same way he would treat small prey. His instincts are confused."

Regarding animal cannibalism, the Iran Nature and Wildlife Magazine notes:

"Cannibalism is most common among lower vertebrates and invertebrates, often due to a predatory animal mistaking one of its own kind for prey. But it also occurs among birds and mammals, especially when food is scarce."

Animals Lack the Means to Express Their Affective States

To stimuli and clashing instincts, however, we must add another factor: In expressing its affective states, an animal is radically inferior to man.

Since animals lack reason, their means of expressing their affective states (fear, pleasure, pain, desire, etc.) are limited. Animals lack the rich resources at man's disposal to express his sentiments. Man can adapt his way of talking, writing, gazing, gesturing in untold ways. Animals cannot. Consequently, animals often express their affective states ambiguously. They "borrow," so to speak, the manifestations of the instinct of reproduction to manifest the instincts of dominance, aggressiveness, fear, gregariousness and so on.

Explaining Seemingly "Homosexual" Animal Behavior

Bonobos are a typical example of this "borrowing." These primates from the chimpanzee family engage in seemingly sexual behavior to express acceptance and other affective states. Thus, Frans B. M. de Waal, who spent hundreds of hours observing and filming bonobos, says:

"There are two reasons to believe sexual activity is the bonobo's answer to avoiding conflict.

"First, anything, not just food, that arouses the interest of more than one bonobo at a time tends to result in sexual contact. If two bonobos approach a cardboard box thrown into their enclosure, they will briefly mount each other before playing with the box. Such situations lead to squabbles in most other species. But bonobos are quite tolerant, perhaps because they use sex to divert attention and to diffuse tension.

"Second, bonobo sex often occurs in aggressive contexts totally unrelated to food. A jealous male might chase another away from a female, after which the two males reunite and engage in scrotal rubbing. Or after a female hits a juvenile, the latter's mother may lunge at the aggressor, an action that is immediately followed by genital rubbing between the two adults."

Like bonobos, other animals will mount another of the same sex and engage in seemingly "homosexual" behavior, although their motivation may differ. Dogs, for example, usually do so to express dominance. Cesar Ades, ethologist and professor of psychology at the University of São Paulo, Brazil, explains, "When two males mate, what is present is a demonstration of power, not sex."

Jacque Lynn Schultz, ASPCA Animal Sciences Director of Special Projects, explains further:

"Usually, an un-neutered male dog will mount another male dog as a display of social dominance—in other words, as a way of letting the other dog know who's boss. While not as frequent, a female dog may mount for the same reason."

Dogs will also mount one another because of the vehemence of their purely chemical reaction to the smell of an estrus female:

"Not surprisingly, the smell of a female dog in heat can instigate a frenzy of mounting behaviors. Even other females who are not in heat will mount those who are. Males will mount males who have just been with estrus females if they still bear their scent.... And males who catch wind of the estrus odor may mount the first thing (or unlucky person) they come into contact with."

Other animals engage in seemingly "homosexual" behavior because they fail to identify the other sex properly. The lower the species in the animal kingdom, the more tenuous and difficult to detect are the differences between sexes, leading to more frequent confusion.

"Homosexual" Animals Do Not Exist

In 1996, homosexual scientist Simon LeVay admitted that the evidence pointed to isolated acts, not to homosexuality:

"Although homosexual behavior is very common in the animal world, it seems to be very uncommon that individual animals have a long-lasting predisposition to engage in such behavior to the exclusion of heterosexual activities. Thus, a homosexual orientation, if one can speak of such thing in animals, seems to be a rarity."

Despite the "homosexual" appearances of some animal behavior, this behavior does not stem from a "homosexual" instinct that is part of animal nature. Dr. Antonio Pardo, Professor of Bioethics at the University of Navarre, Spain, explains:

"Properly speaking, homosexuality does not exist among animals.... For reasons of survival, the reproductive instinct among animals is always directed towards an individual of the opposite sex. Therefore, an animal can never be homosexual as such. Nevertheless, the interaction of other instincts (particularly dominance) can result in behavior that appears to be homosexual. Such behavior cannot be equated with an animal homosexuality. All it means is that animal sexual behavior encompasses aspects beyond that of reproduction."

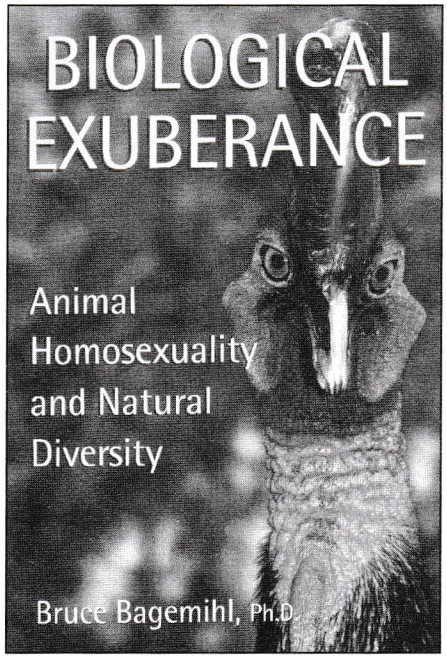
It Is Unscientific To "Read" Human Motivation And Sentiment Into Animal Behavior

Like many animal rights activists, homosexual activists often read human motivation and sentiment into animal behavior. While this anthropopathic approach enjoys full citizenship in the realms of art, literature, and mythology it makes for poor science. Dr. Charles Socarides of the National Association for Research and Therapy of Homosexuality observes:

"The term homosexuality should be limited to the human species, for in animals the investigator can ascertain only motor behavior. As soon as he interprets the animal's motivation he is applying human psychodynamics--a risky, if not foolhardy scientific approach."

Ethologist Cesar Ades explains the difference between human and animal sexual relations:

"Human beings have sex one way, while animals have it another. Human sex is a question of preference where one chooses the most attractive person to have pleasure. This is not true with animals. For them, it is a question of mating and reproduction. There is no physical or psychological pleasure....The smell is decisive: when a female is in heat, she emits a scent, known as pheromone. This scent attracts the attention of the male, and makes him want to mate. This is sexual intercourse between animals. It is the law of nature."



Even biologist Bruce Bagemihl, whose book *Biological Exuberance: Animal Homosexuality and Natural Diversity* was cited by the American Psychological Association and the American Psychiatric Association in their amici curiae brief in *Lawrence v. Texas* and is touted as proof that homosexuality is natural among animals, is careful to include a caveat:

"Any account of homosexuality and transgender animals is also necessarily an account of human interpretations of these phenomena....We are in the dark about the internal experience of the animal participants: as a result, the biases and limitations of the human observer—in both the gathering and interpretation of data—come to the forefront in this situation.....With people we can often speak directly to individuals (or read written accounts)....With animals in contrast, we can often directly observe their sexual (and allied) behaviors, but can only infer or interpret their meanings and motivations."

Dr. Bagemihl's interpretation, however, throughout his 750-page book unabashedly favors the animal homosexuality theory. Its pages are filled with descriptions of animal acts that would have a homosexual connotation in human beings. Dr. Bagemihl does not prove, however, that these acts have the same meaning for animals. He simply gives them a homosexual interpretation. Not surprisingly, his book was published by Stonewall Inn Editions, "an imprint of St. Martin's Press devoted to gay and lesbian interest books."

Irrational Animal Behavior Is No Blueprint For Rational Man

Some researchers studying animal "homosexual" behavior extrapolate from the realm of science into that of philosophy and morality. These scholars reason from the premise that if animals do it, it is according to their nature and thus is good for them. If it is natural and good for animals, they continue, it is also natural and morally good for man. However, the definition of man's nature belongs not to the realm of zoology or biology, but philosophy, and the determination of what is morally good for man pertains to ethics.

Dr. Marlene Zuk, professor of biology at the University of California at Riverside, for example, states:

"Sexuality is a lot broader term than people want to think. You have this idea that the animal kingdom is strict, old-fashioned Roman Catholic, that they have sex to procreate. ... Sexual expression means more than making babies. Why are we surprised? People are animals."

Simon LeVay entertains the hope that the understanding of animal "homosexuality" will help change societal mores and religious beliefs about homosexuality. He states:

"It seems possible that the study of sexual behavior in animals, especially in non-human primates, will contribute to the liberalization of religious attitudes toward homosexual activity and other forms of nonprocreative sex. Specifically, these studies challenge one particular sense of the dogma that homosexual behavior is "against nature": the notion that it is unique to those creatures who, by tasting the fruit of the tree of knowledge, have alone become morally culpable."

Other researchers feel compelled to point out the impropriety of transposing animal behavior to man. Although very favorable to the homosexual interpretation of animal behavior, Paul L. Vasey, of the University of Lethbridge in Canada, nevertheless cautions:

continued

"For some people, what animals do is a yardstick of what is and isn't natural. They make a leap from saying if it's natural, it's morally and ethically desirable. Infanticide is widespread in the animal kingdom. To jump from that to say it is desirable makes no sense. We shouldn't be using animals to craft moral and social policies for the kinds of human societies we want to live in. Animals don't take care of the elderly. I don't particularly think that should be a platform for closing down nursing homes."

The animal kingdom is no place for man to seek a blueprint for human morality. That blueprint, as bioethicist Bruto Maria Bruti notes, must be sought in man himself:

"It is a frequent error for people to contrast human and animal behaviors, as if the two were homogenous. .... The laws ruling human behavior are of a different nature and they should be sought where God inscribed them, namely, in human nature."

Luiz Sérgio Solimeo

The fact that man has a body and sensitive life in common with animals does not mean he is strictly an animal. Nor does it mean that he is a half-animal. Man's rationality pervades the wholeness of his nature so that his sensations, instincts and impulses are not purely animal but have that seal of rationality which characterizes them as human.

Thus, man is characterized not by what he has in common with animals, but by what differentiates him from them. This differentiation is fundamental, not accidental. Man is a rational animal. Man's rationality is what makes human nature unique and fundamentally distinct from animal nature.

To consider man strictly as an animal is to deny his rationality and, therefore, his free will. Likewise, to consider animals as if they were human is to attribute to them a non-existent rationality.

From Science To Mythology

Dr. Bagemihl's *Biological Exuberance* research displays his fundamental dissatisfaction with science and enthusiasm for aboriginal mythology:

"Western science has a lot to learn from aboriginal cultures about systems of gender and sexuality... To Western science, homosexuality (both animal and human) is an anomaly, an unexpected behavior that above all requires some sort of 'explanation' or 'cause' or 'rationale.' In contrast, to many indigenous cultures around the world, homosexuality and transgender are a routine and expected occurrence in both the human and animal worlds...

"Most Native American tribes formally recognize—and honor—human homosexuality and transgender in the role of the 'two-spirit' person (sometimes formerly known as berdache). The 'two-spirit' is a sacred man or woman who mixes gender categories by wearing clothes of opposite or both sexes .... And often engaging in same –sex relations.

"... In many Native American cultures, certain animals are also symbolically associated with two-spiritedness, often in the form of creation myths and origin legends relating to the first or 'supernatural' two-spirit(s)....A Zuni creation story relates how the first two spirits—creatures that were neither male nor female, yet both at the same time—were the twelve offspring of a mythical brother-sister pair. Some of these creatures were human, but one was a bat and another an old buck Deer."

Dr. Bagemihl applies this androgynous myth, so widespread in today's homosexual movement, to the animal kingdom with the help of Indian and aboriginal mythology. He invites the West to embrace "a new paradigm:"

"Ultimately, the synthesis of scientific views represented by Biological Exuberance brings us full circle—back to the way of looking at the world that is in accordance with some of the most ancient indigenous conceptions of animal (and human) sexual and gender variability. This perspective dissolves binary oppositions.... Biological Exuberance is...a worldview that is at once primordial and futuristic, in which gender is kaleidoscopic, sexualities are multiple, and the categories of male and female are fluid and transmutable."

Conclusion

Thus, we see that the homosexual movement's attempt to establish that homosexuality is in accordance with human nature, by proving its animal homosexuality theory, is based more on mythological beliefs and erroneous philosophical tenets than on science. ■

Luiz Sérgio Solimeo joined the Brazilian Society for the Defense of Tradition, Family and Property (TFP) in 1959. As a researcher and writer, he specializes in philosophical and theological topics and has several published works. Mr. Solimeo has been in the United States assisting the American TFP since 1999.

In this article, Mr. Solimeo develops a section of Chapter 11, "Answering the Movement's Scientific Arguments," of the new book Defending A Higher Law: Why We Must Resist Same-Sex "Marriage" and the Homosexual Movement (Spring Grove, Penn.: The American TFP, 2004) • ISBN 1-877905-33-X • 232 pages • paperback • $14.95 (s/h included) • To order, call toll-free (866) 661-0272.

Psychologist Testifies in Favor of Ohio Defense of Marriage (DOMA) Bill

Contradicting testimony from members of the Ohio Psychological Association, Warren Throckmorton Says The Court Should "Examine Very Closely the Claims of Mental Health Organizations"

House Bill 272

"To amend section 3101.01 of the Revised Code to specifically declare that same-sex marriages are against the strong public policy of the state, to declare that the recognition or extension of the specific statutory benefits of legal marriage to nonmarital relationships is against the public policy of the state, and to make other declarations regarding same-sex marriages."

Testimony given before the Senate Finance and Financial Institutions Committee of the Ohio Senate
January 20, 2004
By Warren Throckmorton, Ph.D.

Honorable Chair and committee members, I was pleased to offer testimony to the House of Representatives committee on Juvenile and Family Law on November 12, 2003. I have written extensively on matters of homosexuality and sexual orientation and am today pleased to be able to provide information and testimony to this committee.

Many people who support the marriage privilege for gays and therefore oppose HB 272 do so because they believe one is born with one's sexual orientation and it is analogous to one's height. We wouldn't say as a society: Only those above six feet tall may be married. So the reasoning goes, we shouldn't exclude or include people based on an immutable physical attribute. This is not a necessarily a conservative or liberal issue, a Republican or Democratic issue.

Poll and poll, survey and after survey shows that support for gay marriage is linked to the perception of genetic determinism. In my testimony of November 12, 2003 before the House committee, I questioned this genetic determinism. I believe the evidence points to an interaction of biology and environment to create sexual feelings but I do not believe the evidence indicates in any way that such sexual feelings are hard-wired or are analogous to height.

On these points and others, the House of Representatives committee heard testimony after mine from Drs. Jensen and Fradkin from the Ohio Psychological Association. You are likely to hear similar testimony today. In their testimony, they criticized my remarks and indicated that the available evidence did not support my positions. Drs. Jensen and Fradkin oppose HB 272 and presented testimony that slanted the research in their direction. I wrote to the Ohio Psychological Association after their testimony and presented reasons why I believed they were in error on a number of points. I have included that letter as an addendum to my written remarks today.

Genetic Factors in Cause

Concerning sexual orientation, Dr. Jensen said this: "There is substantial peer-reviewed research that *sexual orientation*, for most individuals, is determined at a very young age, resulting from a complex interaction of genetic, biological, and early hormonal influences. Viewed from this perspective, a person's *sexual orientation* is primarily a physical attribute, very much like a person's height. While both could be altered to some degree by environmental variables, especially in very extreme circumstances, they are primarily 'hard-wired'."

Now in fact, the nature and origin of sexual orientation may or may not be directly relevant to this legislation, however, Dr. Jensen apparently thought it was relevant enough to make that claim. As noted above, to many observers, if homosexuality is genetically determined there is a stronger case for re-defining marriage. However, whatever your position on this social and legal matter, there is no basis for distorting the research on sexual orientation to achieve that objective. Dr. Jensen did just that. Allow me to read a quote from the 2000 American Psychiatric Association Fact Sheet on Sexual Orientation:

> *Some people believe that sexual orientation is innate and fixed; however, sexual orientation develops across a person's lifetime... to date there are no replicated scientific studies supporting any specific biological etiology for homosexuality. Similarly, no specific psychosocial or family dynamic cause for homosexuality has been identified...*

The truth is, the precise origin of sexual orientation is something of a mystery at present. We know that there may be some genetic factors that appear to be more common in gay men and certain lesbians than in straights but we have no reason to believe that even those factors determine one's sexual orientation in any direct way. There is a big difference between a trait being influenced by genetics or environment, and that same trait being determined by either of those factors.

To be specific, Dr. Jensen told the House of Representatives that sexual orientation is a physical attribute, like height.

 continued

This is easily shown to be false. In research reported in *Twin Research* in 2003, researchers found very high correlations for height. In various countries, the height of identical twins demonstrated correlations of between .85 and .94. A perfect relationship is 1. So for all practical purposes, if one identical twin is six feet tall, then the other would also be approximately six feet tall and so on. These correlations strongly implicate the role of genetics for this physical attribute.

However, homosexual orientation is not shared by identical twins at a rate anywhere close to the attribute of height. The most recent research by Michael Bailey and colleagues found a 20% concordance for gay males and a 24% concordance for lesbians. And so in a group of 100 homosexual men who have an identical twin, 20 of those twins will have an identical twin who is also homosexual and 80 will have a twin who is heterosexual. These pairs share the same genetics but they are quite discordant on the trait of sexual orientation, thus suggesting an environmental component in the development of sexual feelings and identity. It is important to note that these identical twins were reared together.

My point in all of this is to caution the members of the legislature to examine very closely the claims of mental health organizations concerning research and homosexuality. Dr. Jensen wrote in her House testimony that sexual orientation was like height in terms of the genetic influence. Certainly she knows these statistics. I made the Ohio Psychological Association aware of them and yet they stand behind the testimony of Dr. Jensen. She also told you that there existed "substantial peer-reviewed research" concerning the biological origins of homosexuality and yet the physician body, the American Psychiatric Association said there were "no replicated scientific studies supporting any specific biological etiology for homosexuality." Now both assertions cannot be true. I will leave to you to determine who may have a more accurate analysis of the research.

The Ohio Psychological association may tell you that there is other research that bears on the question of the biological influences on sexual orientation and they would be correct. There is interesting research being conducted concerning adult brain differences between gays and straights. However, if identical twins do not share a trait, then the role of genetics in the cause of any brain differences we may find must be questioned. We also know that brain differences can be caused by experience and behavior as well as influence the direction of behavior. In other words whatever biological factors exist, the environment appears to play a pretty substantial role in impacting the sexual behavior of a person. Otherwise, identical twins should have a higher rate of concordance on the trait of homosexuality than reported above.

Gay Parents

Drs. Jensen and Fradkin contended in their testimony that research demonstrates no meaningful differences between gay and straight parents. In my testimony to the House I referred to a study of children raised by lesbian mothers compared to those raised by single heterosexual mothers. As Dr. Jensen points out, that particular study did not report a statistically significant impact on children declaring themselves exclusively homosexual. Dr. Jensen then says that the study merely shows there are "differences in the attitudes and beliefs of children raised by gay parents, such as being more accepting of others and less likely to identify with traditional masculine and feminine gender role stereotypes."

As with the analogy to height, this characterization is not accurate. The study by Golombok and Tasker found that there was a statistically significant difference between maternal environments on the issue of entering a same-gender sexual relationship. Let me put real numbers to this. Out of 25 study participants, five women and one man raised by lesbian mothers had been involved in same-sex relationships whereas none of the children raised by heterosexual single mothers had entered such relationships. According to the authors of the study, this difference was statistically significant.

Further, when you include the bisexually oriented people raised in lesbian households you do get a significant difference in sexual identity based on being raised in a lesbian home. Sixteen percent (16%) of the group raised by lesbian mothers was either bisexual or exclusively lesbian whereas none (0%) of the group raised by a single heterosexual mother were bisexual or gay. Dr. Jensen and the Ohio Psychological Association would have you uninformed about these facts and tell you that children raised in homes where there is a gay parent makes no difference in the sexual development of children.

Another study that bears on this issue is another conducted by Michael Bailey and colleagues. In a study of boys with homosexual fathers, he found that the percentage of boys who were homosexual in the sample studied was 9.3%. Now the percentage of the population that is assessed to identify as a gay male is about 2%. This means that having a homosexual father in this sample increased the likelihood of homosexual identity in boys by approximately 4.6 times. Dr. Bailey and his team had a variety of alternative explanations as to why this increased probability might not relate to parenting but the actual data is clear. One cannot say with absolute certainty why the percentage is higher. However, to give the public and the legislature the impression that the research is voluminous and consistent that gay parenting has no impact upon the sexual orientation of children is disingenuous at worst and wildly optimistic at best.

For those interested in additional careful, detailed examination of the studies concerning gay parenting, I would point you to a book by Robert Lerner and Althea Nagai, called *No Basis.*

In his testimony before the House, Dr. Fradkin, representing the Ohio Psychological Association said I misquoted from a study of psychologists that found psychologist less likely to refer an adoptive child to a gay couple over a straight couple. I will quote from the study's abstract:

"Results indicated that participants who rated the gay male and lesbian couples with a female child were less likely to recommend custody for these couples than participants who rated the heterosexual couples."

You should know that the psychologists surveyed were all licensed psychologists who are quite a bit more liberal politically and socially as a group than non-psychologists. Yet, these professionals, respectful of diversity that they are, determined that there is something about placing a girl with a gay couple that is less desirable than placing that same girl with a straight couple.

Fidelity in Gay Relationships

Concerning the issue of fidelity of gay male relationships, I am in awe of Dr. Fradkin's efforts to rebut this. I will agree that there are likely some gay and lesbian couples that are reasonably stable and monogamous. However, this is not the statistical majority of relationships and the incidence of unfaithfulness is much greater among gay men than straights. I will simply provide a quote from a peer-reviewed report that states the nature of the case better than I can:

"In contrast to these similarities with opposite sex couples, the practice of sexual nonmonogamy among some gay couples is one variable that differentiates gay and heterosexual couples. Whereas it has been established that extramarital sex is a risk factor for relationship dissolution in heterosexual couples (e.g., Spanier & Thompson, 1984; Weiss, 1975), sex with other men does not predict dissatisfaction and separation among some male couples (e.g., see Kurdek & Schmitt, 1985-1986; Larson, 1982; McWhirter & Mattison, 1984). Some researchers even have reported that male couples' openness to sex outside of the couple constitutes a condition of male couples' adjustment (e.g., Harry, 1979)."

In surveys, 60 - 70% of gay male couples report unfaithfulness to their primary partner. In contrast, surveys repeatedly find only 13 – 25% of heterosexual couples report unfaithfulness to their mates. As Julien and colleagues suggested above, a high level of unfaithfulness is one of the hallmark differences between gay male and heterosexual relationships. How this data influences one's views on the legislation is a matter for individual determination. However, the data should not be distorted whatever the impact may be on public opinion or policy.

Conclusion

I have sought to do two things at once. One, I hope to caution this legislature against accepting the positions of organized psychology on this issue without critical analysis. The Ohio Psychological Association is aware of the data presented in my testimony but for some reason doesn't want the public to know about it.

My second mission was to give you a clearer sense of the data concerning the subject of this legislation. I would be happy to address any questions you may have at this time. ■

Note: For a follow-up to Dr. Throckmorton's testimony, see page 50 of this Bulletin, "Expert Witness in DOMA Case Distorted the Evidence."

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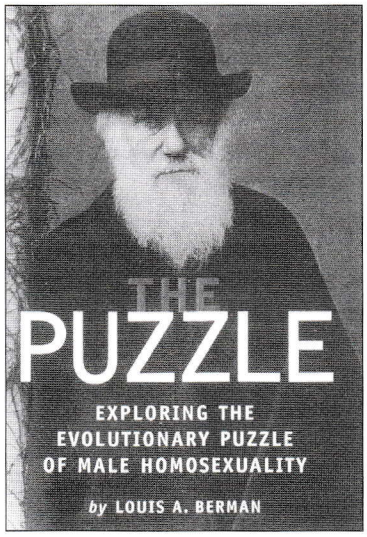
Who Are the Metrosexuals?

Variations in prenatal brain masculinization may predispose some men to feel less masculine, but not all such men consider themselves homosexual

by Louis A. Berman, Ph.D.

The buzzword "metrosexual" sprung from the satirical mind of Mark Simpson, who is contemporary England's Oscar Wilde. In a 1994 article, he pointed to "a new, narcissistic, self-conscious kind of masculinity produced by film, advertising and glossy magazines. . . I meant it both as cheeky satire and sober observation."



In other words, Simpson was beginning to notice urban gentlemen who were adopting many of the traits and interests of homosexual men—narcissistic, self-conscious ways, an interest in grooming, fashion, and style—but they were not homosexual.

Simpson waggishly coined the word "metrosexual," suggesting that these dandies were most likely to be seen in metropolitan, rather than provincial, areas.

Soon enough, a British marketing research firm zeroed in on this market for male fragrances, hair color, grooming aids, clothing and other accessories for good living. It was reported that 10 to 15 per cent of some skin care products intended for women, were already being bought by men for their own use.

British market research uncovered characteristics of this subculture that went far beyond Simpson's 1994 conception. In addition to their narcissism and fashion-consciousness, metrosexuals were found to be softer, more sensitive, more artistic, more domestic, more romantic, and less interested in business competition.

One market researcher described the metrosexual as "a straight man in touch with his feminine side. One who likes kids, likes helping out around the house, and who dreams more of growing old with the woman he loves than he does of being a hero or business tycoon." In 2002, Mark Simpson wrote that when he coined the term eight years ago, he was "not being completely serious. No one has been more surprised than I by the rapidity with which metrosexuality has conquered the Western world."

Now for a psychological commentary on this phenomenon. What we are witnessing is, in part, a by-product of our society's increased respect for homosexual men.

Openly gay men now hold high-profile, high status positions in virtually all walks of life. In the old days, a man would be shunned, openly ridiculed, or even punished if he were suspected of being homosexual. Today, the risk is much lower. Today, men are less afraid to be mistaken for a homosexual. These straight guys are comfortable even though they may look gay. They more freely yield to their impulse to adorn themselves, to display their artistic or nurturant side.

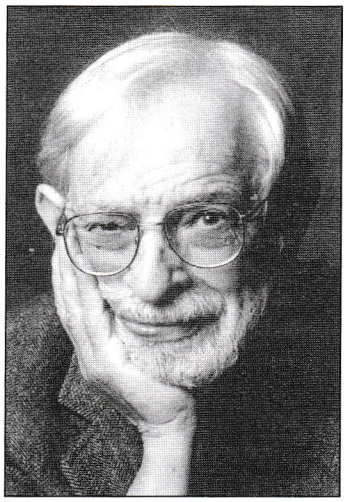
What is the origin of a man's "feminine side," which he is more willing to act out today, than was true in earlier generations? Is this the imitation of adored (or dominating) female figures—Mother, big sisters, woman teachers? More and more evidence is piling up that variations in what have been called "gender-discordant traits" are based on variations in prenatal brain masculinization, a phenomenon that I take up in detail in my book, *THE PUZZLE, Exploring the Evolutionary Puzzle of Male Homosexuality.*

According to this viewpoint, what we see in the free unfolding of men's softer side is a relaxation of the Anglo-Saxon male's more traditional vigilance against revealing his less masculine tendencies.

One cannot understand the brain-embeddedness of a male's less masculine traits without recognizing the fact

that female development is the default path of the mammalian fetus. In other words, an embryo always develops into a female unless, at a certain stage of prenatal development, testosterone floods the embryo and masculinizes the brain and sex organs.

There is much evidence from the animal laboratory to support the belief that there is a curve of variation in brain masculinity (but not in genital masculinization). Some brain tissue is presumed to be genetically more resistant to masculinization than others. It seems likely that there is a difference in brain wiring that is expressed by differences in brain-discordance.



Louis A. Berman, Ph.D.

Some degree of brain-derived gender discordance is biologically functional. It may actually make a man more appealing to a woman if she sees in her potential mate more than an aggressive, competitive macho male. It is not unusual for a female to be attracted to males who seem to be capable of tenderness, compassion, and intuition, who are likely to share the tasks of child care and household management.

It would be more accurate to call these traits not a man's feminine side but part of his pre-masculinized nature. These behavioral characteristics are part of his original nature, just as the nipples on man's chest are not a mark of feminization, but part of a male's original nature.

In a *Chicago Tribune* article, Lisa, a public relations account executive, describes her metrosexual mate: "It's actually great to have a guy who loves to cook, can hold his own when discussing curtain choices and enjoys shopping for everything from clothes to power tools. . . . But when he gets into a room with men and they are talking about hunting, fishing, basketball, he has no clue what they're talking about."

The article adds that Lisa "loves her spouse's openness and says his nature enriches their relationship." Lisa is quoted to say, "I don't ever have to worry about him coming home at 2 a.m. because he's been out drinking beer, trying to pick up women at the bar. He's very family-oriented."

How is low brain-masculinization related to homosexuality? Some males (but not others) are troubled by their psychic kinship to females. "I am a male with a female brain," would express their shameful secret. They are burdened by a sense of inferiority, by a feeling of deficit. They adore and worship masculinity.

With sexual maturity, this adoration expresses itself in a wish to penetrate and be penetrated by another male, and to incorporate the body fluids of another male, as if this incorporation would correct their "masculine deficit." (This impulse makes some homosexual men tragically resistant to safe sex.)

What about the "metro" in metrosexual, and the implication that gender-discordant tendencies are the product of an urban environment? In 1996, a gay researcher, Will Fellows, published a study that debunked the idea that homosexuality sprang from life in the wicked city.

Fellows had interviewed about a hundred gay men who were born and grew up on midwestern farms. Their recollections showed that from earliest childhood these farm boys were more interested in helping mother around the kitchen than in helping father in the field, liked growing flowers more than growing farm crops, enjoyed working with baby animals and chickens more than riding a tractor. In many ways, they became painfully aware of how different were their tendencies than their brothers', their father's, and their male neighbors'.

In *THE PUZZLE*, I cite extensively from Fellows' study, for it demonstrates so dramatically how early gender-discordant traits can emerge in a very rural environment. (While still living on the farm, boys discover their homosexual tendencies. They move to the city to place themselves in a friendlier environment. That seems to be the connection between homosexuality and the big city.)

Most importantly, perhaps, "discovery" of the metrosexual supports my conjecture, made in *THE PUZZLE*, that a sizeable number of men possess the congenital tendencies that may or may not lead to homosexuality.

This conjecture is supported by the finding that if one member of a set of male identical twins is homosexual, his twin brother may or may not be homosexual. Also supportive is the finding that in a longitudinal study of gender-discordant boys, only about half of them were homosexuals at adulthood.

Homosexuality appears to result from the interaction of genetic factors and experience. But exactly what kinds of experience trigger homosexual development? There is much clinical observation, but there are still many unanswered questions that good research could settle.

But so long as mainstream psychology holds that homosexuality is not a problem, it is unlikely that such research will be pursued. ■

NARTH member Louis A. Berman is a retired professor of psychology at the University of Illinois at Chicago, and author of The Puzzle: Exploring the Evolutionary Puzzle of Male Homosexuality (Godot Press, 2003).

Book Review:

Sexual Orientation and Psychoanalysis: Sexual Science and Clinical Practice

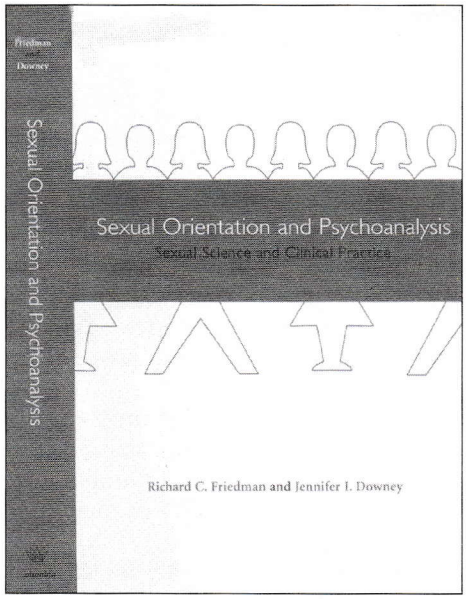
(Richard C. Friedman and Jennifer I. Downey: New York: Columbia University Press, 2002).

Reviewed by: A. Dean Byrd, Ph.D., MBA, MPH

In this text, Columbia University scientists/psychoanalysts Richard Friedman and Jennifer Downey attempt to build bridges between science and psychoanalysis as they address issues related to homosexuality.

The book is divided into two parts. The first addresses the scientific and theoretical aspects of homosexuality, and the second focuses on clinical aspects of homosexuality, primarily from a psychoanalytic perspective.

Science and Psychoanalysis



Although for the most part, the authors address the scientific issues accurately, they engage in a revisionist treatment of psychoanalysis. They characterize themselves as "modern psychoanalysts," yet the authors take license to select parts of psychoanalytic thought and theory, and to discard others. (p. 290).

Ironically, the science and the authors' revisionist psychoanalysis prove incompatible. For example, they conclude that homosexuality is neither biologically determined nor unchangeable:

> "At clinical conferences one often hears...that homosexual orientation is fixed and unmodifiable. Neither assertion is true...The assertion that homosexuality is genetic is so reductionistic that it must be dismissed out of hand as a general principle of psychology." (P. 39)

Yet, the authors ignore the plethora of case studies (i.e., the primary method of research in psychoanalysis) and more than 100 years of psychoanalytic thought on sexual orientation and change. The authors attempt to discredit reparative therapy—which they are unable to do without discrediting psychoanalysis, because reparative therapy is rooted in the psychoanalytic tradition.

Friedman and Downey admit that the political climate makes the discussion of homosexuality difficult, and that healthy, scholarly discussion is plagued by "heated, idealogical and political debate." (P. 41). Then, they proceed to engage in the same kind of narrow politicism about which they complain.

Homosexuality and Science

Though the authors give preferential treatment to Hamer's "gay gene" study, they do acknowledge research that contradicts his results. They reluctantly conclude,

> "Hamer (1999) and Rice (1999) have debated the significance of their studies, but as of the time of writing of this volume, the conclusion that male homosexuality is even sometimes determined as a result of X-linked transmission cannot be accepted as valid." (p. 55)

They essentially discount Simon LeVay's "gay brain" research in an apologetic way by focusing on providing a sympathetic view of its flaws:

> "LeVay's research was difficult to carry out and, as is common with exploratory projects, had a number of important limitations in design. For example, hardly any biographical information was known about the subjects including information about their sexual histories. The study included no (known) homosexual women, and some of the subjects had AIDS. Moreover, although statistically significant differences between experimental and control groups were present, some presumed heterosexual men had small brain nuclei in the critical area, and some presumed homosexual men had nuclei large enough to be within the heterosexual range." (p. 67)

Without clearly stating the obvious, Friedman and Downey suggest that the LeVay study was fatally flawed, should have never been published, and certainly should not have been billed as a biological determination of homosexuality!

Further interpreting the science, they conclude the following:

> "It seems that theory-building about the origins of any type of sexual orientation requires a multi-factorial model—with biological, psychological and social factors exerting influences at different times and in different degrees." (P.58)

> "Sexual orientation is usually not determined by biological factors alone. Biological influences are significant, however, and the way in which they act in concert with psychological and social influences to shape sexual orientation are crucial for psychologists and psychiatrists to be aware of." (P. 59)

> "What causes homosexuality? It is apparent that biological, psychological, and social factors interacting in complex and various ways, shape human sexual orientation." (P. 61)

Homosexuality and the Animal World

Regarding homosexuality in the animal kingdom, they succinctly summarize the research, which finds no preferential, same-sex erotic pair bonding in other mammals:

> "Although sexual activity between same-sexed individuals occurs throughout the animal kingdom, there is no nonhuman mammalian species in which predominate or exclusive homosexuality occurs in the way it does in humans. For example, among the primates, only humans may form meaningful, lengthy, sexual affectionate relationships between members of the same sex and not seek sexual activity with members of the opposite sex. Moreover, sexual behavior in humans is greatly influenced by gender identity, a psychological construct that influences behavior in a way for which there is no animal model" (P. 62).

Dean Hamer, activist researcher and author of the "gay gene" study, provides an interesting descriptive difference. He notes,

> "Pigs don't date, ducks don't frequent stripper bars, and horses don't get married." (*Science of Desire*, P. 213.)

Functionalism Causes Structuralism

Providing support for the "functionalism causes structuralism" model, Friedman and Downey cite PET Scan research:

> "The PET scan is a brain imaging technique that studies the functional activity of the brain via use of radioactive isotopes. When the subjects became sexually aroused as a result of exposure to erotic films, certain areas of the brain became activated. These included cortical visual association areas, other areas involved in integrating sensory input with emotional states, and yet another area of the cortex ("left anterior cingulate cortex") involved in the higher regulation of the autonomic and endocrine nervous systems.
>
> "The investigators suggested that different areas of the cerebral cortex were involved in integrating psychological processes including labeling visual stimuli as sexual, assimilating these stimuli with other emotions so that they were experienced as meaningful for motivation, and integrating these with physiological responses involved in sexual response." (Stoleru et al, 1999:17) (P. 63)"

The PET Scan research is quite supportive of the peer-reviewed study conducted by Dr. Mark Breedlove. Commenting on the role of the brain in sexual behavior, Breedlove, a researcher at the University of California at Berkeley, demonstrated that sexual behavior can actually change brain structure. Referring to his research, Breedlove states,

> "These findings give us proof for what we have theoretically know to be the case–that sexual experience can alter the structure of the brain, just as genes can alter it. It is possible that differences in sexual behavior cause (rather than are caused) by differences in the brain." (Breedlove, 1997, p. 801).

Such research provides evidence for what many clinicians and theoreticians have long known to be true: functional change causes structural change in the brain.

No Way to Determine of Sexual Orientation, and Change of Orientation Only Occurs in a Minority?

Friedman and Downey note "there is no biological test that discriminates between people on the basis of their sexual orientation," (P. 83). At the same time, they declare that

> "...a particular man's sexual orientation may indeed change if he happened to be one of the minority who appears to retain the capacity for sexual plasticity rather than rigid crystallization

continued

of sexual fantasies." (P. 18).

Thus the authors conclude, in essence, that there is no way to conclusively determine a person's sexual orientation...yet there is a group of men who they list as "minority" who seem to be able to change their sexual orientation? If these men cannot even be *identified* as homosexual, how can they be classified as minority of homosexuals?

The Ethics of Conducting Research on Homosexuality

Friedman and Downey provide an exceptional argument in favor of the study of homosexuality.

> "We believe that it is ethical to investigate genetic influences on homosexuality (or other controversial areas such as intelligence, for example) with appropriate ethical scientific guidelines in place...Even the most well-intentioned social policy makers slide down a slippery slope when advocating censorship of scientific investigation."(49).

> "The more information that can be acquired about the origin of homosexual orientation, the more will be learned about bisexuality and heterosexuality." (P. 50)

Unwitting Support For Reparative Therapy

Although Friedman and Downey's refusal to legitimize reparative therapy comes as no surprise, they unwittingly provide tremendous support for the premise that social and emotional variables affect gender identity—which, in turn, determines sexual orientation (the same assumption underlying reparative therapy). Consider the following conclusions which provide support for reparative therapy.

> "Fantasies may (temporarily) REPAIR (emphasis added) the more profound damage that occurs to self as a result of severe trauma. Fantasies may also soothe, enhance security, and bolster self-esteem or REPAIR (emphasis added) a sense of having been abandoned or rejected." (P. 6)

"Sexual fantasies," they conclude, "occur most frequently in people with high rates of sexual activity and little sexual satisfaction." (P. 11)

They quote from Robert Stoller: "The hostility of eroticism is an attempt, repeated over and over, to undo childhood traumas and frustrations that threaten the development of one's masculinity or femininity." (P. 36)

On gender nonconformity (which reparative therapists view as a precursor of homosexuality) where prevention of homosexuality is focused, they note from the research:

> "Not only did they [Bailey, Dunne and Martin] find that childhood gender nonconformity was far greater among homosexual than heterosexual subjects, they also observed that the degree of gender nonconformity was related to the degree of adult homosexual orientation. They note that the positive relationship between gender nonconformity and homosexual orientation is one of the most robust associations in the behavioral sciences." (P. 53)

> "Of the many behaviors that are a part of a gender non-conformity pattern of boys on the gay developmental track, one of the most common is aversion during late childhood to rough-and-tumble play. Data from this observation are substantial and come from diverse sources, including studies of patients and nonpatients alike." (P. 82)

> "The most important aspect of Bem's theory is that the awareness of being different from same-sex peers...produces heightened physiological arousal...[that] is subsequently transformed into erotic attraction." (P. 85)

> "Core gender identity is the sense of being male or female. Gender identity is a psychological construct, yet influenced by constitutional biological factors, cognitive development, and psychosocial learning."(P. 97)

> "With regard to the development of gay youth, their temperamental aversion to RTP [rough and tumble play] is often part of a more general tendency toward cross-gender sex stereotypic interests. Fathers often react to this by withdrawing from them or attempting to change their temperaments, with unfortunate consequences for the father-son relationship." (P. 107)

The authors note the occurrence of peer abuse and focus on peers' intolerance of cross-gender behavior in boys (P. 118):

> "...the father-son relationship is likely to be problematic among gay youth....problems are extremely common, particularly rejection–

either overt or subtle–by the father." P. 219

> "...poor fit between son and father.. A son may require greater emotional contact than a father can supply for practical and/or emotional reasons...youngsters who hunger for closeness to fathers who are well-intentioned and caring but work hard and long and are temperamentally not in touch with their feelings or expressive. Even though such a father may feel positively about his son, he still may be unable to meet his son's specific needs for parenting. The situation may be compounded when the son projects angry feelings onto his father and then experiences his father's withdrawing as motivated by hostility." (P. 220)

As far as the relationships between prehomosexual boys and their mothers, the authors note, boys are "...likely to have more interests in common with their mothers" (P. 220). As they explain,

> "...a triangular situation evolves, with the mother and son becoming allies and excluding the father. " P. 221.

Hooker, Spitzer, Schidlo and Schroeder: Convenience Samples Differentially Treated

Without being critical of the Hooker research , Friedman and Downey describe the non-representative, convenience samples used in her studies of homosexual men: "Through word of mouth, Hooker recruited highly functional, socially well-integrated homosexual men." (P. 235)

In spite of the non-representative nature of the samples, the authors uncritically accept Hooker's research as being scientifically valid.

A Blatant Example of Bias: Shidlo Study

Yet they are very critical of Spitzer's similar use of convenience samples. And they completely ignore the use of convenience samples by Schidlo and Schroeder. For example, Schidlo and Schroeder's solicitation of those who were "harmed by reparative therapy" was a blatant example of bias. (P. 270-271).

Consider the following advertisement for participants in the Schidlo study:

> **"Help Us Document the Damage of Homophobic Therapies:** In association with the National Lesbian and Gay Health Association, we are conducting research on the outcome of treatments that claim to 'cure' homosexuality. **"Our purpose is to document the damage** that we believe occurs when a lesbian, gay or bisexual client receives psychological help from a provider who promises to change a person's sexual orientation. We are looking for individuals who have experienced such a program and who are willing to talk about it confidentially by telephone, email or by filling out a written survey."

It is interesting that Schidlo and Schroeder changed the title of their study from "Homophobic Therapies: Documenting the Damage" to "Changing Sexual Orientation: Does Counseling Work?" because some of their study participants actually reported that there were benefits—and, in some instances, change in sexual orientation.

Homophobia and Heterosexism

The clinical half of the authors' text unfortunately focuses almost exclusively on homophobia and heterosexism, terms that have activist connotations more so than clinical value. Though they admit that both terms have limitations from a psychoanalytic perspective, they justify their use because they have come to be accepted in the mental health literature ("Everybody does it.")

They criticize homophobic parents, blaming them for internalized homophobia of their children:

> "Because children who ultimately become homosexual adults are raised in heterosexist and homophobic settings, their socialization leads to internalization of negative attitudes and beliefs about homosexuality." (P.177)

Gay-Affirmative Therapy

According to Friedman and Downey,

> "the basic premise of a gay-affirmative perspective is that the deleterious effects of biased socialization may be lessened and even largely eliminated with corrective therapeutic experiences that facilitate and support self-actualization and a sense of pride in being gay" (P. 184.)

The authors provide an endorsement of Gay Affirmative Therapy (GAT) without acknowledging that there is no research regarding the efficacy of GAT. For example, in *Psychotherapy*, 2001, 38, 4, Winter, P. 482, authors A. G. Lam and S. Sue conclude: "While there has been recent literature discussing the potential benefit of gay affirmative therapy, we could locate no empir-

continued

ical research on the effectiveness of this therapy in treating LGB individuals."

Clarifications and Contradictions

To their credit, Friedman and Downey offer accurate data on the prevalence of homosexuality in the population:

> "2.4 per cent of the population ...exclusively attracted to men with an additional 0.7 per cent mostly so" (P. 18). "...1.5% of the female population consider themselves to be homosexual" (P. 55)

They cite the recent population-based studies that report increased psychopathology among gay men and lesbians—but their narrow politicism only allows for consideration of homophobia as the cause. In the *Archives of General Psychiatry* (1999, Vol. 56 883-884), J. Michael Bailey offered an extensive criticism of these population-based studies. In his commentary on the research on homosexuality and mental illness, Bailey concluded,

> "These studies contain arguably the best published data on the association between homosexuality and psychopathology, and both converge on the same unhappy conclusion: homosexual people are at a substantially higher risk for some forms of emotional problems, including suicidality, major depression and anxiety disorder."

These 1999 studies were corroborated by a large well-conducted study from The Netherlands (*Archives of General Psychiatry*, 2001) which does not provide support to the "homophobia" hypothesis as the source of the higher level of mental-health problems, because Dutch society is recognized as one of the most gay-affirming and gay-tolerant societies in the world, and yet the risk for mental illness among those who engage in homosexuality in Holland remains high, and significantly higher than among heterosexuals in that country.

Bailey—unlike Friedman and Downey—offers alternative hypotheses for the data associating mental illness with homosexuality. He suggests that homosexuality may be a "developmental error," "representing a deviation from normal development and is associated with other such deviations that may lead to mental illness." Bailey also suggests another hypothesis ignored by Friedman and Downey–that "increased psychopathology among homosexual people is a consequence of lifestyle differences associated with sexual orientation...such behavioral risk factors associated with male homosexuality such as receptive anal sex and promiscuity."

Cavalier Rejection of Reparative Therapy

Friedman and Downey's cavalier rejection of reparative therapy, and of Dr. Joseph Nicolosi in particular, resembles more of a political attack than a careful analysis. They accuse Dr. Nicolosi of being psychoanalytically uninformed and failing to maintain therapeutic neutrality. Ironically, Friedman and Downey themselves are not neutral at all about reparative therapy!

Even activist Andrew Sullivan provides a more balanced assessment of the reparative model. Referring to reparative therapy, Sullivan concludes,

> "As an elaborate and total theory, it certainly cannot be dismissed as an improvised rationalization of bigotry, because its nuances are too refined and its observations too acute." (*Love Undetectable*, P. 120)

Although Friedman and Downey allude to the relationship between politics and reparative therapy, they fail to acknowledge the narrow politicism that governs their own views about it.

Science and Morality

The value of Friedman and Downey's book lies in the authors' assessment—for the most part accurate—of what science has to say about homosexuality. But their preoccupation with condemning homophobia and heterosexism colors their views in the second part of the book.

The authors fail to recognize two important points—first, that science is actually quite supportive of the treatment of homosexuality; and second, that their condemnation of "heterosexism" (which is the belief that heterosexuality is the norm, with homosexually an abnormal variant) is not a scientifically neutral conclusion.

As gay-activist researcher Simon LeVay points out (2000, p. 12):

> "First, science itself cannot render judgments about human worth or about what constitutes normality or disease. These are value judgments that individuals must make for themselves, while possibly taking scientific findings into account." ■

Fencing with the N.Y. Times Over Gay Marriage

By Warren Throckmorton, Ph.D.

Nicholas Kristof, columnist for the *New York Times*, recently wrote an article called "Lovers Under the Skin" (12/3/03) in which he sought to provide support for the idea that homosexuality, at least in men, is passed down to later generations through behavioral traits such as sensitivity and empathy.

He asked two questions in his article that he suggested must be answered by those who disagree with this genetic determinism. I like a challenge, so *en garde*! First the question, and then my response.

1. *Kristof asks, "If homosexuality is partly genetic, why are there so many gays?"*

Kristof described this theory: perhaps there are some unknown number of genetically determined traits that collectively would lead to homosexuality. However, the more common scenario, he says, is that a man may only inherit *some* of these traits and become a sensitive, empathic *hetero*sexual, thus leading to competitive advantages in mate selection over brutish, insensitive males. So the "gay" traits as a group persist because they support heterosexual mating.

The theory that sensitivity and empathy are traits associated with same-sex attraction is quite bound to modern Western culture. In ancient times, married men commonly secured young boys as sexual objects. There is no indication that only sensitive and empathic men engaged in this practice. In certain hunter cultures, almost all young boys engage in homosexual behavior until the time comes for heterosexual pairing. But then, the rate of homosexual behavior after this social rite of passage fades is almost nil. So how does this genetic theory of inheritance account for these cultural and historical differences?

The truth is, it cannot. Such traits as sensitivity and empathy are not ordinarily a part of the cultural expectation for men in Western society. Men who experience themselves as different from other men because they have these traits may be more likely to question their sexuality than those men who fit the cultural stereotype. As developmental theorist Darrell Bem notes, the culturally masculine boy then may seem like the opposite sex to the culturally atypical boy, thus fostering a perception of difference or exoticness. In Bem's words, then, the "exotic becomes erotic" along about early adolescence when, especially for boys, the differences between the culturally masculine boys and the culturally atypical boys are clear, often painfully so to the sensitive youth. While this is theory, there are actually data and evidence that are consistent with the theory, in sharp contrast to the culturally bound theory of multiple gay traits.

2. *Kristof asks, "If homosexuality is utterly contrary to God's law, why is it so embedded in human biology and in the rest of the animal kingdom? (Serious journal articles have described supposedly lesbian seagulls.)"*

There are two answers to this question: one scientific and the other religious.

First, there is another explanation for the occurrence of homosexual behavior in animals besides a genetic cause: *Environment.* For instance in the question above, Kristof notes: "Serious journal articles have described supposedly lesbian seagulls." However, simply observing that some seagulls seem to engage in same-sex behavior does not mean of necessity that the reason for such behaviors is genetic.

In fact, a quote from one of these studies by Johan Van Rhijn and Ton Groothuis implies that the reason for the same-sex pairing is environmental. They wrote, "Female-female pairing among some wild larids (gulls) has been interpreted as a continuation of early bonds between nest companions" (from the abstract). It looks as though these researchers attribute their findings to the environment in the nest.

Moreover, other species show a clear environmental influence on sexual preference. For instance, a 2000 study in the journal *Animal Behavior* by Elizabeth Atkins-Regan and Alan Krakauer found that removing adult males from the rearing environment of young male zebra finches increases the probability that the young males will attempt to mate homosexually. The authors conclude, "early social experience may contribute to a critical component of mate choice." The impact of environment is clear.

Now the religious rebuttal. The Bible nowhere deals with the sexual life of seagulls, zebra finches or rats. On a purely moral basis, the behavior of animals is of little or no consequence to how humans choose to live their lives. So even if homosexual behavior was imbedded in the animal kingdom (and exclusive homosexuality does not appear to be so embedded), it wouldn't have any relevance to religious teachings about human sexuality.

Mr. Kristof seems to need homosexuality to be genetically determined to support his view of gay marriage. But if science offers no support to gay marriage, is it time to retreat, Mr. Kristof? ■

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Dealing the Race Card in the Gay Marriage Debate

By Warren Throckmorton, Ph.D.

In modern intellectual discourse, when one is short on substantive arguments, one may safely retreat to spurious analogies, personal offense or even out right name-calling. A tactic that uses all three ploys is golden.

Accusing your ideological opponent of racism is one such strategic maneuver. Recently, the issue of gay marriage brought out the race card.

At a December 8th news conference, an organization called the National Black Justice Coalition announced a campaign to lobby African-American civil rights organizations to oppose the enactment of a Federal Marriage Amendment. Perhaps a recent Pew Research poll showing African-Americans opposed to state sanctioned gay marriage by a 2-to-1 margin stimulated this effort.

The same day, the National Gay and Lesbian Task Force's (NGLTF) executive director, Matt Foreman, made a statement in response to the press conference. He characterized those opposed to gay marriage as "masters at using wedge issues to divide America." And then as sure as night follows day, the race card was offered as trump.

Painting a picture of the wedge-masters, Mr. Foreman said, "If you take their hoods off, you'll see the same faces who vehemently oppose affirmative action, strongly support capital punishment, gleefully ridicule welfare recipients, and consistently block hate crimes and non-discrimination legislation."

No more discussion; if you oppose gay marriage, suggests Mr. Foreman, you are a hooded, or should I say closeted, de facto member of the KKK. I wonder if democratic presidential candidates Sen. Joe Lieberman and Sen. John Kerry who are on record as opposing gay marriage have taken off their hoods lately?

Are Traditional Marriage Advocates Like Racists?

So that's how you play the race card. Make the assumption that sexual orientation is analogous to race as a human trait and then any opposition to gay political activism is by definition racist.

But what about that assumption? Is sexual orientation analogous to race?

It is a tempting but flawed analogy on at least two counts. Genetically speaking, we are all closely related with very few racial differences at the level of DNA. However, the differences often associated with race, such as skin color, are fixed once inherited.

A second observation is that identical twins all share the same genes and all share the same racial characteristics. These two observations are not true of sexual orientation.

For instance, a 1993 article in the *Journal of Clinical Psychiatry* by Daniel Golwyn and Carol Sevlie reported the experience of an exclusively gay man who sought treatment for social phobia. At the outset of his treatment, he reported exclusively homosexual behavior, thoughts and fantasies. However, even though he did not set out to change his sexuality, the man reported a complete shift in his attractions and fantasies. He lost his homosexual attractions and shifted to a heterosexual orientation. I could give other examples of this flexibility. I have never read of a person spontaneously changing race, have you?

Concerning genetics, there is evidence that genes may play a small role in the formation of sexual feelings, but this involvement is akin to the purported genetic influence on one's attitudes toward casual sex. In fact, the genetic influence on sexual attractions may be less. In a 2000 study on identical twins in Australia, researcher Michael Bailey found that 20% of the male twins and 24% of the female twins shared homosexual orientation. This is much lower than the 50% figure usually cited by the media. Dr. Bailey suggested the earlier higher concordance rates were likely inflated. And this is much lower than the 100% concordance for characteristics associated with race.

Interacial Marriage: Not the Same as Gay Marriage

The race card gets played in many ways as it relates to gay marriage. Even the Massachusetts Supreme Judicial Court used the race analogy in its recent decision saying to forbid gays from marriage would be like forbidding interracial marriage. However, no matter how much rhetoric and name-calling advocates produce, they cannot make sexual orientation like race.

Given the fact that the Black Justice Coalition is planning an ad campaign to sell the connection between race and sexuality, we will likely see the race card played with regularity.

I intend to ask for a redeal. ■

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A Shared Delight...

What is it that my clients missed in their memories of their fathers?

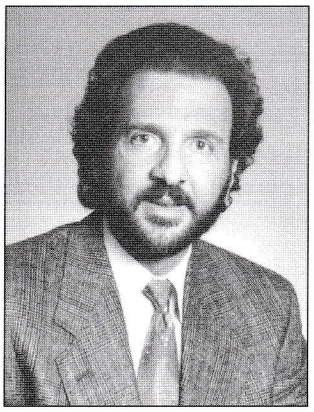
by Joseph Nicolosi, Ph.D.

In my search for the particular quality of father-son bonding that is fundamental to the development of the boy's masculine identity, I have been led to a phenomenon that I call "a shared delight."

I am convinced that the healthy development of masculine identification depends on this phenomenon. This special emotional exchange should be between the boy and his father, although a father figure or grandfather may serve the purpose where no father is available. It is not a single event or one-time occurrence, but should characterize the relationship. This particular style of emotional attunement is especially important during the critical gender-identity period of development

Homosexual men rarely, if ever recall father-son interaction which include activities they both enjoy together. In "a shared delight," both father and son share in the enjoyment ("delight") in the boy's success.

Psychologist Robert Rupp observes that the homosexual man is "delight-deprived" in the relationship with his father, which is to say he cannot recall his father generally taking pleasure in his son's activities, accomplishments or success.



Joseph Nicolosi, Ph.D.

Homosexual men have great difficulty recalling childhood father-son activities that were fun, exciting and enjoyable and included success and achievement for the client-- a shared delight. They do not have positive memories of their fathers teaching, coaching or encouraging them to gain a new accomplishment that involves bodily activity or strength. Indeed, many lament this deprivation.

On the other hand, most *non*-homosexual men do recall sharing an activity with their fathers that involved the possibility of failure, injury, fear, and danger.

An example of "a shared delight" is found in writer and social commentator Malcolm Muggeridge's autobiobiography. Malcolm's father was his hero; and as a teenager, Malcolm would travel to his father's office in London. When the young man arrived, he noticed an embodied shift in his father:

"When he saw me, his face always lit up, as it had a way of doing, quite suddenly, thereby completely altering his appearance; transforming him from a rather cavernous, shrunken man into someone boyish and ardent. He would leap agilely off his stool, wave gaily to his colleague... and we would make off together.

"There was always about these excursions an element of being on an illicit spree, which greatly added to their pleasure. They were the most enjoyable episodes in all my childhood."

In contrast to a "shared delight" which lies at the core of the true father-son bonding experience, there is a shame experience reported by many homosexually oriented men. As one of my clients explained:

"When I recall my father, I feel this big, black, heavy-weighted force that washes over me in a powerful, oppressive wave. My dad looked at me, not as a person, a child, his son, but as a thing. His look at me said 'I made a mistake'--literally, I made a mistake, I made that mistake--'and I don't want to interact with that.' That's the oppressive wave that washes over me."

A shared delight derives from an experience of shared success, with father and son achieving something together. This 22-year-old client laments missing that experience:

"I wish my father could have gotten excited by my activities, my accomplishments. I want him to be proud of me. I want him to make me feel proud of myself. I wish he had worked with me, pushed me, challenged and encouraged me."

Another client recalled:

"I don't think my father was happy with me. Somehow he seemed unhappy, and I couldn't help think it was about me. When my father came home and sat at the table, he had a look of unhappiness. I'm sitting there and he's unhappy. Somehow I felt, 'I'm failing to make him happy.' It's confusing; I couldn't be sure if my dad felt bad about himself or bad about me."

The "shared delight" typically occurs within the context of physical activity involving success or failure. There is the quality of risk, danger and adventure, in which the boy is first terrified--then with encouragement and coaching from dad, achieves success and feels good about himself. The excitement is no doubt intensified by the risk of failure.

Studies show that mothers and fathers "babysit" for their sons differently. While mothers will attend to the child, protecting him from harm, fathers engage their sons in play. Often this play includes reckless, even seemingly dangerous activities.

Let's consider the significance of a commonly observed bonding ritual -- an activity we have often witnessed but

perhaps not fully understood. We have all observed a young father tossing his infant son in the air and catching him. Anyone observing this universal ritual will see that the dad is laughing while the son looks petrified with fear. Soon the boy begins to laugh because Dad is laughing, while Mother is practically having an anxiety attack, not understanding any of this. The boy has just learned an important lesson that older males teach younger males; "Danger can be fun." More importantly, the boy learns another lesson; he can trust his father -- "Dad will catch me." And from that early relationship, he learns to trust other men.

Let's contrast this bonding ritual with a quite different early memory related by a temperamentally sensitive man, who experienced his father's well-meaning but rough play in an entirely different manner:

"I was probably three or four years old and Dad was throwing me up into the air and catching me. I think I liked it for a while, but soon his hand and thumbs began to chafe and poke into my armpits. I either cried or complained. I do not remember if my father said anything, but he did stop throwing me.

"I felt ashamed. I felt as if I had spoiled his fun. I felt separated from him and that made me feel sad. I was afraid that I had disappointed Dad and he wouldn't play with me anymore."

In this case, the boy--who was an emotionally and physically sensitive child--sensed his father's disappointment in him. The result was an emotional gulf and mutual misunderstanding that slowly grew wider between father and son over the years.

As we work with men who experience same-sex attractions, we hear that repeated theme---their inability to recall "a shared delight."

Physical interaction between father and son appears essential in making the father feel familiar, non-mysterious, and approachable in the boy's eyes. So much of what lies behind adult same-sex attraction is that deep, lingering, unsatisfied desire for physical closeness with a man.

With internalization of the father's masculinity, there will be no need to sexualize another man. ■

New Study Indicates Gays and Lesbians Prone To Psychological Symptoms and Substance Abuse

But school bullying rates found to be similar for gay and straight participants

By Roy Waller

The findings of a study just published in *the British Journal of Psychiatry* (December 2003) suggest higher incidences of illegal drug usage, alcoholism, psychological problems, and violence in the gay community than in the general population.

"Gay men and lesbians reported more psychological distress than heterosexual women, despite similar levels of social support and quality of physical health," the researchers reported (p. 556).

The controlled, cross-sectional study was conducted in both England and Wales. No European study in mental health, according to the researchers, has ever before recruited over a thousand gay and lesbian participants.

Surveying a total of 1,161 men (656 self-identified gay, 505 self-identified heterosexual) and 1,018 women (430 self-identified as lesbian, 588 self-identified as straight), the researchers said their main goal was "to compare psychological status, quality of life and use of mental health by lesbians and gay men with heterosexual people."

The researchers found that homosexual males and females both tended to score higher on scales of psychological distress than did their heterosexual counterparts. Further, they were found to be more likely to have used recreational drugs and to have inflicted deliberate harm upon themselves. Gays of both genders were also found to have consulted mental health professionals more frequently than the straight participants.

Additionally, the researchers found that the lesbian participants were the most frequent victims of physical intimidation and violence. Lesbians were also found to be "more likely than heterosexual women to drink excessively."

School Bullying Rates the Same

But bullying at school, the study noted, was reported no more often by gay men than by heterosexual men. Reports that gay men and lesbians are disproportionately vulnerable to school harassment "are often taken

at face value," the researchers noted, with researchers failing to draw a comparison to heterosexual students, who—at least in this study—were found to suffer similar high rates of school bullying and harassment.

Termed the "Sexuality and Well Being Study," the research was conducted by a team headed by Michael King, M.D., Department of Psychiatry and Behavioral Sciences, Royal Free Campus, London; Eammon McKeowan, Ph.D, of the Royal Free and University Medical School, London, and James Warner, M.D., Department of Psychiatry, Imperial College, London.

Among the very detailed findings reported, the doctors and their associates present the following statistical data:

• Gay men were almost ten percentage points more apt to suffer mental disorder (44% to 35%) than heterosexuals, with almost the same relative rate for lesbians compared to straight women (44% to 34%).

• Homosexual men are less likely than heterosexual to be involved in a steady relationship with one partner (48.4% to 38.9%), with the divergence in the statistic for women being considerably smaller (37.5% for lesbians, 35.7% for heterosexual women). Both gay men and women were found to live alone more often than the straight respondents.

• Concerning drug use, 52% of homosexual men and 44% of lesbian women reported such activity within a 30-day period preceding their interview, as contrasted with 45% and 33% of the straight men and women, respectively.

• 38% of gay men and 31% of the lesbians admitted having been physically attacked during the preceding five years, with the rates for heterosexual men and women once again being proportionately lower, despite their much larger representation in the population. Lesbians were the group reporting the highest rates of actual physical harm and/or bullying behavior at the hands of another.

• 54% of the homosexuals and 56% of lesbians had inflicted harm upon themselves, as opposed to 41% of straight men and 50% of straight women.

The research team found that 63 of the gay men and 14 of the lesbians had considered therapy to change their sexual orientation, although only 15 of the men and 2 women said they had actually undergone some reorientation treatment.

In speculating about the reasons for the higher level of psychological problems, the researchers offered the commonly proposed theory that social discrimination could be a source of the problems. But they added that they were not suggesting—as did Bailey (1999) in a prominent prior study—that the higher level of mental disorders could be because homosexuality might constitute a "developmental error."

However, the researchers did note that "gay men and lesbians may have lifestyles that make them vulnerable to psychological disorder. Such lifestyles may include increased use of drugs and alcohol."

The study, which was conducted between September 2000 and July 2002, was the largest ever attempted in Europe.

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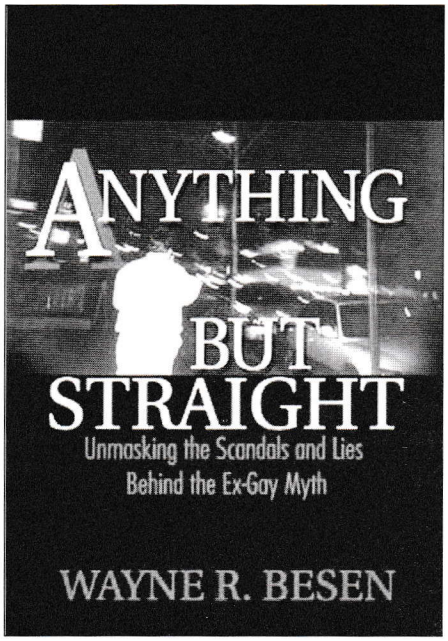
Love and Fidelity Incompatible?

Actor Richard Chamberlain recently came out as a gay man in his autobiography *Shattered Love*. In the book, Chamberlain spoke often of his almost 30-year relationship with his partner. In a recent interview published by the gay magazine *The Advocate*, he revealed what had kept the pair together over the years:

"We tried to split again and again. We'd get so mad at each other....I still sort of take it on faith that Martin likes being around me...

"....that's when love is possible. When you are free. When you don't insist that your lover be anything any more---faithful, anything. It all goes out the window, all the expectations, all the demands. That's when you can love a person, I think, when your well-being detaches from all that."

---From "Richard's Redemption," by Judy Wieder, *The Advocate*, Jan. 20, 2004, p. 75.



Anything But Straightforward

A Book Review by Glenn Wyler

Wayne Besen's new book *Anything But Straight: Unmasking the Scandals and Lies Behind the Ex-Gay Myth* is described on the back cover as a "groundbreaking exposé." An exposé is—by definition—an attempt to discredit; to expose alleged corruption. Thus the reader should keep in mind that *Anything But Straight* is, by design, anything but straightforward. It is anything but fair, complete, or honest.

In its attempts to expose, it eschews all pretence of balance, fairness and honest inquiry. It is journalism that is decidedly yellow, and deliberately so. There may be nuggets of truth in the text, at times, but these are buried beneath such mounds of diatribe and surrounded by such vicious vituperation that all that can be determined for certain is that the author holds a seething hatred for anyone and anything that argues for the possibility of altering one's sexual attractions.

In presenting his nearly 300-page invective, Besen repeatedly employs name-calling and labeling, mockery and sarcasm, generalizations, stereotypes and double standards as he introduces one allegation and false claim after another. His central claims are that sexual orientation change is a myth, that there are absolutely no means of effecting change, and that everyone who claims to have experienced change is either lying or deluded.

He repeatedly makes completely unsupported allegations and uses anecdotes and hearsay to support *his* claims as though they were proven fact, then criticizes his opponents for supposedly having insufficient data or substandard studies to support *their* claims. He dismisses all evidence that counters his views (or more often, declines to mention that such evidence even exists) but accepts unquestionably any and all information that bolsters his position. He is the king of the double standard, liberally applying methods that he turns around and decries as the epitome of hate and ignorance whenever he is the recipient rather than the purveyor of them.

Name Calling and Labeling

To get a sense of Besen's intent, consider just a small sample of the name-calling and labeling the author uses throughout the book in an obvious effort to discredit and embarrass his subjects:

"the dangerous quack psychology of the lucrative reparative therapy industry" (p. 18) "the zany characters who run these programs" (p. 21) "Moberly sends the quack-o-meter off the charts" (p. 104) "the leading ex-gay ministries are a disorganized, shockingly unprofessional collection of unqualified counselors and fundamentalist shamans who cause untold damage to the very people they are supposed to be helping" (p. 59) "Moberly's pedestrian book" (p. 103) "twisted antigay doctors such as Jeffrey Satinover" (p. 137). "the avaricious Cohen" (p. 121).

In some of his most egregious moments of name calling, he actually titles two of his chapters "Nicolosi's Nonsense" (p. 133) and "Radical Richard" (p. 161), and throws in subheads like "Inside Nicolosi's Lair" (p. 150), "The Quacks Organize" (p. 136) and "An Underachiever Finds His Niche" (p. 134), for good measure. But his single most bitter denunciation may be this:

"Reparative therapists are detestable, money-hungry con artists who lure and bamboozle susceptible people with misleading promises and false hope. One reason these quacks practice their chicanery is to cash in on this lucrative industry, but one cannot dismiss raw hatred as the primary motive that drives these charlatans to extreme lengths to denigrate lesbians and gay men" (p.158).

Reading the nonstop slurs in *Anything But Straight* will make perfectly clear to the reader *who* exactly it is that us seething with "raw hatred." (Hint: It isn't the therapists.)

Besides, why on earth would anyone with "raw hatred" for lesbians and gays choose to spend his professional life, day after day, working with homosexuals? And if a professional were actually motivated by raw hatred, wouldn't that tend to come across to his clients, and drive them away in droves? On the contrary, reparative therapy is based in part on a model in which the therapist is *more* engaged with the client, more of a mentor, and plays more of a loving-parent role, than is the case with standard therapy. This places reparative therapists in an emotionally intimate relationship with their clients. Clearly, homophobes need not apply.

But Besen rarely attempts to actually defend his disparagements. It serves his purposes simply to sling verbal mud and hope it sufficiently dirties his subjects in the reader's mind so that he needn't provide any actual evidence of misconduct or malfeasance.

Mockery and Sarcasm

Continuing in this spirit of verbal assault, the author delights in mockery and sarcasm, especially of all things religious. For a man who seems to think "diversity" and "tolerance" are the ultimate moral virtues, he certainly draws the line at religious diversity or respect for traditional Christianity, for which he clearly has a zero tolerance policy.

Besen describes his visit to a church in Orlando, Florida, that had, in his words, "an authoritarian, hocus-pocus worship style" (p. 48). This, under a chapter subhead he calls "Ministry Mouse and Deuteronomy Duck." He refers to "convincing Jesus to wave his magic wand" as the means by which some people experience change, and claims "they have reduced God to no more than a rabbit's foot, a simple good luck charm that is used to stop them from masturbating or running to an adult bookstore" (p. 44).

Besen, a self-described secular Jew, demonstrates his special contempt for the notion, widely held by people of many faiths, of listening to the whisperings of the Holy Spirit. He slanderously equates such experiences as signs of mental illness.

"Crazy stories are almost as ubiquitous in the ex-gay community as prayer" (p. 45) "Many of the ex-gay leaders appear to have untreated mental disorders...An alarmingly high number of ex-gays...report hearing voices and having visions, which may very well be hallucinations" (p. 43).

In one chapter subhead, he even coins the mocking moniker "Hallucinogenic Heterosexuals" (p. 43). But what kinds of hallucinations or divine acts (depending on one's point of view) is Besen referring to?

Regarding the infamous visit to a Washington gay bar by Focus on the Family's John Paulk, a public spokesman for sexual orientation change, Besen quotes a repentant Paulk as saying in an interview on Focus's radio program, "I heard the Holy Spirit say to me, 'Turn around and run. Do not go in there.'" Besen's mocking response: "I don't know about you, but if I heard the Holy Spirit personally tell me not to go into a bar, this Jew would sprint to the nearest sink, dunk my head under the water faucet, and self-baptize" (p. 20).

"Anne Paulk is one who seems to receive miracles from God as frequently as most people eat breakfast," Besen writes (p. 45). He then describes an answer to prayer Anne writes about in her book in which she called on God to help her find a lost contact lens, and another where she receives a spiritual impression while looking at cloud formations that she might be pregnant. While Anne may be quicker to see the hand of God in her life than some others, her experiences are hardly on the fringe of spiritual life, as Besen likes to portray them.

Besen quotes author Richard Cohen, who at a critical juncture in his life sat down near a lake and prayed to God, with both impatience and resolve, "OK, God, it's showdown time! I'm not moving from this spot until you tell me what to do and where to go." Besen mocks: "God, sufficiently alarmed that Cohen might expire lakeside, dutifully dropped whatever he was working on and instantly submitted to Cohen's demands." Then, after Cohen received a clear prompting, Besen adds: "Knowing God was at his beck and call, Cohen had the chutzpah to ask for verbal confirmation, as if God were a travel agent" (p. 168).

Besen should know, but apparently does not, that this kind of spiritual seeking is hardly unique to ex-gay experience. By openly ridiculing these and similar experiences in his book, Besen proves his utter disdain for the spiritual life of Christians and other people of faith generally. By mocking these testimonies, he also mocks anyone who seeks to listen for and follow the whisperings of God's Spirit.

Besen's mocking is not reserved for spirituality. Naturally, he takes delight in mocking such things as "lipstick application seminars to help some lesbians become more feminine and touch football games to butch up some of the more effeminate homosexual men" (p. 16). And naturally, he mocks without explaining that the deeper psychological purpose of such activities is to help same-sex attracted women and men face their fears of traditional gender associations.

Generalizations, Stereotypes and Double Standards

Given the vehemence with which Besen blasts any perceived slight against homosexuals or gay culture, the blatant and hostile stereotypes and generalizations that he directs at ex-gays and reparative therapists represent the worst kind of double standard:

"Most (ex-gays) are suffering unbelievably dark, lonely, miserable lives" (p. 37). "Most (ex-gays) are chronically depressed" (p. 40) "The vast majority of the (ex-gay ministry) leadership and nearly all of the spokespeople ...(are) self-destructive, unstable individuals who lack self-control and have decimated their personal lives" (p. 42) "A significant number appear to have problems with mental illness" (p. 42). "Little evidence supports the existence of 'normal' ex-gays" (p. 56). "Most ex-gays are not looking for a religion, but a regimen. They are learning scripture because they seek structure. When they claim they are searching for God, they really mean they are searching for

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guidance" (p. 48). (Apparently, Besen is a mind reader who can divine what seekers are "really" seeking.)

"They have left behind colorful, three-dimensional lives of uncertainty and despair for monochrome, one dimensional lives of relative stability and security" (p. 52). (This may be the most bizarre sentence in the entire book. Colorful, three-dimensional lives of *uncertainty and despair*? What kind of a color is *that*?) Ex-gays "are stuck in a *lifestyle* that demeans, diminishes and dehumanizes them for who they are" (p. 18, emphasis added). Reparative therapy clients are "hapless victims" with "fragile minds" (p. 156).

Imagine the howls of protest if these same aspersions were directed at gays instead of ex-gays!

Besen charges reparative therapists with nothing short of malpractice for allegedly telling clients that there is no true happiness to be found in a homosexual life, or that promiscuity, disease, infidelity and broken relationships are rampant in the gay community. This is supposedly reckless and demeaning, driving reparative therapy clients to the brink of suicide. But Besen thinks it's perfectly acceptable to label thousands of people as mentally unstable, out-of-control, chronically depressed, unable to handle personal freedom, and on and on – *simply for not wanting to be gay!*

In one glaring example of his double standards, Besen decries the use of the term "gay lifestyle" as small-minded and bigoted, because it supposedly indicates that there is one monolithic gay scene that defines all of homosexual life. But then he deliberately titles a chapter subhead "The Ex-Gay Lifestyle" (p. 55) and says ex-gays are "stuck in a lifestyle that demeans" them.

An even more egregious example: Besen quotes NARTH as saying, "In reality, there is no evidence that homosexuality is simply genetic," and then charges, "This phrase illustrates how slippery NARTH really is. The statement is technically true," Besen says, "because the research cannot show, at this point, that homosexuality is *simply* genetic, but NARTH's statement conveniently omits the incontrovertible fact that a growing body of research points to a possible biological component."

That's on page 149. Now flip back just two pages. Besen summarizes the Pillard-Bailey twin study, which found that out of 56 gays who had an identical twin, 29 of the twin brothers were also gay. Besen concludes, "This study clearly showed a biological/genetic component to sexual orientation..." Stop right there. No, it didn't. A biological component is only one possible explanation, since these twins shared a common upbringing. Besen continues his sentence: "but the fact that not all of the identical twins were gay *suggested* that there *may* be more than just a *simple* genetic explanation for homosexuality" (emphasis added).

"May" be? *Suggested*? Now who is slippery? And the sentence isn't even close to technically true. The study actually *proved* that there *must* be more than genetics at work, since identical twins, by definition, share identical genes.

Understanding Besen's "slipperiness," spite, and ill intent will help to put into perspective the allegations and false claims he presents throughout his book.

Allegation: Nobody Ever Succeeds at Change

Wayne Besen's central claim is, of course, that sexual orientation change is a myth. He writes:

"The extraordinary claims made by ex-gay groups are without merit, and the efficacy of their programs is dubious at best and harmful at worst" (p. 16). "The most these deceptive entities can usually accomplish is teaching fearful people how to repress natural feelings, at the risk of grave psychological harm, which is really no accomplishment at all" (p. 17).

"Sexual orientation is a deep-seated, unalterable part of who people are; it runs as deep as the soul; it is the very core of being" (p. 192).

"In general, ex-gay groups have a near total failure rate" (p. 40). "Nobody has 'changed'" (p. 38)

Supporting his viewpoint, Besen contends that *everyone* who claims to have experienced change is either lying or deluded: "For a time, through faith and mental repression, a person may even *believe* he or she has become the straight person being portrayed" (p. 16, emphasis added). But he claims those who say they have experienced change will inevitably have to face the "truth" one day that they really haven't changed at all.

Besen's greatest concession to the possibility of change comes in this qualifier-packed sentence: "I would not rule out the *remote possibility* that, in *some very rare circumstances*, a *few* people *may* be comfortable and honestly function *as if* they have changed their sexual orientation" (p. 16, emphasis added). (Would it be possible to hedge this sentence any more without it collapsing under the weight of its own equivocation?)

But Besen sets up a precarious predicament for himself by taking the extreme position that change is *always* impossible and in fact nobody has *ever* changed – precarious because it requires only a single success story to debunk his thesis. By contrast, the ex-gay ministries and reparative therapists are on much firmer ground by defending the position that *some* people have experienced *some* degree of change, and are happier for it, and if change is possible for some people, it is likely possible for some others as well. This position is not subject to the Achilles Heel of Besen's absolutist perspective. It is not subject to collapse from a

single case, or any number of cases, countering its claims.

So let's consider (since Besen certainly doesn't) the abundant evidence that some people have experienced at least some degree of change in their sexual attractions.

In more than 50 years of research, including 48 studies referenced in this paper, there are data and published accounts documenting easily more than 3,000 cases of change from homosexual to heterosexual attraction and functioning. With one notable exception – a chapter dedicated to railing against Dr. Robert L. Spitzer's 2001 study of successful sexual reorientation clients – Besen disregards this entire body of psychological literature, preferring to pretend it doesn't even exist.

But he is in good company. Besen approvingly quotes the American Psychiatric Association's medical director as saying, "There is no published scientific evidence supporting the efficacy of reparative therapy as a treatment to change one's sexual orientation" (p. 235). With that, Besen can safely skirt the debate, and avoid confusing the poor reader with the facts. After all, even the experts say there is "no published evidence."

But is that true?

"Homosexuality and the Possibility of Change" Project

New Direction Ministries in Toronto, Canada, has collected and critiqued 31 clinical research studies, individual case studies and surveys on homosexuality and the possibility of change published in books or academic journals between 1952 and 2003.[1] The reviewers looked for reported changes, and supporting evidence for changes, in behavior, attractions, fantasy and self-identification by the subjects of the various studies and surveys. On their Web page, they summarize the collective results of 28 of the studies, and discuss the other three separately.

Collectively, the 28 studies present information on 2,252 subjects. The reviewers with the "Homosexuality and the Possibility of Change" project selected for analysis only those subjects for whom enough data was available in the published reports to assign the subjects approximate before-and-after Kinsey sexual orientation scores of from 0 (exclusively heterosexual) to 6 (exclusively homosexual). They eliminated from consideration those subjects whose "before" scores were lower than 5 (where 5 is "predominantly homosexual") or for whom insufficient information was available to assign any scores at all.

The reviewers found that using even this conservative before-and-after analysis, the published research clearly supports at least:

- 45 cases of people who were exclusively or predominantly homosexual (a 6 or 5 on the Kinsey scale) making a full shift in sexual orientation (to a 0 on the Kinsey scale).

- 287 cases of people who were exclusively or predominantly homosexual (a 6 or 5 on the Kinsey scale) making a partial shift in sexual orientation (to a 1 or 2 on the Kinsey scale).

- 86 cases of people who were exclusively or predominantly homosexual who transitioned to satisfying heterosexual relationships. (This third group of studies measured change by external behavior and reports of satisfaction, rather than reports of levels of attraction.)

Thus you have at least **418** cases in the published psychological literature of heterosexual orientation shift, according to the criteria used by the "Possibility of Change" project. However, the studies themselves actually report at least **563** subjects who experienced varying degrees of change toward increased heterosexuality. (The lower number is due to the project reviewers applying uniform criteria, years after the fact, to summarize more than 50 years of published studies, and thus excluding reports that didn't fit their criteria for analysis.)

Besen would argue, of course, that many of these studies are old, and thus outdated. But old and outdated are not synonymous. Research doesn't "go bad" with time alone, like old bread. Older research can be confirmed, expanded, reinterpreted or contradicted by new, better designed or more thorough research. But age alone never invalidates a research study. And it is striking that these 31 studies, conducted over 50-some years, consistently show at least some evidence for sexual orientation shift, every time.

NARTH Survey of Reparative Therapy Clients[2]

In addition to the 28 studies summarized above, the "Homosexuality and the Possibility of Change" project reports on three others. The first, conducted by the National Association for Research and Therapy of Homosexuality in 1997, is a survey of 882 individuals who had been in reparative therapy or other intervention programs in an effort to effect a sexual-orientation change.

The anonymous survey found that, before counseling or therapy, 581 men and women out of the 882, or 66%, considered themselves exclusively or almost entirely homosexual (Kinsey 6 or 5). Another 188 (21%) considered themselves more homosexual than heterosexual (Kinsey 4) before treatment.

After treatment, only 111 (13%) considered themselves exclusively or almost entirely homosexual (Kinsey 6 or 5). That's **470** fewer individuals who placed themselves in this category, post-treatment. And in fact, 282 individuals (32%) described themselves as either exclusively or almost entirely heterosexual after treatment (Kinsey 0 or 1).

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Those surveyed also reported significant decreases in the frequency and intensity of their homosexual thoughts – from 63% indicating "very often" before treatment to 3% after treatment. The same was true of sexual behaviors with a partner: 30% had homosexual sex "very often" before treatment, while only 1% did so afterward.

NARTH Survey of Therapists[3]

The second survey was also conducted by the National Association for Research and Therapy of Homosexuality in 1997, but this one surveyed 206 therapists and counselors who have counseled individuals who sought to change from a homosexual orientation. Collectively, these 206 professionals had worked with a total of at least 9,702 homosexual clients seeking sexual reorientation.

More than 40% of therapists said that the majority (61% or more) of their clients had either "adopted a primarily heterosexual orientation (not just behavior)" or "experienced a significant decrease in unwanted homosexual thoughts, feelings and behaviors" or both. At an average of 47 clients per therapist, that would represent more than **2,350** clients who experienced a significant homosexual-to-heterosexual shift, according to the therapists who counseled them.

Spitzer Study[4]

The last of the 31 studies summarized by the "Homosexuality and the Possibility of Change" project was conducted by Columbia University psychiatrist Dr. Robert L. Spitzer, who studied "the self-reported experiences of individuals who claim to have achieved a change from homosexual to heterosexual attraction that has lasted at least five years." (This study was published in the *Archives of Sexual Behavior* in October 2003.) He located and interviewed 143 men and 57 women who had had a predominantly homosexual attraction for many years (defined as at least 60 on a 100-point scale of sexual attraction, where 0 is exclusively heterosexual and 100 is exclusively homosexual), and who, after therapy, had experienced a heterosexual shift of no less than 10 points, lasting at least 5 years.

Spitzer found that the average level of reported homosexual attraction among the 200 interviewees dropped from 90 (on a 100 point scale) in the 12 months before the change effort began to 19 in the 12 months just prior to the interview. Also:

- 37 (19%) of the respondents reported "complete" change, with no lingering homosexual thoughts, fantasies or desires.

- 119 (60%) met Spitzer's criteria for "good heterosexual functioning" (which included never or rarely having same-sex thoughts during heterosexual sex).

Other Studies

In their book, *Homosexuality: The Use of Scientific Research in the Church's Moral Debate*, psychologists Dr. Stanton L. Jones and Dr. Mark A. Yarhouse present summary data on 30 research studies conducted between 1954 and 1994. Of these, 13 are also included in New Direction's "Homosexuality and the Possibility of Change" summary, but 17 are not. These 17 additional studies,[5] conducted mostly in the 1960s and 1970s, present data on 327 subjects. Of these, **108** men and women made a successful shift from primarily homosexual to primarily heterosexual attractions and/or behaviors.

One of the more recent publications on the topic is in the American Psychological Association's June 2002 issue of *Professional Psychology: Research and Practice.* An article by Dr. Warren Throckmorton, "Initial Empirical and Clinical Findings Concerning the Change Process for Ex-Gays," summarizes 11 studies and concludes: "My literature review contradicts the policies of major mental health organizations because it suggests that sexual orientation, once thought to be an unchanging sexual trait, is actually quite flexible for many people, changing as a result of therapy for some, ministry for others and spontaneously for still others."

Personal Experience with Change Efforts

What is Besen's response to all this published research by scores of professionals, published in dozens of books and journals, over several decades? Quite simply, to ignore it. To pretend it doesn't exist. And to present instead anecdotes of seven former ex-gay leaders who either relapsed into old patterns or left their ministries altogether and recanted their claims of change.

These seven cases of failed (or in John Paulk's case, incomplete) change efforts are supposed to counterbalance all the data collected on 3,000-plus individuals in 48 published studies over 50 years. This is the equivalent of saying that the experiences of millions of people who have found sobriety in Alcoholics Anonymous throughout the world are invalid simply because *some people* who succeed for a time later fall back into drunkenness. This is a ridiculous leap. Remember, Besen's thesis is that *nobody* succeeds at change, not that *some people* fail. He has, at a bare minimum, hundreds more cases to attempt to discredit before he gets anywhere close to proving his thesis.

And he can't have it both ways. He can't present the anecdotal accounts of failed change efforts as proof of universal failure while dubbing all personal accounts of success as fraudulent. Why should we believe these seven individuals are representative of everyone who seeks change while disregarding the personal experiences of so many others?

Consider also the many men and women who have pub-

lished autobiographical (or combined autobiographical and educational) books relating the authors' personal experiences with overcoming unwanted homosexuality: Scott Anderson, Richard Cohen, Andy Comiskey, Joe Dallas, Bob Davies, Erin Eldridge, D.L. Foster, Janelle Hallman, Jeanette Howard, Dennis Jernigan, Jeff Konrad, Alan Medinger, David Morrison, Jason Park, Anne Paulk, Sy Rogers, Barbara Swallow, and Frank Worthen, among others. In addition, Dr. Joseph Nicolosi has written a book of eight case studies,[6] and Bob Davies has compiled a book of 14 personal testimonials.[7] In addition, scores of personal accounts of change can be found on the World Wide Web.[8]

But never mind all that. In Besen's world, every last one of them is lying, faking or self-deluded.

Allegation: Only a 180-Degree Shift "Counts" as Change

A linchpin of Besen's argument that no one ever changes is the self-created tenet that change must be a 180 degree shift from 100 percent homosexual to 100 percent heterosexual in order to be considered (by him) to be legitimate. It makes for a convenient stipulation, one that neither reparative therapists, ex-gay ministries nor we who have experienced change have ever made ourselves.

With this manufactured provision, Besen discounts claims of change by those who had any degree of heterosexual interest prior to pursuing change. Criticizing the Spitzer study, for instance, he claims that "many of the 'success' cases may have been bisexual or heterosexual prior to therapy" (p. 238) and wonders "whether a change in sexual orientation occurred or whether the subjects simply sublimated their homosexuality in favor of their heterosexual side" (p. 231).

At the other end of the scale, Besen disregards the experience of anyone who still has any degree of homosexual feelings or susceptibility to homosexual "temptation." He takes advantage of the honest candor of certain ex-gays who admit to not being "totally healed" or who confess that in times of stress, they sometimes think about resorting to past homosexual behaviors. See, they haven't really changed, Besen gloats. But one wonders why people who are supposedly lying or self-deluded don't just go all the way and claim complete change. Why tell half a lie?

Given Besen's harsh criteria for defining change, he would have to argue that no one has ever gotten sober in Alcoholics Anonymous. After all, even after 20 years or more of sobriety, AA members always speak of themselves as "recovering," never fully recovered, to remind themselves that they may always be vulnerable to backsliding.

So according to Besen, anyone who shifts from a Kinsey 5 (almost exclusively homosexual, but with some slight heterosexual interest) to a Kinsey 1 (almost exclusively heterosexual, but with some slight homosexual interest) hasn't really changed. The person wasn't "truly gay" before, and isn't really "straight" now, Besen maintains.

At the same time that splits hairs over the definitions of "gay" and "straight," Besen is critical of therapists and ministry leaders who can't agree on a clear definition of "change," and thus describe or measure it in varying ways. But of course. Sexual orientation is an extremely amorphous concept. Warren Throckmorton writes, "There is no consensus of a direct, physical means of assessing sexual orientation...Self-report is the most common means of assessing sexual orientation, with all of the limitations known for this assessment method."[9] And Throckmorton quotes John Gonsiorek and James Weinrich: "Given such significant measurement problems, one could conclude there is serious doubt whether sexual orientation is a valid concept at all."[10]

And to Besen, behavior change doesn't count, of course. "Remember, reparative therapy changes sexual behavior, not sexual orientation. People can learn to act straight and repress their sexual urges, but they rarely, if ever, change their fantasies, attractions or capacity to fall in love with members of the same sex" (p. 189). This claim once again ignores the psychological literature, which draws quite a different conclusion. But it also shows Besen's ignorance of the fact that, for many who seek change, sexual behavior *is* the real problem, not sexual attraction. They seek to bring their behavior in line with their values and beliefs, as a means of eliminating internal conflict. If they can accomplish that, living with an attraction to the same sex oftentimes is not particularly burdensome to them.

What Besen doesn't realize is that for most people who seek change, heterosexuality is not actually the ultimate goal; happiness is. For them, happiness is not contingent on sexuality alone, but on living a life congruent with their values, beliefs and life goals. So, unlike Besen's unreasonable demand for a 180 degree turn or nothing, the men and women who actually seek change are often quite content with a much subtler shift. To be free from the constant pull of homosexual desires, to have a happy marriage, to have children, and to live a life they believe to be in line with God's will for them – many ask for nothing more. Never mind where they fall on anyone's Kinsey scale or what critics like Besen expect.

Allegation: There's No Sane Reason to Want to Change

Besen's portrayal of those who seek to alter their sexual attractions shows a deep misunderstanding – or more accurately, a mocking misrepresentation – of this sincerely motivated population. According to Besen, only homosexuals who are emotionally unstable, homophobic and victims of societal oppression would want to change their sex-

continued

ual orientation, this is Besen at his most vicious.

> "Unlike many other communities, the GLBT community is blessed with unparalleled freedoms. One can comfortably choose from a plethora of lifestyles that span the ideological, theological and fashion continuum with minimal condemnation,...from conservative Log Cabin Republicans to flamboyant drag queens. For those who are centered, this unbridled liberty and diversity can make for an incredibly rich and fulfilling life.
>
> "However, for those who are weak-minded, mentally unstable, or lacking in self-esteem, the dearth of clearly defined rules in the GLBT community can be a nightmare... Without unambiguous strictures dictating every detail of their lives, they have to make choices for themselves, and, often, they make terrible choices that lead to addiction, misery and, in many cases, death.
>
> "When these people hit rock bottom, they often mistakenly blame the GLBT community for their own personal failings. When these individuals say they 'hate the so-called gay lifestyle,' they really mean they disdain a world with limitless options. To thrive, these individuals need clear guidance – a roadmap for life...
>
> "To join the ex-gay ministries, one has to accept a hard-core, right-wing fundamentalism that outlines every minute detail of one's life. This almost always means joining an authoritarian, right-wing church...[that appeals] to those who are mentally unstable" (p. 47-48)

Here again, Besen's duplicity is jaw-dropping. He praises the "unparalleled freedoms" and "limitless options" of the GLBT community, in which one can "comfortably choose from a plethora of lifestyles," but absolutely precludes from this plethora, the choice of *which* sexual orientation to pursue or develop. This, apparently, is the one area of choice that should be prohibited and universally condemned. All else is open season, a celebration of wonderful diversity.

Including gender. Notice the subtle inclusion of the "T," for transgender, in his use of the GLBT acronym. By slipping it in to his defense of limitless options, he is subtly arguing for the choice to determine one's own gender. Was anything ever more hardwired, more genetically encoded, then gender? And yet Besen and his ilk adamantly defend the rights of gender-benders and gender-switchers, including the right to undergo mutilating surgery and take chemical hormones to alter the body's natural hormone production. All this is celebrated as diversity and choice.

And yet sexual attraction – something that is far less biologically based, that *may* only have a *possible* genetic component, yet to be discovered (as may just about any human inclination) – is not to be consciously channeled, according to Besen. This is where he abruptly slams the door on tolerance, diversity and choice. He clearly is no purist when it comes to these values. Rather, he merely uses them to bolster his only real value, which is homosexuality itself. If tolerance, diversity and choice collide with a pro-homosexual stance, they must fall by the wayside. Otherwise, he would have to tolerate the choice of some people to pursue a heterosexual shift, and respect their diversity. But there he draws the line.

Now, according to Besen:

> "Most [ex-gays] are desperate, depressed people who have decimated their lives through irresponsible choices and now find it easier to blame their sexual orientation rather than themselves" (p. 30)
>
> "One of the major reasons people join the ex-gay ministries is because they believe gay life is bars, drugs, and sex. This has more to do with their personal moral failings than those of the [gay] community" (p. 268).
>
> "These individuals cannot handle freedom" (p. 52).

Did Besen ever ask even one individual why he wanted to change his sexual orientation? When Robert Spitzer asked that question of 200 men and women who said they had changed, the number one answer was that they did not find a homosexual life to be emotionally satisfying (81% of respondents), closely followed by 79% who said it conflicted with their religious beliefs. Fifty-eight percent said that gay life was an obstacle to their desire either to marry or remain married.[11]

These responses are consistent with my own experience supporting men who seek change. When I asked the question (open-ended) on one of the People Can Change online support groups, the most frequent reasons given for seeking change were:

- Living as a homosexual felt wrong and conflicted with my moral beliefs (10 responses) It conflicted with my religious beliefs or my beliefs about God's will for my life (10 responses) I wanted to one day have a wife and children (8 responses) I felt emotionally unfulfilled in a gay life; it didn't meet my deeper needs (8 responses) I wanted to hold together an existing marriage and family (5 responses).

- For me, homosexuality was addictive, obsessive or compulsive (5 responses) I couldn't find "Mr. Right" and stopped believing he existed in the gay world (5 response) I feared disease and early death (5 responses).

Seventeen additional responses were volunteered by one or two people each. Only two people responded that one reason they were pursuing change was that they feared societal rejection and wanted to fit into mainstream society.

These are not the life goals of mentally unstable people who "can't handle freedom" or have "decimated their personal lives." Seeking emotionally satisfying relationships, working to live in congruence with one's moral belief system, seeking to do God's will as they understand it, desiring to get married and have children or hold an existing family together – these are hardly the desires of a mentally unstable fringe group. If Besen truly wants to welcome these men and women into the gay fold, he needs to consider what, if anything, the homosexual community has to people with this particular set of moral values and life goals.

Despite Besen's insistence that gay life is not just bars, sex and drugs, the research indicates that, in fact, much of it is. No wonder that Spitzer's respondents – an unusually spiritually oriented group – said they found homosexual life to be so emotionally unsatisfying. It should be obvious to even the most casual observer of gay culture that the homosexual community emphasizes sex and promotes promiscuity, which in turn leads to notoriously short-lived relationships, casual and risky sex, drug use, and untold health problems.

Speaking among themselves, gays are generally quick to acknowledge their culture's celebration of unrestrained sexual expression. (As one man described it to me, he was once scolded for his abstinence, "Quit screaming gay if you're not going to put out." Then there is the gay advocacy group "Sex Panic," which considers anonymous sex with multiple partners to be a defining value of gay culture.[12]) It is only when they attempt to propagandize conservative heterosexuals that gay apologists sometimes profess that homosexuals are no more promiscuous as a group than heterosexuals. (At other times, they take a completely different tack, freely admitting to gay promiscuity but insisting that it is the non-promiscuous who are sexually repressed and thus mentally or emotionally unhealthy.)

So let's look at the facts. A.P. Bell and M.S. Weinberg, in a 1978 study[13] found that:

- 74% of male homosexuals reported having more than 100 partners during their lifetime, 43% more than 500 partners, and 28% more than 1,000.

- 75% reported that more than half their partners were strangers.

- 65% reported that they had sex with more than half their partners only once.

A study of several hundred male couples published in 1984[14] found that:

- 87% of those who had been together less than a year were non-monogamous

- 91% of those who had been together more than five years were non-monogamous.

A Kinsey Institute study[15] published in 1990 found that:

- 79% of homosexual male couples reported at least one instance of non-monogamy in the previous year, compared to 10% among married heterosexuals and 23% among cohabitating heterosexuals.

In 1984, gay researchers McWhirter and Mattison published a study of 156 male couples in relationships that had lasted between one and 37 years. Only seven of those couples (4%) were monogamous, and all seven had been together less than five years.[16] More recently, surveys published in 2001 of more than 13,000 gay men in Seattle showed the number reporting six or more partners in the previous 12 months increased from 45 percent in 1994 to 58 percent in 2000.[17]

Drug abuse in the homosexual community is likewise well documented. A study published in the *Journal of the National Cancer Institute* in 1989[18] found that:

- 89% of gays used marijuana (compared to 25% of heterosexuals)

- 72% used poppers, an illicit nitrate inhalant used as a sexual stimulant (compared to 2% of heterosexuals)

- 50% used cocaine (compared to 6% of heterosexuals)

- 50% used LSD (compared to 3% of heterosexuals) and 33% used barbiturates (compared to 9% of heterosexuals).

A study published in the *American Journal of Epidemiology* in 1992[19] found that, between 1985 and 1988:

- 80% of 481 homosexual men studied had used marijuana

- 70% had used poppers

- 60% had used cocaine

- 30% had used amphetamines

- and 20% had used LSD

And a study published in the *British Journal of Addiction* in

continued

1992[20] found:

- 58 times as much use of poppers among gays as among the general population
- 4 times as much tranquilizer use
- 3.6 times as much marijuana use
- 2.3 times the cocaine use

and 1.5 times the alcohol use.

The health consequences of all this indiscriminate sex and illicit drug use are all too predictable. Surveys published in 2001 of gay men in Miami found 16% of 23 to 29 years olds and 34% of those over 29 were HIV positive.[21] Meanwhile, a six-city study by the Center for Disease Control and Prevention in 2001 found 30% of gay black men in the 23-to-29 age group were HIV positive, as were 12% of 23-to-29 year-olds overall.[22]

But the health risks go well beyond HIV and AIDS to include all forms of sexually transmitted diseases as well as intestinal diseases, hepatitis, anal cancer and rectal trauma. Rowan and Gillette's *Gay Health Guide* devotes eight *chapters* to common diseases among male homosexuals. Studies have found:

- an estimated 75% of gay men have a history of at least one sexually transmitted disease[23], compared to 17% of the general population[24]
- 65% have a history of hepatitis B[25]
- 25% or more report a history of syphilis or gonorrhea[26]

Putting all these numbers into perspective, Thomas Schmidt summarizes, in his book *Straight & Narrow?* (p. 127):

> "Suppose you were to move into a large house in San Francisco with a group of 10 randomly selected homosexual men in their mid-thirties. According to the most recent research from scientific sources, whose authors are without exception either neutral or positive in their assessment of homosexual behavior, and with the use of lower numbers where statistics differ, the relational and physical health of the group would look like this.
>
> "Four of the 10 men are currently in relationships, but only one of those is faithful to his partner, and he will not be within a year. Four have never had a relationship that lasted more than a year, and only one has had a relationship that lasted more than three years. Six are having sex regularly with strangers, and the group averages almost two partners per person per month. Three of them occasionally take part in orgies. One is a sado-masochist. One prefers boys to men.
>
> "Three of the men are currently alcoholics, five have a history of alcohol abuse, and four have a history of drug abuse. Three currently smoke cigarettes, five regularly use at least one illegal drug, and three are multiple drug users. Four have a history of acute depression, three have seriously contemplated suicide, and two have attempted suicide. Eight have a history of sexually transmitted diseases... At least three are HIV-infected, and one has AIDS."

All of this has led one health professional to ask: "Can anyone refute that increased morbidity and mortality is an unavoidable result of male-with-male sex – not to mention the increased rates of alcoholism, drug abuse, depression, suicide and other maladies that so often accompany a homosexual lifestyle? ...My primary question is: *why isn't homosexuality considered a disorder on the basis of its medical consequences alone?"*[27]

When we look at what all this "unparalleled freedom" and "unbridled liberty and diversity" have brought the GLBT community, we have to ask Wayne Besen: Just who is it really who has decimated their lives through irresponsible choices? Who is it really who can't handle freedom?

And how can the desire to avoid a culture of promiscuity, infidelity, drugs and health problems be considered anything but sane?

Allegation: They're Forcing Change Therapies on the Unwilling

But Besen thinks he knows better what truly motivates people to seek change.

> "People go to these 'doctors' *only* because they are made to feel terrible about themselves," he writes. "They are convinced that they will go to hell if they do not change, and many believe that suicide may be the only alternative. They are lied to – told that there are no happy, productive gay people and that the so-called gay lifestyle leads to only 'death and destruction.' These dejected individuals also fear that coming out will mean a loss of status, family, friends, and church. *Under such duress, how can one argue that these people are freely making the choice to change?"* (p. 142, emphasis added).

Since Besen has proven that he believes "these people" are weak minded and mentally unstable, it should be no surprise that he also thinks they are not capable of freely making the choice to change. In fact, he sees "Nicolosi and his cohorts [using] deceit and guile to bully desperate people into reparative therapy" (p. 141). (One imagines Nicolosi donning a motorcycle jacket and beating up gays in West Hollywood until they beg for mercy by agreeing to pay for unwanted therapy.)

This may be one of Besen's most ridiculous claims in the entire book: that people are somehow being forced to pursue change against their will. One wonders: How would that even be possible, short of cult kidnapping and brainwashing? But Besen insists:

> "My opinion on reparative therapy ... [calls for] the discontinuation of forced medical 'treatments' designed to 'cure' homosexuality" (p. 142).
>
> "There is also the matter of coercion and forced participation. Although *I have found no evidence of adults being forced to attend therapy,* adolescents – and even toddlers – are often dragged into Nicolosi's clutches against their will" (p. 142, *emphasis added).*
>
> "Unfortunately, bad science has not stopped Nicolosi from convincing parents to force kids into his programs" (p. 142).

Surely, if he knew of any such cases of forced therapy, Besen wouldn't hesitate to document them. The best he can offer is anecdotes of teenagers being escorted by their parents to a reparative therapy conference, or asked to read ex-gay literature – hardly cause for court intervention in family life. But yes, Nicolosi does offer counseling on issues related to gender identity disorder in children and youth[28] – a diagnosis that has long been recognized by the American Psychiatric Association (although it is under heavy attack by the gay lobby).

The fact is that the large majority of people pursuing change are in their twenties and thirties at the time they begin the change effort. (In the Spitzer study, the average age of interviewees – who had maintained a heterosexual shift for at least five years – was 43.) Relatively few are teenagers or living under their parents' roof. A significant number are married, with children. (Twenty percent of Spitzer's subjects were married before beginning therapy.) They have matured enough and struggled, often silently, long enough to know what they want in life and what they don't want. (Three-quarters of Spitzer's subjects were college graduates.)

In fact, in the People Can Change online support groups, members often express frustration at the *lack of support* for their change efforts – from the psychological community, certainly, but also at times from family members, peers, fellow church or synagogue members and even pastors and rabbis. They tire of people telling them to "just accept and enjoy" something they consider to be a cancer in their lives. Recognizing that "gay" is not who they truly "are," that these unwanted desires, in their case, largely come from unmet emotional needs, they diligently search the country for the too-rare professional who is knowledgeable and experienced enough to help them in the way they want to be helped.

As morally aghast as Besen is at the fantasy that some people are forced into reparative therapy against their will, he sees nothing at all immoral with outlawing reparative therapy for those who freely seek it. In fact, that is what Besen argues for – an outright ban. Never mind what the client wants. Never mind that reparative therapy is often successful. Never mind that many say they have benefited from it. If it isn't pro-gay, it should go away.

Besen asks rhetorically, "Would these people want to change if they were not subject to religious persecution, legally sanctioned discrimination, and social condemnation – if not outright physical danger?" (p. 142).

The answer, inevitably, is an emphatic yes – as a matter free will by those who are strong-minded enough, mentally stable enough, and determined to create for themselves constructive, moral and fulfilling lives that are congruent with their own, deeply held values.

Allegation: Reparative Therapy Theories Have Been Discredited and Disproved

For as many times as Besen beats this drum throughout his book, you would think he would provide some evidence. He repeatedly labels reparative therapy principles and research as "old, outdated ideas" (p. 136), "outlandish, unproven therapies (p. 171), with "anachronistic data" (p. 131), "outdated notions" (p. 132) and "outdated psychoanalytic techniques" (p. 172). He claims "reparative therapy is rooted in outdated and disproved psychoanalytic thought" (p. 183) and the so-called "discredited works of Bieber, Socarides, Moberly and Nicolosi" (p. 172).

Yet Besen offers virtually nothing in the way of evidence that the research and principles supporting reparative therapy have actually been disproved or discredited.

He claims that findings from Dr. Irving Bieber's 1962 study of 106 homosexual clients (which found, for instance, that all 106 men experienced profound disturbance in their relationship with their fathers) "could not be replicated and were disproved by more diligent researchers" (p. 127). But Besen doesn't offer so much as a footnote to support this claim.

He writes that "Dr. Charles Silverstein released an exhaustive survey (in the early 1970s) that showed that previous research on homosexuality was either skewed or biased" (p. 130). Again, he offers not so much as a footnote to reference this supposedly exhaustive survey. And he certainly doesn't bother to mention, lest it should bias the reader, that this is the same Charles Silverstein who wrote the illustrated, erotic handbook, *The Joy of Gay Sex: An Intimate Guide for Gay Men to the Pleasures of a Gay Lifestyle.*

That's it. That is all Besen can do to back up his repeated claims of "outdated ideas" and "discredited works." In

contrast, in his seminal work, *Reparative Therapy of Male Homosexuality: A New Clinical Approach* (1991), Dr. Joseph Nicolosi references no fewer than 300 books, academic studies and journal articles as he lays out the core principles of reparative therapy. These principles, and the basic profile of the "typical" reparative therapy client, have been borne out in the clinical experience of hundreds of therapists and counselors working with thousands of clients over the years. And as we've seen in the surveys and clinical studies of thousands who have participated in these therapies, they work. Not always, and not perfectly, but much of the time they produce the desired outcome.

Reparative therapy has not been discredited. It has simply fallen out of favor since the 1973 vote by the board of the American Psychiatric Association to remove homosexuality from its official encyclopedia of mental disorders. What Besen sees as outdated is simply out of fashion. The research hasn't been disproved; it has simply been disenfranchised by the political correctness of the times.

Allegation: Change Efforts Cause Psychological Harm

"The ex-gay ministries can be a soul-shattering experience that leads to low self-esteem, depression and sometimes suicide," Besen claims (p. 59).

He quotes several people who failed to change, who felt like they had wasted time and money, and that the whole effort only prolonged an inevitable "coming out." These are unfortunate cases, but what do they prove? Only that that particular therapy or ministry was not helpful or appropriate for those particular individuals at the time. It doesn't prove that they are not helpful to or appropriate for anyone ever – any more than the grumblings of a few lapsed Catholics would "prove" that Catholicism is harmful to all. Especially when there is significant evidence of others who benefit.

Dr. Robert Spitzer found no evidence of harm among the sample he surveyed on their experience in reparative therapy and ex-gay ministries. He has stated, "To the contrary, they reported that it was helpful in a variety of ways beyond changing sexual orientation itself."[29]

The NARTH survey of 882 men and women who had pursued change said the therapy was beneficial to their mental health and helped them cope with and reduce their homosexual attractions. They also overwhelmingly rated their experience as positive on a range of variables, including self-acceptance, trust of the opposite sex, self-esteem, emotional stability, relationship with God, and depression. Only 7% of survey respondents said they were doing worse than before the therapy on three or more of 17 measures of psychological well-being.[30]

In fact, if there is one consistency in the scores of published testimonials by those who have succeeded at change, it is the universal claim those that their lives are better now:

- "Tremendous rewards followed – fulfilling friendships with other men, better health and greater confidence with my body and emotional freedom and power."[31]

- "The journey has been the hardest thing I've ever done, but it was worth it. Today, I am a different man – stronger, healthier, happier, more loving, more confident, more mature. I am a better father, a better husband, a better friend, and a more devoted son of God. I would never trade the peace, growth and healing I have experienced for anything in the world."[32]

- "I am at the point in my life now where homosexuality is no longer a struggle. I'd have to go through a lot of barricades – psychologically, spiritually and emotionally – to get to the point of acting on any temptation. I am very fulfilled in my life. I no longer want homosexuality in my life. I no longer need it. Today, I identify with other heterosexual men as my peers, my brothers and my equals. I am in love with my wife. I love being a husband and a daddy."[33]

- "Finally, I am at peace with myself as a man. I am at peace in the world of men, grounded and connected. I have finally experienced unconditional love – from my wife, my mother, my therapist, my 'adopted' father and brothers and family. These are men and women who know my secrets and love me more, not less. I no longer yearn for sexual experience in order to feel love."[34]

- "I now feel I have successfully transitioned from gay and bisexual to straight. The change is immensely satisfying and rewarding. I started dating women again because I wanted a healthy relationship that would last. I will settle down with one, eventually. I am a stronger man now, better prepared to be in a close relationship, with more to give as a whole man."[35]

- "More and more, I was coming in to therapy sessions reporting joy instead of hurt, anger or fear, sharing my increased sense of identity and power as a man, reporting on new friendships I was building and new risks I was taking to test my increased inner strength....Now I could be in honest relationships with others. I could make friends. I could ask for help. I could be real. And more than anything else, I could love. I had learned to give love and receive love from other men as my brothers, and trust them with my heart. In this, I truly had found what I had been looking for all my life."[36]

These and countless other personal stories of change do not "prove" that reparative therapy and other change efforts are right for everyone or will work for everyone. But they do disprove Besen's thesis: that they work for no one and are harmful to everyone. Virtually everything he

has to contribute to the debate on the value and efficacy of sexual orientation change is politically motivated propaganda in the service of that discredited and disproved thesis. ■

Endnotes

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3 http://www.newdirection.ca/research/narth2.htm

4 http://www.newdirection.ca/research/spitzer.htm

5 Source: Jones, Stanton L., and Yarhouse, Mark A.,

Summary of Published Research and Outcomes*

Year	Name	Published	# subjects	# confirmed Hetero. Shift	Kinsey 6/5 to Kinsey 0/1 Shift*
1952	Poe, John S.	Psychoanalytic Review	1	1	1
1958	Hadfield, J.A.	British Medical Journal	9	6	6
1959	Ellis, Albert	Journal of Clinical Psychology	1	1	1
1962	Bieber, et al	Book: "Homosexuality: A Psychoanalytic Study"	106	29-43	14
1965	Mayerson & Lief	Book: "Sexual Inversion: The Multiple Roots of Homosexuality"	19	9	6
1966	Mintz	Journal of Consulting Psychology	10	3	3
1966	Hadden	International Journal of Group Psychology	32	12	12
1967	Kaye	Archives of General Psychiatry	?	?	--
1969	Wolpe	Book: The Practice of Behavior Therapy	1	1	1
1969	Wallace	Psychoanalytic Review	1	1	1
1970	Hatterer	Book: Changing Homosexuality in the Male	143	49-67	12
1973	Liss & Weiner	American Journal of Psychotherapy	1	1	1
1973	McCrady	Journal of Behavioral Therapy and Experimental Psychiatry	1	?	--
1973	Barlow and Agras	Journal of Applied Behavior Analysis	2	2	1
1974	Canton-Dutari	Archives of Sexual Behavior	54	44-49	15
1975	Freeman and Meyer	Behavior Therapy	11	9	4
1976	Callahan	Book: Counseling Methods	1	1	1
1978	Socarides	Book: Homosexuality	45	20	20
1979	Masters & Johnson	Book: Homosexuality in Perspective	67	29	12
1980	Pattison & Pattison	American Journal of Psychiatry	11	11	5
1980	Birk	Book: Homosexual Behavior: A Modern Reappraisal	29	18	18
1986	Van den Aardweg	Book: On the Origins and Treatment of Homosexuality	101	37	5
1992	Shechter	International Forum of Psychoanalysis	1	1	1
1993	Golwyn & Sevlie	Journal of Clinical Psychiatry	1	1	1
1994	Berger	American Journal of Psychotherapy	1	1	1
1994	MacIntosh	Journal of the American Psychoanalytic Association	1215	276	276
1999	Schaeffer	Journal of Psychology and Theology	140	?	--
2000	Schaeffer	Journal of Psychology and Christianity	248	?	--
Total			2252	563 (25%)	418 (19%)

**Data collected by "Homosexuality and the Possibility of Change Project," New Direction Ministries, Toronto*

continued

Homosexuality: The Use of Scientific Research in the Church's Moral Debate, InterVarsity Press, 2000, p. 123, 131

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8 See, for instance:
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http://ourworld.compuserve.com/homepages/rossuk/h-testim.htm,
http://www.anotherway.com/menus/pages.html,
http://www.evergreen-intl.org/testimony.ivnu,
http://www.exodus-international.org/testimonials_left_HomoSexuality.shtml,
http://www.freetobeme.com/real.htm,
http://www.jonahweb.org/html/ourstories.phtml,
http://www.narth.com/menus/interviews.html,
http://www.newdirection.ca/stories.htm,
http://www.oneby1.org/testimonies.htm,
http://www.peoplecanchange.com/About_Us.htm,
http://www.pfox.org/testimonies.html
http://www.stonewallrevisited.com/menus/pages.html,
http://www.transformingcong.org/Testimony.htm,
http://www.witnessfortheworld.org/Testimonies.html

9 Throckmorton, Warren, "Initial empirical and clinical findings concerning the change process for ex-gays," from *Professional Psychology: Research & Practice*, June 2002.

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14 J. Harry, *Gay Couples* (New York: Praeger Books, 1984), as quoted in Schmidt, Thomas E., *Straight & Narrow?* (Intervarsity Press 1995), p. 107

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Summary of Published Research (Homosexuality and the Possibility of Change Project)

Year	Name	Published	# subjects	# positive outcomes
1954	Eliasberg	Group Psychotherapy	6	3
1958	Hadden	American Journal of Psychiatry	3	1
1960	Beukenkamp	Archives of General Psychiatry	1	1
1960	Finney	Journal of the Society of Therapists	3	2
1961	Litman	International Journal of Group Psychotherapy	1	In process
1965	Munzer	Topical Problems of Psychotherapy	18	5
1966	Stone, Schengber & Seifried	International Journal of Group Psychotherapy	1	In process
1967	MacCulloch & Feldman	British Medical Journal	35	10
1967	Singer & Fischer	International Journal of Group Psychotherapy	8	4
1970	Johnsgard & Schumacher	Psychotherapy: Theory, Research and Practice	5	0
1970	McConaghy	British Journal of Psychiatry	40	10
1970	Truax, Moeller and Tourney	Journal of the Iowa Medical Society	20	In process
1971	Pittman & DeYoung	International Journal of Group Psychotherapy	6	3
1971	Truax & Tourney	Diseases of the Nervous System	30	20
1972	Covi	Psychotherapy and Psychosomatics	30	In process
1974	Birk	Journal of Sex and Marital Therapy	66	14
1984	Schwartz & Masters	American Journal of Psychiatry	54	35
Total			327	108 (33%)

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20 Myers, T., et al., "HIV, Substance Use and Related Behavior of Gay and Bisexual Men," *British Journal of Addiction* 87 (February 1992), as quoted in Schmidt, Thomas E., *Straight & Narrow?* (Intervarsity Press 1995), p. 203

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NEA: Gay and Lesbian Shift?

by Warren Throckmorton, P.h.D.

A recent decision by The National Education Association (NEA) may signal a shift in the organization's stance on gay and lesbian issues. Not long ago, the NEA quietly but officially recognized the formation of an Ex-Gay Educators' Caucus, thus acknowledging a group of educators who disagree with NEA publications that state homosexuality is a trait that cannot be changed.

Over the last several years, the NEA has promoted within the schools the concept that homosexuality should be promoted as an alternative form of sexuality despite the objections of many parents and religious groups. The teacher's group has not been receptive to suggestions that some gays and lesbians have changed their sexual orientation to become former homosexuals, or "ex-gays." The recognition of the Ex-Gay Educators' Caucus may point to a willingness to consider the concerns of conservative educators and parents relating to sexual education materials in the schools.

According to NEA procedures, caucuses are approved for the purpose of influencing NEA policy. They are groups of people who share similar concerns and by joining, signal their interest in achieving caucus objectives. One of the largest caucuses in the NEA is the Gay and Lesbian Issues Caucus. Through their influence, the NEA has moved in a decidedly leftward position on matters of sexual education and sexual orientation. Specifically, the NEA was party to the creation and dissemination of the "Just The Facts About Sexual Orientation" pamphlet. This document is sharply critical of programs that support sexual orientation change, thus even questioning the existence of ex-gays.

According to Jeralee Smith, caucus chair, the Ex-Gay Educators' Caucus is entitled to apply for exhibit space at this summer's NEA convention in Washington, DC. Ms. Smith intends to apply but is cautious in predicting how much impact the group can have. According to Ms. Smith: "We can apply to exhibit but the materials we present must be approved in advance by the NEA." And what does the caucus want school children and other teachers to know? For one thing, promoting gay, lesbian or bisexual identification in middle or high school is not the role of the school. If students are presented with information concerning gay identification, they also should be presented with models of those who have left homosexuality as well. Given the NEA's cold reception to other groups with this message, it remains to be seen if the NEA's recognition of the caucus signals a true willingness to give ex-gays freedom to express their message.

Here's a more cynical scenario. By recognizing the Ex-Gay Educators' Caucus, the NEA is attempting to head off a public relations problem during its annual convention heading into the nation's capital during an election year. How so? The NEA is still a party to a discrimination complaint brought by the Parents and Friends of Ex-gays (PFOX) group over the NEA's refusal to allow PFOX to exhibit at last summer's convention. The complaint was made in Washington, DC and given the pace of deliberations by the DC Human Rights Commission may not be decided until this summer, about the time of the annual convention.

I really hope I am wrong. For the sake of teachers and school children, I hope the NEA leadership is going to be more open to the message of the Ex-Gay Educators' Caucus.

So will the group fail the diversity test again? Or has the NEA gotten one right for a change?

For more information concerning the Ex-Gay Educators' Caucus, go to http://www.nea-exgay.org or call 888-532-4678 and leave name and number. You need to be an NEA member to join but you do not have to be ex-gay.

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Update on the NEA

Kathleen Lyons, NEA spokesperson, said caucuses are groups of people that lobby the NEA to make policy changes. "We regard it as their right to lobby the NEA," Ms. Lyons explained. Jeralee Smith, chair of the caucus, said the group wants to educate the NEA concerning the needs of ex-gay students and teachers. "We feel that this group can help educate the NEA concerning the existence of former homosexuals," Smith noted.

Regarding NEA policies on sexual orientation, Ms. Lyons commented that the recognition of the ex-gay group does not mean that the NEA endorses the viewpoint of the caucus. The NEA has promoted the booklet, "Just The Facts About Sexual Orientation" which argues against the possibility of sexual orientation change. According to Ms. Lyons, "We don't endorse the view [of the Ex-Gay Caucus] but we recognize their right to lobby the NEA concerning their views."

Ms. Smith said that the caucus plans to apply for exhibit space at this summer's NEA convention in Washington, DC as a means of furthering the mission of the new group. The Ex-Gay Educators' Caucus website is http://www.nea-exgay.org.

ACLU Victory
Imposes Pro-Homosexual Training On School District

Says new program will "serve as a model"

by Frank York

The American Civil Liberties Union in cooperation with the National Center for Lesbian Rights, won a major victory on January 6, 2004, against the Morgan Hill, California school district.

"Sensitivity Training" Required for All

The ACLU victory was a $1.1 million settlement against the school district over the district's alleged failure to protect six homosexual students from harassment in 1998. In addition to the $1.1 settlement, the ACLU also won a requirement that all school district administrators, teachers, campus monitors, custodians, school safety officers, and bus drivers take a pro-homosexual sensitivity training program.

Beginning in the 2004-2005 school year, the district will also require peer-to-peer training for all ninth graders on "anti-gay harassment." All seventh graders will be required to take classes on anti-gay harassment as well. Student handbooks and school policy manuals will be revised to state that "harassment and discrimination based on actual or perceived sexual orientation and gender identity is expressly prohibited under district policies and state law." This policy will remain in effect in the school district until June 30, 2008.

Cross-Dressers Protected

The inclusion of protections for gender identity will create a new set of challenges for school officials. "Gender identity" refers to drag queens, cross-dressers, and transsexuals (all included under the umbrella term, "transgender"). Under this new policy, school officials will apparently be prohibited from banning male students from attending school wearing the apparel of the opposite sex.

In an ACLU press release on this victory dated January 6, 2004, the group says: "The mandatory annual training program for both students and staff should serve as a model for schools everywhere that care about protecting their students from harassment. We hope that the outcome in this case will make suing other school districts less necessary."

The Morgan Hill victory has been lauded by the Gay, Lesbian and Straight Education Network (GLSEN), an organization that has established more than 1,000 Gay Straight Alliance (GSA) Clubs on junior high and high school campuses.

Schools Warned of Lawsuits If Homosexuality is Not Affirmed

In addition, GLSEN, in cooperation with The National Center for Lesbian Rights, has developed a resource designed to require other school districts to affirm homosexuality on campuses through GSA clubs. The document, "Fifteen Expensive Reasons Why Safe Schools Legislation is in Your State's Best Interest," lists numerous court cases that have ruled in favor of homosexual clubs on campuses.

Does Control of Bullying Require Affirmation of Homosexual Behavior?

Bullying of students is recognized as a common problem. "NARTH opposes all forms of harassment against students in public or private schools," says Joseph Nicolosi, NARTH president. "However, harassment is targeted not only at students with atypical gender identities, but against those who are too tall, too short, too thin or too overweight."

The best solution to bullying or harassment is kindness and tolerance, not affirmation of homosexuality, Nicolosi added.

"Harassment must be dealt with in schools," Nicolosi said, "but the imposition of a pro-homosexual training program will bring with it a whole host of new problems and will ultimately endanger the very children this program is designed to protect."

Bullying May Not Be Disproportionate for Students Perceived as Gay

Are students who engage in homosexual conduct harassed more often than other students? Not necessarily, according to a recent study published in the *British Journal of Psychiatry*, by The Royal College of Psychiatrists (December, 2003).

The study, "Mental health and quality of life of gay men and lesbians in England and Wales," interviewed 2,430 individuals, including male and female homosexuals and transgenders on their mental health. The study noted:

"Violence and bullying were more commonly reported by lesbians than heterosexual women, but there were few differences on these factors between the gay and heterosexu-

al men. Bullying at school was reported no more often in gay than heterosexual men, but the gay men who had been bullied regarded their sexual orientation as the main provocation."

The British study showed that both male and female homosexuals have far more serious mental and physical problems than do their heterosexual counterparts.

The study noted: "Gay men and lesbians reported more psychological distress than heterosexual men and women, despite similar levels of social support and quality of physical health. They were also more likely to have used recreational drugs, and lesbians were more likely than heterosexual women to drink excessively."

The study ended with the observation that "prejudice in society" could lead to the greater psychological distress, or there was another possibility—that "gay men and lesbians may have lifestyles that make them vulnerable to psychological disorder. Such lifestyles may include increased use of drugs and alcohol."

"No School Should Be Required To Promote Homosexuality"

The ACLU Morgan Hill school district settlement is troubling, Dr. Nicolosi noted, for a number of reasons:

1. No school district should have its policies imposed on it from the outside by organizations like the ACLU. The school district should be free to establish its own policies, relying upon local community and parental input.

2. The Morgan Hill settlement violates parental rights and the rights of all students and teachers who do not wish to support the normalization of homosexual conduct on campuses.

3. The ACLU settlement imposes a gay agenda on the school district that denies the very real differences between homosexuality and heterosexuality, and promotes a lifestyle that is fraught with psychological and physical health dangers.

4. Children should not be held captive to a training program that will openly promote homosexual behavior as normal and equally as legitimate as heterosexual behavior.

Dr. Nicolosi noted some of the more recent statistics on the dangers of homosexual conduct:

- The Sexual Minority Youth Assistance League reported in 2002, that, "In the country, half of all new [HIV] infections are among youth thirteen to twenty-four years old."

- In 1999, the Medical Institute for Sexual Health reported: "Homosexual men are at significantly increased risk of HIV/AIDS, hepatitis, anal cancer, gonorrhea and gastrointestinal infections as a result of their sexual practices."

- In October, 1999, the *Archives of General Psychiatry* published two studies on homosexual behavior. The journal noted: "These studies contain arguably the best published data on the association between homosexuality and psychopathology, and both converge on the same unhappy conclusions: homosexual people are at substantially high risk for some forms of emotional problems, including suicide, major depression, and anxiety disorder."

- In 1998, the *American Journal of Public Health* reported in a study which self-identified homosexuals were: Nine times more likely than heterosexuals to use alcohol on a daily basis; six times more likely to report having recently used cocaine; 19 times more likely to have used cocaine ten or more times during a month; five times more likely to have used other illegal drugs, including cocaine, 20 or more times in their lives; seven times more likely to have used an injectable, illegal drug.

"In short, the imposition of pro-homosexual programs upon public schools by the ACLU, GLSEN, and other gay-activist organizations may ultimately endanger the mental, physical, and spiritual well-being of children—not help them. Teenagers need to be informed of the very real risks, and be made aware of their options." ■

A.P.A. Journal Article Considers Religious Values and Same-Sex Attraction

By Roy Waller

If psychologists are to "show respect for multiple expressions of diversity in a pluralistic society," then their profession should respect the change-oriented goals of clients with SSA, say the authors.

(Summary of an article published in Professional Psychology: Research and Practice (Vol. 33, No. 3, pp. 235-241).

Is the social debate about homosexuality taking an unanticipated turn — with the increasing marginalization of those who hold to a traditional point of view?

This is suggested by Mark A. Yarhouse and Lori A. Beckett in an American Psychological Association-published piece addressing this (and other) issues from both sides of the psychological fence.

Arguing that religious belief is as viable an example of cultural diversity as sexual orientation, the two authors provide statistics that suggest an animosity towards social conservatives, especially those who call themselves Christian.

They cite, for example, a story in *Chronicle of Education* stating "that about 20% of Americans and nearly 40% of highly educated Americans, are 'intensely antagonistic' toward conservative Christians."

Yarhouse and Beckett then point out the equal intolerance of dismissing the strong religious beliefs that may motivate a struggler with same-sex attractions to seek therapy. When dealing with such clients, it is "critical that the psychotherapist consider what it means to an orthodox religious person to have such thoughts or to have engaged in such sexual behavior."

They note the important difference between holding a moral objection to certain sexual behaviors, versus outright prejudice against involuntary, inborn factors such as another's race or gender. Yarhouse and Beckett then consider the gay-affirmative point of view.

Citing Stein (1999, Oxford University Press), they find corroboration in his conclusion that "Even if one's sexual orientation is primarily biological and not a choice, much of what is ethically relevant about being a lesbian or gay man is not biologically based and is not determined, [such as] engaging in sexual acts with a person of the same gender."

Should Feelings Dictate Self-Identity?

Yarhouse and Beckett next explore the differences between how religious conservatives and gay-affirmers view the homosexual behavior itself. They explain that the gay-affirmative viewpoint attempts the integration of attraction and behavior into an overall lesbian, gay, or bisexual (LGB) identity. The conservative-religious position, however, stems from the conviction that homosexuality is not a God-given identity—*who one really is*— but is a behavior that is contrary to moral principles. With their moral ideas shaped by their religious faith, those conservatives who experience same-gender attraction will quite naturally be conflicted from the outset.

The question is: do gays and lesbians seek reorientation because they genuinely feel prompted to change? Or, is it because the hostility (real or imagined) of society forces them to try to change?

Once again looking at both sides, the writers ask if some practitioners present the goals of reorientation therapy improperly, thereby causing a false anticipation for miraculous or instantaneous change. The tendency to hope for radical "cures" within a religious or psychological framework is obvious.

On the other hand, gay-affirming therapists—eager to validate their own theories—can be too hasty to dismiss the potential of reorientation therapy and either denigrate the entire concept, or simply refuse to propose it as a viable alternative to their patients.

Calling for the same balanced, reasoned approach on the part of mental health professionals, Yarhouse and Beckett urge all who deal with these issues—religiously conservative, gay-affirming, chastity / celibacy advocates, etc. — "to demonstrate respect for the interests of clients who experience same-sex attraction and pursue change," as well as for those who choose to integrate their same-sex desires and activities in an LGB identity."

"Such a continuum," they conclude, "is one way in which psychologists can show respect for multiple expressions of diversity in a pluralistic society." ■

Expert Witnesses in Ohio DOMA Case Distorted the Evidence, Says Throckmorton

After testifying in opposition to representatives of the Ohio Psychological Association, Throckmorton challenges the Association to offer proof of its assertions.

Warren Throckmorton, PhD

James J. Brush, Ph.D., President
Ohio Psychological Association
400 East Town Street
Suite G20
Columbus, OH 43215

Dr. Brush:

I am writing as a fellow mental health professional, researcher and professor. As you may know I gave testimony on November 12, 2003 to the House Juvenile and Family Law Committee concerning the Defense of Marriage Act (DOMA).

On December 3, 2003, two psychologists representing the Ohio Psychological Association presented testimony before the House Committee on Juvenile and Family Law opposing the Defense of Marriage Act (DOMA). In their testimony, Drs. Jensen and Fradkin provided rebuttal to my testimony that found many points of disagreement. However in their written remarks apparently submitted to the subcommittee, they made several claims about sexual orientation that cannot be supported by a preponderance of the research on the subject. I especially want to raise two issues.

Dr. Jensen said in her testimony: "There is substantial peer-reviewed research that *sexual orientation*, for most individuals, is determined at a very young age, resulting from a complex interaction of genetic, biological, and early hormonal influences. Viewed from this perspective, a person's *sexual orientation* is primarily a physical attribute, very much like a person's height. While both could be altered to some degree by environmental variables, especially in very extreme circumstances, they are primarily 'hard-wired.'"

These statements cannot be substantiated with research. The statements were presented as fact, not opinion nor speculation but as settled scientific consensus. Briefly, she mentions no role for environmental influence on the development of sexual orientation, says that sexual orientation is determined for most people by a young age and she likens sexual orientation to height. Research does not support these claims. In a 2000 study on identical twins, researcher Michael Bailey and colleagues found that only 20% of the male twins and 24% of the female twins shared homosexual orientation. The heritability of height is estimated to be about .90 for men and slightly less for women (Silventoinen et al., 2003). Bailey wrote: "Consistent with several studies of siblings, we found that sexual orientation is familial. In contrast to most prior twin studies of sexual orientation, however, ours did not provide statistically significant support for the importance of genetic factors for that trait." Consistent with his and other research, Dr. Bailey does not completely dismiss genetic influence but in contrast to Dr. Jensen's dogmatic testimony, he indicates that the research also supports environmental factors. Furthermore, he wrote that the higher probandwise concordance rates in earlier research were likely inflated by ascertainment bias.

Dr. Fradkin also misled the House Committee concerning the flexibility of sexual orientation saying it is "most often" harmful to attempt sexual orientation change. While there is one study that delib-

erately set out to find people who did feel harmed by efforts to change (Shidlo & Schroeder, 2002), Dr. Fradkin ignores the thousands of individuals who have experienced change in their personal sexuality and the research that documents the changes (Throckmorton, 1998; 2002).

Note that I am not saying that the research *proves* sexual orientation is subject to change, or even that there is consensus about how to define sexual orientation. What I am saying is that there is research that reports the experience of many individuals as they have changed aspects of their personal sexuality. Not only have many research participants reported substantial changes in behavior, attractions and fantasies, but they also report being satisfied with their counseling experiences.

Dr. Fradkin may suspect that "people who have undergone such 'therapy' *most often* report significant harm" and he has a first amendment right to say he suspects it, but he cannot support this statement with research.

As I understand it, the Ohio Psychological Association adopts the code of ethics of the American Psychological Association. Principle C of the code includes a warning against making misleading statements. "Psychologists seek to promote accuracy, honesty, and truthfulness in the science, teaching, and practice of psychology."

You know your own code of ethics better than I do and know that statements such as made by Drs. Jensen and Fradkin cannot be made without significant qualification. At the least, testimony from OPA should distinguish between speculation and professional opinion based on the preponderance of the research.

I think it would be sign of real scientific credibility to review the statements made by Drs. Jensen and Fradkin and offer the public and the Ohio legislature a more balanced, research based perspective on the issues I have raised. I believe this would be an appropriate response from OPA.

If needed, I would be happy to produce additional research substantiating my objections raised above. However, as the premiere mental health association in the state, I am confident that you have these resources available to you.

Sincerely,

Warren Throckmorton, Ph.D.

References for letter (above):

Bailey, J.M., Dunne, M.P., & Martin, M.G. (2000). Genetic and environmental influences on sexual orientation and its correlates in an Australian twin sample. *Journal of Personality and Social Psychology, 78,* 524-536.

Shidlo, A. & Schroeder, M. (2002). Changing sexual orientation: A consumers' report. *Professional Psychology: Research and Practice, 33,* 249-259.

Silventoinen, K., et al., (2003). Heritability of adult bod height: A comparative study of twin cohorts in eight cour tries. *Twin Research, 6,* 399-408.

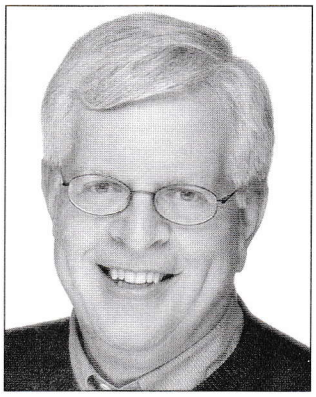
Throckmorton, W. (1998). Efforts to modify sexual orienta tion: A review of outcome literature and ethical issue *Journal of Mental Health Counseling, 20,* 283-304.

Throckmorton, W. (2002). Initial empirical and clinic findings concerning the change process for ex-gay *Professional Psychology: Research and Practice, 33,* 242-248.

Probing the Massachusetts Justices' Minds

By Dennis Prager

The following is Dennis Prager's imagined interview with the Massachusetts Supreme Court justices who ruled that their state must redefine marriage to include couples of the same sex. Half-whimsical, half-serious, Dr. Prager lays out some of the basic philosophical differences between liberals and conservatives.



Radio Commentator Dennis Prager

Q: Every higher civilization has defined marriage as an institution joining members of the opposite sex. Did you take this into account before rendering your judgment to redefine marriage?

A: Frankly, we couldn't care less how so-called "higher civilizations" have defined marriage. They were all wrong.

Q: How do you so easily dismiss the accumulated wisdom of all higher civilization?

A: Because liberals value feelings, not wisdom. And our feelings led us to the decision to force Massachusetts to redefine marriage.

Q: And what did you feel?

A: That what the world needs is more love.

Q: But no one has challenged anyone's right to love anyone. You didn't rule on love, you ruled on the definition of marriage.

A: Marriage is an expression of love.

Q: If love is the issue, will you also rule in favor of people marrying more than one person they love? That will surely increase love in the world.

A: We chose not to address that issue in our verdict.

Q: What about an adult brother and sister who love each other and want to get married?

A: We chose not to address that issue in our verdict.

Q: But if love is the criterion, where is your logical or moral consistency in denying marriage to a person who loves two people or to two people who love each other but just happen to be in the same family?

A: As we noted earlier, we operated on feelings, and our primary feeling is compassion for gays. Feelings and compassion, not logic and reason or concern for preserving higher civilization, are what make us liberals.

Q: Where is your compassion for children?

A: What do children have to do with our decision?

Q: It will now be far easier for children to be adopted by same-sex couples. This means that in the case of two married men, children will be deprived of a mother from birth and forever; and in the marriage of two women, children will be deprived of a father from birth and forever.

A: We do not believe that a child is better off with a mother and a father. All a child is needs love.

Q: So the liberal understanding is that mothers are entirely unnecessary?

A: As we said, all a child needs is love. And we have compassion for gays.

Q: Why not leave such a civilization-changing decision to the American people or at least to their elected representatives?

A: We don't trust the American people. Half of them vote Republican, vast numbers believe in the Bible, even many Democrats are not as enlightened as we are, and most Americans do not have our compassion for gays.

Q: Doesn't it smack of hubris for four people to coerce millions of people into redefining the single most important human institution?

A: When you are more enlightened and more compassionate than others, you recognize the limitations of democracy, and you make the world better in any way you can.

Q: You consider yourselves more enlightened and more compassionate than all the wise men and women in history, than all the religions of the world, than the Bible?

A: No question about it. We went to law school, and we have compassion for gays.

Q: If your decision remains the law of your state, as little girls begin seeing women married to women in the media and in life, when they think about marriage, they will consider marrying a woman, not only a man. Does that trouble you?

A: Even if it did, we would still have compassion for gays.

Q: Are you saying, then, that you would be just as happy if young children see two women or two men kissing as you would if they saw a man and a woman kissing? That you don't care if your own children marry someone of the same sex? That you would be just as happy at your child's wedding, if your son married a man or if your daughter married a woman?

A: No, we would not say those things. But we have compassion for gays.

Q: So, because of compassion for gays, you are prepared to subvert democracy, destroy the family unit as civilization has always defined it, cause children to begin to imagine marrying a person of their own sex, and declare that mothers have nothing distinctive to give to a child that two men cannot give and vice versa?

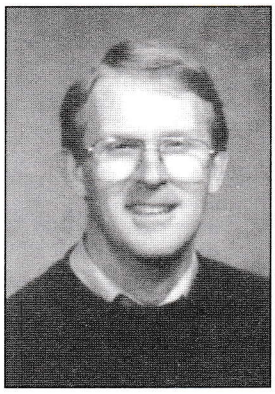
A: Now you know how important compassion is to us liberals.

Canadian Teacher's Suspension Upheld by Court

Canadian teacher Chris Kempling—who told his remarkable story as a speaker at the most recent NARTH Conference—now offers an update on his clegal troubles as he grapples with the governing bodies of his profession.

His letter to the editor of a local newspaper resulted in suspension from his job as a teacher and clinical counselor.

On February 3, 2004, I finally received the judgment in my case with the British Columbia College of Teachers. I had been disciplined for writing letters to the editor which were critical of homosexual activists trying to have their agenda implemented in BC public schools.



Chris Kempling, Psy.D.

I appealed to the Supreme Court of BC, as the College was unable to find any evidence that my public comments had caused any harm or disturbance to the school system, but suspended me for a month anyway.

Unfortunately, Justice Ronald Holmes has decided that the College of Teachers was correct to suspend me for "conduct unbecoming a member," despite the lack of evidence. Justice Holmes speculated that my publicly-expressed opinions would cause disruption to the school system, negatively impact my effectiveness and reputation as a school counselor, and dissuade students of homosexual orientation from speaking with me. The College was unable to supply any evidence that these inferences were true, but Justice Holmes stated that they were reasonable inferences, nonetheless.

He ignored the reference letters from my supervisors (five of them), who all stated that my public letters had no discernible effect on the school. He ignored evidence that homosexual students received impartial and professional service from me. And he discounted evidence that my public reputation remained intact (e.g. being appointed Chairman of the Community Health Council by the Minister of Health, a very responsible position requiring oversight of 500 health care professionals and support staff).

Obviously, I am quite disappointed by the decision, but recognize that the current *zeitgeist* means that any commentary against homosexual behavior is very likely to be negatively sanctioned.

I should also mention that I have been under investigation by my superiors at the school district for advertising orientation-change therapy services in another community 75 miles away, as part of my private practice. I am still trying to figure out why my supervisors believe they have the right to investigate what I do in my private practice, but frankly, everything I do is under scrutiny.

I do intend to soldier on, however, and have launched an appeal with the BC Court of Appeal (a three-judge panel). As you might expect, this will be costly. For those who are willing to support a colleague, donations may be made to the Christian Public School Teachers' Legal Defense Fund, c/o Mr. Jim Sagert, Trustee, 798 Beaubien Ave, Quesnel, B.C. V2J1A6.

I have just completed my Psy.D. degree and look forward to assisting those who are distressed by unwanted same-sex attraction in my part of the country. I was so impressed by the superlative workshops at the recent NARTH conference in Salt Lake City, I decided to become proactive in addressing the matter here. But worthy goals don't necessarily mean easy roads. I appreciate the support of NARTH members in my time of difficulty, and encourage you to continue with this very important work.

Chris Kempling , Psy.D., R.C.C.
Registered Clinical Counsellor

United Nations Human Rights Commission To Debate Singling Out Sexual Orientation As Special "Human Right"

by Frank York

This resolution would have far-reaching repercussions on our understanding of family, sexuality and gender—and would likely affect reorientation therapists as well.

The International Gay and Lesbian Human Rights Commission (IGLHRC) has successfully lobbied the United Nations Commission on Human Rights (UNCHR) to hear arguments in March and April of 2004 that sexual orientation is a human right that should be singled out for special protection by the U.N.

Goal is to "Change Attitudes and Behavior"

The U.N. Commission on Human Rights will meet in Geneva between March 15-April 25 to discuss a number of human rights concerns. It will consider a resolution created by the Gay and Lesbian Human Rights Commission that says in part:

"Affirming that human rights education is a key to changing attitudes and behavior and to promoting respect for diversity in societies"

"Expresses deep concern at the occurrence of violations of human rights in the world against persons on the grounds of their sexual orientation."

A Broad Agenda At Work

The International Gay and Lesbian Human Rights Commission's effort is spearheaded by the group's president, law professor and lesbian activist Paula Ettelbrick.

Her organization is not only involved in promoting homosexual behavior as a U.N.-protected right, but is working for the development of other new rights in the area of gender and sexual behavior— particularly, the legalization of same-sex marriage; legalized prostitution in Brazil; and special legal protections for transsexuals so that they will be recognized as members of the opposite sex in the workplace.

The law must work to protect nontraditional family arrangements, according to Ettelbrick. Writing in a law review article in 2001, she observes that,

> "...the family structures of lesbians and gay men who have children simply do not fit into the marital structure erected to envelop heterosexual, married couples and their children .... Every lesbian couple with a biological child has an automatic third person—the donor/father—who factors into the family .... Significant changes to the legal rules of parenting would have to be made to accommodate these families."

Thus, establishing sexual orientation as a human right under the United Nations would serve to recognize and socially normalize entirely new family structures which will include three parents—two mothers and a sperm father, or two fathers whose child will be conceived by a lesbian mother.

Ettelbrick has expressed her disdain for the traditional marriage in an article entitled, "Since When is Marriage a Path to Liberation?" quoted in *Lesbians, Gay Men and the Law* (The New Press, 1993).

The Goal, Activist Says, is to "Radically Reorder Society's View Of Reality"

Ettelbrick writes: "In arguing for the right to legal marriage, lesbian and gay men would be forced to claim that we are just like heterosexual couples, have the same goals and purposes, and vow to structure our lives similarly. ... We must keep our eyes on the goals of providing true alternatives to marriage, and of radically reordering society's view of reality."

The Gay & Lesbian Review Worldwide (November 1, 2003) published an essay detailing how the United Nations can be used to promote homosexuality worldwide.

In "How the U.N. Can Advance Gay Rights," the unnamed author said opposition to homosexuality is akin to the Nazi persecution of homosexuals during World War II. The goal, the author explained, is to use the U.N.'s Commission on Human Rights as well as the International Criminal Court (ICC) to require nations to establish homosexuality as a human right.

Canadian law professor Douglas Sanders, writing in "Human Rights and Sexual Orientation in International Law," (*International Journal of Public Administration*, 2002) details the gradual erosion of national sovereignty in the area of sexual orientation issues during the past two decades.

When Singled Out for Special Recognition as a "Human Right," Homosexuality Achieves Status as Indistinguishable from Heterosexuality

Sanders notes that a breakthrough case on sexual orientation was decided by the European Court of Human Rights in 1981, when it sided with gay activists in Ireland who challenged a law that criminalized sodomy in that nation. In *Dudgoon v. United Kingdom,* the court ruled that the law was a violation of human rights.

Then, in 1997, the court used this case to strike down unequal penalties for violation of the United Kingdom's age-of-consent laws. Similar developments have taken place in the European Union, where the European Parliament in 1998 issued a statement condemning Austria, Bulgaria, Cyprus, Estonia, Hungary, Lithuania, and Romania for their "unfair" treatment of homosexuals. A Charter of Fundamental Rights proclaimed by the European Parliament in 2000 prohibits discrimination—and includes sexual orientation in the document.

This trend of singling out homosexual behavior as a specially protected human right is continuing throughout Europe. According to Sanders, "International law can develop only when there have been reforms at the level of domestic legal systems. Reforms in western states have been accelerating. We have moved beyond a focus on decriminalization, and even beyond a focus on discrimination. Now the spread of laws recognizing same-sex relationships is the most striking development in the West."

U.S. Has Resisted Entanglement With U.N. Court

The U.N. International Criminal Court came into being in 2002. When it was first being debated in 1998-99, then-President Clinton signed the Rome Statute, which was the document creating the court.

However, in 2002, the Bush State Department informed the United Nations that our country would not be part of the treaty.

Since then, 78 other nations have signed the treaty and have placed their national sovereignty under the control of U.N. bureaucrats.

What this means is that if the Human Rights Commission decides that sexual orientation is a specially acknowledged human right, it will use its enforcement powers and the power of the ICC to declare to these 78 nations that their policies against homosexual behavior are illegal. This policy would impact counselors, psychologists, and psychiatrists in these nations who believe in reparative therapy.

A favorable decision by the U.N. commission would also eventually impact social policies here in the United States in dealing with the issue of homosexuality. As foreign nations are forced to change their policies, these legal decisions will be cited by American judges in making rulings against reorientation therapy for those struggling with same-sex attractions—or for laws involving homosexuality.

In February, 2004, the United Nations General Assembly approved the appointment of Canadian Supreme Court Justice Louise Arbour to become the new Commissioner on Human Rights at the United Nations. She has a reputation for being an internationalist who wishes to use the International Criminal Court to impose sanctions against nations that violate what the U.N. considers human rights violations.

Justice Arbour has been widely viewed in Canada as supporter of the homosexual political agenda. In a 2002 case involving pro-homosexual books being placed in elementary school libraries, she sided with gay activists and declared that gay couples are no different than heterosexual couples.

Foreign Decisions Cited In American Legal Cases

Judge Robert Bork, writing in his 2003 book, *Coercing Virtue: The Worldwide Rule of Judges,* notes that more and more judges in the United States are referring to foreign courts when they issue their rulings. This is especially true when it comes to issues such as homosexuality or abortion. Bork sees no quick solution to this trend except to get judges on state and federal courts who do not support this activist agenda.

Another solution, some observers have noted, is to make certain that the United States does not sign any United Nations treaties that will give up our national sovereignty to any United Nations entity—especially to the International Criminal Court or the United Nations Commission on Human Rights.

Yet Justice Sandra Day O'Connor is encouraged by this trend. She noted in a speech last year, "No institution of government can afford any longer to ignore the rest of the world," and she declared that foreign court decisions "may not only enrich our own country's decisions; it will create that all-important good impression."

The person who sits in the White House and the Senators who have the power to ratify treaties will play key roles in determining whether or not we give up our sovereignty over sexual-orientation issues. ■