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NARTH Board Member Jeffrey Satinover Testifies In Gay Marriage Debate

Psychiatrist Jeffrey Satinover, M.D. testified before the Massachusetts Senate Judicial Committee on the subject homosexuality and the future of the family in America. Dr. Satinover is a member of NARTH's Scientific Advisory Committee.

Satinover, author of *Homosexuality and the Politics of Truth*, urged the Massachusetts senators to carefully consider their actions. He observed:

"As you all know, most keenly, the question before you is not merely one of academic dispute; rather, upon the outcome of your deliberations will depend the foundational social structure, hence direction of the Commonwealth in future, and in significant measure, that of our Nation as well."

He continued:

"It is therefore most urgent that these deliberations be based not only on compassion, and justice, but on the factual truth as well. Indeed, unless resting upon truth, neither justice nor compassion can long endure against shifts in sentiment."

Dr. Satinover discussed the following claims of homosexual activists, and offered a rebuttal to each of them. The claims he challenged were—

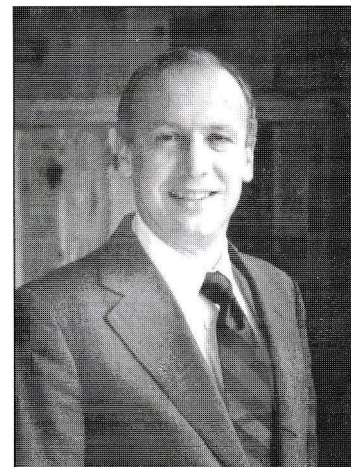
That homosexuality has been repeatedly demonstrated to be—and is in fact—an innate, genetically-determined condition; that homosexuality is an immutable state; that the only disadvantages of homosexuality are those caused by social disapproval and discrimination; and that a society composed of same-sex couples raising children in family-like units will differ in no undesirable ways from a society composed of traditional family units.

A transcript of his April 28th testimony appears below.

Jeffrey Satinover, MD is a Board-Certified Psychiatrist. He holds degrees from MIT (S.B., Humanities and Science), Harvard (Ed.M., Clinical Psychology and Public Practice), the University of Texas (M.D.) and Yale (M.S., Physics.) He completed his residency in Psychiatry at Yale with a year as Fellow of The Yale Child Study Center. He holds a Diploma in Analytical Psychology from the C. G. Jung Institute of Zurich. Dr. Satinover has practiced psychotherapy and/or psychiatry since 1974. He is the author of numerous articles in peer-reviewed journals of psychology and of neuroscience, chapters and books, among them Homosexuality and the Politics of Truth.

Honorable Members, Citizens of Massachusetts:

The debate over homosexuality is one of the most contentious and divisive in which our socie-



Jeffrey Satinover, M.D.

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ty has ever engaged. On the face of it, one might wonder that so intensely personal and private a matter could achieve such public weight, but wonder aside, it has: In this legislation now under consideration by the State of Massachusetts, all the varying points of that debate come into sharp opposition.

As you all know, most keenly, the question before you is not merely one of academic dispute; rather, upon the outcome of your deliberations will depend the foundational social structure, hence direction of the Commonwealth in future, and in significant measure, that of our Nation as well.

It is therefore most urgent that these deliberations be based not only on compassion, and justice, but on the factual truth as well. Indeed, unless resting upon truth, neither justice nor compassion can long endure against shifts in sentiment.

That as a society we strive no longer to condone - rather to condemn - cruelty toward people attracted to members of their own sex is an absolute requirement of both justice and humanity. But we would be short-sighted indeed were we to advance this, as any other, just cause based on fictions: Not only will the inevitable uncovering of those fictions, however delayed, provide an excuse for bigotry to reclaim its unearned place, it will engender beliefs, attitudes and policies that, by flying in the face of reality, will lead to an increase, rather than a decrease in the happiness all are entitled to pursue. Nature (and if you prefer, "Nature's God") cannot be fooled.

A number of claims have become central to the argument that the definition and privileged status of marriage ought be expanded to include couples of the same sex. These claims are:

- *That homosexuality has been repeatedly demonstrated to be, and is in fact, an innate, genetically-determined condition.*
- *That homosexuality is an immutable state of an individual.*
- *That the only disadvantages of homosexuality are those caused by social disapproval and discrimination.*
- *That a society composed of same-sex couples raising children in family-like units will differ from a society composed of traditional family units in no undesirable ways.*

None of these claims are even remotely true, however

widely believed they may have become; the evidence of the kind that "everyone knows" simply does not exist; even a cursory examination of the actual sources behind these claims will reveal a very strong preponderance of evidence to precisely the contrary; the claims are simply fiction.

I have below assembled a selection of statements from prominent researchers. A far wider and more comprehensive bibliography of scientific references is provided as an attachment. Most of the statements below have been selected according to three basic principles:

- (1) They are the general conclusions of prominent scientists whose research is well-respected.
- (2) The scientists cited have specifically identified themselves as "gay" or "lesbian" and/or as more generally sympathetic to "gay activist" political positions.
- (3) Their research is precisely that widely cited and believed as providing evidence *directly contrary to what they themselves found and acknowledge*. (It is to the credit of a number of them that they have publicly acknowledged that their own evidence contradicts what they had believed and had hoped to confirm.)

CLAIMS vs. THE EVIDENCE

Claim 1. That homosexuality has been repeatedly demonstrated to be, and is in fact, an innate, genetically-determined condition.

Dean Hamer of the National Institutes of Health performed and published the research most widely cited as pointing to a "gay gene." Dr. Hamer testified in the Colorado Proposition 2 court case that he was "99.5% certain that homosexuality is genetic." He later came to the following conclusions:

"The pedigree failed to produce what we originally hoped to find: simple Mendelian inheritance. In fact, we never found a single family in which homosexuality was distributed in the obvious pattern that Mendel observed..."

Hamer's study was duplicated by Rice et al with research that was more robust. In this replication the genetic markers found by Hamer turned out to be of no statistical significance:

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Editor: LINDA AMES NICOLosi

Staff Writer: FRANK YORK

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"Victory on the Bow of a Ship"

Guttman Scale Analysis Confirms the Effectiveness of Reorientation Therapy in Spitzer's Study

by A. Dean Byrd, Ph.D., M.B.A., M.P.H.

"The orderly, law-like pattern of changes....observed in Spitzer's study is strong evidence that reparative therapy can assist individuals in changing their homosexual orientation to a heterosexual orientation."

—Scott L. Hershberger, Ph.D., Department of Psychology, California State University, Long Beach

The skeptics of Spitzer's study continue to rail against his research.

As a self-identified "secular humanist, atheist Jew" who remains an outspoken supporter of gay rights, Spitzer might have been expected to have been spared some of the gay community's ire. However, a recent issue of the *Journal of Gay and Lesbian Psychotherapy* was entirely devoted to an attempt to discredit his recent research.

The arguments presented in this gay-activist journal do not address the merits of the Spitzer study, which is an all-too-common approach in academia in lieu of constructive criticism. Rather, the activists in this journal typically offer the discarded essentialist theory of homosexuality as the basis for their criticisms.

LeVay, Hamer, Bailey and Pillard all have conceded that the biological argument has failed. The status of the essentialist (biological) research on homosexuality was best expressed by LeVay, who noted:

"It is important to stress what I did not find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain."

Then LeVay offers a interesting suggestion why activists may have so widely employed the biological argument. He noted, "...people who think that gays and lesbians are born that way are also more likely to support gay rights."

Psychologist Scott Hershberger, a strong supporter of gay rights, continues to define himself as an essentialist. However, as a mathematical psychologist of some renown, he elected to approach the Spitzer research as a scientist seeking an empirical answer to the question of change.

Using the Guttman scales (this is a scalogram analysis which determines whether or not reported changes occur in a cumulative, orderly fashion), Dr. Hershberger proceeded to determine if the coefficient of reproducibility (CR) was sufficiently high to conclude whether or not such orderly changes had indeed occurred in Spitzer's subjects. An analysis yielded a CR of 0.92, which indicates that the "pattern of change does fit the Guttman scale well." Hershberger noted that the CR of 0.92 is particularly impressive when you consider that it is really an underes-

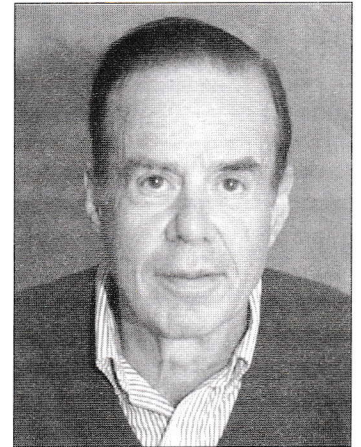
timate of the true value of the real data because of the randomness of the sampling procedure.

As a scientist, Dr. Hershberger offered the following conclusion: *"The orderly, law-like pattern of changes in homosexual sexual behavior, homosexual self-identification, and homosexual attraction and fantasy observed in Spitzer's study is strong evidence that reparative theory can assist individuals in changing their homosexual orientation to a heterosexual orientation."*

He adds,

"Now it is up to those skeptical of reparative therapy to provide comparably strong evidence to support their position. In my opinion, they have yet to do so."

Though the biological argument for homosexuality is not likely to go away any time soon, a number of scientists, many of whom are supportive of the expansion of gay rights—including gay marriage—are becoming increasingly uncomfortable with the replacement of science with activism.



Robert Spitzer, M.D.

Friedman and Downey noted, "The assertion that homosexuality is genetic is so reductionistic that it must be dismissed out of hand as a general principle of psychology."

Considering the malleability of homosexuality, Dr. Lisa Diamond concluded, "Sexual identity is far from fixed in women who aren't exclusively heterosexual."

Dr. Kenneth Zucker, the editor of the prestigious journal, *Archives of Sexual Behavior*, cites a long list of references from both sides of the ideological spectrum, including many that conclude that sexual orientation is more fluid than fixed.

Perhaps it is time that the caretakers of the national organizations begin to address the ethicality of some of the anti-scientific positions taken by their members, particularly when such positions infringe on patient self-determination and have the potential to cause harm.

Activists who discourage the study of homosexuality for ethical reasons would do well to listen to the exceptional

argument of Friedman and Downey:

"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 policymakers slide down a slippery slope when advocating censorship of scientific investigation."

Psychologist J. Michael Bailey offers the following response to the activists who suggest that studying homosexuality will cause harm to homosexually oriented people: "The belief that studying the causes of homosexuality will eventually harm gay people is highly speculative."

Dr. Hershberger noted the following:

"...I think those researchers/political activists who insist that nothing can be done to moderate homosexual behavior are being disingenuous, as well as extremely intolerant. They are way out of line in trying to throw roadblocks in the way of people who with very good reasons (e.g., religious) want to at least lessen their identification as homosexuals."

"Also," Hershberger adds, "it is problematic to hold this type of research [such as Spitzer's] to a higher standard than others."

Indeed, one could argue that the Spitzer study received an extraordinary amount of scrutiny and mean-spirited commentary, most notably from gay-activist commentators who questioned everything from his study methodology to his personal character.

Dr. Robert Epstein, editor of *Psychology Today*, was the recipient of some of the mean-spiritedness of activists who accused him of being "anti-gay" because of his insistence on the individual's right to self-determination.

Epstein noted that he had been given a harsh introduction to "a dark, intolerant, abusive side of the gay community"; nevertheless, he added, "I will continue to be a strong advocate for gay and lesbian causes, to champion the individual's right to self-determination, and to condemn any attempts by anyone to suppress the truth. So am I anti-gay?"

A number of respected scientists are beginning to resist the intimidations of the activists and are coming out of the academic closets to support science and the search of truth. Many are beginning to agree with Dr. Robert Spitzer, who says:

"Science progresses by asking interesting questions, not by avoiding questions whose answers might not be helpful in achieving a political agenda."

Dr. Hershberger is one of those scientists whose interest in truth rises above political agendas.

Study Supports the "Weak Father" Theory of Homosexuality

Reviewed by Christopher H. Rosik, Ph.D.

In a just-published study of Roman Catholic seminarians in Canada (Seutter & Rovers, 2004), the authors report that 24 respondents who were self-identified as homosexual had a significantly lower mean level of intimacy with their fathers than did 130 heterosexually identified respondents.

The study did not find significant differences between these groups for 1) intimacy with mother; 2) a sense of intimidation in relationship with father; or 3) an intimidation with mother, although the latter comparison approached significance, with homosexual seminarians reporting greater mother intimidation.

Seutter and Rovers make several observations about their results. While strongly supportive of a multi-factorial, interactionist perspective on the cause of same-sex attractions, the authors observe that:

"These findings can be seen to be compatible with the hypothesis of the father-son unit as the basis for analysis of homosexuality. These results are also consistent with family-of-origin theory, which emphasizes the

centrality of the child-parent relationship, such as the male child's [lack of] relationship with his father....

"The point is that the father-son relationship is an essential place for therapeutic investigation, and therapists might be leaving pieces of unfinished business if they shy away from it." (pp. 46-47)

The authors further note that their findings suggest the value of a male therapist when working with a male homosexual client who has unfinished emotional issues with his father.

They caution that their results should not be taken as an unequivocal indication that addressing father-son issues with the homosexual male will influence the client's experience of same-sex attraction.

Reference

Seutter, R. A., & Rovers, M. (2004). Emotionally absent fathers: Furthering the understanding of homosexuality. *Journal of Psychology and Theology*, 32, 43-49.

Hiding Truth From School Kids : "It's Elementary," Revisited

A gay activist changes sexual identity— but why aren't children allowed to know?

by Warren Throckmorton Ph.D.

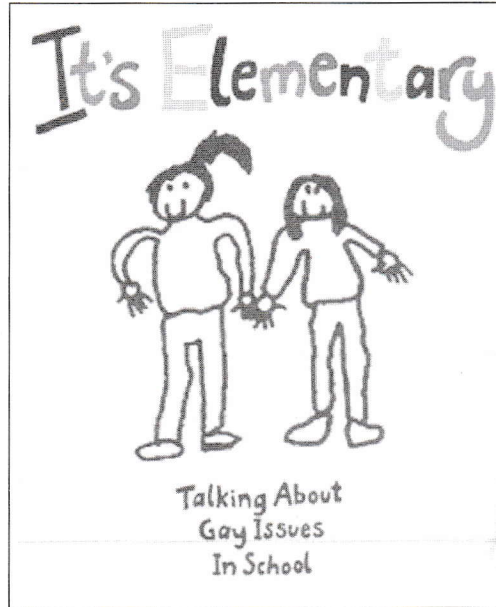
"It's Elementary: Talking About Gay Issues in School" is an award winning video that aims to give teachers ideas about how to discuss gay issues in schools. Released in 1996 by producers Helen Cohen and Oscar winner Debra Chasnoff, this video is still quite controversial, in part because it shows elementary school children talking about homosexuality in public schools.

In one of the segments, there is a young gay man answering questions from middle school students about what it is like to be gay. The film is still being shown in schools but there is a little known fact about that young man that today's viewers don't know. The young man in the video is no longer gay. And that is something producers Chasnoff and Cohen as well as at least one school committee in Maryland don't want you to know.

Noe' Gutierrez, the young man that told his story in the video, came out as gay at 16 but then came out again as ex-gay at 24. On "It's Elementary," he was filmed speaking to San Francisco area middle school on behalf of Community United Against Violence. Mr. Gutierrez was quite involved in gay advocacy and frequently spoke publicly on this topic.

However, about six years ago Mr. Gutierrez went through a period of re-evaluation and change. The end result was his change of sexual identity from gay to straight. Without fanfare, Mr. Gutierrez went through a profound experience of transformation and after a while of working through his experience began telling others of his change.

When ex-gay spokesman John Paulk went into Mr. P's gay bar in Washington D.C. several years ago, the country knew about it. Even though Mr. Paulk did not fall sexually and is still happily married to former lesbian Anne Paulk, the media turned his lapse of judgment into a referendum on ex-gay ministries. When Mr. Gutierrez came out a second time as ex-gay, no one wrote about it, even though in the eyes of many people, what he did was a nearly impossible accomplishment. Amazingly, certain people want his story to stay unknown.



For instance, take filmmakers Chasnoff and Cohen. When I began putting together plans to produce a video about gay-to-straight change, I asked Ms. Chasnoff for permission to use the clip of Mr. Gutierrez talking to the middle school students. She refused without giving reason. I suppose she may feel that others knowing of his change would undermine her project.

Another group that does not want to disclose Mr. Gutierrez's story is the Montgomery County (Md.) Citizen's Advisory Committee for Family Life and Human Development. "It's Elementary" is a video resource used in the Montgomery County school district.

However, Mr. Gutierrez wrote a letter requesting that if "It's Elementary" is used, students should be made aware that he is no longer gay.

Seems fair enough. He wants the rest of the story known and this seems a fair way to do it. Simply tell the students or teachers that Mr. Gutierrez is no longer gay and show the film. The objective of tolerance for all people would seem to be enhanced by such a procedure. However, the school committee refused to approve the letter as a resource for teachers to use with the film. Because of this action, it is unlikely that the school board in Montgomery County will ever know that the letter from Mr. Gutierrez exists.

Thus, students or teachers viewing this film would have no idea that one of the speakers describing what it is like to be gay is no longer gay. Why withhold this information? Why would anyone want to hide the facts from teachers and students that people change?

Whatever the reasons for the reluctance of the school committee and filmmakers to allow the reality of change to be known, Mr. Gutierrez has not remained silent. He has joined an ever growing group of former homosexuals who are telling their stories. In fact, Noe' Gutierrez and four other ex-gays tell their stories on the documentary I mentioned above. If schools want their teachers to be prepared to discuss gay issues in schools, it's elementary that all the facts come out. ■

"It is unclear why our results are so discrepant from Hamer's original study. Because our study was larger than that of Hamer's et al, we certainly had adequate power to detect a genetic effect as large as reported in that study. Nonetheless, our data do not support the presence of a gene of large effect influencing sexual orientation..."

Simon LeVay, a neuroanatomist at The Salk Institute in San Diego, founded the Institute for Gay and Lesbian Education in San Francisco after researching and publishing the study of hypothalamic structures in men most widely-cited as confirming innate brain differences between homosexuals and heterosexuals, as he himself initially argued. He later acknowledged:

"It's important to stress what I didn't find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain."

Furthermore:

"Since I looked at adult brains, we don't know if the differences I found were there at birth, or if they appeared later."

Also pertinent to the present debate is his observation that: "...people who think that gays and lesbians are born that way are also more likely to support gay rights."

Dr. Mark Breedlove at the University of California at Berkeley, referring to his own research: "[My] findings give us proof for what we theoretically know to be the case - that sexual experience can alter the structure of the brain, just as genes can alter it. [I]t is possible that differences in sexual behavior cause (rather than are caused) by differences in the brain."

Prominent research teams Byne & Parsons, and Friedman & Downey, both concluded that there was no evidence to support a biologic theory, but rather that homosexuality could be best explained by an alternative model where "temperamental and personality traits interact with the familial and social milieu as the individual's sexuality emerges."

Richard Pillard is the coauthor of the two major twin studies on homosexuality most often cited as providing family evidence for homosexuality being inherited. He noted to an interviewer that he, his brother, and his sister are all homosexual and that one of his daughters from a now-failed marriage is bisexual. He speculated that his father was also homosexual. The interviewer, Chandler Burr, comments re. Pillard: "Many of the scientists who have been studying homosexuality are gay, as am I." The inter-

view is part of a book Burr wrote that purports to demonstrate that virtually all reputable scientists consider homosexuality genetic. This is certainly what Pillard both wanted and expected to confirm by his research:

"These studies were designed to detect heritable variation, and if it was present, to counter the prevalent belief that sexual orientation is largely the product of family interactions and the social environment"

But that is not what he found. Rather, he concluded:

"Although male and female homosexuality appear to be at least somewhat heritable, environment must also be of considerable importance in their origins."

Claim 2. That homosexuality is an immutable state of an individual.

The 1973 decision to delete homosexuality from the diagnostic manual of the American Psychiatric Association has had a chilling effect on scientific objectivity with respect to homosexuality and on both public and professional attitudes concerning its permanence as an individual characteristic. The decision tended to confirm the sentiment that, since homosexuality has been voted out as a formal "disorder," it need not, cannot and should not be "treated," regardless of the principle that in a free society individuals should be free to pursue happiness each according to his own lights, consonant with the well-being of others.

But the American Psychiatric Association, like most other professional-practitioner associations, is not a scientific organization. It is a professional guild and as such, amenable to political influence in ways that science per se must not allow itself to be. Thus, the decision to de-list homosexuality was not made based on scientific evidence as is widely claimed. As Simon LeVay (cited above) acknowledges, "Gay activism was clearly the force that propelled the American Psychiatric Association to declassify homosexuality."

But of far greater import is the fact that whether it is deemed a "disorder" or not, it is undesirable to many, and susceptible to change. The evidence for this fact should not be obscured by the false assumption that homosexuality is either innate and unchangeable, or a "lifestyle choice" and changeable at will. It is neither: It is most often a deeply-embedded condition that develops over many years, beginning long before the development of moral and self-awareness, and is genuinely experienced by the individual as though it was never absent in one form or another. It is, in other words, similar to most human characteristics, and shares with them the typical possibilities for, and difficulties in, achieving sustained change.

A review of the research over many years demonstrates a consistent 30- 52% success rate in the treatment of unwanted homosexual attraction. Masters and Johnson reported a

65% success rate after a five-year follow-up. Other professionals report success rates ranging from 30% to 70%.

Dr. Lisa Diamond, a professor at the University of Utah, concludes that, "Sexual identity is far from fixed in women who aren't exclusively heterosexual."

Dr. Robert Spitzer, the prominent psychiatrist and researcher at Columbia University has been the chief architect of the American Psychiatric Association's diagnostic manual and he was the chief decision-maker in the 1973 removal of homosexuality from the diagnostic manual. He considers himself a gay-affirmative psychiatrist, and a long time supporter of gay rights. He has long been convinced that homosexuality is neither a disorder nor changeable. Because of the increasingly heated debate over the latter point within the professional community, Spitzer decided to conduct his own study of the matter. He concluded:

"I'm convinced from the people I have interviewed, that for many of them, they have made substantial changes toward becoming heterosexual...I think that's news...I came to this study skeptical. I now claim that these changes can be sustained."

When he presented his results to the Gay and Lesbian committees of the APA, anticipating a scientific debate, he was shocked to be met with intense pressure to withhold his findings for political reasons. Dr. Spitzer has subsequently received considerable "hate mail" and complaints from his colleagues because of his research. Douglas C. Haldeman, Ph.D., an independent practitioner in Seattle, WA, is a prominent gay-affirmative theorist. He comments, "From the perspective of gay theorists and activists. . . the question of conversion therapy's efficacy, or lack thereof, is irrelevant. It has been seen as a social phenomenon, one that is driven by anti-gay prejudice in society..."

Regarding change and the right to treatment, lesbian activist Camille Paglia states the following, in terms considerably sharper than most of us feel comfortable with:

"Is the gay identity so fragile that it cannot bear the thought that some people may not wish to be gay? Sexuality is highly fluid, and reversals are theoretically possible. However, habit is refractory, once the sensory pathways have been blazed and deepened by repetition - a phenomenon obvious in the struggle with obesity, smoking, alcoholism or drug addiction...helping gays to learn how to function heterosexually, if they wish, is a perfectly worthy aim."

Furthermore, just as locking onto a "choice versus genetic" dichotomy obscures reality, so, too, does locking onto "unchangeable versus therapeutic change." For it is also the case, well-documented but unobserved and unremarked upon, that the *majority* of "homosexuals" become

"heterosexual" *spontaneously*, without therapy.

The scientific evidence is as follows:

The most comprehensive, most recent and most accurate study of sexuality, the National Health and Social Life Survey (NHSLS), was completed in 1994 by a large research team from the University of Chicago and funded by almost every large government agency and NGO with an interest in the AIDS epidemic. They studied every aspect of sexuality, but among their findings is the following, which I'm going to quote for you directly:

"7.1 [to as much as 9.1] percent of the men [we studied, more than 1,500] had at least one same-gender partner since puberty. ... [But] almost 4 percent of the men [we studied] had sex with another male before turning eighteen but not after. These men. . . constitute 42 percent of the total number of men who report ever having a same gender experience."

Let me put this in context: Roughly ten out of every 100 men have had sex with another man at some time - the origin of the 10% gay myth. Most of these will have identified themselves as gay before turning eighteen and will have acted on it. But by age 18, a full half of them no longer identify themselves as gay and will never again have a male sexual partner. And this is not a population of people selected because they went into therapy; it's just the general population. Furthermore, by age twenty-five, the percentage of gay identified men drops to 2.8%. **This means that without any intervention whatsoever, three out of four boys who think they're gay at age 16 aren't by 25.**

Claim 3. The only disadvantages of homosexuality are those caused by social disapproval and discrimination.

To mistakenly support three out of four gay identified men in their identification with homosexuality is not a benign mistake. Bailey (of the twin study) recently examined the question as to whether homosexuality is associated with a higher level of psychopathology. He concluded:

"Homosexuality represents a deviation from normal development and is associated with other such deviations that may lead to mental illness.. [or, another possibility]... that increased psychopathology among homosexual people is a consequence of lifestyle differences associated with sexual orientation."

He specifically cited "behavioral risk factors associated with male homosexuality such as receptive anal sex and promiscuity." He noted that it would be a shame if "sociopolitical concerns prevented researchers from conscientious consideration of any reasonable hypothesis."

The specific concern in supporting young men in a gay identification is that innumerable studies from major centers around the US and elsewhere note that a twenty-year-old man who identified himself as gay carries 30% (or

greater) risk of being HIV positive or dead of AIDS by age 30. A recent Canadian study published concluded that in urban centers gay male identification is associated with a life expectancy comparable to that in Canada in the 1870's.

Claim 4. A society composed of same-sex couples raising children in family-like units will differ from a society composed of traditional family units in no undesirable ways.

There has recently been an attempt to demonstrate that raising children in a same-sex household has no ill effect. These studies are few in number, none have ever looked at those areas where difficulties would be expected and one of the most repeatedly cited researchers was excoriated by the court for her testimony when she refused to turn over

her research notes to the court even at the urging of the ACLU attorneys for whom she was testifying.

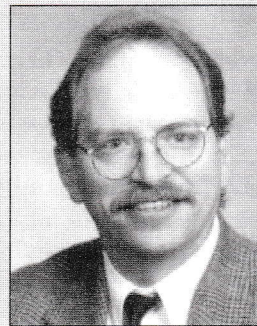
What is known, from decades of research on family structure, studying literally thousands of children, is that every departure from the traditional, stable, mother-father family has severe detrimental effects upon children; and these effects persist not only into adulthood but into the next generation as well.

In short, the central problem with mother-mother or father-father families is that they deliberately institute, and intend to keep in place indefinitely, a family structure known to be deficient in being obligatorily and permanently either fatherless or motherless. ■

APA Symposium Examines Alternatives to Claiming a Gay Identity



Mark Yarhouse, Ph.D.



Warren Throckmorton, Ph.D.

Dr. Mark Yarhouse, Associate Professor of Psychology at Regent University, is scheduled to chair a symposium at the 2004 annual conference of the American Psychological Association titled, "Sexual Identity Confusion During Adolescence: Religious, Diversity and Professional issues."

The symposium brings together different perspectives on sexual identity confusion during adolescence and young adulthood.

Two participants, Dr. A. Lee Beckstead and Marybeth Rayes, are presenting papers from a gay-affirmative perspective, while Dr. Yarhouse and Dr. Warren Throckmorton are giving papers from an alternative perspective.

Dr. Yarhouse's paper is titled, "An Inclusive Approach to Navigating Sexual Identity Confusion in Adolescence" and Dr. Throckmorton's paper is titled, "Identity Confusion During Young Adulthood: Working with Conservative Religious Clients."

The APA conference (which had not yet taken place at the time this *Bulletin* issue went to press) is scheduled for in Honolulu, Hawaii, July 28-July 31.

The Myth of the Gay Gene

(Reprinted by permission,
published in *Homiletic & Pastoral Review*, December 2003, p. 28)

by Nicanor Pier Giorgio Austriaco, O.P.,
Dominican House of Studies
(Washington, D.C.)

Is homosexual behavior normal and natural? The answer to this question is not a strictly scientific matter. Arguing this issue from a Catholic natural-law perspective—which the author believes to provide the most accurate vision of our common humanity—he explains why our true natures are in fact heterosexual.

In the past year, the clergy pedophilia scandal has reignited the debate over homosexuality.¹ The Catholic Church's millennia-old teaching is clear: Homosexual activity is immoral because it is contrary to nature.² Not surprisingly, however, this counter-cultural position has come under much criticism in recent decades not only within the Church but also within other ecclesial communions.³ One popular argument that is often put forward by revisionists is that the Church's stance should be re-evaluated in light of new scientific evidence which suggest that homosexuality is a genetically inherited condition that is a permanent state.⁴ Thus, it is claimed, homosexuality should be accepted as a natural variant within a wide spectrum of gender identities and sexual orientations, a manifestation of the richness of God's creation.⁵

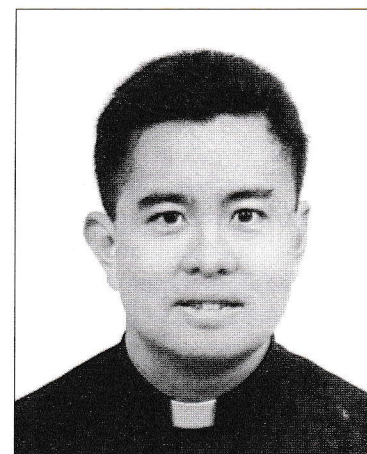
This essay will respond to this revisionist argument in three ways. First, it will critically examine the scientific evidence that has been used to argue for the genetic origins of homosexuality. In recent years, the scientific reports that originally proposed the existence of the so-called gay gene have been seriously questioned and discredited. Thus, today, the widely held belief that a single human gene exists that determines homosexual orientation remains a myth. Next, it will investigate the claim that homosexuality is both permanent and nonpathological by reviewing four recent studies that suggest that this may not be the case.

First, a study authored by Robert Spitzer, a leading figure in the 1973 American Psychiatric Association (APA) decision that removed homosexuality from the official diagnostic manual of mental disorders, has now shown that with some form of reparative therapy, a few persons whose sexual orientation had been predominantly or exclusively homosexual became predominantly or exclusively heterosexual. Thus, it appears that at least in select cases, the homosexual orientation is not as permanent a state as it has been touted to be.

Second, three independent studies published in the past four years have also shown that homosexual and bisexual men and women are at greater risk of suicide and overall mental health problems than their heterosexual counter-

parts. These studies suggest that contrary to claims advanced by gay activists, homosexually active persons as a group appear to be less psychologically healthy than the general population.

Finally, this essay will review the ethical argument that used the flawed scientific data to justify homosexual behavior. This argument is flawed, because it endorses too much. In fact, the same argument could be used to excuse many human behaviors that are immoral. Not insignificantly, one of these behaviors would include rape.



Nicanor P. G. Austriaco, O.P.

Is There a Human Gay Gene?

Revisionists often cite three scientific studies published in the early 1990s to prove that homosexuality is a genetically inherited condition. It is now clear that there were scientific problems with each of these reports that undermine the validity of their conclusions.⁶

First, in August of 1991, Simon LeVay, a scientist at the Salk Institute in San Diego, reported that a group of neurons in the hypothalamic region of the brain appeared to be twice as large in heterosexual men than in homosexual men.⁷ Previous studies had suggested that the hypothalamus is a region of the brain involved in the regulation of sexual behavior in non-human primates. Furthermore, other studies had shown that these neurons are larger in men than in women. Thus, LeVay concluded that sexual orientation had a biological basis.

There are three problems with LeVay's paper. First, LeVay compared the brain structures of 19 homosexual men with the brain structures of 16 men whom he presumed were heterosexual. However, he was unable to confirm the heterosexuality of the men in his control group. Significantly, six of these 16 presumed heterosexual men had died from AIDS, a disease whose transmission is often associated with homosexual behavior! Thus, it would not be surprising if some of LeVay's presumed heterosexual men were in

fact, homosexuals, a possibility which would seriously discredit the conclusions of his study.

Second, LeVay obtained his brain samples from homosexual men who had all died from AIDS. In contrast, for his control group, he obtained brain samples from men who had died not only from AIDS (6 subjects) but also from a diversity of other causes (10 subjects). As LeVay himself acknowledged, however, this raises a legitimate scientific question: Could the differences in the sizes of the neurons have been caused not by sexual orientation but by AIDS? This certainly is a possibility that was not definitively ruled out the study.

Finally, LeVay concluded that the differences in neuronal size could explain homosexuality. In other words, they could be linked to a biological cause for a homosexual orientation. This, however, is an illegitimate conclusion arising from faulty logic. One alternative explanation for the differences in the sizes of the neurons in the hypothalamus is that homosexual behavior is the cause for rather than the effect of the difference in neuron size.

To illustrate this, let us say that a scientist tells you that he has discovered that there is a difference in the size of the bicep muscles between weight lifters and pianists. Furthermore, he concludes that the large muscle mass is the cause for these men becoming muscle builders. What would you say? Would you not respond by pointing out that it is more likely to be the case that the large muscle mass was in fact not the cause for but the *effect* of muscle training?

In the same way, LeVay's study was unable to rule out the possibility that homosexual behavior was not caused by, but rather, caused the differences in neuronal cell size. In sum, in light of these significant problems, it is difficult to conclude with any certainty that homosexual orientation is caused in any way by the neurons of the hypothalamus.

Second, in December of 1991, John M. Bailey and Richard C. Pillard, reported that it was more likely for both identical twins to be homosexual than it is for both fraternal twins or for both adopted brothers.⁸ They found that 52% (29 pairs out of 56) of the identical twins were both homosexual; 22% (12 pairs out of 54) of the fraternal twins were both homosexual; and 11% (6 of 57) of the adoptive brothers where both homosexual. Thus, Bailey and Pillard concluded that there is a genetic cause for homosexuality.

Again, there were significant problems with the study. First, if homosexuality is genetically determined, why did only 52% of the identical twins share the same sexual orientation? How about the other 48% of the twins who differed in their sexual orientation? How do we account for them?

Second and more importantly, the study was based upon a sample of twins which was *not* random. As critics have

pointed out, Bailey and Pillard did not rule out the possibility that they had preferentially recruited twins where both brothers were gay by advertising in homosexual newspapers and magazines rather than in periodicals intended for the general public. Indeed, it now appears that preferential recruitment *did* occur in the 1991 study – a more recent 2000 study by Bailey and his colleagues, using volunteers recruited, not from the gay community but from the Australian Twin Registry, revealed that only 20% and *not* 52% of identical twins share the same homosexual orientation.⁹ This is not as significant a difference between identical and fraternal twins as earlier reported. Thus, as the authors of the 2000 paper conclude, it is very difficult to distinguish the genetic from the environmental influences on sexual orientation.

The third and most publicized study suggesting a genetic link for homosexual orientation was a paper published by Dean Hamer and his colleagues at the National Institutes of Health. The researchers studied 40 pairs of homosexual brothers and concluded that some cases of homosexuality could be linked to a specific region on the human X chromosome (Xq28) inherited from the mother to her homosexual son.¹⁰ This study has come under much criticism – the Office of Research Integrity of the Department of Health and Human Services even investigated Hamer for alleged fraud in this study though it eventually cleared him¹¹ – and most significantly, has never been reproduced. In fact, two subsequent studies of other homosexual brothers have since concluded that there is *no* evidence that male sexual orientation is influenced by an X-linked gene.¹²

In sum, all the scientific evidence to date has not conclusively proven that genes determine homosexual orientation in human beings. The existence of a human gay gene remains a scientific myth. Thus gay activists are incorrect when they insist that science has proven that an individual with homosexual inclinations is “born that way.”

Is Homosexuality a Permanent Orientation?

Another claim often associated with the revisionist position that challenges the Church's teaching is that homosexuality is a permanent state. A recent study, however, has challenged the truth of this belief. In a paper to be published in the journal, *Archives of Sexual Behavior*, Dr. Robert L. Spitzer, Professor of Psychiatry at Columbia University and chairman of the 1973 APA committee which recommended that homosexuality be removed from the official diagnostic manual of mental disorders, interviewed men and women who had experienced a significant shift from homosexual to heterosexual attraction and had sustained this shift for at least five years.¹³ To his surprise, he discovered that contrary to his own expectations, some highly motivated individuals, using a variety of change efforts, were able to make a substantial change in multiple indicators of sexual orientation and achieve good heterosexual functioning.¹⁴

In his study of 200 individuals, Spitzer reported that after their change efforts, 17% of the men and 55% of the women interviewed claimed that they were now exclusively heterosexual in their orientation. Furthermore, 66% of the men and 44% of the women also reported that they had achieved good heterosexual functioning defined in the study as being in a sustained heterosexual relationship within the past year, rating emotional satisfaction from the relationship a seven or higher on a 10-point scale, and having satisfying heterosexual sex at least monthly.

The study concluded that some change in sexual orientation is possible. It is the latest and the most sophisticated study that has shown that some change in sexual orientation is possible after therapy.¹⁵

Finally, two points should be made here to put the findings of the Spitzer study in a proper context. First, it is important to note that the subjects in the Spitzer study were not chosen at random from among homosexuals who had gone through therapy. Thus, the results should not be considered typical. As Spitzer himself remarked, a significant majority of his subjects were "highly motivated" to change. Second, given the difficulty he had in finding volunteers for his study, Spitzer has acknowledged that a complete change in sexual orientation is probably uncommon. Rather, according to Spitzer, a better way to conceptualize "sexual reorientation" is to see it as the diminishing of unwanted homosexual potential with a concomitant increase in the heterosexual potential of a particular individual.

Since the study was made public at the annual meeting of APA on May 9, 2001, the conclusions of Spitzer's report have been heavily criticized both in the media and on the Internet. Typically, there are two main objections.

First, critics charge that the study did not include data on the subjects' original sexual orientation.¹⁶ Thus, they assert that the study could not rule out the possibility that all the individuals interviewed were not true homosexuals, who by definition are persons who are sexually attracted *exclusively* to members of the same sex. Hence, these critics assert that the study was probably limited to individuals who had had a bisexual orientation and had previously engaged in at least some homosexual activity. After therapy, these critics propose that the subjects remained bisexual though they now feel that they have successfully developed a relationship with a person of the opposite gender. Thus, they conclude that the sexual orientation of the subjects really did not change.

To respond to these critics, we should note that the study did report that 42% of the men and 46% of the women interviewed said that they were exclusively homosexual before they engaged in the reparative therapy. Furthermore, only 9% of the men and 26% of the women had opposite sex masturbatory fantasies before their treat-

ment. Together, both these results do indicate that prior to therapy a significant number of the subjects were probably not bisexually orientated as the critics charge.

Second, critics charge that the study was limited to a very select group of individuals that is not representative. The subjects were predominantly Evangelical Christians associated with groups who condemn homosexuality: Of those who participated in the study, 78 percent had spoken publicly in favor of efforts to convert homosexuals to heterosexuality; 93 percent said religion was "extremely" or "very" important in their lives. Critics conclude that these subjects were atypical and thus cannot be compared to the majority of persons in the gay community.

To support their claim, critics contrast Spitzer's study with another study reported by psychologists, Ariel Shidlo and Michael Schroeder, who found that the vast majority of the subjects in their group, individuals recruited through the Internet [through advertisements asking for people who had been harmed] and direct mailings [a pool of subjects who were, as in the Spitzer study, not a representative sample] reported failure in their efforts to change through reparative therapies.¹⁷ As one commentator has noted, the members of this second study were probably not Christian since the study was supported by a pro-gay advocacy group.¹⁸ Hence, these critics conclude that the Spitzer study is biased and thus, unreliable. Some even charge that the subjects of Spitzer's study, given their anti-gay sentiments, probably lied about their behavior and exaggerated their success stories by constructing elaborate self-deceptive narratives.

To respond to these critics, Spitzer points out several things. First, if there was significant bias, one might expect that many subjects would report complete or near complete change in all sexual orientation criteria after therapy. Only 11% of the males and 37% of the females did so. One might also expect that many subjects would report a rapid onset of change in sexual feelings after starting therapy. In fact, subjects reported that it took, on average, a full two years before they noticed a change in sexual feelings. Next, if systematic bias was present, one would expect that the magnitude of the bias for females would be similar to that for males. However, marked gender differences were found. These gender differences are consistent with previously published literature suggesting greater female plasticity in sexual orientation. Thus, Spitzer concludes that it is reasonable to believe that the subjects' self-reports in this study were by-and-large credible and that probably few, if any, elaborated self-deceptive narratives or lied.

Finally, we should not neglect to point out that the importance of Christian faith in those subjects who were capable of reorientating their sexual behavior, rather than pointing to bias, may be proof that grace is a necessary element for any successful reparative therapy. As the Sacred Congregation for Doctrine of the Faith correctly noted, "As

continued

in every conversion from evil, the abandonment of homosexual activity will require a profound collaboration of the individual with God's liberating grace."¹⁹

Is the Homosexual Lifestyle a Healthy One?

Finally, revisionists often claim that both homosexual behavior and the homosexual lifestyle are completely harmless to the homosexual and to society at large. Activists pushing this perspective often point to the 1973 decision of the APA that removed homosexuality from the official diagnostic manual of mental disorders as support for their position. Three recent papers published in the peer-reviewed and well-respected journal, *Archives of General Psychiatry*, have now challenged this decision. In the first study, Herrell et al. used a powerful technique, the co-twin control method to look at the psychological health of homosexual men.²⁰ They studied 103 middle-aged male-male twin pairs where one brother reported male sex partners after age 18 years while the other did not. The study concluded that on average, male homosexuals were 5 times more likely to show suicide-related behavior or thoughts than their heterosexual counterparts.

Significantly, most of the findings were valid even after the researchers accounted for the influence of substance abuse and depressive symptoms other than suicidality.

The second study followed a large New Zealand group from birth to their early twenties.²¹ Corroborating the first study, this independent report showed a significant increase of depression, anxiety disorder, conduct disorder, substance abuse and thoughts about suicide among those who were homosexually active. As one scientist commentator has pointed out, these two 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."²²

Finally, the third and most recent paper showed that there was an increase in mental health problems associated with homosexual persons in the Netherlands.²³ Remarkably, HIV status was not a factor. The authors of this study suggested that pressure from society may be a significant cause for the higher incidence of mental health problems found in homosexual persons. As one commentator has pointed out, however, this is not a persuasive argument because the observed differences in mental health status between homosexuals and heterosexuals are just as great in the Netherlands and in New Zealand, two societies which are relatively more tolerant of homosexuality, as they are in the United States, a society which is relatively not as tolerant.²⁴ If social ostracism is indeed a significant factor in influencing the mental health status of homosexual persons, then one would expect to see differences

among societies with varying tolerances to homosexuality.

Can Homosexuality Ever Be Considered Natural?

According to revisionist theologians and gay activists, homosexuality is natural because it is genetic, permanent and nonpathological. As we have seen, however, scientific evidence exists to challenge all three of these assertions. Nevertheless, we should also acknowledge that it is still possible that some future study could discover a genuine link between a person's genetic makeup and his sexual orientation. For one, numerous reports have now shown that homosexual behavior is more common in animals than previously suspected.²⁵ More likely than not, this behavior is probably rooted in the genetic constitution of these creatures. Furthermore, fruit flies have also been described whose sexual behavior has been altered because of a single genetic mutation that induces homosexual courtship in males.²⁶ These mutant male flies attempt to mate with other males rather than with females. Therefore, given these observations, it would not be surprising if genetics did play some role in influencing human sexual behavior. Hence, the questions arise: Would a future discovery of an authentic human gay gene undermine the Church's moral teaching that prohibits homosexual activity? Would such a discovery not prove the revisionist argument that homosexual activity is natural and therefore not immoral? The answer to both these questions is no. To see why, we need to understand the moral reasoning that grounds the Church's teaching on human sexuality.

The Church's teaching on human sexuality is rooted in human reason illumined by faith. It attempts to do justice to the rich reality of the human person, created by God in his spiritual and bodily dimensions and heir, by grace, to eternal life. The Church teaches that as embodied spiritual creatures, human beings were created male and female so that in the complementarity of the sexes, they can reflect the inner unity of the Creator. This was recognized and confirmed by the Lord Jesus who instituted the sacrament of marriage to celebrate the divine plan of the loving and life-giving union of men and women.

Therefore, as the *Catechism of the Catholic Church* teaches:

"Sexuality, by means of which man and woman give themselves to one another through the acts which are proper and exclusive to spouses, is not something simply biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death."²⁷

The *Catechism* goes on to say that in the conjugal act, "the spouses' union achieves the twofold end of marriage: the good of the spouses themselves, and the transmission of life. These two meanings or values of marriage cannot be

separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family. The conjugal love of man and woman thus stands under the twofold obligation of fidelity and fecundity."²⁸ Thus, sexual activity is properly reserved to marriage, defined here as the permanent and lifelong union between one man and one woman.

Seen within the context of the Church's vision of authentic human sexuality, homosexual activity is immoral because it is contrary to the creative wisdom of God and as such is unnatural.²⁹ To choose someone of the same sex for one's sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator's sexual design. Same-sex union is not complementary union. It is unable to transmit life and so thwarts the call to a life of that form of self-giving which the Gospel says is the essence of Christian living. In other words, the union in same-sex union can never be the complete and total self-gift properly that is properly associated with the conjugal act because same-sex partners can never share their powers to procreate. The Church does note, however, that this does not mean that homosexual persons are not often generous and giving of themselves. However, when they engage in homosexual activity, they confirm within themselves a disordered sexual inclination that is essentially self-indulgent. It is behavior that prevents the human person from attaining his own fulfillment and happiness because it is contrary to the creative wisdom of God.

Returning to the questions raised by a possible future discovery of an authentic human gay gene, it is critical to realize that the Church's teaching is not based upon a purely biological understanding of human nature. The human being is a person and not simply another animal. Thus, any authentic vision of human sexuality has to be rooted in a personalist understanding of the human person that does not lose sight of the truth that the human person is an embodied creature.

As Pope John Paul II has noted, the natural law is called the natural law not because it refers to a generic nature common to all animal species but because it refers specifically to man's proper and primordial nature, the "nature of the human person," which is the person himself in the unity of soul and body, in the unity of his spiritual and biological inclinations and of all the other specific characteristics necessary for the pursuit of his end.³⁰ A man is created to give himself to a woman and vice versa. This is a truth inscribed in the very structure of their bodies. Neither the discovery of a gene for homosexual orientation nor the existence of homosexual behavior in non-human animal species changes this.

The revisionist argument that attempts to use evidence from biology to justify homosexual activity is flawed because it fails to acknowledge that we are embodied persons, with both spiritual and biological inclinations that

need to be respected and realized.

The revisionist argument is also flawed because it would allow too much. Gay activists often assert that homosexuality is natural because homosexual behavior has been observed in non-human animals. Recent research has also shown, however, that rape – called forced copulation by sociobiologists – is common in nature.³¹ For instance in wild orangutans, most copulations by immature males and almost half of all copulations by adult males occur after fierce female resistance has been violently overcome by the male.³² According to the revisionist argument, the common occurrence of rape in other animal species would suggest that rape even in human societies should be considered natural.

But this is false. Human sexuality involves free acts of self-giving which are best manifested in the complementary union of bodily persons that occurs during marital love. Regardless of what happens elsewhere in the animal kingdom, both rape and homosexual behavior are incompatible with an authentic understanding human personhood. They are unnatural because both are violations of our natures as embodied spiritual creatures. Both fail to realize the total self gift of persons that ought to accompany every sexual act. We are persons and this makes all the difference in the world.

Conclusion

Science is often used to argue that the Church needs to revise her teaching on homosexuality. Ironically, recent research has now suggested that many of the presuppositions accepted as dogma by gay activists in our society may themselves have to be revised. At the time of this writing, there is still no conclusive evidence that homosexuality is genetically determined. Thus, it is still impossible to know whether someone who has homosexual inclinations was in fact "born that way."

Next, as Dr. Robert Epstein, the editor-in-chief of *Psychology Today* pointed out in a recent editorial, the newly published scientific data reviewed in this essay suggest that there is a need to reopen the question – can gays change? – and revisit the issue of sexual conversion and ex-gays.³³ Reparative therapy may be more successful than previously acknowledged especially when it is coupled with religious faith.

Finally, the claim that homosexuals are as mentally healthy as heterosexuals is simply not true. Though the source of the psychopathology is not yet clear, homosexual activity is associated with higher rates of depression, anxiety disorder, conduct disorder, substance abuse and suicide. ■

Endnotes

¹ As the task force of the Catholic Medical Association on homosexuality has pointed out, the clergy pedophilia scandal is really a homosexuality scandal since

continued

90% of the cases of priestly sexual abuse of males are with adolescents. See Task Force on Homosexuality of the Catholic Medical Association, "A Contribution to the Debate About the Ordination of Homosexuals," *Linacre Quarterly* 69 (2002): 190-197, p. 191. A study of sex abuse cases carried out by *The New York Times* reports that for 80% of the cases where the information is available, it is clear that the abuse victims were male. This percentage is nearly opposite for laypeople accused of abuse. Their victims are mostly female. See Laurie Goodstein, "Trail of Pain in Church Crisis Leads to Nearly Every Diocese," *The New York Times*, January 12, 2003, p. 20.

² "Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity (cf. Gen. 19:1-29; Rom. 1:24-27; 1 Cor 6:10; 1 Tim 1:10), tradition has always declared that homosexual acts are intrinsically disordered. They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved." *Catechism of the Catholic Church*, no. 2357. Also see the magisterial document, *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* published by the Sacred Congregation for the Doctrine of the Faith, *Origins* 16 (1986): 377-382.

³ For discussion, see Keith Hartman, *Congregations in Conflict: The Battle Over Homosexuality* (New Brunswick, NJ: Rutgers University Press, 1996). For a recent and extensive review of the debate among Catholic moral theologians, see James F. Keenan, SJ, "The Open Debate: Moral Theology and the Lives of Gay and Lesbian Persons," *Theological Studies* 64 (2003): 127-150.

⁴ For example, Chandler Burr has written: "Five decades of psychiatric evidence demonstrates that homosexuality is immutable and nonpathological, and a growing body of more recent evidence implicates biology in the development of sexual orientation. Some would ask: How can one justify discriminating against people on the basis of such a characteristic? And many would answer: One cannot." See his "Homosexuality and Biology," in *Homosexuality in the Church*, ed. Jeffrey S. Siker. (Louisville: Westminster John Knox Press, 1994), p. 132.

⁵ As psychotherapist and former Jesuit priest, John J. McNeill has stated: "I proposed instead that God so created humans that they develop with a great variety of both gender identities and sexual-object choices. [...] Always and everywhere, a certain percentage of men and women develop as homosexuals or lesbians. They should be considered as part of God's creative plan." See his "Homosexuality: Challenging the Church to Grow" in *Homosexuality in the Church*, ed. Jeffrey S. Siker. (Louisville: Westminster John Knox Press, 1994), p. 50. Also see his often cited book, *The Church and the Homosexual* 4th edn. (Boston: Beacon Press, 1994).

⁶ For an insightful critique of these studies written before some of the newer scientific papers mentioned in this essay were published, see Jeffrey Satinover, "The Biology of Homosexuality: Science or Politics?" in *Homosexuality and American Public Life*, ed. Christopher Wolfe (Dallas: Spence Publishing Company, 1999), pp. 3-61.

⁷ Simon LeVay, "A Difference in Hypothalamic Structure Between Heterosexual and Homosexual Men," *Science* 253 (1991): 1034-1037.

⁸ J. M. Bailey and R. C. Pillard, "A Genetic Study of Male Sexual Orientation," *Archives of General Psychiatry* 48 (1991): 1089-1096.

⁹ J. Michael Bailey, Michael P. Dunne, and Nicholas G. Martin, "Genetic and Environmental Influences on Sexual Orientation and Its Correlates in an Australian Twin Sample," *J. Personal Social Psychology* 78 (2000): 524-536.

¹⁰ D. H. Hamer et al., "A Linkage Between DNA Markers on the X Chromosome and Male Sexual Orientation," *Science* 261 (1993): 321-327. Also see the follow-up paper, S. Hu et al., "Linkage between sexual orientation and chromosome Xq28 in males but not in females," *Nat Genet* 11 (1995): 248-256; and Dean Hamer's book, *The Science of Desire: The Search for the Gay Gene and the Biology of Behavior* (New York: Simon & Schuster, 1994).

¹¹ "No Misconduct in 'Gay Gene' Study," *Science* 275 (1997): 1251.

¹² J. M. Bailey et al., "A Family History Study of Male Sexual Orientation Using Three Independent Samples," *Behavior Genetics* 29 (1999): 79-86; and G. Rice et al., "Male homosexuality: absence of linkage to microsatellite markers at Xq28,"

Science 284 (1999): 665-667.

¹³ Robert L. Spitzer, "Can Some Gay Men and Lesbians Change Their Sexual Orientation? 200 Subjects Reporting a Change from Homosexual to Heterosexual Orientation," *Archives of Sexual Behavior*, forthcoming.

¹⁴ For a comprehensive and recent overview of reparative therapy for male homosexuality, see Joseph Nicolosi, *Reparative Therapy of Male Homosexuality: A New Clinical Approach* (Northvale, NJ: Jason Aronson, Inc., 1997). For case stories of reparative therapy, see Joseph Nicolosi, *Healing Homosexuality: Case Stories of Reparative Therapy* (Northvale, NJ: Jason Aronson, Inc., 1993).

¹⁵ For a review of the literature, see Warren Throckmorton, "Initial empirical and clinical findings concerning the change process for ex-gays," *Professional Psychology: Research & Practice* 33 (2002): 242-248.

¹⁶ For a typical critique of the Spitzer study, see B. A. Robinson, "Analysis of Dr. Spitzer's Study of Reparative Therapy" at http://www.religioustolerance.org/hom_spit.htm. Last accessed on February 19, 2003.

¹⁷ Ariel Shidlo and Michael Schroeder, "Changing sexual orientation: A consumer's report," *Professional Psychology: Research & Practice* 33 (2002): 249-259.

¹⁸ See B.A. Robinson, "Studies of Reparative and Similar Therapies: An Overview" at http://www.religioustolerance.org/hom_exod2.htm. Last accessed on March 7, 2003.

¹⁹ CDF, *On the Pastoral Care of Homosexual Persons*, no. 11.

²⁰ R. Herrell et al., "Sexual orientation and suicidality: a co-twin control study in adult men," *Arch. Gen. Psychiatry* 56 (1999): 867-874.

²¹ D. M. Fergusson, L.J. Horwood and A. L. Beautrais, "Is sexual orientation related to mental health problems and suicidality in young people?" *Arch. Gen. Psychiatry* 56 (1999): 876-880.

²² J. Michael Bailey, "Homosexuality and Mental Illness," *Arch Gen. Psychiatry* 56 (1999): 883-884, p. 883.

²³ T.G. M. Sandfort et al., "Same-sex sexual behavior and psychiatric disorders," *Arch. Gen. Psychiatry* 58 (2001): 85-91.

²⁴ N.E. Whitehead, "Homosexuality and Mental Health Problems," *NARTH bulletin* 11(2002):25-28. Available at www.narth.com/docs/whitehead.html. Last accessed on March 7, 2003.

²⁵ For an exhaustive survey of these animal studies, see Bruce Bagemihl, *Biological Exuberance: Animal Homosexuality and Natural Diversity* (New York: St. Martin's Press, 2000).

²⁶ L. C. Ryner et al., "Control of male sexual behavior and sexual orientation in *Drosophila* by the fruitless gene," *Cell* 87 (1996): 1079-1089.

²⁷ CCC, no. 2361.

²⁸ CCC, no. 2363.

²⁹ This paragraph is indebted to the magisterial document, *On the Pastoral Care of Homosexual Persons*, no. 7. For a comprehensive explanation and defense of the Church's teaching on homosexuality, see Mark S. Latkovic, "Homosexuality, Morality, and the Truth of Church Teaching," *The Catholic Truth* 6 (2000): 29-33. Available at <http://www.catholic.net/tcc/Periodicals/Faith/Jan-Feb00/Morality.html>. Last accessed on March 7, 2003. Also see the excellent book by John F. Harvey, OSFS, *The Truth about Homosexuality: The Cry of the Faithful* (San Francisco: Ignatius Press, 1996).

³⁰ *Veritatis splendor*, no. 50.

³¹ For a review of the literature, see T.H. Clutton-Brock and G.A. Parker, "Sexual Coercion in Animal Societies," *Anim. Beh.* 49 (1995): 1345-1365.

³² J.C. Mitani, "Mating Behaviour of Male Orangutans in the Kutai Reserve, Indonesia" *Anim. Beh.* 33 (1985): 392-402.

³³ Robert Epstein, "Editorial: Am I Anti-Gay?" *Psychology Today* 36 (2003): 7-8

AMA Endorses Same-Sex Adoptions

*AMA Delegate Says Group is
Moving Away from a "Conservative Agenda" in Favor of "Science"*

The American Medical Association voted 316-130 in June to approve a resolution endorsing adoption of children by gay couples, or adoption by an opposite-sex partner who functions as a second parent in a non-married family situation.

The resolution was offered by the Medical Student Section of the AMA. The statement says, in part: "...having two fully sanctioned and legally defined parents promotes a safe and nurturing environment for children."

It also resolves that the American Medical Association should support legislation that would further this social aim.

According to Dr. David Fassler, a delegate from the American Academy of Child and Adolescent Psychiatry, "All the scientific evidence points to no differences among children raised in heterosexual or homosexual families."

Fassler says the AMA resolution is evidence that at last, "the AMA is moving away from a conservative agenda

and into areas where policy is based on science."

"To say that one side of the debate is based on politics, and the other one on science, is a false presentation of the debate," says NARTH's Joseph Nicolosi. "Values issues are at the heart of *all* of these matters—how each research study is designed, how its results are interpreted, even how we define the basic concepts of mental health and illness.

"There is indeed a neutral 'scientific method,' which is the means we use to gather and study data," Nicolosi continued. "But in defining concepts, evaluating data, and assigning value to that data, neither side can ever call itself philosophically neutral and say it represents pure 'science,' with the other side representing an 'agenda.'"

"Thus Dr. Fassler's claim is simply disingenuous—making it ever more clear to the clinicians at NARTH that we need an open and comprehensive professional debate." ■

American Academy Of Family Physicians Publishes Health Screening Guidelines For Gay Patients

Broad Spectrum of Health Issues Identified

by Frank York

The American Family Physician, the official journal of the American Academy of Family Physicians, published health screening guidelines for gay patients in its May, 2004 issue.

Dr. Daniel Knight, (University of Arkansas for Medical Sciences) authored the report. In it, he notes that "Recent trends indicate a resurgence in risky behaviors that expose men who have sex with men to HIV infection and other STDs. The reported prevalence of men engaging in unprotected anal intercourse increased from 37% in 1993-94 to 50% in 1996-1997."

Unsafe Sex a Common Problem

Dr. Knight also warns: "There is evidence that many men are engaging in dangerous sexual practices that may jeopardize their health. These sexual practices include anal sex without a condom ('barebacking'), oral sex without a condom, oral stimulation of the anus ('rimming') without protection, multiple sex partners at one time, and the use of illicit drugs."

The report states that "Men who have sex with men are at significant risk of contracting HIV infection and acquired immunodeficiency syndrome (AIDS), as well as gonorrhea, syphilis, and herpes simplex virus type 2 (HSV-2) infection."

Dr. Knight urges family physicians to conduct sexual, behavioral, and psychological risk assessments with homosexual patients and to do so in a nonjudgmental way.

A Higher Level of Mental Health Problems

He notes that "homosexuality has been associated with higher rates of psychologic and behavioral disorders, including depression, anxiety, mood disorders, suicidal thoughts and plans, eating disorders, alcohol and substance abuse, and cigarette smoking." However, he blames the "stigmatization of homosexuality in American society" as a causative factor in the development of these various disorders.

In his conclusion, Dr. Knight suggests that "specific data should be collected on the prevalence of anal neoplasia in men with a history of receptive anal sex, with special emphasis on HIV-infected men with HPV infection."

The American Cancer Society has an online book, *Cancer Medicine*, which includes a chapter titled, "Neoplasm of the Anus." This chapter deals specifically with the rising levels of anal cancer among homosexual males and notes that gay men are now getting this cancer at a younger age from the regular practice of anal intercourse. ■

The American Child After Same-Sex Marriage

by Linda Harvey

CNSNews.com Commentary, *reprinted by permission*

Lesbian bride dolls. Fourth grade "gay" clubs. A king and queen at the high school prom. Dating tips for same-sex teens. Bathroom ogling — and sometimes quick encounters — in the middle school boys' restroom.

These are just the first snapshots of the bizarre new world in store for American children if homosexual marriage is legalized.

Most of the major players who mold our youth have already endorsed homosexuality and even cross-dressing. The National Education Association, the nation's largest teachers' union, favors support for "gay, lesbian, bisexual and transgender" students and teachers, which translates into uncritical acceptance throughout the curriculum at your local school.

Ditto with the American Federation of Teachers, the American School Health Association, and the National Association of School Psychologists. The American Association of School Administrators is firmly on board, and the National School Boards Association featured a glowing article in a recent newsletter about the great benefits of "gay" clubs in schools.

The Big Brothers/Big Sisters, Girl Scouts, 4H and the Boys Clubs/Girls Clubs all have adopted policies against discrimination based on sexual orientation, as have most local public school districts in the United States.

Only the Boys Scouts have held off, and have dearly paid the price as homosexual pressure groups try to cut off their funding and bar them from meeting in schools. Once same-sex marriage is the law of the land, any group or school that does not support "equality" and full acceptance of homosexual behavior will be the targets of similar wrath - as well as defendants in lawsuits.

Once legal, these trendy new marriage "rights" are likely to trump any constitutional guarantees of free speech and religious liberty, and local parents who weren't paying attention will watch helplessly as their children are brainwashed - and seduced - into the new behaviors. The practice of bisexuality, currently popular among teens, will skyrocket.

The pro-homosexual agenda directed to children is under way now on a limited scale; all that prevents the tidal wave from sweeping over every child in our country is the official endorsement marriage would provide.

Groups like GLSEN (the Gay, Lesbian and Straight Education Network) and PFLAG (Parents, Families and Friends of Lesbians and Gays) have helped start some 2,000 homosexual clubs in American schools. Most are at the high school level, with a few emerging in middle schools. GLSEN's goal is to establish clubs in as many elementary schools as possible using the rationale that these students, who they imply were probably born this way, need "support systems" to avoid harassment and discrimination.

Yet both GLSEN and PFLAG advocate book selections for youth that include positive portrayals of homosexual sex between boys, pornography use, cheating on a spouse with a homosexual lover, homosexual sex between underage youth and adults, and straight and "gay" experimentation by "uncertain" youth.

If homosexual marriage becomes equal to heterosexual unions, then equal opportunities for same-sex and opposite-sex socializing and dating must be made available to youth to avoid accusations of "discrimination." And so more experimentation - with approval by enlightened adults - can be expected to follow.

School literature will be adopted to reflect a positive view of the homosexual family as a future option for every child. Josh will learn that he can grow up and marry a girl or a boy. And since at age 6 he probably hasn't yet discovered his sexual "identity," the fair thing will be to present all angles to him in language, health, music and social studies.

The new wave of openly homosexual teachers, more than willing to fill any teacher shortages in order to interact with budding youth, are sure to help with this increased workload.

But the new paradigm won't dissolve at the schoolhouse door. Television and film, already dominated by sexual minority sympathizers, will introduce creative expressions of the new equality. Children's cartoons will present gender-bending super-heroes. Cross-dressers, feminized boys and masculine girls will appear regularly on Nickelodeon and popular sit-coms. Disney films are sure to be in front of this trend.

In the toy department, shoppers may find new "gay and lesbian" friends of Barbie and Ken, who will probably split up their long romance until group relationships for youth become the next inevitability.

continued

And we could go on and on. The point is, with aggressive, well-funded homosexual activists already in key positions of influence in the media, education, academia and entertainment, "gay" marriage will be their turnkey to launch a brave new world for kids. Too bad so many of our children will have no choice but to live there. ■

Linda Harvey is president of Mission America, which monitors the homosexual agenda directed toward youth.

Are All Family Forms Equal?

by Warren Throckmorton, Ph.D.

Some scholars say it's unprogressive and discriminatory to believe in the importance of fathers.

As in the culture at large, there is an ongoing discussion in the social sciences about the impact of father-absence on children.

Individuals such as David Blankenhorn, of the Institute for American Values, advance the idea that children are best served by having a married mother and father in the home. On the other hand, some in academia, notably Louise Silverstein and Nancy Polikoff, have argued that parental gender—especially the male gender—may be irrelevant to the rearing of children.

For instance, in a 2003 paper concerning lesbian and straight single mothers, Dr. Polikoff of Santa Clara University wrote, "I start this paper with the premise that it is no tragedy, either on a national scale or in an individual family, for children to be raised without fathers."

Scholars such as Polikoff often lament discrimination against alternative family forms. For instance, Louise Silverstein and Carl Auerbach, in their *American Psychologist* article "Deconstructing the Essential Father," wrote, "The social policy emerging out of the neoconservative framework is of grave concern to us because it discriminates against cohabiting couples, single mothers, and gay and lesbian parents." For them, any interpretation of research that makes fatherhood of essential importance to child rearing is considered unprogressive and discriminatory.

But are all family forms equal? In this review, I cannot extensively examine the evidence concerning father absence, except to recommend Blankenhorn's book, *Fatherless America*. However, I can review a relevant study not cited by Drs. Silverstein, Auerbach or Polikoff that significantly undermines their thesis. I have not seen this study quoted in any discussion of same-sex parenting, pro or con, but I believe the findings are quite important to the issue.

The research in question was conducted by Dr. Bruce Ellis and colleagues and published in a 1999 edition of the pres-

tigious *Journal of Personality and Social Psychology*. The study investigated the lives of 173 girls and their families from pre-kindergarten to the girls' seventh-grade year. The researchers wanted to examine the family's role in the timing of puberty for girls in the study.

Specifically, the authors sought an answer to the question: "Does a biological father's investment in family influence the timing of puberty for his daughter?" As improbable as it may seem, biological fathers appear to have an impact upon the timing of a daughter's entrance into womanhood.

Such a question is important because early maturation in girls is one of the leading factors associated with such negative outcomes as teenage pregnancy, alcohol and drug use, mental health disturbances and even breast cancer.

But you may protest: Isn't puberty biological? Why study the role of environment, especially parenting, on an event that is rooted in biology?

While pubertal timing does have a clear biological component, the onset of puberty is earlier now than in past decades. Environment and/or culture may be having some kind of impact. The authors wondered from an evolutionary viewpoint whether the investment of fathers in their families was a sociological artifact, or rather, some kind of biological deterrent to the early maturity of daughters.

So what is the influence? The researchers found that low paternal investment is associated with early puberty in girls. In other words, a biological father in the home providing emotional support to his daughter influences later onset of puberty more than any other variable studied.

Let this finding sink in for a moment. The study authors suggest that through some mechanism not understood, experience impacts biological development to retard or accelerate the onset of puberty and the subsequent entrance into adult sexuality. To quote Ellis' report: "The present data highlight the importance of early paternal

involvement in the development of 'healthy' reproductive functioning in daughters."

Talk about politically incorrect statements! By having a loving biological dad around, girls are at a lower risk for teen pregnancy, alcohol and drug use and depression.

Extending this finding to family policy in general, the implications are provocative. Maybe President Bush's marriage initiative is a pretty good idea after all. Are lesbian and gay parents, and single-moms-by-choice, equivalent to mother-father pairs? Biologically speaking, it may not be so. Public policy cannot guarantee mother and father pairs for all children, but to *create situations* that guarantee that both genders *won't* be available seems like a risky social experiment.

Although confirming research is needed, policy initiatives

supporting the traditional mom-and-dad dyad seem consistent not just with common sense, but with the way we appear to be wired.

So is social policy favoring moms and dads "discriminatory"? Yes—and it may well favor the best interests of children over the convenience of adults.

Warren Throckmorton, is the producer of "The Truth Comes Out," a spoken word CD geared to young adults concerning sexual orientation. His columns have been published in over 30 newspapers and numerous websites such as *Christianpost.com*, *Townhall.com*, *Worldnetdaily.com*, *Americandaily.com* and *MichNews.com*. Contact him at ewthrockmorton@gcc.edu or via his website: <http://www.drthrockmorton.com>. Internet Link for this article: <http://www.drthrockmorton.com/article.asp?id=45>

Gay Fathers of Quadruplets Split

(Reprinted from *Culture Facts*, July 2, 2004, a publication of the Family Research Council)

A history-making homosexual couple has now become a dramatic illustration of the dangers of homosexual parenting and same-sex marriage. Michael Meehan and Thomas Dysarz, the "co-parents" of five children (including a set of quadruplets) have split up.

The breakup of the couple became public knowledge two weeks ago after a failed attempt by Mr. Meehan to have a restraining order placed on Dysarz. Meehan cited domestic violence as the reason for his complaint.

The men made history when they became the first known homosexual couple to both have fathered children via the same surrogate mother. Brooke Verity, the mother of the children, agreed to become the surrogate for Mr. Dysarz, who cut her hair at his salon. Ms. Verity became the mother of three boys and a girl through in vitro fertilization (IVF), sired by Mr. Meehan.

Ten months later, Ms. Verity was again impregnated using IVF, only this time, the baby was sired by Mr. Dysarz. Ms. Verity gave birth in January to the fifth addition to the family.

This tragic case illustrates the problems for homosexual households that affect not only the couple but the children entrusted to their care. Homosexual couples, for example, have a much higher rate of violence in a relationship than normal married heterosexual couples.

According to Gregory L. Greenwood, writing in the *American Journal of Public Health*, the "prevalence of physical battering

among urban MSM (Men Who Have Sex with Men) was significantly higher than either the annual prevalence of severe violence or the annual prevalence of total violence among a representative sample of women who were married or cohabiting with men." This is hardly the sort of family setting that would develop children into healthy adults.

Studies also indicate that promiscuity is rampant in homosexual relationships. David P. McWhirter and Andrew M. Mattison, in a study of male homosexual relationships, report that "all couples with a relationship lasting more than five years have incorporated some provision for outside sexual activity in their relationship."

Children raised in a homosexual household are more likely to engage in sexual experimentation and homosexual behavior. The journal *Developmental Psychology* noted that "recent studies indicate that a higher proportion of children of lesbi-gay parents are themselves apt to engage in homosexual activity."

The claim, widely repeated by homosexual activists and their allies, that there is "no difference" between children raised by homosexuals (including homosexual couples) and those raised by heterosexuals (especially heterosexual married couples) is simply false. If same-sex civil marriage becomes more widespread, one predictable consequence is that more children will suffer the kind of trauma being inflicted on their kids by Michael Meehan and Thomas Dysarz.

Gay Physicians Offer Parental Sex Education Advice

By Frank York

Two openly-gay physicians—one a pediatrician and one a psychiatrist—have written a parenting advice book on the sexual development of children. Authors Mark A. Schuster and Justin Richardson's book, *Everything you NEVER wanted your kids to know about Sex (but were afraid they'd ask)*, was published in a paperback version by Three Rivers Press, a division of Crown Publishing Company/Random House.

Dr. Richardson has been a long-time promoter of homosexuality to teenagers and was featured in a NARTH article in September, 2002. Richardson is an assistant professor of psychiatry at Columbia and Cornell University.

Dr. Schuster dedicates his book to his partner, Jeffrey Webb, and is an associate professor of pediatrics at UCLA as well as a researcher at the RAND corporation.

Schuster and Richardson devote Chapter Five to a discussion of the issue of sexual orientation, and they promote the theory that homosexuality is genetic. They refer to the long-discredited twin study.

Other sections of the book deal with sexually active teens, abortion, and sexually transmitted diseases.

Parenting Styles Have No Effect on Sexual-Orientation Development?

Drs. Schuster and Richardson recommend that parents come to terms with the reality that their son or daughter may turn out to be gay. "Consider the possibility that you may have been charged with the responsibility of raising a gay son or daughter."

To the question of whether or not homosexuality is genetic, the authors respond that genes are the only factor known to play a role in sexual orientation—and that there is no evidence whatsoever that parenting influences contribute in any way to a child's sexual identity.

They say: "First and foremost, there is good evidence that genes play a major but not determinative role in shaping your child's sexual orientation. In fact, for all its confusion, the extensive research into the origins of sexual orientation makes one thing clear: The only known vote you have in your child's sexual orientation you cast with an egg or a sperm."

To prove that homosexuality is genetic, the authors cite the discredited twin study. (pages 146-147).

To aid parents in accepting that they may have a gay son or daughter, Drs. Schuster and Richardson recommend parents associate with Parents and Friends of Lesbians and Gays (PFLAG), an organization reported on at length by NARTH which has published a "recommended reading list for teenagers" of books on witchcraft, sex between adults and children, group sex, and similar practices.

"Do It if You Wish—But Use A Condom Or Dental Dam"

In Chapter Eight, "Ready or Not: Facing the Abstinence Decision," the authors concede that children who have decided to be sexually active must receive guidance from their parents in how to reduce the risks of pregnancies or STDs. The solution to these dilemmas is not for parents to expect premarital abstinence, but to encourage children to use condoms and dental dams whenever engaging in oral, anal, or vaginal sex.

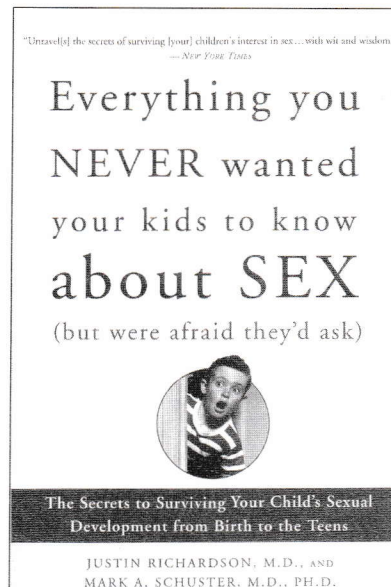
According to Schuster and Richardson, "don't try to prevent" your daughter from having premarital sex. (page 280). "Just teach her. ... Teach her how to think for herself and to make her own choices; and when she does, respect those decisions."

Children should use condoms each time they have anal or vaginal sex, say the authors. In addition, they advise that children should use unlubricated condoms whenever engaging in oral sex, and dental dams for anilingus and cunnilingus when girls having sex with other girls.

"Positive" Pornography Use For Boys

Drs. Richardson and Schuster deal with the issue of teenage boys using pornography with this advice: "Pornography certainly seems to fill a need. It can open a door to satisfying sexual experiences for teens too inhibited or isolated to enjoy them with others. Although it's been known to stir up the desire to search out sex of the non-solo variety, some kids say they've also found it to be a tool for maintaining abstinence..." (pages 323-24)

The authors recommend that parents who find their teen using pornography provide a good sex manual that will give him how-to information and descriptions of sexual positions.



Let Them Have Sex in the Family Home?

According to Richardson and Schuster, parents with a sexually active teen may eventually be asked if the teen can have sex at home instead of in the back set of a car.

The solution? "It seems to us, although we don't know of any research on the subject, that your teenager is more likely to use contraception if he's in a safe and controlled environment, one where he will have had at least a little time to set things up for the occasion and where the atmosphere isn't one of subterfuge. And, hey, maybe *this* will inspire him to clean up his room." (page 328)

Abortion And Outercourse

Schuster and Richardson describe abortion as one of the most common surgical procedures in the U.S. and list it as

one of the solutions to an unwanted pregnancy. After the abortion, parents "may need to mourn a loss – the loss of a baby, the loss of your child's innocence, or the loss of authority over your child." (page 371)

The authors claim that setting a rule for a child to abstain from all sexual activity may not work, but recommend outercourse, which is described as a "measured approach" to the issue of abstinence versus intercourse. (page 374)

Very Bad Advice

All in all, in this reviewer's opinion, Schuster and Richardson's book is filled with chapter upon chapter of very bad advice for parents— recommending sexual activities that lead to STDs, abortions, a coarsening culture, broken relationships, disrespect for the uniqueness of marriage, and pornography addiction.

Gay Psychologist Creates New Terms for Use in the Social Debate

"Sexual Prejudice" and "Heterosexism" to Replace Older Term, "Homophobia"

University of California Davis Professor Gregory M. Herek, Ph.D., published "Beyond 'Homophobia': Thinking About Sexual Prejudice and Stigma in the Twenty-First Century," in the April, 2004, issue of *Sexuality Research & Social Policy*.

Dr. Herek also hosts a web site called "Sexual Orientation: Science, Education, and Policy," which includes a section titled "Attempts to Change Sexual Orientation."

In his paper on homophobia, stigma, and sexual prejudice, Dr. Herek suggests that although the term "homophobia" was useful in pushing forward the gay agenda in our culture, the term may be too limited in its scope today.

Herek describes in detail how the term homophobia was invented in 1965 by Dr. George Weinberg and later popularized in his writings in the 1970s. According to Herek, Weinberg helped mainstream the idea of homophobia with the help of two gay activists, Jack Nichols and Lige Clarke. They first used the term in the pornography magazine *Screw*, edited by Al Goldstein. In their article, the authors used the term homophobia to describe heterosexual fears that others might think they were homosexual. The authors postulated that "homophobic" fears limited the experiences of heterosexual males from involvement in poetry, art, movement, and same-sex touching.

Herek, notes, however, that homophobia is too closely linked

with concepts of fear or psychopathology. He suggests that psychiatrists and psychologists adopt three new terms to describe hostility toward homosexuality: "sexual prejudice," "sexual stigma," and "heterosexism."

Like the term "sexual minority," "sexual prejudice" implies that anyone who believes heterosexuality to be the norm is bigoted in the same way that a racist is bigoted.

He describes sexual prejudice as "negative attitudes based on sexual orientation, whether their target is homosexual, bisexual, or heterosexual. Thus, it can be used to characterize not only antigay and anti-bisexual hostility, but also the negative attitudes that some member of sexual minorities hold toward heterosexuals."

Sexual stigma is defined as "the shared knowledge of society's negative regard for any nonheterosexual behavior, identity, relationship, or community. The ultimate consequence of sexual stigma is a power differential between heterosexuals and nonheterosexuals."

Herek defines heterosexism as "the systems that provide the rational and operating instructions for that antipathy [against gays]. These systems include beliefs about gender, morality, and danger by which homosexuality and sexual minorities are defined as deviant, sinful, and threatening. Hostility, discrimination, and violence are thereby justified as appropriate and even necessary."

Reorientation Counselor Addresses Polish Parliament

The following note by Richard Cohen describes his recent speaking tour in Poland

I had the honor of addressing members of the Polish Parliament in March 2004. Presently they are in the beginning stages of initiating legislation for same-sex marriage.

Parliamentary member Anna Sobecka of Torun, Poland introduced me. She spoke accurately about the state of affairs regarding the worldwide homosexual movement and their impact in Poland. She stressed that legalizing same-sex marriage would undermine the moral foundation of their society.

I then spoke to the parliament as follows:

"My name is Richard Cohen. I am the Director of the International Healing Foundation in the Washington, D.C. area of the United States of America. I am a professional psychotherapist, a husband to my wife Jae Sook, a father to my three children and a former homosexual man. I represent thousands of men of women around the world who have come out of homosexuality and live fulfilled heterosexual lives.

"I am here to tell you that *no one is born homosexual, and changing from gay to straight is possible*. Therefore, if you legislate same-sex marriage, you may think you're helping homosexual men and women, but in reality, you are actually hurting them because homosexual behavior is always a symptom of unhealed wounds and unmet love needs of childhood. If you legislate same-sex marriage, you would be reinforcing suffering and pain."

These were my initial comments as I addressed the Parliamentary members. The question and answer session went on for two hours! They were hungry to better understand homosexuality and what could be done in a proactive manner in order to protect those who experience such attractions.

Here are some of their comments and questions asked:

- "Where can people in Poland get help for unwanted same-sex attraction?"
- "I am a deputy to the Polish Parliament and I need such information to argue against special homosexual legislation."
- "How long did it take for you to change?"
- "So you're telling us that homosexuality is not genetic, therefore, it can be changed?"
- "Can homosexuals say what they do is in accordance

with nature because it feels that way to them?"

- "When the diagnosis of homosexuality was removed from the DSM in 1973, was it done because of scientific research or political pressure?"
- "How are strong homosexual lobbyists influencing worldwide politics?"
- "Homosexuals say they are born that way. Their political influence is huge. We need help!"
- "What can I do as a father to insure that my children won't become homosexual?"

As you can see, they are grappling with the very same issues that exist here in the States and throughout the world. However, Poland is about to enter the European Union. And the European Union is pressuring them to accept same-sex marriage into law. Therefore, there is great debate about this issue throughout Poland.

On March 18th, I spoke at the College of Media and Culture in Torun, Poland, sponsored by Radio Maryja. There were over five hundred students, priests and concerned citizens who listened attentively as I explained the causes and healing of unwanted same-sex attraction. The students and others were so hungry to learn about this greatly misunderstood issue. They asked every question you could imagine, wanting clear answers to engage in public and private discourse.

Finally, on March 19th, I participated in Radio Maryja's TV and radio programs broadcast throughout Poland and to many affiliates around the world.

Pediatrician Dr. Ludwika Sadowska and I fielded very intelligent questions from viewers, listeners and students in the audience. Again, I found a great thirst for knowledge in order to come to grips with the issue of homosexuality. I strongly urged them to be the solution, embracing a man or woman with same-sex attraction, regardless of whether or not they choose to change. For the healing will not come legislatively—only through love and personal interaction.

It was a great honor to share with so many in such a short time. I thank Father Tadeusz Rdyzyk and Father Jacek Cydzik of Radio Maryja for inviting me and organizing all these activities. It was a bold move for them to stand up and speak about the truth that no one is born with same-sex attraction and change is possible. We pray for positive change to occur in Poland and throughout the world. ■

Lutheran Church Studies on Sexuality Considers Options, Reparative Therapy

(Reprinted by permission of ELCA News Service)

The task force coordinating studies in the Evangelical Lutheran Church in America (ELCA) regarding issues of human sexuality met in Chicago on March 19-21 to consider the range of possible recommendations it could provide the church in 2005. It also heard a presentation on reparative therapy — a counseling approach to assist those who want to change their sexual orientation.

Dr. Warren E. Throckmorton, professor of psychology, Grove City College, Grove City, Pa., told the task force that reparative therapy is one method of reorientation counseling that hopes to repair a person's relationship with his or her same-sex parent. The therapy is based on a theory that homosexual relationships grow from needs for affirmation and emotional intimacy that are lacking in the parent-child relationship, he said.

Throckmorton said "personal choice is absolutely required" and reparative therapy is not confrontational. "I don't see the counseling hour as the place for coercion," he said. Instead, he described his counseling method as one of listening and of providing a safe place for a person to work toward reorientation.

"Sexuality is Fluid"

"Sexuality is a lot more fluid than many people give it credit to be," Throckmorton said. Homosexuality is not "genetically hard-wired" into a person, he said.

Noé Gutiérrez Jr. told the task force that spiritual growth and not therapy helped him deal with "conflicts" that convinced him he was a gay teen-ager. He attributes a stronger relationship with God for his change in orientation from homosexual to heterosexual at age 24.

In conversation with the task force, both Gutierrez and Throckmorton argued against the possibility of the ELCA blessing same-gender relationships from the position that it may discourage some who are struggling with their sexuality from seeking help.

The Church's "Accumulated Wisdom is Growing"

Reparative therapy is "a very wide and varied discipline," said the Rev. Margaret G. Payne, chair of the 14-member task force and bishop of the ELCA New England Synod, Worcester, Mass. "I learned a lot more about it," she said, "when it's done well and what are some of the problems around it and what are some of the myths."

"It takes time to process what we've learned," Payne said. "This is a cumulative process. I find our accumulated wisdom and trust is growing, so no one thing makes a difference but rather it all contributes to our 'faithful journey together,'" she said.

"Journey Together Faithfully" is the title the task force has given much of its work for the ELCA Studies on Sexuality. It compiled the 49-page study guide "Journey Together Faithfully, Part Two: The Church and Homosexuality" to facilitate study in congregations across the United States and Caribbean.

The ELCA's chief legislative body is the churchwide assembly, which meets every other year; the next assembly will be Aug. 8-14, 2005, in Orlando, Fla. The 2001 assembly mandated a study in preparation for decisions the 2005 assembly is to make regarding the blessing of committed same-gender relationships and the ministries of people in such relationships. In addition, the study is to develop a proposed social statement on human sexuality for the assembly to consider in 2007.

Current ELCA policy expects ministers to refrain from all sexual relations outside marriage. The church has no official policy on blessing same-gender relationships. The ELCA Conference of Bishops, an advisory body of the church, stated it does not approve of such ceremonies.

Church Members Asked to Step Forward

Members of the task force will be involved in hearings across the church this year "to give opportunity for the people of the ELCA to hear one another and for representatives of the task force to hear what people are saying," Payne said. "This whole process is very much an interactive process with people throughout the ELCA. I cannot overestimate the importance of people being willing to step forward and contribute their opinion and know that it will be heard," she said.

The task force plans to hold its next meeting in Chicago on Oct. 1-3.

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Information about the Studies on Sexuality is at <http://www.elca.org/faithfuljourney/> on the ELCA Web site.

Sexual Organization Of The City

Book Review by Frank York

(By Laumann, Edward O., Stephen Ellingson, Jenna Mahay, Anthony Paik, and Yoosik Youm, editors. University of Chicago Press, 2004, 424 pages.)

University of Chicago sociologist Edward Laumann and his co-authors have written a voluminous study of how sexual behaviors are shaped in large cities by gender, neighborhoods, ethnicity, and by personal networks of friends. *Sexual Organization Of The City*, published in February, 2004, details the sexual behavior patterns of homosexual and heterosexual singles in Chicago.

In his study of homosexual dating patterns, Laumann discovered that most homosexuals spend their lives in "transactional" relationships (short-term commitments that last less than six months on average.)

Laumann observes: "On average, half your life is going to be in this single and dating state, and this is a big change from the 1950s. The gay scene is a fairly volatile scene without much nominal guidance from family and long-term friends, which tend to help with bumps in the road. When you're in that single scene, these partnerships aren't one-night stands, but they usually have a life of about six months."

Laumann distinguishes between transactional versus relational interactions among single people in large cities. He and his researchers found that male homosexuals typically engaged in transactional relationships. They were seeking short-term relationships rather than long-term commitments.

Lesbians, on the other hand, were more likely to seek relational commitments. The author notes in Chapter 1, "Same-sex markets for women, regardless of racial/ethnic identity, tend to be relational. The sexual cultures of the female same-sex markets in the neighborhoods define monogamous, committed relationships as the ideal, and market space is constructed to facilitate the building of relationships and community rather than finding of casual sex partners."

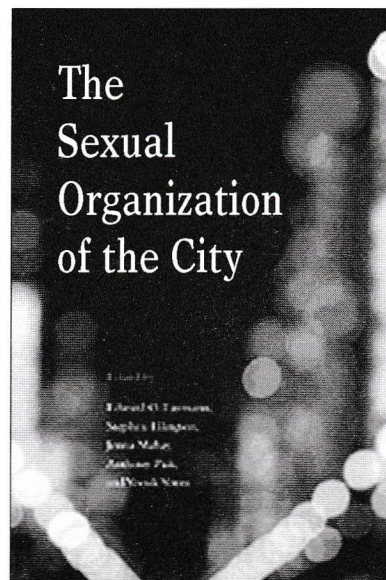
Homosexual males, however, were far less interested in committed relationships. That finding affirms other studies on male homosexual promiscuity, including an AIDS study conducted by researchers in Amsterdam in 2003. Headed by Dr. Maria Xiridou with the Amsterdam Municipal Health Service, a team of researchers conducted a survey of male homosexuals and how these networks of

individuals were involved in the spread of HIV infection in that city. The researchers discovered that homosexuals in casual sexual relationships averaged between 16-28 sexual partners each year. Those in "steady" relationships averaged between 6-10 sexual partners yearly. In these somewhat longer-term relationships, there was a tacit understanding between sex partners that outside sexual activities were to be expected. In short, consensual infidelity was the norm. The average relationship lasted 1.5 years.

In addition, Dr. Xiridou discovered that HIV was spread more widely among those in stable relationships than those who engaged in one-night stands; Xiridou noted that "risky behavior" was more like-

ly among steady partners than among those engaging in casual encounters. She noted that 86% of new HIV infections in Amsterdam occurred among those in steady relationships.

Professor Laumann's research provides additional evidence that male homosexuals, in particular, experience pervasive loneliness and many short-lived relationships. However, he told the homosexual newspaper, the Washington Blade that his research does not confirm that homosexuals cannot form lasting (even if non-monogamous) relationships. "Just like anyone else, if they [homosexuals] want a commitment, they'll form one," said Laumann.



Web Resource Cites Research on Sexual Orientation Change

The New Direction for Life Ministries of Canada (<http://newdirection.ca>) has published a summary of the published research available on the possibility of change for individuals wishing to be free of same-sex attractions.

The site, "Homosexuality and the Possibility of Change" provides 31 research summaries of studies. Among the studies cited is NARTH's "Survey of Sexual-Orientation Change."

What Can Denmark Tell Us About the Same Sex Marriage Debate?

By Warren Throckmorton, Ph.D.

Over a decade ago, Denmark became the first country to implement marriage-like unions for gays. Can the Danish experience teach us anything about our current debate over same sex marriage? If Denmark is any guide, we are in for a long and contentious political battle that ultimately may please no one.

In 1992, Danish sociologist Henning Bech distilled the arguments for and against same-sex registered partnerships in Denmark. Writing in Ken Plummer's book, *Modern Homosexualities*, his words apply with near prophetic accuracy to the situation in today's United States:

"The main argument for the opponents was the dissolution of marriage and the family argument, often bolstered by the religious and technical ones. The main arguments of proponents were those on equality and equal value."

To understand Bech's analysis, we need a brief review. In May 1989, the Danish parliament passed a law establishing registered partnerships. Still the law of Denmark, these partnerships are not quite the equivalent of marriage. Gay registered partners only recently acquired the ability to adopt a partner's child, and are still unable to adopt biologically unrelated children or have children by artificial insemination. Nonetheless, the law was the first of its kind, and other Northern European countries soon followed with similar laws.

In reading Bech's account of the Danish experience, it is quite clear that many of the same pro and con arguments were heard then that we are hearing in the news today.

According to Bech, "the debate consisted in the assertion of two fundamentally opposed sets of principles and values: 'traditionalist' ones on God, nature and the family, versus 'modern ones' on liberty, equality and justice."

Bech observed that conservatives and religionists were lined up on the opposition side and politicians from the "left and centre parties, the national organization of gays and lesbians" and some in the media were lined up on the side favoring registered partnerships.

Even the so-called "conservative" argument advanced recently by columnist Andrew Sullivan was heard in the Danish debate. The Danish version—not unlike the American model — argued that registered partnerships would "strengthen long-term monogamous relationships among homosexuals." However, like the current debate,

Bech noted that such arguments were advanced "only by a few male homosexuals in newspaper articles."

Furthermore, Bech discounted the validity of such arguments by noting the low partnership utilization rates, about 10%, by gay couples in Denmark. The primary argument for registered partnerships in late 1980s Denmark was, as now, based in personal liberty, equality and justice.

What are Bech's observations of these arguments and the Danish situation? Although Bech could hardly be considered a conservative, he seemed to agree with the observation of many — that legal recognition of gay coupling is antithetical to traditional values concerning marriage. To wit, he wrote: "The introduction of 'registered partnerships' in Denmark, then, shows a society where traditionalist principles and values have increasingly lost their power..."

Let that sink in a minute. Speaking as a sociologist, Bech did not lament the demise of traditional values, but rather observed the occurrence as a fact. In fact, in the remainder of his article, he seemed to say the decline of traditionalist values did not really go far enough in Denmark. As evidence, he noted that gay coupling was not really equal with heterosexual marriage, since state church weddings and adoption were excluded as benefits of registered partnerships.

From Bech's perspective, Denmark fostered an alliance of traditional and modern values. The registered partnership law, to be sure, represented a decline in traditionalist values but the fact that adoption and church weddings were saved for straights testified to a society in transformation, in some uneasy middle ground.

I submit that the United States is in a similar place as Denmark pre-1989. Acceptance of gay marriage would represent the near complete decline of traditionalist values, and civil unions would be an effort to wed incompatible worldviews. If Massachusetts and current polls are guides, we may end up with something like Denmark's registered partnerships, a kind of "values stew."

The current scene in Denmark may be prophetic for the U.S. Over the last decade, gay rights groups and the Danish parliament have been in regular battle over adoption and artificial insemination. In our case, if we go the way of civil unions, I suspect the compromise will only give both sides of the cultural divide a chance to breathe before the next battle ensues. ■

The Right to Define Oneself

By Frank York

"For me," said one interview subject, "having one leg improves my own sexual image. It feels 'right,' the way I should always have been, and for some reason, in line with what I think my body ought to have been like."

In April, 2004, British public health officials expressed concern over the growing numbers of homosexual males who are using the Internet to participate in "barebacking" parties. These are sex orgies which include both HIV-infected and non-infected homosexuals who seek to become HIV infected. These individuals are known as "bug chasers," and the HIV-infected person who wishes to infect others is known as a "gift giver." The "gift" is HIV infection and eventual death.

The Internet thus serves as a networking tool for individuals who suffer from the same pathological conditions. They create networks that are designed to affirm each other.

Similarly, many individuals who suffer from the Gender Identity Disorder known as transvestic fetishism, are establishing Internet support groups to reinforce a condition that the DSM-IV still considers to be a mental illness. The transgender movement is gaining momentum as a result of the Internet's ability to connect and emotionally support people with the same pathologies.

Defining Oneself —as Legless

In 2000, bioethicist Carl Elliott published "A New Way To Be Mad," in *The Atlantic Monthly*. Elliott's essay describes yet a new distortion: how individuals with the desire to have their arms or legs amputated are finding support groups online to reinforce these unfortunate desires.

According to Elliott, it was Dr. John Money, formerly at Johns Hopkins University who coined the term "apotemnophilia," to describe individuals who are fascinated by the idea of having their limbs cut off. Money described those who are sexually attracted to amputees as suffering from "acrotomophilia."

Elliott notes that during his research on the extent of individuals suffering from apotemnophilia, he discovered that

very little had been written about this condition in professional journals. However, he found a large network of individuals on the Net who described themselves as "devotees," (acrotomophiles) or "wannabes," (apotemnophiles).

According to Elliott, "By all accounts, the Internet has been revolutionary for wannabes. I can see why. It took me months to track down even a handful of scientific articles on the desire for amputation. It took about ten seconds to find dozens of Web sites devoted to the topic. Every one of the wannabes and devotees I have talked with about the Internet says that it has changed everything for them."

According to one woman, "The Internet was, for me, a validation experience." She said the Internet provided her with the information she needed to lose her legs.

The wannabes Elliott talked to discussed their need to have their limbs removed because they believed they were incomplete persons with their arms or legs. One amputee told Elliott, "For me having one leg improves my own sexual image. It feels 'right,' the way I should always have been and for some reason in line with what I think my body ought to have been like."

Elliott notes that the "comparison of limb amputation to sex reassignment surgery comes up repeatedly in discussions of ampotemnophilia, among patients and clinicians."

He writes: "Many wannabes are convinced that amputation is the only possible solution to their problems, yet they have never seen a psychiatrist or a psychologist, have never tried medication, have never read a scientific paper about their problems. More than a few of them have never ever spoken face to face with another human being about their desires. All they have is the Internet, and their own trouble lives, as the place where those two things intersect." ■

No Balance Permitted in Message to Schools?

"Ex-gay messages have no place in our nation's public schools. A line has been drawn. There is no 'other side' when you're talking about lesbian, gay and bisexual students."

— "Kevin Jennings of GLSEN (Gay, Lesbian and Straight Education Network) in a GLSEN publication. GLSEN says that its goal is to "extend to incorporating homosexual concepts into all curriculum."

Experts On Homosexuality Critique GLSEN's Same-Sex Marriage Curriculum

By Frank York

Dr. Warren Throckmorton, along with co authors Dr. Gary Welton and Mike Ingram, have recently published a critical review of the Gay, Lesbian, and Straight Education Network's (GLSEN) school curriculum on same-sex marriage.

GLSEN published its curriculum in 2003 as part of its ongoing efforts to create a gay-affirming climate on junior high and high school campuses. GLSEN promotes what it calls "safe schools" for homosexually-inclined teens.

In Throckmorton's introduction to this "Critical Review Of The GLSEN Same-Sex 'Marriage' Curriculum," he observes:

"Upon reviewing the GLSEN curriculum, we believe the same-sex marriage curriculum serves a political purpose much more than an educational one. If this curriculum was used in schools, no student would be safer, and indeed those students who express a traditional view of marriage would likely find themselves feeling pressure to change their perspective, or will feel their values and beliefs had been attacked."

In the Executive Summary of this analysis, Throckmorton notes:

"The curriculum was quite focused on presenting a favorable view of same-sex marriage. No opposing views were offered, nor were any such views included in the handouts or suggested teacher resources for classroom use. The curriculum frequently suggested the use of coercive methods to persuade students toward a favorable view of same-sex marriage. The curriculum authors often took liberties with the facts concerning same-sex unions. While much of the content was presented as fact, there were very few references given to support the material presented."

Subtle Coercion Exists Throughout The Materials

The analysis of the GLSEN same-sex marriage materials

notes that in the introductory section, the GLSEN authors urge teachers to tell students they should avoid viewing homosexual marriage as either right or wrong. They are to present the issue as one of "human rights" that extends beyond morality.

Yet, while claiming to avoid issues of morality, the curriculum makes it very clear that opposing gay marriage would indeed be morally wrong. Students are taught that opposing prohibitions against same-sex marriage is akin to racism, homophobia, and "all other oppressions." (p. 7)

According to Throckmorton, "The authors force the dubious analogy between sexual orientation and race repeatedly in this document." In effect, says Throckmorton, this "... line of reasoning is to imply that those opposed to gay marriage are also racist or oppressive."

Materials Contain Inaccurate And Misleading Information

The GLSEN materials make this inaccurate statement as fact: "Studies of same-sex partnerships indicate that these relationships function similarly to those of opposite-sex couples in terms of commitment, endurance, and mutual care and support." (p. 5)

Dr. Throckmorton points out that this statement is false. He cites the *Journal of Family Psychology* report that found that 62% of gay couples acknowledged outside affairs. By contrast, the vast majority of heterosexual relationships are monogamous. Only 11% of married individuals, according to available evidence, have violated their marital vows at some point.

Throckmorton concludes his analysis with these comments: "We have documented that the GLSEN curriculum is biased, coercive, inaccurate and misleading on many points and impractical in implementation. For these reasons, we respectfully suggest that school districts not use these materials for classroom instruction." ■

"Getting It Straight": What the Research Shows About Homosexuality

A new 142-page book, "Getting It Straight," has just been released by Family Research Council. This publication contains many quotes from the peer-reviewed literature that relate to gay parenting, the percentage of homosexually inclined persons in the population, health risks of gay male sex, and critiques of the biological theories of causation. It is available from Family Research Council for a \$5 donation by calling FRC at (800) 225-4008.

**Medical Association
Offers Position Statement on Homosexuality**

The Christian Medical and Dental Associations have issued a statement declaring that the

"CMDA opposes the practice of homosexual acts on biblical, medical, and social grounds."
<http://www.cmdahome.org/index.cgi? BISKIT=2302340612&CONTEXT=art&art=2553>

The CMDA web site contains a lengthy review of the scientific literature, including subjects such as gay parenting, the dangers inherent in the practice of anal sex, and the link between homosexuality and mental health problems.

The CMDA also summarizes the Christian understanding of healthy sexuality.

Canadian Government Surveys Says Only 1% Claim To Be Gay

A government group called Statistics Canada released the "Canadian Community Health Survey" in mid-June, 2004, revealing that only 1.3% of males and 0.7% of females claim to be gay. Individuals identifying themselves as bisexual accounted for .09% males; and 0.6% females.

Quebec reported the highest number of individuals identifying themselves as gay with 2.3%; British Columbia had 1.9%; New Brunswick with 1.6% and Ontario, 1.5%. The Statistics Canada researchers noted that there was a low response rate.

By age group, 2% of Canadians ages 18-24 said they were homosexual or bisexual, followed by 1.9% of those 35-44; and 1.2% ages 45-59.

Gay activists objected to the figures as misleading. Laurie Aaron with the Canadian gay group Egale, says: "What's clear is that there is underreporting." Until recent research began to reveal significantly lower figures, gay groups more typically claimed their numbers to be from 5 to 10%.

Surveys in the United States, however, also show low numbers of individuals who identify as gay. Here a few:

- A 1989 study, "Adult Sexual Behavior in 1989: Numbers of Partners, Frequency and Risk," found that "Overall ... less than 1% [of the study population] has been exclusively homosexual."

- In 1991, Overlooked Opinions found that even in California and New York, the gay population is less than 8%.

- In 1992, a University of Chicago study found that individuals engaging in homosexual sex in 1991 accounted for 3% of the population.

- In 1992, *Science* magazine reported on a French study showing that only 4.1% of men and 2.6% of women had engaged in gay sex once in their lives.

In addition, 31 gay activist organizations filed a friend of the court brief in the *Lawrence v. Texas* sodomy case, and noted in footnote 42 the following: "The most widely accepted study of sexual practices in the United States is the National Health and Social Life Survey (NHSLs). The NHSLs found that 2.8% of the male, and 1.4% of the female, population identify themselves as gay, lesbian, or bisexual." This survey was done in 1994. ■

Psychoanalysts Hold Annual Conference; Discuss Removal of GID Diagnosis

The American Psychoanalytic Association (APSA) held its 93rd annual conference in San Francisco the week of June 23-27, 2004, to correspond with the city's Gay Pride Week celebrations.

One of the workshops held on June 27th is "What Is Our Psychoanalytic View of Gender Today?" with a panel chaired by Dr. Joseph D. Lichtenberg, a founder of the Institute of Contemporary Psychotherapy.

The panel is to consist of Dr. Judith Fingert Chused, a psychiatrist at the George Washington University School of Medicine; Dr. Kenneth Corbett, a writer on gay issues and a gay activist; and Dr. Adrienne Harris, editor of *Studies in Gender and Sexuality*.

Dr. Corbett is quoted in the Lesbian & Gay New York newsletter in 1997 as supporting the removal of Gender Identity Disorder from the DSM as it relates to children. According to Dr. Corbett, "I think it's a very problematic diagnosis. I think pain can collect around gender, but I think we haven't been careful enough to distinguish the pain from the gender. We also have not been careful enough to distinguish the politics and the history that inform our ideas about gender—in the case, specifically about effeminacy."

Dr. Corbett has created a theory called "proto-gay childhoods" and argues that some adult homosexuals may have exhibited childhood behaviors that are distinct from heterosexual or bisexual childhoods. According to Corbett, "The diagnostic category of GID is sufficiently problematic that it certainly seems possible that at least some proto-gay childhoods are mistaken for GID."

Panel member Dr. Adrienne Harris is an editor of *Disorienting Sexuality: Psychoanalytic Reappraisals of Sexual Identities*, as well as numerous books and papers on feminism and the peace movement. Harris was a contributing writer to *Gender In Psychoanalytic Space*, which was reviewed by UCLA Lecturer Robert Samuels in the *Journal for the Psychoanalysis of Culture & Society* in March, 2003.

Samuels quotes Dr. Harris as stating that gender is a contradictory core experience that often transforms before our eyes. She urges psychoanalysts to develop an open theory of gender that can change over time. According to Dr. Harris, gender is merely a "necessary fiction." Another contributing writer to *Gender In Psychoanalytic Space* refers to gender as a "false truth." ■

Judges Rule In Favor Of Lesbian Partner as "Dad"

Law.com reported on July 2, 2004, that a Los Angeles appeals court has ruled that a lesbian can be a co-parent if she is presumed to be a dad under the state's Uniform Parentage Act.

According to 2nd District Judge H. Walter Croskey, "That statute, when read in a gender-neutral manner, provides that a woman is presumed to be a parent of a child if '[she] receives the child into [her] home and openly holds out the child as [her] natural child.'"

Croskey continued, "Though the act is predicated on determining legal 'motherhood' and 'fatherhood' ... the statutory language does not restrict the parent-child relationship based on gender to a mother and father. The act requires that we read it in a gender-neutral manner."

In a related story out of Denver, Colorado, Judge John Coughlin has ruled that a lesbian woman involved in a custody case became the "psychological parent" to a Chinese infant adopted by her former lesbian partner.

Dr. Cheryl Clark, a psychiatrist, had adopted the child while in a relationship with psychologist Elsey McLeod. Clark renounced her lesbian lifestyle three or four years ago and said that she had returned to her Christian roots. Judge Coughlin has ordered Clark to protect the child from "homophobic" remarks when in her household.

The American Civil Liberties Union and the Gay, Lesbian, Bisexual and Transgender Community Center of Colorado have both hailed this as a significant victory for gays. ■

Gay Group in A.P.A. Urges Psychologists To Become Political Activists

The *Division 44 Newsletter*, (Spring, 2004) published by the American Psychological Association's Society for the Psychological Study of Lesbian, Gay, and Bisexual Issues, urged gay psychologists to become activists in supporting gay marriage and domestic partnerships.

Judith Glassgold, the president of Division 44, also urged gay psychologists to oppose any attempts by conservative groups to de-fund sexual orientation or sexuality studies conducted by the National Institutes of Health (NIH).

In her editorial, Glassgold says that Division 44 has contacted the APA's Public Policy office to urge them to lobby against President Bush's Defense of Marriage Amendment. In addition, she has encouraged gay psychologists to build allies inside the APA and also with outside gay, bisexual, lesbian, and transgendered communities.

She noted that Division 44 is building relationships with Division 19, the Military Psychology section of the APA in order to "oppose unfair and discriminatory policies together."

Dr. Glassgold also observed that the Executive Committee's meeting in Chicago (March, 2004) was to be devoted to a discussion of military issues, family protections and rights, as well as transgender issues.

Transsexual Psychologist Urges Change In DSM

In a separate article in the *Division 44 Newsletter*, a male-to-female transsexual doctor, writing under a pen name, expressed his hope that someday the Diagnostic and Statistical Manual would be changed to normalize transsexualism.

Madeline H. Wyndzen states: "As a psychologist and transsexual, I find that the mental illness label imposed on transsexuality is just as disquieting as the label that used to be imposed upon homosexuality." He said he looked forward to the day when his children will think that it was "unfathomable that I was once diagnosed and treated for 'Gender Identity Disorder.'"

Heterosexuality "No Longer Normative"

Division 44 head Dr. Glassgold wrote a second essay in the newsletter which dealt with the use of psychoanalysis and other philosophies to "reformulate" psychoanalysis and reorder society's view of reality.

According to Glassgold, "Psychoanalysis has evolved and modern psychoanalysis no longer sees heterosexuality as normative and no longer views sexual and gender varieties as pathological; as a result, psychoanalysis and LGBT psychology do not have to be at odds, and can actually be allies."

Glassgold says that psychoanalysis, united with postmodernism and social constructionism, "provides very powerful theories to understand reality; however this potential has yet to be fully realized."

She continues, "Social change as well as new and fluid models of gender and sexuality can evolve from psychoanalytic understanding. Some of the strengths of modern psychoanalysis are its rejection of predetermined goals, its embracing of psychic creativity, and respect for an individual's agency in self-realization." ■

"Gay Sheep" Study Offers Intriguing Evidence

ScienCentralNews.com has just published "Gay Brains," a news article that details the claims of researchers who are experimenting with male sheep that mount other males.

The original research was published in February, 2004, in the journal *Endocrinology*. In that study, researchers from the Oregon Health and Science University collaborated with Oregon State University and the USDA Sheep Experiment Station in Idaho to study rams that had an exclusive same-sex preference.

The researchers compared the brain structure of the "homosexual" rams with heterosexual rams and also with the brains of ewes. As in Simon LeVay's earlier research, they examined a small cluster of brain cells in the hypothalamus called the "sexually dimorphic nucleus."

The rams with same-sex preferences had brain cell clusters that were the same size as that of the brains of females. The heterosexual male rams had brain-cell clusters twice as large as the "homosexual" male rams. Thus the "homosexual" rams had brains that were relatively female-like.

Some scientists interviewed about the study emphasized its importance in implicating biological factors in the development of sexual orientation. But "the one thing all these scientists can agree on," the *ScienCentral* news report concluded, "is that both biological and social factors likely

interact" in setting the stage for homosexuality in humans.

The study's conclusions were challenged by Dr. Jeffrey Satinover, a NARTH Scientific Advisory Board Member.

He noted that the report from the researchers involved in the study is "harmful in two ways. It lends weight to the false dichotomy 'innate versus choice,' because that is not an accurate dichotomy to begin with. And second, it lends weight to the idea that homosexuality is innate, which is incorrect."

Satinover continued: "Do the changes in the brain come first and then the behavior follows, or does the behavior happen first, leading to changes in the brain?"

Scientist William Byne also cautioned against concluding too much on the basis of this study.

"Twin and family studies have provided strong evidence for a genetic contribution," Byne said, "but those same studies have provided very compelling evidence for a social contribution... So I think the issue is not: Is it biological or is it social? But the important issue is: What biological factors are involved, what social factors are involved, and how do these factors interact in shaping sexual orientation?"

Gay Brains provides more details on this ongoing debate. ■

British Psychologist Argues For Multiple Sex Partners

Dr. Meg Barker, a psychology lecturer at University College Worcester, England presented a paper on open relationships at a July, 2004, meeting of the Lesbian, Gay, Bisexual, and Transgender Psychology Group part of the British Psychological Society's Psychology of Women's Section conference in Brighton.

According to a report published July 8 on Rainbow Network.com, a British gay web site, Dr. Barker suggests that women who have open relationships with multiple sex partners could be fostering open communication, expressions of emotions, and support networks.

Dr. Barker is a member of the Lesbian & Gay Psychology Section of the British Psychological Society and has written on the value of normalizing S&M, non-monogamy, and bisexuality. One of her most recent papers is "Revisiting Rubin: Are S/M, non-monogamy and bisexuality still in

the outer limits?"

"Moving Beyond" Good and Evil

In her description of this paper, she writes that instead of "judging sexual acts according to some arbitrary line between good and bad, we consider the level of mutual consideration, coercion, and the pleasures they provide." Barker also writes on vampires and cultural understandings of wickedness, studying Goths and Pagans and how they describe their lives.

Dr. Barker contributed to the book, *Cultural Expressions of Evil and Wickedness: Wrath, Sex, Crime*. Her essay "Satanic Subcultures? A Discourse Analysis of the Self-Perceptions of Youth Goths and Pagans" is followed by an essay by Michael F. Strimiska: "The Evils of Christianization: A Pagan Perspective on European History." ■

Same-Sex Attraction: A View From The Sidelines

By Janet K. Mackey

The author—a new NARTH supporter who recently came across our web site by chance—reflects on the discrepancy between her personal experience with gay and lesbian friends, and what the research is said to have shown about homosexuality.

Years ago, while living in a big city, I had many contacts with gay men through work and socializing. Some of these contacts were close, and I had the occasion to glimpse something of my friends' mindsets and the dynamics of gay relationships.

You might say I became an observer of the gay community, something not difficult to do in a large, freewheeling city.

Over the years, the friendships I had could not help but lead me to some conclusions. Despite my strong personal feelings of empathy for these men, I came to believe that homosexuality was really a kind of immaturity carried over into adulthood, and a very confused search for a father, for respect from other males, and for self-respect and manhood.

One night, during a particularly candid conversation that has stayed with me for years, a co-worker expressed terrible unhappiness. He told me he was certain his homosexuality had developmental roots in his relationship with his father. He also said he had searched libraries and been to many therapists, but found no help in the direction he perceived was right—to better understand the roots of his attractions, and hopefully, to change. He talked to me about the violence in gay relationships and said he despaired of ever finding stability and lasting love.

In so many such lives, I saw a pattern of instability — promiscuity, alcoholic dissipation, emotional swings, desperate crushes, unbalanced partnerships, playing a "role," and considerable unhappiness. Most especially, I noticed that these men expressed fondness for their mothers, but rarely, if ever, spoke of their fathers — as if their fathers were dead or somehow "missing."

I had another homosexual friend, "Tom," who had a business partnership with "Jack." Jack was the loving father of two children, one of whom was a little boy named Christian. Tom, apparently longing for the same fatherly love he saw the boy receiving, insisted Jack call *him* "Christian" as if he himself were that cherished little son.

There are other times when I saw odd and inappropriate behavior. One Christmas, for example, a gay friend completely surprised me with me a pornographic Christmas card. Now I cared about this friend, so I pretended not to

be ruffled and tried to contact him. But he must have sensed my disapproval, because he never responded to my calls, and he thus let a friendship of many years come to an abrupt end.

Eventually — naively — I myself married a man who, I even realized at the time, was much like my many gay male friends. His name was Peter. We had many mutual interests, and he seemed like a good person. But I soon began to suspect problems. Not long after the wedding, we flew out to visit his parents' home. I could see an obvious emotional estrangement between Peter's parents. There was also a painful silence and lack of common ground between Peter and his father, and a remarkable sympathy between Peter and his mother.

I also noticed that his mother kept a large, old photograph of her son displayed on her desk. The picture showed him as a teenager, play-acting with a few chums. It might have been charming except for the fact that he was wearing his mother's clothing! That photograph, as I came to see, was his mother's "trophy" and defense against her husband, as if she were saying, "Peter's *my* son, not *yours*." I wondered what influence the photo might have had on my husband, who had seen it daily as he was growing up in that household.

Not surprisingly, my husband struggled with homosexual urges throughout our marriage. "I know that nobody is born gay. And no one wants to be gay," he told me. "So, why do I have these attractions to men?"

For years before, Peter had taken refuge in alcohol, and this carried into the marriage. He also attempted suicide several times — once, almost taking me with him. We began attending church regularly and also went to separate, alcohol-related twelve-step meetings. As difficult as this experience was, I'm grateful for the personal growth it forced on *me*.

Peter, on the other hand, continued to drink. Although he had been a convivial part of the city's gay scene before we met, he really didn't want to go back to living as a gay man again. But he had neither the understanding nor the guidance to find his way out. The only relief he knew came through alcohol. Drinking dulled the pain of his life and made him forget. (Our marriage didn't hold, of course.)

At one point I wondered why there were so many homosexuals, and I asked myself if there were anything in the world that could drive me, too, to be gay. I decided to experiment with my thought and imagination — stretch-

continued

ing it as far as possible in forbidden directions. I discerned (at least, I believe I discerned) that in order for me to be a lesbian I would have to feel it terribly unsafe to be a woman. For a woman, it seemed to me, a homosexual partnership would serve as a kind of fortress and weapon against not only men, but all the forces and powers and obstacles of a world both feared and held somewhat in contempt. Well, all this happened years ago...

An Introduction to Lesbianism

After our divorce I moved to southern New England and found myself relieved to be removed, for the while, from the "gayness" of the city. But, as time went by, I saw that New England, too, had its gay community. However, where I had met only men who were homosexual when I lived in the city, here, I encountered homosexual women as well.

One was a woman with whom I worked for several years. When I met her I wasn't sure whether she was a man or a woman, due to her dress and her swagger, her crew cut, and the male identity she seemed to project.

For a while, we had a cooperative and productive work relationship. Eventually she trusted me enough to tell me about her background. Her father had left the family early on, and after that time, she was subjected to the tyranny of a teenage relative. From the age of about six through most of her high school years, she was repeatedly raped by this boy and a group of his friends.

Her mother — a powerless, emotionally overwhelmed and stressed woman — dismissed her daughter's rape reports and her pleas for help. Finally, the girl left home, and she changed her name to seal her separation from her family. When I knew this woman, she was living with a female partner with whom she seemed to have an intense relationship.

My co-worker told me she simply could not trust men as a result of the assaults she had experienced. But it seemed to me she couldn't trust her natural gender as well, and that she fit the image I had gotten in my mind years ago — the impression I had that in order for a woman to be a lesbian, she would have to feel that it was unsafe to be a woman.

On several occasions I became aware that she was viewing me sexually. I loved the work I was doing and wanted to continue doing it, so I made an effort not to react. Sadly, her physical attention cut off the possibility of the friendship I might otherwise have welcomed, for we had enjoyed talking about many things women normally do. We continued to work together for a while. In time, however, her emotional outbursts and personal manipulation of me made it impossible for me to remain at the same job.

Years ago, of course, straight people used to refer to homo-

sexuality as "sick." For many, that was a truly pejorative term for something they didn't understand and from which they instinctively recoiled. Although the term is now out of favor (not the least for its lack of compassion), it may not be so far from the truth after all. The word "sick" also means to be troubled or grieved, and the homosexuals I have known certainly seemed to be troubled and grieved. And, like people who are physically sick and "not quite themselves," they, too, don't seem to be quite themselves.

It seems to me that they are terribly confused — struggling to mature into their natural genders while parodying the opposite gender — and that they are far more cynical and bitter than "gay."

In time, I moved and am now settled in Vermont. Initially, when the issue of civil unions and gay marriage came up in here, I thought, "What of it — why not — if it makes these people feel comfortable... What's it to me? And, besides, there's nothing to be done for them, anyway."

I believe there are many people who concluded thus, for the public has been conditioned in recent times to accept homosexuality as either genetic or resistant to change and, in any case, not to be judged.

Gay-Activist Testimony vs. Personal Observation

The state legislature in Vermont held hearings on civil unions, and I listened to various presenters on local radio broadcasts. What I heard from both sides was mostly vacuous. I was particularly struck by what was said by gay speakers and their supporters: amazingly, it didn't correlate at all with what I knew from experience; and, moreover, it clearly seemed calculated to manipulate the legislators and convince them to back off.

I'm not sure which disturbed me more — the display of dishonesty, or the possibility that my government could be thoroughly fooled.

After two evenings of listening to the broadcasts, I searched the Internet to see if I could find something explicit and authoritative to substantiate (or even, if necessary, discredit!) my own perceptions. That's when I found the NARTH website. I stayed up through the night, reading as much as I could of this thoughtful material. Here, I realized, is the voice that has been missing from the Vermont debate. I wondered if any of the articles might give the Vermont legislators some creative pause in their deliberations. But it was too late to find out. The vote was taken that afternoon, and the rest is American history.

During the Vermont legislative hearings I **did not observe** the myth of "once gay, always gay" **challenged**. It is certainly untrue. I met a man in Chicago **who was able to shift** his sexual orientation from **homosexual to heterosexual**. I

don't know the means of this change, but I do know he was happy with it and was able to sustain it. This happened thirty years ago, and he is still straight. I have read of many such changes.

And, from a more personal standpoint, I can relate a story about a boy who appeared to those in his family to be growing into homosexuality, but who managed not to do so. It illustrates the importance of upbringing and — if I may make a value judgment here — of the right influences on children.

The Little Boy Who *Almost* Grew Up Gay

There was a wonderful little boy I knew named Wally; he was one of several children born to a young couple out West years ago. Like many little boys his age, Wally had his toy soldiers and trucks and construction sets. He enjoyed a good tease, ran about and made plenty of noise, and took a fond note of little girls. Wally also was relaxed, and he especially enjoyed the company of adults. His parents were bright, responsible young people. The father worked very hard to support the family, and the mother spent a great deal of time caring for her children and household.

Despite apparent harmony, there actually were problems from the beginning, and they seemed to originate with the father of this family. Bob was a good, decent fellow in many respects, but he found it very difficult to interact with this particular son. He demonstrated little affection for the boy, avoiding touching, playing, or speaking with him, and he made none of the normal fatherly efforts to guide the boy. I recall Bob's avoiding looking at Wally, but not the other children, when Wally greeted him after a long absence. Although I can't say for certain, I think Bob felt awkward about Wally and couldn't find a ground on which to connect with him.

You see, the two were very different. Where Wally was sensitive to others, sociable, and giving, Bob was self-absorbed, hard driving, and extremely competitive. Wally preferred gentle activities and companionship. Bob, on the other hand, filled his spare time with a variety of intense solo sports, away from his family, sometimes for considerable stretches of time.

His wife, Martha, was left alone most of the time, with many cares and decisions that probably should have been joint affairs. She became very angry and was deeply concerned over the children's need for their much-absent father. Whenever Bob was home, he and Martha argued a great deal in the presence of the children, and when Martha was alone with the children she spoke about Bob with considerable contempt. Even as a youngster, Wally became rather protective of his mother, and she, in turn, brought him into her confidence and activities much as if he were an intimate friend. In a way, Wally took the place of his father in his mother's life, but he became rather girl-

ish in the process.

By the time he had reached the age of three or four, Wally had shown as much interest in playing with dolls and dressing up in the clothes of his mother and other female relatives as he did in his boyish toys. This gender ambivalence continued for a couple of years to one degree or another, though in shifting forms. He did well in school but was rather withdrawn, forming no friendships with other boys and showing no interest in sports.

He became something of a perfectionist about his dress and manner. For a while I thought he was extremely lazy, until I realized he didn't want to attempt anything at which he might seem to fall short or fail. When he was still quite young, he showed a fondness for the arts and other very refined things. The more he grew in these directions, the more difficult it became for father and son to connect. The antipathy was mutual. And for a while, it appeared Wally would some day adopt a homosexual lifestyle.

But that didn't happen. Wally is now a grown man with a willingness to assert himself, take risks, defend what he thinks is right, and compete fiercely but fairly. He has male friends, and he has a fiancée. Qualities that seemed effete in his childhood have morphed into a pleasant masculine sophistication. He has a good time in life, and I think he rather likes himself. In my estimate, this outcome was not coincidental.

Wally had two important factors in his favor. First, he had Uncle Jack, an older man who truly appreciated Wally's sensitive, aesthetic qualities, and this man spent an enormous amount of time with him. Jack listened intently to Wally, and he gave him fatherly advice. When Wally was little, he often sat him on his lap and hugged him. He took this child on camping and fishing outings. Later, he encouraged Wally to play baseball, even though he wasn't very good at it, and Jack went to Wally's games and rooted for the home team. These two had a wonderful, happy relationship, and it seemed to me that Jack took the place of "father" for Wally.

I think that Wally wished for this kind of connection with his real dad, but Jack sustained him, nevertheless, and Wally adored him. Jack's wife was warm and cheerful, always welcoming the boy and his siblings into her home.

The second thing that I believe helped Wally sort things out, was a shift in his mother's attitude. She reached a point of such unhappiness that she knew she either had to leave her husband or take responsibility for change. She chose the latter. (I think Wally was about ten at this time.) Martha stopped belittling Bob and put a certain distance between her and Wally. She made arrangements for the family to take extended vacations together, not just once in a while, but regularly and frequently. She invited friends and relatives into the home for socializing. She joined her

continued

husband on some of his outings and made an effort to understand the work he did. And she mobilized the entire family to take up several of the solo sports that kept her husband preoccupied and away from home, so they could all play — and compete — together as a family.

Later, during several summers, the children worked alongside Bob on construction projects. In short, mother and children interacted with the father in various positive ways that were open to them, and eventually, they grew to appreciate one another on many counts.

Wally and Bob know they are very different, and Bob really hasn't softened much through all this. But a day did come when Bob was able to praise his son for some really worthwhile achievements and tell him he was immensely proud of him. I saw Wally's eyes pop. He was shocked, but so happy to hear this from his father.

Social Policy on Homosexuality: Tolerance, or Affirmation?

Since the time civil unions became law in Vermont, I have become aware of the development, expanse, and clout of gay activism across the country, and I know that it will make a sad difference on people and life in the United States if it runs its course. Regardless of what has been placed on the political table, the *logical* outcome of activist goals would seem to be a society compelled to affirm and nurture homosexuality in *all* its dimensions. This possibility needs to be addressed with common sense, in light of psychological evidence and solid facts.

Some argue that *because homosexuality exists, it must be understood as normal*. It has been called an "alternative life style" — as such, no less valuable to the individual or society than the heterosexual practices of cultures through the

ages. But such an unusual claim **must be examined**. We have the right and the obligation to **challenge the** surging relativism of our times, of which **this is symptomatic**. We surely need to consider that, if there is **no universal moral good** for humankind, there may be **no morality at all** — and no blueprint for healthy living.

The Media's Failure to Tell the Whole Story

The mass media, which is where most people gather their information, has not framed the issues completely and it has failed to be truthful. It hasn't given the public a clear view of gay practices and troubles. It hasn't probed the homosexual dialogue in schools. It hasn't challenged the calculated use of images and language to shape and change our convictions. It hasn't critically considered the inescapable need of children for masculine and feminine parenting. Most importantly, it hasn't told the stories of those who have successfully left homosexual living. I believe that is profoundly unfair to the homosexual community.

NARTH Can Fill the Void

Information provided by NARTH stands in **glaring contrast** to the media's mindless indifference to the matter, or its gay advocacy. NARTH offers a unique, **compassionate** resource on the many issues related to homosexuality — its formation in the individual; its impact on **friendships, family, and society**; and, for those men and **women wishing to change, treatment referral and encouragement**. With articles by experienced therapists, first-person accounts from homosexuals whose lives have been transformed, and significant data from scientific and sociological sources, the NARTH material provides important insights for the homosexual dialogue of our times. ■

TV Scriptwriting Trend Portrays Sexuality as Fluid

Matthew Gilbert, a columnist for the *Boston Globe*, recently surveyed a new trend in network TV. Writing in "Sexual identity getting difficult to keep straight," Gilbert notes that a number of TV series are promoting the notion that sexual orientation is fluid.

"Writers on 'Queer as Folk,' 'The L Word,' and 'Nip/Tuck' have been boldly creating men and women who fall somewhere between the extremes of the Kinsey scale—exclusively homosexual and exclusively heterosexual. They're pushing their series and their viewers beyond the more familiar black-and-white portrayals, the either/or sexual construct."

Gilbert says this new trend of blurring the lines of sexual

orientation goes beyond "Gay TV." According to Gilbert, "The sexually indefinite characters aren't closeted gay men and lesbians, running from their true selves, struggling to accept the inevitable. They're more curious-seeking than that, and less tortured. Yep, TV is beginning to include the LGBT and Q [questioning] community in its electronic embrace."

"One of the funniest and strangest sexual-orientation riffs occurred this spring on 'The L Word,' with Lisa the 'male lesbian,' a straight man who fully identified as a **lesbian**," Gilbert reported. "Further twisting expectations, the very sincere Lisa has an affair with Alice, a **bisexual character** who, in a meta-twist, is played by **openly lesbian actress** Leisha Hailey. Can you keep all that **straight**?" ■

University of Cincinnati Publishes Inaccurate Report On Sexual Orientation

By Frank York

The University of Cincinnati's Psychological Services Center has published an online report on sexual identity and sexual orientation for students at the university.

The report, "Some Facts Psychologists Know About ... SEXUAL IDENTITY—SEXUAL ORIENTATION," begins with a relatively uncontroversial statement:

"There is increasing evidence that sexual orientation has at least some biological basis, and most people report that their sexual orientation is not something they have chosen."

Then it overreaches to make the following unsupported claims:

"...inclusive research has indicated that homosexuality, when considered alone, is not associated with emotional or social problems. Other studies reveal that adult gays and lesbians are no more likely to have been molested or otherwise sexually abused in childhood than were heterosexuals."

In discussing reparative therapy, the report begins by discussing aversion therapy, which NARTH is aware of no practitioner using:

"These therapies include a variety of techniques. Some conversion therapies subject their clients to electric shocks or drugs that induce vomiting and nausea in an effort to alter their sexual orientation."

Completely ignoring a body of research that includes the recent Spitzer study, the report continues: "More commonly, religious-based talk therapy is utilized. Many conservative Christian therapists and ministries promote these therapies as safe and effective, although their effectiveness is anecdotally-based. These therapies have never been presented in a peer-reviewed journal."

"To claim that our perspective is 'religious,' and theirs is 'scientific,' is to create a false dichotomy," said NARTH's Joseph Nicolosi. "The two approaches are based on different anthropologies—different understandings of human nature and of the meaning and purpose of sexuality."

"Furthermore, the University of Cincinnati report ignores the recent Spitzer study, and also falsely claims that homosexuality *per se* has been proven to be associated with no psychopathology. I invite the authors of the report to present us with any such evidence."

Dr. Throckmorton Appears On 'The O'Reilly Factor'

*Say GLSEN Program Not Balanced;
It "Leads Students to a Conclusion" on Gay Marriage*

Grove City College Psychology Professor Dr. Warren Throckmorton appeared on "The O'Reilly Factor" May 21, 2004, to discuss the Gay, Lesbian, And Straight Education Network's (GLSEN) same-sex marriage curriculum for public schools.

Dr. Throckmorton was invited on the show to challenge claims made by GLSEN leader Kevin Jennings that the marriage curriculum is fair and balanced in the way it discusses same-sex marriage. Jennings was on O'Reilly's show on February 11, 2004, when he made this comment: "...our curriculum is designed to give them [students] a fair and balanced set of resources concerning gay marriage..."

Dr. Throckmorton challenged that statement as inaccurate. Throckmorton told O'Reilly that the GLSEN curriculum includes "... eight pro-gay marriage web sites that are listed as resources. There are no web sites or organizations listed for further study by students that would take the opposing view. A student going through this curriculum

would have no idea what the rationale would be to oppose gay marriage."

GLSEN's curriculum, says Throckmorton, "leads students to a conclusion rather than gives them both sides of the issue and invites them to make their own conclusion."

Throckmorton told O'Reilly that he and his associates had written a critique of GLSEN's materials and that this critique was available for downloading at drthrockmorton.com. Throckmorton's site also features a brief segment from Jennings' interview with O'Reilly in February.

Dr. Throckmorton discusses the binary nature of marriage and the possibility that polygamous relationships may be in our future if the courts have their way.

CNSNews.com provides more details on GLSEN's marriage curriculum. ■

The National Mental Health Association Rejects Ex-Gays

By Warren Throckmorton, Ph.D.

In the alphabet soup that makes up the Washington, D.C. political lobbying scene, one of the more respected acronyms is NMHA. The National Mental Health Association has been around since 1950, and has been instrumental in advocating for the needs of the mentally ill.

As president of the American Mental Health Counselors Association several years ago, I was glad to work along side the NMHA on initiatives designed to improve access to mental-health care for all citizens.

Given the serious work that this organization does, I am shocked and disappointed to learn that the NMHA has determined to discriminate against an organization working to promote awareness of former homosexuals — the "Parents and Friends of Ex-Gays and Gays" (PFOX).

No Convention Booth Space for Ex-Gays

PFOX applied for booth space to exhibit at this summer's NMHA convention and was turned down. The group was not rejected because of space limitations but because the NMHA does not like the PFOX view of sexual orientation change. That's right; because PFOX believes some gays have changed to become straight, or as many former homosexuals refer to themselves, "ex-gay," the NMHA rejected their application.

In a letter received May 17, Becky Roser, Marketing Manager with the NMHA, wrote, "NMHA feels that your organization's principles diverge from our core mission." After examining the PFOX website, Ms. Roser wrote, "having PFOX exhibit at our conference would indicate to participants that NMHA condones 'reparative' or 'corrective' therapy. As this is not the case, it would be disingenuous to have your organization participate in our Annual Conference..."

Ms. Roser enclosed the NMHA pamphlet, "What Does Gay Mean?" to present the NMHA "viewpoint on gay and lesbian issues."

I wonder how many of the 340 local NMHA affiliates know that there is an official "viewpoint on gay and lesbian issues?"

What is the core mission of NMHA? According to the NMHA website, NMHA "is dedicated to promoting mental health, preventing mental disorders, and achieving victory over mental illness through advocacy, education, research and service." Knowing both organizations, I cannot see how PFOX diverges from the mission of NMHA. In fact, judging from the publication "What Does Gay Mean?" the NMHA could use some assistance from groups like PFOX to better address its mission

with the subset of people who have gone from gay to straight.

Finding of the Spitzer Study: Lessened Depression

For instance, the NMHA booklet makes a sweeping but undocumented claim: "...attempts to 'cure' lesbians and gay men may help change sexual behavior temporarily but will also create emotional trauma." If the NMHA were true to their mission, they would read psychiatrist Robert Spitzer's study of ex-gays carefully. In his work, published in the *Archives of Sexual Behavior* in October, 2003, Dr. Spitzer found that before entering counseling, over 40% of his former homosexual research participants were markedly to extremely depressed. After they had reoriented their sexual preferences, 1% of men and 4% of women were depressed at this level. This is a striking change.

Clinical Depression Lessened by Reorientation Therapy

Clearly, seeking the counseling rejected by the NMHA helped Dr. Spitzer's participants alleviate a condition about which the NMHA is supposed to care a great deal — clinical depression.

Some might protest: "The NMHA is a private group. They can do what they want." I suppose the jury is out on that issue, in that PFOX has not decided whether to file a discrimination complaint. However, over the past several years, the NMHA has received substantial funding from the federal government. Is it proper for the Center for Mental Health Services and the Departments of Justice, Education and Health and Human Services to give millions to the NMHA, and then for the NMHA to discriminate based on sexual-orientation perspective?

The question remains: Why does the NMHA want to stay in the dark about ex-gays?

Apparently, the NMHA would like to pretend that ex-gays don't exist. Given NMHA's roots in successfully battling the stigma of mental illness, it seems a sad and illogical twist for this great organization to reject a group of people without even meeting them. ■

Dr. Throckmorton is the producer of the Truth Comes Out, a spoken word CD geared to young adults concerning sexual orientation. His columns have been published in over 40 newspapers and numerous websites such as Worldnetdaily.com, Christianpost.com, Townhall.com, Michnews.com and Americandaily.com.

New Ex-Gay School Outreach for Teens

By Chad Thompson



Today, more than 800 schools in 47 states have groups that offer those who have embraced their homosexuality a place to be understood and accepted. However, these school-based groups are often hostile to the idea that many young people today are overcoming homosexuality.

Students who are questioning their sexuality will often seek help from a schoolteacher or counselor. These students are instantly referred to their community's Gay and Lesbian Resource Center, or to their school's Gay/Straight Alliance (GSA). These groups sometimes encourage students to identify themselves as homosexual, neglecting to offer students information on overcoming homosexuality, or informing them about the ex-gay perspective.

I believe students who approach a teacher or school counselor with questions about their sexuality should be given information *from both sides of the debate* regarding homosexual orientation and development. They should hear the pro-gay and the ex-gay viewpoint. Furthermore, high school sex education courses and textbooks should include the ex-gay viewpoint as well.

Ex-gays as a Legitimate Minority

Most of the materials that have been produced to address gay issues in schools do not present the ex-gay perspective. These materials are designed to combat intolerance of homosexuals and name-calling directed at lesbian and gay students, but the ridicule that ex-gays often face is not even mentioned.

Even though I oppose the bias in these materials, I agree with their overall message: lesbian and gay students should be treated with respect.

A few years ago I started an organization called Inqueery. Our goal is simply to facilitate the development of tangible solutions to the problems faced by lesbian, gay, bisexual, transgendered, and ex-gay students on high school and college campuses, *while maintaining that the possibility of change must be presented for those who desire this path.*

To that end, Inqueery is producing materials that are designed to facilitate objective conversations about human sexuality on college campuses and in public schools.

New Resources Available

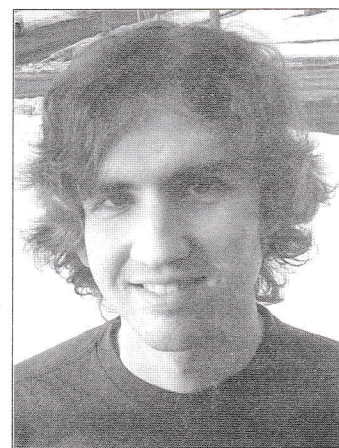
Our newest resource is a full-color, 20 page booklet called "The Homophobia Stops Here." This resource is designed to address the ex-gay perspective in public schools. The book talks about the importance of treating those who identify themselves as ex-gay with respect, and also provides a non-biased look at the research that has been done to find a "gay gene."

Furthermore, the book includes a look at the varying theories behind the development of sexual orientation and the potential that all students have to change their orientation if they so desire.

For more information visit www.Inqueery.com and then click on "Inqueery in the Classroom."

Chad Thompson is an ex-gay author, speaker, and the founder of Inqueery.

As an outspoken voice against intolerance of homosexuals in the Christian community, Chad has appeared on local news broadcasts for the CBS, NBC, and ABC affiliates in Des Moines, Iowa. He has also been a guest on Christian and secular radio programs in the state of Iowa, and has been published in The Des Moines Register.



Chad Thompson

He makes presentations in public schools, churches and community groups, and represents the ex-gay viewpoint in public forums and debates about the issue of homosexuality.

Flawed Studies Used For Promoting Same-Sex Marriage, Says Policy Institute

Gay activists have used flawed research in promoting the legalization of gay marriage, according to a recent paper published by the Institute for Marriage and Public Policy.

Writing in "Do Mothers and Fathers Matter?" by Maggie Gallagher and Joshua K. Baker, the authors claim that thousands of studies done over the past thirty years overwhelmingly show that children thrive best in intact, two-parent families consisting of a mother and a father.

Yet gay-activist researchers are using their own data to prove that children can be reared in same-sex households without any negative consequences, their paper says.

Basic Flaw in Research Design

Gallagher and Baker point out a notable flaw in most of the research designs: most of the research does not directly compare children with a married mother and father, to children raised from birth by homosexual couples. Instead, the typical comparison made was between single heterosexual mothers—whose families are typically stressed by divorce conflict, absent fathers, and economic problems—to lesbian mothers.

Researcher Judith Stacey claims that "...the research demonstrates that children of same-sex couples are as emotionally healthy and socially adjusted, and at least as educationally and socially successful, as children raised by heterosexual parents." In 1996, Stacey authored "The Father Fixation," an article critiquing the idea that fathers are necessary to children, which was published in the *Utne Reader*.

"Not One Study Conducted According to Generally Accepted Research Standards"

But Stacey is incorrect, according to Steven Nock, a sociologist at the University of Virginia. Nock has studied several hundred studies on same-sex parenting. He observes that each of the studies he surveyed contained at least one fatal flaw of design or execution, and not one of them was conducted according to generally accepted standards of research.

The greatest flaw in many of these studies, he says, was that single lesbian mothers were compared to single heterosexual mothers. As Gallagher and Baker note, "Most of the gay parenting literature thus compares children in some fatherless families to children in other fatherless family forms." They conclude, "Children do best when raised by their own married mother and father." ■

Scientists Find Emotional Experiences Deeply Embedded In Brain Structures

Researchers Florin Dolcos, Kevin LaBar, and Roberto Cabeza have recently published the results of a study comparing how the brain processes traumatic experiences or memories of a first love more deeply in the brain than other memories.

The scientists are on the faculty of the Center for Cognitive Neurosciences, and their research was supported by the National Institutes of Health.

The researchers began with what they called the "modulation hypothesis," which holds that the brain's emotional and memory centers interact to form emotional memories—and in the case of emotionally powerful events, may then form what they call an "indelible emotional resonance."

These "emotional memories," note the researchers, are more strongly encoded in the brain than emotionally "neu-

tral memories." According to Dolcos, "We found evidence that the interaction between the emotional and memory regions occurred more systematically and consistently during the formation of emotional memories than during the formation of neutral memories."

According to Dr. Joseph Nicolosi, president of NARTH, "A high proportion of homosexually oriented men report early sexual experiences. For men who later seek counseling to be freed of unwanted same-sex attraction, emotional memories of the event have been fixed in the networks of the brain in a way that can make healing through counseling particularly difficult. This new evidence of the power of emotional memories is confirmation of why these feelings retain such compelling power."

Science Daily from Duke University has more details on this latest brain research. ■

Growth Out of Homosexuality: Recapturing our Designed Natures

by Joseph Nicolosi, Ph.D.

When is the homosexual man really changed? The man who has overcome his homosexuality is truly a *man who has recaptured his own nature*—not an imitation heterosexual. In fact, a basic assumption of reorientation or reparative therapy is that every man is, on a deeper level, heterosexual—even if he has been struggling with a homosexual *problem*.

I believe the homosexual's natural potential was repressed during early childhood. He has developed a conflict in his natural desire to connect with men, evidenced by the emotional block of defensive detachment. To him, men are mysteries; he is afraid of them and does not feel a part of the masculine world—yet he still longs for them because they embody an unexpressed part of his own nature.

Defensive detachment is the primary block that needs to be conquered through therapy. It is the self-protective, unconscious attitude that has alienated this man from his own masculine self. This attitude is based upon the anticipation of hurt from males, and it originates in his early relationship with father (often, the relationship with mother also interfered with his masculine development) and is repeated in his growing-up relationships with male peers.

So this is the conflict; his desire to connect with men, and his anticipation of rejection. This is why the homosexually oriented man is emotionally “stuck”: because what he is most afraid of, is what he most needs.

Gender is a central developmental pathway through which we grow to maturity. Because homosexually oriented men typically evidence a gender-identity disturbance, there has been a block in the normal maturation process. We therefore often see a general delay in mature development, characterized by a struggle with self-discipline, low frustration tolerance, preoccupation with the self, and a fragile sense of personhood.

In relationships we tend to see the following: defensiveness, anticipation of betrayal, a weak sense of personal boundaries, preoccupation with “image” (his own, and that of his lover), and a pattern of over-infatuation in male relationships, followed by crushing disillusionment. This is due to the unconscious expectation that he will be made complete by some other, special man.

Growth out of homosexuality comes through *resolution of emotional conflict*. The client learns to push beyond defensive detachment to establish emotional (not sexual) intimacy with

other men. The healing task is to de-mystify men and masculinity, to experience himself as “one of the guys,” and to receive the masculine affirmation that only a man can bestow upon another man. These are the deepest needs of the homosexually oriented person, not sex.

The other healing factor is the person's own powerful desire to change. The men I have worked with who have been successful in reparative therapy possessed a *strong will to overcome*. These are the two critical factors—resolution of emotional conflict, and the power of the will.

But where does the will come from? Psychology is unable to explain its origins. What is it about certain individuals, that they will *take on*, and then *persist*, in such a struggle? For many, religious faith is a powerful motivator. Religious clients have more clarity about their therapeutic goals, as well as support from their faith community. Other men may be powerfully motivated by the desire for a wife and family. But science still can't explain why some individuals prove so determined, while others lose the desire to persevere when they face the inevitable discouragement.

Growth out of homosexuality is very much like cure of alcoholism, low self-esteem, or unhealthy living habits. Like all psychological change processes, it involves a longterm—even to some extent, lifetime—growth process. The client has always felt himself to be mystified by men, but he seeks out therapy because he experiences his repeated romantic idealizations of other men as on some level, “not me.” This conviction grows ever stronger throughout the change process. Eventually, his homosexual feelings come to be seen as a symptom, or signal, that important aspects of his emotional life have not been taken care of. He sees that anxiety, loneliness, boredom, envy, the experience of failure, and intimidation by other men, all “set him up” to be vulnerable to homosexual attractions.

When the client is on his way as an overcomer, the most pressing issue that brought him into therapy—namely, his sexual problem—soon becomes subordinate to the life issues that all men face, such as growing in a sense of competence and self-esteem; taking control of the events in his life, including his career; and finding longterm relational fulfillment.

And so he sees that homosexuality is much more than a sexual problem; it is really an *identity problem* which has blocked a broad spectrum of many other aspects of his growth into mature adulthood.

Do You Know About Our Web Site?

NARTH has a web site which is visited by as many as 50,000 persons per month.

If you are interested in archives of our articles, or news in between published Bulletins, see www.narth.com.

If you are a NARTH member who would like to be featured with your photo and text on our homepage under the heading, “This is Why I Stand Up For What I Believe,” please contact Linda Nicolosi at NARTH.

NARTH Member Christopher Rosik Responds to Presbyterian Web Site

Covenant Network of Presbyterians (www.covenantnetwork.org) has posted a statement, "Sexual Reporative (Conversion) Therapy Revisited," by C. Richard Carlson, a marriage and family therapist who opposes reorientation attempts. NARTH member Christopher Rosik, Ph.D., a fellow Presbyterian, responded as follows:

June 17, 2004

Dear Editor,

As a current member of both NARTH and the American Psychological Association, I think I am in some position to comment on Mr. Carlson's article posted on the Covenant Network web site. I cannot hope to respond to all of the statements that Mr. Carlson makes that deserve some sort of comment, but I will try to bring a few issues to light as a necessary counterpoint.

I would first direct the reader to the references. Here you will find a heavy reliance on Wayne Besen's recent book, which should really be identified as an ideological diatribe. Besides being a more radical gay activist, Mr. Besen is a self-described secular Jew who reserves great venom for orthodox religion. This is seen, for example, in his allegation that reports of experiencing the promptings of the Holy Spirit are signs of mental illness.

If individuals such as Besen are the authorities the Presbyterian Church(USA) should rely on for clarity in this debate, then we truly have entered into a time of great moral and religious confusion.

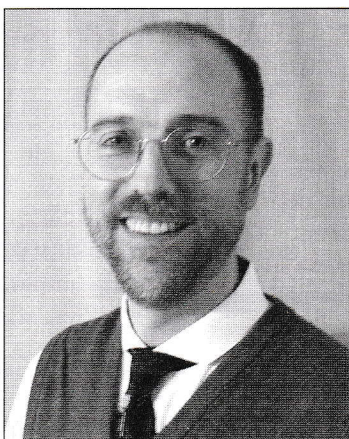
Contrary to the impression Carlson gives in his article, most NARTH members are not of the belief that gay, lesbian and bisexual persons simply choose their sexual attractions (although I can reference some articles where some individuals, especially women, do report this). Nor do most believe that all GLB individuals can simply change their same sex attractions (SSA).

We do believe that anyone with SSA should be allowed the opportunity, if desired and freely chosen with proper informed consent, to pursue a therapeutic course toward change. We also believe the experiences of our clients that real change does in fact occur.

The mention of aversion therapy is a "red herring," and NARTH would tell anyone willing to inquire about their

position on it that it was discredited decades ago as a treatment for SSA.

Spitzer's study was not intended to prove that all clients can change from gay to straight. It only laid the groundwork for further research by suggesting that some people do report change (some nearly complete change, some partial) that they experience as emotional and spiritually beneficial.



Christopher Rosik, Ph.D.

One of the problems I have with the critiques of research such as Spitzer's study is that the opponents of change-oriented therapies set up a straw argument by defining success as the complete elimination of all SSA. This is an unrealistic and unfair standard that is not applied to any other psychological condition.

It is comparable to demanding that success in the treatment of depression or bereavement be defined as the patient never again having a depressive thought or mournful feeling. No treatment could be considered effective if it had to meet such standards.

I repeat, in the Spitzer study many subjects reported enhanced self-image and functioning even when the change in their SSA was not complete.

If Carlson and opponents of change oriented therapies want to prove their sincerity and scientific fair-mindedness, they would repeatedly and loudly call for large-scale studies to further research the topic rather than simply carp about a lack of research. As it stands right now, most of the research being done in this area (and most of the members in the professional organizations listed) have zero contact with the religious populations where change is most commonly reported.

Thus we have opponents in the professional organizations using their vast resources (grants, university and foundation funding, etc.) to do their research almost exclusively among the gay-affirmative populations. With such empirical "preaching to the choir," can anyone be too surprised at the findings? Meanwhile, NARTH and other ex-gay groups that actually have access to those who report change generally have to conduct such research in their spare time without any financial underwriting.

If you want to find out whether someone on either side of the debate is serious about science or primarily using sci-

ence to promote a sociopolitical agenda, find out if they have argued for research that is inclusive of both gay-affirmative and ex-gay populations. I literally pray for the day when a nation-wide representative study of thousands of people is conducted that would involve input from both opponents and proponents of change-oriented therapies in the construction of the survey instrument.

But I am not optimistic that opponents are serious enough about such science to actively pursue such a cooperative venture, one that I have no doubt NARTH would jump at if given the opportunity to participate in.

Many other counterpoints (with extensive references from scientific journals) to Carlson's piece can be found in an article of mine posted on NARTH's web site:

<http://www.narth.com/docs/conversiontherapy.html>.

The reader interested in more details can find them there.

Sincerely,

Christopher Rosik, Ph.D.
Member and psychologist
First Presbyterian Church
San Joaquin Presbytery
Fresno, California

Gay Marriage: Who's Minding the Children?

Jeffrey Satinover Explains Risk

By Susan Brinkmann

(Reprinted by permission from an article in The Catholic Standard & Times. Their Web site is www.cst-phl.com)

The whole issue of gay marriage can be summed up in one word — children. According to Jeffrey Satinover, M. D., a psychiatrist and faculty member at Princeton University, there is no more important reason to prohibit same-sex marriage than the effects it would have on children. And he doesn't say this for sentimental reasons. He says it because it's sound science.

"In every area of life, cognitive, emotional, social, developmental ... at every phase of the life cycle ... social evidence shows that there are measurable effects when children lack either a mother or a father. ... The evidence is overwhelming. Mountains of evidence, collected over decades, show that children need both mothers and fathers."

To view some of this evidence, go to the Family Research Web site at <http://www.frc.org/get.?i=IS04C02> and read the report entitled "Comparing the Lifestyles of Homosexual Couples to Married Couples." The report lists 56 such studies, including research done by the National Center for Health Statistics, the U.S. Department of Justice, University of Chicago and peer-reviewed publications that appeared in the *Archives of General Psychiatry*, *Journal of Social Services Research*, and the *American Sociological Review*.

Exposure to both sexes is vitally important to the developmental needs of children because it helps them to form their sexual identity, but there are many more areas where children are affected by the parenting of a mother and father. Researcher Henry Biller, who has written several books on the subject, explains some of the key areas:

"Even if the father and mother behave in generally similar ways, they provide contrasting images for the infant ... Mothers and fathers have different verbal styles when communicating ... Involved fathers are more likely to stimulate the infant to explore and investigate new objects,

whereas mothers tend to engage their infants in relatively pre-structured and predictable activities ... The father and mother offer the child two different kinds of persons to learn about as well as providing separate sources of love and support. ..." According to science, there are hundreds of nuances about men and women that even newborn infants can readily distinguish and that make a difference in the way the child develops.

But aside from these developmental and psychological effects, there are also significant peripheral issues that come with same-sex parents that place additional risks upon children. For instance, the ramifications of the health risks and concerns about the stability of the relationship.

The breakdown of marriage in America has already had devastating effects on society, especially on children, without delivering yet another blow to this most fundamental structure of society by eliminating it entirely. If heterosexual marriage is protected, children will at least have the benefits of its stabilizing influence in their surrounding familial relationships.

This is why Satinover stresses that society's compelling interest is to ensure not only the mere propagation of the species but humankind's well-being too, which is the whole purpose of heterosexual marriage. Heterosexual marriage is a societal structure and without it, society crumbles.

And yet this is precisely what the courts are about to do. "And they're going to do it without any impact studies," Satinover said.

The same courts that demand multi-million dollar environmental studies before allowing someone to so much as dig a hole in the ground "are going to massively reshape the social landscape" without a single study being con-

ducted. And it will do so in spite of mountains of empirical evidence showing the negative effects on society that occur when the family structure breaks down.

The second point against homosexual marriage is that it doesn't just create a second societal structure, it actually "smuggles into existence ... two radically different social structures," Satinover explained.

Three New Classes of Children

There are same-sex marriages between two women and between two men. "They have utterly different demographics, life spans, health and behavioral characteristics, and sexual behaviors. ... They are as different from one another as men are from women. If you were to create gay marriage, you end up with three totally different marital entities." We would have heterosexual marriage, female gay marriage and male gay marriage. This new set of marital structures will, in turn, produce three new classes of children.

"This third point ties the first two together," Satinover said. "We know that motherlessness has a different impact on children than fatherlessness does. Therefore, we have every reason to expect that children raised in female unions will turn out to have a different set of problems than those raised in motherless unions. These children will be different from children raised in heterosexual unions. So we will create three different classes of children."

What's worse, the government "is deliberately setting out to create two new and different classes of damaging situations. ... In spite of a mountain of evidence staring it in the face that this is surely going to have devastating effects on children."

Some years back, Satinover served as an expert witness against same-sex adoption in the Florida case, *Amer v. Johnson*. "The state of Florida wanted me to argue that the reason the ban should be upheld was because homosexuals made bad parents and I refused to do that. I said in my testimony, if two homosexuals wanted to adopt a child, I would have no objection to it if one of them was a man and one of them was a woman."

What mattered more was that the man and woman, homosexual or not, were willing to act contrary to their own desires in making the sacrifice to provide a stable home for the child. "What counts is the willingness to put one's own desires in second place. It has nothing to do with homosexuality, per se, it's the fact that if two men or two women insist on adopting a child, they thereby prove by their

insistence that they know nothing about the needs of the child and are so selfish and ignorant of what children need, that by their very insistence they prove themselves unfit to be parents."

The Florida courts decided in his favor.

Even though science clearly supports her position, the Catholic Church was vilified last summer when it issued a similar opinion in the document, "Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons." In it, the Church clearly stated its concern for the effects of gay marriage on society in general, and children in particular.

Sexual Complementarity Matters

"The absence of sexual complementarity in these unions creates obstacles in the normal development of children who would be placed in the care of such persons. They would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development." The Church cites the United Nations Convention on the Rights of the Child as asserting that the best interests of the child should be put first in these situations.

Meanwhile, the case for gay marriage continues to go forward and opens many new doors that most of us would prefer to keep closed. "Among the likeliest effects of gay marriage is to take us down a slippery slope to legalize polygamy and polyamory (group marriage)," writes Stanley Kurtz, Senior Fellow at the Hoover Institute. "Marriage will be transformed into a variety of relationship contracts, linking two, three or more individuals ... in every conceivable combination of male and female.

Legalized group marriage is already well underway. There has been a rash of lawsuits filed by polygamists, and same-sex couples are already suing for the right to include in their marriage a third party who was used as either sperm donor or surrogate mother to produce a child.

Even though many of the people who are fueling this push for legalized gay marriage are acting out of genuine compassion, their sentiments are sadly misdirected. "All they can think about are the rights of the adults," Satinover said, "and the kids can go hang themselves."

"Talking Dirty" in School: When You Can and When You Can't

Write a book about sexuality—and you can say almost anything.

By Warren Throckmorton, Ph.D.

José Minaya needs an agent. Labeled the "sex gabber" by the New York Post, Mr. Minaya was fired from his position as a middle school guidance counselor because he talked about sex to students.

According to a June 21st Post article, Mr. Minaya asked male and female middle school students if they had "hair down there" and told one of his male clients to use a condom if the boy was having sex.

Now I am not writing in defense of racy counseling sessions with middle school aged students—but this account made me wonder, why did Mr. Minaya get panned, when others talk about explicit sex to our school kids every day and are praised?

After a little research, I think I have it figured out.

Use a Video

Maybe Mr. Minaya's mistake was that he didn't use a video demonstrating condom usage, rather than talking about it. Many schools around the country use the National Education Association film "Considering Your Options" or the video "Hope is Not a Method" that demonstrates various means of contraception, including how to apply condoms. "Hope is Not a Method" even describes the virtues of different-flavored condoms. This video may be being used in your school.

Perhaps his mistake was in not writing a *book* about sexuality. Then he could have recommended it to students without incident.

Recommend it on a Website

When it comes to homosexuality, groups like the NEA recommend teachers and students consult the website of the Gay, Lesbian & Straight Educators Network (GLSEN) for materials. One of the many books recommended on the GLSEN website for youth in grades 7-12 is "Rainbow Boys" by guidance counselor Alex Sanchez. The book relates the fictional antics of three high school students portrayed as typical life for "gay kids."

Sexual behavior is described graphically, and one character has unprotected sex with an adult he contacted on the

Internet. There are other GLSEN-recommended books that make liberal use of profanity and explicit descriptions of sexual behavior.

Hence my recommendation that Mr. Minaya needs an agent. If you are going to talk dirty to kids, you must have the right vehicle.

Another avenue for Mr. Minaya to consider is hosting his own website. For instance, take the Planned Parenthood site, *Teenwire.com*. The writers on this site advocate explicit sex gabbing in ways that go way beyond Mr. Minaya's clumsy efforts. Teens are able to ask explicit questions about specific sexual problems they are having. The answers are equally explicit.

According to a study reported in the 2003 *American Journal of Health Education*, kids go to this site for information on the "how-to's" of sexual behavior much more than for information about how to protect against disease and pregnancy. Teens ask sexual questions on *Teenwire.com* that many adults would direct to a gynecologist or sex therapist. There is also a condom video for viewing. Since the guidance-counselor thing didn't work out for Mr. Minaya, maybe he could try a future in websites for teens.

Interesting to me is that Mr. Minaya's professional association, the NEA, offers GLSEN and the *Teenwire.com* site as resources for teachers and students. In the case of GLSEN, the NEA even provides some funding. Clearly, students going to these websites are going to read and see more sexually explicit material than the *Post* reported as coming from Mr. Minaya.

Why is this so? Why would the nation's largest education association promote organizations that assume teens will have sex, and indeed provide information that encourages sex? Remember, most teens are not going to these web sites to learn about "safe sex." They want to learn about sex, period.

A Culture of Sexuality

Should the NEA be an accomplice in fostering a culture of sexuality in schools? Mr. Minaya lost his job over this type of behavior. Perhaps, the nation's parents should call in the NEA and other so-called "teen advocacy groups" for a parent-teacher conference. ■

Transgender Professor Proposes a New Theory of Evolution Normalizing Homosexuality and Transsexuality

by Frank York

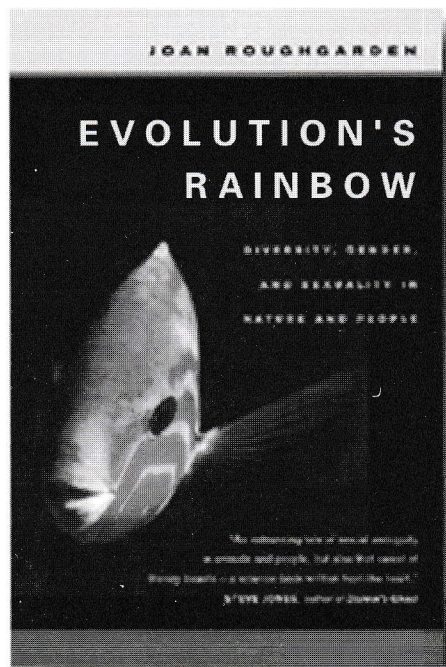
Joan Roughgarden, a male-to-female transgender, is a Stanford University biology professor who was recently featured in the *San Francisco Chronicle*. The subject of the interview was his book, *Evolution's Rainbow—Diversity, Gender and Sexuality in Nature and People* published by the University of California press.

The Demand to be Proclaimed "Healthy"

In the *Chronicle* interview, Joan Roughgarden, who was formerly known as Jonathan, says that "The time has come to take a stand, to say that we, in all our shapes and sizes, in all our gender expression, sexual orientations and body parts, are healthy."

Evolution's Rainbow promotes a new theory of evolution. In it, Roughgarden maintains that more than 300 species of vertebrates have sex with the same gender and that there are gay sheep and lesbian lizards. He criticizes psychologists who have pathologized "gender and sexuality-variant people" and recommends social policies that protect and celebrate sexual diversity in our culture. In addition, he has proposed that a "Statue of Diversity" be erected in San Francisco harbor.

Roughgarden's book was reviewed in the May 14, 2004, issue of *Science* magazine by Alison Jolly, a British biologist at the University of Sussex. In it, Jolly quotes Roughgarden as saying: "When scientific theory says something's wrong with so many people, perhaps the theory is wrong, not the people."



Roughgarden proposes a new theory of evolution called "social selection," in which all members of a society are recognized—including those who pursue kin selection instead of reproduction.

Roughgarden chronicles the history of individuals in history who are alleged to have been transgendered individuals, including Joan of Arc. According to Jolly, "Following the arguments of Leslie Feinberg, Roughgarden describes Joan of Arc as 'a male-identified trans person' who chose to be burned alive rather than wear women's clothing—and who was so convincingly masculine that her executioners raked away the coals to display her naked body and remove people's doubts that she was a woman."

Jolly observes: "She [Roughgarden] ends her text with an agenda, a list of what she believes transgendered people want. It includes the desires 'to be cherished as a normal part of human diversity'; 'to be treated with courtesy and dignity'; and 'to be respected as people, not bodies.'"

Re-Inventing Darwin

Jolly urges scientists to expand Darwinian evolution to include a more expansive view of sexual diversity in our culture, including "biological bases of life choices that do not lead to personal reproduction, as well as the malleability of both sex and gender among other species."

Annual NARTH Conference on November 12,13,14 in Washington D.C.

Features two all-day workshops, with one track on lesbianism; luncheon speaker is a former American Psychological Association president; Continuing Education credits to be sought for psychologists.
NARTH members will receive a brochure in the mail.