

NARTH BULLETIN

Ex-Gays Picket American Psychiatric Association

On the opening day of the American Psychiatric Association's annual conference held in Washington D.C. on May 16th, a group of ex-gays staged a demonstration demanding the right to sexual reorientation therapy.

The group's actions were prompted by the A.P.A.'s recent resolution discouraging reorientation therapy.

Led by Anthony Falzarano of Transformation Christian Ministries (TCM), the group of about 20 protesters met the A.P.A. conference participants in front of the hotel, as they stepped out of their buses.

"Thousands of psychiatrists from around the world attend this meeting," said Mr. Falzarano, "yet we met with outright hostility from only five or six." TCM protesters said they distributed about 800 NARTH brochures to the arriving psychiatrists. A few tore up the brochures and made disparaging comments, but others had sympathetic words for TCM's efforts.

"Some people said, 'Yes, I do believe homosexuality is a disorder and it should still be in the psychiatric manual,'" Mr. Falzarano said. "Others said, 'I know there's no 'gay gene,' and I believe the APA decision to remove homosexuality was political."

TCM protesters carried placards saying, "Homosexuals Can Change—We

Did—Ask Us," and "Don't Affirm Me into a Lifestyle that was Killing Me Physically and Spiritually." Other placards read, "The APA Has Betrayed America with Politically Correct Science," and "APA—How Do You Explain 20,000 Former Homosexuals?"

News media covering the protest included *Family News in Focus*, *The Washington Times*, the Human Rights Campaign (a gay group monitoring the action), conservative columnist Mike McManus, and a religious radio station.

CBS television also interviewed Mr. Falzarano on the 4:30 news. He was originally scheduled to debate an APA representative, but that person declined to debate Mr. Falzarano personally, and instead spoke to the interviewer separately.

Mr. Falzarano conducted other interviews with radio stations in Baltimore and Chicago, and with the *Washington Times Weekly Magazine*. "But most of the liberal media pulled the plug on us," he said.

"During the picketing," said Mr. Falzarano, "I noticed Dr. Robert Spitzer on the sidelines watching us. I recognized him from a debate I had with him earlier on a Geraldo show. Dr. Spitzer played an important role in the 1973 removal of homosexuality from the diagnostic manual. I

thought he seemed genuinely moved by the picketing, so I walked up to him and told him, 'Dr. Spitzer, you need to hear the other side.'

"The following day he came to our press conference," Mr. Falzarano said, "and told us he would work on putting together a forum for the next year's American Psychiatric Association meeting. I think Dr. Spitzer is beginning to recognize the very real options that are out there."

At the time of this writing, a panel was forming to discuss sexual-orientation change, with two panelists speaking from NARTH's position, and others opposing. Invited participants from NARTH's perspective are Warren Throckmorton, Ph.D. of Grove City College (author of "Attempts to Modify Sexual Orientation: A Review of Outcome Literature and Ethical Issues," in the October 1998 issue of the *Journal of Mental Health Counseling*); and Wheaton College professor G.E. Zuriff, Ph.D., author of "Psychology's Sexual Disorientation," published in the April 1997 issue of *The World and I*. (Both articles have been reprinted in previous NARTH Bulletins.)



For photos of the A.P.A. picketing, see page 20 & 21 of this issue.

Kinsey's Twist

By Joseph Nicolosi, Ph.D.

Before the time of Alfred Kinsey, psychologists viewed sexual orientation on a vertical continuum—with homosexuality at the lower end of the developmental scale (representing incomplete psycho-sexual development), and heterosexuality at the top of the scale, representing mature, adult sexuality. This traditional model viewed same-sex behavior as a juvenile, usually passing phase on the path to adulthood and heterosexuality. It was a systematic, hierarchical view of human sexuality.

Then sexologist Alfred Kinsey accomplished a simple, yet revolutionary coup with his now-famous "Kinsey Scale of Sexual Orientation." By simply giving that same vertical bar a *horizontal* twist, he upset the traditional hierarchy.

His horizontal bar placed individuals along an **equal continuum** between homosexuality and heterosexuality, with neither orientation considered to be more normal or psychosexually mature than the other. Thus the science of sexual orientation stopped being hierarchically *evaluative*, and abruptly became merely *descriptive*.

Kinsey's influence has been enormous, not only in the social sciences but also in the discourse within pop culture on human sexuality. The Kinseyan approach of merely describing behavior without evaluating it has come to dominate the discourse, as psychology (and our culture) move away from old terms such as "perversion" (a

"turning away" from the norm or ideal) to "sexual deviations," and ultimately, to the value-free term "sexual variations."

This phenomenological approach has been adopted not only in the case of homosexuality, but has also influenced psychiatry's view of voyeurism, sadism, and the other sexual aberrations previously understood as perversions. We see an unwillingness to evaluate and explain what was long considered *maladaptive*.

Following the same non-evaluative Kinseyan philosophy, we see that the officially-approved treatment for homosexuality (gay-affirmative therapy) rests on two simple principles:

- (1) You are gay because you are gay (the cause is a question not to be asked); and
- (2) Your maladaptive lifestyle—any suicide attempts, drug abuse, alcoholism, promiscuity, or family problems—have nothing to do with the homosexual condition, but were induced by society.

We must now bracket once-clear terms such as "normal" and "mature" with apologetic quote marks, lest we be accused of the intellectual tyranny of adhering to an objective and systematic understanding of what those terms imply. A hierarchical understanding of sexual development is now deemed judgmental and undemocratic. ■

THE NARTH BULLETIN

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"Victory on the Bow of a Ship"

One Woman's Struggle:

Interview with Jane Boyer

There are many early family factors that can lead a woman into a lesbian lifestyle. In this interview, Jane Boyer describes her alcoholic father's physical and emotional abuse of her mother and their family. This left Jane with such anger--even hatred--that she found it very difficult to trust any future men who came into her life. She fell into the role of taking care of her mother and younger siblings, while feeling contempt for her mother's weakness as the passive victim.

As early as the age of five, Jane found herself admiring the strong, masculine women she met--the exact opposite of the abused women in her family whom she had resolved she would never emulate.

Jane married and adopted a child, but continued to find herself romantically attracted to "butch-type" women with whom she was vulnerable to developing a strong emotional dependency. When a friend encouraged her to go to a gay bar, she found herself caught up in a lifestyle that broke up her marriage.

Jane went through a great deal of trauma before resolving her feelings and bringing her family back together, as she tells us in this interview with Joseph Nicolosi.

Dr. N. What I want to do, Jane, is focus on the significant events in your life that brought about change from lesbianism. But before we get into that, just give me a little bit of information about your family background.

J.B. I was the oldest of four children. My parents were both alcoholics. There was a lot of physical abuse, and my dad at times got the belt, and we got whacked around.

Dr. N. Was this from your dad or mom?

J.B. From my dad. We also saw my mother get beat up quite a bit from my dad. There was a lot of domestic violence. Because I was the oldest of four, I basically took on the role of taking care of my mother because she not only was alcoholic, but felt very helpless.

Dr. N. So you got into the role of protecting your mother against your father.

J.B. Yes, and she took a very passive role, and there were times that she would be drunk and crying with an icebag over her face. Her face would be all bloody with black eyes, and she'd be saying, "I don't know if I should

leave him," and on and on.

There were times that I just really hated what she was. She did the very best that she could, but I know that there were many, many times that I just hated what I saw in her. Even her sisters were a lot like that. They were kind of passive and weak, and didn't have a whole lot of backbone.



Jane Boyer and family

Dr. N. Right. So the message you received, or the interpretation or understanding you gained, was if *this is what it means to be a woman*, then I don't want to be a woman.

J.B. ...That I didn't want any part of it.

Dr. N. Exactly.

J.B. Women, to me, symbolized weakness. This is an odd thing, but as as I got older, when I did get involved with other women, these women were very butch, very dike and very tough.

Dr. N. You were attracted to the more masculine type of woman.

J.B. Yes. Which I know now was a way of being able to capture that part of my identity.

Dr. N. So here, we see the reparative drive in action—the effort to connect with the qualities of the feminine you admired, which were strength and control.

J.B. Which is why I think too that I always sided with my father, and blamed my mother for the difficulties in the marriage.

Dr. N. So basically you did what the heterosexual boy should do, which is disidentify with the mother and identify with the father.

J.B. That's exactly what I did. What I did was I disidentified with mom and I identified with the abuser.

Dr. N. Freud called that "identification with the aggressor." It's a primitive psychological survival mechanism. "If someone hurts me, I'll be like him so I won't get hurt. I'll be the one in control."

J.B. He was powerful, he was in control. She was

weak. She was powerless. I didn't want to have anything to do with that.

Dr. N. Was he good to you, or bad to you?

J.B. He was a bad figure to me. Looking back on it now, I can see he was so broken himself that he had no idea how to show any kind of love whatsoever.

Dr. N. What is your insight about why this sexual-orientation issue--this gender-identity issue--happened in your life?

J.B. I think because first of all, I had a deep hatred for men. I could not trust them, and even though I married a man and we've been married now over twenty years—and my husband is very gentle, and there is no reason to doubt his love—still, I always believed that he would hurt me, and so there was a lack of vulnerability on my part. I just really really hated men. As far as women were concerned, I came quite emotionally enmeshed and very dependent. I can remember getting very dependent with females when I was as young as five.

Dr. N. We commonly hear that in lesbian relationships, women become overly enmeshed and get into symbiotic relationships where they lose their identities to the female partner.

J.B. Exactly. And starting at the age of five, I would look at my female teachers, who were Catholic nuns, and get incredibly enmeshed with certain women who were very much in control, in positions of leadership. I very much wanted to be with them and to have their validation. I wanted affirmation from them so much that I began to feel very, very uncomfortable with those feelings, because I could see that no one else was going through that.

Dr. N. So here, we're not talking about sexual feelings, we're talking about attachment feelings.

J.B. Right. I don't think you can be sexually attracted to anyone at that age, unless you've been sexually abused and someone has introduced you to those feelings.

Dr. N. One of the things that we often hear from gay advocates is, "I knew I was gay when I was five, or six, or seven years old." But when you look closely at it, it wasn't about sex--it was about attachment, affection, and needing approval.

J.B. Right, that really is the most powerful need of all. Sex isn't nearly as powerful as that emotional connection.

Dr. N. Because that's a deeper need, that desire for identity and belonging.

J.B. And it's that hunger that really drives a person, but sex doesn't fix that. It doesn't reach the deepest needs.

Dr. N. Exactly.

J.B. So I was very much in touch with that need at a very young age.

Dr. N. What was the lesbian lifestyle for you? How did you get into it, and what were your experiences?

J.B. Well, first I got married. My husband and I were really, really good buddies. We met in San Francisco when I was in the Army and he was a hippie. We vagabonded all over the country, did a lot of drinking together—so much so that today, I am a recovering alcoholic, and so is he. But we had a great old time the first five years of our marriage, partying and hitchhiking all across country. Things went really well.

But during the first couple of years of my marriage I was in nursing school, and there was this female professor that I just fell madly in love with. I was a good Catholic girl and it never crossed my mind that this might be about lesbianism. But I would do anything she would ask me to do--whether it would be housesitting, or getting involved with certain clinical situations.

I'm embarrassed to think about this now. It was to the point that I would put notes on the windshield of her cars--roses, cards, that kind of thing.

Dr. N. A total overdependence.

J.B. Yes. Even then I did not make the connection that this would eventually lead to a full-blown lesbian relationship. So anyway, what happened is about two or three years after that, I was looking for a babysitter and someone had answered an ad that I had put in the paper. She admitted to me that she was gay, and after she had taken care of my daughter on several occasions, she invited me to go to a gay bar and I was very intrigued by this. This was about five years into my marriage.

Dr. N. So you had gotten married even though you were experiencing these strong, emotionally dependent relationships with women. But you didn't make the connection, and didn't admit to yourself that you might be dealing with lesbianism. You just thought you were this heterosexual woman who had these strong attachments to female authority figures.

J.B. It was mostly just a very intense emotional attachment. I had not yet put the sexual connotation to it.

Dr. N. Did you have a normal sexual relationship with your husband?

J.B. Well while I was drinking, it was great. There was no difficulty in our relationship until I got sober and then we would go for months and months without having a relationship, and even longer when I was involved with other women.

Dr. N. In other words, the alcoholism kind of took away your inhibitions and lowered your anxiety.

J.B. Yes it did. And at that time I wasn't in touch with all of those feelings--the anger from the physical abuse, the sexual abuse, and the emotional abuse I had endured. You know, my father used to say degrading things about women all the time. My father was a misogynist—that is, someone who hates women--and I really didn't know what that meant until I heard Leanne Payne talk about that at a conference.

My father truly hated women. They were sex objects. He used to call women the "c" word and the "b" word, all those kinds of terrible things.

Dr. N. So you met your husband, you were having a good time in the early years of your marriage, and you had a child.

J.B. We adopted a child from India.

Dr. N. ...Who is now how old?

J.B. Seventeen.

Dr. N. And then you met this babysitter.

J.B. She told me she was going out to a gay bar, she was having a fun time, and she invited me to come. And I was very interested in that. There wasn't anything that I wouldn't do, you know. I was a daredevil...I would do anything. So I thought, "A gay bar...I've never been to a gay bar. What are these people like?"

The first time I walked into that gay bar, I knew I was home. The people there were so friendly and welcoming. Really, I felt like I had come home. This woman behind the bar--she owned the bar and she was very macho, very boy-ish looking, and right off the bat she was attracted to me. She kept putting the make on me, saying that she wanted to go with me, and I kept telling her I wasn't gay. But at the same time, I found myself very attracted to her.

I kept going back to the gay bar, and soon I was practically living there. I was going there every day because I was working just around the corner, so I would go there before work, and then I would go there after work.

Dr. N. How did your husband deal with this?

J.B. Well, eventually I did tell him I was going to a gay bar, but I said it was really about evangelizing for my faith. I think I was justifying it not only to him, but also to myself, by saying I was evangelizing. I thought I was going to go over there to change these people.

But then there was the emotional attraction for this woman, and I got involved almost immediately. I was

drunk one night and we closed up the bar together--it was just she and I --and I thought this was the best thing that I had ever been through.

Even though this was wonderful, at the same time I was horrified. What had I done? I had had sex with another woman. But I kept going back because that's what I wanted.

That's when my drinking escalated to the point that I had to go through a 28-day residential program. Then after I got out and got sober, I went back to the bar and had my coffee. My relationship with the bar owner continued for quite some time.

Dr. N. So how many years were you involved with lesbian relationships?

J.B. About five.

Dr. N. How long did your relationship with the bar owner last?

J.B. For about a year and a half, off and on. Then after that relationship broke up, I was involved with another woman.

Dr. N. Were those relationships truly loving and very deep and powerful to you at that time?

J.B. Yes. Very intense.

Dr. N. And what about your husband?

J.B. He was getting drunk, and our relationship was falling apart. We had no sexual relationship whatsoever, and I wanted nothing to do with him. I was out late at night, but I tried to cover it up by saying I was working late.

After my first relationship was over I thought, "OK, this was just a once-in-a-lifetime thing, and this is not who I really am. I am not really gay." Women were telling me, maybe you're gay. "Oh no, no. I'm not really gay but I will keep going to the gay bar. I will not get involved again. That's it, I've had it, I'm done with it." Well, sure enough there comes along this other woman. Very butch.

Dr. N. You're attracted to the more masculine type.

J.B. Very much so. In fact when we were together, they would always look at us as a man and woman. That's how butch these women were. So this woman had become homeless and came to live with us. And then we got involved right here at my home.

Dr. N. Did your husband know what was going on?

J.B. No he didn't know then, but my husband's drinking had gotten to a point where I knew that there was no

hope. If he was going to keep drinking, then there was just no way that we could stay together. So I gave him an ultimatum that he needed to quit drinking or leave, and he chose to leave.

My husband I were apart for two to three months while this woman was living here. The kids had missed him a lot, and it was a very painful time for our family. Eventually he came back and was living in the area again, and one day he came into the house and saw a note she had left me on my kitchen table.

Dr. N. A love note.

J.B. Yes. It was obvious what was going on. He had been talking to a pastor and sharing the concern that I was going to a gay bar, and the fact that I seemed to have been very oddly connected with other women in the past. Still, he had always refused to believe that there could be anything going on.

But when he came home and saw the note, he fell to his knees and he broke down and cried. That's when he heard God say to him, "How can I heal your marriage if you don't put down the booze?" That was the last time he drank.

Then he called me at work. I didn't know he had been home. He called me and said, "I'm home." My heart sank. He said, "I found a note on the table and we need to talk." So I came home and to put it all in a nutshell, he said, "You can't have it both ways. You need to make up your mind. You can't go on living like this."

I was torn. I didn't know what to do. He said, "I will tell you one thing-- you won't have the kids." And I knew he was right. I couldn't bring them up in that kind of environment. It was at that point that I thought, well, I might as well just do myself in, because I couldn't bear being away from this woman, even though I knew my husband was right.

God always had an influence on my heart. I could never be involved with other women and at the same time, be free of guilt. It never happened. I was always tormented.

Dr. N. It never seemed right to you.

J.B. Never. What I wanted to know was, what is the truth about all this? What is the truth? I wanted to do the right thing. I did not want to look back years down the road and say, "Oh my God, I abandoned my family for something that was false." That is something that I could have never lived with. And when I went to the Exodus Conference, that's when I knew the truth for sure. God puts the truth in your heart.

Dr. N. That's one of the gifts of the Holy Spirit. When we're baptized in the church, one of the gifts of the Holy Spirit is an eye for the truth. And once we see the truth, we may forget it for awhile, but we can never really banish it from our hearts. It will come back to speak to us.

J.B. That's right.

Dr. N. Tell me about the key points in your healing. What were the important milestones?

J.B. First that my husband said—very gently, not as a threat, but speaking the truth—that you can't raise kids that way. That was not something that I could argue with, because I knew he was right. We were in agreement about that. But at first, I told him that I could not make up my mind and that I needed time.

Then he got some counseling from his pastor friend in Idaho, who said to give me time, and so he did. I had to really seek my own heart. Also when you're co-dependent with someone, it's not easy to break up a relationship, and you don't want to hurt them.

But I wanted the truth, and then I found out about the Exodus Conference. I went down there not knowing what it was all about. When I got to the conference, I felt so free, it was like coming into a paradise. Here I was at a place where I could finally see the truth—first of all, that I was not born that way. Thank God, I wasn't born that way.

Dr. N. Did you actually think that you were born this way?

J.B. Yes. I had been told that I was, so I thought gosh, if I was born this way, then I have to leave my husband, and I have to hurt my kids, and I have to...

Dr. N. I have to be true to my identity.

J.B. Because people were telling me that if I went back to my husband, I would never find peace.

Dr. N. Did any professionals tell you that you were born this way, or just your gay or lesbian friends?

J.B. Well, there was a gay pastor who told me this, and then there was also a Christian lesbian who was a therapist. But that's an oxymoron, to call yourself a gay Christian. But I made an appointment with her, because I had to find out, how in the world can you live this way, calling yourself a Christian and being gay? How can you do it? How can you have peace? How?

"When you've had an encounter with the glory of God, you will never be the same. I realized that lesbian love was a counterfeit--and we are far too easily pleased with the counterfeit."

continued on next page

Dr. N. ...How can you reconcile such an inherent conflict?

J.B. Exactly. But when I finally left there, I was convinced that she was not at peace. She was talking about men, saying things like, "And just because they have a penis...!" She went on and on -- just a lot of unresolved issues with men.

Dr. N. So you saw a lot of anger towards men?

J.B. A lot of anger towards men and a lot of unresolved issues with her mom, too. A lot of hurt. Her mother had died, and that all came out. So I walked out of that appointment thinking, "She's not at peace. *She's living her brokenness, that's what she's doing.* She has not recognized anything."

Dr. N. She has just rationalized. And she was a therapist?

J.B. She was a therapist. And then I saw a pastor several times, a born-again believer. I would go to him and say, "Pastor, I fell again. I went to the gay bar again. I don't know what to do, I feel so bad. I just keep going back." He would give me Bible verses—"I don't know what else to do with you; just go home and read these Bible verses and that will do it." But no, it didn't do it. I kept going back to the gay bar.

So anyway I went back to him and I said, "My husband and I are not together, and I'm at a point where I need to make a decision about divorce or whatever." He spoke to me in love—not condemningly—saying to me, "Jane, God will always love you. You have lived a gay life, and God will still always love you. You can divorce your husband and live the gay life, but you will never be blessed."

That haunted me. What did he mean by that? "I will never be blessed."

Dr. N. In Catholic theology, one would say you were not living the right life. And in the philosophy of the Tao, one would say that when you put your life in accord with the forces of nature, that's the good life, and when you oppose those forces, you will inevitably suffer.

J.B. So the first thing I realized was that I was not born that way, that it made perfect sense that it was a result of the way I was raised.

Dr. N. You began to see it on your own.

J.B. I began to see that I was a classic example.

Dr. N. Did you ever go into any psychotherapy or counseling?

J.B. Exodus had nothing going on here in Maine. It was just a matter of me and God. But I did do some one-on-one counseling with a male therapist who proved to be

very affirming, and I was able to learn better how to relate with men.

But something very important happened to me at the Exodus Conference. I had a vision of myself as a little girl, and there was Jesus. I couldn't see his face very clearly but I knew it was Him because there was so much love radiating from Him, and he had these long arms, and he reached over, picked me up and held me...and it was then that His love came pouring into my heart like liquid in the deep places that no lesbian love could go.

When you've had an encounter with the glory of God, you will never be the same. And it was then that I realized that lesbian love was a counterfeit, and we are far too easily pleased with the counterfeit.

Then I made the decision to close the door once and for all to lesbianism, because I wanted Jesus more than I wanted my sin.

Corey ten Boom was in a concentration camp where the people were in great despair, and she says, "Your pit of despair does not go so deep that God does not go even deeper." No matter how deep our longings are, God can go deeper.

Dr. N. And where are you today? Give me a picture of where you are today in your life.

J.B. In terms of my attractions to other women, that is gone. I have healthy relationships with women now--very good friendships with women that I don't have to call every day and get enmeshed with. And I have healthy relationships with men. We're very good friends and sexually things are going pretty well in my marriage.

Of course, that doesn't mean that all of my issues are dealt with, because it's not just about lesbianism, but about sexual abuse and many other things.

Dr. N. It's also about trust.

J.B. Yes, it's about trust, and I still have a ways to go. There continues to be an unwillingness to be completely vulnerable, perhaps. Something like that takes a long time to heal.

Dr. N. And the kids, how old are they now?

J.B. They're 17 and 12, and they're doing great. We live on fourteen acres in the mountains in Maine. God is so good. He took something that was so broken and torn up and damaged, and he has transformed it. My husband and I have been married 22 years now. We've been through so much to get where we are at today, and we just grow.

Dr. N. Thank you very much, Jane, for telling us about your transformation, and for offering other women the same hope for change in their lives. ■

Commentary on NARTH's Fact Sheet, "The Causes of Male Homosexuality"

This reader argues persuasively that childhood seduction may turn otherwise heterosexual boys to homosexuality through habit, and also through a shift in self-identity. He cites several studies which support that possibility.

By Bruce Puleo

I want to make some comments with regard to NARTH's fact sheet "The Causes of Male Homosexuality." I agree with most of this fact sheet, but the brief section on early sexual seduction as a contributive factor to homosexuality leaves something to be desired.

The fact sheet makes it seem as if a boy must be *pre-homosexual* in order to be sexually seduced or abused by an older male. I do agree that boys who are developing homosexually are more vulnerable to homosexual seduction. Such boys are likely, in some cases, to put themselves in a position to be seduced due to their desire for male attention. However, many boys who are not developing homosexually also are seduced/abused. I believe that many of this second class turn out to be homosexual on the basis of the *seduction/abuse alone*, apart from any question of homosexual predisposition.

There are several studies I would like to call to NARTH's attention.

JOHNSON, R.L., and D.K. Shrier. "Sexual Victimization of Boys: Experience at an Adolescent Medicine Clinic." Journal of Adolescent Health Care 1985:6. Twenty-three of 40 (57%) pre-adolescent boys who had been molested by much older males became homosexual or bisexual during their teen years. Nineteen became homosexual and four bisexual. Mean age at time of abuse: 7.6 years. Thirty of 40 (75%) were between the ages of six and eight when the abuse occurred. During the survey, the boys were asked if they had ever been raped, sexually abused, or forced into a sexual act.

However, a comparison group of non-molested boys at the same clinic, only three of 40 became homosexual, and one bisexual (10% in all).

JOHNSON, R.L., and D.K. Shrier. "Past Sexual Victimization by Females of Male Patients in an Adolescent Medicine Clinic Population." American Journal of Psychiatry 144:5, May 1987.

The title of this study is something of a misnomer, because the study included boys who were molested by both females and males. The rate of homosexuality for female-molested boys was 3 of 11 (28%), far less than for male-molested boys.

Eight of 14 (57%) pre-adolescent boys who had been sexually molested by older males became homosexual or bisexual. Mean age at the time of molestation: 10. In a

comparison group of non-molested boys, only two of 25 (8%) became homosexual or bisexual. The same question about rape, sexual abuse or force was asked. In a follow-up study, Johnson and Shrier revealed that physical force or threats were used in half the cases of victimization in this study. Also, many of the boys linked their current homosexuality to their victimization experience.

FINKELHOR, D. "The Sexual Abuse of Boys." Victimology: An International Journal. Vol. 6, 1981. Five of 11 (45%) pre-teen boys who had been sexually molested by much older males practiced homosexuality in their more mature years. In a larger non-molested group, 19 of 174 (11%) reported homosexuality during mature life. Finkelhor did a regression analysis and found that *childhood sexual victimization was the strongest predictor of homosexual activity in later life*, even more important than childhood peer-group homosexual interaction.

Although he is cautious, he suggests that the superior authority of an older male may incline a boy into a process of homosexual self-identification at an early age. The use of force to gain compliance was reported by about half of the boys. There was little evidence of victim initiative. Most of the boys said the abuser took the sexual initiative.

Comment: Although the numbers in these studies are small, the studies are valuable because they employ comparison groups of non-molested boys. L. Doll's often-cited study (mentioned in the references of your fact sheet) considers a much larger number of homosexual males (1,001) and their childhood homosexual experiences. However, Doll does not use a comparison group of non-molested boys, and this makes all the difference.

It is instructive to keep in mind that not all boys who are homosexually molested become homosexual in later life, but the three studies above indicate that about half of them do. This might mean that only those who are pre-homosexual at the time of molestation turn out homosexual in later life. The other half, presumably, were developing heterosexually at the time of molestation and, therefore, evolve into heterosexuals in later life.

But I doubt this view is fully explanatory. Force is often used, as the studies indicate (including Doll's). Why should force and threats have to be used on a little boy when the relationship gets physical, if he was looking for homosexual attention? If all the boys were pre-homosexual, one would expect them to be receptive to homosexual play, and thus force would not be necessary.

The Homosexually Oriented Man's Relationship to Women

Joseph Nicolosi, Ph.D.

The primary focus of reparative therapy for men is always on the healing of *male* relationships. A reparative therapist strongly encourages the establishment of healthy, non-erotic friendships with men.

There comes a time, however, when some clients evolve to a point of readiness to enter an intimate relationship with a woman. This readiness must be expressed by the client himself, and cannot be encouraged by the therapist in the same way we would urge a client to seek out male friendships.

Furthermore, the therapist must bear in mind that any success with women *will not endure* without the continuation of the client's ongoing, satisfying male relationships.

To understand the particular challenges of the homosexually oriented man in his relationship to women, we must first begin by understanding the classic triadic relationship which is seen so predictably in the history of our clients. This triadic relationship throws the boy on the side of the mother, with father isolated from his wife and son. This misalignment gives the boy a distorted perspective of himself in relationship to the masculine and the feminine. The boy's father remains a mystery, and his mother is all too well known.

In a more balanced family structure, father offers the boy the male perspective. He teaches the boy how to relate to women and models this way of relating. Where there is an over-intimate and intrusive mother, the boy learns from an involved and healthy father that the best way to relate to such a mother may sometimes be simply to *ignore* her.

In life, men and women are always challenged to try to understand each other. Straight men are often accused of failing to meet this challenge, and it is said that they are typically insensitive to women. Paradoxically, however, it is the same insensitivity which *allows* the heterosexual man to develop an intimate relationship with the woman. He is not so tuned in to females that he overreacts and loses himself in response to their needs. *Women are mysteries*, but this is the price the straight man must pay for the development of his heterosexuality.

If the straight man can be faulted for insensitivity, the homosexual man can be faulted for being too sensitive to women and emotionally over-involved with them. Said one homosexual client as he reviewed his failed female relationships,

"I have learned to be too open to women in an unhealthy way." Growing up like most prehomosexual boys, he had been too intensely tied in to his mother's emotions.

Another client said, "I always felt responsible for my mother's feelings. I felt like I had to keep her happy." Because he did not have a father who could intervene to break up this unhealthy overintimacy, we could say that he was abandoned and betrayed by the masculine.

Let us consider normal masculine development as a series of pendulum swings. As an infant, the boy first swings toward the feminine as he identifies with the mother. He then reaches the opposite axis of the pendulum when he later identifies with his father. When he has achieved normal male identification, he remains at this masculine polarity throughout latency and early adolescence. Then sexual interest in females initiates a swing back to the feminine. Because he is in a firm possession of his masculine identification, he is drawn to renewed intimacy with a woman. We might say that he is *armored with masculinity* and can risk emotional closeness without feeling overwhelmed and annihilated by the feminine. Engulfment by women is a primal fear of all men, but it is particularly threatening to the man who is insufficiently armored in masculinity.

Lacking this masculine armor against the engulfing mother, the prehomosexual has no other defense than to retreat into the false self that mother encourages in him. The false self is mother's creation—she wants a compliant, well-behaved, good little boy. In compliance, the boy proffers this appealing image for his mother's consumption, behind which he hides his true identity in self-protection.

The term "consumption" indeed captures many a boy's experience. It is as if his mother needs to *consume* something of him. Her need to consume typically derives from an emotionally unsatisfying relationship with her husband, which has thwarted her natural feminine need to be intimate with the masculine. Lacking a satisfying relationship with her husband, she turns to her small son (who she can control and mold; and he has none of the objectionable aspects of her husband) and in her possessive love, she "engulfs" him.

Rather than surrendering the essence of his being—which includes his natural masculine strivings—the boy offers his mother a false exterior image. He becomes the good little boy on the outside, but on the inside, he remains intensely confused about his needs and his identity.

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What The APA Should Have Known

By Joseph Nicolosi, Ph.D.
and Dale O'Leary

**Deconstructionists argue that distinctions between the genders are arbitrary and political.
Now, the same argument is being advanced by man-boy love advocates
about the distinction between the generations.**

An article published last summer in the American Psychological Association's *Psychological Bulletin* has drawn a recent firestorm of criticism. Talk show hosts and congressmen are calling for investigations. The outrage has focused on the authors' conclusion, based on their analysis of child-molestation studies, that "the negative effects [of sexual abuse] were neither pervasive nor typically intense."

The article was entitled "A Meta-analytic Examination of Assumed Properties of Child Sexual Abuse Using College Samples."

APA spokeswoman Rhea Faberman defended publication of the article as part of the scientific work of the organization, saying, "We try to create a lot of dialogue." She labeled "ridiculous" the claim of radio talk-show host Dr. Laura Schlessinger that publication of the article and the attempt to normalize pedophilia were in any way related.

Contrary to Ms. Faberman's assertion, however:

- 1) There is a real and growing movement to legitimize and also legalize sexual relations between boys aged 10 to 16 and adult males;
- 2) Robert Bauserman, one of the authors of the article, has associated himself with the pedophilia movement through a previous article;
- 3) The movement's strategy is to promote the "objective" study of child/adult sex, free of moral considerations;
- 4) The APA should have known this before they published the article.

Those who are interested in legalizing sexual relations between adults and children want to change the parameters of the discussion from the "absolutist" moral position, to the "relative" position that it can sometimes be beneficial. The A.P.A. article furthered exactly this position.

Deconstructionists have argued—with some success—that distinctions between the genders are arbitrary and politically motivated. Now, the same argument is being advanced about the distinction between the generations.

In a recent lead article of the *Journal of Homosexuality* (1), for example, Harris Mirkin says the "sexually privileged" have

disadvantaged the pedophile through sheer political force in the same way that blacks were disadvantaged by whites before the civil-rights movement.

The Movement to Legitimize Pedophilia

In 1981, Dr. Theo Sandfort, co-director of the research program of the Department of Gay and Lesbian Studies at the University of Utrecht, Netherlands, interviewed 25 boys aged 10 to 16 who were currently involved in sexual relationships with adult men. The interviews took place in the homes of the men.

According to Sandfort, "For virtually all the boys ... the sexual contact itself was experienced positively..." Could an adult-child sexual contact, then, truly be called positive for the child? Based on the research presented, Sandfort answered that question in the affirmative.

The study was severely criticized by experts in the field of child sexual abuse. Dr. David Mrazek, co-editor of *Sexually Abused Children and Their Families*, attacked the Sandfort research as unethical, saying:

"In this study, the researchers joined with members of the National Pedophile Workshop to 'study' the boys who were the sexual 'partners' of its members ... there is no evidence that human subject safeguards were a paramount concern. However, there is ample evidence that the study was politically motivated to 'reform' legislation.

"These researchers knowingly colluded with the perpetuation of secret illegal activity ... In the majority of cases, these boys' parents were unaware of these sexual activities with adult men, and the researchers contributed to this deception by their action."

Child sexual-abuse expert Dr. David Finkelhor also criticized the Sandfort research, pointing to the numerous studies which show adult-child sexual contact as a predictor of later depression, suicidal behavior, dissociative disorders, alcohol and drug abuse, and sexual problems. Dr. Finkelhor strongly defended laws against child/adult sex, saying that many of those now-grown children are very active in lobbying for such protection.

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Coming Out of the Gay World

—Anonymous

The following article was written by a NARTH supporter. Formerly married, he drifted into the gay community because of a desire for greater closeness with men. He never found what he was looking for. (Name withheld by request.)

I have always loved men. I've got one sister and no brothers. I always dreamed of having a brother. As a kid, I loved playing Davey Crockett, or Wyatt Earp, and having a posse with some really cool guys. Growing up, I yearned for close buddies. I joined a fraternity in college because I wanted to be "one of the boys."

During the 80's, I got married to a woman and lived in Silicon Valley, an hour south of San Francisco. I got involved in men's work because I wanted some close male friends; then, I began to notice that I wanted to get closer than the other guys on my team did. I answered a personal ad, and quickly had a boyfriend. In the back of my head I wondered, "Am I gay?"

As my marriage began to fail, I felt a magnetic pull to San Francisco. I'd recently quit my job of 11 years, had done well in real estate, and I decided I was ready for the next transition in my life.

So I moved to San Francisco in 1990, and lived there for four years. I made some treasured friends during those years. But I had a terrible time meeting "normal" gay guys. Everyone seemed to have an abusive background, be estranged from his family, or be into weird sex, alcohol and drugs, along with the associated problems those things bring. I couldn't believe how scared most gay men were of women. How could they dissociate themselves from half of their own species? Most gay men have never had sex with a woman. Why would they cut themselves off from all that beauty, tenderness, and radiance?

I linked up with spiritual groups in the City because I wanted to get away from the cruising, bars, and sex clubs. I attended The Healing Circle, A Course in Miracles, The California Men's Gathering, and the Gay Buddhist Fellowship. But even there, everything seemed to focus on sex. The focus of any event was on the youngest, buffest, and hunkiest guys.

One time Keith, a gay community leader, invited us to a "Sex Theater" that evening at 18th and Castro—that is, to join him in blocking the intersection, stripping down to combat boots, and having sex in the street. I was horrified. Wasn't sex a loving, intimate connection? I certainly was

no prude. But this scene was like a children's camp gone mad. Sex had become a weapon of the gay outlaws, to freak out anyone with any morals, especially right-wing Christians.

I was beginning to conclude that I was never going to find the close loving relationship I was looking for. Maybe I had picked the wrong gender. Most gay men I met had no time for relationship: there is too much sex to be had. Gay sex is typically quick, a one-time encounter, in the dark, drunk or stoned, and without getting to know each other. It creates an "illusion" of relationship, without any of the dynamics of a real relationship. After all, if you could meet and have sex with someone in the same night, what was there to go back for? You'd experienced the entire relationship in one night. Tomorrow, it was time for someone new.

I'd heard about guys who ignore safe-sex guidelines, how HIV negative men felt "left out," and that they didn't mind sero-converting, since it made them feel "more part of the club." And I knew about gay philosopher Michael Foucault, who believed gay sex was a revolutionary act, and that it was more important to have sex than to live. I couldn't see the logic.

I'd also made a practice of asking my potential partners what their status was. I was HIV-negative, and unwilling to take a chance. But I began to notice that no man ever asked me first what my status was. It was dawning on me that sex was a drug, with all intelligent precautions secondary.

In the gay community there is an acceptance of anyone, any act, any abuse. Personal values are lost; transgendered butchery is accepted as the next wave, and anything and everything can be explained away with the expressions, "I felt like it," "He made me do it," or "I did the best I could." Having been an Eagle Scout and Sunday School teacher, this troubled me. I knew values gave my life strength and meaning.

It began to seem that having sex with another man did not begin a relationship, actually limited or ended it. This was painful to me because I thought sex was a vehicle to deepen my connection with someone. I'd feel awful when I'd have sex with a guy and then he'd ignore me the next day. And certainly, reading the statistics that the way for gay lovers to stay together was to have "open" relationships didn't appeal to me. The charm of the lifestyle began to fade.

I also noticed if I spent a lot of time with a guy, and really

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The Annual NARTH Sigmund Freud Award:

Dr. Harold Voth's Acceptance Speech

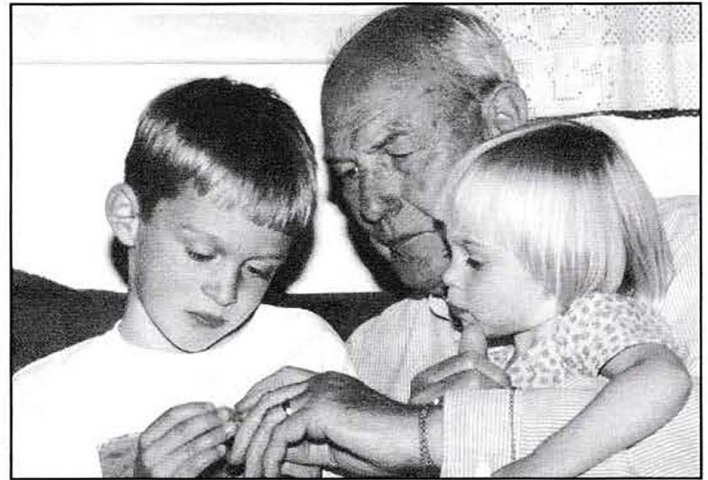
"Nature is on Our Side"

At the NARTH Conference in Los Angeles last fall, Dr. Harold Voth was awarded the 1998 Sigmund Freud Award. At that time, he responded to the audience as follows:

Dr. Socarides, Dr. Nicolosi, Dr. Kaufman--ladies and gentlemen: I accept this fine award with humility and enormous gratitude. Having been honored by you is not only deeply moving for me personally, but I am reminded and reassured by this shining moment that Truth always prevails—a fact which explains the existence of NARTH and others who believe as we do, but may not be members of this organization.

Truth is the reflection of nature's laws. Man can temporarily override those laws, but at great personal and societal expense. These are immutable laws of nature, and when given adequate reign, children will develop into heterosexual men and heterosexual women. Such adults can bond with each other, produce new life, and shepherd it correctly according to nature's laws just as they were guided to maturity by their parents.

For a variety of reasons, largely due to the damaging effect on the family of a succession of wars, those laws which guide normal childhood development were derailed for millions of families. As a result, massive numbers of children of several generations reached adulthood whose personalities were permeated by psychopathology. As an



Harold Voth, M.D. with two of his grandchildren.

example, every war produces large numbers of homosexual men and homosexual women (mostly homosexual men) because the fathers of these children were away for long periods of time. Some fathers returned a shell of what they once were, and many never returned.

As a consequence of the effect of this mass of psychopathology, social values have deteriorated, simply because what a person is determines in large measure what he *believes* and *does*. Taken in aggregate, these millions of people have changed our social values. Sad to say, those organizations which once were the repository of the best knowledge we had about the human condition, and mental health in particular, have now "normalized" homosexuality, homosexual marriage, and some even have normalized pedophilia. These developments were absolutely predictable.

Those of us who have stood firm on these issues have taken much assault—none more than Drs. Socarides, Nicolosi and Kaufman, and believe me, I've had my share too. But we must not waiver in our resolve to uphold basic truths about the human condition. We will prevail so long as we never give up—never, never, never, to quote Sir Winston Churchill—for nature is on our side, and nature's laws always eventually prevail. ■

Coming Out, continued

got to know him well, it probably meant our relationship would be platonic. Gay sex was too shameful to do with someone you knew well. It was only for an anonymous encounter. But that went against the values I cherished of human love and closeness.

The way out of the gay world came after I had left San Francisco and moved to Sonoma County. I'd met a guy at a gay potluck, and made a date for the next Friday. He then broke the date for Friday, made it for the next day, then broke that date. That Saturday night, I found the NARTH website on my computer. I

couldn't believe the articles, the truth that was being told. I knew it in my gut. Why hadn't I ever seen this anywhere before? Why was this knowledge being hidden?

I don't have all the answers yet, but I believe I'm on the edge of a new understanding.

I know there are millions of women searching for a good man. I am now "in training" --developing my skills every day that I roll out of my crib, so to speak, and into this world. That's what life fully lived is all about. ■

More on the "Gay Gene" Studies

A new study reported in *Science* on April 22nd failed to replicate the famed 1993 Hamer "gay gene" study, which was often cited as evidence of male homosexuality's biological origin. The latest study is entitled, "Male Homosexuality: Absence of Linkage to Microsatellite Markers at Xq28," by George Rice, Carol Anderson, Neil Risch, and George Ebers.

A May 10th article in the *Boston Globe's* "Science" section explained,

"Now a new study...has failed to find the expected connection between male homosexuality and Xq28, the chromosomal segment which was supposed to be relevant. While the verdict isn't in, this is an important reminder that science proceeds by fits and starts, and the accepted facts of today must always stand ready to bow out in the face of new evidence."

One researcher on the team, Neil Risch, told the New York Times that he didn't believe the evidence for an X-linked gene had been very strong to begin with. Dr. Hamer answered that Risch's team had not used a random sampling of subjects--while that team responded that their subject selection had indeed been "totally random."

National gay advocacy groups, which had widely heralded the original Hamer study as long-sought proof that gays were "born, not made," had little or no comment about the significance of the latest research.

Website Usage

In the month of April, NARTH's website had an all-time high usage of 18,379 visitors using the site for over ten minutes each. During the month of June, there were 16,575 visitors who used the site for an average of almost 11 minutes each. By far, the most popular articles were on the issue of "Is Homosexuality Genetic?"

Ex-Gay Ministries

Regeneration, a Christian ex-gay ministry run for many years by Alan Medinger, one of the most prominent ex-gay leaders, publishes a particularly insightful newsletter with a monthly essay by Mr. Medinger. Interested readers should contact Regeneration at P.O. Box 9830, Baltimore, MD 21284-9830 and ask about being added to the mailing

list. Regeneration also offers a catalogue of the most useful books on homosexuality written from a Christian or Christian-compatible perspective.
info@RegenerationMinistries.org

More Useful Resources

Family Research Council in Washington, D.C. offers some helpful resources on homosexuality, particularly the following:

The 52-page booklet, "In Defense of Marriage: Why Same-Sex Unions Miss the Mark," with sections on law, the true meaning of tolerance, the "gay gene," gay-affirming programs in education, the Defense of Marriage Act (DOMA), and homosexual adoption.

Additional papers available include the following: "Talking Points: Defense of Marriage Act," "In their Own Words: The Homosexual Activist Agenda for Marriage," "The Importance of Families and Marriage," "The Defense of Marriage Act: Expert Testimony," "Gay Youth Suicide: Myth is Used to Promote the Homosexual Agenda," "Homosexual Parenting: Bad For Children, Bad for Society," and "The Homosexual Agenda in Schools."

Contact FRC at 801 G Street, N.W., Washington, D.C. 20001 or call (202)393-2100 for prices of these resources. All are offered at low cost.

Emotional Appeals Fail: Presbyterian Church Votes Not to Ordain Non-Celibate Gay Clergy

At its annual General Assembly held this year at Fort Worth, Texas, the Presbyterian Church, U.S.A. rejected a motion to permit non-celibate gay clergy, standing firm in the face of emotional appeals for "inclusive" practices that would violate historical Church doctrine.

One delegate, David White--who urged the inclusion of non-celibate gays--cried during an emotional plea while speaking at the podium, and was featured prominently in a *Los Angeles Times* photo being comforted by a bystander.

A bishop of the Evangelical Lutheran Church in America, Paul Egertson, was quoted by the *Times* comparing the prohibition against non-celibate gay clergy to the slavery of blacks and the subjugation of women. *continued on next page*

Ex-Gay TV Ads Rejected

A coalition of 18 pro-family groups recently produced a television commercial which is a sequel to the recent "Truth in Love" print campaigns—a series of ads proclaiming that change from homosexuality is possible.

The television commercial also offers hope that religiously-mediated change is possible and features an ex-gay man in a related conversation with his mother. Three Washington, D.C. stations refused to run the \$250,000 commercial, and only one area affiliate would accept the spot. Janet Folger, director of the group that produced the ad (the Center for Reclaiming America) declared their refusal "an incredible double standard."

Gay advocacy groups pressured the media to reject the commercials. Said Joan Garry, executive director of GLAAD, "We've been working behind the scenes to educate the media about the message behind these ads."

A station in Orlando, Florida owned by Time-Warner Co. initially agreed to run the commercial, but then bowed to pressure and cancelled it, saying they they did not want to be "discriminatory."

---*The American Family Association newsletter, July 1999, p. 12.*

The End of Gender, Generation, and Species Distinctions

Deconstructionism has argued for an end to gender distinctions because they are "arbitrary and socially constructed." Now, we enter the next level of the discussion; some are labeling all of society's foundational distinctions "arbitrary."

Specifically, the distinctions under attack are those *between the generations* (in the argument for pedophilia); *between persons worthy or unworthy of life* (euthanasia); and *between animals and people* (in the argument against "speciesism"). As one writer explains:

"Enter the ethics of Peter Singer, an Australian philosopher recently appointed to a professorship of Bioethics at Princeton's Center for Human Values. His claim is, in a nutshell, 'Some members of our species are persons: some members are not.'

"...Singer very reasonably suggests a 28-day trial period in which parents can decide whether or not their baby deserves to live. (Woe to the colicky newborn!) Any sort of defect would be reason enough to dispatch the child--for instance, with Down syndrome, spina bifida, or even hemophilia.

"In Singer's view, there is nothing inherently valuable about *any* human being. That would be 'speciesism,' the fallacy of thinking that there is any material reason why a human being of any age or kind, simply because he is a human being, has more worth than, say, a pig or, for that matter, a cockroach."

----"Bringing Matters to a Head," *First Things*, March 1999, p. 66-67.

APA Research is Increasingly Radical, Anti-Family

The American Psychological Association has increasingly radicalized itself with the recent publication of research studies which support the worldviews of pedophilia normalization advocates, as well as radical feminists.

On July 12, the House of Representatives passed House Concurrent Resolution 107, "condemning and denouncing" the conclusions of an A.P.A. *Psychological Bulletin* article which suggested that pedophile relationships may be beneficial in some cases to "willing" children, particularly boys. (NARTH's "The Problem of Pedophilia Fact Sheet," published last November, helped initiate the public uproar.)

The House resolution was passed 355-0, with 13 members abstaining, including gay-activist Congressman Barney Frank. The uproar which followed wide public exposure of the A.P.A. article "threatened to shake the APA at its core," according to July-August issue of *The National Psychologist*. The public outcry was described by that publication as a "three-month public relations nightmare" for the Association.

Then in June, the A.P.A.'s *American Psychologist* carried an article entitled, "Deconstructing the Essential Father." After studying 200 fathers, the authors concluded that traditional fathering is a "neoconservative" construct, and that fathers do not make a unique and essential contribution to child development.

Dr. Louise Silverstein, one of the study's authors, told cns.news.com in an interview that she objects to the "neo-conservative privileging" of the ideal of heterosexual marriage that is used to "generate social policy that discriminates against mother-headed families, gay fathers, and lesbian mothers." The article criticized the male tendency to "consume resources in terms of gambling, purchasing alcohol, cigarettes, or other nonessential commodities," which "increases womens' workload and stress." The authors concluded that "the data do not support the conclusion that fathers are essential to child well-being, and that heterosexual marriage is the context in which responsible fathering is most likely to occur."

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INTERVIEW:

Anthony Falzarano

Anthony Falzarano is the founder of P-FOX (Parents and Friends of Ex-Gays) the alternative to the gay-advocacy group, P-FLAG. He is interviewed here by Joseph Nicolosi.

J.N.: Anthony, you've been a very public figure in the ex-gay movement recently. That recent series of newspaper ads—saying, "Homosexuals can change, because we've changed"—brought a lot of attention to the religiously-based ex-gay movement. Then you led a picketing of the American Psychiatric Association, which is described on the front cover of this current issue of this *Bulletin*. Tell us something about yourself and your background.

A.F.: I was raised in a typical middle-class family in northern New Jersey. My parents have been married for 50 years. On the surface, it always looked like we had a pretty normal family life. But in order to support the seven children in our family, my father had to work very hard and really was not around for me. He was quite psychologically absent in my life. My mother tried to make up for his absence, and she became quite dominant in my life and didn't allow me to break free and become a man.

J.N.: So it was a classic triadic relationship, with dominant, overinvolved mother and emotionally absent father?

A.F.: Absolutely.

J.N.: Did you have any older brothers?

A.F.: I had an older brother.

J.N.: How did you get along with him?

A.F.: He was quite verbally abusive to me.

J.N.: Freud said many years ago that if a homosexual man has an older brother, he will have a fearful, hostile relationship with him.

A.F.: Absolutely. He used to traumatize me as a child.

J.N.: When did you first become conscious of having homosexual attractions?

A.F.: I began to be sexually molested at the age of nine years old, and there were at least six different molesters between the time I was nine and sixteen. That further traumatized me.

J.N.: Who were these people?

A.F.: One of the molesters was a brother; one was a schoolteacher; one was somebody at church; some were strangers that I met on a family vacation; and one was someone I met when I went shopping.

J.N.: Do you think on some level, that you, yourself you were looking for this?

A.F.: With my brother, obviously no. With the stranger at the shopping center, I just held the door for him and then he asked me where I was going. He said that he was shopping too, and asked if he could he come along with me. I was very naïve and had no idea what was going on.

The time I was molested by the schoolteacher, we were at a KEY (Kiwaniis Educated Youth) Conference. It was a men's club national convention, and he was a teacher from a different town. I was actively homosexual at that point, and he zeroed in on me because he could see that I was looking for something.

J.N.: How old were you at this time?

A.F.: I guess around 16.

J.N.: Tell me briefly about the the experiences you had in the gay lifestyle.

A.F.: At 17 is really when I came out. The guy I met at the shopping center had told me about gay bars, and as much as it disgusted me, I found myself probably about a month later going out to my first gay bar.

J.N.: At 16?

A.F.: Right before my 17th birthday.

J.N.: And the bars let you in?

A.F.: Oh, yeah. Years ago, this bar was known as one of the "chicken" bars where the old guys would hang out, and the "chickens"—the young kids—would walk in and the owner would look the other way. So anyway, I walked into the bar that night because I was lonely. My father wasn't around, I had been rejected by my peer group, and the sexual molestation had at least given me a feeling of being close to someone. Here, all these guys were paying attention to me. I met this guy at the bar, and he introduced me to the gay subculture.

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J.N.: How many years were you in it?

A.F.: About nine years. About one year into it, I became the "kept boyfriend" of a well-known attorney. He introduced me to the whole Studio 54 group, the high echelon of gay society. I began to meet all these famous people who were homosexuals. He had a house in Greenwich, Connecticut; a yacht; and a house in Palm Beach. The lifestyle was unbelievable. That continued for two years, although he also had other boyfriends at that time.

Eventually I felt I wanted to leave him because he was older than me and I was really looking for someone my age. But by that time, I was so spoiled by the gay world and what an older man could offer me, that when I met this doctor from Philadelphia, I sort of became his kept boy, too. He would come see me about once a month, and give me the money I wanted. I did have a regular job but it opened up a whole gay world to me--Provincetown, all the gay playgrounds--Fire Island, Southampton. Then I began to become quite promiscuous and I had over 400 sexual partners.

J.N.: This is all before the AIDS epidemic?

A.F.: Yes.

J.N.: Then what happened?

A.F.: Then I had a born-again experience. This guy--he was a backsliding Christian--he came to my apartment one night. I met him from an ad, and he ministered Christ to me. He told me that he regretted what we had just done, that he was a backsliding Christian, that God doesn't want him to be gay, and God didn't want me to be gay either. I was pretty shocked by his boldness.

J.N.: This is after sex?

A.F.: Yes. He was very regretful about what had just happened between us. He takes out his Bible, and he says, "Don't be deceived; practicing homosexuals will not inherit the Kingdom of God."

From that point on, I was convicted about what I had been doing in my life. I began to cut down on the promiscuous behavior and I left New York for Boston, where the gay scene was quieter, and I could settle down and have monogamous relationships. But I could not keep a monogamous relationship. Either I would end it, or he would end it.

J.N.: So you tried to go from a promiscuous gay lifestyle to monogamous gay lifestyle?

A.F.: Right. I was bargaining with God. I said, "God, I

can't heal from this but at least I can be monogamous—I can stay with one guy, and have a gay marriage."

J.N.: But that didn't work either?

A.F.: No. That didn't work. I met the perfect guy--Harvard graduate, good looking, good job. I had my own business, I had my own home. But we just couldn't make it.

J.N.: How long did that relationship last?

A.F.: Four months. And then one day when I was on my way to a pornographic bookstore to do something I shouldn't have been doing, God spoke to me and said, "Anthony, I have been patient with you long enough. You either leave this lifestyle now, or you will die of AIDS." That's what He told me. This was 1982. So it literally scared the hell out of me, and I left the gay lifestyle behind and got married, thinking if a gay monogamous relationship isn't right, then I'll get married to a woman.

I had known Diane for about five years; she knew I was gay. She was doing the female corporate ladder thing and realized that was empty, too. We were both speaking to each other one night and I said, "Diane, you know, I really want to get married and have kids and I don't know how I can do this, but I really

feel God is telling me to leave this gay lifestyle behind." She told me she had been in love with me for years and that she thought I was happy being gay, so she never pursued it, but she was sick and tired of climbing the corporate ladder and she wanted to get married, too.

We were both Catholic, and we got married about eight months later. The priest who married us was gay himself, the organist at the church was gay...it was unbelievable. Everybody I ran into was gay, and here I was trying to do the right thing! The first year of marriage was really tough, leaving the gay lifestyle behind cold turkey--no counseling to change sexual orientation, and no premarital counseling.

J.N.: No therapy at all?

A.F.: Nothing. Just the Holy Spirit speaking to me directly.

J.N.: How many children do you have?

A.F.: I've been married now for 15 years and I have two children.

J.N.: So you were just determined to do what you believed to be the right thing, "cold turkey," even though there

"My father wasn't around and I'd been rejected by my peer group... but in a gay bar, I was the center of attention."

hadn't been a complete internal transformation.

A.F.: Exactly. Then I got a phone call from a former boyfriend who told me he was dying of AIDS, and he said that I better get checked. This was about two years into our marriage. It scared the hell out of me. After I got of the phone, I fell to my knees and cried out to God, "God, if you give me a negative AIDS test result, I will not only get help, I will never act out again."

I was scared that Diane would have been infected too, and at that time, she was pregnant with our daughter. Anyway, my test result was negative and shortly thereafter, I started going to a Sexaholics Anonymous group. I was still very addicted to pornography. Even though I was being monogamous with Diane, in my thought life, I was still very homosexual.

Then after attending SA for about six months, my masturbation and pornography began to come under control and then somebody walked up to me at a SA meeting and said, "Look, you're a Christian and you don't want to be gay, so you'd be a perfect candidate for Exodus." Exodus believes that through the power of Jesus Christ, you can heal totally. So then I began going to Regeneration Ministries, in Baltimore, Maryland--Alan Medinger's group. Went to the Exodus National Conference, began to work on my sexual molestation issues. Elizabeth Moberly's book helped me with the psychological understandings, and my regular Tuesday night Exodus group was helping with the confession to be accountable. And slowly, I just began to heal. Now I'm ten years clean from pornography, 14 solid years clean from men. I began to have an attraction toward women as the homosexual addiction slowly waned.

J.N.: It just comes up naturally, doesn't it?

A.F.: It really did. And getting back into church, getting into the Bible.

J.N.: Tell us about your work.

A.F.: I founded Transformation Christian Ministries, which has been in operation for ten years and has helped about 400 or 500 transitioning homosexuals. About three years ago, because I do a lot of media work, parents began to call me from all over the country. So we started P-FOX—"Parents and Friends of Ex-Gays." We started local chapters for suburban Maryland, suburban Virginia, and Washington, D.C. to help the parents whose sons or daughters were in the local TCM group. We now have 25

chapters across the United States.

J.N.: Tell me about the other group, P-FLAG—Parents and Friends of Lesbians and Gays--and how you contrast your work with theirs.

A.F.: We're the antithesis of P-FLAG. P-FLAG is a pro-gay group, and it indoctrinates parents of gays about the gay lifestyle. On the other hand, you could call us the Al-Anon of the ex-gay movement. We help family members deal with their children's homosexuality. We teach them to continue to love their children, but we strongly disagree with the gay lifestyle. For example, we don't think it's a good idea that the son brings the lover home for Christmas dinner. We believe in setting boundaries in the family unit. You should continue to love your child; however, if you tell your daughter that you disagree with her lifestyle, and then you invite her lesbian girlfriend home for Christmas dinner, you're sending her mixed messages.

J.N.: So basically, your eventual hope is to bring the children out of the lifestyle?

A.F.: Absolutely. These parents get together from all over the country, and they pray for their children and support their children. We help educate each chapter on how to minister to the attendees. We have a large national conference

once a year that's held in March in Washington, D.C., and we usually bring in the best people in the ex-gay movement.

J.N.: How old is P-FOX now?

A.F.: It started in 1996.

J.N.: Recently, the NARTH Bulletin did a feature story on P-FLAG, quoting from the sexually and socially radical literature that P-FLAG is promoting to teenagers. Do you think P-FLAG is doing damage to young people?

A.F.: First and foremost, P-FLAG is doing damage to parents. They're putting them on a guilt trip to convince them if they don't accept their child *as gay*, he will commit suicide. They're teaching the parents their children were born this way. They say it's the homophobia of society that's the problem, not the homosexuality. They say that by not accepting the child's homosexuality, they are causing his unhappiness, and that if they will only accept and affirm the child's homosexuality, then the kid will be happy--which is a lie. They're even getting into the religion business, and they are saying that the mainline churches are warping Holy Scripture. They are very politically active, and they are putting their programs into the high

"P-Flag is putting parents on a guilt trip. It's telling them they must accept their child as gay, or he'll become suicidal."

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schools, the junior high schools.

J.N.: They're very well funded, aren't they?

A.F.: A \$1.7 million annual budget.

J.N.: Where do they get their money from?

A.F.: Different gay individuals.

There are a lot of wealthy gay people out there who support this endeavor. And the parents are supporting this themselves. Cher and Chastity Bono are financial supporters. You have all these famous people who do not want to deal with the part they played as parents in developing the child into a homosexual, so therefore, it is easier to affirm the child into the gay lifestyle. That way, they don't have to take any responsibility for the part they played in this.

J.N.: So Cher has been a booster of P-FLAG?

A.F.: She was the keynote speaker at last year's event. You know, Sonny Bono, who died last year, took a different approach with his daughter's lesbianism: he came out and said, "I do not agree with my daughter's lifestyle."

Parents like Cher say they are loving their children, but perfect love speaks the truth--and if more parents were

willing to admit their responsibility in the formation of their child's homosexuality, I believe we would see many more people healing. So basically, P-FLAG is doing an awful lot of damage.

P-FLAG has 400 chapters all over the United States, compared to only 25 for P-FOX. But we're growing very quickly and we're trying to get some major fund-

ing. We're looking for donors to support our endeavor to come up against P-FLAG. We don't blame the parents for their child's homosexuality---but we do ask the parents to take responsibility for whatever way in which they may have contributed to the problem.

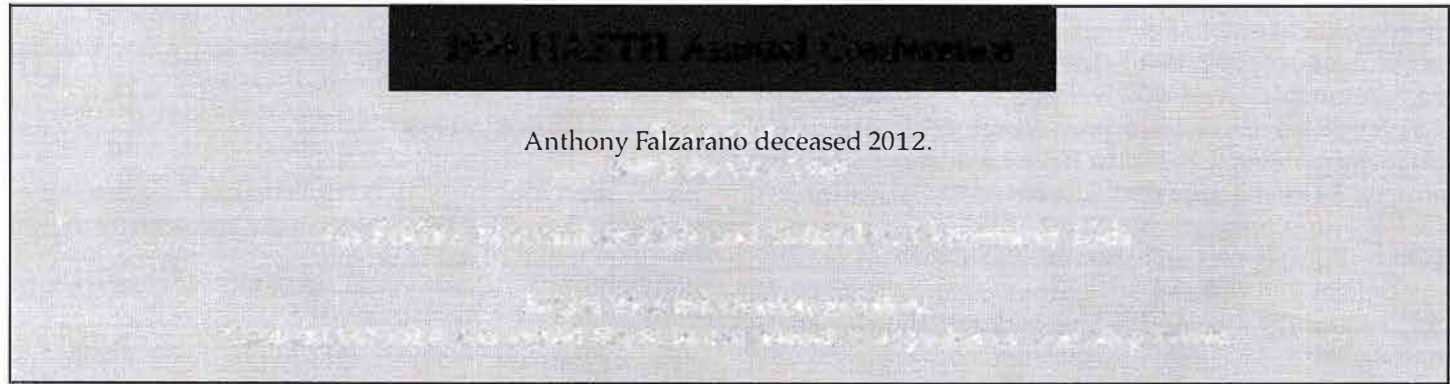
J.N.: It's not about blame...it's about understanding.

A.F.: Understanding and 'fessing up. Taking responsibility.

J.N.: Thank you for telling us about your life, and about P-FOX.

A.F.: For those people who want to contact us, our web site address is www.pfox.org. The phone number is (202) 371-2900. We have a national conference every year and would welcome any NARTH members who are interested in attending. ■

"We don't blame
parents for their
child's homosexuality,
but perfect love must
speak the truth."



Executive Officer Sought

As announced in our previous Bulletin, NARTH is actively seeking an experienced, highly motivated executive employee who will assume responsibility for fund raising, public relations, and financial management. Salary will be very competitive for the right individual. Passionate commitment to the cause is very important. Please call the NARTH office if you know of an experienced candidate for this key position.

Is Homosexuality Normal for Some Animals?

By James E. Phelan, LCSW

Book Review: Biological Exuberance: Animal Homosexuality and Natural Diversity, by Bruce Bagemihl (New York: St. Martin's Press, 1999).

This book is a 750-page study of homosexual behavior in the animal kingdom. *Biological Exuberance* presents documentation of homosexual behavior in many species, particularly birds and mammals.

Basically, the author explains that because polysexualism among non-human species has been widely observed and documented, then homosexuality is not to be seen as an aberration. But *Biological Exuberance* should be read with much caution. One should not assume that because homosexual behavior exists, then it is necessarily normal and gender-appropriate.

Bagemihl gives special credence to those theorists and biologists who claim that homosexuality may be genetic, and in those who believe that "homosexuality must be beneficial to a species if it keeps reappearing" (p. 169).

Not surprisingly, his perspective invites considerable praise from the homosexual community. On the book's cover, lesbian author and advocate Lillian Faderman writes:

"For anyone who has ever doubted the naturalness of homosexual, bisexual, and transgendered behaviors, this remarkable book, which demonstrates and celebrates the sexual diversity of life on earth, will surely lay those doubts to rest. The massive evidence of the wondrous complexity of sexuality in the natural world that Bagemihl has marshaled will inform, entertain, and persuade academic and lay readers alike."

In a review of Bagemihl's work, *Newsweek* astutely noted the political slant of *Biological Exuberance*:

"...witnessingsame-sex activity and understanding it are two different things, and some experts believe that observers like Bagemihl are misreading the evidence. In species that lack sophisticated language—which is to say all species but ours—sex serves many nonsexual purposes, including establishing alliances and appeasing enemies...all things animals must do with members of

both sexes."

The *Newsweek* reviewer goes on to say that:

"even if some animals do engage in homosexual activity purely for pleasure, their behavior still serves as an incomplete model—and an incomplete explanation—for human behavior." (Kluger, 1999, p. 70.)

Before reading Bagemihl's text, I myself had written a short paper on homosexual behavior among animals (Phelan, 1998). While I too found in the literature instances of polysexual behavior existing among animals, I learned that such behavior took place under unusual conditions, and that there were many possible explanations for such behavior which Bagemihl's book ignores.

This left me suspicious as to why the author took time to write such an extensive text only to leave out the possible explanations for the animals' behavior. Explanations of behavior are a common practice in ethology.

The author would rather "celebrate" homosexual behavior than explain its significance

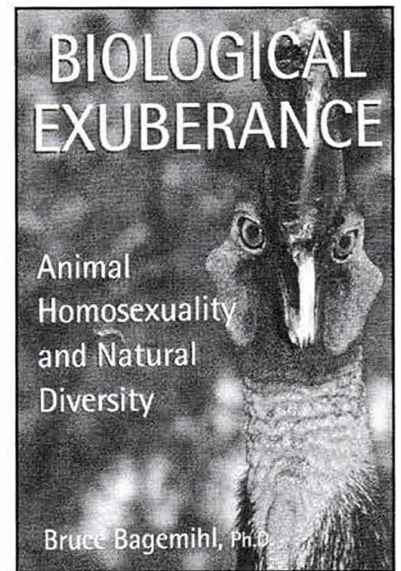
Yet Bagemihl uses his book to explain *not the origin and meaning of the homosexual behavior in its immediate context*, but instead says that it has apparent "evolutionary value." He spends much time categorizing the *frequency and type* of the behaviors, but attaches no other significance to those behaviors. He refuses to consider that the homosexual behavior may be maladaptive.

We might liken Bagemihl's study of animal homosexuality to that of an anthropologist who sees a society engaging in genocide. Simply because it exists, he calls the genocide "normal" and says that it must have some evolutionary value—perhaps for longterm population control, or to promote survival of the fittest.

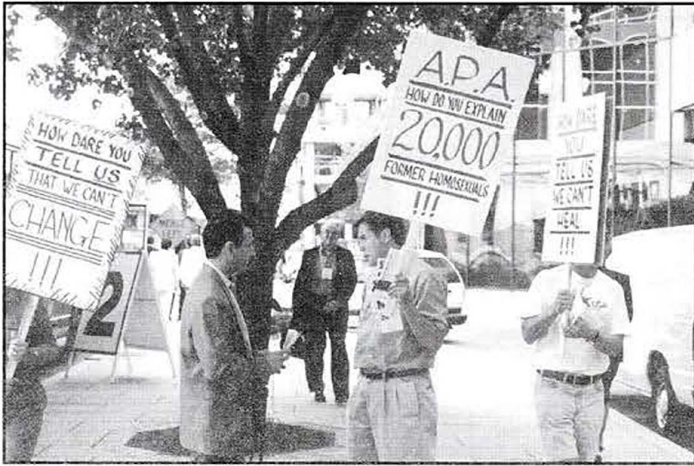
Similarly in the animal world, the killing of cubs by adult male bears is also a fairly common occurrence, but we don't offer that observation as evidence that infanticide is good or should be normalized.

Many other authors have provided fuller understandings

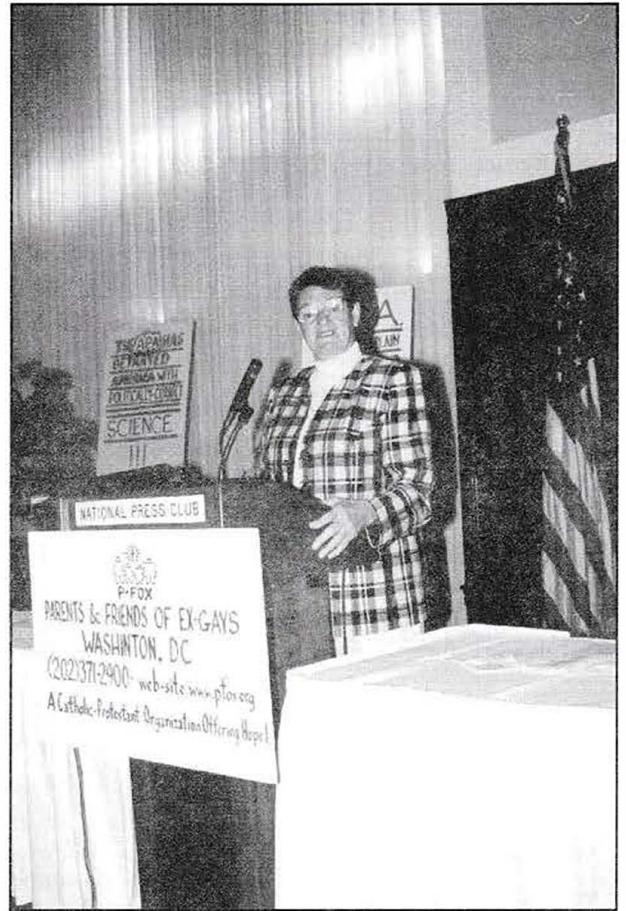
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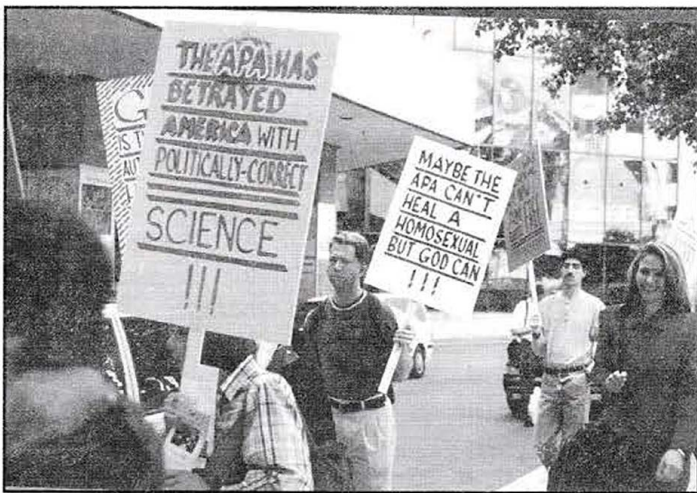
Ex-Gays Picket the American Psychiatric Association Meeting May 16th, 1999



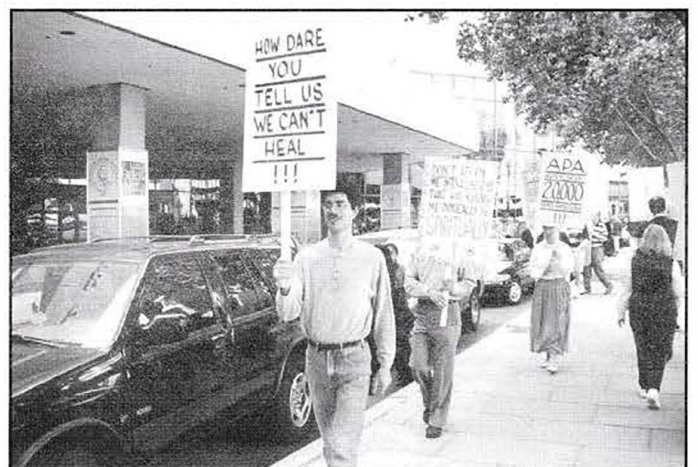
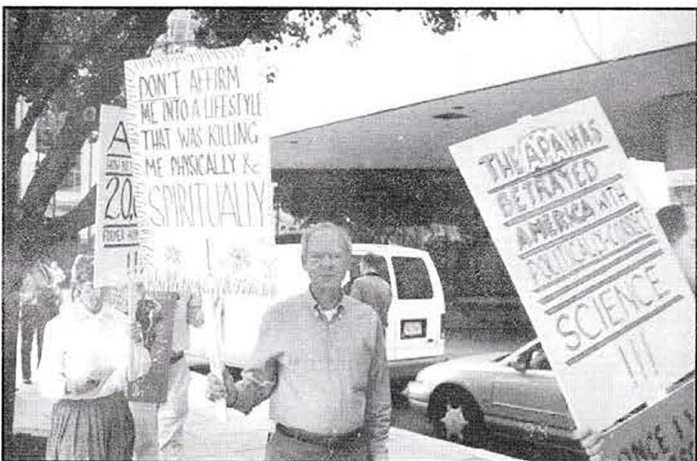
Anthony Falzarano speaks to a conference participant as protestors carry signs saying, "How Dare you Tell Us We Can't Change!"



Mrs. Marjorie Hopper, Director of Women's Ministries at Transformation Christian Ministries, speaks at the press conference.

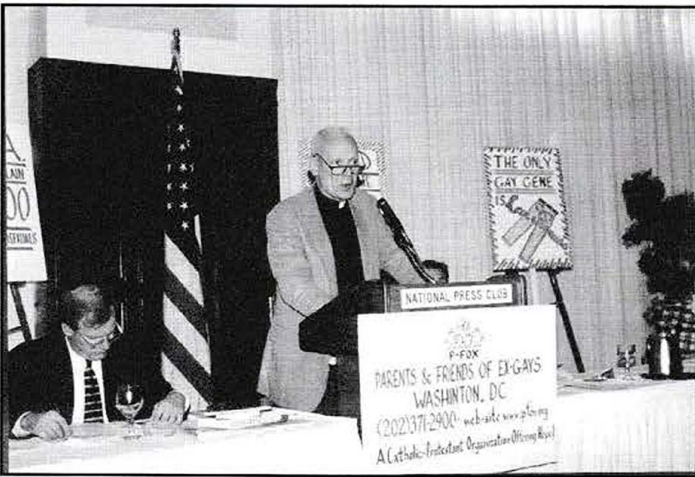


More demonstrators outside the A.P.A. convention hotel.

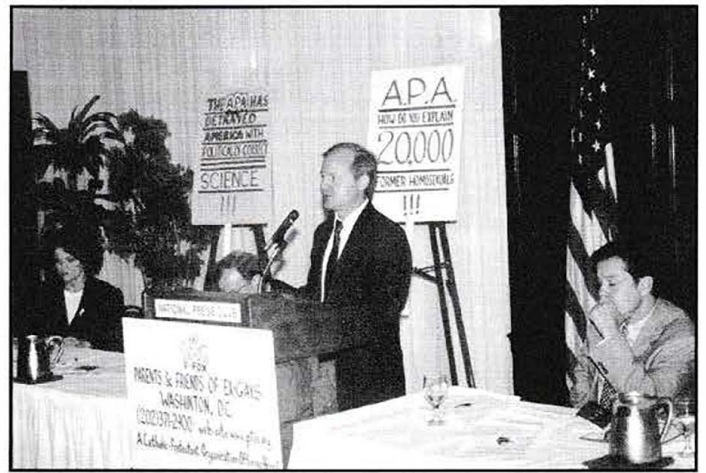




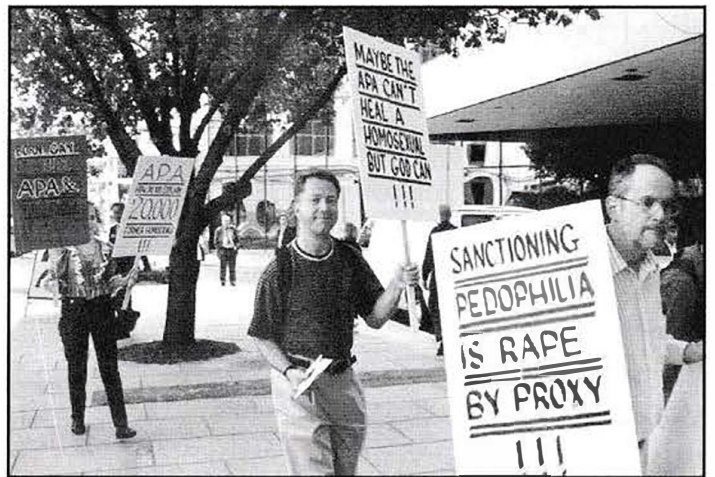
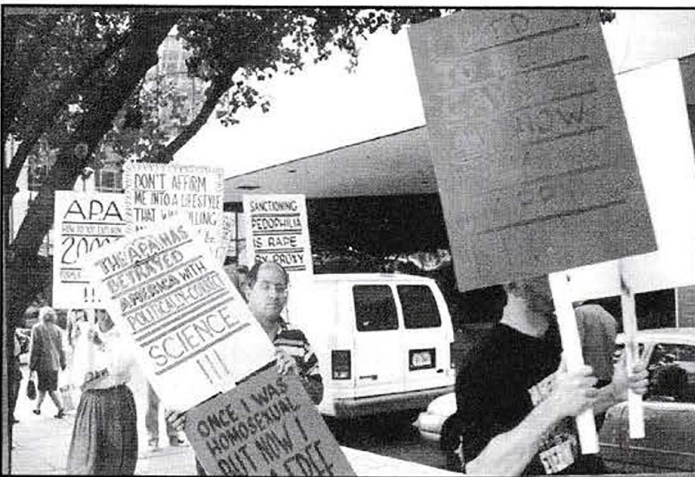
Lambda Report Editor Peter La Barbera speaks at the press conference held during the A.P.A. meeting. A placard behind him says, "The A.P.A. has betrayed America with politically correct science."



Rev. Earl Fox, Director of Transformation Christian Ministries at the podium.



Robert Knight of Family Research Council speaks to the press. FRC was also instrumental in publicizing the pedophilia study (see article, p.10). Their efforts culminated in a congressional resolution condemning the study's conclusions.



Ex-gay demonstrators also protest the pedophilia study.

Homosexuality - A Freedom Too Far

by Charles Socarides, M.D.
(1995, Adam Margrave Books)

On the Normalization of Homosexuality

Dr. Socarides, an official body of your own profession, the American Psychiatric Association, declared in 1973 that homosexuality was not a disorder.

Yes, that was a turning point. But our scientific integrity had been eroded in pursuit of a false freedom.

It was a political movement?

Yes. In 1970, gay activists made the first systematic effort to disrupt the annual meetings of the APA by flocking in to our sessions in San Francisco. In a panel on transsexualism and homosexuality, they denounced my colleague, Irving Bieber, and showered his presentation with derisive laughter. One protester called him "a motherf---er." Bieber took this very hard. He'd been working all these years to help these people and--

And now they were putting him under attack?

He got off easy. They actually broke up another meeting. One protester tried to read a list of gay demands. Most of the psychiatrists left the room. Those of us who stayed, heard our profession denounced as an instrument of oppression and torture.

Then what happened?

Gays demanded a spot on the official program of our next annual meeting, in May 1971, in Washington, D.C. Otherwise, they threatened to break up the whole convention with their own terrorist tactics. Our 1971 program chairman, John Ewing, quickly agreed. That told gay activists they could get what they wanted from "the shrinks" by using calculated violence and threats.

Sure enough, when the 1971 convention rolled around, gays stormed the podium during a solemn Convocation of Fellows. Frank Kameny, who was always a key strategist in this whole thing, grabbed a microphone and issued a manifesto. "Psychiatry is the enemy incarnate. Psychiatry has waged a relentless war of extermination against us. You may take this as a declaration of war against you." He demanded that gays be allowed to put on their own presentation.

And the APA let them do so?

Yes. We wanted to hear them out. And they gave us a pret-

ty good preview of a line they would follow for the next 20 years. Kameny said, "We're rejecting you all as our owners. We possess ourselves and we speak for ourselves and we will take care of our own destinies." Larry Littlejohn, representing the Society for Individual Rights in San Francisco, said, "I think the homosexual lifestyle for those people who want to live it, is beautiful and I think it should be appreciated ... for many people, hundreds of thousands of people, [it] is a valid, healthy ... lifestyle."

Did anyone argue with that?

No. We were all too intimidated. Some psychiatrists capitulated right on the spot. They pleaded with the gay panelists. "Don't think," they said, "that we're all followers of Bieber and Socarides."

They sound like wimps.

Many of them didn't know what they were doing. They didn't treat homosexuals. And so, they couldn't describe, much less understand, what was at stake. As a class, psychoanalysts who are also M.D.s like to stay out of the limelight. They'd rather not get involved in politics of any kind--not really understanding that other elements in society cannot make decisions for society without some input from our profession.

Who needs help from the psychoanalytic community?

Men and women in law, education, religion and the media. But I am sorry to say that we're just not giving them much help these days.

Why not?

Because of this story that I am trying to tell. We let ourselves be intimidated by the gay activists.

We were talking about the APA giving the gay activists their own panel at the 1971 APA convention.

Yes. When the gay panelists challenged the APA delegates to "break the monopoly" enjoyed by those who said homosexuality was a disorder, a small minority inside the APA began laying plans to see how they could re-classify homosexuality--that is, take it off the APA's list of disorders.

continued on page 29

In 1990, the campaign to legalize man-boy sex was furthered by the publication of a two-issue special of the *Journal on Homosexuality*, reissued as *Male Intergenerational Intimacy: Historical, Socio-Psychological, and Legal Perspectives*.

This volume provided devastating information on the way psychologically immature pedophile men use vulnerable boys who are starved for adult nurturance and protection.

In the forward, Gunter Schmidt decries discrimination against and persecution of pedophiles, and describes

"successful pedophile relationships which help and encourage the child, even though the child often agrees to sex while really seeking comfort and affection. These are often emotionally deprived, deeply lonely, socially isolated children who seek, as it were, a refuge in an adult's love and for whom, because of their misery, see it as a stroke of luck to have found such an 'enormously nurturant relationship'."

There is another deeply disturbing article in the volume, revealingly titled, "The Main Thing is Being Wanted: Some Case Studies on Adult Sexual Experiences with Children." In it, pedophiles reveal their need to find a child who will satisfy their desire for uncritical affirmation and a lost youth. One of the men justifies his activity as a search for love, and complains that: "Although I've had physical relationships with probably, I don't know, maybe a hundred or more boys over the years, I can only point to four or five true relationships over that time."

The volume also contains an introductory article which decries society's anti-pedophile sentiment. The authors complain about the difficulty studying man-boy relationships in "an objective way," and they hope the social sciences will adopt a broader approach which could lead to understanding of the "diversity and possible benefits of intergenerational intimacy."

Bauserman Defends Sandfort's Research

The same volume contains an article by Robert Bauserman—co-author of the A.P.A. study--which complains that objective research is impossible in a social climate that condemns man-boy sexual relationships. Bauserman decries the prevailing ideology that labels all boys as "victims" and all adult pedophiles as "perpetrators." He attacks researchers Mzarek and Finkelhor as being driven by a "particular set of beliefs about adult-juvenile sex." Bauserman looks for a new "scientific objectivity," with the explicit call for research that will challenge the social-moral taboo against adult/child sex. The meta-analysis which he co-authored, and which the American Psychological Association published, can be seen as Bauserman's follow-up to his *Journal of Homosexuality* article.

More Recent Defenses of Pedophilia

Harris Mirkin recently wrote a lead article in the *Journal of Homosexuality* entitled "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia." Using social-constructionist theory, he argues that the concept of child molestation is a "culture- and class-specific creation" which can and should be changed.

He likens the battle for the legalization of pedophilia to the battles for women's rights, homosexual rights, and even the civil rights of blacks.

He sees the hoped-for shift as taking place in two stages. During the first stage, the opponents of pedophilia control the debate by insisting that the issue is non-negotiable--while using psychological and moral categories to silence all discussion.

But in the second stage, Mirkin says, the discussion must move on to such issues as the "right" of children to have and enjoy sex.

If this paradigm shift could be accomplished, the issue would move from the *moral* to the *political* arena, and therefore become open to negotiation. For example, rather than decrying sexual abuse, lawmakers would be forced to argue about when and under what conditions adult/child sex *could* be accepted. Once the issues becomes "discussible," it would only be a matter of time before the public would begin to view pedophilia as another sexual orientation, and not a choice for the pedophile.

The response to the APA article shows that for the present, social opposition to pedophilia continues to be strong. Finkelhor's response to Bauserman, which was included in *Male Intergenerational Intimacy*, explains why:

"Some types of social relationships violate deeply held values and principles in our culture about equality and self-determination. Sex between adults and children is one of them. Evidence that certain children have positive experiences does not challenge these values, which have deep roots in our worldview."

To pedophile advocates, any discussion of the benefits of child-adult sex is a victory. The APA should have understood this, should have known about Bauserman's connections, and should have been well aware of--and vocally resistant to--the growing movement to legitimize pedophilia.

Endnote

Mirkin, Harris, "The Pattern of Sexual Politics: Feminism, Homosexuality and Pedophilia," *Journal of Homosexuality* vol. 37(2), 1999, p. 1-24. ■

Moreover, the comparison groups of non-molested boys show a much lower rate of homosexual outcome. **The molested boys become homosexual at a rate four to seven times higher than the non-molested boys.** This suggests that, in some cases at least, the seduction/abuse is the chief factor in determining homosexual issue. The fact sheet does not reflect this view at all and makes it seem that all molested little boys are like Greg Louganis who was looking for affection and was probably pre-homosexual.

DIMOCK, P. "Adult Males Sexually Abused as Children." Journal of Interpersonal Violence. Vol. 3, No. 2, June 1988. Although he does not specify ages or state exactly what he means by "children," Dimock studied a group of 25 men who had been sexually abused as children. The perpetrators were both male and female. Of these 25 cases, 16 reported gender-identity confusion. Eight of the men engaged in sexual relations with both men and women. Two claimed they were primarily homosexual but occasionally had sex with women. One professed to be heterosexual, but his sexual experience was limited to compulsive sex with males.

SAGARIN, E. "Prison Homosexuality and Its Effects on Post-Prison Sexual Behavior." Psychiatry Vol. 39, August 1976. Sagarin studied 9 former convicts, five of whom had been rapists in prison life, and four of whom had been victims of homosexual rape in prison. He found that the rapists maintained their heterosexual functioning intact after release from prison. But the four men who had been intimidated and raped reported that they had been heterosexual prior to incarceration, but emerged from prison as homosexuals.

Comment: A sad and astounding study. Would it be stretching things too far to suggest that if rape can make grown men into homosexuals, then its effect on little boys, at least in some cases, is probably even greater? Little boys are not just seduced (as your fact sheet would lead us to

believe); they are often raped, as the studies by Johnson/Shrier and Finkelhor indicate.

Other studies have shown that little boys who are raped sometimes become homosexual aggressors during childhood and rape those who are smaller and weaker than they are. From what I've read, the incidence of this sort of thing is as mind-boggling in juvenile institutions as it is in prisons. The aggressors may not be gay, but they have participated in homosexual behavior by way of having been raped themselves. One wonders in the light of Sagarin's evidence about the fate of their victims.

My view on the relation between homosexuality and seduction/abuse is best summed up by Dimock: "Men who engage in same-sex behaviors are not necessarily gay, and gay males may be more vulnerable to a variety of victimization experiences including sexual abuse."

S.M. Finch, a psychiatrist, ("Sexual Activity of Children with Other Children and Adults"; Clinical Pediatrics, January 1967) also expresses my outlook: "There are also youngsters who invite and even unconsciously welcome some type of sexual molestation by adults...or the latently homosexual boy who makes himself an available subject for adult homosexual males. In such cases, the adult is still legally the culprit."

Finch also points out what your fact sheet omits (and this is what I am protesting): "Not infrequently, the adult threatens dire consequences if the child tells anyone what is going on. *A boy may be led into homosexual orientation by repeated exposure to homosexual activities with an adult male, and conversely, a girl may be led into a future lesbian adjustment by long continued sexual contact with an adult woman* [emphasis added]."

NARTH's fact sheet, "The Causes of Male Homosexuality," is too polite with regard to the reality of what goes on in the world. ■

NARTH Notes, continued from page 14

The American Psychologist is sent to every A.P.A. member and conveys viewpoints which the A.P.A. deems worthy of serious study and consideration.

Bieber Library Collection is Forming

NARTH recently called for donations to a proposed research collection, The Irving Bieber Memorial Library, and a number of donors have already answered the call for monetary donations and archival material.

In honor of the esteemed psychiatrist and scientist Irving Bieber, M.D., whose 1962 study is honored as a classic in the literature, the following individuals have graciously provided library contributions:

Contributors

Anthony Argyros
Dr. Thomas Argyros
John W. Bates
Dr. Toby Bieber
Edward Bleier and
Magda Palacci
The Gerald & Rhoda
Blumberg Foundation
Dr. Donald A. Chambers
Dr. Rhonna L. Cohen
Dr. Joseph A. Epstein
Rhonda Free
Vitold Gardian

Thomas Gregory
Norman Grossman
Dr. Clarita Herrera-Argyros
Bernadette and Michal Kolpak
D.P.S. Paul
James R. Robb
Dr. Edith W. Ross
Dr. Natalie Shainess
Evelyn Steinberg
Lisa Stellinga
Dr. Mabel Evelyn Tuchscherer
Edith Ann Wright

As the client now approaches the challenge of an intimate adult relationship with a woman, this drama of the early relationship with the mother will be re-enacted.

Two Phases in Relationship to Women

Let's consider the two phases through which the client proceeds in a heterosexual relationship.

First: "Casual relationship" – characterized by acquaintance and friendship.

Second: "Serious relationship" – characterized by romantic and sexual feelings.

For the homosexually oriented man, the casual acquaintance/friendship phase is all too easy. He will find himself talking comfortably with a woman in the same easy way he talked with his mother or older sister. In fact, a continuation of a relationship with a woman in this way often serves as an avoidance maneuver to delay the more serious challenge of a romantic/sexual relationship. For him, the move from casual/friendship to romantic/sexual is treacherous and may be doomed to failure.

Impatient with the shallowness of the relationship, the woman typically initiates the shift to the romantic/sexual. She desires greater closeness with this new kind of man who—unlike the other men she has dated—is patient, gentle, sensitive, well-mannered, and an engaging conversationalist. He is very understanding and very interested in her experiences. She may well be delighted. She says, "This man's interested in my mind—he's not just after my body." (Little does she know, that's part of the problem!)

An example of the difficulty in the shift from casual to serious is seen in the situation of a 28-year-old medical student who was once in therapy with me. This client put a lot of pressure on himself; as a high achiever, he expects to get a wife the same way he got his medical degree—simply by pushing himself to do it. During the casual phase of the relationship, he is charming, witty, and in-tune with the woman. He easily establishes a comfortable relationship with her on the first few dates, and she adores him. He calls himself, "King of the First Dates." Then he begins to feel the woman's expectations; she obviously wants more. Suddenly he feels the shift happening within himself, and "something dies inside of me."

On the third date with one woman, he was sitting across from her in a restaurant. While she was chatting away, suddenly it seemed that right before his eyes, she grew ugly. He became annoyed with her; her voice began to irritate him. He dropped her off and acted out homosexually with a stranger he picked up in a bar. It was a classic case of defensive detachment; he needed to "recharge himself" after being depleted by the feminine.

Unlike the homosexual, the straight man's pathway to the woman is first through a sexual attraction. Only later does he get to know the woman as a *person and a friend*. The problem with the young medical student was that he tried to imitate the straight man's way to a woman. He tried to date her right away, which for the homosexual man is deadly.

Rather there seems to be a different pathway for the homosexually oriented man, and this has been told to me by many men who have since married and come out of their homosexual backgrounds. The three stages must come in a different order: first friendship, then affection and finally sexual expression of that affection. Very often the man with the homosexual background will maintain a friendship with a woman for a number of years before they become more serious.

These clients will eventually report emotional and sexual satisfaction with their wives, but interestingly, many will say that they are not sexually attracted to other women. This may be difficult to understand when one is a heterosexual man, but is good news to wives!

There are two kinds of anxieties that the homosexually oriented man experiences: one kind of anxiety about men, and another about women. With men, he is always anxious that he will be rejected and will not *get enough* of their masculinity. With women, he is anxious that he will get too *much* of them; women will intrude into his emotional life and overwhelm him, as probably happened in his early relationship with his mother. As he gets closer to a woman, this anxiety manifests itself as a fear of sexual performance. Actually, this fear is not so much about sexual performance as it is about trust. If he learns that he can establish and maintain a trusting relationship with one particular woman, without having to fear emotional engulfment by her, then sexual expression of his affection will naturally follow.

The Challenge

For the man with a homosexual background, the challenge is to enter into a relationship with a woman *while maintaining a sense of self-possession*. The job of the therapist is to monitor the client's internal sense of self as he approaches the woman. The therapist keeps the client honest with himself and prevents him from falling into the false self, which he will easily do as he did in relationship with mother. While there may be numerous versions, the typical false selves that emerge in a relationship with a woman are:

1. The passive-compliant.
2. The theatrical entertainer.
3. The empathic counselor.

The therapist is watching for the client's tendency to abandon himself and slip into one of those false selves when he is with her. By becoming too sensitive to the woman's

expectations for him, he abandons all of *his* needs and wants and desires for her needs, thus losing his self-reference.

Trust

The successful shift to heterosexual marriage is all about trust: "Can I trust this woman with my feelings? Will she do to me what my mother did to me? Will she not manipulate, confuse? Will she fail to see me for who I am, and smother me with her expectations? Will she act like she cares for me but really use me or try to control me? *Will I be able to be myself?*"

The essential task is to *substitute trust* for the anticipation of betrayal.

The role of the therapist is to listen for self-compromises. In particular the therapist is listening to how the client thinks he hears the woman's expectations of him. These are often projections or exaggerations. The therapist may suggest that the client go back to the woman and check out what he imagines her expectations are. Again, we see in the therapeutic relationship the mentor role, with the therapist providing the masculine perspective. The therapist is the father, the masculine frame of reference from which the boy learns how to be a male in relationship with women.

The Women They Marry

Approximately 80 percent of the married, homosexually-oriented men I have worked with had wives who were aware of their struggle with homosexuality. It is definitely an advantage to the man if his wife is informed about his struggle. The wife may be surprisingly accepting and tolerant of his difficulties. I am continually amazed at the woman's ability to be accepting and supportive of her husband. Most women can summon great emotional resources to understand and support their husbands if their husbands are honest and they include them in their struggle. The wife will usually be a very strong and loyal ally if her husband makes her a partner. But if she senses that she is being excluded from the process—if he is secretive and does not call on her as an ally—then she may radically switch, withdraw support and become very critical.

The Ongoing Need for Male Friendships

No matter how successful his relationship with his wife, the man with the homosexual background will always need to have good male friendships. Many wives—even those wives who did not know that their husbands had a homosexual problem—have told me that when their husbands spend time with their male friends, they are happier and more attentive at home, and more emotionally available to them and the children. Conversely, wives will report that when their husbands withdraw from men and fail to maintain male friendships, they become withdrawn, moody and emotionally unavailable to them and the children.

Intensity of Sexual Experience

Reparative therapy has been criticized by gay-affirmative therapists as simply behavior modification. They say that it results in nothing more than the suppression of homosexual feelings. To support this criticism, such critics claim that married, homosexually oriented men report that their early homosexual experiences were more intense than their sexual experiences are now with their wives. This intensity difference is used by gay apologists as proof that reparative therapy is repressive.

However, this one-dimensional consideration of "intensity" is in fact a false measure. Gay sex is neurotically driven, and therefore it possesses a neurotic energy. The compelling, addictive dimension characteristic of gay sex is not about sex itself, but is a function which stabilizes the fragmented personality structure.

The homosexual will use sex for many secondary reasons, such as giving a sense of order to inner chaos, and containing feelings of inner fragmentation. Homoerotic orgasm provides a temporary, tension-relieving connection with the male sex, from which the gay man has defensively detached himself. Heroine also provides an intense, exciting high, but it depletes the person, leaving him emotionally drained and depressed and in need of another "fix." This same emotional dynamic is described by many homosexuals in reference to sex. The fear often associated with anonymous sexual contacts adds a further exciting charge of intensity.

One client who has had over 2,000 anonymous contacts admits gay sex is "incredibly intense—no doubt the most pleasurable thing in my life." Yet this man confesses that afterwards he is "wiped out, depressed, sad and discouraged." These feelings, lasting from one to three days afterwards, cannot simply be attributed to homophobia, but rather indicate a self-defeating addictive pattern.

A good measure of what is "right" is the feelings one is left with after sex. Men with a homosexual background who have married describe a qualitative difference in their sexual experiences with their wives. While these experiences are of less intensity, they are richer, fuller, and more emotionally satisfying. These men describe a feeling of "rightness" and a natural compatibility. As one married man said, "When I compare my intimate experiences with my wife to my homosexual experiences, it seems like we were little boys playing in the sandbox."

In contrast, the married man with a homosexual background may find conjugal relations to be less intense, but he is left with a sense of rightness, contentment and well-being. Rather than feeling depleted, he is renewed, feels satisfied and good about himself, and experiences himself as an integral part of the heterosexual world. ■

Book Review:

My Genes Made Me Do It: A Scientific Look at Sexual Orientation,

by Neil and Briar Whitehead

Reviewed by Linda Nicolosi

This clearly written, simple-to-understand little paperback book should be stocked in all public libraries. Dr. Neil Whitehead, a research scientist and biochemist, with his wife Briar, a writer, methodically examine the evidence for the "born that way" theory and explain why none of the biologically based theories can be substantiated as causative, rather than simply predisposing.

The authors address the following issues: Are heterosexuals born that way? To what extent do our instincts control us? How does sexual identity develop? What is the cross-cultural evidence? Does prenatal hormone exposure cause homosexuality? How does sexual identity form in people with genitalia of both sexes? Is homosexuality changeable?

One section particularly useful for researchers is the discussion of path analysis, the statistical method used by Bell et al. to analyze the data in the 1981 study published as *Sexual Preference: Its Development in Men and Women*. The Bell study is often used by gay activists as proof that family factors cannot be implicated in homosexual development. Yet a closer analysis of Bell et al.'s findings had led other observers to a different conclusion.

Kenneth Zucker and Susan Bradley had earlier been critical of Bell et al.'s interpretation of that same data, stating in their 1995 book, *Gender Identity Disorder in Children and Adolescents*:

"Although this may come as a surprise to some readers, the data obtained from the Bell et al. study were actually consistent with the data obtained from the clinical researchers that preceded it...detached-hostile father, for example, was deemed relatively characteristic of 52% of white homosexual men and 37% of white heterosexual men--a finding quite similar to the overlap in the Bieber et al. (1962) data..."

Zucker and Bradley attributed the distortion of the Bell data to the politicization of science, saying it was "clearly colored by political correctness." The Whiteheads add further support to that same interpretation. Their analysis will be useful for debaters countering those gay-activist claims which lean on the Bell study for corroboration.

The Whiteheads draw an interesting parallel between the problems of changing homosexual orientation and of over-

coming alcoholism. They say:

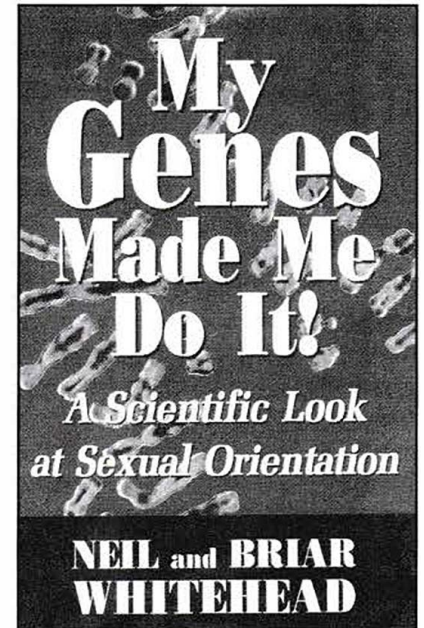
"Alcoholics Anonymous came on the scene when the medical profession had no answers for the alcoholic; ex-gay groups surfaced at a time when the APA backed away from

reparative therapy for homosexuals. AA had its detractors; people said the stories sounded spurious, or they didn't like the 'God rackets.' [The leader's] right-hand man relapsed, some members got drunk again, and one at least committed suicide. The ex-gay movement has its detractors too, and for similar reasons. Gay activists in particular like to quote the relapse of an ex-gay leader, Michael Bussee, in the ex-gay movement's early history. AA today has wide credibility and an unofficial success rate of something like 25 percent, and it is quite possible that in several decades the general public will be aware that gays can change their orientation, as they are now aware that alcoholics can achieve permanent sobriety."

The authors note that to be consistent, gay advocates who call reparative therapists "homophobic" would also have to say that Alcoholics Anonymous "hates alcoholics."

This book has pulled together an impressive array of research and analyzed it clearly and usefully. Perhaps the only element missing is that which an experienced clinician could have been brought to the the section on gender-identity development--the striking, descriptive clinical pictures that give the reader the "aha!" experience. The authors are researchers pulling together data, rather than clinicians offering inspired interpretations as a result of years of working with struggling individuals.

Nevertheless this book fills a very important need. It is carefully researched and annotated, and will be very useful to students and researchers seeking a clear, simple summary of the most relevant data. This book is available from Huntington House Publishers at 1-800-749-4009, and from many booksellers. We enthusiastically recommend it. ■



Book Review:

**An Ounce of Prevention:
Preventing the Homosexual Condition in Today's Youth,**

By Don Schmierer

(1998; paperback, Word Publishing)

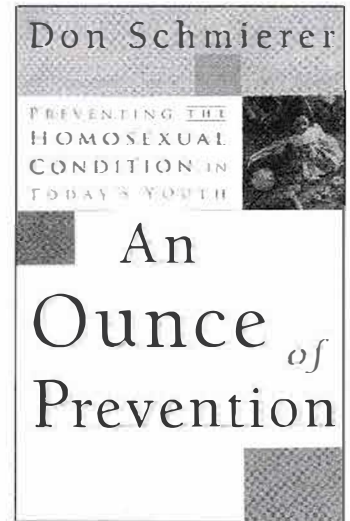
Reviewed by Linda Nicolosi

This readable, engaging book is written by a counselor with forty years of experience in youth ministry. Throughout the text, the author has introjected narratives from people he has known and counseled, which brings the book alive and vividly illustrates its concepts. While the author is not a professional psychologist, nevertheless his book reflects much practical wisdom, life experience, and spiritual maturity which is combined with an impressive array of useful data and clinical observations from the literature.

The book is written from a Christian perspective. Any Christian family looking for guidance and understanding on homosexuality will find it very helpful. The book's primary purpose is to discuss possibilities for prevention—particularly, through healthy family and peer relationships, and early recognition of warning signs, particularly same-sex feelings of inferiority and isolation. However, a broad array of other topics are also covered. Mr. Schmierer

reflects on ways to respond to homosexually oriented people in the church in a compassionate, biblically orthodox way; on the difficulties and medical problems inherent in a gay lifestyle; on confronting school sex-education programs that encourage early sexual activity; on the "born that way" question; on the likely causes of homosexuality; and on the possibility of change in adulthood. Throughout, he conveys the wisdom of long life experience—much of it revealed through the lessons he has learned on his own spiritual and psychological journey.

This book lists for \$12.99. It can be ordered by calling 1-800-933-9673, ex. 92039, or order through amazon.com. We recommend it as a thoughtful, compassionate, and very well-written resource for pastoral counselors and families. ■



**On the Childhood
Gender-Identity Diagnosis**

By Harold Voth, M.D., NARTH officer

(Letter published in Psychiatric News, February 6, 1998, Vol. 33(3), p. 18).

Richard Isay, M.D., in a rather lengthy Viewpoints column in the November 21, 1997, issue, proposes that the diagnosis of gender identity disorder in children be deleted from APA's diagnostic manual. This is a predictable proposal because he believes that there is a biologic basis for homosexuality. This, of course, is not true, but Dr. Isay and others believe it is. It follows logically, then, that Dr. Isay would propose that gender disturbances in children be viewed as normal.

I do not now propose to discuss the invalid claim of a biologic basis for homosexuality. Others have done so at length and with great clarity. The psychological basis, that is to say the developmental events, that lead to gender disturbances and to adult obligatory homosexuality are overwhelmingly represented in the psychiatric and psychoanalytic literature.

At a lecture Dr. Isay gave at Menninger's in Topeka, he revealed his extremism "ad absurdum." I asked him that if I, a heterosexual psychoanalyst, converted a homosexual patient into a heterosexual person, had I created psy-

chopathology in that person? He stated emphatically yes. Are we to throw out one of the most fundamental aspects of the animal kingdom, namely, the difference between male and female? The distinction between male and female exists in plants and even in languages. What Dr. Isay and others are asking us to do is equivalent to giving a grade of A to a failing student and thereby overlook his difficulties.

Of course, children with gender disturbances should be treated sympathetically by their parents and others. However, children are very pliable, and disturbances in the children invariably reflect disturbances in the parents. Well-trained psychiatrists, and in particular child psychiatrists and child psychoanalysts, know this to be true. Treat the parents, and frequently the child will turn out just fine.

The time is long overdue for the psychiatric and mental health professions to call a halt to the ridiculous claims of those who wish to obliterate certain basic truths about the human condition, human development, and human psychopathology and deny children the help they need so they will become heterosexual adults. ■

This was in 1971?

Yes. But the time was not yet ripe. It would get riper after our next annual meeting in Dallas in 1972, when spokesmen like Frank Kameny started taking a new, more reasoned tack. Kameny handed out a flier asking that the profession engage in discussions with the gay community--"of our problem with us," as he put it. He added: "Psychiatry ... has been the major single obstacle in our society to the advancement of homosexuals and to the achievement of our full rights, our full happiness and our basic human dignity. Psychiatry can become our major ally."

The flier called upon the profession to renounce "the sickness theory" and join with gays in their attempts to reform public opinion, support legal reform and equal opportunity legislation. Kameny's flier proclaimed the movement's slogans: *Gay, Proud and Healthy and Gay Is Good*. The flier ended with the declaration that "with you or without you" we will work toward their acceptance and "fight those who oppose us."

How did that go over?

Many of us could go along with *some* of Kameny's goals. We deplored society's unreasoned fear of homosexuals, and we certainly didn't want to deny them equal opportunity. But we didn't see how we could renounce our own research and our own long experience with homosexuals whose imperative needs made for a lifestyle that was anything but healthy. But something else emerged in that Dallas meeting--the revelation that there were gays inside our own profession. Barbara Gittings, a long-time lesbian activist and chair of the Task Force on Gay Liberation of the American Library Association, gave a presentation that told us about gay psychiatrists who lived anguished lives, terrified at the prospect of professional ruin if anyone exposed them.

She was followed by a Dr. Anonymous who wore a hood, a move calculated to win sympathy, because it dramatized his fears of persecution. He announced, "I am homosexual. I am a psychiatrist." He called upon his fellow gays who were present to join the struggle for change. He called upon the rest of us to accept them.

Could you do that?

Up to a point. We could accept them if they were struggling to change themselves. But it became increasingly clear that this minority inside the profession was asking for things that would hurt homosexuals in the long run, and subvert society in the process. Excuse me. They weren't asking. They were demanding. Their road to acceptance was a road of intimidation and attack. We weren't ready for that. No one stood up to gainsay any of those calling for acceptance at any cost. We were doctors, not politicians. And these people were not talking about the power of reason. They were talking about the power of power.

Dr. Judd Marmor, a psychiatrist from UCLA, launched a vitriolic attack on me for an article that I had just published in JAMA, The Journal of the American Medical Association. He called it "an unfortunate potpourri of prejudice and misinformation [which] stems ... from obvious personal prejudices."

And of course you responded?

I did. But not at Dallas. When I got home, I proposed to the New York County District Branch of the American Psychiatric Association that the Branch should establish its own local task force to educate our profession and the public on the nature, meaning and content of homosexuality. It was done with the enthusiastic support of our then president, Dr. Bernard Diamond, who, unfortunately, died in 1971. Our group lunged into two years of deliberations. It was an impressive bunch, a dozen experts affiliated with the major medical centers of New York City--the first all-psychiatric group ever to study homosexuality. We had 16 plenary meetings. In late 1972, we submitted our report. It called for civil rights for homosexuals. But it also said they were suffering from a disorder of psychosexual development.

The District Branch liked your report?

No. The Executive Committee (headed by gays) wouldn't allow us to read the report at a meeting of the District Branch. And it dissolved our Task Force.

On what grounds?

Simple politics. At the national level, a group of politically active psychiatrists--some of them gay--was forming. They called themselves the Committee for a Concerned Psychiatry (CFCP). Over the next few years, their lobbying and their electioneering led to a seizure of the presidency and the chairs of the APA. They gave strong support to Alfred Freedman for his election as president of the APA, and it really made a difference: in an election where more than 10,000 voted, Dr. Freedman won by two votes. Then the CFCP helped to set into the presidency--which, with the support of the CFPC, they did. Then each of them--Freedman, Spiegel and Marmor--later delivered what the CFCP wanted; they each played important roles in the move to delete homosexuality from the *Diagnostic and Statistical Manual*.

But there was something in the air anyway, wasn't there? Gays were beginning to have more of an influence in America.

Yes. The Executive Committee of the APA put their wet fingers to the breeze and they felt the blowing of a new wind. It wasn't much of a wind, and, considering it was blowing in from the San Francisco Bay Area, the Executive Committee might have used a little more discrimination. But they didn't.

What was blowing in from San Francisco?

Two straws. In 1971, the San Francisco chapter of the National Association for Mental Health adopted, under the prodding of two lesbian activists, a resolution declaring that "homosexuality can no longer be equated only with sickness, but may properly be considered as a preference, orientation, or propensity for certain kinds of lifestyles." In 1972, under pressure from the same quarters, the Golden Gate Chapter of the National Association of Social Workers adopted a similarly worded resolution. The point is that the leadership of the APA (who are, naturally, more politically inclined than the general membership) thought they saw the beginning of a trend. They could also tell the membership that there was trouble ahead if they didn't go along with that trend. It seemed to me that they were advocating the easy way out.

Since many of them were not directly involved in the treatment of sexual pathologies themselves, they found it expedient to retreat behind their ignorance--and leave those of us who were involved high and dry.

And then what happened?

The next thing we heard was that in mid-1973, the president of the American Psychiatric Association, John Spiegel, and the vice president, Judd Marmor, had brought the Nomenclature Committee of the APA to a meeting at Columbia University with representatives of the Gay Activist Alliance, the Mattachine Society, and the Daughters of Bilitis to discuss the deletion of homosexuality from the APA's *Diagnostic and Statistic Manual*. I discovered later that the chairman of the Nomenclature Committee, Dr. Henry Brill, had been shunted aside on this matter, and a new subgroup was formed, the Nomenclature Task Force on Homosexuality, to be headed by Dr. Robert Spitzer, a psychiatrist from Columbia University's College of Physicians and Surgeons.

Anybody call you in?

Hardly. I heard nothing until November of 1973, when a reporter from Newsweek asked if I were invited to attend the upcoming celebration/cocktail party scheduled for December 15 or 16 at the APA headquarters in Washington, D.C., and whether I would care to comment on it.

A party to celebrate what?

He said, "the greatest of gay victories--the purging of homosexuality from the realm of psychiatry."

The purging was done that quickly and that quietly?

Yes. And here is how they did it. I am indebted to Ronald Bayer of Columbia University for some of the story that follows. When Bayer was a fellow of the Hastings Institute in New York, he did an entire book on this APA affair, called

Was that a fair account?

It was an objective report that didn't take sides. That's why I like to quote Bayer's conclusions. He wrote a story of how the American Psychiatric Association "had fallen victim to the disorder of a tumultuous era, when disruptive elements threatened to politicize every aspect of American social life. A furious egalitarianism ... compelled psychiatric experts to negotiate the pathological status of homosexuality with homosexuals themselves. The result was not a conclusion based on an approximation of the scientific truth as dictated by reason, but was instead an action demanded by the ideological temper of the times."

And Spitzer was a major character in that story?

Yes. Decidedly. The Spitzer you meet in Bayer's book is someone who crosses far over the line, from science to open advocacy of a political position. Bayer tells us that Spitzer had never even published a paper on homosexuality. But now he presumed to write a position paper for the Nomenclature Committee about the meaning and content of homosexuality.

I don't get it. If Spitzer was so new to this ballgame, what made him so confident he could play in the big leagues?

He brought in some ringers to go to bat for him with testimony to the Committee--Wardell Pomeroy and Alan Bell, two sluggers from the Institute for Sex Research at Indiana University. That was the Kinsey Institute, which had long been in sympathy with the view that homosexuality was "normal."

These were Dr. Alfred Kinsey's people?

Yes. They weren't even psychiatrists. They knew nothing about the origin and dynamics of homosexuality. They were sociologists, and, as bean counters, all they could say was that "a certain number of folks just like to mate with members of their own sex." Spitzer also brought in Charles Silverstein, a gay psychologist. (He would later collaborate on a book called *The Joy of Gay Sex*.) On February 8, 1973, Spitzer had Silverstein up before the Nomenclature Committee to present an array of citations which were meant to prove that the classification of homosexuality was "inconsistent with a scientific perspective." He incorrectly leaned on an interpretation of early work on animal sexual behavior, especially in primates, by two Yale anthropologists, Cleland Ford and Frank Beach.

This 1950-51 research by Ford and Beach ended up proving that there was an inherent biological tendency in all animals toward "an inversion of sexual behavior?" And that, therefore, same-sex sex is "natural?"

They didn't prove that. Not really. Ford and Beach reported animals engaged in same-sex mounting behavior. Other anthropologists challenged the conclusion that this activity was really sexual. They thought it may have had more to do with aggression and submission.

Who really knows?

To really know about motivation, you'd have to put a monkey on the couch and ask him what he was doing. We can't do that--yet. But I think it's enough to quote Frank Beach in 1971, twenty years after his original research. He told the author, Arno Karlen, "I don't know any authenticated instances of males or females in the animal world preferring a homosexual partner, if by homosexuality you mean complete sexual relationships including climax It's questionable that mounting in itself can be properly called sexual."

So what about sex in the animal kingdom?

The media speak with a certain amusement about "gender-bending" activity among humans. But scientists are not amused by gender-bending in the animal world. "In the gender-bending waters of Lake Apopka, alligators aren't quite male. They aren't quite female either. They may be both. Or neither."

You're reading from a news report?

Yes, from a long piece headlined "Sexual Confusion in the Wild" that ran in *The Los Angeles Times* on October 2, 1994. The story quotes a good number of scientists who are alarmed.

Biological Exuberance, continued from page 19

of homosexual behavior in non-human species. When entomologist Ali Harari (1997) observed homosexual behavior among female beetles, he offered three possible explanations. Immediately he knew that such behavior was unusual because the females appeared to be "mimicking," or acting. His proposed explanations were that the mimicking females might be attempting to blend in to avoid the sexual attention of unwanted males by pretending to be male as well; or that two females together offered a bigger and therefore, more attractive target to a male; or that males are somewhat more attractive to 'mating' pairs of females when they themselves appear to be mating. Such possibilities are vital to the discussion, rather than merely dismissing the behavior's meaning through "celebration of diversity."

Other explanations for animal homosexual behavior have been posited in the studies I reviewed in my own article. Such behavior may occur due to conditions such as captivity, controlled environments, domestication, non-availability of the opposite sex, hormonal manipulation,

By what?

According to *The Times'* environment writer, Marla Cone, "Elsewhere around the world, the same astonishing phenomenon is turning up in a menagerie of fish, birds and other wild animals. Testosterone levels have plummeted in some males, while females are supercharged with estrogen. Both sexes are sometimes born with a penis and ovaries, and some males wind up so gender warped they try to produce eggs. "Everything is really fouled up. It is indeed real, and it is scary," said Tim Gross, a University of Florida wildlife endocrinologist on the team that discovered the feminized alligators. "We didn't want to believe it, in all honesty."

What didn't he want to believe?

His point was that this phenomenon is no quirk of evolution. It is probably a legacy of pollution.

And what's your point?

My point is that, when it comes to the animal kingdom, we have absolutely no difficulty making value judgments about what's "natural" or "unnatural." We're genuinely alarmed by "gender bending" among alligators and turtles in a Florida swamp, because it portends extinction for these species and for other species wherever certain pesticides have infiltrated waterways "across the continent and across the globe." But arbiters of human culture approve of "gender bending" on the campus at Columbia University--men having sex with other men, women having sex with other women, because it's "just an alternate lifestyle."

removal of the cerebrum, mistaken identities, misinterpretation of sex calls/odors, a catalyst for mating, expressions of dominance, and immature sex play.

The book's collective data is generally interesting, and the topic is of value to the respective research community. But because it is an advocacy piece for homosexuality, it has less scientific usefulness than it might have, had the author made more of an effort to be scientifically objective.

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