

NARTH BULLETIN

On November 12 and 13, NARTH held its annual conference in Salt Lake City, and this year there were no protesters to mar the event. The meeting was hosted by Evergreen International, a support group for men and women transitioning out of homosexuality. Approximately eighty individuals attended, most of whom were psychotherapists.

On the first morning, Charles Socarides, M.D. and Joseph Nicolosi, Ph.D. described the complementary concepts of "reparative" versus "reconstructive" therapy. Both agreed that new techniques must be developed in order to shorten the therapeutic process. Reparative therapy takes about two years, while reconstructive (psychoanalytic) therapy commonly takes much longer. Dr. Nicolosi described a new therapeutic area he considers very important—"grief work," which investigates the deep, sometimes agonizing wounds inflicted when the child grew up in a narcissistic family relationship that required the surrender of his or her authentic identity as male or female.

Next, Jeffrey Robinson, Ph.D. presented a particularly lively and engrossing discussion on the meaning of change for the homosexual client.

During lunch, Utah Psychological Association past president Brent Scharman, Ph.D. spoke about his new awareness that effective treatment is available.

Dr. Scharman said he had once thought homosexuality to be biologically rooted and immutable, but through information provided by

Lively Speakers, No Protesters at NARTH'S 1999 Conference

NARTH Scientific Advisory Board member A. Dean Byrd, Ph.D., he has come to see an important new perspective of the issue.

Another luncheon speaker was Rabbi Sam Rosenberg, L.C.S.W., who told NARTH members about the new--and first of its kind--group he has formed to support Jewish men and women transitioning out of homosexuality (*see page 8, this issue*).

Psychoanalyst Loretta Loeb, M.D., related a harrowing experience answering ethics charges by a state mental-health association. Dr. Loeb had made a public statement which implied that homosexuality was a treatable condition. (After a lawyer successfully defended her right to express this opinion, the association agreed to drop the charges.) During the luncheon, Dr. Loeb also received the 1999 Sigmund Freud award.

In the afternoon the audience heard from Richard Cohen, M.A., and Dan Gray, L.C.S.W., who described techniques they use in their practices. Dan Gray is Clinical Director of a Sexual Trauma and Discovery Program; David Matheson is in private practice and co-author of a book for homosexual strugglers; and Richard Cohen is an author and psychotherapist who lectures across

the country on homosexuality.

Then Dr. Lynn Wardle, a prominent Brigham Young University law professor, delivered a compelling discussion of legal debates regarding same-sex marriage and reparative therapy, and described gay-activist attempts to prohibit sexual-reorientation treatment.

"As one of the few legal experts who has been closely following these legal developments," said NARTH's Joseph Nicolosi, "Dr. Wardle brilliantly dissected the arguments that seek to prohibit reparative therapy and allow same-sex marriage. NARTH members must publish papers to advocate reparative therapy, he said, because such publications are taken very seriously by the courts---a fact well known by gay activists, but neglected by those of us on the other side, who know such therapy is effective and valuable."

Unless therapists from NARTH's perspective speak up to object to restrictions on the client's right to choose, Dr. Wardle emphasized, they could eventually lose the right to conduct such therapy.

On the second day of the conference, a group of ex-gay men and ex-lesbians offered sometimes emotionally wrenching testimony of childhood pain and alienation. Some of the women reported families made chaotic by alcoholism, and others described mothers and fathers who did not affirm their daughters' authentic feminine identities--either through emotional neglect, or the requirement that they fashion their

continued on bottom of page 12

Speech by Brent Scharman, Ph.D.

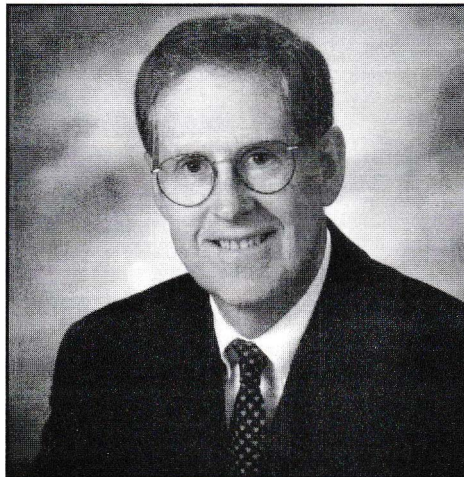
Brent Scharman, the 1999 NARTH Conference luncheon speaker and a former President of the Utah Psychological Association, describes himself as a "typical psychologist" --not an activist on either side of the homosexuality debate.

Still, he is concerned that psychologists are hearing only one perspective on this issue. Through the influence of NARTH Scientific Advisory Board member A. Dean Byrd, Ph.D., he says his sphere of understanding on sexual orientation has widened considerably.

*Dr. Scharman offers a very interesting review of what is happening in our professional societies. He points to a recent article in the journal *The Counseling Psychologist*, for example, that tells therapists how to discourage a client from seeking sexual-orientation change, and then the author actually suggests **terminating** the client if he persists in asking for such help.*

*Similarly, in legal journals, 71 articles have been written recently about gay marriage; **only one** defended the traditional man-woman model.*

Our profession, he agrees, needs much more frank and honest discussion on the issue of homosexuality.



Brent Scharman, Ph.D.

Welcome to Salt Lake City. We are glad to have you here in a forum where theory, research and practice related to homosexuality can be discussed.

As we are all aware, there is much about this topic that is still unclear. Questions are most effectively answered when there are opportunities to talk openly about all sides of an issue.

I must say that preparing for this talk has been one of the more challenging experiences I have had in some time. There has been no shortage of advice, and the sometimes contradictory nature of the suggestions has made it clear that there is no way to please everyone. I have been counseled to:

- "Take a stand. Somebody needs to be clear that change is possible."
- "Don't go out on a limb. Your career and reputation are at stake. There is no real evidence that change is possible."
- "Homosexuality is simply a selfish behavior. They don't want to pay the price it takes to change."
- "Homosexuals are sensitive and caring and are being hurt by what NARTH and others are doing."
- "This condition is not rooted in biology. It's a matter of relationships and conditioning."
- "The parents of homosexuals have been hurt long enough. You have to make it clear the problem is not rooted in some outdated view of relationships with mother and father. The issue is biology."

The fact that most of the variant views have come from mental-health professionals, whom I view as knowledgeable, competent and caring, underscores an important reality - the science underlying the cause and treatment of homosexuality is still unfolding; and society is undergoing a major challenge in understanding homosexuality. It wants to be fair and non-judgmental, but there is still much concern about how to do that without sanctioning a change in mores that have been in place for thousands of years.

continued on page 16

THE NARTH BULLETIN

Editor: LINDA AMES NICOLosi

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



"Victory on the Bow of a Ship"

Defying the Reigning Orthodoxy:

The Price of Activism

A retired Massachusetts lawyer recently became disillusioned with the one-sided news in his home state of Massachusetts. Not content to relax and enjoy his retirement years in peace, he took on a daunting and very stressful task: at his own expense, he founded an independent print and internet newspaper dedicated to breaking up the reigning media orthodoxy. His stories on gay activism—just one of the many politically incorrect topics he has tackled—have engulfed him in a firestorm of controversy.

Here, NARTH's Executive Director interviews Edward Pawlick.

JN: How did you become interested in publishing an independent newspaper?

EP: The truth is not being told by the establishment in Massachusetts. There is a biased, dishonest type of reporting that puts a spin on everything written. We have a monopoly of smug, satisfied, elite journalists who decide what we will know, and what we won't know. We see blatant distortion—even knowing, outright lies—used in the service of certain activist causes. I wanted to balance that with the *Massachusetts News*.

JN: Was there any recent incident involving the issue of homosexuality?

EP: Another paper in Massachusetts, the *New Bedford Standard Times*, wrote a terrible article blaming Christians for creating the climate of anti-gay bigotry that led to the death of Matthew Shepard. The headline referred to the "long, sorry history of Christian bigotry." A couple of Catholic priests and I wrote letters to the editors—but in response, they came out with an article that was even worse than the original. This newspaper is owned by the Dow Jones Company, which puts out the *Wall Street Journal*.

JN: So at age 72, and retired, you became a publishing activist?

EP: I was an activist before that; I wrote a book in 1998 about the Civil Rights Act. And I had an internet newspaper that I started last October. But then things started heating up—the *New Bedford* paper came out with that article that said, "There is no bigot like a Christian bigot." In response, I started a direct-mail campaign with pamphlets.

But when the establishment of the town of Newton called a rally against what I was doing, I decided we could not possibly have a fair debate unless our internet newspaper also came out in print version.

JN: So what did you intend to accomplish by publishing the *Massachusetts News*?

EP: The *News* debuted in June, and it has brought up many hot-button issues.

We've talked about pornography being available to children through library computers, and the A.P.A.'s latest journal article which says fathers aren't necessary in the upbringing of children. We have talked about the intellectual repression on college campuses, and how moral relativism is conveyed—virtually unchallenged—as the reigning philosophy. How the idealism of the 1960's has degenerated into intolerance for anyone who departs from this orthodoxy. Also, about the facts being unimportant, as long as they serve someone's activist agenda.

JN: Can you give me an example?

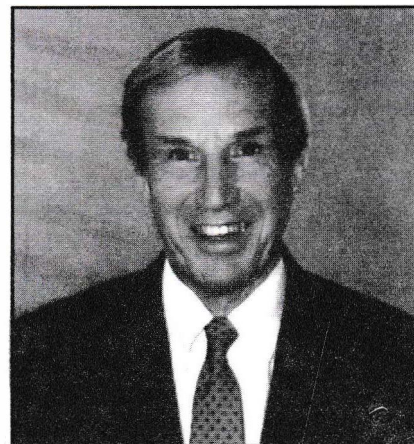
EP: In 1995, my wife was reading her Wellesley College alumnae magazine, and the lead story said, "In 1899, the president of Harvard called colleges for women 'superfluties.'" The author of the article was trying to show that even the most progressive educators in America at that time were fighting against higher education for women. When my wife went through the Wellesley archives, she discovered the truth was just the opposite: the president of Harvard had actually *defended* the value of women's higher education during the speech in which he was quoted. The entire article was actually one long display of feminist deceit.

My wife then wrote to the entire Wellesley faculty, administration, and trustees, citing the facts, but no one responded, and in fact that same falsehood was repeated in a later issue of that magazine.

JN: Incredible. And what have you been doing on the gay issue?

EP: On the homosexual front, I've reprinted some of NARTH's literature and challenged schools about their gay-affirming sex-ed programs. When I started speaking out in this newspaper on the homosexuality issue, I started to take an enormous amount of flack as a supposedly "angry" person, a bigot. I never planned to talk about homosexuality, but it just reared its head. You can't avoid it.

continued



Attorney and publisher, J. Edward Pawlick

JN: What happened?

EP: The establishment came after me. It was unbelievable. One night we had every television station in Boston waiting to talk to me, and I think they thought they were going to see somebody with guns and holsters just arriving from Montana.

JN: Some raving maniac who'd been holed up for years in a mountain cabin.

EP: Right. None of the Massachusetts establishment would actually discuss the important issues I wanted to open up to debate. They just wanted to go after me, personally, and that's what they did. So that is when I decided that we were going to have to rush in with a print newspaper, not just an Internet publication, because we couldn't get our message out to the general public any other way.

It's odd, actually, that I should have ended up in this position. I have a lot of friends who are homosexual, even though I have always thought it was a very foolish and unhealthy lifestyle. I also have friends who smoke cigarettes and I think that's foolish, too. But for gay men or people who smoke, it's their life and their body, and they are in charge of it. However, there's an important qualification--I would not want any of my friends who smoke cigarettes going into schools and telling children that smoking is a wonderful lifestyle choice. And by the same token, I don't want my homosexual friends going into schools and telling children that homosexuality is a wonderful lifestyle. But of course, that is exactly what gay activists are doing. Our former governor, Bill Weld, made Massachusetts the leader in the whole country in this type of one-sided sex education.

JN: Bill Weld was the national pacesetter?

EP: No question about it; he is the leader. Gay activists look to him and the state of Massachusetts as the trendsetters for the country. Half of the country's Gay-Straight Alliance high school groups are located in Massachusetts.

JN: What are these groups trying to accomplish?

EP: They are gay-affirming high school clubs that are going by the old, discredited theory that there is a gay gene, and that every child with a homosexual problem has been born with this orientation. Therefore it is the duty of the schools to find out whether each child is heterosexual or homosexual, and they go about doing this without the parents' knowledge. As a matter of fact, they even try to hide what they're doing from the parents while the sexual-

ly confused child decides—under the influence of gay student clubs, which incidentally encourage students in their literature to "try" bisexuality—what that student's orientation is.

JN: And probably, they're still working on the other discredited theory—that homosexuals make up 10% of the population. If they believe that 10% of the population of students have a gay gene, then it's their job to go out and find that ten percent.

EP: Right. And since most parents are considered to be bigots, the schools need to help the child identify his sexuality without his parents' knowledge. So that is the agenda in Massachusetts.

JN: What's the solution to handle sex education responsibly?

EP: All I try to do is say, if we are really going to take this responsibility away from the parents, and the schools are going to teach about homosexuality, then schools must teach children the whole truth. They shouldn't idealize this lifestyle and say it is a wonderful thing. What we tell these children should be truthful and balanced.

JN: The schools cannot refuse to tell them about the sickness and unhappiness that so often goes along with that lifestyle.

EP: Right. But what really got me, when I delved into the homosexuality issue, was that whenever I talk to homosexual people I know, we have no problems--we respect each other, and they respect my right to do what I'm doing. There are, of course, militant homosexual activists who do not; but with most of my gay acquaintances and colleagues, I got along fine. But I've discovered that the people who are really, really hateful are the liberal activists, particularly those in the Christian churches. I can't believe how hostile and angry and nasty they are.

Liberal ministers who are Unitarian, United Church of Christ, and others, are actually comparing me to Hitler. They are saying I'm evil. And all I'm trying to say is, we must look at what we are teaching the children in the schools. I'm not trying to say adult homosexuals must change their lives--what they do is their business.

JN: Do you regret getting into this fight? It's an emotional drain.

EP: Not at all.

JN: How can our readers get your newspaper?

“For gay men, it's *their* life and *their* body. But I don't want them going into schools and distorting the realities about the lifestyle.”

You're Never Too Old to Change!

by Don W. Prichard

This first-person story was sent to us by a NARTH supporter whose life has been powerfully changed through counseling and the support of a ministry.

I have dealt with homosexual struggles since I was three. About one year ago, I finally became tired of its hold on me, and I decided enough was enough.

Now for the first time in my life, I am truly happy, at peace, and finally have the joy of the Lord in my heart. This is all a new experience for me. It feels as though I am in the process of being set free from a lifelong curse.

I first became aware of my same-sex attractions when I was three. At four, I was molested by two older boys who were brothers. I loved it and I wanted it to happen again. Finally, some attention from males! To my disappointment, this was a one-time occurrence. I was an effeminate and sickly child, and I lived with a perpetual obsession for the bodies of other men, especially men who had large biceps.

My relationship with my father was always distant, as he was ashamed of his unmasculine son. My mother kept me too close to her. In fact, except for a period of 14 years when I was out of state, the two of us lived together until her death at age 91.

Neither my father nor mother ever told me that they loved me, and I was never held or kissed. I also had a very distant relationship with my sister, my only sibling.

I was baptized when I was fifteen. I remember it well because I found the young handsome minister to be very appealing. The boy who influenced me to come to the church, Paul, was someone I was actually "carrying on" with sexually. That conversion experience didn't seem to have any impact on my teenage homosexuality. In fact, the highlight of my high school years continued to be the gym locker room.

Paul and my other high school friend eventually went on to marry and have children. I never did, but was always haunted with feelings of loneliness and emptiness.

Never during my life did I ever find the attention and love I was seeking. There's nothing "gay" about the gay lifestyle. Even a sixteen-year, monogamous homosexual affair brought no satisfaction. Then I was celibate for eleven years, and was so proud of myself.

However in 1996, I met my nemesis—a man twenty years younger than myself. I thought I had finally found someone who loved me; at least, he said he did. But the relationship was short-lived. He broke it off after three months, and about the same time, my mother died.

Then I became very ill with pneumonia and my ex-lover was having trouble with his housemate. I asked him to come and take care of me, and he agreed. He then became insistent that I move back with him to Atlanta's gay community.

But I didn't want to leave. I was already desperately depressed because of my illness and my mother's recent death. His complete rejection of me when I refused to move to Atlanta was the straw that broke the camel's back. I

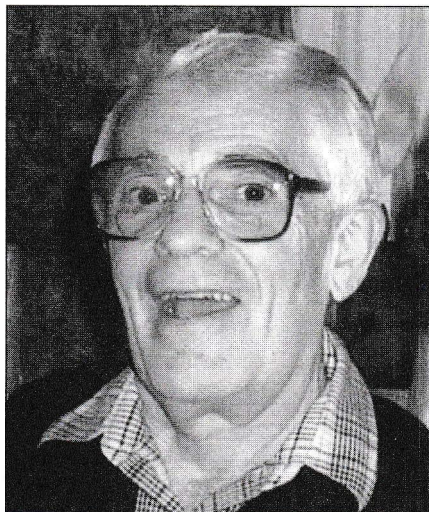
tried to take my life.

God mercifully spared me. He knew I had a story of healing and hope to tell. I knew after this horrible incident and a month's hospitalization that I had to take charge of my life and make some changes—pronto.

I wanted to deal with this lifelong curse I had endured from a thoroughly Christian perspective. So I contacted a ministry in Atlanta and began seeing a counselor there on a one-to-one basis. I also joined a counseling group for men coming out of a gay lifestyle.

Today, lust no longer has a tremendous hold on me. There are occasional difficult moments, but they are the exception, not the rule.

The most rewarding part of my homosexual recovery has been that I am finally making close male friends. This is a



"After years of sadness," Don Prichard says, "I finally have something to smile about."

new experience for me. Wouldn't you say it's about time at age 65? Having been rejected by men all my life, it's simply grand to know that many men really do like me. I can like them, too, with no sexual attraction to distract me. I am creating healthy relationships with males about whom I don't fantasize, with whom I don't fall in love, and for whom I do not have lust. I can now hug a burly man and not get "sexcited."

Recently I was in a prayer circle with a man on either side of me. I handled it with no sexual arousal whatsoever. That's a first. Can I say I'm proud of myself and still be humble? I feel like I'm "one of the boys" for the first time ever. And I have become less reliant on my numerous platonic girlfriends.

In seeking out male companionship, I have had to take the initiative. Even though I've feared rejection, I've gone ahead and made the first move, and haven't been rebuffed yet. I find most heterosexual men are open to Christian fellowship. I'm not a sports enthusiast and never will be, but we still have plenty to talk about.

A man recently started coming to my congregation who's macho and sixty; we hit it off immediately. I've even spent the night with him and his wife with no problem. I swim daily and have become good friends with several men at the pool. The locker room there is no longer a place of forbidden and secretive longing. I also occasionally ride my bicycle with men from my neighborhood.

I get a weekly massage, which I had always preferred to have done by a woman; now an outdoors-type man does it, and there is no problem on my part. He is a wonderful Christian married man, and we've become good friends.

I also have a great time with the fellas in my ministry group. It's great to have a place where I can be completely honest and in which there is a giving and sharing atmosphere. I have desperately needed Christian male companionship with men who can identify with my struggles. I had been looking for a support group like this for fifteen years. I don't drive at night or on the expressways, so a kind young man from another town who attends the ministry group takes me to the meetings. I'm the grandpa of

the gathering but feel I can bring a different dimension to those seeking help.

My counselor has shown me that it will be a long, gradual walk out of the lifelong anger, disappointments, frustrations, and shame which inhabit perversion's path. Mine was a life of never-ending self-hatred and shame, but I actually feel better now than I did when I was forty. My emotional and physical health have never been better. I have a wonderful place to live with some delightful neighbors. I have the most wonderful group of friends I have ever had. I am active in volunteer work. Most important, I have a church where I am loved well and prayed for, and where I participate actively. I have renewed my friendships with my two closest college buddies. None of this was possible while I had the ever-present blot of homosexuality preventing me from forming healthy male relationships.

I had always believed my homosexuality was primarily a problem in dealing with women. However, I now see that that is not where the difficulty lies. My relationship with men has been the issue all along. I could never have a genuine friendship with a man, because I would always fall in love with him! At last I understand why. Now, I'm no longer afraid to talk to men. I can even hug them with no sexual thoughts trying to take over. This is progress!

"The most rewarding part of my recovery has been that I am finally making close male friends."

I always did try to live a good life and have been actively involved in church activities and ministry, especially to the elderly. Yet there was always that dark spot of homosexuality that haunted my every move. Through the help I have received from counseling and an ex-gay ministry, I am thrilled to find that there is a way out, as well as plenty of people to help me on the way.

The gay lobby is very influential, and they have pretty much convinced the average American that our struggles are genetically induced. According to them, there is no hope of change. They are wrong.

I've discovered that you're never too ingrained in a habit, or too old to change and begin anew. It's a thrilling adventure. Join me!

Attention Mental-Health Professionals:

Do you have a journal article or book you would like to review for the Bulletin?
Please contact our editorial office.

Is This Diversity, Or Tragedy? Children as Victims of their Parents' Choices

by Dale O'Leary

Buying Mother

A little boy was created by surrogate motherhood for two homosexual men who had decided they wanted to have a family. "Daddy" and his partner Don, twenty years younger, had arranged an artificial insemination with a woman who agreed to relinquish her parental rights in exchange for health care and financial compensation.

Researcher Barbara Eisold describes some of the child's trauma in an article entitled "Recreating Mother" (1).

Lacking a mother of his own, the child, Nick, was cared for by a hired nanny. He began attending school when he was only two. When he was two, the nanny was abruptly fired and replaced. The replacement was also fired, and a third nanny hired. Then the men adopted a second child.

At age four, Nick began acting out and was sent to a female child psychologist -- the fifth mother-substitute hired by his fathers. Nick lived in a world where "mommies" were hired and fired, so he fantasized about buying a new mother.

The therapist described his desperate struggle to understand family relationships. She said,

"Nick was often beside himself with anxiety. He wanted desperately to be liked by other children and by [his teacher]. He had trouble waiting, and was not certain about what would make him likable."

The Evidence: Mother-Hunger May Be Innate

Eisold asks: "How do we explain why this child, the son of a male couple, seemed to need to construct a woman -- "Mother" -- with whom he could play the role of a loving boy/man? How did such an idea enter his mind? What inspired his intensity on the subject?" And she wondered how the boy's psychological construction of the missing, longed-for mother affected his gender-identity development.

Eisold sees some normal, programmed developmental forces at work in a boy who has no mother: if he has none, he will need to make one. This must be part of what it means to be human: children need both mothers and fathers, and this need seems not to be constructed, but biologically mandated.

Mother-Hunger is Seen by Deconstructionists as "Gender Bias" Created by Society

But her article is critiqued in the same journal by Karen Saakvitne (2), who insists Eisold is applying cultural biases about gender, sexual orientation, attachment, and separation to this child's longing for a mother. Saakvitne sees the child's need for a mother, and his need to make sense of the world in which he has been forced to live, as something imposed on him by a society filled with mere assumptions and biases about gender. She faults Eisold for accepting those biases.

Although the social-constructionist sees gender as something created by society, a great body of evidence reveals that children do best in homes with both mothers and fathers. Such exposure helps the child to fully develop his own sexual identity and to relate to persons of both sexes in the real world. New research on the way in which the brain functions suggests that this need for a close relationship with persons of both sexes is not a mere social preference, but a response to a biological imperative (3).

Mom and Dad Are Not Interchangeable

Henry Biller has studied parent-child interaction and compared his findings with other work in the field (4). He says:

"Differences between the mother and father can be very stimulating to the infant, even those that might appear quite superficial to the adult. Even if the father and mother behave in generally similar ways, they provide contrasting images for the infant. The father is usually larger than the mother, his voice is deeper, his clothes are not the same, and he moves and reacts differently...The infant also learns that different people can be expected to fulfill different needs. For example, the infant may prefer the mother when hungry or tired, and the father when seeking stimulation of more active play.

"The infant who receives verbal as well as physical stimulation from both mother and father profits from the experience...Mothers and fathers, in addition to having distinctive sounding voices, have different verbal styles when communicating to infants and children as well as to other adults. Such differences provide the infant with an important source of stimulation and learning (p. 12).

continued next page

Biller added:

"Because some of my initial findings suggested that father absence during the first few years of life might inhibit certain aspects of the child's development, I began to observe more closely parent-infant relationships in various types of two-parent families. I discovered that when they are involved with infants, fathers tend to be more physically active with them than mothers are, playing more vigorously. This seems to be not only because fathers may be less concerned with their children's fragility, especially if they have sons, but also because they themselves have more of a need for physically stimulating activities (p. 12).

"It was also apparent that infants with involved fathers formed strong paternal attachments--and were usually at a developmental advantage, compared to those who had close relationships only with their mothers...

"Involved fathers are more likely to stimulate the infant to explore and investigate new objects, whereas mothers tend to engage their infants in relatively prestructured and predictable activities (p. 13).

"In the second year of life, the boys began to demonstrate more interest in interaction with their fathers, although the girls did not display any consistent preferences. **In fact, by the end of the second year, all except one of the boys seemed to have a stronger paternal than maternal attachment** [emphasis added]...(p. 14).

"Infants who have two positively involved parents tend to be more curious and eager to explore than those who do not have a close relationship with their fathers... Well-fathered infants are more secure and trusting in branching out in their explorations, and they may be somewhat more advanced in crawling, climbing and manipulating objects" (p. 15).

Advocates of gay marriage and adoption have admitted that it may be better for a child to have two parents than one, but argue that the sex of the two parents is irrelevant—two men or two women, they say, are just as good (or better) than opposite-sexed parents. But Biller discusses research which appears to refute that claim, in which teenage unwed mothers were studied. Biller says:

"Developmental psychology researcher Norma Radin

and her colleagues (Radin, Oyserman, and Benn, 1991) have collected especially provocative evidence concerning the special significance of paternal involvement for infants and toddlers. They studied grandparent/ grandchild relationships in predominantly working-class households in which adolescent unwed mothers were living with one or both of their parents.

"Overall, young children who had positively involved grandfathers displayed more competent behavior than those with relatively uninvolved grandfathers or absent grandfathers. Although other researchers have sometimes noted the contribution of the grandmother to the development of the child living in a single-mother family, Radin reported no clear-cut impact, suggesting a *redundancy between the two forms of maternal influence* [italics added].

"On the other hand, the grandfather's nurturance seemed to contribute in several ways to the young child's adaptability. His observed nurturance was associated with infants being more responsive to maternal

requests, and with the cognitive competence of two-year-olds. Furthermore, relatively high grandfather involvement in child care was related to observations of less fear, anger and distress being displayed by one-year-olds, especially boys (Biller 1993).

"Removed from their fathers, it seems evident that children suffer."

Although some of that suffering will be observed by researchers during the subjects' childhood, we might speculate that more suffering will be seen in an interior sense of loss that will hamper the person's ability to form secure and intimate attachments in adulthood.

Endnotes

- (1) Eisold, B., 1998, Recreating mother: The consolidation of 'heterosexual' gender identification in the young son of homosexual men. *American J. of Orthopsychiatry* 68,3:433-442.
- (2) Saakvitne, K., 1998, Recreating mother: A commentary on the case analysis. *American J. of Orthopsychiatry* 68,3:443-446.
- (3) Ibid.
- (4) Biller, H. (1993) *Fathers and Families: Paternal Factors in Child Development*. Westport, CT: Auburn House.

Is Mother-Hunger a Social Construction, or a Response to a Biological Imperative?

Beyond Gay,

by David Morrison

(Our Sunday Visitor Publishing, Huntington, IN)

Reviewed by Joseph Nicolosi, Ph.D.

Leadership in the Catholic Church today is in great need of accurate information about homosexuality. This book is the first of what will hopefully be a substantial new body of Catholic literature giving voice to individuals who, in spite of experiencing same-sex attractions, refuse to define themselves as gay.

Such books pose a growing threat to two foundational premises of gay anthropology—the ideas that "You were born gay," and "If you experience same-sex attractions, the only authentic response is to say, 'Gay is who I am.'"

The author intelligently balances observations about his personal life with very insightful and astute social commentary. He discusses not only the politics within the Catholic Church, but also the political compromises made within the American Psychiatric Association.

He also describes the well-documented data which indicates that male homosexuality is primarily a developmental problem—that is, a gender-identity problem rooted in the child's early parental relationships. While genetic factors may predispose some children to struggle with gender issues, there is strong evidence that family (and later, peer) factors are pivotal.

In his own life, Morrison relates what reparative therapists call the "classic triadic relationship," which has been so consistently established in the psychoanalytic literature, and which I have seen hundreds of times in my own clinical practice; that is, the boy experiences his father as distant and detached, while his mother is over-involved; and in family arguments, mother and son unite against the father.

Morrison says of his father, who he remembers as generally indifferent: "He was absent much of the time and carried himself with an air of grave importance when he was at home. He looms in my memory as 'aloof and demanding.'" He recalls his father's efforts to teach him the multiplication tables, which left him feeling ashamed and inadequate. In contrast, he recalls his mother "making herself all too accessible. Where my father was aloof, my mother

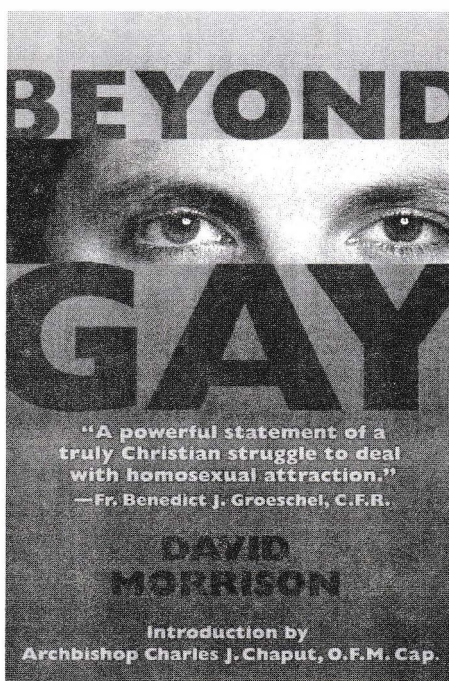
was cloying." He says, "I quickly understood that my family dynamic was she and I against my father. When my mother complained about my father – which she did with increasing vehemence as the years passed – she came to me at least some of the time. Her complaints assumed an authority in defining my father that was probably not useful."

In the author's early relationships with his peers, again we see the repeated developmental themes common to the pre-homosexual boy--shame about his body, a feeling of inadequacy, and the sense of not belonging to the company of males, who he eventually romanticizes from a distance.

Morrison sees how fortunate he was to have escaped the trap which snares so many of our young people: with the encouragement of teachers, counselors and society, such sexually confused children are self-labeling as "gay" before they are old enough to make an informed decision about such an essential issue. Without the opportunity to understand how feelings of gender inadequacy will lead to romantic idealization of same-sex peers, many young people have been led to believe the scientifically insupportable argument that "I was born

this way," or, if they are people of religious faith, they say, "God just makes some people gay."

The recent Catholic bishops' document "Always Our Children" in fact reinforces and supports this gay self-label, and many priests and bishops are now promoting--even while reiterating the requirement of chastity--this identity as valid to our young people. But Christian anthropology, backed up by science, makes it clear that God did not design two kinds of people, heterosexual and homosexual; and that when homosexuality occurs, it is not an authentic identity, but should be seen as a developmental problem, a challenge, a struggle to be endured (as Morrison has chosen, with powerful help from his faith to reduce unwanted temptations), or one which the struggler may be successful in overcoming by moving toward a heterosexual adjustment.



continued next page

In trying to pull the pieces together and explain how his same-sex attractions emerged, Morrison said, "My failure to believe I could ever please my parents, especially my father, gradually became a deep-seated attitude that spread tentacles throughout my life. My failure to lose weight, succeed at sports, and genuinely like my appearance, contributed to my feeling constantly ill-at-ease with other boys--an alien among my peers."

He speaks about the fear (so often reported by my own clients as well) of being genuinely *seen* by other boys for who he was, which resulted in the longing for a deep male friendship which never seemed to come. These longings became the foundation for later same-sex attractions: what he could not find in the usual way through friendship, he compensated for with the secret fantasy that one day he would find that one special, "best buddy." Those fantasies eventually led him into a gay lifestyle.

In reparative therapy, we call this period the Erotic Transitional Phase--the time when the boy's emotional needs for same-sex attention, affection, and approval become eroticized.

Morrison's reporting of his first homosexual experience at the age of 11 or 12 with an older teenage boy is also very typical in the formation of homosexuality. (One-third of my own clients were sexually molested as little boys or young teenagers by older males.) Their feeling of inadequacy and alienation from other males found a tension-releasing outlet early-on in their lives, and this experience confirmed their suspicion that they might be gay. At the same time, it short-circuited any future attempts they might have made to experience normal, non-erotic male intimacy through the mutuality and equality of genuine male friendship.

As a young adult, Morrison at first tried to integrate his Christian identity with a gay identity. Thus, he was at first drawn to the gay Catholic (an oxymoron) group "Dignity,"

which seeks to integrate Catholicism with a gay identity. His disillusionment with Dignity led to a final struggle which revealed to him the cost of discipleship, as he discovered those two identities (gay and Catholic) to be ultimately irreconcilable.

Morrison says:

"I can't say why I have experienced the healing I have. I don't know why others have not. I can't say I believe that dramatically diminished same-sex attraction is possible in every life...But I must testify that despite the complicated web of wounds both real and imagined, deep longings and insecurity, doubts, failures, and desires, Christ stepped forward with the knowledge, resources, and the wise and loving friends I needed to break free [from gay life]. For this I am deeply grateful."

He talks about his initial rebellion against his church's teachings, and acknowledges the Church's statement that homosexuality is an "objective disorder." Many gay ministries within the church wish to simply ignore, explain away, or rationalize that powerful term which forces the homosexually-oriented Catholic to make a fundamental decision.

But without question, acknowledgment of that statement must be the "litmus test for orthodoxy" of any Catholic ministry to homosexuals. Many unorthodox ministries are now flourishing around this country, with the support of their diocese--in spite of those ministries' failure to acknowledge that a gay identity cannot be "who a person really is" in the deepest and truest sense of human identity.

This is the first such autobiography written by a Catholic, aimed at a Catholic audience, and printed by a Catholic publishing house; it is even graced by a bishop's introduction. It's about time!

The author says he was fortunate *not* to have been encouraged to self-identify as gay when he was a teenager.

Student Research Grant Offered by NARTH

To promote research on homosexuality, NARTH is offering ten research grants of \$1,000 each to selected students whose doctoral dissertations or master's theses address issues of the causes and treatment of same-sex attraction.

Each student will receive the \$1,000 stipend along with consultation time with the NARTH Research Coordinator, Joseph Nicolosi. Those students may also avail themselves of the materials in the Irving Bieber Memorial Library.

Please submit your thesis or dissertation proposal to Joseph Nicolosi, Ph.D., NARTH

Gay Teens and Attempted Suicide

By Dale O'Leary

Self-identified gay teenagers are at greater risk than straight teenagers to attempt suicide. Gay activists say this problem is due to social homophobia, and that it will be remedied when society puts its stamp of approval on homosexuality.

Activists have grossly exaggerated the number of gay teenagers who have actually died by suicide (1). Nevertheless there is substantial evidence that such teenagers are at greater risk to *attempt* suicide, and thus it is important to examine the possible contributing factors.

Researchers Remafedi, Farrow, and Deisher (2) compared gay and bisexual adolescents who had attempted suicide, to a group of those who had not. The two groups totalled 137 males, aged 14 to 21. Of that number, 41 (30%) had made at least one suicide attempt.

From this study we see that gay teens that attempt suicide tend to be involved to an alarming degree in drug use, early sexual activity, and prostitution--activities which also predominate in the histories of straight teens who attempt suicide.

The researchers say that suicide attempts appear to be related to "coming out' at a younger age, gender atypicality, low self-esteem, substance abuse, running away, involvement in prostitution, and other psychosocial morbidities." In 44% of cases, subjects attributed the suicide attempts to "family problems, including conflict with family members and parents' marital discord, divorce, or alcoholism."

In fact, psychology has long known that homosexuality is associated with dysfunctional family structures. Statistically, gay men tend to report poor childhood relationships with their fathers, while lesbian women tend to report poor childhood relationships with their mothers (Bell, Weinberg and Hammersmith). Thus "society's oppression" seems an incomplete and misleading explanation for suicidal ideation in gay teenagers.

Among the Remafedi study's findings:

Early Self-Identification as Gay: Subjects who had viewed themselves as homosexual or bisexual at an earlier age were more likely to attempt suicide.

Early Sexual Activity: Teens who had attempted suicide were more likely to have had sexual experiences at an early age.

Broken Homes: Only 27% of suicide attempters had parents who were married (vs. 50% of the non-attempters).

Sexual Molestation: 61% of the suicide attempters had been sexually abused (vs. only 29% of the non-attempters).

Illegal Drug Use: 85% of the attempters had used illicit drugs (vs. 63% of non-attempters).

Illegal Activities: 51% of the attempters had been arrested (vs. only 28% of non-attempters).

Prostitution: 29% of the attempters had been involved in prostitution (vs. 17% of non-attempters).

Gender Conflicts: 36.6% of the attempters were classified as feminine (vs. 17.7% of non-attempters).

Effeminate Gay Males are Most at Risk

Homosexually-oriented adolescents classified as "feminine" are at the highest risk for suicide attempts, drug abuse, prostitution, arrest, and, by implication, the deadly health problems associated with unprotected anal sex. The earlier these teens self-identify as homosexual, and the more "out" they are, the greater the risk of negative lifestyle factors, according to the study.

Why is Treatment Not Recommended?

The tragedy is that there is a treatment for effeminate boys, starting at toddler age, who suffer from Gender Identity Disorder of Childhood -- that is, males who report the persistent wish to be a female. Boys who learn to be happy about being boys are far less likely to suffer the scapegoating and peer rejection that isolates them from contact with their own gender and thus prevents normal male bonding experiences.

Most prehomosexual boys are not explicitly effeminate, but nonetheless are experiencing gender-identity conflict, same-sex peer isolation, and a sense of alienation from their fathers. The same is true for girls who are suffering from gender-identity conflict. Treatment is available for these children, but instead psychotherapists often use the politically correct approach to "accept oneself as gay" rather than addressing the root problem of gender alienation from one's own gender.

Parents concerned about prehomosexuality in their children are often told by their pediatricians not to worry, that

no treatment is available, and that the child is genetically destined to be homosexual—even though research scientists know that homosexuality is likely due to a combination of temperamental characteristics (such as sensitivity or risk avoidance), environmental influences, and learned behavior patterns, and is not simply "inborn" and pre-determined like eye color.

The Problem of Sexual Abuse

When an adolescent self-identifies as gay or bisexual, health-care professionals should ask, "Was this child sexually abused?" The Remafedi study reveals that 61% of self-identified gay teens who had attempted suicide had a history of sexual abuse. Sometimes a boy may not recognize an early sexual experience as abuse, but instead see it as confirmation that he is homosexual. Even adults may fail to see the incident as abuse when the abuser is another same-sexed child or adolescent. An experience of same-sex often establishes a lifelong sexual habit pattern in a child who is starved for same-sex attention, affection and affirmation.

The gay lobby has demanded that boys with GID be labeled as prehomosexual, and that schools and psychotherapists counsel their parents to accept the condition as normal, desirable, and unchangeable. Parents, however, have a right to know the truth, and to have access to treatment.

Today, schools issue dire warnings on the (comparatively miniscule) dangers of smoking, and tobacco companies have become liable in some cases for damages. Someday, perhaps, parents who have watched a son die of AIDS will decide to sue their pediatrician because when they brought the child for treatment for GID, they were told not to worry, or that nothing could be done. Perhaps the parents of another boy will bring suit against a school system which labeled the child as unchangeably homosexual and turned him over to a gay support group, where he contracted AIDS.

In both cases, proper diagnosis and treatment might have prevented a negative outcome.

References

1. LaBarbera, Peter, "Gay Youth Suicide: Myth is Used to Promote Homosexual Agenda," published by the Family Research Council.
2. Remafedi, G., Farrow, J., Deisher, R. (1991) Risk factors for attempted suicide in gay and bisexual youth. *Pediatrics* 87: 869 - 875.
3. Bell, A., Weinberg, M., and Hammersmith, S. (1981) *Sexual Preference*. Bloomington, IN.: Indiana U. Press.

NARTH Conference, continued from page 1

feminine identities in a way that reflected their mothers' narcissistic needs. For one woman, this meant the expectation that she express no opinions and develop no autonomous identity. In adulthood, she still held onto an intense and primal need for feminine nurturance, and therefore felt powerfully drawn to women, even though the relationships were emotionally dependent and destructive.

Another woman said she felt her mother's expectation to surrender her emotional and spontaneous self to take on a stylized form of femininity which was her mother's false construct for her. She rejected this false construct as "not me," but along with it, also rejected the feminine nature which would have been natural to her—one rooted in earthiness, emotionality and spontaneity. After many years in the lesbian community, she came to see that "something in my soul was lost"—that she carried a deep "feminine wound." She is now married and a mother.

All the women said that when they made the decision to come out of lesbianism, they finally experienced themselves as beginning to live genuinely.

The men offered similarly emotional testimonies, typically describing the lifelong alienation from their fathers and male peers, followed by driven, addictive lifestyles of promiscuity and unhappiness. As Richard Cohen said, "The gay lifestyle is anything but gay."

Ex-gay presenter Mike Haley of Focus on the Family described his seventeen years in a gay lifestyle, followed by a profound change which allowed him to leave the lifestyle and marry. He said that for men who have spent many years in gay relationships, change should bring a deep-seated shift in self perception, a leap in self-insight, and same-sex emotional needs will be more fully met -- but there may always be some sexual responsiveness from those earlier years which cannot be simply "erased."

Psychotherapist Richard Cohen, M.A. offered moving personal testimony describing his childhood enmeshment with his mother, alienation from his father and male peers, and the trauma of molestation by an uncle, which sent him the message, "If you want affection from males, you must have sex with them." After some years in a gay lifestyle, he eventually discovered that "The man I was looking for was not 'out there'—he was me."

In a discussion of his therapeutic concepts and techniques, Mr. Cohen provided a fast-paced, easy-to-understand discussion supplemented with audio-visual aids and psychodrama in a format which he currently offers at training workshops around the country.

Many of the conference attendees agreed that this year's meeting was NARTH's best to date, as it featured speakers whose lively, sometimes off-the-cuff presentations captured audience attention and permitted a high level of audience interaction. ■

Bieber Library Collection Now Forming

The Irving Bieber Memorial Library—named after the scientific pioneer whose research on homosexuality remains a classic—recently received a significant donation of books and papers from Dr. Bieber's widow and former research partner, Toby.

NARTH asks that our supporters consider making a donation of books or financial support to the library. We are particularly in need of the out-of-print, clinical case-history classics that are hard to find in other reference libraries.

Monetary donations to the library now total just over \$9,000. We are still in need of further assistance to develop the library.

Do We Need Hate-Crimes Legislation?

Are certain kinds of "hate" worse than other kinds? The American Psychological Association's Office of Public Policy thinks so, and has called for expanded hate-crimes legislation.

But there is another side to this issue. What kind of logic could make certain kinds of "hate" worse than other kinds? And couldn't such laws easily be used to stifle politically incorrect *speech*? "Hate speech" is increasingly defined by the gay lobby to include *principled dissent* on the subject of homosexuality.

The *Chicago Tribune* (September 5, 1999, p. 19) carried a very thoughtful essay by Steve Chapman on the current proliferation of hate-crimes laws. Mr. Chapman's essay, "The Odd Logic of Hate-Crime Laws," argues in part:

"Matthew Shepard, a 21-year-old student at the University of Wyoming, was robbed, savagely beaten, tied to a fence and left to die in near-freezing temperatures. Gay rights groups said he was killed because he was gay, and lamented Wyoming's lack of a hate-crime law.

"But a hate-crime law wouldn't have prevented the murder—any more than the law against murder prevented it. Nor would it have meant a stiffer sentence: The crime carried the possibility of the death penalty, which happens to be the most severe punishment in our criminal justice toolbox.

"...[A] hate-crime...says that people who espouse certain disfavored views will be treated worse than those

who don't. That's not crime control; it's mind control. When we deliberately do things that harm our fellow citizens, the government has every right to punish us. What thoughts we have while doing them are none of its business."

Now "Hate Crimes" Make News, Even Before They Can Be Accurately Labeled

The *Los Angeles Times* is a newspaper which has devoted itself to the editorial policy of normalizing homosexuality. Sympathetic stories of gays abound; the letters-to-the-editor column is full of gay-affirming and anti-religious correspondence; and it is unusual to read a powerful editorial from a traditionalist perspective.

Thus it is no surprise that a major article appeared on page three in the paper's October 22nd edition, entitled "Gay Minister Slain in Sacramento." A pastor who ran a food bank and worked with drug addicts and street people had been robbed, stabbed, and his vehicles stolen by two suspects who were seen fleeing with the property they had stolen from his home.

Although the police had no clue who was responsible for the crime when the *Times* article was written, the newspaper ran two accompanying photographs and gave the story extensive coverage, in anticipation that perhaps this might be found to be a hate crime because of the pastor's homosexuality. As of this writing, no such evidence has been uncovered, and the identity of the perpetrators remains a mystery.

Dr. Laura Says: "Psychologist Group is Trading Science for Politics"

(Excerpt From Dr. Laura Schlessinger's syndicated column)

"*The American Psychologist*, the only journal regularly delivered to every member of the APA, published an article in its June issue called "Deconstructing the Essential Father." The conclusion of this study suggests that fathers in two-parent heterosexual families are not necessary to the psychological health of children, that divorce does not irretrievably harm the majority of children, and that any harmful effects of divorce are related to economics rather than the absence of a father. *Are you clinical psychologists who do family therapy out there buying this nonsense?*

"One of the authors is the past president of the APA's Division of Family Psychology and the chair of the

Feminist Family Therapy Task Force. These politicized agendas are taking over science.

"I call on all clinical psychologists to use your sense of professionalism and responsibility to resist. I know you're scared of the gay activists, intimidated by being called names, but you have a professional responsibility to your license, and you have a moral responsibility, too. You need to speak up, get involved. If you don't, your profession will become a total laughing stock..."

"If clinical psychologists will take up the fight on the inside, the rest of us will provide plenty of support on the outside."

Sound-Bite News: How it Can Misinform

Recently a Los Angeles-area representative of GLAAD (a gay and lesbian activist group) appeared on Fox TV News's "The O'Reilly Factor" to criticize Dr. Laura Schlessinger. "Dr. Laura" has been an object of attack by GLAAD because of her recent change of heart on the gay issue; she now believes that heterosexuality is the only healthy form of sexual expression.

GLAAD's representative said, "Dr. Laura says gays are biological mistakes." The show's host expressed surprise.

In fact, Dr. Laura had said that if homosexuality is in any way genetic, it would be a biological mistake (in the same sense that autism would be a mistake, or Alzheimer's a mistake), not a part of healthy human design.

But her comment was distorted by the GLAAD representative to imply, "Gays as people are mistakes." Not being present on the show, Dr. Laura was unable to explain the actual meaning of her statement, and the erroneous implication was left to stand.

Gay Advocates Describe the Political Tactics that Work

The *Massachusetts News* recently published some revealing excerpts of a speech by Kevin Jennings, Executive Director of the Gay, Lesbian and Straight Teachers Network, at a Human Rights Campaign Leadership Conference in March of 1995.

"In Massachusetts," Mr. Jennings said, "the effective reframing of this [gay] issue was the key to the success of the Governor's Commission on Gay and Lesbian Youth. We immediately seized upon the opponent's calling card—safety—and explained how homophobia represents a threat to students' safety by creating a climate where violence, name-calling, health problems, and suicide are com-

mon. Titling our report, 'Making Schools Safe for Gay and Lesbian Youth,' we automatically threw our opponents onto the defensive, and stole their best line of attack. This framing short-circuited their arguments and left them back-pedaling from day one.

"Finding the effective 'frame' for your community is the key to victory.

"It must be linked to universal values that everyone in the community has in common. In Massachusetts, no one could speak up against our frame and say, 'Why yes, I do think students should kill themselves.'

"This allowed us to set the terms for the debate...We know that, confronted with real-live stories of youth who had suffered from homophobia, our opponents would have to attack people who had been victimized once, which put them in a bully position from which it would be hard to emerge looking good...We won the vote in the Senate 33-7 as a result."

NARTH Advisory Board Member Calls APA to Task on Pedophilia Issue

The American Psychological Association's *Monitor* (September 1999, page 5) published a letter-to-the-editor co-authored by NARTH Scientific Advisory Board member A. Dean Byrd, Ph.D.

Dr. Byrd criticized the A.P.A. for publishing a study which found that pedophilia is not necessarily harmful to children who willingly go along with the encounter. The study recommended that psychologists discussing "non-coerced" pedophilia should shift to value-neutral, non-judgmental terminology.

Some other psychologists, it should be noted, passionately defended the A.P.A. pedophilia study's conclusions as scientifically valid.

Dr. Byrd's letter said:

We are deeply concerned by the article in *Psychological Bulletin* (1998, Vol. 124, p. 22-53), which is at the center of the controversy on pedophilia. While Rind et al. seemed to demonstrate reasonable professionalism with meta-analysis, the conclusion and recommendations were very problematic: (1) referring to sexual abuse as a "value neutral term," (2) suggesting that adult-adolescent sex may fall within the normal range and (3) indicating that sexual abuse may not be "as harmful" as previously thought.

Such statements point to a political agenda that we are seeing all too frequently in APA journals. Nowhere in the arti-

The New Warrior Training Adventure: *Finding My Place in the Circle of Men*

By Rich (Powerful Wolf) Wyler

A NARTH supporter describes the inspirational weekend that helped him break down the emotional barriers that had alienated him from other men, and fueled years of unwanted attractions.

It was clear from the moment I arrived at the New Warrior Training Adventure in a mountain camp east of Los Angeles that this was no recreational retreat. The volunteer staffers who met me at the gate of the camp that Friday afternoon in August 1998 created, from the very moment of my arrival, an environment that invited deep inner reflection. And more than a little trepidation.

Never had I thrown myself into the hands of strangers—and certainly not men—so completely, trusting blindly that this weekend experience would somehow offer me inner healing. Or, at least cause no further wounding at the hands of men.

I'd learned about New Warriors from the reparative therapist I'd been working with for more than a year. When, early in my therapy, he first raised the possibility of my attending an experiential "men's initiation" weekend, I was mildly curious but skeptical. Hadn't I seen these kinds of men's-movement retreats mocked in the national news magazines as a silly, male-angst response to the feminist movement?

Besides, it was far too afield of my comfort zone, a restricted and generally superficial zone that allowed room only for wife and children, church, work—and, until I started therapy, the promiscuous gay underground. At that time, I was just beginning to allow my therapist inside the defensive fortress I'd built around me. But to put myself in a situation to blindly trust male strangers with my emotional core? No. Men were not to be trusted. They would never accept me, and certainly never understand me.

My resistance to New Warriors fell abruptly a few months later when I saw another man from my therapy group leave for the New Warrior weekend in a near panic over the unknown, only to return the following week visibly calmer, exhilarated and empowered. I resolved immediately to go.

I sent for information and pored over it. I found the brochure frustratingly minimalist and cryptic—deliberately, I would learn, to preserve the "magic" or mystery of the weekend for "initiates." But the "identity statement" exhilarated me: "We are an order of men called to reclaim the sacred masculine for our time, through initiation, training

and action in the world."

"The sacred masculine?" I'd somehow learned growing up that masculinity was, at best, something to be trivialized and mocked and, at worst, a villainy responsible for most of the world's corruption. Clearly, New Warriors could be a safe place to heal my lifelong, love-hate struggle with maleness. Especially when I read this mission statement from The Mankind Project, the non-profit sponsor of the New Warrior Training Adventure: "Healing the world, one man at a time."

I learned, too, that the three men who co-founded New Warriors 15 years ago believed that modern men were emotionally handicapped by never having been fully initiated into an honorable and healthy masculinity and never having been mentored by other men. The weekend training was their answer to the contemporary loss of tribal community and masculine mentoring that had anchored our grandfathers for millennia.

Suddenly, the weekend training couldn't arrive soon enough.

Once there, I experienced the most powerful weekend of my life. I had been to countless religious services and conferences before. I'd been in a Twelve Step program for sex addicts. I'd been in individual and group therapy. All had helped immeasurably. But none had so quickly and deeply cut me to the emotional core and opened my heart to the brotherhood of men and to my own masculine identity and sense of masculine power.

For a full two days and two evenings, working late into the night, 35 volunteer staff led me and 30 fellow "initiates" through a series of individual, one-on-one and group processes that invited deep introspection, total honesty, and a new, breakthrough-level of trust in other men. The focus was on learning to live lives of personal integrity, mission, personal power, deliberate intention, masculine identity and emotional healing. It was on getting in touch with our emotional lives—living more from our hearts than our heads.

For me, the most powerful experience of the weekend came from seeing thirty other men share their deepest

The greatest diversity of opinion seems to exist among religious leaders. Reactions of various denominations have ranged from full acceptance of gay behavior and gay clergy, to fundamentalistic, extreme rejections of both homosexual behavior and individuals.

Since you're in Salt Lake City, a place first colonized by members of the Church of Jesus Christ of Latter Day Saints, let me begin my sharing a statement recently made by Church President Gordon B. Hinckley: "Our hearts reach out to those who refer to themselves as gays and lesbians. We love and honor them as sons and daughters of God. They are welcome in the Church. It is expected, however, that they follow the same God-given rules of sexual conduct that apply to everyone else, whether single or married." (*LDS Church News*, October 9, 1999, pg. 17).

These words of President Hinckley were given partly as a response to the changing trends we see all around us in society. My positive response to Dr. Nicolosi's invitation to be your lunchtime speaker was prompted by my own attempts at responding to societal change.

I view myself as a "typical" individual and a "typical" psychologist. I graduated 22 years ago, and have been fortunate to have a multitude of experiences that have exposed me to many aspects of psychology.

Throughout my career, hearing all sides of an issue has made it much harder to decide what I believed than just hearing one side; but of course, it's the time-proven method of scientific and real-world investigation.

The Polarization of the Homosexuality Issue

The words of Camille Paglia, an adamant lesbian writer, in *Vamps and Tramps* (page 67) summarize how difficult it has become to explore both sides of the gay/lesbian issue. She said,

"Viewpoints polarized: [after Stonewall] people were labeled pro-gay or anti-gay, with little room in between. For the past decade, the situation has been out of control: responsible scholarship is impossible when rational discourse is being policed by storm troopers, in this case gay activists, who have the absolutism of all fanatics in claiming sole access to the truth."

When I came into the profession, I knew very little about homosexuality. I must admit my views were stereotyped and were probably more shaped by things I heard in the locker room than the classroom. In retrospect, there was and is a need for better understanding, less judgment and more genuine caring. Accordingly, changes are happening fast and they're happening in essentially every arena of life. Some of the changes are good, but it can't be too surprising to homosexuals that very typical, non-homophobic people

might have some concerns about where the changes will lead. Here are some anecdotal examples:

The December 8, 1997 issue of *Time Magazine* (page 82) in an article entitled "Out, Proud and Very Young" said, regarding homosexuality,

"[It has] become a '90s version of Birkenstock environmentalism for many youths. Even in certain parts of suburbia, gay is becoming more than O.K.; it's cool."

A colleague who visited her daughter at an eastern university recently commented that the door to the coed dorm listed the names of residents, along with their sexual orientation, lest anyone run the risk of unintentionally offending.

A recent public radio program, *Weekend Edition*, gave poignant coverage, with the music of Judy Garland in the background, to the presentation of a plaque commemorating the events at Stonewall, and the way in which society has been benefited by them. The tenor of the program was that anyone who wasn't excited by the more prevalent evidences of homosexuality was "behind the times."

I'm not suggesting this is all bad. Changes followed Stonewall that needed to be made. The *Time Magazine* article points out that over 500 support groups have been established, most of them in an appropriate manner; that is, by a provider not affiliated with a local school.

Where is the A.P.A. on This Issue?

Changes within the profession have been just as, or perhaps more, dramatic. Here are some examples: The 1999 American Psychological Association Convention in Boston had **29 presentations** of gay, lesbian, bisexual and transgender issues. Each was in favor of increasing rights for gays, and discouraging efforts at change.

The September, 1999 *Counseling Psychologist* in an article entitled, "Treating the Purple Menace: Ethical Considerations of Conversion Therapy and Affirmative Alternatives" provides a scholarly, though one-sided, view of the issue. After pointing out all the ways a therapist can discourage a client experiencing ego-dystonic homosexuality from attempting to change, the authors suggest that for the persistent client, "the possibility of termination emerges."

They go on to say, "We submit that in such cases, no action (barring the risk of client self-harm, of course) is better than the wrong action. The therapist can provide the client with a bibliography of resources that factually refute the prevailing myths and misconceptions and that offer positive images of lesbian, gay, and bisexual persons." Further they state, "If the client wishes to terminate rather than proceed with non-conversion therapy, however, we believe that it is more ethical to let a client continue to struggle honestly

with her or his identity than to collude, even peripherally, with a practice that is discriminatory, oppressive, and ultimately ineffective in its own stated ends."

Lynn Wardle, a legal professor at Brigham Young University, conducted a review of articles in legal journals, and found that of 71, only **one** presented a case against gay marriage. (LDS Family Services presentation on September 13, 1999).

Each article in recent issues of the *Journal of Orthopsychiatry* (July, 1998) and *The Counseling Psychologist* (September, 1998) was devoted to discouragement of attempts at change, and encouragement of gay affirmative therapy.

The Mental-Health Associations Continue to Discourage Reorientation Therapy

One state association (Washington) printed a policy statement discouraging psychologists from any participation in sexual-orientation conversion therapy.

The Utah Chapter of the National Association of Social Workers issued a statement discouraging social workers from providing treatments designed to change sexual orientation, and from referring to practitioners or programs that claim to do so. A social worker who stated in a social-work graduate class that the client should determine what he or she wished to discuss in therapy, was accused of unethical behavior.

Nancy R. Nangeroni, in a 1999 APA presentation entitled "Integrating Transgender and Gender Identity Disorder Issues into Lesbian, Gay and Bisexual Psychology" stated, "[the transgender movement] asks why we should behave in certain ways based on our genitals. People should be able to choose their own gender and change it at will." [S]he went on to say, "It's not us, it's society that is confused."

But the APA Leaves a Door Open

Though I'm giving some examples which suggest that mental-health professions are one sided in their view, I've actually had some positive experiences, as well. While attending the APA State Leadership Convention in Washington D.C. In 1998 I took the opportunity to have brief conversations with two APA leaders. Their responses were reasonable, as I had expected they would be. Dr. Martin Seligman, APA President that year, indicated, in response to my questions, that his understanding of the APA statement on gay and lesbian issues did not exclude those who wanted counseling to develop or strengthen a heterosexual identity from doing so.

He cited his book, *What You Can Change and What You Can't*, as stating his personal view. The research cited in his book is optimistic about change for those who have had fewer homosexual experiences, or who have bisexual feelings, and more pessimistic for those who have had more

long-term, ingrained homosexual feelings and activities.

Dr. Ray Fowler, CEO of APA, indicated that more letters and telephone calls had been received in response to the gay/lesbian declaration than almost any previous APA action. He stated that his interpretation of the statement was that those who wished to explore developing heterosexual feelings or behavior had a right to do so, but that those who were comfortable with their style should be able to receive affirming help as well. He cautioned against therapists influencing clients based on the therapist's beliefs and personal biases. Both made strong statements about client self-determination.

I recently had another positive APA experience. I received a call from the lesbian, gay and bisexual concerns officer of the public interest directorate asking whether the Utah Psychological Association (UPA) would be willing to co-sponsor a statement they were writing which would have supported adoption by gay parents in Utah. We talked for half an hour, and he was very sensitive in his questions and responses. Ultimately, a decision was made not to impose such a stand from outside the state, but to leave it as a local issue.

In our local organization, UPA, I have found our discussions on this topic fair and reasonable and helpful in clarifying our organizational view. At this time we are in the process of writing a statement about our views, and it is too soon to know what the finished product will look like. All sides of the issue have been discussed and debated mildly. My impression is that there is respect for those with diverse views and that the greatest concern is that all individuals requesting help from a psychologist be given accurate information so they can receive counseling from a knowledgeable professional with informed consent. It is our desire that gays and lesbians in the community who are not requesting professional help, be treated fairly, non-judgmentally and inclusively.

There are Competent Professionals Engaged in Reparative Therapy

The profusion of popular media coverage, professional articles, state and national professional organization declarations are powerful, intimidating and persuasive. Setting aside the religious perspective, I must admit that if it weren't for two factors, I would be convinced that homosexuality is a biologically driven, unchangeable condition. The first factor is that there really are well trained, non-extreme, non-phobic, honestly searching professionals who are practicing, writing and doing some research which point out that there is a side to the issue which most people, including interested professionals, are not hearing.

Though I feel reasonably well read, I must admit I would have no awareness of what has been written or researched on the subject of change as a possibility if it weren't for a colleague of mine, Dr. Dean Byrd. Because Dr. Byrd has an

interest in the topic, and is a contributing member of NARTH, he has periodically sent articles and findings my way which have opened an important perspective for me. It was Dean who brought to my awareness the article in the 1998, summer, APA *Psychotherapy* Journal entitled, "When Clients Seek Treatment for Same-Sex Attractions: Ethical Issues in the 'Right to Choose' Debate."

As you are probably aware, the article states,

"Psychologists have an ethical responsibility to allow individuals to pursue treatment aimed at curbing experiences of same-sex attraction or modifying same-sex behaviors, not only because it affirms the client's rights to dignity, autonomy, and agency, as persons presumed capable of freely choosing among treatment, modalities and behavior, but also because it demonstrates regard for diversity."

1997 NARTH Study Expanded the Literature

It was also Dr. Byrd who acquainted me with the findings of the two-year NARTH study which reported in 1997 that 68% of a sample of 860 subjects describe themselves as exclusively or almost entirely homosexual before treatment while only 13% described themselves the same way following treatment.

The second factor which has influenced me is that there are many individuals, both male and female, who are willing to say that they were at one time actively homosexual in every way, and are now comfortably heterosexual or celibate. I've heard local people make these declarations, and I've heard those from outside our state.

In September of this year, the annual conference of Evergreen International, held in this same building, was enlivened by many participants who openly and powerfully shared their stories of change. I have no reason to question their sincerity or truthfulness. Perhaps some may revert, in time, to a homosexual lifestyle. That doesn't make the reality of change any less valid than it does for the alcoholic who returns to drinking, or the anorexic who returns to unhealthy eating patterns.

Because I happen to be giving a lunch time message at a NARTH Conference, one may assume I'm somewhat of an activist on this topic. What's most important about my giving this talk is that I'm not an activist on the topic. I'm a typical psychologist. Based on what I hear in the lay and professional media, I would be convinced by the message of the various gay and lesbian advocacy groups. I'm not convinced, because I've had a glimpse of another perspective which is hard to find.

What I would like, and I think I'm not unlike most of my colleagues, is:

- Accurate information about what the outcome

research says.

- Non-judgment of the professionals researching both sides of the issue.
- The right to treatment for all individuals with the client determining the direction of the treatment.
- Fair treatment and safety for content homosexuals, for those who wish to change, and for therapists who provide both forms of therapy.

In Defense of the Traditional Family

Personally, I would like the profession of psychology not to be the one that attempts to overturn and make irrelevant the traditional family.

We're all aware of the controversy that followed the recommendation in a recent article which suggested changing the label of sexual abuse to adult/child sex. While I hated seeing the profession of psychology take so many hits in the media, I was pleased that most people viewed the recommendation as extreme.

We're just starting to hear the reaction to the recent lead article in the *American Psychologist* on "Deconstructing the Essential Father." Again, I hate seeing my profession be the one identified as attempting to normalize some new view of the normative family, but I'm comforted by the negative reaction of many, because it says to me that society doesn't want to accept all the recommendations of research presented by admittedly biased researchers.

Change Does Appear to Be Possible

My belief is that both research and anecdotal evidence declare that change from homosexual thoughts, feelings and behaviors to heterosexuality or content celibacy is possible.

I believe the cause of male homosexual identity is a complicated mix of biologically predisposed temperament, along with social shaping, both in the home and the environment. Our professions and society need ongoing research and open discussion to bring greater clarity to these issues. We need therapists who are willing to share their experiences with clients who are attempting to change. We need to hear clear, documented reports of what techniques and relationship patterns have been helpful.

More important, we need courageous clients who are willing to be verbal about their experiences. We can't expect anyone to believe that change is possible without hearing convincing examples of real change. We need to hear from clients who have maintained their change for 20, 30, 40 and 50 years. We need to hear the reports of single clients who can say their life is better being celibate than it was in an active gay or lesbian lifestyle. We need to hear married clients say their marriage is emotionally and sexually satisfying to them and their partner.

continued

If the data is correct that individuals can overcome homosexual patterns at a success rate comparable to that of clients receiving counseling for depression or other common presenting problems, we need to hear from many more clients who report successful change.

NARTH Provides an Important Service

I compliment members of NARTH for being some of the few who have been willing to make such claims. I compliment you for research which documents such claims. I encourage you to continue in this important work. I challenge other therapists, who are not members of NARTH, to document their successes to help counteract the prevailing belief that no therapists anywhere are having success.

I hope my profession, in spite of the short-term fighting, will emerge as a source of insight, compassion and encouragement for all. It may be a valid role of psychology to be an advocate for those in need, but not until enough data is in to make clear how that advocacy should be directed. We want fairness, non-discrimination and research about the best ways to increase personal adjustment and satisfaction, but we want it for all consumers, not just a part of them.

I want to conclude with a personal observation based on a limited sample. Those I know who say they are homosexual seem like a diverse group to me. Some report that they have lived very promiscuous lives, and others report high moral standards with no sexual involvement. Some have come from families with obvious relationship problems, and some have come from families that look ideal. Some demonstrate insecurities and detachments, while others appear well-adjusted and confident.

I feel like I'm becoming somewhat of an expert at identifying AIDS obituaries in our local paper. The appearance is generally very positive and the write-up frequently reports their having been a top student, sometimes having completed some significant religious service, having some successful business or professional experience, and ultimately dying much too young surrounded by family and friends. The situations with which I've been close enough to be personally involved have provoked some of the most powerful emotions I've ever seen. Individuals and families experience shock, denial, confusion and anger. Outcomes vary. Pain is always part of the process. Sometimes joy is part of the resolution.

The issues are too complex, and the individuals involved too valuable, to attempt to overly simplify all the factors relevant to the experience of homosexuality in this talk. It is my hope that our understanding on the topic will continue to unfold systematically to the benefit of everyone involved, and that mental health professionals will be a contributing factor in this endeavor.

References:

Church of Jesus Christ of Latter-day Saints. (1995) *Teachings of presidents of the Church: Brigham Young*. Salt Lake City: LDS Church Publications.

Cloud, J. (1997). Out, proud and very young. *Time*, Dec. 8, 1997, 82-83.

Herman, E., Publications Editor, *American Journal of Orthopsychiatry* (1998). From the personal papers of A. Dean Byrd, Ph.D.: unpublished.

Hinckley, G. B. (1999). Explaining 'why we do some of the things we do.' *LDS Church News*, October 9, 1999, 14 & 17.

NARTH. "Questions and answers on homosexuality." Encino, CA.

Paglia, Camille. (1994). *Vamps and Tramps*. New York: Vintage Books.

Division of Counseling Psychology of the American Psychological Association. (1998). *The Counseling Psychologist* Vol. 26, No. 5, September 1998. Thousand Oaks, CA: Sage Publications.

Tozer, E. E. & McClanahan, M. K. (1999). Treating the purple menace: ethical considerations of conversion therapy and affirmative alternatives. *The Counseling Psychologist* Vol. 27, No. 5, September 1999, 722-741.

Yarhouse, M. A. (1998). When clients seek treatment for same-sex attraction: ethical issues in the "Right to Choose" debate. *Psychotherapy*, Vol. 35 No. 2, Summer 1998, 248-259.

Bieber Library Requests Book Donations

Do you have a classic book on homosexuality that should be in the Irving Bieber Memorial Library? Please consider donating it to the library collection.

APA Study Says: "Who Needs Dad?"

By Dale O'Leary

Is the nuclear family a social construct, free to be altered at will? Or is there an objective truth about families that is inherent in human nature?

In the July edition of *The American Psychologist*, Laura Silverstein and Carl Auerbach argue against the traditional view that both fathers and mothers are essential to optimum child development. In "Deconstructing the Essential Father," Silverstein and Auerbach contend that heterosexuality, heterosexual marriage, and the biological family of mother and father are not to be seen as natural.

Both writers are social constructionists, and they hold that the differences between men and women are constructs created by a patriarchal society. Since gender differences are created by oppression, they can and should be eliminated. In fact, the very idea of a "natural" family structure sends up a red flag: for social constructionists, such ideas are called "heterosexism," and they are the very equivalent of racism.

The authors describe the "essentialist" (traditional) position:

The essentialist perspective defines mothering and fathering as distinct social roles that are not interchangeable. Marriage is seen as the social institution within which responsible fathering and positive child adjustment are most likely to occur. Fathers are understood as having a unique and essential role to play in child development, especially for boys who need a male role model in order to establish a masculine gender identity .

They conclude:

From our perspective, the emphasis on the essential importance of fathers and heterosexual marriage...is an attempt to reassert the cultural hegemony of traditional values such as heterocentrism, Judeo-Christian marriage, and male power and privilege.

Our goal, in contrast, is to create an ideology that defines the father-child bond as independent of the father-mother relationship...

We are...interested in encouraging public policy that supports the legitimacy of diverse family structures, rather than policy that privileges the two-parent, heterosexual, married family.

Broken Families Called "Good"

Those same "multiple and diverse family structures" which

Silverstein and Auerbach praise for challenging the structure of the dominant culture, are in fact what used to be called broken families, in which children are separated from their biological parents. The authors further recommend this economic substitute for fathers: "a comprehensive program of governmental subsidies" so that the taxpayers will be the breadwinners, and fathers can be permanently out of the picture.

One wonders, is social-constructionist research concerned with discovering the truth about human nature? Or could this be a politicization of the authors' personal rage and rebellion into social-science theory, and translated into public policy? Only the nanny state could support a society of such fatherless families.

Given the number of journals willing to publish advocacy studies and the number of institutions willing to hire and promote advocacy researchers, the sheer volume of such research is increasing exponentially.

Are Lesbians Better Mothers?

Following this line of reasoning, one fast-growing area of research is that of the fitness--even superiority--of lesbians as parents. One such writer, Patterson, has openly stated that researchers should produce a body of research which advocates of homosexual parenting can use in arguing before courts and legislators (1). Patterson has collected a number of studies in which small groups of lesbian mothers were solicited through friendship circles to participate in research to show that they were equally suitable as parents. These women and their children were then interviewed or given questionnaires, and their answers were compared with control groups composed of single mothers.

A Compromised Peer-Review System?

Belcastro et al (2) reviewed 14 of these studies and found that for the most part, the studies lacked internal and external credibility. In several cases the authors ignored their own data. But this does not deter Patterson and others in the field. The studies are collected and used in legal briefs as proof that children raised by homosexual parents are just as psychologically healthy as though raised by married heterosexual couples, even though the majority of studies compared them to children already in broken homes—that is, children disadvantaged by the absence of a father.

continued, top of next page

Unless care is taken to sift through the research and investigate the legitimacy of its claims, courts considering gay adoption and child custody will be presented with false and misleading testimony. Belcastro (1993) concluded his review of the literature on homosexual parenting with the following:

A disturbing revelation was that some of the published works had to disregard their own results in order to conclude that homosexuals were fit parents. We believe that the system of manuscript review by peers, for minimum scientific standards of research, was compromised in several of these studies.

The conclusion that there are no significant differences in children reared by lesbian mothers versus heterosexual mothers is not supported by the published research data base.

Charley's Foot

Several years ago, I met a 16-year-old boy named Charley, who had lost his foot many years ago in an encounter with a lawn mower. Charley was a great kid--happy, joking, and fully adjusted to his prosthesis. Should Charley's ability to

cope with his traumatic loss lead us to conclude that "One foot is as good as two"? Of course not.

Some children manage to persevere in spite of traumatic disadvantage. Human beings are capable of dealing with many types of adversity. But shouldn't society be constructed in a way that minimizes tragedy, not in a manner that encourages it?

Denying the importance of fatherhood is a sure prescription for disaster. Even now, we are beginning to see the implications of this denial in legal decisions that are based on distorted psychological literature.

References:

- (1) Patterson, C. and Redding, R. (1996) Lesbian and gay families with stepchildren: Implications of social science research for policy. *J. of Social Issues* 52,3:29-50.
- (2) Belcastro, P., Gramlish, T., Nicholson, T., Price, J., Wilson, R. (1993). A review of data-based studies addressing the effects of homosexual parenting on children's sexual and social functioning. *J. of Divorce and Remarriage* 20, 1/2:105-122.

New Warriors, continued from page 15

emotions and fears as they touched long-buried feelings about childhood hurts, bad marriages, death, addiction, even the suicide of a parent twenty years before. I felt like I was gazing for the first time in my life through a window into the souls of men—whom I'd always viewed as a mysterious, closed off and unknowable. I drank in this awesome realization: men DO feel, men DO fear, men DO care. I saw at last that I was like other men, after all, or they were like me. I belonged.

In this "safe container," this place of remarkable authenticity, I entered a new level of trust. When my turn came, I dared to step out and enlist the support of these men in working through the two darkest "shadows" of my life—my budding recovery from a twenty-year sex addiction and double life, and the still-echoing taunts of adolescent bullies twenty years earlier. Pragmatically, I reassured myself, "If this turns out badly, I never have to see these men again!" But my fears were unfounded. Not only did they not reject me, these men honored me for stepping out into my fear and trusting them.

One of the simplest yet stunning experiences for me was quietly observing the interactions of the staff as they went about the business of the weekend. All of them had gone through the same initiation themselves and were returning for the first or tenth or fiftieth time to recreate their own weekend experience for new initiates. I was amazed at how comfortably these men expressed affection for each

other, embracing and touching as openly and naturally as young boys on the playground. These simple manifestations of true brotherhood touched a deep longing of the still-wounded little boy inside me who pined for his father's caress. Clearly, there was a brotherhood here that could provide profound healing.

I drove down from the mountain late Sunday afternoon a changed man. My whole body fairly shouted with powerful new feelings of love, peace, masculine power, inner strength, connection to God and to my brothers. In tears of joy, I thanked God for leading me to this healing place.

How could I prevent this experience from evaporating into a pleasant but impotent memory? Returning home, I was welcomed by Warrior brothers in my local community into an "integration group"—a small group of initiated men who meet weekly to continue the work they started on the mountain during their own weekend training adventures.

These men know my "shadows." They know my "gold." They help me stay accountable. They help keep me in integrity. They are my brothers. My community.

Today, at last, I am a man among men.

To contact New Warriors: <https://brothersroad.org/434-227-9346>. Training weekends are held throughout the year at 22 different sites across the country.

What Percentage is the Genetic Contribution to Homosexuality?

by N.E. Whitehead and B.K. Whitehead

Co-authors of
*My Genes Made Me Do It! –
A Scientific Look at Sexual Orientation*
(1999, Huntington House Publishers)

Scientists have long (and understandably) waffled over the extent of genetic contribution to homosexuality—preferring to say simply that homosexuality results from a combination of genes and environment — a statement that no one can disagree with, but which leaves everyone none the wiser about the relative contributions of each.

But after about eight years studying this field, we believe a very good scientific case can be made for an estimate of the current genetic contribution to homosexuality as only about 10%. We have arrived at the 10% estimate from a study of the fields of anthropology and sociology, as well as research on intersexes, twins, and gene linkage studies.

Twin Studies

During the last decade, twin studies have come up with figures that suggest a genetic contribution of about 50% for homosexuality — much higher than the estimated contribution suggested by other disciplines. But increasing refinement of twin study methodology (particularly that relating to the use of twin registers rather than twin volunteers) has brought that figure down to something consistent with 10% both for male and female homosexuality.

But let's look more closely at what a 10% genetic factor means in twin studies. This is easily misunderstood. The 10% figure does not mean that 10% of homosexuals are forced into homosexuality as a result of their genes. It means that for the average male homosexual individual, 10% of the strength of the influences is genetic, and 90% is environmental. (The errors are such that 10% might be 0% or 20%, but would not be 50%.) This is for the population as a whole, and may not apply so well to clinical samples.

10% is Fluid

But more importantly, twin studies do not mean that the 10% figure is set in concrete for all time. In fact, that 10% figure is merely a snapshot of the social and environmental conditions occurring at any one time. Any change in cultural conditions has an effect on the genetic factor. For example, anti-sodomy laws of fifty years ago (an environmental factor), would have decreased the relative genetic influence in relation to the negative environmental social and legal stigma. But in today's culture, in which it can be "cool" to experiment with bisexuality, any slight genetic

tendency towards homosexuality in a student would now be encouraged.

Environmental factors also include individual idiosyncratic responses to the environment, and behavioral geneticists are finding these are extremely important. For example, different children raised in the same family can respond quite differently to the same sort of fathering (Plomin and Daniels 1987).

Just as society can choose to emphasize or de-emphasize the genetic contribution by acting upon it or suppressing it, so can individuals. For example, I may have genes for strong muscles and quick reflexes, making me a potential Olympic gold medal winner. But I have two choices: I can train strenuously and win the gold (thus raising the comparative influence of my genetic contribution) or I can choose to become a couch potato and TV-watcher, and watch someone else win my gold (declining to develop the genetic contribution). If I have a genetic tendency to poor coordination, that may increase the genetic influence on homosexuality, since inadequacy on the sports field characterizes 80-90% of those boys called sissy as youngsters, and "sissiness" is one of the strongest predictors of later homosexuality. On the other hand, one-on-one coaching might possibly lower that genetic influence to practically nothing, as athletic competence decreased the likelihood of negative peer labeling and sense of masculine inadequacy which many male homosexuals report from their childhoods.

So we see that society and individuals can cultivate a genetic tendency towards any behavior, or bring an opposite-effect environmental factor to bear, thus changing the relative strength of the genetic factor. Choice becomes very important both for society and individuals.

Therapy is another influence on the environmental side. Behavioral genetics predicts that change in orientation is possible through a change in one's life circumstances, as well as through psychotherapy.

Other Disciplines

Our estimate of a 10% genetic factor is supported through the evidence we see from other disciplines. For instance in the U.S., about 90% of intersexes (people born with

ambiguous genitalia) chose to remain with their gender-of-rearing when puberty later revealed their true biological gender. This was true even when there was significant physical discordance with the gender of upbringing. In other words, by a factor of about nine to one, the influence of environment overrode genetic and biological factors in a person's choice of gender identity (Hampson and Hampson 1961).

Dean Hamer's gene linkage study (Hamer et al. 1993), which purported to find a relationship between the X chromosome and homosexuality, found a possible genetic effect on only 5% percent of homosexual men. Interestingly, a more recent West Ontario study was unable to replicate even that level of effect (Rice et al 1999). And a major sociological study shows an environmental effect consistent with the 90% figure (Laumann et al. 1994).

Always Responsive to Environment

So there is good support for a 10% genetic influence on homosexuality. But if a society sets about encouraging homosexuality, as some have begun to do, then the comparative influence of environment increases, and the genetic influence of 10% will drop even further. Then the "born gay" myth will be but an ever more distant memory.

References

Hamer, D.H.; Hu, S.; Magnuson, V.L.; Hu, N.; Pattatucci, A.M.L. (1993): A linkage between DNA markers on the X-chromosome and male sexual orientation. *Science* 261, 321-327.

Hampson, J.L.; Hampson, J.G. (1961): The ontogenesis of sexual behavior in man. In: *Sex and Internal Secretions*. 3rd ed. Vol. II. (Eds: Young,WC; Corner,GW) Williams and Wilkins, Baltimore, 1401-1432.

Hershberger, S.L. (1997): A twin registry study of male and female sexual orientation. *Journal of Sex Research* 34, 212-222.

Laumann, E.O.; Gagnon, J.H.; Michael, R.T.; Michaels, S. (1994): *The Social Organization of Sexuality*. University of Chicago Press, Chicago. 717 pages.

Plomin, R.; Daniels, D. (1987): Why are children in the

same family so different from one another? *Behavioral and Brain Science* 10, 1-60.

Rice, G., Anderson, C., Risch, N., Eber, G. (1999). Male homosexuality: Absence of linkage to microsatellite markers at Xq28. *Science* 284, 665-667.

Wertz, D.C. (1996). *Genetics and homosexuality*. The Gene Letter 1, 1-4.

Whitehead, N.E.; Whitehead, B.K. (1999). *My Genes Made Me Do It!* Huntington House, Lafayette, Louisiana.

"In my decades of experience as a research scientist, I have never seen such politicization of any subject."

Editor's Note:

Neil and Briar Whitehead were recently in the U.S. on a book tour promoting My Genes Made Me Do It! for several months, and Neil reports the following:

"Response to the book on radio interviews has been interesting. Usually the only message we have time to convey in

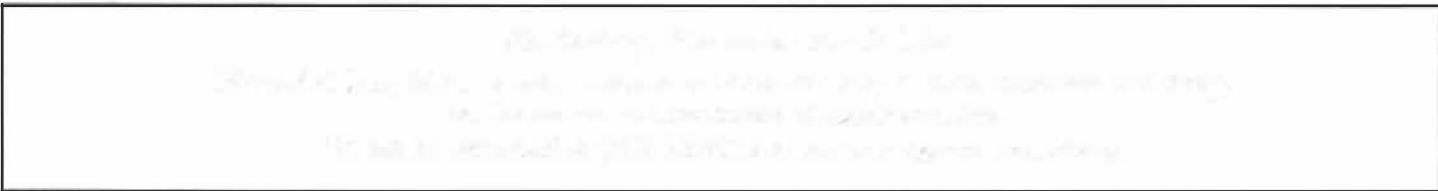
radio interviews is 'Genetic influence is trivial' and 'Change is possible.' Perhaps because our approach to this subject has been mild and non-combative, there have been very few responses from either the extreme left or the extreme right.

"The radio hosts thought the 'NOT born that way' idea was new in science (even though it is well known to NARTH members), and listeners were often grateful for this information, which they were hearing for the first time. Some radio hosts were surprised they weren't criticized for having us on the air, then concluded that gay activists were reluctant to argue with genuine scientific material.

"As visitors to this country from New Zealand, we have been amazed at the extent to which the American Psychiatric Association and related groups have been politicized in their attitudes towards homosexuality. In my decades of experience as a research scientist and biochemist, I have seen no parallel in any other professional societies.

"This politicization of the facts may represent the most extreme example ever, outside of Communist societies. I suggest the APA should be declared of unsound mind.

"However, this might have to be done using their own diagnostic manuals!"



When Art Misrepresents Life

by Gerald Schoenewolf, Ph.D.

The author argues that "cultural mob rule" makes reasoned dissent on the gay issue impossible, and allows movies like American Beauty to be made without an honest critique of the political message.

The film *American Beauty*, written by Alan Ball and directed by Sam Mendes, has stirred up a lot of buzz since it opened in movie theaters across America. Before it opened it won top honors at the Toronto Film Festival, and it is scheduled to be the closer at the London Film Festival. Gene Shalit of the Today Show ranks it as one of the "finest movies of the '90s." Rod Dreher of the *New York Post* calls it "a flat-out masterpiece." Roger Ebert says it is "one of the strongest and most penetrating films of the year."

On the surface, the movie is a tragic comedy about the emptiness of American life, particularly life in the suburbs, and the twisted values that lead to this emptiness. However, underneath the surface lies a beautifully filmed, wonderfully acted, and well-written piece of gay propaganda. It caricatures mainstream community life as ugly and hypocritical, while idealizing gay life as enlightened and singularly healthy.

The main plot of *American Beauty* concerns a dysfunctional family living in the suburbs. The father is going through a midlife crisis. In the opening scene he is masturbating in the shower, and at another point in the movie he is masturbating in bed while his wife sleeps. He falls in lust with his daughter's 16-year-old best friend, a Lolita type. Meanwhile, his wife is going through a crisis of her own, has stopped having sex with him, and engages in an affair with another man. The daughter hates both the father and mother and falls in love with the next door neighbor, a boy who has been in a mental institution and makes his living selling drugs. The father of this boy is a retired U.S. Marine officer, who checks his son's urine every six months for signs of drugs and beats him. This man is portrayed as a rabid homophobe who hates two homosexuals who live nearby. In the end, he suspects his son of having a homosexual relationship with the protagonist (the man who is going through the midlife crisis). His hatred of gays is so overwhelming that in a fit of homophobic rage, he kills him.

The two homosexuals are both professionals, well dressed, and seemingly the only well-adjusted characters in the story. In one scene they are running in the early morning to stay in shape. They are apparently not narcissistically obsessed with their bodies or looks (as opposed to many gays in real life), but the main character is; he lifts weights every night in his garage. When the marine moves into the neighborhood, the gay couple knock on his door to welcome him to the neighborhood, but the Marine eyes them

suspiciously. All the heterosexuals in the movie are shown as neurotic, addictive, or even psychotic (particularly the homophobe).

Yet the homosexuals and deviates in the movie are etched sympathetically. The son of the Marine, who has been in a mental hospital and sells drugs for a living and deceives his father by using urine samples of other people for the six-month check-up, comes off as the hero of the movie. Meanwhile, his father, the homophobic marine is, of course, vilified. He physically abuses his son, has apparently driven his wife to schizophrenic withdrawal and, in the end, murders his neighbor.

The movie seems to be a tragi-comedy, but in fact it's a morality tale. It uses the technique of shaming to make its point: The marine is symbolically lynched (portrayed unsympathetically as an ugly person without any redeeming aspects) for all to see. "You see what happens if you don't approve of homosexuality!" the movie seems to say.

Of course reviewers are going to find this movie profound because they have been trained to do so by the climate of gay rage that has, for the last few decades, culturally whipped us into line. (Cultural issues such as the defense of families, children, and a drug-free society have far less potent defenders, while diseases such as cancer or diabetes, which kill three times as many Americans as AIDS, are also of less importance and urgency, since AIDS is an issue of human rights.) We are supposed to have only 100% positive feelings about gay life. If we dare to think that anal intercourse is even a little bit unhealthy or unnatural, there must be something really wrong with us. We're the marine in *American Beauty* -- lost, soulless, and ugly.

Imagine the outcry if somebody made a movie about a type of gay man we see all-too-often in urban communities, who lives the empty life of going from gay bar to gay bar, is full of insecurity about his looks and his masculinity, resents straight people, harbors deep anger toward women (while on a more superficial level, admires them and carries the banner of radical feminism), and contracts AIDS because of his irresponsible attitude toward life and sex. An objective movie of such a person, even if done sympathetically, could not be filmed today.

Unfortunately, today's values have been dictated by a kind of cultural mob rule, where honest debate is simply no longer possible. ■

GLAAD Activists Target Dr. Laura

By Peter LaBarbera

Gays and Lesbian Alliance Against Defamation (GLAAD), a homosexual activist group, has launched a major pressure campaign against popular radio talk show host Dr. Laura Schlessinger, but the radical gay organization may have met its match in the feisty "Dr. Laura."

GLAAD and other gay groups are focusing their ire on Schlessinger after she did a 180-degree turnaround on the homosexual issue and began denouncing gay activism over the airwaves and in her syndicated newspaper column.

Schlessinger played a leading role (along with NARTH and the Family Research Council) in exposing a study in the journal of the American Psychological Association that advocated neutral terminology for "adult-child sex."

In recent months, she has also criticized pro-homosexuality lessons in elementary school, informed listeners about the possibility of change for homosexuals, and argued against homosexual adoptions and parenthood.

Schlessinger's radio program — in which she dispenses no-nonsense advice on life to morally and ethically conflicted callers — reaches an estimated 18 million listeners per week. It is the fastest growing program in the history of radio, and is syndicated on 450 radio stations in the U.S. and Canada, according to spokesman Amir Forester. Dr. Laura's show rivals that of Rush Limbaugh for the top spot in the ratings, and she will soon take her format encouraging personal responsibility to television. Her weekly column appears in more than 100 newspapers, Forester said.

Why Dr. Laura's View Changed

On her radio show, Schlessinger has referred to homosexuality as "sexually deviant behavior" and a "biological error," while affirming the historic Judeo-Christian "cultural norm" of male-female relationships in marriage. In a recent edition of her newsletter, Dr. Laura explained her change of heart on the issue (emphasis is hers):

I personally have been agonizing over this. I've always told people who opposed homosexuality that they were homophobic, bad, bigoted and idiotic. I was *wrong*. It is destructive.

Schlessinger said she began to reconsider her position on

homosexuality after receiving nasty faxed letters (she does not give out her phone number) from gay activists who were upset that she was not doing enough to support the homosexual cause. Gradually her eyes were opened to the far-reaching and aggressive homosexual activist agenda that goes well beyond "tolerance," and she became aware of the reality that men and women could overcome their homosexual identity.

Now Dr. Laura uses NARTH's information on the air and promotes reparative therapy. Her web site (www.dr-laura.com) is linked to NARTH's (www.narth.com).

Realizing Schlessinger's power to reach beyond the liberal media, GLAAD is telling its followers to contact their local radio stations to protest her program. The organization -- which has a projected 1999 budget of \$3.2 million and 24 staffers -- is also contacting Dr. Laura's advertisers. A recent special report on Dr. Laura in the GLAADAlert e-mail publication stated:

Clearly, Schlessinger needs to hear the truth about our lives and about how her comments incite hate....Think about your own experiences and help her see the impact her words have upon real people – how her words fan the fires of prejudice and discrimination.

In addition, you can send a copy of your letter directly to your local station which airs the program

It is ironic that GLAAD accuses Schlessinger of inciting hate, since the organization regularly hurls invectives at and demonizes its critics, particularly those it calls the "religious right." First, in the case of Dr. Laura, GLAAD Executive Director Joan Garry began by employing a soft approach. In a special section on GLAAD's web site devoted to countering Dr. Laura, Garry wrote:

...Of course, Schlessinger's agenda is not about enlightenment; it is about the "bully pulpit." Nothing new there. But what is new is how intensely I felt the escalating fervor of her mission to destroy our progress, and by incendiary commentary, our lives. When I pressed her on these points, she responded, "If your organization doesn't agree with me then they will attempt to shut me down. Which, frankly, you've got to tell your people that when they do public attacks, it makes me more popular. It gets me more sponsors. It's

counterproductive."

With that as the avowed challenge, you may wonder how GLAAD is to respond. Here is what we are doing: We are registering our objections and point of view with those who air Schlessinger's program. We are approaching other on-air personalities to consider our concerns in their upcoming programs and recurring topics. And we are asking you and your friends to write directly to her and express your opinions and disdain -- not angrily (which, frankly, she expects) but rationally and thoughtfully.....

Garry is referring above to a face-to-face interview she had with Schlessinger which was printed in Dr. Laura's newsletter. Schlessinger described Garry as a "thoughtful, intelligent woman with a good sense of humor ... [and] the first gay activist I've ever come across who actually takes the time to try and understand my positions."

Thoughtful. Good sense of humor. Understanding. These are not words that pro-family observers familiar with GLAAD's record would ever associate with the organization. Surely, if Schlessinger did not have the tremendous media power she does, GLAAD would instead have begun using the hard-edged, vitriolic denunciations and advocacy of censorship it normally employs to silence critics of homosexual activism.

Consider the following comments by Garry after GLAAD succeeded in lobbying a cable TV station--Central Florida News 13--to reverse itself and reject a paid commercial advertisement featuring Christian former homosexuals who left the lifestyle. On behalf of GLAAD, Garry said:

While the sponsors of these ads [a coalition of pro-family organizations] have dubbed it the "Truth in Love" campaign, its name is very much a misnomer. Don't be fooled: it's a politically motivated campaign that's deceptive, morally bankrupt, and espouses beliefs that are anything but loving.

Ask the nation's leading voices on issues of mental health, and they'll tell you that attempts at "conversion" can be extremely dangerous. What's more, the campaign perpetuates damaging stereotypes, and, in the words of News 13 and Time Warner, holds the potential for "subjecting the gay and lesbian community to discrimination."

In the current pro-gay media climate, homosexual activists are succeeding in pressuring such news outlets to reject even *paid advertisements* conveying the reality that homosexual behavior is changeable.

Dr. Laura is Extremely Influential

To counteract GLAAD's effects, the importance of Dr. Laura's outspokenness on homosexuality cannot be overestimated.

GLAAD has occasionally resorted to cheap shots to advance its campaign, by equating pro-family groups espousing Judeo-Christian cultural norms with vicious, hateful racists. In one instance in which GLAAD listed "anti-gay" web sites, it interwove racist fringe groups like the KKK and Aryan Nation with mainstream family groups like AFA and the Family Research Council.

GLAAD has called Dr. James Dobson of Focus on the Family a "radical religious mouthpiece" and Brent Bozell, Jr., of the conservative Media Research Center, a "professional media terrorist." One would not expect such name-calling from an "anti-defamation" group. GLAAD, like other homosexual groups, also has a habit of crying "gay bashing" when sincere people of faith, such as football star Reggie White, espouse their belief that homosexual practices are sinful.

GLAAD Turns Up the Heat

Recently, GLAAD has begun to take on a hard-edged pressure campaign against Dr. Laura, and subsequently released a statement clearly denouncing her. But Dr. Laura, who has a background in medical physiology, is no typical media target, grounded as she is in her Orthodox Jewish faith.

Pro-family Americans and culture-war veterans everywhere will be watching to see if Dr. Laura bends to any of GLAAD demands. In the meantime, her position on the gay issue represents an oasis of sanity in a world in which pro-gay "groupthink" is fast becoming the norm.

To support the airing of Dr. Laura's program on your radio local station, use the GLAAD web site to get the contact information and write a letter. Or to support Schlessinger directly, write her at:

Dr. Laura Schlessinger
P.O. Box 8120 Van Nuys, CA 91409

drlaura@drlaura.com

Peter LaBarbera is President of Americans for Truth about Homosexuality (www.americansfortruth.org), publisher of the Lambda Report, and the editor of Family Research Council's (www.frc.org) weekly newsletter CultureFacts.

Have Psychoanalytic Theories of Homosexuality Been Discredited?

Joseph Berger vs. Jack Drescher

Psychiatric News recently published a letter by Jack Drescher, M.D., deputy representative of the American Psychiatric Association's Caucus of Gay, Lesbian and Bisexual Psychiatrists. He asserted that classic psychoanalytic theories of homosexuality, which conceptualize the condition as a developmental deficit, have been scientifically discredited.

He also stated that religiously-supportive therapies "convert patients to the therapist's theoretical belief," and he claimed that some reparative therapists endorse the criminalization of homosexuality.

Dr. Joseph Berger, a member of NARTH's Scientific Advisory Committee, replied to Dr. Drescher as follows:

To the Editor of *Psychiatric News*:

Dr. Drescher's tirade in the July 2nd issue against treatment of homosexuality contained many inaccuracies.

1. I am not aware of any "psychoanalytic dogma." I believe there are some different psychodynamic theories about the etiology of homosexuality, some of which make more sense than others.
2. I am not aware that these psychodynamic theories have been "disproved." How? By whom? By the opinions of Dr. Drescher and his colleagues?
3. I don't know who Dr. Drescher's respected experts are, but as someone who has researched the literature and published on the etiology of homosexuality, I cannot find in the current scientific literature any solid support for a biological causation of homosexuality. Neither is there any good support for the notion that "society" creates homosexuality.

So indeed we are left with the psychological dimension as the fundamental arena for the development of homosexual strivings.

4. I don't know much about reparative therapy, but I am not aware that "religious conversion" *per se* is in any way a goal of reparative therapy.

5. I am troubled by the anti-religious bias inherent in Dr. Drescher's tirade. The lack of respect and appreciation for the fundamental contributions the major religions have made toward dragging human civilization

out of its pagan origins and providing sets of values and guidelines for decent moral conduct, is unworthy of a psychiatrist. My conception of a psychiatrist is of a person with a broad understanding and acceptance of the diversity of human culture.

6. "Anecdotes" are not evidence. There is in fact no evidence of any special harm befalling homosexuals who enter psychotherapy with a competent psychotherapist. In my paper (*American Journal of Psychotherapy*, 1994) and in numerous publications by other therapists, successful treatments with self-identified homosexuals have repeatedly been confirmed.

But there is evidence that enormous harm may occur to homosexuals who neither enter therapy with a qualified professional, nor become involved with some religious support groups.

That evidence is the final state known as death, resulting from the disease known as AIDS.

I have had patients who came to me for psychotherapy and who told me that if they had taken the advice offered by pro-gay clinics and therapists to "accept their homosexuality," they would have been dead by the time I saw them.

7. If political steps – including the political decision to remove homosexuality from the DSM - interfere with the opportunity for those homosexuals who wish to explore and question more deeply their sexual wishes, desires, and fears, then such political behavior is out of place. As long as therapists are knowledgeable and competent, have core values of decency and morality, and approach their patients in an understanding, unprejudiced, and helpful manner, homosexuals have nothing to fear and everything to gain.

Referring a person troubled by homosexual thoughts or behavior to a prejudiced "pro-gay" therapist trying to "convert" the patient to "accepting" their homosexuality may give rise to as many problems as might arise in referring such a patient to a well-trained psychodynamic psychotherapist.

Yours Sincerely,

Joseph Berger, M.D.

Is There a "Gay Gene"?

The following article is an adaptation of a paper written by Jeffrey Satinover, M.D.

The full text of "Is There a 'Gay Gene'?" is available for quantity distributions to NARTH members who wish to distribute this paper, wherever accurate information on homosexuality is needed. (Only a very nominal fee will be charged.) Contact the NARTH office for further information.

Many laymen now believe that homosexuality is part of who a person really is – from the moment of conception.

The "genetic and unchangeable" theory has been actively promoted by gay activists and the popular media. Is homosexuality really an inborn and normal variant of human nature?

No; there is no evidence that shows that homosexuality is genetic. And none of the research claims there is. Only the press and certain researchers do, when speaking in sound bites to the public.

How The Public Was Misled

In July of 1993, the prestigious research journal *Science* published a study by Dean Hamer which claims that there might be a gene for homosexuality. Research seemed to be on the verge of proving that homosexuality is innate, genetic and therefore unchangeable--a normal variant of human nature.

Soon afterward, National Public Radio trumpeted those findings. *Newsweek* ran the cover story, "Gay Gene?"

The *Wall Street Journal* announced, "Research Points Toward a Gay Gene...Normal Variation."

Of course, certain necessary qualifiers were added within those news stories. But only an expert knew what those qualifiers meant. The vast majority of readers were urged to believe that homosexuals had been proven to be "born that way."

In order to grasp what is really going on, one needs to understand some little-known facts about behavioral genetics.

Gene Linkage Studies

Dean Hamer and his colleagues had performed a common type of behavioral genetics investigation called the "linkage study." Researchers identify a behavioral trait that runs in a family, and then:

a) look for a chromosomal variant in the genetic material of that family, and

b) determine whether that variant is more frequent in family members who share the particular trait.

To the layman, the "correlation" of a genetic structure with a behavioral trait means that trait "is genetic"—in other words, inherited.

In fact, it means absolutely nothing of the sort, and it should be emphasized that there is virtually no human trait without innumerable such correlations.

Scientists Know the Truth about "Gay Gene" Research

But before we consider the specifics, here is what serious scientists think about recent genetics-of-behavior research. From *Science*, 1994:

Time and time again, scientists have claimed that particular genes or chromosomal regions are associated with behavioral traits, only to withdraw their findings when they were not replicated. "Unfortunately," says Yale's [Dr. Joel] Gelernter, "it's hard to come up with many" findings linking specific genes to complex human behaviors that have been replicated. "...All were announced with great fanfare; all were greeted unspectacularly in the popular press; all are now in disrepute."

Homosexual Twin Studies

Two American activists recently published studies showing that if one of a pair of identical twins is homosexual, the other member of the pair will be, too, in just under 50% of the cases. On this basis, they claim that "homosexuality is genetic."

But two other genetic researchers--one heads one of the largest genetics departments in the country, the other is at Harvard--comment:

While the authors interpreted their findings as evidence for a genetic basis for homosexuality, we think that the data in fact provide strong evidence for the influence of the environment.

The author of the lead article on genes and behavior in a special issue of *Science* speaks of the renewed scientific recognition of the importance of environment. He notes

cle could be found any evidence of whether these victims of child sexual abuse have been involved in psychotherapy that may have ameliorated the long-term impact of the sexual abuse. The authors' suggestions that child sexual abuse may not be harmful is tantamount to saying that an individual who has been raped or who has managed to struggle through the ensuing difficulties may not have been impacted by that rape.

Sexual abuse of children and adolescents is always harmful. It rips away a childhood innocence. It prematurely sexualizes a child. We who treat adults molested as children or adolescents know firsthand the damage done to their lives. APA must discontinue its rhetoric about the article and simply state, "We blew it by allowing the article to be published. While the meta-analysis appears accurate, the authors' Summary and Discussion section is abominable."

Your refusal to do so continues to hurt and offend practicing psychologists and the individuals and families they serve.

A. Dean Byrd, Ph.D.
American Fork, Utah

S. Brent Scharman, Ph.D.
Salt Lake City, Utah

Ed D. Lauritsen, Ph.D.
Phoenix, Arizona

Deep Wounding is at the Heart of Much Same-Sex Attraction

Frank Worthen, an ex-gay man who is one of the founders of the ex-gay movement, aptly describes the "deep wounding" so often seen in people who struggle with same-sex issues. He says:

"Fear has caused most homosexual people to have exempted themselves from life's normal growing process—the process of trial and error. Because of deep insecurities—a fear of others and their reactions (rejection by others), they have avoided interaction and/or relationships with both the same and the opposite sex at some point in their growing process...

"Both gay men and women have early on lost hope in the desirability of heterosexual relationships... Marriage has been seen as a disaster. Many have taken vows in early childhood to avoid at all costs such volatile partnerships...

"The conditions that created same-sex attractions must be confronted and overcome before a relationship with the opposite sex can reasonably survive. These issues or conditions are like invisible demons or sharks below the surface ready to destroy all meaningful relationships, whether

with the same or the opposite sex.

[Describing some of the issues with which homosexual people must often struggle] "Males: passivity, dependence, complaining, envy, manipulation, extravagance, financial irresponsibility, resentment and hostility, avoiding responsibility, cynicism, depression, low self-esteem, guilt, fear, isolation, blameshifting.

"Females: dependent relationships, anger, jealousy, aggressive behavior, manipulation, retaliation.

"Yet even with the unhealthy conditioning most gay people have undergone, there remains a conscious or subconscious desire to be ... fully male or fully female."

---from "Marriage and the Ex-Gay," by Frank Worthen, New Hope Ministries Newsletter, July 1999, p. 2.

Fear of Males as a Block to Same-Sex Identification

A study dating back twenty years offers some intriguing evidence in support of a basic psychoanalytic concept: that fear is usually the block that prevents masculine identification. Avoidance of rough-and-tumble play, or "sissiness," has been widely noted in the backgrounds of prehomosexual boys, but this study pinpoints something more powerful—specifically a "pervasive dread of male-male aggression." The study says:

"Thirteen of the 17 homosexual subjects (76%) reported chronic, persistent terror of fighting with other boys during the juvenile and early adolescent periods. The intensity of this fear approximated a panic reaction. To the best of their recall, these boys never responded to challenge from a male peer with counter-challenge, threat or attack. The pervasive dread of male-male peer aggression was a powerful organizing force in their minds. Anticipatory anxiety resulted in phobic responses to social activities; the fantasy that fighting might occur led to avoidance of a wide variety of social interactions, especially rough-and-tumble activities (defined in the investigation as body-contact sports such as football and soccer). "

—From Friedman, R. and Stern, L. (1980) Juvenile aggressivity and sissiness in homosexual and heterosexual males. *Journal of the American Academy of Psychoanalysis*. 8 3: 427 - 440.

Winner in the "Tortured Reasoning" Category

An associate professor at Barry University, Frank Muscarella, has devised a theory to explain why homosexuality would be a useful, adaptive and species-promoting behavior. The professor, who is gay, says that homosexual

continued

individuals help heterosexual family members reproduce (thus promoting their *own* family genes) by leaving home, abdicating the chance to take opposite-sex mates, and instead developing sexual bonds with other same-sex members.

Muscarella's theory is tailored to fit the emerging field of evolutionary psychology, which examines human behavior in terms of its contribution to survival or reproduction. His theory will be explained in detail in an upcoming article in the *Journal of Homosexuality*.

If Science is Our Guide, Why Don't the Conclusions Fit the Evidence?

In an editorial published by the *Tampa Tribune and Times*, the Family Research Council described a bizarre discovery: high-school textbooks often honestly describe the difficulties of single parenting, including the enormous negative repercussions for children. However, these textbooks typically then conclude by saying that "each type of family is as acceptable as another."

If the facts show single parenting is associated with family stress and poverty, along with greater propensity for crime, poor school performance and teenage pregnancy among the children, then why do these textbooks reassure the reader that every type of family arrangement is equally valid?

The FRC editorial based its information on a new study, "The Course of True Love: Marriage in High School Textbooks," produced by the Institute for American Values. FRC reported:

"Such value-neutral fluff is contradicted by the weight of social-science evidence, which finds that children from broken families are at far greater risk of abuse and of damaging behaviors. Seeking to shield the children of fragmented families from greater emotional pain, they do them a disservice by affirming the living situations that are harmful to them.

"In addition, by offering subjective conclusions that contradict the findings of social scientists and their own analysis of divorce and single parenting, the book sends the message that there's no relationship between fact and conclusion."

Moving beyond families to the subject of homosexuality, we often see the same odd logic: in spite of the overwhelming evidence of health risks and traumatic, anatomic incompatibility in gay male sex, social scientists refuse to consider that there is any inherent disadvantage in a gay lifestyle. Thus educators send the message to children that -- as FRC's Policy Analyst observes -- "there's no relationship between fact and conclusion," while continuing to affirm homosexuality as equivalent to heterosexuality.

"By offering unsupportable conclusions, presenting factual inaccuracies and omitting critical information," FRC says of school textbooks, students are "unprepared for future family and civic responsibilities."

Looking at the situation from another angle, we might say that when society has only one moral absolute, "tolerance" —meaning unconditional approval of every lifestyle choice—then the conclusions must be made to fit the philosophy, even if the facts simply don't support it.

Columnists are Relentless with Misinformation

A Washington State newspaper, *The Sun*, carries an advice column called "Family Questions." A reader wrote in to say:

"My 16-year-old son has just informed his father and me that he is gay. This is a shock to us, and we are not sure what to do. I thought counseling may help, and this is the reason for contacting you."

The *Sun's* columnist answered:

"Scientific research indicates that sexual preference is determined by genetic factors.

"Your son, if he is gay, does not have control over the makeup of his genes. Lack of awareness of scientific information about sexual orientation is one of the major challenges facing gays and lesbians....Contact Parents, Families and Friends of Lesbians and Gays."

NARTH member Mary Swoboda responded in a letter-to-the-editor:

"The columnist's response to the parents of the 16-year-old son who decided he was gay was deceptively misguided. She told the parents they should accept their 16-year-old's decision and affirm his choice of lifestyle. She told them to adjust to their son. She took away their hope.

"Although Ms. Brown claimed scientific research indicates sexual preference is determined by genetic factors, science does not support, in any way, the idea that one is 'born gay,' or that being homosexual is purely a function of genetics. The sooner the popular press gets clear about this fact, the better for all of us.

"She also promoted P-FLAG (Parents, Families and Friends of Lesbians and Gays) as the only group of its kind who can 'help one another' and 'educate the public.' Yet she denied the existence of other organizations who are also helping families and educating the public, such as NARTH, Exodus International, and P-FOX.

"She gave no hope to homosexuals who are in the

lifestyle but are afraid to tell anyone. The intense propaganda from outspoken gay activists makes it very difficult for those who don't want these same-sex desires to fight it or seek help.

"Finally, she dishonored those who have found healing from their homosexual struggle and have come out of the lifestyle."

"Born Gay" Is No Longer the Best Strategy, Says Gay Advocate

The *Harvard Gay and Lesbian Review* recently published an opinion column, "Gay Rights Cannot Be Hatched in the Lab" (by Edward Stein; Fall 1999, p. 5), which urges gay activists to move away from reliance on the "born that way" political strategy:

"My research for the past several years for my book on sexual orientation has led me to be highly skeptical of the claim that homosexuality is hard-wired from birth...Linking gay civil rights to the ups and downs of scientific research is very risky...Rather than scientific arguments, ethical and political arguments should be deployed, as they are with regard to racial and religious minorities...unlike the claim for biological causation, they can provide a solid foundation for lesbian and gay rights."

Princeton Defends Diversity (Of a Sort)

Recently, Princeton University defended its hiring of a controversial bioethics professor by claiming that the school champions a diversity of ideas.

The University's new professor, Peter Singer, stirred up controversy when he proposed that parents have one month to decide whether to kill a severely disabled newborn child. Since newborns are not yet self-aware, he says, their lives are inherently of less value than that of a pig or a monkey; so (following utilitarian philosophy) if pleasure would be maximized and pain minimized by killing a disabled infant, then the law should be changed to allow the parents to do so.

Ironically, Professor Singer presides over the University's "Center for Human Values." As one cultural observer commented, it is odd that the University should have chosen a director for the Center who believes that human beings have no intrinsic value.

When demonstrators and some alumni protested Singer's appointment, the university defended itself by comparing his appointment to the hiring of a history professor who required his students to study Hitler's *Mein Kampf*--that is, Princeton was simply making students aware of all sides of an issue.

What they did not mention is that a professor who **defended** *Mein Kampf* would inevitably be fired. So, quite likely, would a psychology professor who taught that human design has created us to be heterosexual, and that other forms of heterosexuality are deviations from what is healthy and normal.

Taking on Pro-Gay Bias in the Media: New "Media Accountability" Project

(The following article by Peter LaBarbera is excerpted from the *Media Accountability Report of Americans for Truth about Homosexuality*.)

"In recent years, the mainstream media has swerved far off the American mainstream by joining with gay activists to advance their goal of normalizing homosexuality. Reportorial bias on this issue has gotten so bad that--save for the obligatory quote or two by a conservative--the typical homosexual-related article in a major newspaper looks like it was written by a gay PR firm.

"The media's favoritism toward homosexual activists is so pronounced that many on the pro-family side have given up on getting a fair shake. Instead, they are turning to the expanding "new" media, including web publications, to get out their stories. However, as exciting as these new information sources are, their reach and influence pale compared to those of the established broadcast and print media.

"The Media Accountability Project, launched with a generous matching grant, will seek to hold journalists accountable when their reporting crosses over into activism...We will introduce journalists to formerly homosexual men and women to get them to look beyond their jaded stereotypes... Through MAP and the Media Accountability Report, Americans for Truth will help the media put this debate in its proper perspective.

"You can help by monitoring the media in your area. For more information, call 301-261-1716. Our web site is www.americansfortruth.org."

***Journal of Homosexuality* Eulogizes Pedophile Advocate: "Trailblazer for New View of Sex Between Men and Boys"**

(Memoriam dedicated to Edward Brongersma, who died by assisted suicide in April 1998. Reprinted from *The Journal of Homosexuality*, vol. 37, no.3, 1999)

"Without doubt, Dr. Edward Brongersma was the most striking personality among those advocating greater freedom for man-boy love. The Dutch legal expert, who passed away at the age of 86 in April 1998, was a man with

a mission. ... he was a beacon of hope for many who felt oppressed by laws condemning sexual contacts with adolescents.

"... In 1987 and 1990, his largest work, *Loving Boys*, came out in two volumes, totaling 847 pages. Together with Sandfort and Van Naerssen, he was editor and co-author of *Male Intergenerational Intimacy: Historical, Socio-Psychological and Legal Perspectives* (also published as *Journal of Homosexuality*)

"... [H]e has not hidden his personal involvement... his *Loving Boys* starts out by stating that "quite obviously" (given all his work on the subject) his interest was personal.

"Brongersma's importance, therefore, lies not so much in the rigidity of his academic standards, but in the fact that he was a trailblazer for a new view on sex between men and boys. He helped ignite the discussion of man-boy love and move it away from the trodden paths. This was appreciated in the more enlightened academic circles; witness the fact that the Dutch Society for Sexology made him an honorary member in recognition of his work in 1992.

"... The main problem encountered by pedophiles is that society generally regards all sexual contacts between adults and children as abusive, even if they are not.

"His main legacy is his collection of books, films, letters and other documents in the field of boy-love. Many of these documents are accounts of personal experiences...

"... In 1978, a year after his retirement as a Member of Parliament at the age of 65, he "came out" in a long interview in a mass circulation weekly. Contrary to his own, more pessimistic, expectation, he received fifty personal letters in reaction to the interview, all of which praised him. Other interviews in the printed media, radio and television followed. In this period, a greater understanding of pedophilia emerged in The Netherlands ...

"Whereas in 1970 he had still advocated the beginning of puberty as a proper age of consent, he argued in favor of a total abolition of the age of consent in later years."

The Claremont Institute Says: One Cannot Defend A Philosophical Tradition Unless He Knows It

The Claremont Institute, co-sponsors of the 1998 Annual NARTH Conference, recently released a very useful booklet called "Making Sense of Homosexuality." This 56-page publication summarizes the very informative speeches given by Hadley Arkes, Thomas West and Edward Erler at the 1998 NARTH Conference, and is available for \$5 from the Claremont Institute at 250 West First Street, Suite 330,

Claremont, CA 91711, (909) 621-6825.

In his speech, Professor Hadley Arkes lamented that we as a society have lost the capacity to give intelligent reasons for our convictions. In medieval times, he explains, a schoolteacher could readily tell a person the reasoning behind society's condemnation of cannibalism. Today's citizen may be vaguely disturbed by a magazine article that presents child sacrifice in a positive light (as a *Newsweek* story did recently); but he cannot tell you *why* he would object to it, because he is living off the capital of a tradition he no longer understands, and thus is not able to defend.

Professor Arkes argued persuasively against gay marriage. By what principle, he asks, could we alter the centuries-old definition of marriage which was created to conform to the natural design of the body, and to provide the best protection for children? We cannot simply change the definition of marriage by popular vote; we would need to work from a new defining principle. Without that, the law would be unable to hold back the future challenge of those who argued for group marriage, or for the right to marry other family members. What if a man wanted to marry his horse? How could the law hold back those challenges?

Love alone cannot be the new basis for marriage, he says, for a man may *love* his little sister or the family pet, but surely he shouldn't be able to *marry* them. If the definition of marriage becomes simply a subjective opinion—whatever a community decides by popular vote to say it is—then it can be given virtually any shape, even "the Oscar Wilde version—the man who wishes to marry himself because, as they say, he is quite at ease with himself."

The critical problem, Professor Arkes says, is that gay activists acknowledge no overarching principle that would stand as a barrier to prevent such absurdities if marriage is redefined to accommodate gay couples.

He also notes that gay activists have made aggressive use of the law to enforce not "tolerance," but fully conforming approval. People who have "serious doubts about the homosexual life" must now keep their opinions to themselves, because they are considered liabilities in corporations, law firms, and universities; there is the very realistic fear, on the part of their employers, that the company could be the subject of an expensive anti-discrimination lawsuit.

The gay movement is not about tolerance, Claremont's Edward Erler explained. Tolerance of homosexuality was achieved many years ago. Now it is about freedom from all constraints—most particularly, the constraints imposed by nature—and this same motive is the driving force behind radical feminism and other liberation philosophies.

continued

The New Tolerance

Once, tolerance was defined as recognizing and respecting others' beliefs and practices without necessarily sharing them. Tolerance would often entail enduring, or putting up with, someone or something not especially liked.

But society's new definition of tolerance is very different. Now, a "tolerant" person views all values, beliefs, lifestyles, and truth claims as equal. This language shift is eloquently described in Josh McDowell and Bob Hostetler's 1998 book, *The New Tolerance*.

Where this new tolerance reigns, there can be no hierarchy of truth, and no standard by which to discern between competing truth claims. Every man's position must be praised and considered equally valid. This is because the new tolerance considers all truth claims to be mere opinions—not absolutes that are true across time and cultures, but culturally created and conditioned ideas.

By this new standard, any system of belief which claims to be transcendent and absolute—making truth claims that are not qualified as *relative* according to time, place, and person—is considered to be "intolerant." In a society which scorns absolutes and denies the existence of any natural law written on the heart, or any intrinsic human nature, there can be only one universal virtue—tolerance—and that virtue must be enforced with almost religious fervor.

The authors say this state of affairs is ominously reminiscent of the language of "Newspeak" from George Orwell's novel *1984*. Among the Orwellian tactics now in use, they say, is the labeling of any disagreement or objection *phobic*... as in "homophobic."

More "Newspeak" in Social Science

One particularly interesting social-science term now gaining popularity, to describe members of the mammalian world, is "*non-human animals*." (As if to distinguish them from "human animals.") It is, of course, used to imply that humans are just one more species along the long evolutionary chain of beasts. Because of its philosophical implications, social scientists should consider giving some thought to adopting the term into usage.

California Legislation Will Change School Sex-Education Instruction

Four new pro-gay bills have passed in the California legislature, including AB 537 (which inserts "sexual orientation" into the state education code), and AB 1001.

According to Lowell Holcomb of Traditional Values Coalition, "California now has homosexuality as a civil right which will be promoted and taught in public schools as good, normal and healthy... Values taught at home and church will be undermined by government schools, as they will be forced to stop any message that does not say that homosexuality is normal."

"The media is to blame for a large part of this problem by their misrepresentation of the facts," Mr. Holcomb said, "and also by their intentional omission of much of the news."

When the pro-gay bills were at the governor's desk, oppositional rallies in several cities drew as many as 2,000 demonstrators, but the press failed to cover them. The bills were simplistically represented as a means of preventing deaths such as Matthew Shepard's, and opposition was often presented as little more than an expression of bigotry and hatred.

Speakers at "Coming Out of Homosexuality Day" Harrassed

The fifth annual "Coming Out of Homosexuality" Day Conference, held in San Francisco's Golden Gate Park auditorium in October, resulted in assault and battery charges after two assailants hit ex-gay speaker Michael Johnston with pies, and other audience members hissed and booed Johnston and ex-lesbian speaker Yvette Cantu.

Family Research Council's *Culture Facts* reported on the event. FRC noted an interesting irony: gay protesters marching outside the event called for tolerance and an end to the "hate and violence," while inside, speakers were taunted and booed by Act-Up and a group of black-clad, shaved-headed lesbian protesters who heckled them.

Sexaholics Anonymous Clarifies Policy on Gay Relationships

At its July International Conference in Cleveland, Sexaholics Anonymous (SA) clarified its policy on sexual sobriety: same-sex relationships will not be supported. The vote was in response to recent attempts to promote the idea that SA's definition of sexual sobriety could include same-sex partnerships.

SA has members from a wide diversity of religious beliefs, including those with no religious conviction. It is one of the very few non-religious programs supportive of those wishing to stop same-sex behavior.

For more information, visit the SA website at www.sa.org or phone the Central Office in Nashville at +1 615-370-6062■

EP: We have an Internet publication, www.mass-news.com. It comes out daily, and we welcome anyone to visit our website. Our niche is to focus on Massachusetts news, in particular. We also have a print version, which they can order by calling 888-313-5525.

JN: The Internet has been a good way of getting the alternative news to the people.

EP: It is, but most people are still not on the Internet. In the meanwhile, they're reading a lot of one-sided news through the mass media.

JN: What is your business background?

EP: I practiced law for twelve years and then, when I became the sole parent for four little kids, I had to give up practicing from an office. So in 1972, I started a newspaper for lawyers out of my house. When I sold it last year, we had eight newspapers across the country, reaching a third of the lawyers across the country. We did very well. I had all this newspaper experience, so I decided to try to do something good with that experience.

JN: It's amazing how many well-intentioned people, in their gut, are bothered by the changes they see in our culture, they don't want to get involved. They disagree with the gay agenda, but it's just easier to avoid it.

EP: I was somewhat that way, too. I didn't know anything about the gay issue until I read that article about Christian bigotry in the New Bedford paper, and that's why NARTH is so wonderful--to find you as a source of information is really great.

JN: We're glad to be a resource. Tell me about some of your recent successes.

EP: The biggest success is what happened with the *Boston Globe*. They have a columnist, Jeff Jacoby, who is pretty well known nationwide. He's an excellent, sharp, great guy--very intelligent. He had written in the *Globe* about a conference at Harvard Law School, at which a student group had invited some ex-gay Christians to speak about change. The speakers were harassed by other students, the conference signs were torn down, and all that type of thing. Jeff Jacoby criticized that incident. *The Boston Globe* responded that publishing Jacoby's "homophobic" column was a terrible price for the *Globe* to have to pay to permit freedom of speech. They basically put him on notice, promised to watch him very carefully in the

future, and said this type of column should not be written again.

Later, the *Globe* ran an article about me which was, considering their point of view on the gay issue, quite fair and empathetic to our position. Then on February 7th of this year, in their Sunday paper, they had two other surprising stories. One said there is no gay gene; and the second was a feature story in the Sunday magazine about two Christian homosexuals who had changed.

JN: Very important topics.

EP: That was a new direction for them. Only a year before they were saying their own columnist, Jeff Jacoby, was homophobic for suggesting that change was possible, but now they've actually written a feature story about change.

Of course, the *Globe* didn't admit it represented a shift in their reporting--but it *was* a huge change and how much we had to do with it, we'll never know for sure, but it happened within less than a month after we wrote our article.

JN: I remember those *Globe* articles. Surprisingly, they presented no opposition to counter those first-person stories from the ex-gays. Usually, the media neutralizes the person's testimony

with a skeptic who says, "If only they could have accepted themselves for who they really are... If society were more accepting, none of this would be necessary."

I did an interview on ABC 20/20 a few years ago, and after the men had told the stories of their struggles and what they believed was true about the complementarity of manhood and womanhood, Barbara Walters in effect dismissed those men's beliefs by saying they were a lamentable reaction to society's intolerance. So the *Globe* articles were a step forward.

EP: And there's another success. Our libraries have a network with about 35 suburban communities around Boston, and they have an Internet site. I told one of my people we should put that library site up as a link to our own because it would help people find information quickly. He came back in less than three minutes and told me that a pedophilia site was linked to the library site and was recommended for teenagers.

So we called up the library and told them about it. Incredibly, instead of thanking us, they started giving us all kinds of grief. They finally got rid of that link after four months because the people called them.

continued

**“Gay-affirming
high school clubs
are doing a great
deal of damage.”**

In its defense, the library told a reporter for another paper that there were also pro-abstinence sites on the web site; so we went to look and sure enough, they had added abstinence sites. They added those very quietly and tried to pretend that they had always had them.

JN: Are you the only people shaking things up in Massachusetts?

EP: There seems to be a fair amount of outrage out there, but so far, it is simmering below the surface. I don't know when it is going to break through, but I think it will at some point.

JN: This is what we have learned through the recent pedophilia issue that we broke in November 1998, which Laura Schlessinger carried out into the mass media. We must network with sympathetic major-media journalists and columnists who can get the word out. If Jeff Jacoby had done a column on your library's link to the pedophilia site, that situation might well have been taken care of in 24 hours. The media has the power to produce miracles.

EP: Yes... but I would rather *be* the media than beg

them to tell the truth.

JN: Where do you see the battle going from here?

EP: I think eventually, we are going to be able to have public discussions about these things much more easily than we do now. We're on the right side, and we have the facts. We're not trying to hurt anybody. We're just trying to stop other people from being hurt.

JN: And both of our organizations—NARTH, and the *Massachusetts News*--have a big job ahead in terms of public education. NARTH's biggest problem, too, is the monopoly on the news by the major media. I believe that public opinion will shift when people have a chance to educate themselves. At some point, they're going to get disgusted at being force-fed somebody else's orthodoxy. They're going to insist on the right to hear another side.

Anything else you'd like to add?

EP: The other thing I want to say is that you guys at NARTH are incredible. If not for you, I don't know what would be happening.

"Gay Gene," continued from page 28

the growing understanding that:

... the interaction of genes and environment is much more complicated than the simple "violence genes" and intelligence genes" touted in the popular press....The same data that show the effects of genes, also point to the enormous influence of non-genetic factors.

More Modest Claims to the Scientific Community

Researchers' public statements to the press are often grand and far-reaching. But when answering the scientific community, they speak much more cautiously.

"Gay gene" researcher Dean Hamer was asked by *Scientific American* if homosexuality was rooted solely in biology. He replied:

"Absolutely not. From twin studies, we already know that half or more of the variability in sexual orientation is not inherited. Our studies try to pinpoint the genetic factors...not negate the psychosocial factors."

But in qualifying their findings, researchers often use language that will surely evade general understanding --making statements that will continue to be avoided by the popular press, such as:

...the question of the appropriate significance level to apply to a non-Mendelian trait such as sexual orientation is problematic.

Sounds too complex to bother translating? This is actually a very important statement. In layman's terms, this means:

It is not possible to know what the findings mean--if anything--since sexual orientation cannot possibly be inherited in the direct way eye-color is.

Thus, to their fellow scientists, the researchers have been honestly acknowledging the limitations of their research. However, the media doesn't understand that message. Columnist Ann Landers, for example, tells her readers that "homosexuals are born, not made." The media offers partial truths because the scientific reality is simply too unexciting to make the evening news; too complex for mass consumption; and furthermore, not fully and accurately understood by reporters.

Accurate Reporting Will Never Come in "Sound Bites"

There are no "lite," soundbite versions of behavioral genetics that are not fundamentally in error in one way or another.

(For the continuation of this four-page article contact the NARTH office.)