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There are four myths about homosexuality that people have begun to believe:

Myth 1: Homosexuality is a sexual problem, and the homosexuality is normal in every way except for his or her sexual preference.

Reality: Homosexuality is not a problem with sexual behaviour - it is basically a gender identity problem.

Myth 2: Ten percent of the population is homosexual.

Reality: 2.5% of the population are homosexual at some stage during their lives - yet the "ten percent" fallacy has been repeated so many times that people believe it. How could this small percentage have such an incredible influence on society? It's a good question!

Myth 3: People are "born gay" - there is a "gay" gene.

Reality: The media get really excited about studies that claim a genetic basis for homosexuality. But when other scientists get around to looking at these studies in more detail, they find that they are full of flaws.

Myth 4: Once "gay", always "gay".

Reality: Although this myth is part of the "Gay Agenda", and gay activists are very much opposed to the work I'm doing, it is a fact that "gays" can change. I work with people who come in as homosexual, and they are able to make a significant change in their life. I do not claim that they come in homosexual one day and walk out heterosexual the next. It is a long-term process, and in certain circumstances it might be a lifetime process. But I can tell you that, in a significant way, many of the men I work with can change.

We must understand these four myths in order to counter the gay strategy that is being promoted in our society and our church. We also need to understand the distinction between "gay" and "homosexual". Most people think these terms are synonymous, and gay activists want us to believe they are interchangeable. But "homosexual" is a description of a psychological condition, a sexual orientation. "Gay", however, is a social, political identity.

There are many homosexuals who do not identify with the social and political term "gay". Gay activists would have us believe that they are speaking for all homosexuals, but there is a population of homosexuals who say, "You are not speaking for us." "Gay" is only one way of dealing with one's homosexuality. The homosexuals I deal with reject the label of "gay", but they acknowledge the fact that they are struggling with homosexuality.

The basic difference between homosexuality and gay is whether or not the person identifies with these attractions. If he sees it as a problem, he is not "gay".

Identity disorder

Homosexuality is a gender identity disorder. I am going to discuss the development of this disorder, and will be focussing mainly on male homosexuality. In many ways this corresponds with the lesbian development pattern. but lesbianism is a slightly different case.

At the beginning of life, boys and girls alike identify with their mother. However when they reach about 2½ to 3 years of age, they begin to realise that the world is divided between male and female. They then have to make a decision one way or the other.

Girls maintain their primary identity with the mother, but boys have the additional developmental task of dis-identifying with the mother and attaching with the father. This might explain why there is more male homosexuality than lesbianism, because it is difficult for the boy to make that transition. He needs the help of his parents. **He needs the help of a culture that respects and appreciates masculinity.**

Now if the mother is smothering and possessive, undermining his efforts, or if the father especially is cold, distant, detached, emotionally unavailable, or harsh and severe, the boy will try to make that gender transition of dis-identifying with the mother and trying to connect with the father - but will experience a hurt. He will then turn back to the mother. He will develop what we call "defensive detachment" - a child's way of protecting himself against future hurt.

Defensive detachment

We have seen an example of defensive detachment in our family. A couple of years ago, when my son was about three, my wife and I went on a little vacation. Because we only have one child we were a little anxious leaving him with the baby sitter, and when we returned we walked back into the house with some little toys. Our son looked at us, and then walked away from us. That was basically defensive detachment - a child's way of protecting himself from disappointment or hurt.

Now a parent who is immature might say, "OK - if you're going to reject me, I'm going to reject you too!" But a healthy parent would reach out and turn that around. I'm working right now with some seven year old boys who are very effeminate, and the boys are rejecting the fathers. We have to get the fathers to make that connection with the boy.

We call the early phase in a child's life the androgynous phase, when the child doesn't notice the difference between male and female. He has the fantasy that he could be either boy or girl; he doesn't have to make a decision. But language makes a distinction between gender - *he* and *she*, *his* and *hers* - and then the child is forced to make a distinction one way or the other.

Most so-called primitive societies realise how important it is for the boy to develop a masculine identification, and that's why they have so many rites of passage for the boy and rituals for masculinity. We've lost that in our society.

A boy's natural male strivings are to fulfil his masculine identity - he wants to be a boy, he's born to be a boy. He wants to make that connection with a male who will teach him how to be a male. Now if he tries a number of times and gets frustrated for different reasons - if the father does not respond for some reason - the boy gives up. He has the attitude. "Never again. You reject me - I reject you, and I reject what you represent - namely masculinity. I'm going back to mother, where it's safe and secure."

Father salience

The important factors in the father, in the development of the boy, we call "father salience". Father salience has two ingredients - benevolence and strength. The boy needs to see the father as someone strong and someone good - not someone benevolent but weak, or strong but hostile.

The classic triadic relationship, which has been seen time and time again in the histories of the male homosexual, is the distant, detached father, the over-possessive, over-involved mother. I see this time and time again. In the 1960s, Irving Bieber did a study of over 1000 male homosexuals and repeatedly saw this pattern. Of the two variables between the mother and father, the critical factor seems to be the father. Because even if the mother is over-involved, the father can create the separation, and show the boy how to relate to a female.

When we look at the mother's role, we see how she reinforces the boy's masculinity. Does she appreciate masculinity? Does she convey to the boy that masculinity is something valuable, something worth achieving? How does she relate to her husband as a wife? How does she relate as a mother to her son? Does she see the boy as a specifically male figure, or as a child? One of the things I hear over and over from the clients I work with is that they feel like little kids. They will say, "I never felt I was treated like a boy - I was treated like a child - genderless."

Father-son relationship

Mothers parent differently from fathers. Video camera studies of parenting behaviour show that a mother will just care for the son, but the father will play with the boy. The only way that the father knows how to babysit is to be a playmate - or to totally ignore. People know this - but of course, you have to have a scientist to do a study to prove it!

The physical dimension and contact of the father-son relationship is so important. Think of the situation of the infant boy or toddler being tossed up into the air by the father. The baby is kind of scared, but he thinks he should be laughing because the father is laughing. So the baby is laughing - but he is not so sure! A very interesting lesson that is happening there is that the father is teaching the boy **that what is scary, is fun**. This is a particular characteristic of masculinity - and by the father's laughing at the boy being tossed in the air, the kid gets the message, "This should be fun!"

The mother is watching this and she's getting a heart attack, because she doesn't understand that this is part of the pattern of masculine bonding! But this is why homosexuals, who did not have that connection with the father, always want that physical contact, and it becomes the foundation of erotic attraction and erotic behaviour.

"Father is a mystery" - this I have heard repeated on many occasions. Homosexuals tend to know their mothers like a book; they can predict her. If they want to get something from their mothers, they know exactly how to work her. But the father is a mystery. They just don't know what makes him tick. They feel very ill at ease talking to their fathers.

When father and pre-homosexual son are together, there's a stiltedness. a discomfort with each other. The mother is the typical intermediary. The mother will tell the father what the boy really wanted to say: the mother will tell the boy what the father wants to say. and if the mother is removed from the situation, the father and the son alone will feel very awkward with each other. So already you're seeing the son's alienation from his own masculinity and from his father or father figure.

As we go into the latency period from about five years old to 12 years old, we see poor peer relationships. Many studies show that the pre-homosexual boy has poor peer relationships - he doesn't know how to mix

with the other boys. I talk about the "kitchen window boy" - he is admiring and envying the other boys who are in rough and tumble play - baseball or football. He wants to connect with them; he wants to be part of that, but he doesn't know how to make that connection. He doesn't trust his own male body. He is alienated. He's in the kitchen with his mother and his grandmother. It is very interesting that when a homosexual "comes out of the closet", he typically tells his sister or his mother. The father or the older brother is the last to know. There is always that discomfort with males.

Childhood effeminacy

Richard Green did a number of studies on the pre-homosexual boy. 4Other researchers such as Zuger have done some also. There is a 75% correlation between childhood effeminacy and future homosexuality. So this is predictable, and it is amazing how parents don't know how to deal with these situations when they come up. I can tell you about a seven year old boy that I'm working with right now. It's a typical situation - the father is very quiet, non-expressive; mother is very over-involved. This boy had a fantastic Barbie doll collection - about nine dolls. His mother was saying, "There's something wrong with this."

She went to his teacher and asked, "Is this normal?" The teacher said, "Of course it's normal! He's getting in touch with his androgynous nature!" And then the boy was getting into dressing up and feminine behaviour - the mother was still worried. She went to the counsellor who said, "Don't worry! You don't want him to get into the stereotype male mode!" Finally this mother said, "There *is* something wrong!" and she came to me. I said, "If we do nothing, this boy will become homosexual. If we make some decisive interventions, we can turn this boy around."

We've been working with the father to get involved; we've been working with the mother to get her less involved. We're getting the older brother involved. It's really quite remarkable the changes we can produce with these young kids.

I asked a psychologist colleague who runs a clinic in Chicago, "How do you deal with these pre-homosexual boys showing cross-gender behaviour?" And she said, PC (very "politically correct"): "We work with the parents to help them grieve that their son will not be heterosexual - the possibility that their son will never get married and there'll never be grandchildren!" This is where the American Psychological Association is at. So I said to her, "We're not ready to grieve yet - right now we're doing a lot of work! It is really amazing to see the changes in these boys"

Pre-homosexual boys have a "false self" - the "good little boy" who does not rough and tumble, who is very clean and neat, who goes to school in the morning with the white shirt, comes back perfectly clean, parts the hair and it never gets disturbed. A number of studies show that pre-homosexual boys are into theatre and acting. Why? Because it's part of the false self - they can't express themselves emotionally directly, so they express it indirectly through theatre and through acting. A number of my clients are aspiring actors.

A pre-homosexual boy came home one day and he was very excited. He said, "Mom, we're doing a play at school and I'm playing the part of the father!" The mother got very angry and she said: "You go back and tell your teachers you want a speaking part!"

Erotic transitional phase

The male homosexual does not own his body - he doesn't believe it. He thinks he's too fat or too skinny or too pale or too dark, too hairy or not hairy enough - he's not satisfied with his body. You see some of these gay men - they go to gym sometimes eight times a day! Yet they're upset with the image. Their body is an object, it's not a subject. I have a man in therapy who gets a complete body waxing to remove the hair every six weeks.

We see in the pre-homosexual boy, excessive modesty. He's afraid to take his shirt off, to show his body. And when he gets older, in adulthood, he goes the opposite - he reacts against the excessive modesty with exhibitionism and in the gay world we see a lot of exhibitionism.

As we go into adolescence from 12 years on, we get what we call the "erotic transitional phase". But a pre-homosexual has an emotional foundation of alienation from masculinity and oversaturation with femininity. So when sexuality comes in, around 12-13 years old, guess where that sexual energy is going to go? It's not going to go to the familiar - it's going to go to the mysterious. **The nature of human sexuality is that we are attracted to opposites.** We do not eroticise traits that we possess. We eroticise traits that we do not possess. So to the homosexual, men are mysteries. To the heterosexual, women are mysteries.

Reparative therapy

Homosexual behaviour is a reparative drive and that's why changing the behaviour is called reparative therapy. Gays get very angry when I say "reparative therapy" - but it's not repairing the homosexual, it's understanding that homosexual behaviour is an unconscious attempt to heal the part of the self that is deficit.

As an example, there is a woman in therapy right now, a middle class woman arrested for stealing little objects - shoplifting, about six dollars' worth. It was very embarrassing - she got arrested, had to go to court, get a lawyer - scandal. She can't explain why she has this compulsion to steal little objects. Talking about it and going into her childhood, you see this woman as a little girl was very much deprived. All the other girls

got these little rewards, and she missed out. It's like an unconscious attempt to settle the score, to fill in the little gaps - to express something that is needed.

The sexual drive of the male homosexual is like that. The homosexual wants to make that male contact because he is feeling deficit in his own masculinity. Whenever I say to one of my clients, "What are the qualities of another guy that you find attractive?" He says, "I am attracted to the guy who is outgoing, confident, who knows what he wants, he's bold, he's courageous." Then I say, "And what are the qualities that you want to develop in yourself?" He says, "I wish I was bold, courageous, outgoing." In other words, he cannot find it in himself, so it gets projected idealistically in an ideal form out there, and becomes eroticised.

Male gender deficit

Many studies show associated features of this male gender deficit. Even objective (paper and pencil) studies show that male homosexuals have a weak sense of their own masculinity, a sense of inferiority. They have difficulty being assertive, especially to other men, in power positions and authority. Male homosexuals have problems with men in power. It is why gay men in the church have a hostility towards male authority figures in the church. That's where we see the alliance with the feminists, because both do not trust male power - they've been victimised.

They make great allies. With male homosexuals there is also a tendency to sexualise aggression. Many of my men will act out sexually, and behind it is an anger: "My landlord didn't come to fix my thing, or the people upstairs make noise and I don't know how to handle that ."

Gay men would like us to believe that they have a special connection with men. In fact, they have an alienation from men. Gay men feel uncomfortable around other men. That's why they eroticise them - because you're not going to eroticise what you're familiar with; you're going to eroticise what is beyond your reach. And that's what we call same-sex ambivalence.

This is the paradox of living the homosexual lifestyle. On the one hand gays are afraid of men; on the other hand they sexualise them. This is why anonymous sexual contact is so attractive. Anonymous sexual contact is very common in the gay world. It accomplishes contact - they believe it's intimacy, but it's a pseudo-intimacy - while avoiding connection with the other person. It's a sexual contact without having to really know each other as two individuals, as two men.

Part of the Gay Agenda is to make conventional heterosexual society believe that male couples are capable of long-term monogamous unions just like heterosexual married couples. However if you look closely at the literature, many studies show that male homosexual couples have great difficulty maintaining sexual fidelity or monogamy.

Gay couples do not last

In 1984, McWhirter and Mattison published *The Male Couple*, an in-depth study designed to evaluate the quality and stability of long-term homosexual couplings. The authors themselves are a homosexual couple, and their study was undertaken to disprove the reputation that gay couples do not last. After much searching, they were able to locate 156 male couples in relationships that had lasted from one to 37 years. Two thirds of the respondents had entered the relationship with either the implicit or the explicit expectation of sexual fidelity.

The results show that of those 156 couples, only **seven** had been able to maintain sexual fidelity. Furthermore, of those seven couples, none had been together for more than five years. In other words, **the researchers were unable to find a single male couple that was able to maintain sexual fidelity for more than five years.** They reported: "The expectation for outside sexual activity was the rule for male couples and the exception for heterosexuals. Heterosexual couples lived with some expectation that their relationships were to last "until death us do part", whereas gay couples wondered if their relationships could survive.

Questions

Q: If one son has a gender identity problem in a particular family, why don't all his brothers also become homosexual?

A: If one son is homosexual, there is a higher correlation that the brother will be homosexual, but not necessarily. So how come this son turned out homosexual and the other one didn't? You have to look at all that is going on. There are a few variables - e.g. sometimes the father had a son while he was going through a crisis himself. Perhaps he got married and was struggling to support his family and had this little boy, but he doesn't have the emotional energy to support this son. Then three or four years later when the other son comes along, the father is in a better position, he's more available, and he makes a better connection - or vice versa. Other variables too - what's going on with the mother? What is the boy's relationship to the older brother? Freud observed that the homosexual typically has a feared, hostile relationship with his older brother, and I have found that every time. In the cases that I have not found it, the person did very well in therapy very quickly. Somehow he had taken in a positive masculine identity.

Q: Do you think that is always the case - problems with the relationship with the father and mother?

A: Yes, I do. The only ones who disagree with me are gay activists. In only two cases of all the 250 men I have had as patients did they love their father very much. One man said, "I love my father!" I said, "What is this? I'm going to have to rewrite the books!" So he talked about it. He loved his father, but the father was very, very weak. It was a pitying love for the father. When they sat at the dinner table joking around, the mother would scold the father, and the father would stand in the corner. So basically the answer is, the gay activists are going to disagree and they are going to rationalise it, but it's the truth.

Q: A gay activist recently said there is no choice in being homosexual. He said, "Why would I choose this lifestyle?"

A: I don't believe a child chooses to become homosexual. But **they can choose not to be** - that's the point. Finding themselves in that circumstance, they can choose not to be. .

Q: Somebody else said homosexuals don't choose, they are chosen. Do you think it is necessary that somebody comes in at a certain time in their development and recruit them?

A: I don't know. There is a lot of talk about homosexual recruitment. Some people say there is a high correlation, but I find only five percent of my clients were sexually molested when they were little boys, by older boys.

Q: It's perplexing that the homosexual lifestyle should be pro-abortion.

A: It's the same philosophy. The abortion philosophy and the gay philosophy is, *I'll do whatever I want with my body*. It's a separation of sex with procreation - they've given up on procreation.

Q: The half-brother of my daughter-in-law announced a year ago that he was gay. I saw a distinct change in my daughter-in-law. She felt she was responsible, because her mother had been an alcoholic and was never around, so my daughter-in-law took the mother role. She has been deeply affected and has gone off the deep end too. She is convinced that her brother was born that way. I am concerned because she now has three little boys of her own.

A: I don't see any reason for her to feel guilty - there are so many variables, with both the mother and the father. Look, I work with mothers and fathers all the time. None of them intended their child to become gay. They did the best they could with the information and the emotional resources that they had. All of these parents were devastated when they found out that their child was homosexual - they did not intend it. She has to be clear about that. She also has a responsibility to her three other sons.

Q: This problem of lack of a father figure, lack of attention, affection and approval from a father seems to be why teenagers have problems with drugs or alcohol or other socially inappropriate behaviour. Does homosexuality fit into a personality disorder like these other problems, or is it something separate?

A: Yes, there is a high correlation between homosexuality and drug abuse and alcohol abuse and suicide and self-destructive behaviour.

Q: I was wondering about the relative weight of the mother and father factors - for instance in the large number of homes where the father is absent or has only occasional contact because of divorce. If the mother is cold instead of over-involved, could this still result in a homosexual tendency?

A: Yes. The emphasis is on the father. His connection with the boy will offset anything that the mother can do. One of the things I have found is a cold mother of a homosexual versus a very emotional and involved mother is the **level of effeminacy**. If the mother is very involved and outgoing, that produces a more effeminate homosexual. If it's a cold mother, it's a less effeminate homosexual - he has less of a place to retreat to from the father.

Also, if she's cold, he has a low self esteem. If she is involved, he might be narcissistic and grandiose, but he has a higher self esteem.

Q: In dealing with the substitute father - I've heard that if you have one other person who cares about you, even if you don't see him that often, it makes a difference. How involved does the father have to be?

A: A two year old boy needs the man there. He has to see him, interact with him - there has to be that exchange of emotionality. There's no substitute for the time with the child. There is no such thing as "quality time" - you've got to put **quantity** time in with a child this age. With a teenager, maybe less so - but the father needs to be there regularly.

Q: You seem to be attributing entirely psychological causes to male homosexuality. Do you completely deny hormonal influences, such as people eating chickens that have been fed hormones?

A: No - a lot of studies have shown that is not so. You see, people are so eager to find a cause of homosexuality - it is such a mystery that people are looking for biological explanations. So whenever a biological study comes out that shows some kind of positive results, everyone gets excited. But when the study is repeated, nothing really holds up.

Q: I'm an Australian, and we have a feminist influence which insists that all the primary school readers must be unisex - figures are stick figures, and unisex names like Toni are used for a girl or a boy. Do you think that is a danger?

A: Yes I think it is a danger. It is represented by the woman whose son had a Barbie doll collection. She was saying, "There's something wrong with this," and everyone else was saying, "Oh no, it's androgynous!" They are so afraid of male stereotypes and female stereotypes that nobody's nothing! Children need male/female difference. **I think there is a correlation in the increase in homosexuality in a culture that does not appreciate male/female difference.** Boys are looking for males. Boys need in some circumstances to be alone.

Q: You listed the four Kinsey myths and said 2.5 %, not 10 % of the population are homosexual. But from my experience, I don't believe it's as high as 2.5%.

A: When I said 2.5% I was being generous. It's probably only 1.5%.

Q: Are there any "12 step" groups for homosexuals?

A: Yes. One is *Courage*, run by Fr John Harvey, based on Alcoholics Anonymous. It took it over after Christmas

For more details on Courage, and other Australian groups such as Liberty Christian Ministries, Exodus International, and Love in Action which help to heal men with homosexual tendencies, contact Family Voice, 4th Floor Da Costa Building, 68 Grenfell Street, Adelaide SA 5000, phone: 1300 365 965 www.fava.org.au office@fava.org.au.

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