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Frank du Mas, author of Gay Is Not Good, emphasizes the fact that he is a licensed psychologist, but his background in psychology had little impact on his purpose in writing the book. In the preface, he notes that his main motivation for completion of the book was derived from his five children, who have been “repeatedly approached” by homosexuals. Although du Mas claims that the book is scientific, it suffers from an obvious bias. Throughout the entire book, overt hostility is directed toward homosexuals and toward individuals who support homosexual rights. Du Mas mentions compassion toward homosexuals but shows little of it in the text. He makes no mention of having clinical experience with homosexual clients; however, he does recommend that homosexuals be referred to professionals (psychiatrists, psychologists, and psychiatric social workers) who specialize in the problems of homosexuals.

Du Mas implies that his professional experience with homosexuals rests in his “extensive research,” but the book contains no new information or original empirical research. It is a review of literature, containing a bibliography of 325 references, all of which are outdated. The mean publication date of entries in the bibliography is 1961; the most recent reference, excluding what du Mas authored, is a 1974 article from the Rolling Stone. One might suspect that du Mas gathered notes while he was in graduate school and threw the material together in order to have a “book” on his vita.

Besides utilizing outdated material to support his personal attack on homosexuality, du Mas also does a poor job of convincing the reader to adopt his philosophy. In one chapter he attempts to provide a cross-cultural perspective and notes that the world’s largest religions agree that homosexuality is evil. He does not indicate, however, what religions are the “largest” nor does he quote any religious sources except the Bible. After reading the book, an individual who has a neutral attitude toward homosexuality will probably not be swayed to an anti-homosexual perspective.

Du Mas’ book is filled with logical flaws, some of which are laughable. Outrageous assumptions may be found on any page. In one instance, du Mas compares homosexuals with priests and nuns. He writes:

If tens of thousands of priests and nuns can completely renounce sexual intercourse, it follows that it is possible for the homosexual to at least redirect (his italics) his method of satisfying his needs. (p. 242)

Individuals who elect to become priests or nuns are celibate (an assumption) because celibacy is part of their profession. To date no one has produced evidence that individuals actually choose to be homosexual. Surely homosexuality is not part of any vocation. This is an instance of the well-known fallacy of false analogy. On the same page Du Mas writes,

[S]piritual power comes from outside the individual and is always available. It has no known limits in the transformation of human life. It necessarily follows that there is no such thing as an “incurable” homosexual. All homosexuals can (his italics) change to heterosexuals.

Logicians call this kind of inference a sweeping generalization. Du Mas is saying that spiritual power can do anything, including, presumably, grant people the ability to grow wings and fly.

The September 1980 issue of Choice declares that Gay Is Not Good has “no value to any potential readership,” but that book review is incorrect. Gay Is Not Good illustrates two important aspects of attitudes toward homosexuals: (1) It clearly points out that hostile attitudes toward homosexuals are held by some human service workers. Even if du Mas is correct in reporting that homosexuals need psychological help because they are “sick” and “perverted,” it appears obvious that they should get assistance from therapists who display empathic understanding and not overt hostility. (2) The book is a premonition of things to come. One important aspect of the clear conservative movement in our country is an increase in rigid attitudes toward sexuality, including homosexuality.

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