

CLASSIC

CONTEMPORARY

CROSS-CULTURAL

34 Understanding Sexual Orientation

ALFRED C. KINSEY, WARDELL B. POMEROY,
AND CLYDE E. MARTIN

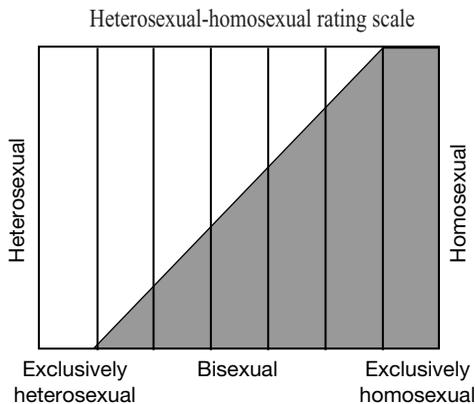
In 1948, Alfred Kinsey and his colleagues published the first modern study of sexuality in the United States—and raised plenty of eyebrows. For the first time, people began talking openly about sex, questioning many common stereotypes. Here Kinsey reports his finding that sexual orientation is not a matter of clear-cut differences between heterosexuals and homosexuals, but is better described as a continuum by which most people combine elements of both.

THE HETEROSEXUAL-HOMOSEXUAL BALANCE

Concerning patterns of sexual behavior, a great deal of the thinking done by scientists and laymen alike stems from the assumption that there are persons who are “heterosexual” and persons who are “homosexual,” that these two types represent antitheses in the sexual world, and that there is only an insignificant class of “bisexuals” who occupy an intermediate position between the other groups. It is implied that every individual is innately—inherently—either heterosexual or homosexual. It is further

implied that from the time of birth one is fated to be one thing or the other, and that there is little chance for one to change his pattern in the course of a lifetime.

It is quite generally believed that one’s preference for a sexual partner of one or the other sex is correlated with various physical and mental qualities, and with the total personality which makes a homosexual male or female physically, psychically, and perhaps spiritually distinct from a heterosexual individual. It is generally thought that these qualities make a homosexual person obvious and recognizable to anyone who has a sufficient understanding of such matters. Even psychiatrists discuss “the homosexual personality” and many of them believe that preferences for sexual partners of a particular sex



Source: From *Sexual Behavior in the Human Male* by Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin. (Philadelphia: W. B. Saunders Company, 1948), pp. 636–39 Reprinted by permission of The Kinsey Institute.

are merely secondary manifestations of something that lies much deeper in the totality of that intangible which they call the personality.

It is commonly believed, for instance, that homosexual males are rarely robust physically, are uncoordinated or delicate in their movements, or perhaps graceful enough but not strong and vigorous in their physical expression. Fine skins, high-pitched voices, obvious hand movements, a feminine carriage of the hips, and peculiarities of walking gaits are supposed accompaniments of a preference for a male as a sexual partner. It is commonly believed that the homosexual male is artistically sensitive, emotionally unbalanced, temperamental to the point of being unpredictable, difficult to get along with, and undependable in meeting specific obligations. In physical characters there have been attempts to show that the homosexual male has a considerable crop of hair and less often becomes bald, has teeth which are more like those of the female, a broader pelvis, larger genitalia, and a tendency toward being fat, and that he lacks a *linea alba*. The homosexual male is supposed to be less interested in athletics, more often interested in music and the arts, more often engaged in such occupations as bookkeeping, dress design, window display, hairdressing, acting, radio work, nursing, religious service, and social work. The converse to all of these is supposed to represent the typical heterosexual male. Many a clinician attaches considerable weight to these things in diagnosing the basic heterosexuality or homosexuality of his patients. The characterizations are so distinct that they seem to leave little room for doubt that homosexual and heterosexual represent two very distinct types of males. . . .

It should be pointed out that scientific judgments on this point have been based on little more than the same sorts of impressions which the general public has had concerning homosexual persons. But before any sufficient study can be made of such possible correlations between patterns of sexual behavior and other qualities in the individual, it is necessary to understand the incidences and frequencies of the homosexual in

the population as a whole, and the relation of the homosexual activity to the rest of the sexual pattern in each individual's history.

The histories which have been available in the present study make it apparent that the heterosexuality or homosexuality of many individuals is not an all-or-none proposition. It is true that there are persons in the population whose histories are exclusively heterosexual, both in regard to their overt experience and in regard to their psychic reactions. And there are individuals in the population whose histories are exclusively homosexual, both in experience and in psychic reactions. But the record also shows that there is a considerable portion of the population whose members have combined, within their individual histories, both homosexual and heterosexual experience and/or psychic responses. There are some whose heterosexual experiences predominate, there are some whose homosexual experiences predominate, there are some who have had quite equal amounts of both types of experience.

Some of the males who are involved in one type of relation at one period in their lives may have only the other type of relation at some later period. There may be considerable fluctuation of patterns from time to time. Some males may be involved in both heterosexual and homosexual activities within the same period of time. For instance, there are some who engage in both heterosexual and homosexual activities in the same year, or in the same month or week, or even in the same day. There are not a few individuals who engage in group activities in which they may make simultaneous contact with partners of both sexes.

Males do not represent two discrete populations, heterosexual and homosexual. The world is not to be divided into sheep and goats. Not all things are black nor all things white. It is a fundamental of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we

learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex.

CRITICAL-THINKING QUESTIONS

1. Why do you think people have long thought of heterosexuality and homosexuality as opposite and mutually exclusive (that is, only in terms of

“exclusively heterosexual” or “exclusively homosexual” in the figure on page 194)?

2. Kinsey suggests that anyone’s sexual orientation may well change over time. Do you agree? Why or why not?

3. Why do people tend to label someone with any degree of homosexual experience as a “homosexual”? (After all, we don’t do the same in the case of any heterosexual experience.)