

RACE, CLASS, AND GENDER IN THE UNITED STATES

An Integrated Study

EIGHTH EDITION

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In this painting I continue to explore our pedestrian world from an overhead perspective. I'm most interested in the spontaneity, gesture, and motion I can experience and witness from above as opposed to composed and controlled movement should my presence be known or the movement prechoreographed; at least for right now. Family and groups have captured my attention and ponderings lately, so I addressed them in this composition.

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CONTENTS

Preface	xiii
About the Author	xix
Introduction	1

THE SOCIAL CONSTRUCTION OF DIFFERENCE: RACE, CLASS, GENDER, AND SEXUALITY

Part I

1 Racial Formations	Michael Omi and Howard Winant	13
2 The Ethics of Living Jim Crow: An Autobiographical Sketch	Richard Wright	23
3 Constructing Race, Creating White Privilege	Pern Davidson Buck	32
4 How Jews Became White Folks	Karen Brodtkin	38
5 "Night to His Day": The Social Construction of Gender	Judith Lorber	54
6 The Social Construction of Sexuality	Ruth Hubbard	65
7 The Invention of Heterosexuality	Jonathan Ned Katz	68
8 Masculinity as Homophobia	Michael S. Kimmel	80
9 Disability and the Justification of Inequality in American History	Douglas C. Baynton	92
10 Deconstructing the Underclass	Herbert Gans	102
11 Domination and Subordination	Jean Baker Miller	108
Suggestions for Further Reading		115

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ipes these kinds of tastes and preferences. We assume it must have something to do with our relationship to our parents or with other experiences, but we do not know deeply unless people prefer the “wrong” sex. Then, suddenly, scientists begin to look for specific causes.

Because of our recent history and political experiences, feminists tend to reject simplistic, causal models of how our sexuality develops. Many women who have fought of themselves as heterosexual for much of their life and who have been married and have had children have fallen in love with a woman (or women) when they have had the opportunity to rethink, refeel, and restructure their lives.

The society in which we live channels, guides, and limits our imagination in sexual as well as other matters. Why some of us give ourselves permission to love people of our own sex whereas others cannot even imagine doing so is an interesting question. But I do not think it will be answered by measuring our hormone levels or by trying to unearth our earliest affectional ties. As women begin to speak freely about our sexual experiences, we are getting a varied range of information with which we can reexamine, reevaluate, and change ourselves. Lately, increasing numbers of women have begun to acknowledge their “bisexuality”—the fact that they can love women and men in succession or simultaneously. People fall in love with individuals, not with a sex. Gender need not be a significant factor in our choice, although for some of us it may be.

7

THE INVENTION OF HETEROSEXUALITY

Jonathan Ned Katz

Heterosexuality is old as procreation, ancient as the lust of Eve and Adam. That first lady and gentleman, we assume, perceived themselves, behaved, and felt just like today's heterosexuals. We suppose that heterosexuality is unchanging, universal, essential: ahistorical.

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Contrary to that common sense conjecture, the concept of heterosexuality is only one particular historical way of perceiving, categorizing, and imagining the social relations of the sexes. Not ancient at all, the idea of heterosexuality is a modern invention, dating to the late nineteenth century. The heterosexual belief, with its metaphysical claim to eternity, has a particular, pivotal place in the social universe of the late nineteenth and twentieth centuries that it did not inhabit earlier. This essay traces the historical process by which the heterosexual idea was created as ahistorical and taken-for-granted. . . .

By not studying the heterosexual idea in history, analysts of sex, gay and straight, have continued to privilege the “normal” and “natural” at the expense of the “abnormal” and “unnatural.” Such privileging of the norm accedes to its domination, protecting it from questions. By making the normal the object of a thoroughgoing historical study we simultaneously pursue a pure truth and a sex-radical and subversive goal: we upset basic preconceptions. We discover that the heterosexual, the normal, and the natural have a history of changing definitions. Studying the history of the term challenges its power.

Contrary to our usual assumption, past Americans and other peoples named, perceived, and socially organized the bodies, lusts, and intercourse of the sexes in ways radically different from the way we do. If we care to understand this vast past sexual diversity, we need to stop promiscuously projecting our own hetero and homo arrangement. Though lip-service is often paid to the distorting, ethnocentric effect of such conceptual imperialism, the category heterosexuality continues to be applied uncritically as a universal analytical tool. Recognizing the time-bound and culturally-specific character of the heterosexual category can help us begin to work toward a thoroughly historical view of sex. . . .

Before Heterosexuality: Early Victorian True Love, 1820–1860

In the early nineteenth-century United States, from about 1820 to 1860, the heterosexual did not exist. Middle-class white Americans idealized a True Womanhood, True Manhood, and True Love, all characterized by “purity”—the freedom from sensuality.¹ Presented mainly in literary and religious texts, this True Love was a fine romance with no lascivious kisses. This ideal contrasts strikingly with late nineteenth- and twentieth-century American incitements to a hetero sex.*

Early Victorian True Love was only realized within the mode of proper procreation, marriage, the legal organization for producing a new set of correctly gen-

*Some historians have recently told us to revise our idea of sexless Victorians: their experience and even their ideology, it is said, were more erotic than we previously thought. Despite the revisionists, I argue that “purity” was indeed the dominant, early Victorian, white middle-class standard. For the debate on Victorian sexuality see John D'Emilio and Estelle Freedman, *Intimate Matters: A History of Sexuality in America* (New York: Harper & Row, 1988), p. xii.

dered women and men. Proper womanhood, manhood, and progeny—not a normal male-female eros—was the main product of this mode of engendering and of human reproduction.

The actors in this sexual economy were identified as manly men and womanly women and as procreators, not specifically as erotic beings or heterosexuals. Eros did not constitute the core of a heterosexual identity that inherited, democratically, in both men and women. True Women were defined by their distance from lust. True Men, though thought to live closer to carnality, and in less control of it, aspired to the same freedom from concupiscence.

Legitimate natural desire was for procreation and a proper manhood or womanhood; no heteroerotic desire was thought to be directed exclusively and naturally toward the other sex; lust in men was roving. The human body was thought of as a means towards procreation and production; penis and vagina were instruments of reproduction, not of pleasure. Human energy, thought of as a closed and severely limited system, was to be used in producing children and in work, not wasted in libidinous pleasures.

The location of all this engendering and procreative labor was the sacred sanctuary of early Victorian True Love, the home of the True Woman and True Man—a temple of purity threatened from within by the monster masturbator, an archetypal early Victorian cult figure of illicit lust. The home of True Love was a castle far removed from the erotic exotic ghetto inhabited most notoriously then by the prostitute, another archetypal Victorian erotic monster. . . .

Late Victorian Sex-Love: 1860–1892

"Heterosexuality" and "homosexuality" did not appear out of the blue in the 1890s. These two eroticisms were in the making from the 1860s on. In late Victorian America and in Germany, from about 1860 to 1892, our modern idea of an eroticized universe began to develop, and the experience of a heterolust began to be widely documented and named. . . .

In the late nineteenth-century United States, several social factors converged to cause the eroticizing of consciousness, behavior, emotion, and identity that became typical of the twentieth-century Western middle class. The transformation of the family from producer to consumer unit resulted in a change in family members' relation to their own bodies; from being an instrument primarily of work, the human body was integrated into a new economy, and began more commonly to be perceived as a means of consumption and pleasure. Historical work has recently begun on how the biological human body is differently integrated into changing modes of production, procreation, engendering, and pleasure so as to alter radically the identity, activity, and experience of that body.²

The growth of a consumer economy also fostered a new pleasure ethic. This imperative challenged the early Victorian work ethic, finally helping to usher in a major transformation of values. While the early Victorian work ethic had touted

the value of economic production, that era's procreation ethic had extolled the virtues of human reproduction. In contrast, the late Victorian economic ethic hawked the pleasures of consuming, while its sex ethic praised an erotic pleasure principle for men and even for women.

In the late nineteenth century, the erotic became the raw material for a new consumer culture. Newspapers, books, plays, and films touching on sex, "normal" and "abnormal," became available for a price. Restaurants, bars, and baths opened, catering to sexual consumers with cash. Late Victorian entrepreneurs of desire incited the proliferation of a new eroticism, a commoditized culture of pleasure.

In these same years, the rise in power and prestige of medical doctors allowed these upwardly mobile professionals to prescribe a healthy new sexuality. Medical men, in the name of science, defined a new ideal of male-female relationships that included, in women as well as men, an essential, necessary, normal eroticism. Doctors, who had earlier named and judged the sex-enjoying woman a "nymphomaniac," now began to label women's lack of sexual pleasure a mental disturbance, speaking critically, for example, of female "frigidity" and "anesthesia."³

By the 1880s, the rise of doctors as a professional group fostered the rise of a new medical model of Normal Love, replete with sexuality. The new Normal Woman and Man were endowed with a healthy libido. The new theory of Normal Love was the modern medical alternative to the old Cult of True Love. The doctors prescribed a new sexual ethic as if it were a morally neutral, medical description of health. The creation of the new Normal Sexual had its counterpart in the invention of the late Victorian Sexual Pervert. The attention paid the sexual abnormal created a need to name the sexual normal, the better to distinguish the average him and her from the deviant it.

Heterosexuality: The First Years, 1892–1900

In the periodization of heterosexual American history suggested here, the years 1892 to 1900 represent "The First Years" of the heterosexual epoch, eight key years in which the idea of the heterosexual and homosexual were initially and tentatively formulated by U.S. doctors. The earliest-known American use of the word "heterosexual" occurs in a medical journal article by Dr. James C. Kiernan of Chicago, read before the city's medical society on March 7, 1892, and published that May—portentous dates in sexual history.³ But Dr. Kiernan's heterosexuals were definitely not exemplars of normality. Heterosexuals, said Kiernan, were defined by a mental condition, "psychical hermaphroditism." Its symptoms were "inclinations to both sexes." These heterodox sexuals also betrayed inclinations "to abnormal meth-

³This reference to females reminds us that the invention of heterosexuality had vastly different impacts on the histories of women and men. It also differed in its impact on lesbians and heterosexual women, homosexual and heterosexual men, the middle class and working class, and on different religious, racial, national, and geographic groups.

ods of gratification," that is, techniques to insure pleasure without procreation. Dr. Kiernan's heterogeneous sexuals did demonstrate "traces of the normal sexual appetite" (a touch of procreative desire). Kiernan's normal sexuals were implicitly defined by a monolithic other-sex inclination and procreative aim. Significantly, they still lacked a name.

Dr. Kiernan's article of 1892 also included one of the earliest-known uses of the word "homosexual" in American English. Kiernan defined "Pure homosexuals" as persons whose "general mental state is that of the opposite sex." Kiernan thus defined homosexuals by their deviance from a gender norm. His heterosexuals displayed a double deviance from both gender and procreative norms.

Though Kiernan used the new words heterosexual and homosexual, an old procreative standard and a new gender norm coexisted uneasily in his thought. His word heterosexual defined a mixed person and compound urge, abnormal because they wantonly included procreative and non-procreative objectives, as well as same-sex and different-sex attractions.

That same year, 1892, Dr. Krafft-Ebing's influential *Psychopathia Sexualis* was first translated and published in the United States.⁴ But Kiernan and Krafft-Ebing by no means agreed on the definition of the heterosexual. In Krafft-Ebing's book, "hetero-sexual" was used unambiguously in the modern sense to refer to an erotic feeling for a different sex. "Homo-sexual" referred unambiguously to an erotic feeling for a "same sex." In Krafft-Ebing's volume, unlike Kiernan's article, heterosexual and homosexual were clearly distinguished from a third category, a "psycho-sexual hermaphroditism," defined by impulses toward both sexes.

Krafft-Ebing hypothesized an inborn "sexual instinct" for relations with the "opposite sex," the inherent "purpose" of which was to foster procreation. Krafft-Ebing's erotic drive was still a reproductive instinct. But the doctor's clear focus on a different-sex versus same-sex sexuality constituted a historic, epochal move from an absolute procreative standard of normality toward a new norm. His definition of heterosexuality as other-sex attraction provided the basis for a revolutionary, modern break with a centuries-old procreative standard.

It is difficult to overstate the importance of that new way of categorizing. The German's mode of labeling was radical in referring to the biological sex, masculinity or femininity, and the pleasure of actors (along with the procreative purpose of acts). Krafft-Ebing's heterosexual offered the modern world a new norm that came to dominate our idea of the sexual universe, helping to change it from a mode of human reproduction and engendering to a mode of pleasure. The heterosexual category provided the basis for a move from a production-oriented, procreative imperative to a consumerist pleasure principle—an institutionalized pursuit of happiness. . . .

Only gradually did doctors agree that heterosexual referred to a normal, "other-sex" eros. This new standard-model heterosexual provided the pivotal term for the modern regularization of eros that paralleled similar attempts to standardize masculinity and femininity, intelligence, and manufacturing.⁵ The idea

of heterosexuality as the master sex from which all others deviated was (like the idea of the master race) deeply authoritarian. The doctors' normalization of a sex that was hetero proclaimed a new heterosexual separatism—an erotic apartheid that forcefully segregated the sex normals from the sex perverts. The new, strict boundaries made the emerging erotic world less polymorphous—safer for sex normals. However, the idea of such creatures as heterosexuals and homosexuals emerged from the narrow world of medicine to become a commonly accepted notion only in the early twentieth century. In 1901, in the comprehensive *Oxford English Dictionary*, "heterosexual" and "homosexual" had not yet made it.

The Distribution of the Heterosexual Mystique: 1900–1930

In the early years of this heterosexual century the tentative hetero hypothesis was stabilized, fixed, and widely distributed as the ruling sexual orthodoxy: The Heterosexual Mystique. Starting among pleasure-affirming urban working-class youths, southern blacks, and Greenwich-Village bohemians as defensive subculture, heterosex soon triumphed as dominant culture.⁶

In its earliest version, the twentieth-century heterosexual imperative usually continued to associate heterosexuality with a supposed human "need," "drive," or "instinct" for propagation, a procreant urge linked inexorably with carnal lust as it had not been earlier. In the early twentieth century, the falling birth rate, rising divorce rate, and "war of the sexes" of the middle class were matters of increasing public concern. Giving vent to heteroerotic emotions was thus praised as enhancing baby-making capacity, marital intimacy, and family stability. (Only many years later, in the mid-1960s, would heteroeroticism be distinguished completely, in practice and theory, from procreativity and male-female pleasure sex justified in its own name.)

The first part of the new sex norm—hetero—referred to a basic gender divergence. The "oppositeness" of the sexes was alleged to be the basis for a universal, normal, erotic attraction between males and females. The stress on the sexes' "oppositeness," which harked back to the early nineteenth century, by no means simply registered biological differences of females and males. The early twentieth-century focus on physiological and gender dimorphism reflected the deep anxieties of men about the shifting work, social roles, and power of men over women, and about the ideals of womanhood and manhood. That gender anxiety is documented, for example, in 1897, in *The New York Times* publication of the Reverend Charles Parkhurst's diatribe against female "andro-maniacs," the preacher's derogatory, scientific-sounding name for women who tried to "minimize distinctions by which manhood and womanhood are differentiated."⁷ The stress on gender difference was a conservative response to the changing social-sexual division of activity and feeling which gave rise

to the independent "New Woman" of the 1880s and eroticized "Flapper" of the 1920s.

The second part of the new hetero norm referred positively to sexuality. That novel upbeat focus on the hedonistic possibilities of male-female conjunctions also reflected a social transformation—a revaluating of pleasure and procreation, consumption and work in commercial, capitalist society. The democratic attribution of a normal lust to human females (as well as males) served to authorize women's enjoyment of their own bodies and began to undermine the early Victorian idea of the pure True Woman—a sex-affirmative action still part of women's struggle. The twentieth-century Erotic Woman also undercut nineteenth-century feminist assertion of women's moral superiority, cast suspicions of lust on women's passionate romantic friendships with women, and asserted the presence of a menacing female monster, "the lesbian."⁸

In the perspective of heterosexual history, this early twentieth-century struggle for the more explicit depiction of an "opposite-sex" eros appears in a curious new light. Ironically, we find sex-conservatives, the social purity advocates of censorship and repression, fighting against the depiction not just of sexual perversity but also of the new normal heterosexuality. That a more open depiction of normal sex had to be defended against forces of propriety confirms the claim that heterosexuality's predecessor, Victorian True Love, had included no legitimate eros. . . .

The Heterosexual Steps Out: 1930–1945

In 1930, in *The New York Times*, heterosexuality first became a love that dared to speak its name. On April 30th of that year, the word "heterosexual" is first known to have appeared in *The New York Times Book Review*. There, a critic described the subject of André Gide's *The Immoralist* proceeding "from a heterosexual liaison to a homosexual one." The ability to slip between sexual categories was referred to casually as a rather unremarkable aspect of human possibility. This is also the first known reference by *The Times* to the new hetero/homo duo.⁹

The following month the second reference to the hetero/homo dyad appeared in *The New York Times Book Review*, in a comment on Floyd Dell's *Love in the Machine Age*. This work revealed a prominent antipuritan of the 1930s using the dire threat of homosexuality as his rationale for greater heterosexual freedom. *The Times* quoted Dell's warning that current abnormal social conditions kept the young dependent on their parents, causing "infantilism, prostitution and homosexuality." Also quoted was Dell's attack on the "inculcation of purity" that "breeds distrust of the opposite sex." Young people, Dell said, should be "permitted to develop normally to heterosexual adulthood." "But," *The Times* reviewer emphasized, "such a state already exists, here and now." And so it did. Heterosexuality, a new gender-sex category, had been distributed from the narrow, rarified realm of a few doctors to become a nationally, even internationally, cited aspect of middle-class life.¹⁰ . . .

Heterosexual Hegemony: 1945–1965

The "cult of domesticity" following World War II—the reassociation of women with the home, motherhood, and child-care; men with fatherhood and wage work outside the home—was a period in which the predominance of the hetero norm went almost unchallenged, an era of heterosexual hegemony. This was an age in which conservative mental-health professionals reasserted the old link between heterosexuality and procreation. In contrast, sex-liberals of the day strove, ultimately with success, to expand the heterosexual ideal to include within the boundaries of normality a wider-than-ever range of nonprocreative, premarital, and extramarital behaviors. But sex-liberal reform actually helped to extend and secure the dominance of the heterosexual idea, as we shall see when we get to Kinsey.

The postwar sex-conservative tendency was illustrated in 1947, in Ferdinand Lundberg and Dr. Marnia Farnham's book, *Modern Woman: The Lost Sex*. Improper masculinity and femininity were exemplified, the authors decreed, by "engagement in heterosexual relations . . . with the complete intent to see to it that they do not eventuate in reproduction."¹¹ Their procreatively defined heterosex was one expression of a postwar ideology of fecundity that, internalized and enacted dutifully by a large part of the population, gave rise to the postwar baby boom.

The idea of the feminine female and masculine male as prolific breeders was also reflected in the stress, specific to the late 1940s, on the homosexual as sad symbol of "sterility"—that particular loaded term appears incessantly in comments on homosex dating to the fecund forties.

In 1948, in *The New York Times Book Review*, sex liberalism was in ascendency. Dr. Howard A. Rusk declared that Alfred Kinsey's just published report on *Sexual Behavior in the Human Male* had found "wide variations in sex concepts and behavior." This raised the question: "What is 'normal' and 'abnormal'?" In particular, the report had found that "homosexual experience is much more common than previously thought," and "there is often a mixture of both homo and hetero experience."¹²

Kinsey's counting of orgasms indeed stressed the wide range of behaviors and feelings that fell within the boundaries of a quantitative, statistically accounted heterosexuality. Kinsey's liberal reform of the hetero/homo dualism widened the narrow, old hetero category to accord better with the varieties of social experience. He thereby contradicted the older idea of a monolithic, qualitatively defined, natural procreative act, experience, and person.¹³

Though Kinsey explicitly questioned "whether the terms 'normal' and 'abnormal' belong in a scientific vocabulary," his counting of climaxes was generally understood to define normal sex as majority sex. This quantified norm constituted a final, society-wide break with the old qualitatively defined reproductive standard. Though conceived of as purely scientific, the statistical definition of the normal as the sex-most-people-are-having substituted a new, quantitative moral standard for the old, qualitative sex ethic—another triumph for the spirit of capitalism.

Kinsey also explicitly contested the idea of an absolute, either/or antithesis between hetero and homo persons. He denied that human beings "represent two discrete populations, heterosexual and homosexual." The world, he ordered, "is not to be divided into sheep and goats." The hetero/homo division was not nature's doing: "Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum."¹⁴

With a wave of the taxonomist's hand, Kinsey dismissed the social and historical division of people into heteros and homos. His denial of heterosexual and homosexual personhood rejected the social reality and profound subjective force of a historically constructed tradition which, since 1892 in the United States, had cut the sexual population in two and helped to establish the social reality of a heterosexual and homosexual identity.

On the one hand, the social construction of homosexual persons has led to the development of a powerful gay liberation identity politics based on an ethnic group model. This has freed generations of women and men from a deep, painful, socially induced sense of shame, and helped to bring about a society-wide liberalization of attitudes and responses to homosexuals.¹⁵ On the other hand, contesting the notion of homosexual and heterosexual persons was one early, partial resistance to the limits of the hetero/homo construction. Gore Vidal, rebel son of Kinsey, has for years been joyfully proclaiming:

there is no such thing as a homosexual or a heterosexual person. There are only homo- or heterosexual acts. Most people are a mixture of impulses if not practices, and what anyone does with a willing partner is of no social or cosmic significance.

So why all the fuss? In order for a ruling class to rule, there must be arbitrary prohibitions. Of all prohibitions, sexual taboo is the most useful because sex involves everyone. . . . we have allowed our governors to divide the population into two teams. One team is good, godly, straight; the other is evil, sick, vicious.¹⁶

Heterosexuality Questioned: 1965–1982

By the late 1960s, anti-establishment counterculturalists, fledgling feminists, and homosexual-rights activists had begun to produce an unprecedented critique of sexual repression in general, of women's sexual repression in particular, of marriage and the family—and of some forms of heterosexuality. This critique even found its way into *The New York Times*.

In March 1968, in the theater section of that paper, freelancer Rosalyn Regelson cited a scene from a satirical review brought to New York by a San Francisco troupe:

a heterosexual man wanders inadvertently into a homosexual bar. Before he realizes his mistake, he becomes involved with an aggressive queen who orders a drink for him. Being a broadminded liberal and trying to play it cool until he can back out of the situation gracefully, he asks, "How do you like being a ah homosexual?" To which the queen drawls drily, "How do you like being ah whatever it is you are?"

Regelson continued:

The Two Cultures in confrontation. The middle-class liberal, challenged today on many fronts, finds his last remaining fixed value, his heterosexuality, called into question. The theater . . . recalls the strategies he uses in dealing with this ultimate threat to his world view.¹⁷

Heterosexual History: Out of the Shadows

Our brief survey of the heterosexual idea suggests a new hypothesis. Rather than naming a conjunction old as Eve and Adam, heterosexual designates a word and concept, a norm and role, an individual and group identity, a behavior and feeling, and a peculiar sexual-political institution particular to the late nineteenth and twentieth centuries.

Because much stress has been placed here on heterosexuality as word and concept, it seems important to affirm that heterosexuality (and homosexuality) came into existence before it was named and thought about. The formulation of the heterosexual idea did not create a heterosexual experience or behavior; to suggest otherwise would be to ascribe determining power to labels and concepts. But the titling and envisioning of heterosexuality did play an important role in consolidating the construction of the heterosexual's social existence. Before the wide use of the word "heterosexual," I suggest, women and men did not mutually lust with the same profound, sure sense of normalcy that followed the distribution of "heterosexual" as universal sanctifier.

According to this proposal, women and men make their own sexual histories. But they do not produce their sex lives just as they please. They make their sexualities within a particular mode of organization given by the past and altered by their changing desire, their present power and activity, and their vision of a better world. That hypothesis suggests a number of good reasons for the immediate inauguration of research on a historically specific heterosexuality.

The study of the history of the heterosexual experience will forward a great intellectual struggle still in its early stages. This is the fight to pull heterosexuality, homosexuality, and all the sexualities out of the realm of nature and biology [and] into the realm of the social and historical. Feminists have explained to us that anatomy does not determine our gender destinies (our masculinities and femininities). But we've only recently begun to consider that *biology does not settle our erotic fates*. The common notion that biology determines the object of sexual desire, or that physiology and society together cause sexual orientation, are determinisms that deny the break existing between our bodies and situations and our desiring. Just as the biology of our hearing organs will never tell us why we take pleasure in Bach or delight in Dixieland, our female or male anatomies, hormones, and genes will never tell us why we yearn for women, men, both, other, or none. That is because desiring is a self-generated project of individuals within particular historical cultures. Heterosexual history can help us see the place of values

and judgments in the construction of our own and others' pleasures, and to see how our erotic tastes—our aesthetics of the flesh—are socially institutionalized through the struggle of individuals and classes.

The study of heterosexuality in time will also help us to recognize the *vast historical diversity of sexual emotions and behaviors*—a variety that challenges the monolithic heterosexual hypothesis. John D'Emilio and Estelle Freedman's *Intimate Matters: A History of Sexuality in America* refers in passing to numerous substantial changes in sexual activity and feelings: for example, the widespread use of contraceptives in the nineteenth century, the twentieth-century incitement of the female orgasm, and the recent sexual conduct changes by gay men in response to the AIDS epidemic. It's now a commonplace of family history that people in particular classes feel and behave in substantially different ways under different historical conditions.¹⁹ Only when we stop assuming an invariable essence of heterosexuality will we begin the research to reveal the full variety of sexual emotions and behaviors.

The historical study of the heterosexual experience can help us *understand the erotic relationships of women and men in terms of their changing modes of social organization*. Such modal analysis actually characterizes a sex history well underway.¹⁹ This suggests that the eros-gender-procreation system (the social ordering of lust, femininity and masculinity, and baby-making) has been linked closely to a society's particular organization of power and production. To understand the subtle history of heterosexuality we need to look carefully at correlations between (1) society's organization of eros and pleasure; (2) its mode of engendering persons as feminine or masculine (its making of women and men); (3) its ordering of human reproduction; and (4) its dominant political economy. This General Theory of Sexual Relativity proposes that substantial historical changes in the social organization of eros, gender, and procreation have basically altered the activity and experience of human beings within those modes.²⁰

A historical view locates heterosexuality and homosexuality in time, helping us distance ourselves from them. This distancing can help us formulate new questions that clarify our long-range sexual-political goals: What has been and is the social function of sexual categorizing? Whose interests have been served by the division of the world into heterosexual and homosexual? Do we dare not draw a line between those two erotic species? Is some sexual naming socially necessary? Would human freedom be enhanced if the sex-biology of our partners in lust was of no particular concern, and had no name? In what kind of society could we all more freely explore our desire and our flesh?

As we move [into the year 2000], a new sense of the historical making of the heterosexual and homosexual suggests that these are ways of feeling, acting, and being with each other that we can together unmake and radically remake according to our present desire, power, and our vision of a future political-economy of pleasure.

NOTES

1. Barbara Welter, "The Cult of True Womanhood: 1820–1860," *American Quarterly*, vol. 18 (Summer 1966); Welter's analysis is extended here to include True Men and True Love.
2. See, for example, Catherine Gallagher and Thomas Laqueur, eds., "The Making of the Modern Body: Sexuality and Society in the Nineteenth Century," *Representations*, no. 14 (Spring 1986) (republished, Berkeley: University of California Press, 1987).
3. Dr. James C. Kiernan, "Responsibility in Sexual Perversion," *Chicago Medical Recorder*, vol. 3 (May 1892), pp. 185–210.
4. R. von Krafft-Ebing, *Psychopathia Sexualis, with Especial Reference to Contrary Sexual Instinct: A Medico-Legal Study*, trans. Charles Gilbert Chaddock (Philadelphia: F. A. Davis, 1892), from the 7th and revised German ed. Preface, November 1892.
5. For the standardization of gender see Lewis Terman and C. C. Miles, *Sex and Personality, Studies in Femininity and Masculinity* (New York: McGraw Hill, 1936). For the standardization of intelligence see Lewis Terman, *Stanford-Binet Intelligence Scale* (Boston: Houghton Mifflin, 1916). For the standardization of work, see "scientific management" and "Taylorism" in Harry Braverman, *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century* (New York: Monthly Review Press, 1974).
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8

MASCULINITY AS HOMOPHOBIA Fear, Shame, and Silence in the Construction of Gender Identity

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We think of manhood as eternal, a timeless essence that resides deep in the heart of every man. We think of manhood as a thing, a quality that one either has or doesn't have. We think of manhood as innate, residing in the particular biological

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composition of the human male, the result of androgens or the possession of a penis. We think of manhood as a transcendent tangible property that each man must manifest in the world, the reward presented with great ceremony to a young novice by his elders for having successfully completed an arduous initiation ritual. . . .

In this chapter, I view masculinity as a constantly changing collection of meanings that we construct through our relationships with ourselves, with each other, and with our world. Manhood is neither static nor timeless; it is historical. Manhood is not the manifestation of an inner essence; it is socially constructed. Manhood does not bubble up to consciousness from our biological makeup; it is created in culture. Manhood means different things at different times to different people. We come to know what it means to be a man in our culture by setting our definitions in opposition to a set of "others"—racial minorities, sexual minorities, and, above all, women. . . .

Classical Social Theory as a Hidden Meditation of Manhood

Begin this inquiry by looking at four passages from that set of texts commonly called classical social and political theory. You will, no doubt, recognize them, but I invite you to recall the way they were discussed in your undergraduate or graduate courses in theory:

The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses, his real conditions of life, and his relation with his kind. (Marx & Engels, 1848/1964)

An American will build a house in which to pass his old age and sell it before the roof is on; he will plant a garden and rent it just as the trees are coming into bearing; he will clear a field and leave others to reap the harvest; he will take up a profession and leave it, settle in one place and soon go off elsewhere with his changing desires. . . . At first sight there is something astonishing in this spectacle of so many lucky men restless in the midst of abundance. But it is a spectacle as old as the world; all that is new is to see a whole people performing in it. (Tocqueville, 1835/1967)

Where the fulfillment of the calling cannot directly be related to the highest spiritual and cultural values, or when, on the other hand, it need not be felt simply as economic compulsion, the individual generally abandons the attempt to justify it at all. In the field of its highest development, in the United States, the pursuit of wealth, stripped of