P. INCIDENCE

In earlier centuries impressionistic notions of the rarity of homosexual contacts went hand in hand with their conceptualization as abnormal or unusual pathology. Although some European studies had questioned the conventional wisdom of low incidence, it was the massive data that was accumulated by Alfred Kinsey and his associates at Indiana University that first revealed how widespread homosexual activity was, thus compelling a rethinking of the problem and its relation to the purported "unnaturalness" of same-sex behavior.

In this report on 1,000 married and 1,200 single women (mostly college educated, from the Northeast U.S.), about 40% disclosed that they had had an "intense emotional relationship with other women." Some 14% of the married and 19% of the unmarried reported some overt lesbian contact.

3158. FRIEDEBERG, L. VON. Zum Umfrage in der Intim-

Surveys the existing literature on incidence in Europe and the United States, indicating the need for a more consistent definition of homosexual behavior so that results can be compared. Much existing work shows a bias towards upper-middle and upper class respondents, including students. Because of overrepresentation of prisoners, the 1948 Kinsey male data are distorted—though independent evidence suggests that the famous figure of 37% for overt male homosexual experience is not much exaggerated. (Nonetheless it is essential to consult the 1948 and 1953 Reports of Alfred Kinsey et al.).

3160. GIESE, HANS, and GUNTER SCHMIDT. Studenten-Sexual-
Results of a questionnaire returned by West German university students show that 15% of the males and 3% of the females reported homosexual experience, mainly in adolescence.
From questionnaires sent to students and to metalworkers, estimates the homosexual population of the German Empire as about 2.3%, with 3.4% bisexual. See also the supplementary remarks in Vierteljahresbericht des Wissenschaftlich-humanitären Komites (1913), 14-22, 166-74.

Of 308 Dutch male university students responding, 1.9% reported that they were homosexual and 3.9 said they were bisexual.

Of 200 students, half of them psychiatric patients, 13% reported recent homosexual activity.

Q. INTERNATIONAL COMPARISONS

Cross-cultural comparisons, even among Western societies, are still uncommon in homosexual studies. This neglect may be attributed to a variety of causes: the need to record local manifestations which in many spheres are only just emerging from clandestinity; lack of research funds; and an anaanalyzed notion that homosexuality is the same everywhere. It is just the latter question that the neglect of this kind of research begs. Also needed, of course, is more work on non-Western societies (see IV.A-F).

Holds that the gay world in Australia is marked by working-class culture, while that of the U. S. reflects the hegemony of middle-class values.

Offers separate, but to some extent coordinated presentations on Germany (by Johannes Werres, pp. 81-150), The Netherlands (by Cees Straver, pp. 151-208), and the United States (by Edward Sagarin, pp. 208-66). Comparative material on Denmark, The Netherlands, and the U. S. appears in Martin S. Weinberg, and Colin J. Williams, Male Homosexuals: Their Problems and Adaptations (New York: Oxford
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University Press, 1974; 316 pp.).


Complementing the measures of attitudes toward homosexuality, sexual liberalism vs. conservatism, and sex guilt, previously given by J. Dunbar et al. (see below) to Canadian and Brazilian students, tests were administered to 69 male and 51 female West Indian students. The males scored more anti-homosexual than the Canadians, but less so than the Brazilians.


Of 65 Malaysian medical students (21-26 years old), 40% were aware of homosexual feelings before age 15, and 17% were currently aware of such feelings. Results are discussed in the light of a similar investigation with Australian medical students.


Compared with College Students, Brazilian and homosexual subjects were more disapproving of variant sexual practices and reported greater sex guilt than pro-homosexual subjects. They were also more inclined to classmate homosexuals as "feminine."


Find that the Mohave culture is accepting of alternative sex-roles for either sex. In China, an occultation process occurs, but when homosexuality does appear, it tends to be somatized. In Iraq, homosexuality was traditionally practiced as a normal phase in masculine development.


In this Argentine report, it was found that homosexuals had more fears than heterosexuals, and women had more fears than men; there were typical homosexual fears and typical female fears. The differences were explained in terms of early learning.
3171. GRAY, J. PATRICK, and JANE E. ELLINGTON. "Institutionalized Male Transvestism, the Couvade, and Homosexual Behavior," Ethos, 12 (1984), 54-63. Hypothesized that there was a negative association between the presence of a couvade in a society and the frequency of male homosexual behavior. Comparisons are offered between tribal societies and contemporary Western ones.


3174. OYHENART-PERERA, M. F. "La iniciacion sexual de varones androtropicos," Revista de psiquiatria y psicologia medica, 16 (1984), 469-90. Examined the characteristics of the sexual initiation of 118 Uruguayan and 100 Spanish male homosexuals.


3176. WHITAM, FREDERICK L. "Culturally Invariable Properties of Male Homosexuality: Tentative Conclusions from Cross-Cultural Research," Archives of Sexual Behavior, 12 (1983), 207-26. Based on field work in homosexual communities in the U.S., Guatemala, and the Philippines, Whitam offers six tentative conclusions about cultural invariability: (1) homosexual persons appear in all societies; (2) the percentage of homosexuals seems to be about the same; (3) social norms neither impede or facilitate the emergence of
homosexual orientation; (4) given sufficient aggregates of people, homosexual subcultures appear in all societies; (5) homosexuals in different societies tend to resemble one another; (6) all societies produce similar continua, from overtly masculine to overtly feminine homosexuals. These findings are elaborated in Whitam and Robin M. Mathy, *Male Homosexuality in Four Societies: Brazil, Guatemala, the Philippines, and the United States* (New York: Praeger, 1986; 240 pp.). For criticism, see Joseph M. Carrier, "Childhood Cross-gender Behavior and Adult Homosexuality," *Archives of Sexual Behavior*, 15 (1986), 87-91.

**R. LABELING**

The sociological concept of labeling, which posits that behavioral patterns of individual deviants are shaped by the epithets and classifications that society attaches to them, remains controversial, though it seems clear that it has some explanatory power. The term stigma emphasizes the negative consequences of labeling.


Analysis of data obtained by questionnaire from 281 respondents (17-75 years old) showed that the variable most strongly related to stigmatization of ex-homosexuals was degree of "dangerousness" attributed to them.


Because of the pervasiveness of the stigma, those who would engage in homosexual acts, yet avoid self-labeling must engage in intricate psychological footwork.


In comparisons with control groups, men were perceived as being less masculine and less preferred as a fellow participant when they were labeled homosexual.


While not directly pertinent, this article has been influential, and is in fact regarded as a locus classicus of labeling theory.

3181. POLLACK, STEPHEN et al. "The Dimensions of
Stigma: The Social Situation of the Mentally Ill Person and the Male Homosexual," Journal of Abnormal Psychology, 85 (1976), 105-12. Reports two studies designed to test the assumptions that stigmatizing labels not only lead observers to perceive more deviance but also lead the labeled individual to behave more deviantly.

Introduction to the concept of labeling with some references to homosexuality, by an influential, humanistically oriented sociologist.

Examines the ways in which societal definitions of behavior deemed problematic have a negative impact on women, including lesbians. A well referenced work, affording many vistas.

S. MINORITY CONCEPT

Originally a political term, referring to nongoverning groups in a parliamentary organization, the term minority came to be widely applied to ethnic groups constituting permanent minorities in a parliamentary multi-national state such as Austria-Hungary or Switzerland in the aftermath of the discussion of President Wilson's Fourteen Points at the close of World War I. With the increasing attention to ethnic and racial minorities in recent decades, especially in the United States, the concept began to appeal to homosexual researchers and political figures. To be sure, prejudice and discrimination (see XII.C) directed toward gay men and lesbians are not unlike those employed against racial and religious minority members. Yet homosexuality has failed to gain acceptance in the field of minority studies, and many homosexuals feel little affinity for the idea.


3185. ALLEN, FREDERICK H. "Homosexuality in Relation to the Problem of Human Differences," American Journal