

A DESCRIPTIVE STUDY OF TWENTY-FIVE FEMALE HOMOSEXUALS

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A THESIS

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Master of Arts

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by

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## ABSTRACT

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### Purpose

The research was devised to investigate some of the social factors present in the life situations of female homosexuals in Houston, Texas. The purpose of the study was to describe the characteristics of this population of lesbians and to specifically consider the factors which have caused female homosexuality as seen by members of the study sample and to relate them to the existing literature in this field. In addition to collecting demographic data on the sample, the study was designed to gather information concerning the subjects heterosexual and homosexual development, experiences, and attitudes with emphasis on opinions as to the contributing and causal factors of female homosexual behavior patterns in this population.

### Methods


The primary sources of data for this study were the interviews conducted with twenty-five female homosexuals in Houston, Texas. The interviews were structured by a fifty-nine item questionnaire. All interviews were conducted by the researcher, therefore minimizing bias. The data were

tabulated and distributed by fifty-nine descriptive items.

### Findings

Although findings cannot be generalized beyond this sample, the data gathered during this research and the findings of this study seem to support the following conclusions:

1. This study suggests that the mother was the dominant figure in the family structure of the female homosexual in this sample.
2. It is concluded from study data that sexual fantasies of a homosexual nature and awareness of homosexual feelings precede actual physical experience.
3. The female homosexuals in the sample do not attribute homosexuality to congenital factors.
4. This study suggests that the female homosexuals in the sample attribute homosexual behavior to the early factor of a sexual trauma with a man.
5. This study supports inference by the literature that the female homosexuals in the study attribute psychic trauma, homosexual seduction, sexual frustrations, and family relationships as contributing factors to female homosexual behavior.

  
Supervising Professor

## TABLE OF CONTENTS

	PAGE
ABSTRACT.....	ii
LIST OF TABLES.....	vi
LIST OF FIGURES.....	viii
CHAPTER	
I. INTRODUCTION.....	1
Statement of the Problem.....	4
Purpose of the Study.....	6
II. BACKGROUND OF THE STUDY.....	9
Historical Development of Female Homosexuality.....	9
Review of the Literature of Causation.....	22
III. METHODOLOGY.....	47
Definition of Major Terms.....	52
IV. ANALYSIS OF THE DATA.....	54
Responses to Questionnaire Items.....	54
V. SUMMARY OF FINDINGS AND CONCLUSIONS.....	81
BIBLIOGRAPHY.....	92
APPENDIXES.....	96
Appendix A. Sample Questionnaire.....	97
Appendix B. Work History.....	107
Appendix C. Job Preference.....	109

Appendix D. Religious Affiliation.....	111
Appendix E. Father's Background.....	113
Appendix F. Mother's Background.....	115
Appendix G. Family Relationships.....	117
Appendix H. Parent Characteristics.....	119
VITA.....	121

## LIST OF TABLES

TABLE	PAGE
1. 25 Female Homosexuals Living in Houston, Texas by Four Questionnaire Items Descriptive of Gen- eral Information and Education History .....	56
2. 25 Female Homosexuals Living in Houston, Texas by Three Questionnaire Items Descriptive of Work History .....	107
3. 25 Female Homosexuals Living in Houston, Texas by Five Questionnaire Items Descriptive of Mar- ital Relationships .....	59
4. 25 Female Homosexuals Living in Houston, Texas by Three Questionnaire Items Descriptive of Church Affiliation and Attitude .....	111
5. 25 Female Homosexuals Living in Houston, Texas by Two Questionnaire Items Descriptive of Relig- ious Conflicts by Church Affiliation .....	62
6. 25 Female Homosexuals Living in Houston, Texas by Three Questionnaire Items Descriptive of Father's Background .....	113
7. 25 Female Homosexuals Living in Houston, Texas by Three Questionnaire Items Descriptive of Mother's Background .....	115
8. 25 Female Homosexuals Living in Houston, Texas by Seven Questionnaire Items Descriptive of Family Background .....	65
9. 25 Female Homosexuals Living in Houston, Texas by Three Questionnaire Items Descriptive of Family Relationships .....	117
10. 25 Female Homosexuals Living in Houston, Texas by Two Questionnaire Items Descriptive of Parents .....	119
11. 25 Female Homosexuals Living in Houston, Texas by Seven Questionnaire Items Descriptive of Heterosexual Development, Experience, and Attitudes .....	68

12.	25 Female Homosexuals Living in Houston, Texas by Five Questionnaire Items Descriptive of Homo- sexual Experiences and Attitudes .....	75
13.	25 Female Homosexuals Living in Houston, Texas by Two Questionnaire Items Descriptive of Sex- ual Attitudes .....	77
14.	25 Female Homosexuals Living in Houston, Texas by Three Questionnaire Items Descriptive of Causal Factors of Female Homosexuality .....	79



## LIST OF FIGURES

FIGURE	PAGE
1. Different Factors Supposed by Researchers to Cause or Contribute to Female Homosexuality .....	42
2. 25 Female Homosexuals Living in Houston, Texas by One Questionnaire Item Descriptive of Job Preference Other Than One Presently Held .....	109
3. 25 Female Homosexuals Living in Houston, Texas by One Questionnaire Item Descriptive of Siblings in Family .....	66
4. 25 Female Homosexuals Living in Houston, Texas by Two Questionnaire Items Descriptive of the Years of First Awareness of Homosexual Feelings and Year of First Homosexual Experience .....	71
5. 25 Female Homosexuals Living in Houston, Texas by Two Questionnaire Items Descriptive of the Age of First Heterosexual Experience and Age of First Homosexual Experience .....	72
6. 25 Female Homosexuals Living in Houston, Texas by Two Questionnaire Items Descriptive of the Age of First Homosexual Experience and Age of Partner .....	74
7. Characteristics of the Average Female Homosexual in Study Sample .....	84

## CHAPTER I

### INTRODUCTION

The phenomenon of homosexuality has been recognized almost since the beginning of the history of man. It has been established that homosexuality, the sexual attraction between two persons of the same sex, is the most common sexual deviation in the United States today (Chaplin, 1968).

Derived from the Greek, the term "homosexual" refers to sexual relations in one form or another with one's own sex. The Greek prefix "homo" means "same" and "sexual" pertains to the behavior, feelings, or emotions associated with stimulation of the human genital organs or erogenous zones (Kinsey, 1953). The word homosexual was first used by a Hungarian physician named Benkert in 1869 (Caprio, 1954).

Believing that homosexuality was a congenital condition, Benkert wrote the following description of the meaning of homosexuality:

In addition to this normal sexual urge in man and woman Nature in her sovereign mood has endowed at birth certain male and female individuals with the homosexual urge, thus placing them in a sexual bondage which renders them physically and psychologically incapable even with the best intention -- of normal erection. The urge creates in advance a direct horror of the opposite sex, and the victim of this passion finds it impossible to suppress the feeling which individuals of his own sex exercise upon him [Caprio, 1954, p.3] .

The foregoing idea of genetic causation is serious-

ly questioned today. Recently the controversial subject of homosexuality has become more prevalent, although most of the consideration given to homosexuality has been confined to activities between males.

Practically every article written about female homosexuality notes the fact that, in comparison with the voluminous literature on male homosexuality, female homosexuality is a neglected subject. In trying to evaluate the reason for this neglect, several ideas come to mind. As most writers on psychoanalytic and psychiatric subjects are men, it is possible that the idea that women may libidinally prefer members of their own sex may be unacceptable to them. It could also be that, because society is not so alert in discovering and censoring the sexual preferences of homosexual women, such women have less anxiety about their inversion and therefore seek psychiatric help less frequently than do male homosexuals. Or perhaps authors are still under the impression that sexual expression is not so important to women as it is to men and that a woman who is not married and has no heterosexual life can relax in her celibacy and completely sublimate her sexuality. Our culture is not too far from the Victorian era, when it was considered unfeminine for a woman to acknowledge or display sexual feelings of any kind, even in the conjugal relationship. The implication was and perhaps to a certain extent still is that, for men, sexuality is mandatory and that, for women, it is optional [Marmon, 1965, pp. 282-3] .

Lacking in the literature is attention focused on the homosexual who is struggling to understand herself and the reasons why her sexual interests in life are directed toward her own sex. This study should contribute to the knowledge in this area.

Until the middle of the nineteenth century there was little concern in the literature about the causes of female homosexuality. Hemick Kaan generally described

sexual pathology in his 1844 publication, Psychopathia Sexualis. But it was Carl Heinrichs Ulrichs, a German magistrate, who brought forth in 1868 the first theory to account for homosexuality. He believed that homosexuality was congenital and that a homosexual had the body of one sex but the mind and soul of the opposite sex.

Westphal published a detailed history of a homosexual woman in 1870 in the Archiv fur Psychiatric. He declared that homosexuality was congenital and was derived from "contrary sexual feelings."

With Richard von Krafft-Ebing's work Psychopathis Sexualis, published in 1877 the study of the various physiological factors of homosexuality developed. But no man has been so instrumental in molding psychological thinking in this area as Sigmund Freud. The beginning of the twentieth century saw the reasons for homosexuality changing with Freud's new theory of sexuality. Although he viewed the constitutional factors in the genesis of homosexuality most important, he laid the foundation for the later development that placed emphasis on cultural determinants.

The literature concerning the etiological factors continued with greater volumes in the twentieth century. Published in 1953, Dr. Alfred C. Kinsey's book, Sexual Behavior in the Human Female, dealt in part with homosexual contacts and the social significance of homosexuality. One

of the contributions of this study is the public attention that it drew to homosexuality among women and the need for a more comprehensive understanding of the problem.

### Statement of the Problem

According to Dr. Kinsey's report based on 5,940 sex histories, nineteen per cent of the females admitted sexual contact with members of their own sex. Among the unmarried group, one in ten were having homosexual experiences with other women at age forty (Kinsey, 1953).

With the advent of Kinsey's study a subject theretofore concealed was brought to the public's attention. The wide spread of literature, the theater, the movies, and television, and the newspapers began dispersing information on homosexuality. The topic continuing to be controversial is approached with either hostility, sympathy, or understanding, but it is not always based on knowledge and truth.

Occasionally coming to the attention of the public is the group of lesbians struggling to understand themselves and each other and the reasons their love is directed toward their own sex. In addition, they are seeking to understand why they not only encounter hostility, but indifference in the world in which they live. In order to understand this hostility and indifference toward the lesbian, more is needed to be known about the lesbian in general and more specifically the causes of female homo-

sexuality.

It is now believed that there are many factors associated with the development of homosexuality. In addition to collecting basic data on the backgrounds of female homosexuals, this research will investigate some of the social factors present in the life situations of twenty-five female homosexuals.

A population profile for twenty-five lesbians in Houston, Texas has been established. The demographic characteristics, the heterosexual and homosexual development, and the heterosexual and homosexual attitudes and experiences of the subjects comprising this research sample were compiled with the use of interviews based on a questionnaire. The historical development of the causal factors is presented to give a better understanding of the evolution of the psychoanalytic theories. The specific aim of this study is to consider the factors which have caused female homosexuality as seen by the respondents and to conclude whether or not they reflect the theories as inferred in the literature.

In designing this study several basic questions were considered:

1. Who is the female homosexual respondent in Houston as described in the sample, and what are her characteristics?
2. Does the review of the literature reveal multi-

ple factors responsible for the development of female homosexuality?

3. What do the female homosexual respondents see as the causal factors in their female homosexuality?
4. Do the causal factors as seen by the female homosexual respondents substantiate the causal factors for the development of female homosexuality as related to the literature?

### Purpose

A subject rarely discussed in our society is the love of a woman for another woman. Originally produced in 1933, Lillian Hellman's tender and compassionate play, The Children's Hour, brought to the stage the feelings and emotions of this love. In the play, Martha, a young school mistress, commits suicide after she realizes she is attracted sexually to Karen, her friend and companion teacher. Immediately prior to the time Martha shoots herself, she cries fervently:

I've got to tell you how guilty I am. ... I don't know how, I don't know why. But I did love you. I resented your marriage. Maybe because I couldn't call it by a name. Maybe it's been there ever since I first knew you. ... I've never felt that way about anybody but you. I never loved a man. ... There's a big difference between us now, Karen. You feel sad and clean. I feel sad and dirty [Hellman, 1934].

Society is to some degree aware of the existence of these

individuals with their feelings, emotions, and loves.

Frank S. Caprio, M.D., psychiatrist, has said:

Many of the naive and ill-informed are initiated into lesbian practices because of their complete ignorance, which enhances their susceptibility to the advances of the older and experienced invert. Some of the suicides that occur among our female population can be attributed to the emotional complications arising out of an unhappy homosexual alliance.

Lesbianism is capable of influencing the stability of our social structure. Much of the incompatibility between the sexes is closely allied to this problem. Unconscious or latent homosexuality in women affects their personalities and constitutes an important factor in marital unhappiness being responsible in part, for our present increasing divorce rate.

It is gratifying nevertheless to observe that we are finally beginning to assume a more intelligent and scientific attitude toward sexual aberrations, a subject that has been struggling against prejudiced censorship for the past half century. We are gradually emerging from the darkness of sex blindness, inspired by the conviction that "ignorance is the mother of vice" [Podolsky, 1967, pp. 6-7].

Minimizing the faulty thinking of the socially conscious or public minded person would appear to ease the pressure brought by outside forces on the homosexual. This cannot be attained by talking in generalities about people, but by perceiving people in close proximity and culture. Therefore, the goal of this study is to describe the characteristics of a sample of twenty-five female homosexuals living in Houston, Texas.

The remaining chapters in this thesis contain the historical development of female homosexuality, an analysis of the data received from the questionnaire, and a summary



of the findings. A review of the literature concerning the development and psychodynamics of the female homosexual is given in Chapter II.

### Limitations of the Study

The sample of twenty-five female homosexuals used for the study was not randomly drawn, therefore, it is not representative. Generalization of these findings cannot be applied to any larger population.

## CHAPTER II

### BACKGROUND OF STUDY

To further the understanding of the representation of the causal factors of female homosexuality, the historical literature will be reviewed. This chapter will serve as a background for the study of the factors of female homosexuality. A review of the literature and research in this area will investigate the following phases of female homosexuality: (1) the historical development of female homosexuality; (2) the development of the theoretical concept of constitutional factors; and (3) the development of the psychoanalytic theories as explanatory constructs.

#### Historical Development of Female Homosexuality

Homosexuality emerges in all periods of history. Female homosexuality is mentioned far less frequently in ancient literature than male homosexuality. It appears that women in antiquity played a secondary role in public life and their movements were therefore not recorded as zestfully by male authors. But no doubt exists that female homosexuality was just as wide spread in classic antiquity as male homosexuality (Hirschfeld, 1956).

Although the first homosexual act in history cannot be traced, anthropologists have disclosed that prehistoric crude cave paintings depict scenes comprised of a variety

of sex acts including homosexual relationships (Caprio and Brenner, 1961).

Donald W. Cory in his book, The Lesbian in America, states:

...explorers, travelers, missionaries, and many anthropologists have usually ignored or have been unable to see any female homosexuality in most primitive societies, even when they noted the existence of the male deviancy [Cory, 1965, p. 32] .

Studying reports of 190 different primitive groups, Ford and Beach found evidence that in only twenty-two per cent of the peoples they studied was there any specific information about female homosexuality. In only seventeen of those cultures was there evidence concerning the nature of the homosexual practices involved. The nature of the acts included mutual masturbation and use of some substitute for a penis. There is only slight evidence that these primitive women practiced or preferred the love of other women exclusively. In most primitive groups, there is no linguistic term or phrase for these women. Nevertheless, they go on to say:

...among the Dahomeans, the common practice of homosexuality on the part of women is believed to be a cause of frigidity in marriage. Interestingly, the Haitians put it just the other way; the frigid woman who cannot please her husband seeks another woman as a sex partner [Ford and Beach, 1961] .

Wardell B. Pomeroy states that among American Indian cultures fifty-three per cent accept male homosexuality while only seventeen per cent accepted it for female

homosexuals (Pomeroy, 1969). However, Kinsey states:

...there appears to be only one pre-literate group, namely the Mohave Indians of our Southwest, from whom there are records of exclusively homosexual patterns among females. That same group is the only one for which there are reports that female homosexuality was openly sanctioned [Kinsey, 1953, p. 45].

The question arises whether the records of female homosexuality among pre-literate groups is adequate and if it sufficiently represents the facts. Kinsey relates:

It may merely reflect the taboos of the European or American anthropologists who accumulated the data, and the fact that they have been notably reticent in inquiring about sexual practices which are not considered "normal" by Judaeo-Christian standards. Moreover, the informants in the anthropologic studies have usually been males, and they would be less likely to know the extent of female homosexual activities in their cultures. It is, nonetheless, quite possible that such activities are actually limited among the females of these pre-literate groups, possibly because of the wide acceptance of premarital heterosexual relationships, and probably because of the social importance of marriage in most primitive groups [Kinsey, 1953, pp. 451-2].

In the ancient Orient female homosexual practices existed. Caprio states that in ancient China, homosexual seductions were prevalent. For those requiring an aid, a rose-colored penis could be purchased in China without embarrassment (Caprio, 1954).

In his study, Sexual Life in Ancient India, Hohann Jakob Meyer describes a document which tells of lesbian practices in Indian harems. The document points out that "When they (the women) cannot come to a man at all, they

even fall on one another. They put on an artificial penis, and so come to coition" (Meyer, 1930).

In the Kama Sutra, the ancient Indian work, the observation is made that since one husband cannot adequately satisfy the many wives living in his harem, in order to obtain sexual gratification they take up homosexual practices. Anthropologists and explorers describing harems in India recount women performed various forms of mutual masturbation. And in Egyptian harems each woman had a female friend who served as a lover (Caprio, 1954).

In his book, Social Deviance, Robert Bell describes these harems:

...in the harems of Egypt and India where women were herded together and often saw no men other than the husband they shared. Each wife was expected to wait her turn to be sexually satisfied by the shared husband. But many may have turned to each other for sexual release. It may have been that the husband knew of the homosexuality but was willing to overlook it rather than to have his wives more sexually frustrated and possibly creating problems for him [Bell, 1971, p. 286].

Caprio relates that according to Ploss, the historian, female homosexuality was frequent among Arabs. Ploss also "claimed that a King of Siam punished his concubines for having indulged in tribadic practices among themselves" (Caprio, 1954, p. 29).

In the Talmud of the ancient Hebrews, an extensive compilation of Jewish tradition completed around 500 A.D., female homosexuality was regarded as a trivial obscenity.

The penalty for this obscenity was that when the woman decided to marry, the marriage could not be performed by a priest (Cory, 1965).

In the New Testament writings there may be interpreted a few references that suggest female homosexuality. In St. Paul's Epistle to the Romans it is stated:

God gave them unto vile passions: for the woman changed the natural use into that which is against nature: and likewise also the men leaving natural use of the women, burned in their lust one toward another, men with men working unseemliness [Romans 1:26-27, p. 143] .

Donald Cory states that he believes that this passage is too vague to imply female homosexuality, even though it may be so interpreted. He points out:

Noncoital sexual practices, such as oral-genital relations between men and women, may have been the vile passions to which Paul was referring, for he states that the men turned toward one another, but not quite as explicitly is this said of the women. The word likewise, however, may be of special significance in allowing the interpretation to be one of tribadism [Cory, 1965, p. 33] .

In classical Greece male homosexuality flourished. But Greek civilization was essentially a man's world where the Greek women were held in low esteem and played a subservient role. Women were granted little recognition and considered inferior to men. The women did not have as much education and lived in seclusion in their own rooms. Domestic life as we know it did not exist, so most men of culture sought out other men for companionship (Drummond, 1953).

There is evidence of female homosexual practices in

Greek literature and also in paintings illustrating various sexual acts among women. Vases dating back to the fifth century B.C. have been preserved and show naked girls engaged in making love to each other (Caprio, 1954).

The words lesbian and sapphic are the terms often used to describe homosexuality among women. Both of these words were derived from Sappho, a famous poetess of ancient Greece. Living during the sixth century B.C. on the island Lesbos in the Aegean sea, she is said to have founded a cult of Lesbian love (Kinsey, 1953). This cult took its name from the island Lesbos and her name has been associated with the sex practice of cunnilingus or "Sapphism" (Bell, 1971).

The name "Sappho" means "bright or clear-voiced." Followers of her cult were called "Sapphos." Sappho was artistic and possibly the most brilliant woman of her era. Caprio in his book, Female Homosexuality, describes her life:

Sappho lived between the years 630 and 560 B.C. She was born in Eresos, a small village on the island of Lesbos, and later moved to Mytilene which was then considered the metropolis of Lesbos.

Her mother Cleis was twenty when Sappho was born. Her father Scamandronymus was killed in war during Sappho's early years. She adored her mother and resented her three brothers Charaxus, Eurgyus and Lariches because they took up so much of her mother's time. She tried to dominate them. Her brothers were handsome and tall. She herself was small and at one time was self-conscious about her nose being too long. However historians claim she was beautiful and easily won the admiration of her disciples for her beauty and talent. Her beauty has been commemorated on

coins and vases.

She came of noble birth. Her parents were wealthy and happy. Her husband's name was Kerkolas of Andros. She had one daughter named Kleis who was beautiful and had her mother's dark and attractive complexion.

At one period of her life, due to political ostracism, she fled to Sicily and lived a portion of her life there. Her ashes however were buried on the island of Lesbos.

Sappho gathered a circle of young girls around her at her home, the "House of the Muses." They devoted their time to the cultivation of poetry, music and dancing. In his study, Sexual Life in Ancient Greece, Hans Licht writes, "Sappho's life and poetry was arranged in nine books consisting of twelve thousand lines" [Caprio, 1954, pp. 23-4].

Opening a school for young women, she taught poetry, dancing, music, and art. She became infatuated with many of her students and from these loves comes poetry that has remained through the ages.

Neath the flesh impalpable fire runs tingling.  
Nothing see mine eyes, and the voice of  
Roaring waves in my ear sounds;  
Sweat runs down in rivers, a tremor  
Seizes all my limbs, and paler than grass in autumn  
Caught by pains of menacing dardh, I falter,  
Lost in the love-trance [Cory, 1965, p. 35].

Sappho deeply fell in love with one of her pupils. The girl, Atthis, was torn between homosexual and heterosexual love. Atthis, falling in love with a Greek soldier left the school. For years Sappho mourned this loss, heart-broken she wrote, "Certainly thou lovest another of the human kind more than me" (Caprio, 1954, p. 25). Attempting to love others, Dr. Edward Podolsky states her heart and soul yearned for Atthis until the end when she committed suicide by drowning in the Aegean Sea (Podolsky, 1967).



Basically the belief that developed on Lesbos was that the admirations of beauty could not be separated from sex and as a result many women took sexual delight in one another (Lewinsohn, 1958).

Female homosexual practices and promiscuity of all types emerge in Rome as the center of the Western world shifts to the Italian peninsula. Historians frequently mention lesbianism. The famed Roman baths offered female slaves who were available to the women citizens. These slaves called fellators would indulge the women with various sexual acts (Caprio, 1954).

Early laws governing homosexuality are confusing as to whether it was condoned or not. Babylonian and Egyptian codes apparently viewed homosexual acts as unsanctioned. One author states:

For varying reasons, homosexual relations have been condoned and at times even encouraged among certain males in many primitive societies that anthropologists have studied. However, few scholars have been able to determine that homosexuality had any effect on the functioning of those cultures. At their fullest flowering, the Persian, Greek, Roman, and Moslem civilizations permitted a measure of homosexuality; as they decayed, it became more prevalent. [Time, 1969, p. 65].

Bowman and Engle wrote that homosexual acts were accepted by the Greek and Roman laws and possible even tolerated by the early Christians (Bowman, 1956).

With the arrival of Christianity the practice of homosexuality was disapproved of and as early as the third

century B.C. it was considered a capital offense. When Justinian became ruler of Rome a more tolerant view toward homosexuality was taken. But even though many of the Western civilizations cultural and political ideas were brought down from the Greeks, the sex codes and sex taboos have been inherited from the Jews through the Christian church (Kinsey, 1953).

Homosexuality and some other sexual activities were condemned because they do not serve the main sexual function. Donald Cory writes:

With the advent of Christianity and the Justinian code, and later when Mohammedanism took strong hold in the Islam world, homosexuality became a sin. Semen was viewed as a precious fluid capable of giving life -- perhaps to the Messiah about to be reborn -- so that its waste was against divine law. Thus masturbation was severely condemned, and later authorities (who no doubt were themselves masturbators) warned that the practice could lead to insanity. And likewise, the semen must not go elsewhere, into the body of another man or into an area of a woman where it would be unable to make contact with an ovum and thus fertilize it.

However, when two women lay together, there was no loss of semen, and although it was also considered immoral and sinful, if only by extension from the condemnation on all nonreproductive sex acts, the crime was lesser, and the punishment hardly severe [Cory, 1965, pp. 35-36] .

Drummond states that the punishment for homosexuality was often harsh since it was associated with religious practices (Drummond, 1953). In some cultures sexual acts were performed as religious rites. Female homosexuality was considered sacred in North Africa (Gerassi, 1966).

Throughout the Middle Ages homosexuality was associated with heresy (Masters, 1964).

In Medieval Europe the church dictated the views of sexual acts and therefore determined the laws. Subsequently these laws became the basis for the English common law, the statute laws of England, and the laws of many of the states of the United States (Kinsey, 1953).

Bell writes that during the medieval period as sexual repression became an important part of religion then homosexuality was condemned. He continues that the medieval church found both male and female homosexuality sinful. The difference was that the male homosexuals had to perform longer penance (Bell, 1971). Cory describes the church thus:

Censure from the Church, and official moral and even legal disapproval, were relatively ineffective in reducing the incidence of lesbianism, although it was driven underground, often moving in a society that could not see what was patently before it. From the ribald Italian Renaissance to the Tudor courts, lesbians and bisexual women were not uncommon, especially among the nobles and the wealthier classes. Whether it was equally common among the poor is a matter of conjecture, for the lives of the poor were seldom chronicled. There were reports of lesbian brothels found in London, Paris, Vienna, Budapest, and in Venice, probably with some modicum of authenticity, although often stories of this type originated from political enemies who sought to arouse an outraged public [Cory, 1965, p. 36].

Homosexuality was a part of the permissive atmosphere of Elizabethan England. Yet Time states that "this era produced one of the most robust literary and intellectual outpourings the world has ever known and laid the

groundwork for Britain's later imperial primacy -- during which time homosexuality became increasingly stigmatized" (Time, 1969, p. 65).

During the fifteenth to eighteenth centuries sexual activities between females is believed to have increased. Cory submits that recognizing this fact, no one is ever sure that female homosexuality did not just come to the attention of historians during this time. Cory quotes a noted British sociologist and criminologist who accepted the view that female homosexual activities did increase and explains the phenomenon:

During that period, sexual appetites were jaded to a point never before equaled in Europe. The Renaissance era was marked by heterosexual license and immorality. Eventually, heterosexual experience -- even when carried to orgiastic extremes -- palled and no longer satisfied. A warped version of sex-worship without the traditional concept of fertility and procreation became fashionable. The spread of homosexuality -- male and female -- was the predictable result [Cory, 1965, p. 36].

Lesbian practices flourished in many time periods in many European countries. It was fashionable in Marie Antoinette's court in France (Bell, 1971).

The Age of Enlightenment brought about more scientific and rational thinking and as a result the behavior patterns changed. Cory writes concerning this period:

Lesbianism became less dreaded, and even somewhat attractive, because it was a means of avoiding pregnancy without avoiding sex; it involved less chance of disease; and was an escape from brutal treatment at the hands of the lustful male. Women

were beginning to struggle for status, as equals and as human beings, and for many of them this meant that they would no longer be subservient -- sexually as in other ways -- to the male. The struggle for status offered women a common bond, and drew them together; they found a new form of love, affection, and independence [Cory, 1965, p. 37].

In discussing sexual life in eighteenth century France, Dr. Iwan Bloch submits, "we do not believe that ancient Lesbos saw such conditions as ruled in France at this time" (Bloch, 1908). Caprio states that he was referring to the existence of an institution of Lesbians who named themselves Vestals of Venus. These lesbians conducted their homosexual relationships in the Temple of Vesta. Branches of the society, Vestals of Venus, were numerous among the upper society groups and chapters existed in all parts of France during the eighteenth century (Caprio, 1954).

In England, the Industrial Revolution changed the life style and brought women out of their homes to work in the factories. Often the working conditions in the factories forced the women to work close together in crowded surroundings. The environment they worked in was often shabby and dirty. Cory writes that out of such conditions:

There arose intimate companionships, which in many instances were reported to have become sexual. Against such practices, and others equally condemned by the official socially approved mores, Victorian England rose up with its ultra-rigid standard of moral behavior. On the one hand, the British showed themselves to the world as paragons of virtue, in sex and in all other areas, while just beneath the official surface, there was an unprecedented amount of abortion, prostitution, illegitimacy, intoxication, and male and female homosexuality.

Victorian England was destined to be shaken by the trials of Oscar Wilde, the revelations of Freud, the Fabian iconoclasm of Shaw, the suffragette movement (in which a prominent British male homosexual, Edward Carpenter, actively participated), and by a new literature of sexual vigor that would number among its greatest apostles a rather puritanical working-class man named D. H. Lawrence and a self-exiled Irish scholar, James Joyce [Cory, 1965, p. 37].

During this time in America there is a possibility that female homosexuality did exist but either it existed in small numbers or it was well concealed because it drew little or no attention. Occasionally, there were reports of female homosexuality among upper-class white Southern women and their female slaves. If it was without frequency certainly with the outbreak of the Civil War the incidence of female homosexuality both within their own race and interracially increased. Cory relates:

The outbreak of the Civil War gave wives and daughters their first major test at living without masters in the household, and some of these women turned toward other women to assuage their loneliness, to find pleasures that they had long secretly desired, or to express their new-found freedom from the prying eyes of husbands and fathers. The men fortunate enough to return from the war were met with gossip concerning the peculiar and perverted infidelities of their wives. When some of these men subsequently committed murder, and told the court the motivation, they were acquitted, and often became heroes [Cory, 1965, p. 40].

In 1896 the first organized effort toward advantageous reforms for the homosexual was made. Dr. Magnus Hirschfeld published Sappho and Socrates, his first work on homosexuality. This book dealt with the lesbianism of the poet Sappho and the homosexuality of the philosopher

Socrates. In response to the book, The Scientific Humanitarian Committee was formed. The aim of this committee was "to work for the betterment of the homosexual's situation in society by educating the public and seeking to bring about changes in sex legislation" (Masters, 1964, p. 43).

Again in 1917 when the American men went to war the women turned to each other for support and often sexual satisfaction. As the men returned from World War I they found what Donald Cory describes as an age of free women.

The age of the free woman was about to begin. During this era, the lesbian would gain some tolerance from her society, a certain but small degree of freedom. Her psychological problems would begin to attract attention, but essentially she would remain, or think of herself as, an outcast, a social pariah, an alienated individual who must constantly wear a mask and pretend to be what she is not. This is her position in contemporary American society [Cory, 1965, p. 40].

### Review of the Literature of Causation

As related, homosexuality has been in existence and has been mentioned in the literature since antiquity. However, it has just been since the middle of the nineteenth century that there has been an attempt made to understand the causes of male and female homosexuality.

Henrich Kaan, a physician, generally described sexual pathology in his book, Psychopathia Sexualis, published in 1844. But it was Carl Heinrichs Ulrichs, a German magistrate, who promoted the first theory accounting for homo-



sexuality in 1868. Believing that homosexuality was congenital, he felt that a homosexual had the mind and soul of one sex but the body of the opposite sex. Ulrichs coined the term "Urning" for a male homosexual and "Urlind" for a female homosexual (Ulrichs, 1898).

The first to put the study of homosexuality on a scientific basis was a professor of psychiatry at the University of Berlin. In 1869, Dr. Westphal made a special scientific study establishing homosexuality as a "disease of inversion." He referred to homosexuality as an anomaly, a term which has been popular ever since, and determined that it was a morbid type of congenital inversion (Caprio, 1954). Writing about that time, Donald Cory states:

It was an era in which insanity was regarded either as hereditary taint or as possession by the devil, and Westphal referred to the lesbian as having a form of "moral insanity," for which he coined the expression "contrary sexual feeling."

A few years later, the Italian investigator, Montegazza, whose works continue to be read today, found homosexuality to be an error in nature, caused by a physiological difficulty in practicing normal intercourse, and by immoral pleasure seeking. Thus, on the one hand, lesbians were said to be conditioned by birth, and on the other they were simply moral degenerates [Cory, 1965, p. 42].

Mantegazza investigated sexual anomalies in 1875. He concluded that sexual inversion could be caused by:

- (1) difficulty in practicing normal coitus;
- (2) desire for pleasure (Mantegazza, 1935).

Krafft-Ebing comments on Mantegazza's theories:



Mantegazza ("Anthropol. culturhistorische Studien," p. 97) also finds that sexual intercourse between women has especially the significance of a vice which arises on the basis of unsatisfied hyperoesthesia sexualis.

In many cases of this kind, however, aside from congenital sexual inversion, one gains the impression that, just as in men (vide supra), the cultivated vice gradually leads to acquired antipathic sexual instinct, with repugnance for sexual intercourse with the opposite sex.

...The correspondence with the lover was quite as sentimental and exaggerated in tone as it is between lovers of the opposite sex; unfaithfulness and separation broke the heart of the one abandoned; jealousy was unbridled, and led to bloody revenge. The following cases of Lesbian love, by Mantegazza, are certainly pathological, and possibly examples of congenital antipathic sexual instinct:

(1) On 5th July, 1777, a woman was brought before a court in London, who, dressed as a man, had been married to three different women. She was recognised as a woman, and sentenced to imprisonment for six months.

(2) In 1773, another woman, dressed as a man, courted a girl and asked for her hand; but the trick did not succeed.

(3) Two women lived together as man and wife for thirty years. On her death-bed the "husband" confessed her secret to those about her [Krafft-Ebing, 1950, pp. 608-9] .

In the 1880's a school of French investigators viewed homosexuality as being caused by hereditary degeneration, an organic hermaphroditism whereby elements of both sexes are to be found in the female homosexual. One that upheld this view was the famous French hypnotist, Charcot, who was to later have a great influence on Freud. Writing about 1882 Charcot and his co-worker, Magnan, developed the Magnan classification of degeneracy theory that all

inversion was considered an innate indication of nervous degeneracy (Socarides, 1963).

Chevalier in 1895 challenged his French contemporaries, stating that factors other than hereditary caused female homosexuality: lust, prostitution fear, and necessity (Chevalier, 1893). Although Chevalier did not relinquish the concept that some female homosexuals were born that way, he did introduce a new theory explained by Caprio:

Chevalier attributed homosexuality to "organic hermaphroditism," contending that inverts possess hereditary elements of both sexes. He formulated a general classification of sexual aberrations in which he classified female homosexuality as follows:

Acquired Artificial Inversion -- Sociological Factors

1. Sapphism through Lust
2. Professional Sapphism
3. Sapphism from Necessity
4. Sapphism through Fear

The above classification obviously indicates that Chevalier considered other factors than heredity as causes of homosexuality [Caprio, 1954, p. 106].

During this period others that made scientific studies of sexual inversions were the French physicians: Parent-Duchatelet, Beraud, Jeannel, Pouillet, Rey, Lacour, Mireur, Petrus, and Borel. Other contributors were Maxime du Camp, writer; Mace, ex-head of the police; Coffinon; Humbert; Dr. Fiaux and Dr. Martineau.

In his famous work, Psychopathia Sexualis, published in 1886, Richard von Krafft-Ebing, Professor of Psychia-

try at Vienna University offered detailed information regarding homosexuality. Adding little to the understanding of sexual inversion he divided sexual inversion into two classes: congenital homosexuality and acquired congenital homosexuality. Concerning the above stated it was a manifestation or sign of degeneration -- a neuropathic and psychopathic state which is hereditary. Regarding the latter he states:

I have through long experience gained the impression that inverted sexuality occurs in woman as frequently as in man. But the chaster education of the girl deprives the sexual instinct of its predominant character; seduction to mutual masturbation is less frequent; the sexual instinct in the girl begins to develop only when she is, with the advent of puberty, introduced to the society of the other sex, and is thus naturally led primarily into heterosexual channels. All these circumstances work in her favour, often serve to correct abnormal inclinations and tastes, and force her into the ways of normal sexual intercourse. We may, however, safely assume that many cases of frigidity or anaphrodisia in married women are rooted in undeveloped or suppressed antipathic sexual instinct.

The situation changes when the predisposed female is also tainted with other anomalies of an hypersexual character and is led through it or seduced by other females to masturbation or homosexual acts.

In these cases we find situations analogous to those which have been described as existing in men afflicted with "acquired" antipathic sexual instinct.

As possible sources from which homosexual love in woman may spring, the following may be mentioned:

(1) Constitutional hypersexuality impelling to auto-masturbation. This leads to neurasthenia and its evil consequences, to anaphrodisia in the normal sexual intercourse so long as libido remains active.

(2) Hypersexuality also leads faute de mieux to

homosexual intercourse (inmates of prisons, daughters of the higher classes of society who are guarded so very carefully in their relations with men, or are afraid of impregnation, -- this latter group is very numerous). Frequently female servants are the seducers, or lady friends with perverse sexual inclinations, and lady teachers in seminaries.

(3) Wives of impotent husbands who can only sexually excite, but not satisfy, woman, thus producing in her libido insatiata, recourse to masturbation, pollutiones femina, neurasthenia, nausea for coitus and ultimately disgust with the male sex in general.

(4) Prostitutes of gross sensuality who, disgusted with the intercourse with perverse and impotent men by whom they are used for the performance of the most revolting sexual acts, seek compensation in the sympathetic embrace of persons of their own sex. These cases are of very frequent occurrence [Krafft-Ebing, 1950, pp. 397-8].

Another of the early comprehensive studies of homosexuality was made by Dr. Albert Moll of Berlin. He considered inversion as an innate anomaly and stressed heredity as an important factor. He felt homosexuality belonged to the area of pathology -- sickness or disease, because it was contrary to the procreative instinct. Caprio states that sexual instinct cannot be regarded as a procreative instinct per se and that Moll did not take into consideration the fact that in addition it has the function of experiencing pleasure and expressing love (Caprio, 1954).

Another forerunner of the psychoanalytic school, Iwan Bloch, authored several important works on sexuality. In his study of female sexual inversion, he observed that tribades often had special meeting places and held parties and dances that were attended by lesbians who wore men's

clothing and called each other male nicknames. Bloch's contribution was in the area of homosexual conduct, but he also reemphasized the conclusions of his predecessors that homosexuality was a sickness of some kind (Caprio, 1954).

Krafft-Ebing, Moll, Bloch, Hirschfeld, and Ellis all felt the cause of female homosexuality was constitutional, congenital, or inherited traits or tendencies (Kinsey, 1953). Magnus Hirschfeld, a German physician, contributed to the homosexual cause through his research around the turn of the century. In 1896 the famous sexologist using a pen name published a pamphlet, Sappho and Socrates. In this pamphlet he touched briefly on homosexuality. Later Hirschfeld compiled a psychobiological questionnaire which contained questions dealing with homosexuality, the answers to which added to the knowledge of the subject at this early time. The questionnaire was completed by ten thousand men and women. Hirschfeld founded the Institute of Sexual Sciences in Berlin and the Journal of Sexual Sciences and additional data was provided from these sources (Hirschfeld, 1940). Dr. Caprio points out concerning Hirschfeld:

Despite his contribution to the better understanding of sexual anomalies, Hirschfeld, unfortunately, harbored the misconception that homosexuality is congenital. He stated: "It is therefore conclusive that the homosexual urge is independent of the wish and will, and that its phenomenon lies in the individual constitution itself." It was Hirschfeld, moreover, who proposed the term "third sex" (a sex-

ual intermediary stage between man and woman). It should be noted, however, that Hirschfeld did stress the importance of viewing sexual inversion as a social phenomenon and did repeatedly urge revisions of legal statutes in keeping with this approach [Caprio, 1954, p. 108].

Another author, Donald Cory, states:

In the 1890's there appeared on the German scene a dynamic physician, Hirschfeld, who played a major role in studies and research in this area for some 30 years. Hirschfeld, it may now be said -- and the statement is significant, and not merely gossip -- was himself homosexual. He was passionately devoted to alleviating the conditions of the homosexual in German and world society. He used questionnaires, personal interviews, medical and literary research, and cross-cultural studies to amass information. He aroused the German intellectual community to protest against discriminatory legislation, and he sought to raise the self-image of the people personally involved. Among his many activities, Hirschfeld and his collaborators took measurements of homosexuals, and attempted to show that they were physically different from other males and females, respectively [Cory, 1965, pp. 42-43].

The last of the pre-Freudian researchers to contribute to the understanding of sexual patterns was Havelock Ellis, an English sexologist. The first of his series of scientific investigations into the various expressions of sexual behavior emerged in 1897. The seven volumes were published over a period of years and titled Studies in the Psychology of Sex. One of these volumes dealt solely with sexual inversion. At the time they were published these volumes were "the most comprehensive contributions to the understanding of sexual manifestations common to all people throughout the world" (Ellis, 1927).



Ellis's point of view as to the causes of homosexuality was the hereditary theory. He wrote:

Congenital sexual inversion is an anomaly, an inborn variation of which we are beginning to understand the causes; it is, even when extreme, only pathological in the same sense as color-blindness, or albinism or transposition of the viscera is pathological [Caprio, 1954, p. 109].

Even though Ellis implied that treatment could serve no purpose, he did offer clinical evidence that psychological factors were important in the role of the causes of homosexuality. Caprio states that related to this, he was not fully aware of the scientific implications of the evidence he was presenting, however, because of this Havelock Ellis laid the foundation for the significant developments that were to begin with Sigmund Freud (Ellis, 1927).

The father of the new science of psychoanalysis, Sigmund Freud, developed a new theory of sexuality at the first of the twentieth century. Aware of the research and results of his forerunners, Freud had studied under Charcot, the French hypnotist. But Freud had an advantage over his predecessors. He had the opportunity of seeing many patients in the clinical setting who revealed their innermost sexual experiences and thoughts to him. This enabled Freud to look deeper into the nature of homosexual behavior. From his clinical experience, Freud traced homosexual behavior to what he was convinced were the root causes.

Contrasting the female to the male Freud observed in his Three Essays that the female homosexual had more reaction formations against sexuality or severe inhibitions like shame, disgust, and pity (Freud, 1953). The main point of Freud's study of both male and female sexual inversion became the oedipus complex and castration fear. He referred to these in the Collected Papers as the motivational force for potential or actual inversion (Freud, 1950).

Fifteen years later "Psychogenesis of a Case of Homosexuality in a Woman," Freud's first clinical study on female homosexuality, was published (Freud, 1955). By 1925 Freud published the first of his studies on female sexuality, in which he describes in more detail the castration complex of the girl and its effect upon infantile masturbation and the oedipus complex. Describing these findings Caprio states:

Utilizing his discovery of the unconscious, he found that male inverts predominantly suffered from a mother fixation (a neurotic strong attachment between mother and son), and that lesbians suffered from an Electra complex (a strong, emotional relationship between father and daughter). In the sphere of female sexuality, Freud originally contended that an unconscious wish to have been born with a penis is the common denominator in the psychological make-up of all women [Caprio, 1954, p. 111].

Chaplin's Dictionary of Psychology makes the statement that "originally, Freud used the term Oedipus complex to refer to the boys desire for the mother, and the term Electra complex to refer to the corresponding desire of



the girl for the father. More recently psychoanalysts use Oedipus complex to refer to both sexes" [Chaplin, 1968, p. 331].

The term Oedipus complex was named after a Greek tragedy by Sophocles. In the story the hero, Oedipus unwittingly kills his father and marries his mother. When he was young the hero had had his feet pierced (Oedipus means "swollen feet") and was left on a mountain to die, but he was saved by a shepherd. Deriving the term, Electra complex, from Greek mythology, Freud used the term to denote a strong emotional attachment of a daughter for her father. Historically, the myth reveals Agamemnon, a Greek general, was killed by his wife's paramour, Aegisthus. Orestes, the son, was encouraged by his sister, Electra, to seek vengeance for the death of their father. Orestes finally killed his mother and her lover. The Electra complex became a symbol of a love for the father and a hatred for the mother (Caprio, 1954).

An important point that Freud makes in this work is "that a comparison between the relation of the castration complex and the oedipus complex in the sexes shows that the castration complex terminates the oedipus complex for the boy and initiates that of the girl. Since the oedipus complex is never completely relinquished by the girl, its heir, the superego, is in the normal female never as inexorable as in the male" [Socarides, 1963, pp. 393-4].

Six years later in 1931, in his book Female Sexuality, Freud traces the developmental lines derived from the knowledge of the fact of castration, the superiority of the male, and the inferiority of the girl and her rebellion (Freud, 1961). The first line of development derived from the knowledge of the fact of castration leads to the female turning back on sexuality. The maturing woman, frightened by comparing herself with boys, becomes dissatisfied with her clitoris and gives up her phallic activity and sexuality in general. The second developmental line is the self-assertion of her masculinity. The hope of acquiring a penis is sometimes nourished to late age and becomes the aim of one's life. Long periods of a girl's life are often dominated by the fantasy of really being a man. This "masculinity complex" may also result in a manifestly homosexual object choice. The third line is one which develops at a normal feminine attitude when the girl takes her father as love object and oedipus complex in its feminine form occurs. In women this oedipus complex represents the result of a process of development whose motivative force has been castration fear. (Freud, 1961). Women with a strong father fixation show a long period prior to the establishment of the oedipus attitude that Freud termed "preoedipal." C. W. Socarides analyzed this phase thusly:

In this phase the mother figure is the love

object, though the relation to her is highly ambivalent in character. Hostility increases with each fresh experience of frustration until the recognition of the absence of a penis, interpreted as punishment by the mother for masturbation, brings the girl's fear to such an intensity that she throws over the mother in favor of the father. In other words, it is still the phallic frustration which is really decisive for femininity, and the core of the complaint against the mother was the fact of being born a girl rather than the oedipal rivalry. A strong father fixation implies a strong mother fixation, and the hostility to the mother is complemented by oedipal rivalry but not initiated by it. The solutions are, therefore: (1) a general retreat from sexuality; (2) a retention of masculinity which may result in manifest homosexual object choice; (3) or a transference to the father ushering in the positive oedipal attitude and subsequent feminine development. In other words, the girl must choose between sacrificing her erotic attachment to the father and sacrificing her femininity. Either the father or the vagina, including the pregenital vagina, must be renounced. The bond with the father often is retained, but the object relationship is converted to identification, i.e., a penis complex is developed [Socarides, 1963, pp. 394-5].

Reiterating his belief in the existence of an exclusive mother attachment preceding the oedipus complex he related the preoedipal phase exists until the girl is four or five and includes most of the phallic period. A girl's sexual aim toward her mother during the phallic period is first passive then active and corresponds to the stages since infancy: oral, anal, sadistic, and phallic. Socarides surveys these findings and relates them to female homosexuality:

The girl's giving up of the mother and her acknowledgment of castration, i.e., change of object and change of zone, occur in a complementary fashion. Castration, conceived of as a denial of the male genital by the mother, forms the nucleus of her reproach and hostility toward the mother. What follows

is a transition from the mother to the father. "This fulfills the biological necessity of transforming the masculine girl into the feminine woman by drawing on her passivity and her remaining sexual strivings. ...Thus the child-penis is also no longer craved from the mother but from the father." Analytic experience shows that female homosexuality is seldom if ever a direct continuation of infantile masculinity. It seems to be characteristic of female homosexuals that they, like male homosexuals, take the father as love object for awhile and thus become implicated in the oedipal situation. However, they are then driven by the inevitable disappointments which they experience from the father into a regression to their early masculinity complex. These disappointments, however, should not be overestimated. Girls who eventually achieve femininity also experience them without the same results. The preponderance of the constitutional factors seems undeniable; the two phases in the development of female homosexuality are admirably reflected in the behavior of homosexuals who just as often and just as obviously play the parts of mother and child toward each other as those of man and wife [Socarides, 1963, pp. 395-6].

Lastly, Freud related that if a girl persists to follow her first wish to grow into a boy she will display marked masculine traits in later life and in extreme cases develop into a homosexual.

Caprio states that many psychoanalysts agree with the Oedipus complex expounded by Freud and they have found from their own clinical experience that the lesbian is unable in many instances to make a heterosexual adjustment because of conflicts involving incestuous feelings toward her father or brother. Dr. Gilbert V. Hamilton in his book, Incest and Homosexuality found that in many cases treated by him, there was a definite defense against incestuous longings -- that there existed a strong emotional relationship between the lesbian and her father or brother. Often

it was learned that an older brother had sexually accosted his sister, making the way towards the development of her flight from heterosexuality to homosexuality (Caprio, 1954).

Psychoanalysts since Freud's time have discovered that one theory, such as the oedipus complex or penis envy theory, cannot explain the multiple variations of female homosexual behavior. Continuing chronologically the significant development factors are presented by a number of investigators.

Helen Deutsch's paper, "On Female Homosexuality," was written about the same time as Freud's "On Female Sexuality," but it was published a year later in 1932. Concerning her article, Dr. Robert Fliess, her editor, states:

Today it is still the most important article on the subject, to which it contributes more than the mere demonstration that, to quote Freud, "... the homosexual woman reproduces the mother-child relationship." For, in the first place, it views the love-games between homosexual women as displaying a more or less undistorted reflection of the girl's phallic sexual aims. In doing so it affirms what Freud confessed his experience did not permit him to divine -- namely, that the girl does imagine a sexual goal, and it at the same time states the nature of this goal... . In the second place, by treating the problem of guilt feelings it fills another gap left by Freud, who in his paper deliberately avoided discussing this problem. And finally it deals with the child's return to the previously relinquished mother-fixation in consequence of her disappointment in the father and describes the vicissitudes of this return [Deutsch, 1962, p. 208].

In addition to these extensions of Freud's studies Helen Deutsch developed the theory that at the beginning of

every new sex function the phallic phase is reanimated and has to be overcome every time before a feminine attitude can be attained again. This includes such sexual functions as puberty, sexual intercourse, pregnancy, and childbirth. This complicates the development of the woman toward adult female sexual functioning and creates a condition where female homosexuality may begin in any of these periods (Deutsch, 1962).

Karen Horney in her article "The Flight from Womanhood" stressed that the oedipal fantasies and the ensuing dread of the internal vaginal injury played a significant part of the infantile genital organization of women. (Horney, 1925). Socarides analyzes her study thusly:

She thought it of causative importance that the little boy can inspect his genital to see whether any consequences of masturbation are taking place, whereas the little girl is literally in the dark on this point. An inner uncertainty so often met in women is due to this circumstance. Under the pressure of anxiety, the guilt may then take refuge in the production of a fictitious male role. The wish to be a man subserves the repression of feminine wisher and secures the subject against libidinal wishes in connection with the father, the female role having been burdened with guilt and anxiety [Socarides, 1963, p. 397] .

In his 1927 work, "Early Development of Female Homosexuality," Ernest Jones analyzed five cases of overt female homosexuality. Expressing his views at the Innsbruck Congress, Jones felt that female homosexuality could be traced back to two main causes: (1) an intense oral erotism, and (2) an unusually strong sadism (Jones, 1927).

C. W. Socarides lists Jones's contributions "...in homosexual women the unconscious attitude toward both parents is always strongly ambivalent, there is evidence of an unusually strong infantile fixation in regard to the mother, definitely connected with the oral stage; this is always succeeded by a strong father fixation whether temporary or permanent in consciousness" [Socarides, 1963, p. 39] .

Another early psychoanalyst, Alfred Adler, believed that greater emphasis should be placed upon masculine protest rather than the penis envy theory. Donald Cory describes Adler's assumption:

It is not envy over the lack of a male sex organ, which is a logical error of a physician (particularly a male) who equates disease with a malfunctioning of a given organ, but a protest over being accorded an inferior social status, that leads some women to turn to other women. Feelings of inferiority and hurt pride, and the reactions against such feelings, are more responsible for producing female homosexuals than the agony over the lack of a penis or early incestuous desires that were suppressed [Cory, 1965, p. 52] .

One of the more recent psychoanalytical concepts of homosexuality is the theory of Oral Regression. This concept was advanced by Edward Bergler, a famous psychoanalyst who practiced in New York City. Bergler's theory of Oral Regression, what he calls, the "Mechanism of Orality," asserts that "every child has to cope with the fact of weaning from the bottle or breast" (Bergler, 1956, p. 245). Caprio explains this theory thusly:



The normal person overcomes the trauma of weaning by denying its dependence on the mother and by consoling himself, in the case of the male, that he has on his own body an organ similar to the withdrawn breast or bottle, that is, the penis. The male homosexuals, according to Bergler, enraged by the substitutes for the mother's breast, discard the whole sex of women, and "they run in life after the reduplication of their own defense-mechanism--the penis." According to Bergler, the "sexual practices of lesbians center chiefly around cunnilingus and breast-sucking, both pointing in the infantile direction; mutual masturbation with penis-games are centered around the clitoris, unconsciously identified with the nipple" [Caprio, 1954, pp. 115-6].

Bergler views the genetic basis of female homosexuality as being due to the many pathological aberrations of the unsolved masochistic attachment to the preoedipal mother. He contends that the following unconscious psychic constellation produces female homosexuality:

(1) an aggressive dominating mother is the sole educator of the child or the father has a "weak personality;" (2) the child hates the mother and is incapable of splitting off the preoedipal ambivalent attitude toward her; (3) the oedipus complex therefore never reaches the normal height; (4) self-damaging tendencies predominate under a pseudo-aggressive facade. The decisive point often is that a female may have to handle an overwhelming compensatory hatred of her mother covering deep masochistic attachment and may choose the way of homosexuality [Socarides, 1963, pp. 403-4].

One of the modern concepts of homosexuality is related in an article, "Recent Views on Sexual Deviations," by Albert Ellis. In his study he makes a distinction between persons who are predominantly heterosexual and occasionally indulge in homosexual activity and those who are exclusively homosexual. He believes that persons who ab-



solutely will not or cannot participate in heterosexual acts are neurotics. He states these persons suffer from at least one of the following four distinct neurotic symptoms:

(1) A sexual fixation on members of their own sex from which they cannot escape.

(2) A specific phobia in regard to members of the other sex which prevents them from having satisfactory heterosexual relations.

(3) An obsession about members of their own sex which drives them toward homosexual acts or an obsessive interest in members of the other sex which drives them toward assuming the normal role of this sex.

(4) A distinct compulsion toward having exclusively homosexual affairs [Caprio, 1954, p. 117].

Ellis continues by emphasizing one causal factor, "one degree or another of ambisexual activity is the biological norm; and it is only cultural customs which cause most individuals to become mainly or exclusively heterosexual" (Caprio, 1954, p. 118).

In 1953, Dr. Alfred C. Kinsey and his research associates published their study of female sexual histories. In this report entitled Sexual Behavior in the Human Female, Dr. Kinsey states:

The inherent physiologic capacity of an animal to respond to any sufficient stimulus seems, then the basic explanation of the fact that some individuals respond to stimuli originating in other individuals of their own sex--and it appears to indicate that every individual could so respond if the opportunity offered itself and one were not conditioned against making such responses [Kinsey, 1953, p. 447].

He continues concerning the causes of female homosexuality:

There is no need of hypothesizing peculiar hormonal factors that make certain individuals especially liable to engage in homosexual activity, and we know of no data which prove the existence of such hormonal fac-

tors. There are no sufficient data to show that specific hereditary factors are involved. Theories of childhood attachments to one or the other parent, theories of fixation at some infantile level of sexual development, interpretations of homosexuality as neurotic or psychopathic behavior or moral degeneracy, and other philosophic interpretations are not supported by scientific research, and are contrary to the specific data on our series of female and male histories. The data indicate that the factors leading to homosexual behavior are (1) the basic physiologic capacity of every mammal to respond to any sufficient stimulus; (2) the accident which leads an individual into his or her first sexual experience with a person of the same sex; (3) the conditioning effects of such experience; and (4) the indirect but powerful conditioning which the opinions of other persons and the social codes may have on an individual's decision to accept or reject this type of sexual contact [Kinsey, 1953, p. 447].

As can be seen by reviewing the literature written on female homosexuality there are many theories as to the causal factors leading to lesbianism. Figure 1 shows the various factors which have been supposed by researchers in the area to cause or contribute to homosexual behavior in females. For the purpose of this study the essential causal factors responsible for female homosexual behavior have been categorized into four main classifications: psychic trauma, homosexual seductions, sexual frustrations, and family influences.

In early childhood many girls have had unpleasant and sometimes traumatic sexual experiences with men and as a result turn away from all men. It is understandable how a young girl, who during her puberty years is sexually accosted by her father, brother, or other man, may develop

FACTOR	RESEARCHER
Fear of pregnancy or venereal disease	Krafft-Ebing
Sated with males	Bloch Krafft-Ebing
Seduction by older females	Moll Ellis
Masturbation which leads to homosexuality	Ellis Krafft-Ebing
Endocrine imbalance	Ellis
Penis envy and castration complex	Deutsch Freud
Father-fixation or hatred toward mother	Bergler
Mother-fixation	Deutsch
A continuation of a childhood "bi-sexual" phase, or a fixation at, or a regression to, an early adolescent stage of psychosexual development	Moll Ellis Stekel Freud Deutsch Caprio
Constitutional, congenital, or inherited traits or tendencies	Block Moll Ellis Krafft-Ebing Freud Hirschfeld

FIGURE 1

DIFFERENT FACTORS SUPPOSED BY RESEARCHERS TO CAUSE  
OR CONTRIBUTE TO FEMALE HOMOSEXUALITY

an aversion to men and sex. Other unpleasant sexual experiences advanced by men can also be responsible for turning women against heterosexual sex. The use of obscene or abusive language, brutality, selfishness, or a lack of adequate technique could tend to traumatize the normal sexual feelings of a woman.

It could be said that one of the causes of lesbianism is the first experience. Seduction by an experienced female homosexual often turns the victim to lesbianism herself (Caprio, 1954). Invariably she intensely dislikes the first experience, but in some cases it results in a tendency to seek a repetition of it. This can be accounted for by the fact that more women harbor repressed lesbian tendencies than they are aware. Under specific circumstances they may give way to their repressed feelings particularly if accosted by an experienced lesbian (Caprio, 1954). Encompassed in this factor is consideration that many occupations or environments are conducive to the development of homosexuality among women. This is based on the fact that "homosexuality appears wherever persons of the same sex are compelled by external conditions to live in close contact with one another in the absence of members of the opposite sex" (Bauer, 1927).

Certain girls develop a body build that makes it difficult for them to identify as girls. Often times these girls view themselves as tomboys and do not appear

to be comfortable as girls. They envy men and wish to become males and eventually do become male in all possible respects. Closely related to this is the girl who for various reasons cannot succeed as a girl and relinquishes the struggle to do so. Afraid that they might not be acceptable to men they may become promiscuously heterosexual or being afraid of being hurt they may turn away from males (Cory, 1965). Women who are deprived of love by men or their husbands are more apt to find comfort in the company of their own sex. These sexual frustrations appear in sensitive and highly emotional women. A frustrated woman, particularly if her unhappiness is caused by a man, becomes more susceptible to the lesbian behavior.

The final factor seems to be parental or family influences. Family relationships are suspected to cause homosexuality in numerous different ways including extremely poor husband-wife and parent-child relationships (Cory, 1965). This type of home situation usually lacks the love and attention that a child needs. The father may make the mistake of telling his daughter that he wished she had been born a boy, which can lead to the development of the daughter's resentment of being a girl and this could possibly lead to psychosexual problems later (Caprio, 1954). The daughter's attitude toward men while she is growing up is important. This attitude can be influenced by the character of the father, particularly if he is lazy, alcoholic,

or a philanderer. The personality and sexual attitudes of the mother can also contribute to the normal or neurotic sexual development of the daughter. Also, a mother who is dominant in the family often is critical, unsympathetic, or distant, forming a strained relationship. Some girls form a strong Electra-like bond with their fathers or older brothers and respond to this by identifying with the father-figure, making them attracted to women. Or some girls suppressing the attraction they feel for the father and to reinforce that suppression turn sexually against men. A girl is further limited if she does not receive some sex education from her parents. It is equally harmful if she is misinformed about the facts of sex.

Possibly one must look further to find a comprehensive explanation of female homosexuality. A theory of homosexuality should take into consideration sociological as well as psychological factors. Since the practice of lesbianism involves many different types of individuals and encompasses such a wide diversity of personalities, it is a phenomenon with many causes. With this in mind, it seems logical that several factors operating simultaneously in one woman and other factors in another with some overlapping and duplication would be the explanation for the multiple causal factors of homosexual patterns. Would the multiple causal factors determined from reviewing the literature exemplify the factors that lesbians themselves

view as causing their homosexual behavior?

With these diverse elements in mind twenty-five female homosexuals in Houston, Texas were interviewed to determine what they viewed as the causal factors of their female homosexuality. The interviews were conducted with consistency by using a questionnaire that was designed to gather information that would describe the respondents background, education, and heterosexual and homosexual development.

As reflected in the literature and as a basis for the analysis of twenty-five female homosexuals the postulate is made that like all women the lesbian is an individual. Being an individual person, the lesbian has had her own experiences in a particular environment and has reacted within her own frame of reference as cultivated through her experiences.

## CHAPTER III

### METHODOLOGY

Originally, historical research was considered for this project, but the decision was made to survey a population in order to test out assumptions deemed important in the literature. Combining participant observation and survey techniques the research was intended to be exploratory. Houston, Texas, a city in close proximity and culture, was chosen as the area from which the study sample would be taken.

Researching covert or illegal behavior is fundamentally different from investigating attitudes that receive support from culture and society. These problems are exemplified by the unwillingness of some subjects to be studied and the difficulties arising in locating actors of such behaviors.

Originally, efforts were made to use the lesbian population that are employed as strippers in Houston. However, this was not practical since there was no confidential avenue with which to approach them.

Subsequently, the researcher contacted the leader of one of the organizations formed for public education concerning homosexuality. Expressing interest in the study she referred the researcher to the owners of three clubs in the southwest section of Houston that cater to lesbians.



The owners of these establishments agreed to introduce the researcher to some women known to them to be female homosexuals. Introductions in this manner were presumed to minimize bias in the responses of the interviewees. All the subjects considered themselves female homosexuals as defined in this text and they resided in or near the metropolitan area of Houston during the period of this study. They were contacted in the following ways: (1) through the owners of the three clubs in the area that have predominately female homosexual patrons, (2) through the owner of a club that hires exotic dancers, and (3) through an organization that aids homosexuals in the area and retains a recreation facility for their leisure. It was assumed that the subjects were willing to be identified as homosexual since they were present in an establishment that catered to the homosexual community.

The source of primary data was an interview conducted with each of the twenty-five individuals in the population sample. All were interviewed by the researcher. Fourteen of the interviews were obtained from the first source, two from the second source, and nine from the latter source. Thus it seems unlikely that the respondents were drawn from any particular segment of the lesbian population, but they do not represent a random sample.

A research instrument was developed to explore the social and attitudinal characteristic of the respondents.

This instrument, a fifty-nine item questionnaire was used to structure each interview (Appendix A, p. 97 ). The items on the questionnaire included "Yes-No" responses, ratings of magnitude or intensity, age of occurrence of specified phenomena, check lists, and other factual or evaluative classifications. The data were cross-tabulated for analysis and contained four general information items, five marital relationship items, five work history items, two heterosexual development items, eight heterosexual experience and attitudes items, three homosexual development items, twelve homosexual experience and attitude items (one of which was open ended). Some of the questions were put in different order so as not to lead the sample to any conclusions. Inspection of the questionnaire will show that the questioning ranged from factual information to opinions of the respondent. These questionnaire items furnished a profile by which a description could be made of the female homosexual sample.

The interviews were conducted in person by the researcher. The names of the study sample were not known to the researcher and in an effort to respect their privacy the questionnaires were not mailed to them and the interviews were conducted in different public places. The settings for most of the interviews were similiar, a booth or table in a club or a club office. Only two of the study sample were interviewed at their job site, and the session

took place in the club office during slack times.

The questionnaire, consisting of seven categories, was administered to the subject sample during the early months of 1974. The first category included three questions which attempted to obtain general background information on the respondents. The second category, Social Aspects, was divided into four classifications. The first of these related to education: the highest grade completed in school by the respondent, the years in college, and the degrees she had received. The next classification was marital history, asking the subject's marital status, age at first marriage, length of time the first marriage lasted, the number of times married, and the number of children. The third social aspect requested was the subject's work history: trade or occupation, working at the present time, number of different jobs held, and satisfaction with job. The final item in the social aspect category was the religious affiliation of the respondent and whether or not they were active within that religion. There were fifteen questions included in the third category, Family History and Childhood. This category sought to obtain information concerning the sample's parents in general and specifically their education, occupation, character, and the relationships they had with each other and with the respondent. The fourth category in the questionnaire attempted to secure information concerning the

heterosexual development by asking the respondents if they felt adequately informed about sex and how they felt boys viewed them as teenagers. The fifth category consisted of five questions which traced the subjects' heterosexual experiences and attempted to obtain relating attitudes. One of these questions attempted to assess the subjects current heterosexual orientation by asking how they now feel in male company. The sixth category, homosexual development, sought information regarding the process of becoming homosexual with special regard to the age of first awareness of homosexual feelings, the age at which the first physical experience occurred, and the age of the partner in the first experience. The last category consisted of ten questions which attempted to secure a pattern of homosexual experiences and attitudes. The questions related to the number of different partners, preferred age of partner, role in homosexual experience, guilt feelings and religious convictions, and reactions of their parents. Within this section of the questionnaire there is one question that determines whether the subjects feel female homosexuality is congenital. Ascertaining this the next item in the questionnaire asks the subject to choose between four early factors causing female homosexuality. These two questions refer to the subjects' opinion of the causes of female homosexuality in general. The final question, which is open ended, asks the subject specifically what the sub-

ject considers to be the direct cause of her female homosexuality.

In reviewing the literature to determine the factors responsible for the development of female homosexuality many resources were used. Numerous libraries have been used through the nationwide interlibrary loan service. Area libraries used include: Gates Memorial Library, Port Arthur; Lamar University Library, Beaumont; University of Houston Library, Houston; Rice University Library, Houston; Baylor Medical Library, Houston; Texas State Library, Austin; University of Texas Library, Austin; Texas Medical Association Library, Austin; Sam Houston State University Library, Huntsville; Institute of Contemporary Corrections and Behavioral Sciences Library, Huntsville; and personal library.

In order to see if the causal factors as seen by the female homosexual subjects substantiate the causal factors for the development of female homosexuality as viewed by the literature the respondents were interviewed and their answers to the pertinent questionnaire items were cross-tabulated and the responses were compared to the literature.

#### Definitions of Major Terms

- (1) "Heterosexual" -- Heterosexual is the sexual attraction of a person only toward members of

the opposite sex.

- (2) "Homosexual" -- Homosexual is the sexual attraction of a person toward members of their own sex. A person who has had a single or isolated homosexual experience will not be considered homosexual for this study. Homosexuality involving men will be termed male homosexuality and homosexuality involving women will be termed female homosexuality or lesbianism.
- (3) "Bisexual" -- Bisexual is the sexual attraction to members of both sexes.
- (4) "Lesbian" -- This term is a synonym for female homosexual.

## CHAPTER IV

### ANALYSIS OF THE DATA

In an effort to investigate some of the social factors present in the life situations of lesbians, a questionnaire consisting of fifty-nine items was administered to twenty-five female homosexuals. The questionnaire that was used for a basis of the research was designed to describe life patterns in general and specifically such categories as educational history, marital history, employment history, church affiliation, family relationships, sexual development, heterosexual experiences and attitudes, and homosexual experiences and attitudes. The responses to the items in these categories are discussed in the following chapter and presented in tabular form in the text or in the Appendix. A copy of the complete questionnaire is located in Appendix A.

#### Responses to Questionnaire Items

These data were gathered in an interview type setting. The questionnaire was used as a guideline for these interviews, in an effort to maintain consistency. In conducting these interviews data were collected that did not apply directly to a specific questionnaire item, but that related to the subject of this research. This information is occasionally interjected throughout the analysis,

but is clearly labeled as such.

### General Information and Educational History

The respondents to the questionnaire ranged in age from seventeen to fifty-four. The data in Item 1 in Table 1 show the representative or average subject in the sample studied is between thirty and thirty-four years of age with a mean age of 34.48. Comparing the female homosexual sample as a group the ages ranged from under twenty (4%) to over fifty years (4%). Eight per cent ranged in age from twenty to twenty-four, twenty-four per cent were from twenty-five to twenty-nine, thirty-three per cent ranged from thirty to thirty-four, none of the sample were thirty-five to thirty-nine, eight per cent were from forty to forty-four, and twenty per cent fell into the range of forty-five to forty-nine.

With one exception all of the study sample were caucasian (96%), there being one respondent who was Negro (4%). As shown in Table 1 the data reflects that while the majority (92%) of the subjects who made up the sample were Anglo-American, four per cent were Mexican-American, and four per cent were Afro-American.

The majority of the study sample (48%) were reared in a town larger than 100,000. As can be seen in Table 1, the remaining fifty-two per cent were spread fairly equally over towns of smaller size.



TABLE 1

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY FOUR QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF GENERAL INFORMATION AND EDUCATION HISTORY

Present Age	Number	Per Cent	Reared	Number	Per Cent
Present Age			Where were you reared ?		
Under 20	1	4.0	Rural Farm	1	4.0
20-24	2	8.0	Town less than		
25-29	6	24.0	5,000	3	12.0
30-34	8	33.0	Town 5,000-10,000	3	12.0
35-39	0	0	10,000-100,000	3	12.0
40-44	2	8.0	Over 100,000	12	48.0
Over 45	6	24.0	Total	25	100.0
Total	25	100.0			
Mean age		34.5			
			Education	Number	Per Cent
Ethnic Background	Number	Per Cent	Did not complete HS	3	12.0
			HS Graduate	1	4.0
Mexican-American	1	4.0	Some College	13	52.0
Afro-American	1	4.0	College Graduate	5	20.0
Anglo-American	23	92.0	Graduate	3	12.0
Total	25	100.0	Total	25	100.0
			Mean grade		14.1
			Graduated from H.S.	22	88.0
			College Degree	8	32.0

As shown in Table 1, educational achievements were distributed from jr. high school to graduate university training, although the majority of the study sample (88%) did complete high school. Twelve per cent did not finish high school and all but one of those respondents that completed high school (88%) did attend college and thirty-two per cent received their college degree. Twelve per cent of the sample did graduate work and received a graduate degree. The mean number of years of schooling was 14.12 years or approximately a high school education plus two years of college.

### Work History

Eighty-eight per cent of the total research sample stated that they had a trade or occupation all of which were working at the time of the study, while four per cent were students and eight per cent did not have a job. Item 2 in Table 2 presents data regarding the reported occupation of the sample. The group obviously does not reflect the occupational distribution of the general population in the United States, or even the distribution of employment in an urban center. Forty per cent of the group was composed of persons in the professional technical category.

Only eight per cent of the respondents had held more than ten jobs after finishing their full time education, the average of them holding 4.7 different jobs.

Figure 2, a bar graph, depicts the jobs the respondents would like to have other than the one they presently hold. The majority (52%) stated there was no other job they would rather have than the one they have now.

Possibly there is pressure on the female homosexual to obtain college or vocational training to a greater extent than on the heterosexual female. This point is reinforced in that sixty-eight per cent of the sample could be classed as skilled or semi-skilled workers with forty per cent fitting into the professional category itself. A professional occupation is one which generally requires specialized education and training at a high level. Respondents themselves came from a variety of family backgrounds which, based on the father's occupation and educational levels could be characterized as more representative of the working class than the professional class.

### Marital History

A majority (72%) of the female homosexuals in this study sample had been married at least once, but at the time of the interview only eight of the respondents were still married and two of these were separated. Table 3 represents the marital history of the subjects, Item 1 showing their present marital status. Item 2 shows the age of their first marriage with thirty-two per cent marrying between the ages of fifteen and nineteen, twenty-eight per cent

TABLE 3

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY FIVE QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF MARITAL RELATIONSHIPS

Marital Items	Number	Per Cent	Marital Items	Number	Per Cent
Marital Status			Number of times married		
Single	7	28.0	One time	12	48.0
Married	6	24.0	Two times	4	16.0
Widowed	1	4.0	Three times	0	0
Divorced	9	36.0	Four times	2	8.0
Separated	2	8.0	Never married	7	28.0
Total	25	100.0	Total	25	100.0
Age when first married			Mean times of those married	1.5 times	
15-19	8	32.0			
20-24	7	28.0	Number of children		
25-29	2	8.0	One	5	20.0
30-34	1	4.0	Two	1	4.0
Never married	7	28.0	Three	4	16.0
Total	25	100.0	Four	1	4.0
Mean age of those married		20.6	Five	1	4.0
Length of first marriage			None	13	52.0
Less than 6 mo.	4	16.0	Total	25	100.0
6 mo. - 1 yr.	3	12.0	Mean number of children of those who have children		2.3
1 yr. - 4 yrs.	2	8.0	Mean number of children of entire sample		1.1
Over 4 yrs.	9	36.0			
Never married	7	28.0			
Total	25	100.0			

marrying between twenty and twenty-four, twelve per cent marrying after the age of twenty-five, and twenty-eight per cent of the sample never marrying. The average age of first marriage of the eighteen respondents that married was 20.6 years. Only sixteen per cent of the marriages lasted less than six months where as thirty-six per cent stayed married over four years. The average length of the first marriage was 2.4 years. Most of the subjects had not married again with forty-eight per cent being married only one time (28% never marrying at all). Of the eighteen subjects that had been married the average number of times married was 1.5 times.

Of the eighteen respondents who had been married twelve had children. More than half of the entire sample did not have any children, and the distribution as to number of children can be seen in Item 5 in Table 3. The average number of children of the entire sample is 1.1 children per subject, but the mean number of children for those subjects who have children is 2.3 children.

### Church Affiliation

Church affiliation was divided into five categories and the subjects were also ask if they practiced their religion actively. As shown in Table 4 the percentages for the various religions reveal more Protestants (48%) among the female homosexuals interviewed. Twenty-eight per cent

of the sample were Catholic, none were Jewish subjects, and four per cent were Orthodox, twenty per cent of the respondents had no religious affiliations. Only sixteen per cent of the study sample considered themselves active in their religion. Active was defined as at least attending church once a month. It should be noted that of the sixteen per cent that considered themselves active, twelve per cent of these were Presbyterian and the other four per cent Greek Orthodox. In addition the subjects were asked if they had any religious conflicts over being a female homosexual and the majority (80%) did not have any conflicts of this nature. This data is shown in relationship to the denomination of the subject's religion in Table 5. It might also be pointed out that it was not necessarily the religiously active subjects that felt some religious conflict. The eight per cent of the sample that felt some religious conflict over being a female homosexual, but were not active in their church were Catholic.

#### Family Childhood and History

The data in Table 6 and Table 7 relate to the parents of the subjects studied in the sample and their educational background and occupation. Sixty-four per cent of the respondents' fathers were living and seventy-two per cent of their mothers were still living. The respondents' parents manifested a varied educational experience, the

TABLE 5

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY TWO QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF RELIGIOUS CONFLICTS BY CHURCH AFFILIATION

Church Affiliation	Religious Conflict over being Female Homosexual					
	Yes		No			
	Number	Per Cent	Number	Per Cent	Num- ber	Per Cent
Protestant						
Methodist	0	0	3	12.0	3	12.0
Presby- terian	2	8.0	1	4.0	3	12.0
Episcopal	0	0	5	20.0	5	20.0
Latter Day Saints	0	0	1	4.0	1	4.0
Catholic	2	8.0	5	20.0	7	28.0
Greek Orthodox	1	4.0	0	0	1	4.0
None	0	0	5	20.0	5	20.0
Total	5	20.0	20	60.0	25	100.0

backgrounds ranging from no school to involvement in or completion of graduate school. The fathers of the study sample had slightly more education than did the mothers. The fathers attended school an average of 12.1 years whereas the mothers attended 11.0 years. Almost fifty per cent (44%) of the mothers did not finish high school while thirty-six per cent of the subjects' fathers did not complete their high school education. Two of the fathers completed post graduate study, one being an attorney and the other a doctor. By comparison two mothers also received post graduate degrees at the master's level and were teachers.

The female homosexuals interviewed in this study categorically were classed in professions requiring more education on the whole than their fathers. As pointed out earlier their fathers' occupations and educational levels are more characteristic of the working class rather than the professional. Only eight per cent of the fathers are in the professional category, but it should be noted that none were listed as unemployed. Only a third (32%) of the mothers worked out of the home during most of the subjects' childhood years, and the types of work varied from seamstress to school teacher. The subjects were asked if their parents were married and living together and a slight majority (56%) of these had actually separated or divorced while in thirty-six per cent (35.7%) of the cases one parent



had died resulting in the separation, and in twenty-eight per cent (28.6%) of the cases both parents were dead. Many of the sample reported an inability of parents to get along with each other. This inability to get along is reflected in the data which indicates that forty per cent of the subjects stated that they did not think their parents were happily married. The comparison as to how long it has been since the subject has seen her father and mother is tabulated in Item 2 in Table 8. The data indicate the respondents have seen their mothers more recently with thirty-six per cent seeing their mothers within the last month whereas only twenty per cent have seen their fathers in the last month.

The number of siblings, the ordinal position in the family, and whether or not they had a brother were computed with the results shown in Items 5, 6 and 7 in Table 8. During the interviews only one of the subjects related that she was adopted. A majority (64%) of the females in the study had a brother while thirty-two per cent were only children. Figure 3 shows the actual breakdown of the number of older and younger sisters and brothers the subjects had. In conversation during the interviews the respondents were asked about their childhood. A retrospective assessment was asked for as to how happy their childhood was and an unhappy childhood was reported by over a third of them. Delving further into the family associations of the sample,

TABLE 8

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY SEVEN QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF FAMILY BACKGROUND

Family Background	Number	Per Cent	Family Background	Number	Per Cent
Are your parents married and living together?			Do you think your parents were happily married?		
Yes	11	44.0	Yes	15	60.0
No	14	56.0	No	10	40.0
Total	25	100.0	Total	25	100.0
How long since you have seen your father?			How long since you have seen your mother?		
Less than 1 mo.	5	20.0	Less than 1 mo.	9	36.0
1 mo. - 6 mo.	9	36.0	1 mo. - 6 mo.	8	32.0
6 mo. - 1 year	0	0	6 mo. - 1 year	0	0
More than 1 year	11	44.0	More than 1 year	8	32.0
Total	25	100.0	Total	25	100.0
Number of Siblings			Ordinal position		
Only child	8	32.0	Eldest child	8	32.0
One sibling	4	16.0	Second child	2	8.0
Two siblings	5	20.0	Youngest child	5	20.0
More than two	8	32.0	None of these	2	8.0
Total	25	100.0	Total	25	100.0
			Those having a brother	16	64.0

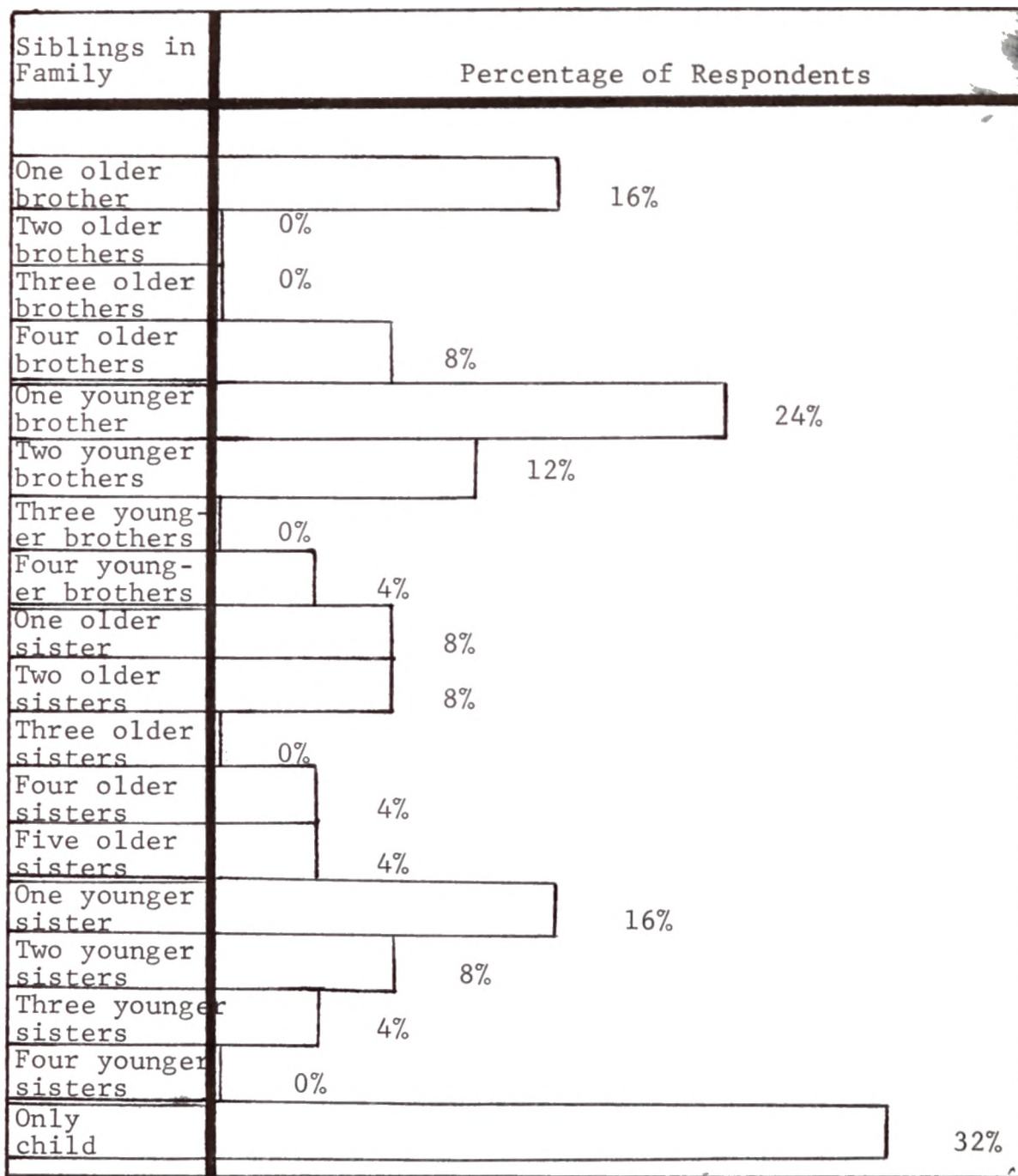


FIGURE 3

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY ONE  
QUESTIONNAIRE ITEM DESCRIPTIVE OF SIBLINGS IN  
FAMILY

the subjects were asked what type of relationship they had with their fathers and mothers during their childhood. As shown in Items 1 and 2 in Table 9, the data reflect that while the majority of the subjects who made up the sample said they had "good" relationships with their parents, the percentages showed only fifty-two per cent had a "good" relationship with their father and sixty-eight per cent had a "good" relationship with their mother. Thirty-two per cent actually felt they had a "poor" relationship with their father. More of the respondents rated the mother (44%) more dominant than rated the father (36%) more dominant and twenty per cent felt that both parents were equal in their dominance. Table 10 is a summary tabulation table relating the word or words the sample used to describe their father and mother.

#### Heterosexual Development, Experiences, and Attitudes

The data concerning the study samples heterosexual development, experiences, and attitudes is shown in Items 1-7 in Table 11. The majority (60%) of the respondents did not feel that their parents had adequately informed them about sex. The data revealed that most of the female homosexual (88%) in this sample had had a serious heterosexual boyfriend (or relationship) and that eighty-eight per cent of them had had heterosexual intercourse. It should be noted that four per cent of the twelve per cent that had not

TABLE 11

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY SEVEN QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF HETEROSEXUAL DEVELOPMENT, EXPERIENCES, AND ATTITUDES

Sexual Development Exp. & Attitude	Number	Per Cent	Sexual Development Exp. & Attitude	Number	Per Cent
Do you feel your parents adequately informed you about sex?			Do you presently date males?		
Yes	10	40.0	Yes	6	24.0
No	15	60.0	No	19	76.0
Total	25	100.0	Total	25	100.0
Have you ever had a serious heterosexual boyfriend?			If yes, for what reason?		
Yes	22	88.0	Money	1	16.67
No	3	12.0	Goodtime	3	50.0
Total	25	100.0	To go out	1	16.67
Have you ever had heterosexual intercourse?			Protection	1	16.67
Yes	22	88.0	Total	6 <sup>a</sup>	100.0
No	3	12.0	How do you feel in male company?		
Total	25	100.0	Quite natural	18	72.0
Do you want children?			Indifferent	3	12.0
Yes	13	52.0	Embarrassed	0	0
No	12	48.0	Angry	2	8.0
Total	25	100.0	Other: Friendly	2	8.0
			Total	25	100.0
			<sup>a</sup> Nineteen females comprising this study stated that they did not date males and were not considered in this total.		

had a heterosexual boyfriend was different from the four per cent that had not had heterosexual intercourse. Thirty-two per cent of the interviewees that had had a serious heterosexual boyfriend related that it was within the last year, but the data were not conclusive since twenty-eight per cent of this group did not choose to answer the question relating to how long ago this relationship took place.

Approximately half (52%) of the study sample stated that they wanted children. Comparing these responses to whether or not the respondents had children, the data revealed that only three of the sample that wanted children did not already have one or more children. One of the subjects related that she wanted to adopt children.

Over three-fourths (76%) of the sample did not date males at the time of the interview. Of the twenty-four per cent that did date males, the following reasons were given: good time (12%) money (4%), to go out (4%), and protection (4%).

The data indicated that seventy-two per cent of the female homosexuals in the study sample felt "quite natural" in male company, while twelve per cent felt indifference, eight per cent felt friendly, and the remaining eight per cent felt angry.

#### Homosexual Development, Experiences, and Attitudes

Seventy-six per cent of the sample experienced

homosexual fantasies and were aware of homosexual feelings before the age of twenty. Forty per cent of the respondents indicated that awareness of their homosexual tendencies occurred before the age of fifteen. Of the remaining sixty per cent, better than half (36%) related this awareness as occurring between the ages of sixteen and twenty. The average age of her first awareness of homosexual feelings was 16.84 years of age. The data of our study suggests therefore that the female homosexual was aware of her homosexuality well before the age of twenty. The data showing that her awareness preceded by considerable time her initial physical contact is tabulated in Figure 4. Half (48%) of the group studied had had their first physical homosexual experience before the age of twenty-two with sixteen per cent having this experience before the age of fifteen. The remaining half of the sample had their first homosexual contact between the ages of twenty-two and thirty-one, with one of the respondents having her first experience at age forty-one.

The data in Figure 5 show the comparison of the — age at which the study sample first had heterosexual intercourse and the age at which the sample first had homosexual physical contact. The mean age of first heterosexual contact was 17.7 years compared with the mean age for the first homosexual contact being 22.8 years.

It is a popular myth in the heterosexual world that



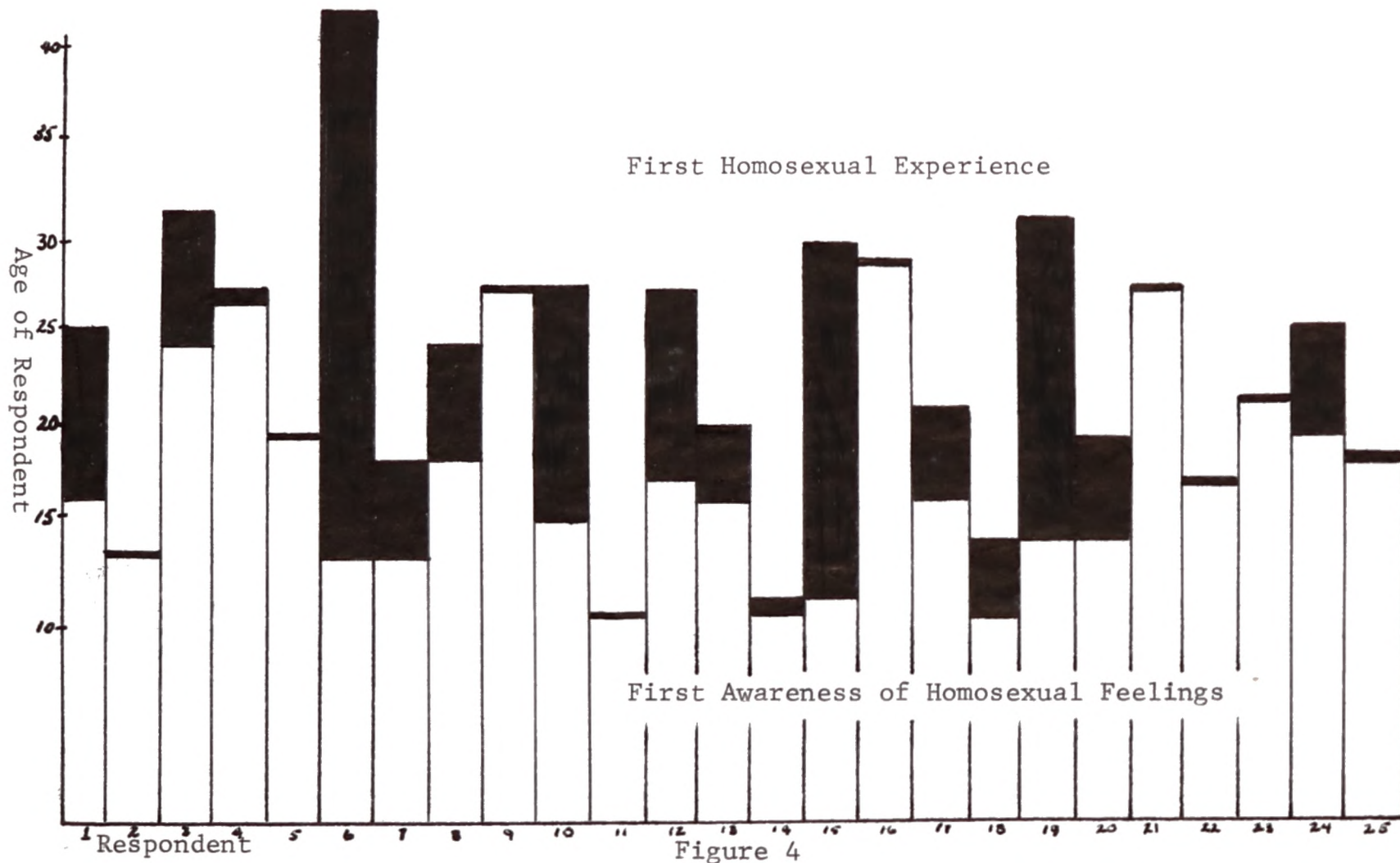


Figure 4

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY TWO QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF THE YEAR OF FIRST AWARENESS OF HOMOSEXUAL FEELINGS  
AND YEAR OF FIRST HOMOSEXUAL EXPERIENCE



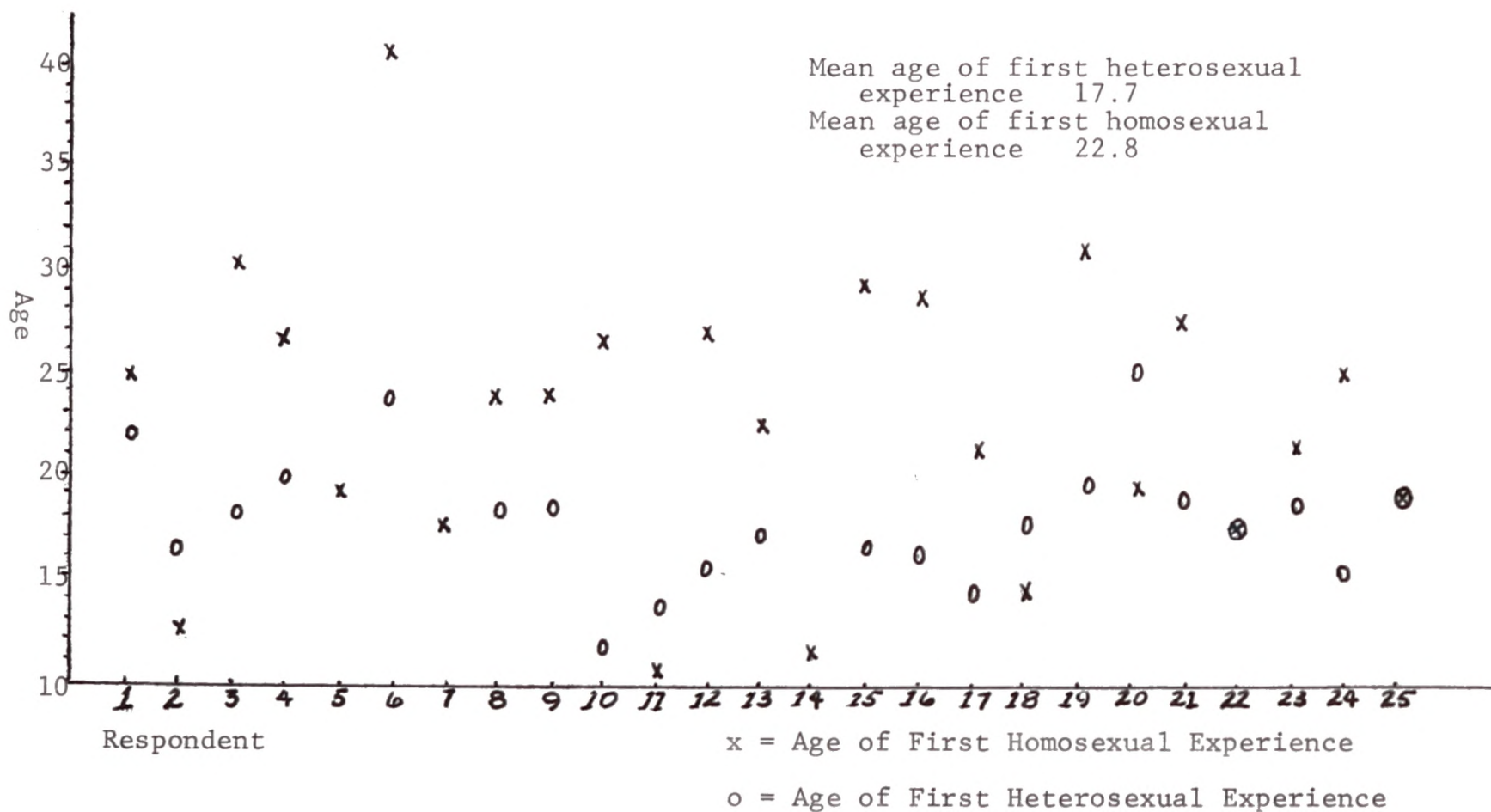


FIGURE 5

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY TWO QUESTIONNAIRE ITEM  
DESCRIPTIVE OF THE AGE OF FIRST HETEROSEXUAL EXPERIENCE AND AGE OF  
FIRST HOMOSEXUAL EXPERIENCE

homosexuality occurs as the result of early corruption of children by persons already practiced in homosexuality. Respondents did not describe their first experience as exploitative or characterized by seduction into a homosexual pattern. When interviewed the respondents indicated that their initial physical homosexual contact was the result of mutual exploration occurring between willing partners. As shown in Figure 6 there is a trend as to the age of the partners in the first homosexual experience. In this homosexual experience the partners of the sample had a mean age of 24.4 years where as the subjects had a mean age of 22.8 years.

Despite mention equating homosexuality with promiscuity, the data in this study shows that half (48%) of the sample had had physical intimacies with fewer than five partners, whereas twenty-four per cent had had more than twenty-five partners. The range of responses indicates that some female homosexuals are more sexually active than average (10.1 partners), a statement that could be made about the heterosexual and homosexual world alike. These data are shown in Table 12 as are four other items describing homosexual experiences and attitudes. An assessment as to the age of preferred homosexual partner, shows a majority (56%) of the sample preferring a partner of the same age.

The data indicated that most of the female homosexuals (80%) interviewed did not feel any guilt feelings over

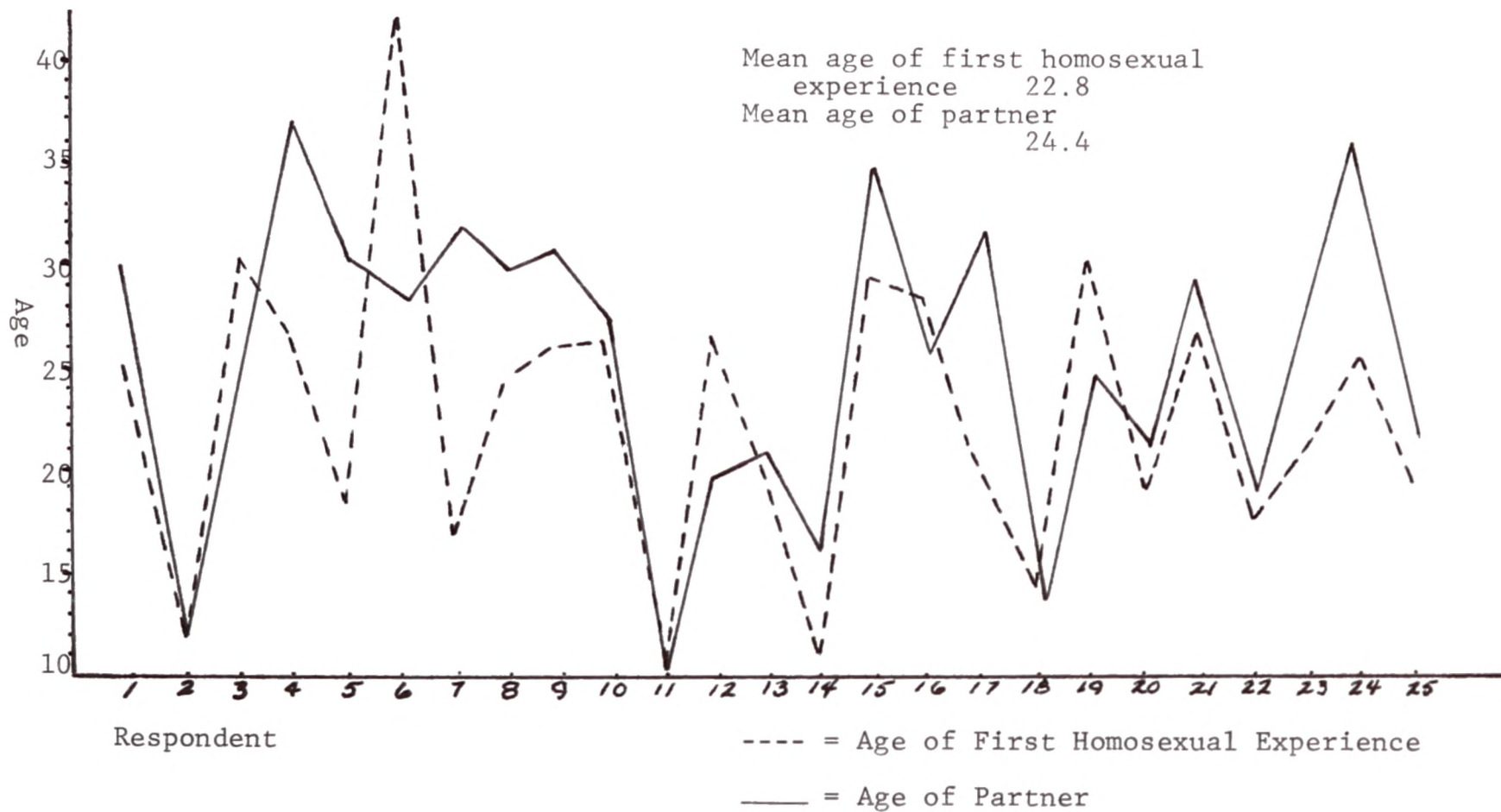


FIGURE 6

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY TWO QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF THE AGE OF FIRST HOMOSEXUAL EXPERIENCE AND THE AGE  
OF PARTNER

TABLE 12

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY FIVE QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF HOMOSEXUAL EXPERIENCES AND ATTITUDES

Homosexual Experience Number Per Cent and Attitudes	Homosexual Experience Number Per Cent and Attitudes
Number of partners	Do you have any guilt feelings over being homosexual?
One 2 8.0	Yes 5 20.0
Two 3 12.0	No 20 80.0
Three 3 12.0	Total 25 100.0
Four 4 16.0	
Five to nine 5 20.0	Does your family know you are homosexual?
Ten to twenty-five 2 8.0	Yes 12 48.0
More than twenty- five 6 24.0	No 13 52.0
Total 25 100.0	Total 25 100.0
Mean number of partners 10.1	
Age of preferred homosexual partner	What are the families reactions?
Same age 14 56.0	Hostility 0 0
Younger 8 32.0	Understanding 2 16.7
Older 3 12.0	Indifference 0 0
Total 25 100.0	Disapproval 2 16.7
	Acceptance 7 58.3
	Other: Ignore it 1 8.3
	Total 12 <sup>a</sup> 100.0
<sup>a</sup> Thirteen females comprising this study stated that their families did not know of their homosexual- ity and were not considered in this total.	

being a lesbian. The fact that involvement with the homosexual community occurs after emancipation from the home is reflected in the fact that fifty-two per cent of the respondents stated that their families were not aware of their homosexuality. The data show that of those whose families were aware of their homosexuality more than half (58%) accepted the fact and 16.7 per cent showed understanding, where as 16.7 per cent showed disapproval and 8.3 per cent of the families ignored it. Significantly only eight per cent of the study sample related that they would like to lead an exclusively heterosexual life.

The data in Table 13 compares the way the sample thought they were viewed as teenagers by boys and as they now see themselves in their homosexual experience. Forty per cent of the subjects stated that they felt viewed as attractive whereas only sixteen per cent thought they were unattractive. Thirty-two per cent felt they were viewed as a "buddy" (24%) or "one of the fellows"(12%). Only two of the respondents thought the boys thought of them as "easy" and one of those now views herself as feminine and the other views herself as very masculine. The data from this sample show that there is some apparent correlation as to attractiveness and the role of the feminine lesbian and unattractiveness and the role of the masculine lesbian, considering ninety per cent of the sample that stated that boys thought of them as attractive now consider themselves in the

TABLE 13

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY TWO QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF SEXUAL ATTITUDES

Description of Image of Sam- ple in teen years as view- ed by boys	Description of Self Image as to Role in Homosexual Experience											
	Very Feminine		Feminine		Inbetween		Masculine		Very Masculine		Total	
	Num- ber	Per Cent	Num- ber	Per Cent	Num- ber	Per Cent	Num- ber	Per Cent	Num- ber	Per Cent	Num- ber	Per Cent
Attractive	3	12.0	3	12.0	3	12.0	0	0	1	4.0	10	40.0
Unattractive	1	4.0	2	8.0	0	0	1	4.0	0	0	4	16.0
Easy	0	0	1	4.0	0	0	0	0	1	4.0	2	8.0
A buddy	0	0	2	8.0	2	8.0	2	8.0	0	0	6	24.0
One of the fellows	0	0	0	0	0	0	3	12.0	0	0	3	12.0
Total	4	16.0	8	32.0	5	20.0	6	24.0	2	8.0	25	100.0

TABLE 14

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS  
BY THREE QUESTIONNAIRE ITEMS DESCRIPTIVE  
OF CAUSAL FACTORS OF FEMALE  
HOMOSEXUALITY

Items Describing Causal Factors	Number	Per Cent
Do you feel that female homosexuality is inborn?		
Yes	6	24.0
No	19	76.0
Total	25	100.0

Which of the following early factors do you feel is most often the cause of female homosexuality?

Homosexual seduction by an older person	4	16.0
Parents preferred a boy child	3	12.0
Poor family relationships	8	32.0
Early sexual trauma involving a man	10	40.0
Total	25	100.0

What do you think was the cause of your female homosexuality?<sup>a</sup>

Psychic trauma	8	32.0
Homosexual seduction	6	24.0
Sexual frustration	7	28.0
Family influence	4	16.0
Total	25	100.0

<sup>a</sup>Open ended question with responses categorized



"very feminine," "feminine," or "in between" categories of lesbian roles. On the other hand, the respondents that considered themselves viewed as "one of the fellows" now all consider themselves in the role of the masculine lesbian.

Two-thirds of the study sample (76%) indicated that they did not believe that female homosexuality is inborn. This substantiates the literature since the congenital factors are no longer believed to be causes of homosexual behavior. Four early factors which had been mentioned in the literature as possibly being important in the genesis of homosexuality are early sexual trauma involving a man, preference of the parents for a child of the opposite sex and its corollary of poor family relationships and finally seduction by an older homosexual. Results from the present study are summarized in Item 2 in Table 14. Noting the differences, more of the study sample reported an early sexual trauma involving a man (40%) compared with thirty-two per cent feeling that poor family relationship was an early causal factor of female homosexuality. When the study sample were asked what they felt was the cause of their female homosexuality, they responded with many different causal factors. The data were categorized and tabulated in Item 3 in Table 14. The data show a fairly equal distribution between psychic trauma with a man (32%), sexual frustration (28%), and homosexual seduction (24%). Sixteen per cent indicated an answer within the family in-



fluences category.

The data compiled from the responses of the subjects, who made up this research sample, to the questionnaire have been presented in this chapter. These data result in a profile of this lesbian population and how she views the causes of her female homosexuality. These findings are compared to the theories revealed by the literature and the interpretation of these findings and the conclusions are discussed in Chapter V.

## CHAPTER V

### SUMMARY OF FINDINGS AND CONCLUSIONS

This study investigated some of the social factors present in the life situations of twenty-five female homosexuals in Houston, Texas. This investigation resulted in a description of these lesbians and perhaps provide an insight into their life styles. The study sample of twenty-five subjects was compiled with the use of interviews based on a questionnaire. The questionnaire consisted of fifty-nine questionnaire items organized into seven categories: general information, social aspects, family history and childhood, sexual development, heterosexual experience and attitudes, homosexual development, and homosexual experience and attitudes.

Regarding this study four basic questions were asked, the first of these was:

Who is the female homosexual respondent in Houston as described in the sample, and what are her characteristics?

In answer to this first question, the data revealed that the average female homosexual of this study sample is described in the following profile. She is within the ages of twenty-five and thirty-four with the mean age of 34.4. She is Anglo-American and was reared in a town of over 100,000. Completing high school, she attended college

averaging 14.1 years in school. She is working and her occupation is in the professional category. She has held 4.7 jobs since completing her full-time education and is satisfied with the job she now holds. She has been married more than once (1.5 times), having been married for the first time before she was twenty-one (20.6). Now divorced, she has one (1.1) child. Her religious affiliation is Protestant although she is inactive at the present time. Admitting her homosexuality, she feels no religious conflict involved with her sexual behavior patterns.

The average lesbian's parents are living, but are no longer married and living together. It has been more than one year since she has seen her father and less than six months since she has seen her mother. Her father is a skilled worker who obtained an average of 12.1 years of schooling. Receiving slightly less education, an average of 11.0 years, the lesbian's mother did not work out of the home. Having at least one brother, the typical female homosexual in this sample was the eldest child having two or more brothers and sisters. She describes her relationship to her mother and father as being good, with the mother being the dominant parent. Eventhough she stated that her mother was the dominant parent, she characterizes her father by stating he was the breadwinner and wore the pants. She also related he was understanding and loving. Her mother she describes as loving, understanding, kind, warm, and ac-

cepting.

Although she had a good relationship with her parents, she does not feel that she was adequately informed about sex and relates that her parents do not know about her homosexual behavior. She felt the boys thought she was attractive as a teenager and she has had a serious boyfriend even though she does not presently date males. Prior to the time she was eighteen she had heterosexual intercourse, the average age of the first encounter being 17.7 years. She now feels quite natural in male company. First becoming aware of homosexual feelings around the age of sixteen (average age 16.8) she did not have her first physical homosexual experience until the age of twenty-two. The average age of homosexual encounter of the typical lesbian in Houston is 22.8 years whereas the average age of her partner was 24.4 years. She has now experienced ten relationships, having an average of 10.1 partners, preferring a partner of the same age in the relationship. She sees herself in the feminine role in these relationships and has no guilt feelings concerning her choice of homosexual behavior. Believing that female homosexuality is not inborn, she feels that the early cause of lesbianism is a sexual trauma with a man. This is substantiated by the fact that she feels the factors causing her female homosexual behavior was a psychic trauma. Figure 7 summarizes this data forming a profile of the female homosexual in

Characteristics of Female Homosexuals in Study Sample	Mean or Average Characteristic
Age at interview	34.48
Ethnic Background	Anglo-American
Town Reared	Over 100,000
Education (highest grade)	14.12
Occupation	Professional
Jobs Held	4.72
Marital Status	Divorced
Age Married	20.61
Times Married	1.55
Children	1.12
Religion	Protestant
Religious Participation	Inactive
Religious Conflict over Homosexuality	None
Father	Living
Father's Education	12.16
Father's Occupation	Skilled Worker
Time since seen Father	More than one year
Mother	Living
Mother's Education	11.04
Mother's Occupation	Housewife
Time since seen Mother	Less than 6 months
Parents' Marital Status	Not living together
Parents' Relationship when Married	Happy
Sibling Ordinal Rank	Eldest Child
Siblings	Two or more
Brothers	At least one
Relationship to Father	Good
Relationship to Mother	Good
Dominant Parent	Mother
Description of Father	Understanding Breadwinner Loving Wore pants
Description of Mother	Loving Understanding Kind Warm-accepting

FIGURE 7

CHARACTERISTICS OF THE AVERAGE FEMALE HOMOSEXUAL  
IN STUDY SAMPLE

Characteristics of Female Homosexuals in Study Sample	Mean or Average Characteristics
Sex information	Not adequately informed
View of Boys	Attractive
Serious Boyfriend	Yes
Heterosexual Intercourse	Yes
Age of First Heterosexual Intercourse	17.7
Want Children	Yes
Presently Date Males	No
Reaction in Male Company	Quite Natural
Age of First Awareness of Homosexual Feelings	16.8
Age of First Homosexual Experience	22.8
Age of Partner in First Homosexual Experience	24.4
Different Homosexual Partners	10.1
Age Preference of Homosexual Partner	Same Age
Role in Homosexual Experience	Feminine
Guilt Feelings over Homosexuality	No
Family Aware of Homosexuality	No
If Aware, Families Reaction	Acceptance
Homosexuality Inborn	No
Early Factors of Homosexuality	Sexual Trauma with man
Cause of your Homosexuality	Psychic Trauma

FIGURE 7 -- Continued

Houston studied in this sample.

The second basic question was:

Does the review of the literature reveal multiple factors responsible for the development of female homosexuality?

The review of the literature as presented in Chapter II discloses that the factors responsible for the development of homosexual behavior in a female are multiple. In terms of the early literature the causal factors of lesbianism are basically related to constitutional, congenital, or inherited traits or tendencies. With the onset of the psychoanalytic school many new theories and concepts developed. Many of these theories were based on the concept that homosexuality is a symptom of some deep-seated, underlying neurosis. In addition to this neurosis involving sexual immaturity, homosexuality represents a compromising solution for conflicts unresolved during a person's childhood and adolescence. These conflicts represent numerous contributing factors thus making the cause of female homosexual behavior patterns multiple in origin.

The third basic question was:

What do the female homosexual respondents see as the causal factors in their female homosexuality?

The female homosexual respondents were asked three questions during the interview relating to the factors causing homosexual behavior. The first question was related to

the congenital theory of homosexuality. The majority of the sample did not believe that female homosexuality is inborn. Having established the foregoing conclusion, then the cause must be related to their lives in some way. The sample was given a choice of four early factors viewed by the literature as contributing to the cause of homosexual behavior. Slightly over a third of the interviewees related that they felt that an early sexual trauma involving a man was the most common of the early factors. A third of the sample states that poor family relationships contributed to later homosexual patterns. The remaining subjects of the sample divided their views between seduction by an older homosexual and the feeling that their parents would have preferred a boy child. This question was significant because consciously or unconsciously the respondent probably related this question to herself and the women she knew in the homosexual community. It was expected that the response to this question would be more accurate than the last questionnaire item, which asked the subject to reveal the cause of her female homosexuality. This item was left open ended and adequate space to describe the response was provided. The responses were categorized in four broad groups. These groups are listed here in the order of rank, with a few examples of the contributing factors to their homosexuality as revealed by the sample: (1) Psychic trauma; "father of mother's baby seduced me", "being raped twice", "because of



rape", "aversion to heterosexual activities caused by sexual trauma with men"; (2) Sexual frustrations: "men using me to satisfy their own egos and sexual appetites", "having a child out of wedlock", "married to a man old enough to be my grandfather", "compulsive desire to please", "never loved or understood by my former partners, as much as I loved and understood them"; (3) Homosexual seduction: "going through divorce alone", "unfulfilling relationship with men so turned to a woman", "experimental", "senile revelation", "problems and needed support", "association caused my turning to homosexuality"; (4) Family influences: "mother aggressive and domineering and father image weak", "my father wanted a boy", and "had three brothers and mother was strictly a man's woman, I wanted to be a boy so my mother would love me as much as she did my brothers".

The fourth basic question was:

Do the causal factors as seen by the female homosexual respondents substantiate the causal factors for the development of female homosexuality as revealed to the literature?

After tabulating the responses of the sample to the three questionnaire items concerning the causal factors of female homosexual behavior, it was found that the lesbians interviewed had definite feelings as to the congenital question of homosexuality and the early factors causing homosex-

uality, but when asked to give the cause of their homosexuality related a relationship or an incident, not in any case mentioning neurosis or other psychic disorder. It can therefore be concluded that the study samples' view as to the causal factors of female homosexual behavior does not substantiate the factor causing female homosexuality as related by the literature. But the data do show that the female homosexual respondents substantiate the literature as to the multiple factors -- psychic trauma, sexual frustration, homosexual seduction, family influences -- contributing to the deep-seated neurosis, the factor causing female homosexuality.

The findings of this study indicate that there are many factors associated with the development of female homosexual behavior. This behavior can be better understood through the backgrounds and social factors present in the life styles of the lesbians in this sample.

The findings of this study seem to support the following conclusions:

1. The profile of the female homosexual as produced by this study is typical of the sampling, but can only be interpreted as indicating possible directions. The profile cannot be universally representative due to sampling procedures and sample size.

2. In this study sample eight out of the twenty-five female homosexuals indicated they had had a serious heterosexual boyfriend or relationship within the last twelve month period preceding the completion of the questionnaire. This is indicative of a greater involvement with the straight community than is ordinarily assumed for the homosexual female.
3. This study suggests that the mother was seen as the dominant figure in the family structure of the female homosexual in this sample.
4. It is concluded from study data that sexual fantasies of a homosexual nature and awareness of homosexual feelings precede actual physical experience.
5. This study suggests that the female homosexuals in the sample do not attribute homosexuality to congenital factors.
6. The female homosexuals in the sample attribute homosexual behavior to the early factor of a sexual trauma with a man.
7. This study supports inference by the literature that the female homosexuals in the study attribute psychic trauma, homosexual seduction, sexual frustrations, and family relationships as contributing factors to the onset of female

homosexual behavior.

Considering the results of this study and the limited literature concerning female homosexual behavior patterns, the following recommendations are offered:

1. Society needs to relinquish the misconceptions concerning female homosexuality. "...we become much more interested in the process by which deviants are defined by the rest of society. We do not take for granted, ...that a given action is deviant simply because it is commonly regarded so" (Becker, 1964, p. 2). There is a lack of public information that if available could alleviate this situation.
2. Additional investigative studies are needed to establish the extent of the female homosexual population.
3. Additional investigative studies are needed to further explore the social and attitudinal dimensions of the female homosexual community.
4. More comparative studies are needed which will reveal differences and similarities between homosexual and heterosexuals, especially regarding such things as early sex experiences, parental relationships, and homosexual fantasies.

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## APPENDIXES

APPENDIX A  
SAMPLE QUESTIONNAIRE

## SAMPLE QUESTIONNAIRE

### I. General Information

1. How old are you? \_\_\_\_\_

2. Ethnic background:

Mexican-American	( )
Afro-American	( )
Anglo-American	( )
Other	( )

3. Where were you reared?

Rural farm	( )
Town less than 5,000	( )
Town 5,000 - 10,000	( )
Town 10,000 - 50,000	( )
Town 50,000 - 100,000	( )
Town more than 100,000	( )

### II. Social Aspects

#### A. Education

1. Circle the highest grade completed in school.

0 1 2 3 4 5 6 7 8 9 10 11 12

Years in college \_\_\_\_\_

Degrees \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

#### B. Marital History

1. At the present time your marital status is:

Single	( )
Married	( )
Widowed	( )
Divorced	( )
Separated	( )
Other _____	( )

2. How old were you when you married for the first time? \_\_\_\_\_

3. How long did your first marriage last?

Less than 6 months	( )
6 months - 1 year	( )
1 - 4 years	( )
Over 4 years	( )
Still married	( )
Never married	( )

4. How many times have you been married:

One time	( )
Two times	( )
Three times	( )
Over three times	( )
Never married	( )

5. How many children do you have?

One	( )
Two	( )
Three	( )
Four	( )
Over Four	( )
None	( )

### C. Work History

1. Do you have a trade or occupation?

Yes	( )
No	( )

If yes, what? \_\_\_\_\_

2. Are you working at the present time?

Yes	( )
No	( )

3. How many different jobs have you held since finishing your full-time education?

One	( )
Two	( )
Three	( )

Four	( )
Five	( )
Six to ten	( )
More than ten	( )

4. What type of job would you like other than the one that you now have?

\_\_\_\_\_

\_\_\_\_\_

#### D. Religion

1. What is your religious affiliation?

Protestant	Denomination	_____	( )
Catholic			( )
Jewish			( )
Other	_____		( )
None			( )

Are you active or inactive? (Active is defined by attending at least once a month)

Active	( )
Inactive	( )

#### III. Family History & Childhood

1. Is your father living?

Yes	( )
No	( )

2. Circle the highest grade he completed in school.

0 1 2 3 4 5 6 7 8 9 10 11 12

Years of college \_\_\_\_\_

Degrees \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. What is/was your father's occupation?

\_\_\_\_\_

\_\_\_\_\_

4. What type of relationship did you and your father have during your childhood?

Poor	( )
Fair	( )
Good	( )
Orphan	( )

5. Check one or more words that describe your father.

Strict disciplinarian	( )	Wore pants	( )
Agressive	( )	Did not wear pants	( )
Cruel	( )	Breadwinner	( )
Passive	( )	Kind	( )
Cold-reserved	( )	Understanding	( )
Warm-accepting	( )	Loving	( )
Others _____			

6. Is your mother living?

Yes	( )
No	( )

7. Circle the highest grade she completed in school.

0 1 2 3 4 5 6 7 8 9 10 11 12

Years in college \_\_\_\_\_

Degrees \_\_\_\_\_

8. Did your mother work outside the home most of your childhood?

Yes	( )
No	( )

If yes, what kind of work \_\_\_\_\_

9. What type of relationship did you and your mother have during your childhood?

Poor	( )
Fair	( )

Good ( )  
Orphan ( )

10. Check one or more words that describe your mother.

Strict		Wore Pants	( )
disciplinarian	( )	Did not	
Aggressive	( )	wear pants	( )
Cruel	( )	Breadwinner	( )
Passive	( )	Kind	( )
Cold-reserved	( )	Understanding	( )
Warm-accepting	( )	Loving	( )
Others	_____		

11. Are your parents married and living together?

Yes ( )  
No ( )

If no, how old were you when the separation occurred? \_\_\_\_\_

12. How long since you have seen your father?

\_\_\_\_\_

Your mother?

\_\_\_\_\_

13. Do you think your parents were happily married?

Yes ( )  
No ( )

14. Which of your parents would you rate as the more dominant?

Mother ( )  
Father ( )  
Both equal ( )

15. How many natural brothers and sisters do you have?

Older brothers \_\_\_\_\_ ( )  
Younger brothers \_\_\_\_\_ ( )

Older sisters \_\_\_\_\_ ( )

Younger sisters \_\_\_\_\_ ( )

Only child ( )

#### IV. Sexual Development

1. Do you feel your parents adequately informed you about sex?

Yes ( )

No ( )

2. When you were a teenager, boys thought of you as:

Attractive ( )

Unattractive ( )

Easy ( )

A buddy ( )

One of the fellows ( )

Others \_\_\_\_\_

#### V. Heterosexual Experiences and Attitudes

1. Have you ever had a serious heterosexual boyfriend (or relationship)?

Yes ( )

No ( )

If yes, how long ago? \_\_\_\_\_

2. Have you ever had heterosexual intercourse?

Yes ( )

No ( )

If yes, at what age? \_\_\_\_\_

3. Do you want children?

Yes ( )

No ( )

4. Do you presently date males?

Yes ( )

No ( )



If yes, for what reason?

Money	( )
Good time	( )
To go out	( )
Sex	( )
Convience	( )
Protection	( )
Other _____	( )

5. How do you feel in male company?

Quite natural	( )
Indifferent	( )
Embarrassed	( )
Angry	( )
Other _____	( )

#### VI. Homosexual Development

1. How old were you when you were first aware of homosexual feeling? \_\_\_\_\_
2. How old were you when you had your first homosexual experience (Physical)?  
\_\_\_\_\_

How old was your partner?  
\_\_\_\_\_

#### VII. Homosexual Experiences and Attitudes

1. With how many different persons have you engaged in homosexual activities?

One	( )
Two	( )
Three	( )
Four	( )
Five - nine	( )
Ten - twenty-five	( )
More than twenty-five	( )

2. In relationship to your age, which of the following do you prefer in a homosexual partner?

Same Age	( )
Younger	( )
Older	( )

3. Do you have any guilt feelings over being a female homosexual?

Yes	( )
No	( )

4. Does your family know you are a female homosexual?

Yes	( )
No	( )

If yes, what are their reactions:

Hostility	( )	Disapproval	( )
Understanding	( )	Acceptance	( )
Indifferent	( )	Other	( )

5. Do you feel any religious conflicts over being a female homosexual?

Yes	( )
No	( )

6. Do you see yourself as being:

Very feminine	( )
Feminine	( )
In between	( )
Masculine	( )
Very masculine	( )

7. Would you like to lead an exclusively heterosexual life?

Yes	( )
No	( )

If yes, why \_\_\_\_\_

8. Do you feel that female homosexuality is inborn?

Yes	( )
No	( )

9. Of the following early factors; which do you feel is most often the cause of female homosexuality?

Homosexual seduction by older person ( )  
Parents preferred a boy child ( )  
Poor family relationships ( )  
Early sexual trauma involving a man ( )

10. What do you feel were the causes of your female homosexuality?

APPENDIX B  
WORK HISTORY

TABLE 2

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY THREE QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF WORK HISTORY

Work History	Number	Per Cent	Work History	Number	Per Cent
Regular trade or occupation			Occupation: <sup>a</sup>		
Yes	22	88.0	Professional, technical and kindred workers	10	40.0
No	3	12.0	Management, officials & kindred workers	1	4.0
Total	25	100.0	Sales	1	4.0
Are you working at the present time?			Clerical & kindred workers	5	20.0
Yes	22	88.0	Craftmen	1	4.0
No	3	12.0	Service Workers	4	16.0
Total	25	100.0	Laborers	0	0
Number of different jobs you have had since finished full time education			Unemployed	2	8.0
One	1	4.0	Student	1	4.0
Two	2	8.0	Total	25	100.0
Three	7	28.0	<sup>a</sup> "Occupational Classifications" published in <u>Statistical Abstract of the United States</u> , serves as a guide in ordering this data.		
Four	5	20.0			
Five	4	16.0			
Six to ten	4	16.0			
More than ten	2	8.0			
Total	25	100.0			
Mean number of jobs held		4.7			

APPENDIX C  
JOB PREFERENCE

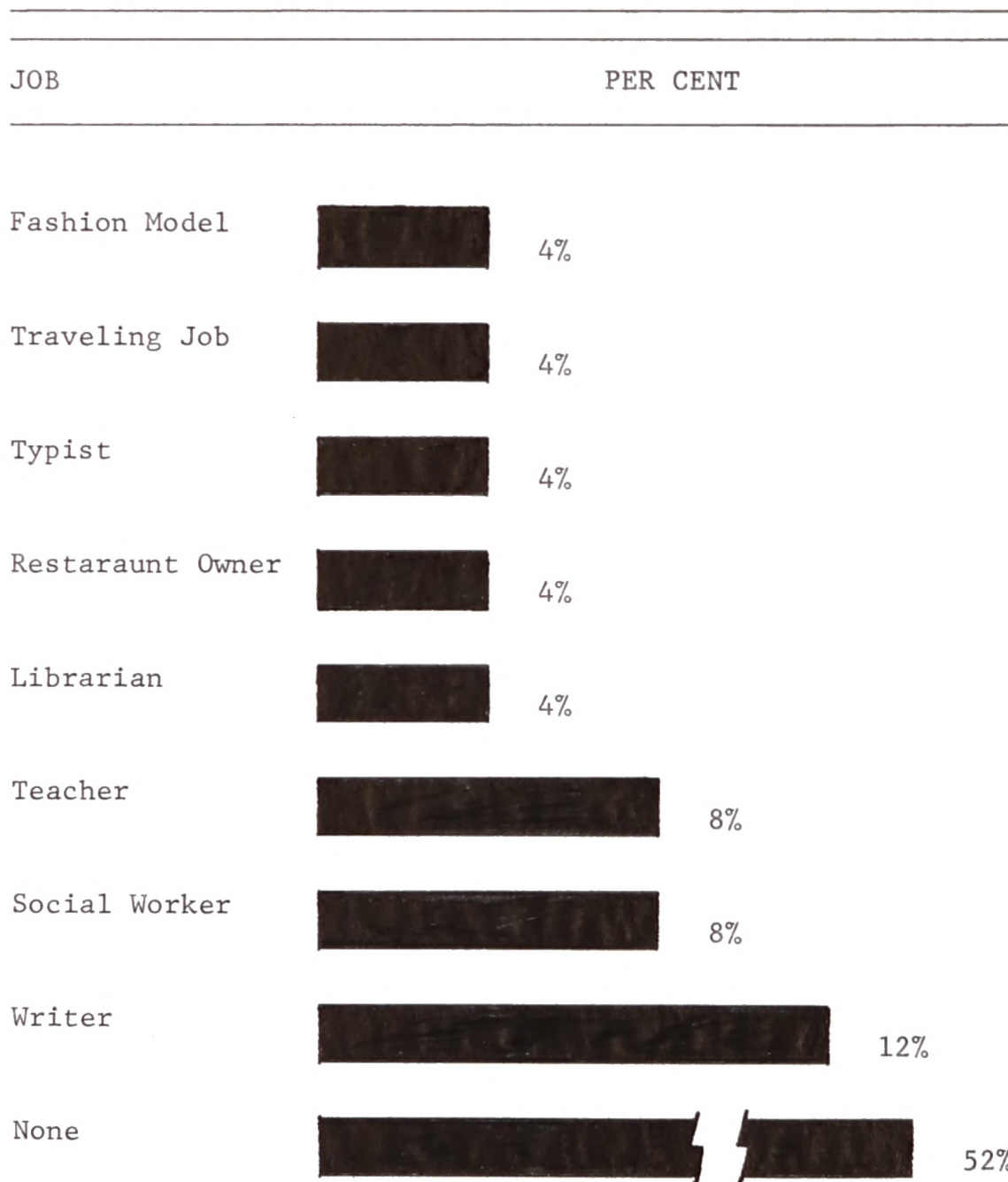


FIGURE 2

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS  
 BY ONE QUESTIONNAIRE ITEM DESCRIPTIVE OF  
 JOB PREFERENCE OTHER THAN ONE PRES-  
 ENTLY HELD

APPENDIX D  
RELIGIOUS AFFILIATION



TABLE 4

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS  
BY THREE QUESTIONNAIRE ITEMS DESCRIPTIVE  
OF CHURCH AFFILIATION AND ATTITUDE

Items Describing Church Affiliation		Number	Per Cent
What is your religious affiliation?			
Protestant		12	48.0
Methodist	3	12.0	
Presbyterian	3	12.0	
Episcopal	5	20.0	
L.D.Saints	1	4.0	
Catholic		7	28.0
Jewish		0	0
Other: Greek Orthodox		1	4.0
None		5	20.0
Total		25	100.0
Are you active or inactive?			
Active		4	16.0
Inactive		21	84.0
Total		25	100.0
Do you feel any religious conflict over being a female homosexual?			
Yes		5	20.0
No		20	80.0
Total		25	100.0

APPENDIX E  
FATHER'S BACKGROUND

TABLE 6

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS  
BY THREE QUESTIONNAIRE ITEMS DESCRIPTIVE  
OF FATHER'S BACKGROUND

Father's Background	Number	Per Cent
Is your father living?		
Yes	16	64.0
No	9	36.0
Total	25	100.0
Highest grade father completed		
Did not complete HS	9	36.0
HS Graduate	7	28.0
Some College	3	12.0
College Graduate	4	16.0
Graduate	2	8.0
Total	25	100.0
Mean grade		12.2
Occupation: <sup>a</sup>		
Professional	2	8.0
Management	5	20.0
Sales	5	20.0
Clerical	2	8.0
Craftmen	5	20.0
Service Workers	2	8.0
Laborers	4	16.0
Unemployed	0	0
Student	0	0
Total	25	100.0

<sup>a</sup>"Occupational Classifications" published in Statistical Abstract of the United States, serves as a guide in ordering this data.

APPENDIX F  
MOTHER'S BACKGROUND

TABLE 7

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS  
BY THREE QUESTIONNAIRE ITEMS DESCRIPTIVE  
OF MOTHER'S BACKGROUND

Mother's Background	Number	Per Cent
Is your mother living?		
Yes	18	72.0
No	7	28.0
Total	25	100.0
Highest grade mother completed		
Did not complete HS	11	44.0
HS Graduate	9	36.0
Some College	2	8.0
College Graduate	1	4.0
Graduate	2	8.0
Total	25	100.0
Mean grade		11.0
Occupation: <sup>a</sup>		
Professional	2	25.0
Management	1	12.5
Sales	1	12.5
Clerical	2	25.0
Craftsmen	2	25.0
Service Workers	0	0
Laborers	0	0
Unemployed	0	0
Student	0	0
Total	8 <sup>b</sup>	100.0

<sup>a</sup>"Occupational Classifications" published in Statistical Abstract of the United States, serves as a guide in ordering this data.

<sup>b</sup>Seventeen of the females comprising this study stated that their mother did not work outside the home.

APPENDIX G  
FAMILY RELATIONSHIPS

TABLE 9

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS  
BY THREE QUESTIONNAIRE ITEMS DESCRIPTIVE  
OF FAMILY RELATIONSHIPS

Items Describing Family Relationships	Number	Per Cent
What type of relationship did you and your father have?		
Poor	8	32.0
Fair	4	16.0
Good	13	52.0
Total	25	100.0
What type of relationship did you and your mother have?		
Poor	4	16.0
Fair	4	16.0
Good	17	68.0
Total	25	100.0
Which of your parents would you rate as more dominant?		
Mother	11	44.0
Father	9	36.0
Both Equal	5	20.0
Total	25	100.0

APPENDIX H  
PARENT CHARACTERISTICS



TABLE 10

25 FEMALE HOMOSEXUALS LIVING IN HOUSTON, TEXAS BY TWO QUESTIONNAIRE ITEMS  
DESCRIPTIVE OF PARENTS

Word or words used to describe parents	Number of Subject in Sample																									% Father	% Mother
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25		
Strict Disciplinarian	o								o	o			x			x					o	x		x		16.0	24.0
Aggressive											x			o	o		o	x		o	o			o		12.0	28.0
Cruel															o						x					4.0	4.0
Passive																			x							4.0	0
Cold-reserve			x										x	x		x			x					x		24.0	8.0
Warm-accepting	x				x	x			x	o	x						x		o	o	x			x		32.0	44.0
Wore pants	x				x							x	x	x	x	o	x		x	o	o		x			36.0	20.0
Did not wear pants	o											o			o						x					8.0	12.0
Breadwinner	x						x		x		x	x	x		x	x	x				x		x			44.0	0
Kind		o	o		x			x	x		x	x	x		x			x			x				x	40.0	48.0
Understanding	x				x	x		x	x		x	x	x		x		o	x			x		x	x		52.0	48.0
Loving	x				x	x		x	x		x	x			x		o	x			x			x		44.0	60.0
Other: Humanitarian										x																4.0	0
Other: Never knew	x			x																						8.0	4.0

x = father

o = mother

Vita was removed during scanning