

## **If everyone's a Pervert . . . Fraudulent Social Science as a Basis for Social Change**

By Michael Wagner

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One of the biggest changes in the culture of Western countries during the twentieth century was the decline in sexual morality. Throughout the early part of the century there was a general consensus that sexual activity should only take place within the confines of marriage. This view began to erode by the middle of the century, and by the end of the century this view was publicly mocked. Indeed, during the 1960s and into the 1970s we are said to have experienced a "sexual revolution" where traditional morality was discarded. People were no longer "repressed" by a restrictive moral code. Fornication, adultery, pornography, etc., were no longer universally condemned, and in many cases they were celebrated.

Among the strongest advocates for rejecting traditional morality were certain social scientists. The term "social science" refers to the various academic disciplines that study human society and social relationships, such as sociology, psychology, political science, anthropology, etc. The twentieth century had witnessed the growth of these academic disciplines, and it was expected that they would enable mankind to improve human institutions and society in the same way the physical sciences had improved mankind's standard of living (better hygiene, medical care, etc.). Thus social scientists were viewed as having an expertise that could help governments and other bodies undertake policies based on "scientific" studies and knowledge.

### **Illicit sexual activity**

One of the most influential social scientists of this period (and perhaps of all time) was Alfred C. Kinsey of Indiana University. He was the first North American social scientist to undertake a large-scale study of human sexual behavior. His studies resulted in two landmark books, *Sexual Behavior in the Human Male* (1948), and *Sexual Behavior in the Human Female* (1953). These books were accepted as authoritative and accurate, and have had a widespread effect in academia, politics, and law. Indeed, they are still cited as authoritative today.

There are two outstanding features of Kinsey's books that need to be understood. First, they provided the intellectual ammunition for the sexual revolution by supposedly demonstrating that traditional morality was hypocritical due to the widespread practice of illicit sexual activity (fornication, homosexuality etc. ). And second, Kinsey's data were deliberately deceptive and misleading because Kinsey wanted to use his social "science" to help overthrow traditional morality. In other words, his primary purpose was to promote a left-wing social agenda, and his academic work was his tool for implementing this agenda.

There was little substantive criticism of Kinsey's studies until the early 1980s. It was at that time that Dr. Judith Reisman began to study Kinsey's work and to realize that something was wrong. From that point on she has been investigating Kinsey, and the institution that continues his legacy, the Kinsey Institute for Research in Sex, Gender, and Reproduction at Indiana University. She has issued updates of her research from time to time, and the latest and most comprehensive update so far is her book *Kinsey: Crimes & Consequences* (Arlington, VA: Institute for Media Education, Inc., 1998).

It is important to recognize that Kinsey's work has had an enormous influence on law, politics, education, and culture generally. Although many Reformed Christians have likely never heard of Kinsey, he was extremely well known in the 1950s when his work was beginning to take effect. Indeed, Reisman quotes one commentator as saying that Kinsey was the "most famous man in America, the world, for about a decade" (p. 267). Not bad for a social scientist.

In a nutshell, Kinsey's studies claimed to demonstrate that sexual immorality was rampant throughout the United States. He stated that fornication, adultery, and homosexuality (as well as some unmentionable activities) were very common, and therefore traditional sexual mores were out-dated. Furthermore, laws enforcing sexual morality, which were quite strict at the time, needed to be relaxed to conform to reality. One of Kinsey's least plausible claims, but one that was accepted uncritically, was that 95% of American males (remember, this was the 1940s) had engaged in some form of illicit sexual activity at least one time in their life. The argument was then made that either the laws governing sexual morality had to be changed, or else 95% of the American male population would have to be legally punished (p. 189). In sum, it was believed that Kinsey's studies provided the "scientific" evidence needed to overturn traditional sexual moral regulations both in the law and in the culture generally.

Reisman has found considerable evidence of Kinsey's influence in changing American law. As she notes, "state legislators, judges, attorneys, and law professors widely accepted Kinsey's fraudulent studies as authoritative in a variety of circumstances" (p. 224). One area where this influence can easily be seen is in court cases. "There are numerous cases which have cited the Kinsey studies as authoritative on the state of sexual standards, sexual behavior and mores in the United States" (p. 224). He is also frequently cited in law journals, the academic periodicals of influence in the legal community. One study found that Kinsey was cited in 648 law journal articles between 1982 and 1997, making Kinsey by far the most cited "sex scientist" in the legal field (pp. 205-206). As Reisman puts it, "Gradual and wide acceptance of Kinsey's research and reports into the social, legislative and legal fabric are seen through the many changes in law that proceeded from Kinsey's revolutionary findings and assumptions" (p. 224). In other words, Kinsey was a social scientist whose research had far-reaching and widespread consequences for the United States, and it should be noted, other Western countries including Canada.

Kinsey sought to use his research to further an agenda of overturning traditional sexual morality. This agenda was more important to him than scientific accuracy. Thus even by

the standards of social science itself, Kinsey's research is flawed. "A basic reading of Kinsey finds the authors suppressing data, expunging data, creating data, changing data, misrepresenting data" (p. 128). Reisman spends considerable time in her book exposing in detail the fraudulent "science" conducted by Kinsey and his assistants. It certainly appears that he deliberately wanted to mislead people with his research. "Neither Kinsey nor any of his team can rightly be termed 'scientists.' Their methodology was not scientific for it was neither able to be replicated or validated, the two pronged requirements of any scientific endeavor. Their data were anonymous, forced, secretly altered at will and fraudulent. With the aid of the elite academic world and institutions and the support of public funds, and the social planning foundations, Kinsey and his associates, who served as his own private male harem, conducted thousands of sexual interviews to present a false picture of American sexual behaviors" (p. 71).

### **Molestation as science**

It is likely, in fact, that Kinsey's research involved criminal activity itself. Kinsey's research presents data on young children's sexual activity. How could he have obtained such data? It would appear that Kinsey and/or his associates were molesting children in order to obtain "data" for their research. Reisman includes an entire chapter (Chapter 7) on this aspect of Kinsey's sinister work.

At a time when social science was being viewed as a guiding light for human social endeavors, Alfred Kinsey stepped forward with research that was said to give an accurate portrayal of human sexual behavior. But he was lying. He wasn't so concerned about discovering the truth about sexual behavior as he was about overturning traditional morality. "The Kinsey data collected was always designed to be applied to change American sex laws" (p. 205). In this regard he was very successful. Indeed, despite the fact that Reisman has been exposing Kinsey for a number of years now, his research is still widely accepted in the academic community. Because Kinsey's research provides "evidence" for the left-wing worldview that dominates the North American academic community, it will be hard to uproot. Kinsey will continue to exert his influence, although he has been dead for many years. Kinsey's legacy also continues in the area of law due to the legal changes that were undertaken on the basis of his research. As Reisman puts it, "the nation's sex and marital laws were radically and covertly revamped based upon a wellcrafted body of lies" (p. 236). Social science has consequences. And when social science is conducted by unscrupulous men like Kinsey, those consequences can be extremely harmful.

### **Sidebar: Kinsey's Most Famous Lie**

Even if you haven't heard of Alfred Kinsey you probably have heard about one of his key "findings"-that 10 per cent of all people are homosexual. Dr. Judith Reisman asks, "who, indeed, today has not heard the mantra that homosexuals make up 10 percent of the U.S. population?" She points out that the 10 per cent figure is based "on Kinsey's authority alone" (p. 101). In fact, "Kinsey claimed to prove that homosexuals represented between

10 and 37 per cent of all males” (pp. 101-102).

How did Kinsey arrive at such a figure? It was simple. He deliberately set out to interview a large number of homosexuals to include in his database of human sexual behavior. During the 1940s, when he was conducting his research, this was no easy feat. Back in those days homosexuality was considered shameful, and many states in the USA had laws forbidding such conduct. Therefore Kinsey and his associates had to make a special effort to contact the homosexual enclaves that existed in large American cities in order to be able to solicit interviews with homosexuals. They were very successful, and hundreds of homosexual case histories were included in Kinsey’s data. In fact, the large number of homosexuals in Kinsey’s data meant that they were clearly over represented in relation to the normal population (pp. 99-101). Thus it was inescapable that the frequency of homosexuality would be exaggerated in Kinsey’s findings.

And this is exactly what Kinsey intended. Reisman puts it succinctly: “Much of Kinsey’s work is designed to advance several revolutionary notions about homosexuality:

- (1) that secret homosexuality was relatively commonplace;
- (2) that most normal Americans hypocritically and secretly engaged in illicit sex of various kinds including homosexuality;
- (3) that people were commonly bisexual meaning they were both homosexual and heterosexual;
- (4) thus prejudice against homosexuality was hypocritical and based on ignorance of normal sexual behavior; and
- (5) children and adults should experience and experiment with both their homosexual and heterosexual sides” (p. 99).

Kinsey’s “research” was definitely agenda-driven and meant to normalize sexual perversion and overturn traditional morality. Among other things, he wanted to advance the cause of homosexuality. This purpose could be served by convincing people that homosexuality was relatively common. Thus he produced the figure that 10 per cent of the population was homosexual, and it has been the generally accepted figure since then. But it is certainly not true.

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