



Sexual Perversion

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The Journal of Philosophy, Vol. 66, No. 1. (Jan. 16, 1969), pp. 5-17.

Stable URL:

<http://links.jstor.org/sici?sici=0022-362X%2819690116%2966%3A1%3C5%3ASP%3E2.0.CO%3B2-A>

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THE JOURNAL OF PHILOSOPHY

VOLUME LXVI, NO. 1, JANUARY 16, 1969

SEXUAL PERVERSION *

THERE is something to be learned about sex from the fact that we possess a concept of sexual perversion. I wish to examine the concept, defending it against the charge of unintelligibility and trying to say exactly what about human sexuality qualifies it to admit of perversions. Let me make some preliminary comments about the problem before embarking on its solution.

Some people do not believe that the notion of sexual perversion makes sense, and even those who do disagree over its application. Nevertheless I think it will be widely conceded that, if the concept is viable at all, it must meet certain general conditions. First, if there are any sexual perversions, they will have to be sexual desires or practices that can be plausibly described as in some sense unnatural, though the explanation of this natural/unnatural distinction is of course the main problem. Second, certain practices will be perversions if anything is, such as shoe fetishism, bestiality, and sadism; other practices, such as unadorned sexual intercourse, will not be; about still others there is controversy. Third, if there are perversions, they will be unnatural sexual *inclinations* rather than merely unnatural practices adopted not from inclination but for other reasons. I realize that this is at variance with the view, maintained by some Roman Catholics, that contraception is a sexual perversion. But although contraception may qualify as a deliberate perversion of the sexual and reproductive functions, it cannot be significantly described as a *sexual* perversion. A sexual perversion must reveal itself in conduct that expresses an unnatural *sexual* preference. And although there might be a form of fetishism focused on the employment of contraceptive devices, that is not the usual explanation for their use.

I wish to declare at the outset my belief that the connection be-

* My research was supported in part by the National Science Foundation.

tween sex and reproduction has no bearing on sexual perversion. The latter is a concept of psychological, not physiological interest, and it is a concept that we do not apply to the lower animals, let alone to plants, all of which have reproductive functions that can go astray in various ways. (Think of seedless oranges.) Insofar as we are prepared to regard higher animals as perverted, it is because of their psychological, not their anatomical similarity to humans. Furthermore, we do not regard as a perversion every deviation from the reproductive function of sex in humans: sterility, miscarriage, contraception, abortion.

Another matter that I believe has no bearing on the concept of sexual perversion is social disapprobation or custom. Anyone inclined to think that in each society the perversions are those sexual practices of which the community disapproves, should consider all the societies that have frowned upon adultery and fornication. These have not been regarded as unnatural practices, but have been thought objectionable in other ways. What is regarded as unnatural admittedly varies from culture to culture, but the classification is not a pure expression of disapproval or distaste. In fact it is often regarded as a *ground* for disapproval, and that suggests that the classification has an independent content.

I am going to attempt a psychological account of sexual perversion, which will depend on a specific psychological theory of sexual desire and human sexual interactions. To approach this solution I wish first to consider a contrary position, one which provides a basis for skepticism about the existence of any sexual perversions at all, and perhaps about the very significance of the term. The skeptical argument runs as follows:

"Sexual desire is simply one of the appetites, like hunger and thirst. As such it may have various objects, some more common than others perhaps, but none in any sense 'natural'. An appetite is identified as sexual by means of the organs and erogenous zones in which its satisfaction can be to some extent localized, and the special sensory pleasures which form the core of that satisfaction. This enables us to recognize widely divergent goals, activities, and desires as sexual, since it is conceivable in principle that anything should produce sexual pleasure and that a nondeliberate, sexually charged desire for it should arise (as a result of conditioning, if nothing else). We may fail to empathize with some of these desires, and some of them, like sadism, may be objectionable on extraneous grounds, but once we have observed that they meet the criteria for being sexual, there is

nothing more to be said on *that* score. Either they are sexual or they are not: sexuality does not admit of imperfection, or perversion, or any other such qualification—it is not that sort of affection.”

This is probably the received radical position. It suggests that the cost of defending a psychological account may be to deny that sexual desire is an appetite. But insofar as that line of defense is plausible, it should make us suspicious of the simple picture of appetites on which the skepticism depends. Perhaps the standard appetites, like hunger, cannot be classed as pure appetites in that sense either, at least in their human versions.

Let us approach the matter by asking whether we can imagine anything that would qualify as a gastronomical perversion. Hunger and eating are importantly like sex in that they serve a biological function and also play a significant role in our inner lives. It is noteworthy that there is little temptation to describe as perverted an appetite for substances that are not nourishing. We should probably not consider someone's appetites as *perverted* if he liked to eat paper, sand, wood, or cotton. Those are merely rather odd and very unhealthy tastes: they lack the psychological complexity that we expect of perversions. (Coprophilia, being already a sexual perversion, may be disregarded.) If on the other hand someone liked to eat cookbooks, or magazines with pictures of food in them, and preferred these to ordinary food—or if when hungry he sought satisfaction by fondling a napkin or ash-tray from his favorite restaurant—then the concept of perversion might seem appropriate (in fact it would be natural to describe this as a case of gastronomical fetishism). It would be natural to describe as gastronomically perverted someone who could eat only by having food forced down his throat through a funnel, or only if the meal were a living animal. What helps in such cases is the peculiarity of the desire itself, rather than the inappropriateness of its object to the biological function that the desire serves. Even an appetite, it would seem, can have perversions if in addition to its biological function it has a significant psychological structure.

In the case of hunger, psychological complexity is provided by the activities that give it expression. Hunger is not merely a disturbing sensation that can be quelled by eating; it is an attitude toward edible portions of the external world, a desire to relate to them in rather special ways. The method of ingestion: chewing, savoring, swallowing, appreciating the texture and smell, all are important components of the relation, as is the passivity and controllability of the food (the only animals we eat live are helpless mollusks). Our relation to food depends also on our size: we do not live upon it or burrow into it like

aphids or worms. Some of these features are more central than others, but any adequate phenomenology of eating would have to treat it as a relation to the external world and a way of appropriating bits of that world, with characteristic affection. Displacements or serious restrictions of the desire to eat could then be described as perversions, if they undermined that direct relation between man and food which is the natural expression of hunger. This explains why it is easy to imagine gastronomical fetishism, voyeurism, exhibitionism, or even gastronomical sadism and masochism. Indeed some of these perversions are fairly common.

If we can imagine perversions of an appetite like hunger, it should be possible to make sense of the concept of sexual perversion. I do not wish to imply that sexual desire is an appetite—only that being an appetite is no bar to admitting of perversions. Like hunger, sexual desire has as its characteristic object a certain relation with something in the external world; only in this case it is usually a person rather than an omelet, and the relation is considerably more complicated. This added complication allows scope for correspondingly complicated perversions.

The fact that sexual desire is a feeling about other persons may tempt us to take a pious view of its psychological content. There are those who believe that sexual desire is properly the expression of some other attitude, like love, and that when it occurs by itself it is incomplete and unhealthy—or at any rate subhuman. (The extreme Platonic version of such a view is that sexual practices are all vain attempts to express something they cannot in principle achieve: this makes them all perversions, in a sense.) I do not believe that any such view is correct. Sexual desire is complicated enough without having to be linked to anything else as a condition for phenomenological analysis. It cannot be denied that sex may serve various functions—economic, social, altruistic—but it also has its own content as a relation between persons, and it is only by analyzing that relation that we can understand the conditions of sexual perversion.

I believe it is very important that the object of sexual attraction is a particular individual, who transcends the properties that make him attractive. When different persons are attracted to a single person for different reasons: eyes, hair, figure, laugh, intelligence—we feel that the object of their desire is nevertheless the same, namely that person. There is even an inclination to feel that this is so if the lovers have different sexual aims, if they include both men and women, for example. Different specific attractive characteristics seem to provide

enabling conditions for the operation of a single basic feeling, and the different aims all provide expressions of it. We approach the sexual attitude toward the person through the features that we find attractive, but these features are not the objects of that attitude.

This is very different from the case of an omelet. Various people may desire it for different reasons, one for its fluffiness, another for its mushrooms, another for its unique combination of aroma and visual aspect; yet we do not enshrine the transcendental omelet as the true common object of their affections. Instead we might say that several desires have accidentally converged on the same object: any omelet with the crucial characteristics would do as well. It is not similarly true that any person with the same flesh distribution and way of smoking can be substituted as object for a particular sexual desire that has been elicited by those characteristics. It may be that they will arouse attraction whenever they recur, but it will be a new sexual attraction with a new particular object, not merely a transfer of the old desire to someone else. (I believe this is true even in cases where the new object is unconsciously identified with a former one.)

The importance of this point will emerge when we see how complex a psychological interchange constitutes the natural development of sexual attraction. This would be incomprehensible if its object were not a particular person, but rather a person of a certain *kind*. Attraction is only the beginning, and fulfillment does not consist merely of behavior and contact expressing this attraction, but involves much more.

The best discussion of these matters that I have seen appears in part III of Sartre's *Being and Nothingness*.¹ Since it has influenced my own views, I shall say a few things about it now. Sartre's treatment of sexual desire and of love, hate, sadism, masochism, and further attitudes toward others, depends on a general theory of consciousness and the body which we can neither expound nor assume here. He does not discuss perversion, and this is partly because he regards sexual desire as one form of the perpetual attempt of an embodied consciousness to come to terms with the existence of others, an attempt that is as doomed to fail in this form as it is in any of the others, which include sadism and masochism (if not certain of the more impersonal deviations) as well as several nonsexual attitudes. According to Sartre, all attempts to incorporate the other into my world as another subject, i.e., to apprehend him at once as an object for me and as a subject for whom I am an object, are unstable and doomed

¹ Translated by Hazel E. Barnes (New York: Philosophical Library: 1956).

to collapse into one or other of the two aspects. Either I reduce him entirely to an object, in which case his subjectivity escapes the possession or appropriation I can extend to that object; or I become merely an object for him, in which case I am no longer in a position to appropriate his subjectivity. Moreover, neither of these aspects is stable; each is continually in danger of giving way to the other. This has the consequence that there can be no such thing as a *successful* sexual relation, since the deep aim of sexual desire cannot in principle be accomplished. It seems likely, therefore, that the view will not permit a basic distinction between successful or complete and unsuccessful or incomplete sex, and therefore cannot admit the concept of perversion.

I do not adopt this aspect of the theory, nor many of its metaphysical underpinnings. What interests me is Sartre's picture of the attempt. He says that the type of possession that is the object of sexual desire is carried out by "a double reciprocal incarnation" and that this is accomplished, typically in the form of a caress, in the following way: "I make myself flesh in order to impel the Other to realize *for herself* and *for me* her own flesh, and my caresses cause my flesh to be born for me in so far as it is for the Other *flesh causing her to be born as flesh*" (391; italics Sartre's). The incarnation in question is described variously as a clogging or troubling of consciousness, which is inundated by the flesh in which it is embodied.

The view I am going to suggest, I hope in less obscure language, is related to this one, but it differs from Sartre's in allowing sexuality to achieve its goal on occasion and thus in providing the concept of perversion with a foothold.

Sexual desire involves a kind of perception, but not merely a single perception of its object, for in the paradigm case of mutual desire there is a complex system of superimposed mutual perceptions— not only perceptions of the sexual object, but perceptions of oneself. Moreover, sexual awareness of another involves considerable self-awareness to begin with—more than is involved in ordinary sensory perception. The experience is felt as an assault on oneself by the view (or touch, or whatever) of the sexual object.

Let us consider a case in which the elements can be separated. For clarity we will restrict ourselves initially to the somewhat artificial case of desire at a distance. Suppose a man and a woman, whom we may call Romeo and Juliet, are at opposite ends of a cocktail lounge, with many mirrors on the walls which permit unobserved observation, and even mutual unobserved observation. Each of them is sip-

ping a martini and studying other people in the mirrors. At some point Romeo notices Juliet. He is moved, somehow, by the softness of her hair and the diffidence with which she sips her martini, and this arouses him sexually. Let us say that *X senses Y* whenever *X* regards *Y* with sexual desire. (*Y* need not be a person, and *X*'s apprehension of *Y* can be visual, tactile, olfactory, etc., or purely imaginary; in the present example we shall concentrate on vision.) So Romeo senses Juliet, rather than merely noticing her. At this stage he is aroused by an unaroused object, so he is more in the sexual grip of his body than she of hers.

Let us suppose, however, that Juliet now senses Romeo in another mirror on the opposite wall, though neither of them yet knows that he is seen by the other (the mirror angles provide three-quarter views). Romeo then begins to notice in Juliet the subtle signs of sexual arousal: heavy-lidded stare, dilating pupils, faint flush, et cetera. This of course renders her much more bodily, and he not only notices but senses this as well. His arousal is nevertheless still solitary. But now, cleverly calculating the line of her stare without actually looking her in the eyes, he realizes that it is directed at him through the mirror on the opposite wall. That is, he notices, and moreover senses, Juliet sensing him. This is definitely a new development, for it gives him a sense of embodiment not only through his own reactions but through the eyes and reactions of another. Moreover, it is separable from the initial sensing of Juliet; for sexual arousal might begin with a person's sensing that he is sensed and being assailed by the perception of the other person's desire rather than merely by the perception of the person.

But there is a further step. Let us suppose that Juliet, who is a little slower than Romeo, now senses that he senses her. This puts Romeo in a position to notice, and be aroused by, her arousal at being sensed by him. He senses that she senses that he senses her. This is still another level of arousal, for he becomes conscious of his sexuality through his awareness of its effect on her and of her awareness that this effect is due to him. Once she takes the same step and senses that he senses her sensing him, it becomes difficult to state, let alone imagine, further iterations, though they may be logically distinct. If both are alone, they will presumably turn to look at each other directly, and the proceedings will continue on another plane. Physical contact and intercourse are perfectly natural extensions of this complicated visual exchange, and mutual touch can involve all the complexities of awareness present in the visual case, but with a far greater range of subtlety and acuteness.

Ordinarily, of course, things happen in a less orderly fashion—sometimes in a great rush—but I believe that some version of this overlapping system of distinct sexual perceptions and interactions is the basic framework of any full-fledged sexual relation and that relations involving only part of the complex are significantly incomplete. The account is only schematic, as it must be to achieve generality. Every real sexual act will be psychologically far more specific and detailed, in ways that depend not only on the physical techniques employed and on anatomical details, but also on countless features of the participants' conceptions of themselves and of each other, which become embodied in the act. (It is a familiar enough fact, for example, that people often take their social roles and the social roles of their partners to bed with them.)

The general schema is important, however, and the proliferation of levels of mutual awareness it involves is an example of a type of complexity that typifies human interactions. Consider aggression, for example. If I am angry with someone, I want to make him feel it, either to produce self-reproach by getting him to see himself through the eyes of my anger, and to dislike what he sees—or else to produce reciprocal anger or fear, by getting him to perceive my anger as a threat or attack. What I want will depend on the details of my anger, but in either case it will involve a desire that the object of that anger be aroused. This accomplishment constitutes the fulfillment of my emotion, through domination of the object's feelings.

Another example of such reflexive mutual recognition is to be found in the phenomenon of meaning, which appears to involve an intention to produce a belief or other effect in another by bringing about his recognition of one's intention to produce that effect. (That result is due to H. P. Grice,² whose position I shall not attempt to reproduce in detail.) Sex has a related structure: it involves a desire that one's partner be aroused by the recognition of one's desire that he or she be aroused.

It is not easy to define the basic types of awareness and arousal of which these complexes are composed, and that remains a lacuna in this discussion. I believe that the object of awareness is the same in one's own case as it is in one's sexual awareness of another, although the two awarenesses will not be the same, the difference being as great as that between feeling angry and experiencing the anger of another. All stages of sexual perception are varieties of identification of a person with his body. What is perceived is one's own or another's *subjection* to or *immersion* in his body, a phenomenon which has

² "Meaning," *Philosophical Review*, LXVI, 3 (July 1957): 377–388.

been recognized with loathing by St. Paul and St. Augustine, both of whom regarded "the law of sin which is in my members" as a grave threat to the dominion of the holy will.³ In sexual desire and its expression the blending of involuntary response with deliberate control is extremely important. For Augustine, the revolution launched against him by his body is symbolized by erection and the other involuntary physical components of arousal. Sartre too stresses the fact that the penis is not a prehensile organ. But mere involuntariness characterizes other bodily processes as well. In sexual desire the involuntary responses are combined with submission to spontaneous impulses: not only one's pulse and secretions but one's actions are taken over by the body; ideally, deliberate control is needed only to guide the expression of those impulses. This is to some extent also true of an appetite like hunger, but the takeover there is more localized, less pervasive, less extreme. One's whole body does not become saturated with hunger as it can with desire. But the most characteristic feature of a specifically sexual immersion in the body is its ability to fit into the complex of mutual perceptions that we have described. Hunger leads to spontaneous interactions with food; sexual desire leads to spontaneous interactions with other persons, whose bodies are asserting their sovereignty in the same way, producing involuntary reactions and spontaneous impulses in *them*. These reactions are perceived, and the perception of them is perceived, and that perception is in turn perceived; at each step the domination of the person by his body is reinforced, and the sexual partner becomes more possessible by physical contact, penetration, and envelopment.

Desire is therefore not merely the perception of a preexisting embodiment of the other, but ideally a contribution to his further embodiment which in turn enhances the original subject's sense of himself. This explains why it is important that the partner be aroused, and not merely aroused, but aroused by the awareness of one's desire. It also explains the sense in which desire has unity and possession as its object: physical possession must eventuate in creation of the sexual object in the image of one's desire, and not merely in the object's recognition of that desire, or in his or her own private arousal. (This may reveal a male bias: I shall say something about that later.)

To return, finally, to the topic of perversion: I believe that various familiar deviations constitute truncated or incomplete versions of the complete configuration, and may therefore be regarded as perversions of the central impulse.

³ See Romans, vii, 23; and the *Confessions*, Book 8, v.

In particular, narcissistic practices and intercourse with animals, infants, and inanimate objects seem to be stuck at some primitive version of the first stage. If the object is not alive, the experience is reduced entirely to an awareness of one's own sexual embodiment. Small children and animals permit awareness of the embodiment of the other, but present obstacles to reciprocity, to the recognition by the sexual object of the subject's desire as the source of his (the object's) sexual self-awareness.

Sadism concentrates on the evocation of passive self-awareness in others, but the sadist's engagement is itself active and requires a retention of deliberate control which impedes awareness of himself as a bodily subject of passion in the required sense. The victim must recognize him as the source of his own sexual passivity, but only as the active source. De Sade claimed that the object of sexual desire was to evoke involuntary responses from one's partner, especially audible ones. The infliction of pain is no doubt the most efficient way to accomplish this, but it requires a certain abrogation of one's own exposed spontaneity. All this, incidentally, helps to explain why it is tempting to regard as sadistic an excessive preoccupation with sexual technique, which does not permit one to abandon the role of agent at any stage of the sexual act. Ideally one should be able to surmount one's technique at some point.

A masochist on the other hand imposes the same disability on his partner as the sadist imposes on himself. The masochist cannot find a satisfactory embodiment as the object of another's sexual desire, but only as the object of his control. He is passive not in relation to his partner's passion but in relation to his nonpassive agency. In addition, the subjection to one's body characteristic of pain and physical restraint is of a very different kind from that of sexual excitement: pain causes people to contract rather than dissolve.

Both of these disorders have to do with the second stage, which involves the awareness of oneself as an object of desire. In straightforward sadism and masochism other attentions are substituted for desire as a source of the object's self-awareness. But it is also possible for nothing of that sort to be substituted, as in the case of a masochist who is satisfied with self-inflicted pain or of a sadist who does not insist on playing a role in the suffering that arouses him. Greater difficulties of classification are presented by three other categories of sexual activity: elaborations of the sexual act; intercourse of more than two persons; and homosexuality.

If we apply our model to the various forms that may be taken by two-party heterosexual intercourse, none of them seem clearly to

qualify as perversions. Hardly anyone can be found these days to inveigh against oral-genital contact, and the merits of buggery are urged by such respectable figures as D. H. Lawrence and Norman Mailer. There may be something vaguely sadistic about the latter technique (in Mailer's writings it seems to be a method of introducing an element of rape), but it not obvious that this has to be so. In general, it would appear that any bodily contact between a man and a woman that gives them sexual pleasure, is a possible vehicle for the system of multi-level interpersonal awareness that I have claimed is the basic psychological content of sexual interaction. Thus a liberal platitude about sex is upheld.

About multiple combinations, the least that can be said is that they are bound to be complicated. If one considers how difficult it is to carry on two conversations simultaneously, one may appreciate the problems of multiple simultaneous interpersonal perception that can arise in even a small-scale orgy. It may be inevitable that some of the component relations should degenerate into mutual epidermal stimulation by participants otherwise isolated from each other. There may also be a tendency toward voyeurism and exhibitionism, both of which are incomplete relations. The exhibitionist wishes to display his desire without needing to be desired in return; he may even fear the sexual attentions of others. A voyeur, on the other hand, need not require any recognition by his object at all: certainly not a recognition of the voyeur's arousal.

It is not clear whether homosexuality is a perversion if that is measured by the standard of the described configuration, but it seems unlikely. For such a classification would have to depend on the possibility of extracting from the system a distinction between male and female sexuality; and much that has been said so far applies equally to men and women. Moreover, it would have to be maintained that there was a natural tie between the type of sexuality and the sex of the body, and also that two sexualities of the same type could not interact properly.

Certainly there is much support for an aggressive-passive distinction between male and female sexuality. In our culture the male's arousal tends to initiate the perceptual exchange, he usually makes the sexual approach, largely controls the course of the act, and of course penetrates whereas the woman receives. When two men or two women engage in intercourse they cannot both adhere to these sexual roles. The question is how essential the roles are to an adequate sexual relation. One relevant observation is that a good deal of deviation from these roles occurs in heterosexual intercourse.

Women can be sexually aggressive and men passive, and temporary reversals of role are not uncommon in heterosexual exchanges of reasonable length. If such conditions are set aside, it may be urged that there is something irreducibly perverted in attraction to a body anatomically like one's own. But alarming as some people in our culture may find such attraction, it remains psychologically unilluminating to class it as perverted. Certainly if homosexuality is a perversion, it is so in a very different sense from that in which shoe-fetishism is a perversion, for some version of the full range of interpersonal perceptions seems perfectly possible between two persons of the same sex.

In any case, even if the proposed model is correct, it remains implausible to describe as perverted every deviation from it. For example, if the partners in heterosexual intercourse indulge in private heterosexual fantasies, that obscures the recognition of the real partner and so, on the theory, constitutes a defective sexual relation. It is not, however, generally regarded as a perversion. Such examples suggest that a simple dichotomy between perverted and unperverted sex is too crude to organize the phenomena adequately.

I should like to close with some remarks about the relation of perversion to good, bad, and morality. The concept of perversion can hardly fail to be evaluative in some sense, for it appears to involve the notion of an ideal or at least adequate sexuality which the perversions in some way fail to achieve. So, if the concept is viable, the judgment that a person or practice or desire is perverted will constitute a sexual evaluation, implying that better sex, or a better specimen of sex, is possible. This in itself is a very weak claim, since the evaluation might be in a dimension that is of little interest to us. (Though, if my account is correct, that will not be true.)

Whether it is a moral evaluation, however, is another question entirely—one whose answer would require more understanding of both morality and perversion than can be deployed here. Moral evaluation of acts and of persons is a rather special and very complicated matter, and by no means all our evaluations of persons and their activities are moral evaluations. We make judgments about people's beauty or health or intelligence which are evaluative without being moral. Assessments of their sexuality may be similar in that respect.

Furthermore, moral issues aside, it is not clear that unperverted sex is necessarily *preferable* to the perversions. It may be that sex which receives the highest marks for perfection *as sex* is less enjoyable than

certain perversions; and if enjoyment is considered very important, that might outweigh considerations of sexual perfection in determining rational preference.

That raises the question of the relation between the evaluative content of judgments of perversion and the rather common *general* distinction between good and bad sex. The latter distinction is usually confined to sexual acts, and it would seem, within limits, to cut across the other: even someone who believed, for example, that homosexuality was a perversion could admit a distinction between better and worse homosexual sex, and might even allow that good homosexual sex could be better *sex* than not very good unperverted sex. If this is correct, it supports the position that, if judgments of perversion are viable at all, they represent only one aspect of the possible evaluation of sex, even *qua sex*. Moreover it is not the only important aspect: certainly sexual deficiencies that evidently do not constitute perversions can be the object of great concern.

Finally, even if perverted sex is to that extent not so good as it might be, bad sex is generally better than none at all. This should not be controversial: it seems to hold for other important matters, like food, music, literature, and society. In the end, one must choose from among the available alternatives, whether their availability depends on the environment or on one's own constitution. And the alternatives have to be fairly grim before it becomes rational to opt for nothing.

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BOOK REVIEWS

Memory. BRIAN SMITH. London: Allen & Unwin, New York: Humanities, 1966. 214 p. \$6.50.

The unifying problem in this often disconnected treatment of topics concerning memory and remembering is the question, "How is it that our memories are in fact trustworthy when they seem, at every stage, to be open to error?" (186). The following, in rough outline, seems to be the author's solution. Memories, thought of as (partially) mental occurrences, are regarded as providing the basis for our memory claims about past events, just as our perceptions provide the basis for our perceptual claims about present events. Both memories and perceptions consist of some sort of imaging plus a (presumably) conceptual interpretation of that imaging. The imaging is in neither case psychological, but is rather a "physiological

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² **Meaning**

H. P. Grice

The Philosophical Review, Vol. 66, No. 3. (Jul., 1957), pp. 377-388.

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