

# Bisexuals and the Slut Myth

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## Introduction

This paper had two motivations. First, the idea that bisexuals are slutty, promiscuous, sexually out of control, or nonmonogamous seems to have real currency in mainstream culture, and particularly in the media, to the point where these subjects seem to come up in any discussion of bisexuality. This is despite the fact that a significant proportion of bisexuals are in fact happily monogamous. Why is the connection between bisexuality and sluttiness so persistent, to the point of ignoring the reality of large numbers of bisexuals?

(Note that I am using the term “slut” here to apply to people of any gender. While the term is gendered female, there are male equivalents, like the idea that a particular man is a sex addict or sexually out of control.)

Second, rates of nonmonogamy seem to be relatively high among bisexuals, when compared to heterosexual people and lesbians. I personally have observed this anecdotally in the polyamory community. Fill a room with poly people, and the number of bi people in the room ranges up to sixty percent, depending on the group age range and the particular context. In what other set of people (not grouped by sexuality) can you find numbers of bisexuals at this rate? Similarly, while I fully understand that San Francisco is not representative, something like half my bisexual friends are not monogamous, which is again a high number given the rates of nonmonogamy in the wider culture. What gives?

These two discrepancies provide this paper with its shape. In the first half, I will attempt to deconstruct the bisexual-as-slut myth. In the second half, I will discuss the effects the myth has on the bisexual community and the implications that it has for bisexual and nonmonogamy activism.

## Disclaimers

In this paper, I will be referring to monogamy as a unified system of cultural power and conformity. However, I have no argument with the practice of monogamy, or criticism of monogamous people. I am a big fan of people doing what makes them happy. Monogamy is not a problem until it is forced upon people who would rather not do it. When it is a problem, we can address the system of monogamy without necessarily implicating individual practitioners, and I have attempted to do so here.

I will spend much of this paper discussing a mainstream myth about bisexuals, a myth that most of my readers will disagree with. It is in fact incorrect. It is also an offensive myth, one that causes real harm to bisexuals as a whole and especially to monogamous bisexuals. However, to truly understand what is going on here, we need to get inside the heads of people who are not necessarily like us, and figure out why they think what they are thinking, with the eventual goal of changing it.

Nothing in this paper should be taken to suggest that monogamous bisexuals do not exist, or that being monogamous and bisexual is somehow more difficult than being (say) monogamous and straight. We will be discussing a myth that implies these things, but again, that myth is wrong for most bisexuals.

I will be discussing the mainstream understanding of desire and sexuality in this paper. The mainstream does not consider transgender, genderqueer, or intersexed people in its mythology of sexuality. As a result, there will be few mentions of these concerns in this paper. It should be noted that transgender lives problematize this mythology to the point of breaking it down, which is only good. It is not my intention to erase these experiences, but rather to analyze this mainstream myth as it occurs in the collective consciousness of the mainstream.

While deconstructing this myth, I will be entering theoretical terrain. I may be wrong as to the operation of this myth. It is up to my readers to see if what I say resonates in their own experience.

## **Part 1: Deconstructing the Slut Myth**

### **Causes of the Slut Myth**

The slut myth can be defined simply as: “all bisexuals are sluts”. While some bisexuals are in fact slutty (including myself), many or even most are not. Staid, monogamous bisexuals are fairly commonplace these days, and numerous friends and acquaintances of mine qualify. So the myth is wrong, despite the fact that it is repeated unproblematically by the media, in social circles, and by the right wing.

There is a second version of this myth, namely that bisexuals are inherently nonmonogamous. This second version drops some of the nastiness, but holds the basic premise that bisexuals would not be happy in a “stable” monogamous relationship. It is common to find this second version among people who know bisexuals, allies of bisexuals, queer people, and sometimes even bisexuals themselves.

The big question is, why is this myth so persistent? Why do so many people seem to accept it at face value, despite the fact that it is wrong? How does it retain its currency,

even in modern culture where we are supposedly enlightened about things like bisexuality?

There is of course the truth that some number of bisexuals in fact are not monogamous, and (as we shall see) this number may be higher than the percentage of the general population that is not monogamous. However, this does not explain the solid façade of the slut myth, one that insists that all bisexuals must be inherently nonmonogamous. For comparison, there is no similar consistent assumption about gay men in this day and age, once you leave the rantings of the right wing.

It could just be that the slut myth is self-propagating stigma. If a person hears the words “bisexual” and “slut” one after the other enough times, presumably they will pick up the connection. Some people have political reasons to reinforce this connection, as a way of marginalizing bisexuals, so there is definitely motivation to repeat this stigma. I expect that this is in fact happening to some extent, as stigma will usually propagate on its own if it reinforces existing inequalities of power within a culture. However, usually stigma of this sort has some underlying conceptual connection that helps feed and maintain it. It is these conceptual forces that I am interested in analyzing.

One such connection is the deviant connection. Bisexuals are generally regarded as deviants by the mainstream. In this culture, when a person is labeled as deviant, other people tend to assume that for that person, anything goes. One of the things that is implied by deviancy is promiscuity or sluttiness. So it could simply be that bisexuals are considered slutty by dint of their supposed deviance, and again I expect that this happens to some extent. However, this does not explain why bisexuals and their allies (who presumably are past thinking of their bisexuality as necessarily deviant) would also subscribe to this connection. Nor does it explain why the slut myth attaches to bisexuals more than to lesbians, and these days perhaps even more than to gay men.

In a similar vein, we could argue that bisexuality is associated with sluts specifically because bisexual women are involved in a very common straight male fantasy of having a threesome with two women. (It should be noted that the desire for a threesome is not inherently problematic. It is only when this desire is culturally hegemonic that it becomes an issue.) If we momentarily step past the question of why this fantasy would necessarily involve the women having sex with each other, then this line of reasoning makes sense. Since straight men generally run the media and control representation, we can expect to see their fantasies writ large in the culture, and so this fantasy could be the fuel for the slut myth, and in fact it probably is to some extent.

While this does not explain the supposed sexual openness of bisexual men, it could be that bi men are simply being associated with gay men, and the particular stigmas that attach to gay men (like promiscuity and the implication of disease) attach to bisexual men as well. Certainly, bisexual men tend to be represented as inevitably diseased in the mainstream media.

However, neither of these gendered explanations is entirely satisfactory, though again both are probably actually in effect to some extent. Again, neither explains the position of bisexuals and their allies, who hopefully do not subscribe to mainstream representations of threesomes or mainstream assumptions of disease. Also, these explanations depend on relatively weak connections that may not apply across the culture, and so do not explain the apparently unquestionable nature of the slut myth.

The last explanation I can offer is the “one of each” myth. This is the common idea that bisexuals will not be happy unless they are dating one of each, namely a man and a woman. Again, this idea is wrong, as even nonmonogamous bisexuals are often dating within a particular at one time. And indeed, the phrasing makes it seem a little ridiculous on its face. Is being bisexual a collecting game of some sort?

While it is very rare to actually hear someone utter the phrase “one of each”, this assumption still has currency throughout discussions of bisexuality. When a gay man or lesbian refuses to date a bisexual, often it is because they assume the bi person will stray *with a person of the opposite gender*. This is an example of “one of each” thinking. When a moral panic occurs over bi men supposedly sneaking off to have sex with other men and then bringing HIV back to their wives and girlfriends, the assumption is that they must not be fully satisfied by those wives and girlfriends.

Even though most bisexuals would not agree with the “one of each” myth, the myth itself is betraying something crucial about the way we understand bisexual desire. There is something about the gendered objects of bisexual desire that leads people to think (incorrectly) that this desire is somehow inevitably nonmonogamous. I maintain that this is the deep connection, the one where invisible assumptions about desire shape an understanding of bisexuality that is wrong for many bisexuals. I will spend the rest of this section in an attempt to unearth those assumptions.

(Note that there are some bisexuals who indeed desire to be involved with at least one man and at least one woman. I do not wish to erase their experience here, but rather to state that such desire is not a requirement of bisexuality.)

## **One of Each**

I would like to start by interrogating this sense of dissatisfaction. The “one of each” myth assumes a certain lack of satisfaction. Specifically, it assumes that actually having sex (or a relationship) with a man or woman will in no way satisfy the urge to be intimate with the other gender.

This may not seem problematic to you, but there is no fact-based reason why we should think this. Let us take the theoretical example of a person who is especially attracted to blonde men and redheaded men. Now, according to the “one of each” logic, this person should not be happy unless they are having regular sex with at least one of each, namely one blonde and one redhead. How could they possibly be satisfied with just blondes, or

just redheads? Even if this person said they were happy, would they not feel some secret desire to sneak off and get it on with a person of a different hair color, in order to feel complete?

This example should seem ridiculous to you. And it is ridiculous, but it is not much more ridiculous than thinking that bisexuals are unhappy with only one gender. But somehow we think one way when hair color is involved, and we think entirely differently when gender is involved.

The reason is that hair color is not considered to define desire in the way that gender object choice is. We are currently in a culture that is obsessed with the meaning of gender object choice, and specifically whether that desire makes a person straight, gay, lesbian, or something else. An inevitable outcome of this obsession is that we strongly differentiate desire among genders. In other words, we think that desire for men is somehow entirely different from desire for women.

In contrast, we do not consider desire for a blonde man to be all that different from desire for a redheaded man. Perhaps we can think of this desire as somehow unitary, like a desire for light hair colors. However, because we (perhaps falsely) think of men and women as entirely different beings, we also consider desire for men to be entirely irreconcilable with desire for women. It is this inability to conceptually unify desire across gender that leads people to think that the bisexual desire for men cannot satisfy the bisexual desire for women, and vice versa.

The problematic assumption here can be stated simply: *men and women are so different that desire for one is an entirely different beast from desire for the other.* This assumption is sexist, as it is based in the false assumption that men and women are entirely different. It is also a defining feature of heterosexism.

Heterosexuality has spent the last century trying to create strong borders around itself, clear lines of definition so that we can definitely say what is heterosexual and what is not. Much of the power of men over women depends on sexualized gender roles, and admitting any opening of these borders throws these roles into confusion and therefore threatens gendered power. (On a side note, the words “homosexual” and “bisexual” were created as part of this border policing, along with the supposed impossibility of bisexuality.)

If we admit that maybe desire for men is perhaps not all that different from desire for women, the power dynamics of heterosexuality itself are threatened. Indeed, since the beginning of the bisexual movement, some bisexuals have been challenging this assumption by saying that their desire for men and women is in fact a single desire. Those challenges have largely fallen on deaf ears, because those ears have a vested interest in maintaining this assumption.

We can see how this assumption of highly gendered desire is specifically biphobic. If we assume that desire for men is entirely different from desire for women, it means that we

can only think of the desire of bisexuals as somehow fractured, piecemeal, not whole. This erases the lives of those bisexuals who experience their desire as unified across gender object choice. It is also problematic for bisexuals who experience their desire for men and women as distinct. (Again, I have no wish to make this group invisible.) Specifically, it makes it difficult to think of bisexuals as whole people with a whole (singular) desire, and thus bisexuals are often considered to be indecisive, confused, and so on.

There is a second assumption at play here, which I have glossed over up to this point. So far, we have established that the mainstream considers bisexuals to experience two distinct sorts of desires. However, that does not automatically lead to the conclusion that bisexuals must fulfill those desires.

After all, people feel sexual desire all the time without acting on it. Often a person in a monogamous relationship will desire people other than their partner, but this does not mean they have to act on that desire. Indeed, we generally expect that they will not, though they may be tempted.

Note that there is an exception here. If a monogamous person admits to their partner that they are feeling desire for someone else, trouble sometimes ensues. Some monogamous partners are fairly pragmatic about outside desire, but others will take the admission of desire as evidence that their partner is going to stray. For these people, the admission of desire is a prelude to acting on that desire.

This is not restricted to monogamous relationships. There is a culture-wide assumption that verbalizing a sexual desire inevitably leads to attempts to satisfy that desire. I call this *the immediacy of desire*. This assumption is partially based in courting rituals, where expressing a desire is often (though certainly not always) an early step on the path to realizing that desire.

One of the primary functions of the immediacy of desire is as an enforcement tool for monogamy. The scenario I described above hints at this. By assuming that verbalization of desire is a prelude to acting on the desire, it is possible to consider just the verbalization to be a violation of monogamy, even though no actual sex has happened. Preventing the expression of desire removes it from the arena of discourse, and also delegitimizes it. This removal facilitates both the social appearance of monogamy and the illusion that the monogamous person only experiences a single desire. It also could potentially prevent the realization of the desire, by removing an important courtship step.

The immediacy of desire operates slightly differently in regards to sexuality. Admission of a sexuality (either “coming out” or the implicit cues of heterosexuality) constitutes an admission of desire. This desire is a more generalized than the monogamy example I have given. Instead of desire for a specific person, it is desire for an entire gender. Or in the case of bisexuality, multiple genders. However, as in the monogamous case, it is assumed that the person admitting the desire is on their way to fulfilling it. In other words, they are already involved in a relationship with the gender(s), or they are looking

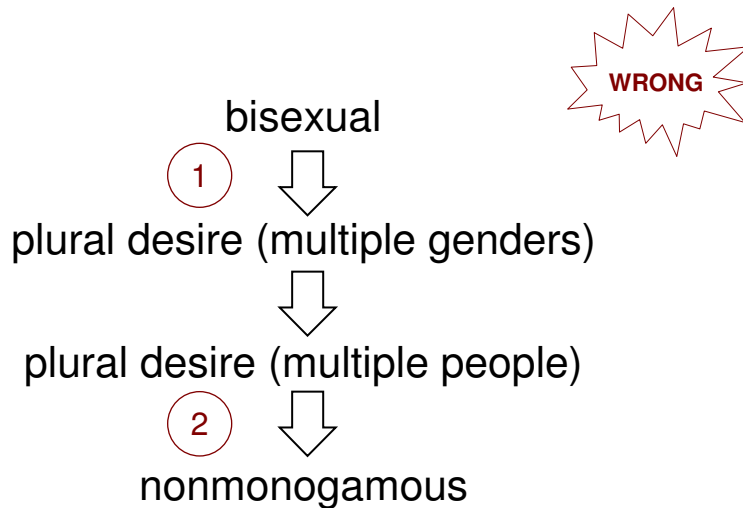
for one (or two). This assumption is supported by romantic notions in the culture, that people are not complete without relationships.

The immediacy of desire adds a certain ahistorical quality to sexuality. This is because its contrapositive is also true. If a person is not looking for a relationship with a person of a certain gender (or genders) or involved in such a relationship (or relationships), then their sexuality is thrown into question. In other words, a failure to recently perform (or seek to perform) one's sexuality calls the desire associated with that sexuality into question. This is why people start worrying about the possible homosexuality of young folks who have not dated much. (For those of you who are fans of Judith Butler, we can see the immediacy of desire of an aspect of the fact that desire and sexuality are performative.)

This falls particularly heavily on bisexuals, who are expected to somehow perform bisexuality if they want their sexuality to be taken seriously. This expectation to perform bisexuality is also the basis for the "one of each" myth. As performing bisexuality involves satisfying each (supposedly) disparate gendered desire within a particular timeframe, it would therefore imply nonmonogamy, or at least the attempt to be nonmonogamous.

(On a side note, the immediacy of desire shows up in BDSM as well, as the need to satisfy a particular fetish or kink.)

We now have two false assumptions that together form the basis for the "one of each" myth. First, it is assumed that bisexual desire is actually formed of two different and distinct desires. Second, it is assumed that each desire must be satisfied (within a relatively short timeframe) for the bisexual person to be happy. Doing so would constitute nonmonogamy.



We can visibly represent the “one of each” myth as a series of inferences. In the above diagram, each arrow represents an inference, which could easily be wrong. The inference labeled with the number one is the assumption of distinctly gendered desire. The inference labeled with the number two is the immediacy of desire. I have put the word “wrong” on the diagram to remind you that this series of inferences is wildly incorrect for many bisexuals, even many of the nonmonogamous bisexuals.

In conclusion, the “one of each” myth seems to be the primary force driving people to assume bisexuals are sluts or otherwise nonmonogamous. It is based in two false assumptions, one which is central to sexism and heterosexuality, and another which is a structuring element in our understanding of sexuality and a mechanism within the culture-wide system of monogamy. Because these two assumptions are fairly basic to our understanding of desire, they are not easily dislodged, even when they fail to properly represent reality, as in the case of this myth. Bisexuality runs afoul of these structural assumptions, with the result that the misconception that bisexuals are necessarily nonmonogamous is persistent and will sometimes spontaneously arise in those who hear about bisexuality.

### **Applicability**

It should be noted that no part of the “one of each” myth is directly dependent on a bisexual identity. It is not necessary to identify as bisexual to trigger this series of inferences. The only requirement is that a person demonstrates a desire for men and women. So we can expect to see the slut myth in operation in various situations where a person admits or demonstrates desire across the range of gender.



For example, we see this in what I call the “girls gone wild” effect. While it is true that in many cases public displays of actual bisexuality among women are improperly dismissed as just being demonstrations for straight men, there are cases where this is indeed their purpose. We can look at straight (male) porn, where the act of two women getting it on is a staple of the business. As they are being paid, we can assume these women are acting for the male gaze. Notably, these women are often not identified as bisexual, even though they may be performing bisexuality.

If we remember that pornography for men is often used to create illusions of access, then it is a bit weird that excluding men from a scene would convince the viewer that these women are somehow more accessible. After all, wouldn't they be more sexually accessible to men if they were in fact having sex with a man? But in fact they are read as more accessible. While the women are not making any particular claim to bisexuality, they are participating in this series of inferences. Their attraction to men is assumed various ways (though often a guy joins later to make it clear), and they demonstrate their sexuality with women onscreen. The (presumed) desire for both men and women triggers the slut myth, and they are seen as that much more available.

## **Part 2: Implications for Bisexuals**

### **Monogamous Bisexuals**

The “logic” of the slut myth effectively makes monogamous bisexuals invisible. When people hear that some person is bisexual, they immediately assume some kind of nonmonogamous inclinations. The media unproblematically accepts the formulation of the slut myth. The right wing uses the slut myth to make a slippery slope claim for gay marriage, by saying that if bisexuals start agitating for marriage, it will necessarily be a form of polygamy they are looking for. (See Stanley Kurtz's article, “Here Come the Brides”.)

The base assumption that bisexuals must be nonmonogamous means that when a person meets a monogamous bisexual, they sometimes assume that the monogamy is a sham in some way. When people (gay, straight, or lesbian) have problems dating bisexuals, they often express a fear that the bisexual person will cheat on them, or that the bi person cannot be trusted to be monogamous. This (perhaps unreasonable) fear is a direct result of the slut myth.

The flip side is that when bisexuals are clearly monogamous, people often do not understand that they are bisexual. This is again the problem of performing bisexuality. People will read bisexuals in monogamous relationships as straight, gay, or lesbian, even when said bisexuals are very clear about their identity. This is another aspect of the slut myth: nonmonogamy is so attached to bisexuality in the public imagination that the lack of nonmonogamy implies a lack of bisexuality for many observers.

While there are lots of open-minded people who have no trouble accepting monogamous bisexuals, there are plenty of others who will either refuse to believe that the person is monogamous, or refuse to believe that the person is bisexual. This represents a nasty catch-22 for monogamous bisexuals, a situation which at best is intolerant, and at worst can threaten their very sense of self.

It should be noted that bisexuals are currently unique in this aspect. While historically people have made similar assumptions of gay men, an ongoing blitz of positive depictions of monogamous gay men has largely corrected this attitude in the public imagination. Lesbian oppression has tended to use de-sexualization instead of over-sexualization, so it is relatively rare to find similar assumptions about lesbians.

The fact that monogamous bisexuals are invisible is therefore kind of a strange reversal. In other sexuality groups, the monogamous members are visible, and the nonmonogamous members are typically invisible or at least are marginalized. (The exception would be practice-based groups, like BDSM.)

In addition, the relatively high rate of nonmonogamy among bisexuals (which I will discuss below) means that there is a very real danger that monogamous bisexuals will be marginalized within bisexuality, forming a minority within a minority. Arguably, this is already happening.

The implications for activism are clear. We need to ensure visibility for monogamous bisexuals, as much as is possible within a group that already faces severe visibility issues. When bisexuals speak publicly, it is important to acknowledge the existence of monogamous bisexuals. This can be done alongside acknowledging nonmonogamous bisexuals: this is not a zero-sum game, and it is very easy to do both. Indeed, often just using the phrase “monogamous bisexual” to describe someone will do the trick.

Doing this is important for a number of reasons. First, it helps make monogamous bisexuals visible. Second, if we can make it clear that many bisexuals are monogamous, it will potentially make it easier for monogamous people to identify as bisexual, which could actually increase the number of self-identified bisexuals.

Third, every time someone says the phrase “monogamous bisexual”, it breaks assumptions in the heads of the listeners, specifically assumptions about desire. One of these assumptions is basic to sexism and heterosexism, and the other functions as an enforcement piece of the system of compulsory monogamy. It should be noted that these assumptions form a chain, and only one has to break for a person to accept the possibility of monogamous bisexuality.

While it is unclear which of these assumptions would give first, the immediacy of desire seems somewhat less entrenched in current regimes of power. Assuming that immediacy of desire would break in some cases, we have an odd situation where bringing up monogamous bisexuality actually undermines an assumption used in compulsory

monogamy. (Note that it in no way questions the practice of monogamy, however.) This means that it is in self-interest of nonmonogamous bisexuals to create visibility for monogamous bisexuals, not just because it is the right thing to do, and not just because it helps bisexuality as a whole, but also because it weakens the compulsory nature of monogamy in our culture.

## **Nonmonogamy and the Bisexual Community**

By now, it should be clear that the slut myth is a major piece of anti-bisexual stigma. While there are certainly other stigmas associated with bisexuality, this one forms a large stumbling block for the bisexual community.

Moreover, it is a major impediment for bisexuals in their quest to live openly. Any person coming out as bisexual can potentially be labeled as a slut, unstable, untrustworthy, a cheater, and/or diseased. While it is rare to hear these words out loud, this labeling does in fact happen, and it often shows up in people's assumptions about bisexuality and in their willingness to date bisexuals. As a result, people who are openly bisexual end up having to deal with the slut myth, sooner or later. This is true whether or not they happen to monogamous.

Because bisexuals end up facing down slut stigma as a matter of course, they typically come to the understanding that it is a stigma, and that the fear of sluts (and of the nonmonogamous) is unreasonable. Many bisexuals stop at this point, having no interest in nonmonogamy themselves. However, for others there is a certain opportunity. Since they are already dealing with the stigma of nonmonogamy, there are less minuses to actually becoming nonmonogamous.

Similarly, people who are already nonmonogamous (in any sexuality group) have already accepted the fact that people are going to misunderstand them, and have dealt with it in some way. If these people have feelings of desire across gender, it is easier for them to come out as bisexual, as they have already handled a major chunk of biphobia.

In addition to these two effects, there is a third effect where some bisexuals try out nonmonogamy simply because they feel it is expected of them.

All three of these effects tend to increase the number of nonmonogamous bisexuals. While every set of bisexuals (in a particular area, of a particular gender, member of a particular race or ethnicity, age group) includes a large or even majority number of monogamous bisexuals, rates of arranged nonmonogamy among bisexuals are anecdotally higher than among straight and lesbian people. In *Monogamy and polyamory: Relationship Issues for Bisexuals*, Paula Rust makes the claim that rates of practiced nonmonogamy were higher among bisexuals than among gay men and lesbians. We cannot say how much of this is due to the operation of the slut myth, but I have seen the above operations happen among my friends (and indeed, myself), so I expect that the slut myth has some effect on these rates. However, the extent of the effect is unclear.

In this way, the slut myth is partially a self-fulfilling prophecy, like many myths about sexual minorities. While it is definitely wrong when applied to many bisexuals, and when applied to bisexuality as a whole, it produces an effect that may increase the number of nonmonogamous bisexuals. (Though it may not increase the number of slutty bisexuals.)

## **The Slut Myth and Activism**

Because the slut myth persistently and pervasively connects bisexuality and nonmonogamy, it has some implications for activism.

Attacks on bisexuals often operate by using the rhetoric of compulsory monogamy. Whenever a bisexual is accused of being untrustworthy or prone to cheating, the negative part of the attack is produced through cultural stigma against sexual openness. After this has happened enough times, bisexuals start interpreting attacks on nonmonogamy as attacks on bisexuals, whether or not the attacks are aimed directly at bisexuals. Also, even monogamous bisexuals often have nonmonogamous bisexual friends, and attacks on nonmonogamy are correctly interpreted as attacks on these bisexuals.

The upshot is that the bisexual community as a whole often does not appreciate it when people or organizations take strong stances against nonmonogamy. At one point during the same-sex marriage debate, the Human Rights Campaign put out a position statement distancing same-sex marriage from polygamy, and the statement said some unflattering things about polygamy that implicated nonmonogamy as a whole. The statement was quickly passed around email lists devoted to polyamory, and then hopped to bisexual email lists. A number of bisexuals took the statement as (further) evidence that HRC is prejudiced against bisexuals. The moral here is that invoking prejudice based in culture-wide standards of monogamy is a politically precarious thing to do when bisexuals might be listening.

The positive reversal of this situation is also true. Because bisexuals often have to struggle with this prejudice against nonmonogamy (whether or not they are nonmonogamous), they often appreciate it when activism of various sorts (whether feminist, nonmonogamous, or queer) works to reduce the stigma associated with nonmonogamy. In addition to directly aiding nonmonogamous bisexuals, this activism is welcomed by the bisexuality community at large.

I have seen this in my personal work on polyamory. When I hold a poly event, bisexuals show up, to the point where the events sometimes become de facto bisexual events. When I do poly activism, the bisexual community supports me. I am told by bisexual list administrators that I am welcome to post any announcements, whether or not they are specifically related to bisexuality. For the last three years, the Bay Area Bisexual Network has helped me with Pride registration, so that my polyamory contingent can

march. (And that last is a big deal, since otherwise I would have my choice of obtaining a nonprofit status or paying significant fees.) You get the idea.

I am not saying here that we need to combine bi and poly activism. Indeed, doing so would contribute to the invisibility of monogamous bisexuals. However, bisexual and polyamorous activists need to understand that we have some goals in common. Really, these common goals (and community overlap) are already producing alliances. While it is clear that these alliances help poly activism (which is in its infancy), the point I want to make here is that these alliances also benefit the bisexual community as a whole.