

Sexual Event Classification System (SECS)

Edition Nine

A Proposed Classification of Human Sexuality

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Sexual Event Classification System

Chapter One: Introduction to Human Sexuality

Human sexuality has been judged and classified throughout the millennia by scientific, religious, anthropological and government groups. Thoughts about human sexuality have often been at the center of major historical conflicts.

Human sexuality has been banned with extreme behaviors during eras of specific cultures and in contrast placed on a pedestal with extreme behaviors during eras of other specific cultures. Human sexuality has been celebrated in the arts and declared evil by some government and religious sects.

Rarely, do people behold human sexuality with neutral eyes. Similarly, neither do people behold human words, music nor art with neutral eyes.

Human sexuality has been at the center of human communications much longer than have words, thousands of years before Catholic Church Administrators during the Victorian era in Great Britain warned people to refrain from enjoyment during the sexual events declared “necessary” for procreation.

Poets and artists have captured the unspoken communication of human sexuality for thousands of years, but only recently have the neurosciences been able to technically understand the biochemistry and brain circuitry involved during human sexual communications and activities.

If we examine the sexual signals and behaviors among humans and other primates, we can begin to view the social and psychological purposes of sexual signals as communications which contribute to the survival success of species. These communications reflect neurologically-wired and hormonally-present realities that led to evolutionary advantages of species. In addition, sexual communications as well as absent sexual communications present insight into culturally-centric beliefs, revealing much about the psychological, philosophical and spiritual thinking of specific cultures.

Below are examples of three different cultures and some of the thinking that exists concerning sexuality.

Example One: In the Asmat tribe of New Guinea, men participate in sexual intercourse with women for the purposes of necessary procreation, but the same men also strongly believe that they must participate in sexual events with other men for the fact of assuring that semen remains abundant among men so that men may develop masculinity and become great warriors and that women must receive semen from numerous men or the

fetus will not develop. Asmat men and women view semen as a powerful magical substance necessary for balances in nature.¹ In contrast, other New Guinea tribes believe that if men were to only give semen to women, the women would become too powerful and the men would lose their perception of control in the tribe. From an anthropological and psychological view, we see the sexual behaviors of the other New Guinea tribes as delivering a communication that men fear they must maintain a fragile hold on power in the male-female dyad, fearing that the balance of power could tip to favor women who hold creative powers of giving birth.²

Example Two: Among people from industrialized Western Cultures, many people believe that any sexual events among humans are to be equated with lower animal behaviors and thus should be resisted. Many people believe that human existence is proven most worthy by using cortical powers (thinking) to suppress “animal instincts” and in fact such ideas are contained in their formal religions. Western Cultures frequently inhibit their children from sexual play in contrast to people from cultures who ignore or are amused by sexual play among children. Western culture adults often sleep in bedrooms which separate children from adults in order for adults to have privacy during sexual events. In this way, it is hoped children will not learn about sexual behaviors and become corrupted by thinking about or imitating sexual behaviors in public. People from Western Cultures most often continue as adults in being secretive about sexual behaviors, sneaking to be involved in sexual events, whispering about sexual thoughts or desires, hiding art and statues of human bodies from children, and being reluctant to discuss concerns about sexual thoughts and events even with professional health care providers. Strip clubs, secretive pornographic materials, sexual dysfunctions, and many sexual perversions abound in Western Cultures. It is interesting how special psychiatric units which treat people with sexual addictions and sexual paraphilias, are designed to discuss sexual thoughts and behaviors in depth with the results that sexually deviate behaviors decrease.

Example One: Among many clans of the Aborigine People of Australia, men are not allowed to make eye contact or talk with their mother-in-laws. This is a law that dates back for thousands or perhaps over ten thousand years. An observer would be struck by the lack of any sexual communication or even non-sexual communication between men and their mother-in-laws. It becomes obvious that there is great fear of what could happen between these particular men and women. The fear is based on “The Law” which has been handed down over the generations through

¹ “Where the Spirit Dwells,” by Tobias Schneebaum, p. 181.

² “The Construction of Homosexuality” by David F. Greenberg.

very detailed story telling and very detailed dances. The Aborigine People have very specific guidelines about who is to marry whom. People are born into a hierarchy which predetermines whom they will marry. Young boys are “assigned” to the infant girls whom they will one day marry. The boys are required to look after the young girl infants and their families in preparation to one day take care of their assigned, respective wives. Thus their mother-in-laws are more equal to the young boys in age and thus as the young boys develop into manhood, they may be tempted to court their mother-in-laws or at least flirt with their mother-in-laws. This would be considered lethal since such actions would upset the careful balance that has been meticulously worked out to assure that childbearing is carefully balanced to keep tribes genetically and spiritually healthy. Any one who breaks such a law is outcast from the clan and risks being “sung” (having magical spells placed upon them) and even risking death.

From an anthropological point of view, what is fascinating is that the above examples do not instruct much about inherent sexual drives, but instruct us much about the belief systems of varying cultures. The sexual behaviors and in some examples the lack of sexual behaviors are communications which symbolize deep cultural belief systems. This is similar to how the studies of language, art, dance, music, sports, and other forms of communication instruct us about belief systems of cultures.

Sexual experimenting by our patients often reminds us that people are not confined to any one category of sexual activity for life, but may move among the varied types of sexual experiences during different stages of their developmental lives. Sexual events are most often a changing, evolving, viable expression of communication and bonding, not a fixed, rigid behavior. Even when behaviors are fixed and rigid as dictated by religion or culture, people find their imaginations and emotions are often evolving and willing to entertain variety, which is why many health care professionals must open their own thinking in order to obtain accurate sexual histories from people. If health professionals do not ask about the enormous varieties of sexual behaviors, emotions, and thinking, they may never learn what comforts and/or haunts patients.

Up until the 1950's with Alfred Kinsey's studies, most U.S. physicians were trained to obtain all sexual histories of women from women's husbands.³ Once Kinsey released his data on sexual behaviors, physicians realized that they were incorrectly making assumptions which were preventing them from knowing truths about their patients' well being.

What we are lacking in the scientific community is a thorough classification system for sexual behaviors, thoughts, feelings, and motivations. Without a

³ “A 50-year Update on the Impact of The Kinsey Report,” *National Public Radio, Morning Edition Report*, August 20, 2003.

language to adequately describe what we find when we observe and interview people, we cannot begin to understand because we cannot even ask the proper questions. We need a specific and thorough classification, a language to understand human sexuality and to be able to perform adequate research on human sexuality.

The Sexual Event Classification System (SECS) is a proposed system which will hopefully enable us in our understanding and research of human sexuality.

Important Note: One of the limitations of SECS is the realization that declaring thoughts and behaviors as “sexual” is subjective and is thus a judgment. Sexual events and activities are a portion of the expressions in the greater spectrum of human communication and bonding. A better classification system would focus on the tremendously wide spectrum of human communication and bonding. Such a classification would be even less judgmental and more scientific and thus not be burdened by the question of what should and what should not be considered “sexual.” For the present, developing SECS is a step toward this larger and more comprehensive classification system of human communication and bonding.

Sexual Event Classification System

Chapter Two: Background Information of Previous Researchers' Attempts to Classify Human Sexual Behaviors

Introduction:

For years, scientists classified sexual behaviors into simple categories of masturbatory, heterosexual, homosexual, bisexual, and sexual perversion activities.

In the early 1900's, Sigmund Freud classified sexuality of human development as: oral, anal, genital, and latency in describing sexuality in the first years of life.⁴

Some scientists further divided the previous simple classifications into "amounts" or "degrees" of behaviors as did Alfred C. Kinsey of the Kinsey Institute in 1953 as he and his colleagues begin to view the Heterosexual-Homosexual Spectrum on a continuum: *"The world is not to be divided into sheep and goats. Not all things are black nor all things white ... Nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex."*

Kinsey's Rating Scale

0. Exclusively heterosexual behavior.
1. Largely heterosexual, but incidental homosexual behavior.
2. Largely heterosexual, but more than incidental homosexual behavior.
3. Equal amount of heterosexual and homosexual behavior.
4. Largely homosexual, but more than incidental heterosexual behavior.
5. Largely homosexual, but incidental heterosexual behavior.
6. Exclusively homosexual behavior.⁵

Prior to 1953 with the revolutionary publication of The Kinsey Report, physicians were reluctant to ask women about sexuality and physicians would only talk to women patients' husbands about such issues. As a result of The Kinsey Report, interviewed women revealed that they often had pre-marital sexual intercourse and that many had extra-marital affairs. As a result of such knowledge coming to public light, many local and state laws were changed to reflect more the truth of

⁴ Sigmund Freud, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, London, The Hogarth Press and the Institute of Psycho-Analysis and Angela Richards, 1953.

⁵ Alfred C. Kinsey et al, *Sexual Behavior in the Human Male* (Philadelphia: W. B. Saunders, 1948), p. 638.

what people did in their private bedrooms rather than what was previously thought to exist.⁶

Other scientists classified the human spectrum of sexuality based upon sexual object choices as well as the way people viewed their own gender. An example of such classification can be found on the web pages of the Humbolt University of Berlin:

Male-Masculine-Heterosexual

A person of male sex usually adopts the masculine gender role and develops a heterosexual orientation. Such an individual then conforms to our image of the "typical" male.

Male-Masculine-Homosexual

A person of male sex who has adopted the masculine gender role may very well develop a homosexual orientation. Such an individual may then look and behave like any other "typical" male in all respects but one - his choice of sexual partner.

Male-Feminine-Heterosexual

A person of male sex may adopt the feminine gender role and even a feminine gender identity. In the latter case he may then even try everything possible (including a "sex change operation") to make the body conform to the feminine self-image. In this case, an erotic preference for males, would, of course, have to be considered heterosexual.

Male-Feminine-Homosexual

A person of male sex may adopt the feminine gender role and identity and try everything possible to make the body conform to the feminine self-image. If such an individual then also developed an erotic preference for females, this sexual orientation could only be called homosexual.⁷

Later in the twentieth century, scientists divided sexual activities into further categories as did Warren J. Gadpaille in his research on biological factors in the development of human sexual identity. Such research broke new ground since it began to not only examine what people were doing as sexual behaviors, but also examined the reasons people performed various types of sexual behaviors.

- True, preferential, or exclusive
- Pseudo
- Situational
- Exploitative and enforced
- Variational
- Ideological or political

⁶ "A 50-year Update on the Impact of The Kinsey Report," *National Public Radio, Morning Edition Report*, August 20, 2003.

⁷ Humboldt-Universität zu Berlin, *Magnus Hirschfeld Archive for Sexology*, located at: <http://www2.hu-berlin.de/sexology/>

Ambisexuality or Bisexuality⁸

If we study anthropology, looking at the non-human primate studies (“The Third Chimpanzee” by Jared Diamond)⁹ and think about the purposes of sex (“The Soul of Sex” by Thomas Moore)¹⁰, we see that humans evolved to have sex not only for procreation, but also to deepen the bonds between sexual partners through mutually agreeing to break social taboos and share a magically transforming, almost dissociative world to deepen human bonds with one another. These types of sexual communications tremendously deepened human bonding to give the human species an evolutionary advantage over other species, a deep bonding that allowed humans to move beyond caring only for direct progeny to progress to develop more resilient communities that were able to develop agriculture, tools, weapons, language, and arts and more completely dominate their habitat.

In 1993, *The Janus Report* was published and described the prevalence of various sexual behaviors such as pre-marital sex, numbers of sexual partners, group sex, masturbation, intercourse, oral sex, and attitudes about marriage, divorce, having children, abortion, pre-marital sex, extra-marital affairs, etc. based on age, gender, marital status, religion, politics, education, and by regions in the United States.¹¹

To further understand the full spectrum of sexual activities, there is a necessity that we further divide sexual behavior classifications into sub-categories based on cultures and environments as well as sub-categories based upon the “thinking” and “meanings” that drive people toward specific types of sexual activities. As with all activities, we can only begin to understand sexual activities when we understand motivations, emotions, and meanings of behaviors. Only then can we truly do research to understand the impacts of biology and environment upon human sexuality and to also understand any indications for treatments to help people develop healthy sexual activities, emotions, and thinking.

As we think about sexuality having the purposes of procreation, bonding, and communication, it is important to examine the many behaviors humans use to express their sexual communications, and even more important to examine the many thoughts and meanings people have and strive to express through their

⁸ Gadpaille WJ: Biological factors in the development of human sexual identity. *Psychiatric Clinics of North America*, 3:3, 1980.

⁹ Jared Diamond, *The Third Chimpanzee*, HarperPerennial: A Division of Harper Collins Publishers, New York, 1993.

¹⁰ Thomas Moore, *The Soul of Sex*, HarperPerennial: A Division of Harper Collins Publishers, New York, 1998.

¹¹ S.S. Janus and C.L. Janus, *The Janus Report on Sexual Behavior*, John Wiley & Sons, Inc., New York, 1993.

sexual communications. Often we can helpfully guide people into other expressions of sexuality when general medical disorders or psychiatric disorders prevent people from continuing their previous modes of sexual communications and behaviors. It is important to note that most healthy people experience a broad range of the healthy sexual activities and are able to flexibly change from one healthy mode of sexual expression to another healthy mode without great distress in order to bring a high level of communication and pleasure to partners/spouses and within their own thinking.

It is essential to approach the topic of human sexuality without skewing research to satisfy political and/or cultural agendas. Many cultures and sub-cultures have traditionally simplified thinking about sexuality in order to diminish or promote their cultural/political stances. Science must be cautious to approach human sexuality with an open mind as we do with any excellent research. Discovering truth must be the foremost driving force.

Sexual Event Classification System

Chapter Three: Classification System

Preface: Healthy people often within the time period of one sexual event will experience many different classifications, changing from moment to moment. As they try to improve their sexual health, they may choose to promote more percentage of time in one of the categories over the other categories. People with unhealthy sexual health may predominantly remain in one of the below categories throughout much of an event or throughout the majority of their sexual events.

- Infantile developmental autoerotic event(s)
- Child, adolescent, and adult autoerotic event(s)
- Developmental sexual event(s)
- Experimental sexual event(s)
- Bonding sexual event(s)
- Passion-driven sexual event(s) (with experiences of awe, joy, and/or lust)
 - Brief relationships
 - Long-term relationships
- Non-passion emotion driven sexual event(s) (risk-taking, relief of anxiety, relief of boredom, relief of physical discomfort, enhance self worth, enhance feelings of masculinity or femininity)
- Procreation-driven sexual event(s) (develop family, help with artificial insemination, attempt to create bond with partner, sense of creativity)
- Celibacy
 - Temporary (Teenage years, grief response following divorce/death of spouse)
 - Permanent (Priesthood, self chosen)
- Temporarily regressed sexual event(s) (drugs, alcohol, exhaustion, head injury, psychosis, mania, grief, depression, anxiety)
- Temporarily situational sexual event(s) (jail, military, boarding schools, summer camps, cruise ships)
- Prolonged situational sexual event(s) (prison, immigration to culture or subculture, religious or cultural restrictions/guidelines)
- Culturally or sub-culturally supported sexual event(s)
 - Marriage and/or dating expected sexual event(s)
 - Art events (films, theatre, pornography, advertising)
 - Fertility ceremonies
 - Organized orgies
- Health-condition-altered sexual event(s) (erectile disorder, vaginismus, sexual-pain disorder, dementia, chronic pain, cardiac/respiratory disorders)
- Trauma-driven sexual event(s)
 - Conscious
 - Unconscious

- Coercive sexual event(s) (rape, marital coercion, coercing vulnerable persons or animals into sexual events)
- Exploitative sexual event(s)
 - Self-gain in external manner (fame, money, social position)
 - Inflicting damage to others (shame, guilt, embarrassment, humiliation)
- Physically Violent sexual event(s)
 - Consensual
 - Perpetrator
 - Victim
- Gender-issue sexual event(s) (Person participates in sexual events only to prove gender or while feeling very confused about gender)
- Pathological Dissociative sexual event(s)
- Professional sexual event(s) (Prostitution, strip clubs, developing pornography)
- Political sexual event(s) (To demonstrate political agendas)
- Indirect sexual event(s) (via telephone, web cam, internet, exchanged photos)
- Indirectly shared, vicariously experienced sexual event(s) (Observing others in sexual event(s), sharing sexual partner(s), enjoying others' stories of sexual events)

Sexual Event Classification System

Chapter Four: Examples of sexual events

Infantile developmental autoerotic event(s): Often children will stimulate themselves with their hands or by rubbing themselves against clothing, bed linens, towels, furniture, or other objects. In infants the behaviors are often unplanned or “primary or secondary circular” as described by Piaget. In older children the behaviors are more planned, deliberate, or “tertiary circular” as also described by Piaget.¹²

Child, adolescent, and adult autoerotic event(s):

- Example: A young man described that prior to entering puberty he used to dangle over his mother’s clothesline, tightening his arms and abdomen muscles until he was in pain. He felt a degree of physical and genital excitement and would then begin to rub his crotch against the supporting clothesline pole until he would experience dry orgasms. As he reached puberty he learned on his own that he could masturbate with his hand and achieve a full orgasm.
- Example: A woman reported that her young daughter used to enjoy touching her vaginal area while staring off into space and singing to comfort herself and had to be directed to only do this in her bedroom rather than more public rooms in the house.
- Example: A young man described that prior to puberty he would get an erection and lie in bed and push against the direction of the erection so that when he let go of his penis it would flop against his abdomen. Being curious about how many times he could do this, he would count the number of “flops,” setting a goal of how many times he would consecutively do this. He reported that as the weeks and months passed, he learned that with attempting higher numbers of “flops,” he began to experience a pleasant but an unfamiliar sensation which he later recognized as an orgasm.

Developmental sexual event(s):

- Example: People often described that when they were growing up that they played “doctor and nurse” with boy and girl playmates or sibs, examining and exploring the bodies of one another. Some women talked about practicing kissing with other girls. Some men described that as children they played “sword fights” or shared “crisscrossing peeing contests” with male friends or brothers. Some boys and girls talked about practicing with same-sex or different-sex cousins or sibs. Some men

¹²*Understanding Human Behavior in Health and Illness: Third Edition*, Edited by Richard C. Simons, M.D., Williams and Wilkins, Baltimore, MD, 1985.

described that as adolescent boys they observed other boys or helped other boys masturbate, comparing size of genitals or amounts or distances of ejaculations. Some girls described using hairbrushes or other objects to vaginally stimulate one another and pretend they had boyfriends.

- Example: Some boys and girls described participating in sexual events with peers or older people in order to master the steps of autonomy and identity, trying to feel that they are successfully and clearly separating from their caregivers and from their childhoods.

Childhood and adolescence is a time of curiosity for exploring one's own body and comparing it to people of the same gender and other gender's bodies. The amount of experimenting varies with the sanctions and inhibitions placed on children and adolescents by major cultures and also by sub-cultures including specific spoken and unspoken rules of families. Such developmental play does not seem to match up to whether or not people develop into preferring other-gender or same-gender sexual experiences, but does allow for children to develop their first ideas about sexuality and about preferences. Some cultures are very permissive or supportive of such play, whereas other cultures such as the past Victorian culture and some African cultures, went to far extremes to prevent such play, tying children to 4-poster beds (Spitz, 1952)¹³ or mutilating their genitals with branding irons (Schwartz, 1973).¹⁴

Experimental sexual event(s): Some adults never participated in child or adolescent developmental sexual experiences and continued to wonder about sexuality. Some of these adults reported that they experimented later in life with various types of sexual events. Many adults are shocked to learn that their elderly parents waited until very late in life to experiment with types of sexual events, acting as if they were children or young adolescents who were just beginning to develop sexually. Sometimes adults reported such experimental sexual behaviors after they lost spouses due to death or divorce. A few persons who previously preferred different-gender sexual events and monogamous sexual events reported experimenting with same-gender or group sexual events. In the case of older adults not having learned to use contraceptives, such experimentation led to increased rates of first-time sexually transmitted diseases among geriatric populations.

- Example: A woman felt she had never clearly separated from her parents and her sisters, and that by participating in sexual events with several men helped her to feel that she had her own identity, separate from the religious and cultural beliefs of her extended family.

¹³ R.A. Spitz, "Authority and Masturbation," *Psychoanalytic Quarterly*, 21:490-527, 1952.

¹⁴ G. Schwartz, "Devices to Prevent Masturbation," *Medical Aspects of Human Sexuality*, 7:141-153, 1973.

- Example: A man with the *DSM-IV* diagnosis “Post-Traumatic Stress Disorder” due to sexual abuse from his older sister when he was age four years old was also diagnosed with the *DSM-IV* diagnosis of “Exhibitionism.” This young man had great difficulty participating in sexual events with his wife. His wife recommended that he experiment with someone of the same gender. The young man reluctantly did so but later reported enjoying the same-sex events for several months. For whatever reason, he returned to his wife, participating satisfactorily in sexual events and no longer having desires to exhibit himself to women.
- A married couple read a book about new sexual positions and experiences and decided to try some of the suggestions. They liked some of the suggestions and continued those types of sexual experiences but disliked some of the other suggestions and never tried those sexual experiences again.

Bonding sexual event(s): Some people reported that they felt close to friends and chose to have sex as a means of communication and bonding, breaking social taboos and thus delivering the message: “we felt so close we didn’t care about the rules.” Some people who participated in this type of sexual event said that they did it because they wanted to always remember that they shared such an experience with a person and that they could carry that memory for life, always feeling connected to that person.

In such sexual events, although people may feel very emotional and loving feelings, they reported that it was not the same depth of passion that they felt for people with whom they wished to live the majority of their lives, with whom they wished to bear and raise children, with whom they wished to “bond for life,” or with whom they wished it to be known that such people were the people they considered to be the most significant people in their lives.

Some people who reported bonding sexual events, explained that they shared a trauma or important event (college, sports, military service, prolonged travel) together and that the sexual event was the “icing on the cake,” the final experience that solidified or symbolically expressed the significance of their friendship.

- Example: A high school boy and girl had sexual intercourse and dated one another for months, knowing that it was not a permanent relationship, but that they were very emotionally important to one another and that sexual intercourse seemed to communicate the closeness in a way that words did not. This type of bonding sexual events is often a step further along the way from developmental sexual activities toward more emotionally involved preferential, passionate sexual activities.
- Example: A married man participated in sexual events with his best male military colleague after experiencing near-death combat events, although the man continued to feel very sexually and emotionally close to his wife. Whether the two men would choose to express such feelings with words or through sexual events often depended upon the influences of religions and cultures. (*Note: This is not “brief situational sexual activity” since the*

primary reason was to bond rather than to just have a sexual event with men since sexual events with women were not possible. The men had further motivations than just having sexual events with anyone or whatever was available. The same married man could have participated in sexual events with his best female military colleague under similar conditions and the category would be the same.)

- Example: A woman participated in sexual events with a male friend whom she felt made significant contributions toward her growth and she made significant contributions toward his growth, but she did not want to marry or live with the man. In such a case, "Let's just be friends," does not always mean "we will not have sex," but may instead mean we may have sexual intercourse but we will probably not be the most significant people in one another's lives.
- Example: A man and woman had sexual intercourse while skydiving for sharing the thrill with one another of participating in a sexual experience in an extraordinary situation.
- Example: A man and woman had sexual intercourse on the stairs of a hotel for sharing the thrill with one another of risking being caught.
- Example: The New Guinea Asmat Tribe expects young men to form life-long "exchange friends" with same age-males. This is called "mbai." The Asmat People expect the boys to participate in sexual events with one another as youth and as adults in addition to participating in sexual events with their respective wives.¹⁵

When people described: "bonding sexual activities," some described that they thought about other people while having the bonding sex, and other people described that they thought exclusively about the person with whom they were having bonding sex. Sometimes bonding sexual events evolve over time to "preferential passionate sexual activities" (defined below) with the same sexual partner.

Passion-driven sexual event(s): With experiences of awe, joy, and/or lust
Brief relationships
Long-term relationships

Non-passion emotion driven sexual event(s): Risk-taking, relief of anxiety, relief of boredom, relief of physical discomfort, enhance self worth, enhance feelings of masculinity or femininity

Procreation-driven sexual event(s): Develop family, help with artificial insemination, attempt to create bond with partner, sense of creativity

Celibacy:

¹⁵ "Where the Spirit Dwells: An Odyssey in the New Guinea Jungle," by Tobias Schneebaum, page 192.

Temporary: Teenage years, grief response following divorce/death of spouse
Permanent: Priesthood, self chosen

Temporarily regressed sexual event(s): When people are overwhelmed psychologically by social events, by physical illnesses, or by drugs/medications, they may regress emotionally and they may also engage in types of sexual events different than their usual sexual expressions which they look upon with embarrassment or guilt when they are no longer regressed. Such sexual activities may be prolonged as observed in people with severe and chronic psychiatric disorders or temporary and observed in people with acute stresses.

- Example: Men who traditionally preferred sexual events with women, when feeling insecure due the threat of a divorce or due to feeling an illness made them “less than a man,” sought sexual events with men to re-establish “maleness.”
- Example: A woman diagnosed with schizoaffective disorder, who preferred sexual events with men, began to feel all men cheated and lied and betrayed her. As she felt more depressed and psychotic than usual, she began to temporarily participate in sexual events with women. As she improved on medications, she resumed participating in sexual events with men.
- Example: A woman who preferred sexual events with men, but felt undesirable following a mastectomy, temporarily chose to participate in sexual events with women to re-establish her femininity.
- Example: People when intoxicated, regressed to participating in sexual events that were far different than they preferred when sober, most often regretting their choices once they were sober and stable. In surveys recently taken in high schools and colleges, this was a frequent event among both young women and men who drank alcohol and vaguely remembered participating in sexual events.
- Example: A young woman became delirious from hyperthyroidism, a second young woman delirious from head injury, and a third young woman became disorganized due to untreated schizophrenia. All three women exhibited themselves in the nude in public and also masturbated in public.

The acceptance for such behaviors as ways to deal with conflicts, illnesses, and intoxication episodes varies among cultures. Among some cultures and subcultures, the above examples are viewed as normal ways to deal with small conflicts, in which otherwise sexually content partners may participate in same-gender or different-gender sexual events with close friends other than their partners yearly or every several years as a way to stabilize developmental conflicts or conflicts with partners. In other cultures and subcultures, such ways of coping during regression may be considered to be extreme and unacceptable measures. In a few recent and past cultures and subcultures it was acceptable by those cultures to abandon, ostracize, or kill unfaithful partners.

Note: Historically, there are many reports of U.S. military soldiers who had sexual events with the same gender while intoxicated, reporting that they only behaved this way because they were drunk. In the last decades of the 1900s, the U.S. military administration often responded by saying: "Well, don't do it again."

In contrast, soldiers who reported never having had sexual events with anyone, but reported that their thinking was strictly about same-gender sexual events, were dishonorably discharged.

This is an example in which behaviors during regression were acceptably excused but thinking while not regressed was not excused, demonstrating policies reflecting the complexities of examining motivations rather than only examining behaviors. (Whether the outcome decisions were humane or not is an issue beyond the scope of this paper. It should be noted that when such examples are thoroughly explored, they are often found to be complex on a wide spectrum of motivations and emotions.)

For example, if people were having unconscious trauma-driven sexual behaviors (defined below), occasionally when such people became intoxicated or physically ill, they possibly became aware of desires and while disinhibited chose to participate in sexual events that were actually more true to the ways that they were genetically and environmentally programmed. Thus, a person may have genetically and environmentally preferred same-gender sexual events, but true desires and behaviors only surfaced during times of inebriation. In contrast, the sexual behaviors could be due to regression or due to adult bonding. A health care professional assessing such a situation would have to ask enormous amounts of very sensitive and probing questions and search for patterns of behavior and thinking to understand which situation existed since the truth would sometimes not be known even to the patient upon initial examination.

Temporarily situational sexual event(s): Sometimes people find themselves in situations in which the only sexual events that are possible are different than those for which they are genetically and environmentally programmed. In those situations, depending on the intensities of their sexual drives and the thresholds or openness for participating in sexual behaviors other than what they prefer, people may choose to participate in the only types of sexual activities that are available to them rather than to not participate at all in sexual events. During such events, people who fit this category continue to have fantasies and longings for the people they are most genetically and environmentally programmed to participate with in sexual events.

- Example: Men and boys, women and girls, who are in same-sex prisons, boarding schools, or same-sex military environments for extended periods, may choose to participate in same-gender sexual events even though they are genetically and environmentally programmed to have different-gender sex.
- Example: People who are genetically and environmentally programmed to participate in same-gender sexual events, who find themselves in restrictive or repressive sexual societies that demand different-gender sexual experiences, may comply with participating only in different-gender

sexual experiences. For example, men who are attracted to other men may marry women and only have sexual experiences with women due to social pressures of families, friends, and religious institutions.

- A woman and a man who traveled around the world together, began participating in sexual events with one another, but both reported having fantasies of their mates back home during their sexual events with one another.
- Members of a rock band reported that they were participating in sexual events with one another because they were never around anyone else long enough to have the intimate feelings necessary to elicit the degree of pleasure sought while participating in sexual events. *Note: One would have to interview the rock band members in depth to determine if there were more issues of adult bonding than just the situation, determining what the fantasies of the members were. If they were thinking about one another in their fantasies while participating in sexual events, then this would not be “situational.” Often, people in situational sexual events, if they happen over a long enough period of time will change over to another classification such as adult bonding or passionate sexual activity.*

In all true examples of *situational* sexual activities, people will find themselves having sexual fantasies and being interested in erotic materials different from the sexual behaviors in which they are presently engaging. When people in situational sexual activities leave their restrictive environments, they begin or resume the other types of sexual activities that they more naturally seem to prefer.

Prolonged situational sexual events: Similar to “brief situational events,” people find themselves in situations in which the only sexual events that are possible are different than those for which they are genetically and environmentally programmed, but the situations remain long-term or indefinite. Also as in “brief situational events, depending on the intensities of their sexual drives and the thresholds or openness for accepting sexual behaviors other than what they prefer, people may choose to have the only type of sexual activities that are available to them.

Opposite-gender examples include people who feel genetically and environmentally programmed to participate in same-gender sexual activities, but due to social, religious, or cultural pressures feel they must participate only in opposite-gender sexual activities.

Same-gender examples include people who feel genetically and environmentally programmed to participate in opposite-gender sexual activities but only have available people who are of the same sex such as in same-gender prisons, same-gender military environments, same-gender room sharing in chronic hospitalizations, and villages or age groups where there may be gross shortages of people available of the opposite gender.

In all examples of “situational” sexual activities, people find themselves having sexual fantasies and being interested in erotic materials different from the

sexual behaviors in which they engage, unless of course they find themselves in a new environment which accepts their sexual interests, allowing them to express themselves sexually in a way that matches their interests.

- Example: Many young Italian men traveled to Cuba to have sexual events with men prostitutes, since the Cuban culture is more sexually accepting of men participating in sexual events with other men than is the Italian culture. In Italy, many of these men participated in other-gender sexual events or abstained, whereas these same Italian men played a passive role when engaged in sexual events with Cuban men. "In Cuba the term 'pinguero' refers to a male prostitute that plays the dominant role in a sexual relationship. Many people in Cuba do not regard a man as homosexual as long as he is dominant sexually." (Research results from study by Charles P. Trumbull, Dartmouth College, 1999).

Health-condition altered sexual event(s): People may choose to participate in sexual events different than they prefer secondary to age or health conditions.

- Example: An elderly couple prefers to participate in vaginal intercourse, but due to chronic cardiovascular illness in the husband with resultant inability to achieve erections, the couple participates in oral-genital sexual events, additionally enjoying long periods of cuddling and massaging one another.
- Example: A teenage boy became quadriplegic after a diving-board accident. He enjoyed looking at erotic pictures of couples participating in sexual events and looking at erotic pictures of nude women and remembering what he used to feel sexually excited when he was previous able to experience physical sexual feelings.

Conscious and unconscious trauma-driven sexual event(s): Some people choose to have sex with a person of a gender (or object) other than for whom the person is genetically and environmentally programmed due to psychological conflicts. Other people may be drawn to participating in sexual events with specific people or in certain manners for the purpose of working out past traumas. This may be similar to or in contrast to what the person felt earlier and psychologically as a child, depending on the timing of conflicts. Thus, the conflicts may be either **conscious** or **unconscious**, depending on the nature and age of onset of the conflicts.

- Example: A man chose to participate in sexual events with men due to the anxiety caused by sexual events with women who reminded the man of earlier childhood experiences of women who overwhelmed him.
- Example: A woman chose to participate in sexual events with women due to overwhelming anxiety with men who cued strong memories of horrific experiences from rape and sexual abuse by men.
- Example: A man chose to participate in sexual events with men due to overwhelming anxiety with women who cued strong memories of horrific experiences from rape or sexual abuse by women.

- Example: A woman who seemed genetically and environmentally programmed to participate in same-gender sexual events, reported too much anxiety to do so and thus participated in different-gender sexual events due to her anxieties about same-gender sexual events.
- Example: A man was traumatized by his friends dying from HIV/AIDS. He then began to only participate in dangerous sexual events that would possibly cause him to “catch” HIV/AIDS.¹⁶

If people are conscious of the conflicts, they may still have sexual thoughts and be interested in erotic materials about sexual events with people for whom they are genetically and environmentally programmed, but may choose to participate in sexual events with a different age or gender due to conscious anxieties. If people are unconscious of the conflicts, often when the conflicts began at a very early preverbal age, then people may be too anxious to even have sexual fantasies or look at erotic materials about sexual events with people for whom they are genetically and environmentally programmed. In the older literature and some present-day lay literature, unconscious trauma-driven sexual activity with the opposite-gender activity was/is referred to as “latent homosexuality,” meaning the person would participate in sexual events with the opposite gender but “unconsciously” would prefer to participate in sexual events with people of the same gender if given the right circumstances. *Note: Published research does not exist for comparing “conscious” and “unconscious” trauma-driven sexual thoughts and behaviors since such language has not been available to use categories to perform such research.*

Culturally or sub-culturally supported sexual events: Some cultures and sub-cultures encourage and promote specific types of sexual events. These types of sexual events may not match with persons’ present developmental ages or their genetic and environmentally programmed sexual drives.

- Example: A woman in New Zealand reports that when she grew up in northern England, men were scarce due to immigration out of those areas and due to early male deaths secondary to world wars. She reported that there was a widespread practice in her small community in which it was the duty of husbands to have sexual intercourse approximately once per year with their wives’ unmarried sisters who also lived with the husbands and wives. In addition, as sons in the family grew up, it was the duties of the unmarried aunts to experientially instruct their nephews about sexual events. No information was reported about girls growing up in these same families.
- Example: During the early 1990’s, *Time* magazine reported that some U.S. high schools had fads during which students were encouraged by their peer sub-cultures to prove they were “not homophobic.” As a consequence students reported participating in same-gender sexual events to prove this. Interestingly, in earlier decades and still frequently in

¹⁶ “Bug Chasers,” by Gregory A. Freeman, *Rolling Stone Magazine*, Issue 915, Feb 6, 2003.

- some sub-cultures, there are social pressures with trends during which students often participate “too early” in different-gender sexual events or participate in different-gender sexual events with someone they do not like in order to prove to peers and self that they are “not homosexual.”
- Example: Some cultures promote sexual games for children to play to learn about sexuality and become acquainted with sexual events and activities.¹⁷
 - Example: Some sub-cultures illegally encouraged children to participate in sexual events for developing pornographic materials. This was reported in the news about a small Appalachian community in the 1990s in which the leaders of a community used children in pornographic movies.
 - Example: Some distant past military cultures such as Greek military cultures thousands of years ago¹⁸, and some recent-day military sub-cultures such as subcultures existing within the Korean, Saudi Arabian, and Egyptian military in the 1990’s, unofficially encouraged male soldiers to participate in sexual events with young boys who acted as prostitutes in military camps.¹⁹ Those sub-cultures stated that such events were rites of passage for the boys to manhood and signs that the soldiers had achieved mentor status. Often the adult soldiers reported they had previously served as boy prostitutes for previous soldiers. Within these sub-cultures, such sexual activities may be hidden from questioning by military administrators or researchers, but are not hidden from sub-culture peers. These examples contrast with the privacy, secrecy, and shame that is observed when individual church officials, scout leaders, teachers, etc. sexually abuse children. The latter can not be considered to be “cultural sexual behaviors” since peers in those organizations (sub-cultures) condemn such sexual behaviors. The fine-line between cultural/sub-culture sexual behaviors and abuse is often assessed by studying the impact upon the emotional responses and well-being of the people who have the least power in those sexual events. This difference is especially difficult to assess in cultures that remain in concrete thinking operations and may “pass the torch” of sexuality to the next generation through concrete rituals of sexual events rather than through more abstract, language-based or sexually symbolic events.
 - Example: The majority of world cultures have taboos against adults participating in sexual events with children. In 2003, New Zealand had national laws making it unlawful for adults to participate in sexual events with girls under the age of 18 but not laws making it unlawful for adults to participate in sexual events with boys under the age of 18. The New Zealand courts sentenced a 12-year-old boy to pay paternity payments to

¹⁷ R.L. Currier, “Juvenile Sexuality in Global Perspective,” *Children and Sex: New Findings New Perspectives*, edited by L.L. Constantine and F.M. Martinson, Boston, Little, Brown and Col, 1981.

¹⁸ “The Construction of Homosexuality” by David F. Greenberg

¹⁹ Unpublished research by Robert J. Casey, West Virginia University, 1996.

an adult woman whom he impregnated (or who she had impregnate her). As several cases of adults participating in sexual events with children came to public attention, a national debate began in New Zealand about how children are much more educated about sexuality than decades or centuries ago and that perhaps the age of legal consent for participating in sexual events should be lowered.

- Example: In some cultures, such as in isolated tribes in central New Guinea, culture-sanctioned sexual events of adults with children were reported in the 1930's and as recently as the 1980's. In some tribes children had semen placed on their bodies or in their drinks or food²⁰ with the belief that sperm developed in the brain and was then stored in the bone marrow before traveling down the spinal cord to the testes. Semen was thought to be necessary to be placed onto the bodies of children in order for the children to become fertile adults.²¹ In New Guinea, in the Marind tribe, adult men were expected to participate in sexual events with their sister's sons as an initiation rite into manhood, ceasing once the boy ages and marries. The nearby Asmat tribe viewed such behavior as taboo and instead expected young men to form life-long exchange friends called "*mbai*" with another same-age young man. The Asmat expected the boys to participate in sexual events and grow into manhood and continue to participate in sexual events with one another in addition to participating in sexual events with their respective wives.²² As to date, there are no published psychiatric follow-up studies of the New Guinea children who participated in the mentioned sexual rituals.
- Example: In the 1950s and later, rare United States religious and small-town subcultures sanctioned sexual events of adults with children in rituals. In addition, the children's pets were publicly sacrificed in order to assure the children did not talk. Many of these children grew to be adults with post-traumatic stress disorders, dissociative disorders, and borderline personality disorders.
- Example: A boy and girl live with the Arabic-speaking mountaineers of Northern Morocco and wish to learn the Koran. The boy and girl are expected to participate in sexual events with their masters.²³
- Example: Boys in the Fore Tribe in New Guinea put a thorn sliver into their urethral openings and twist the thorn around until semen and blood emerge as an initiation ceremony.²⁴

²⁰ "Where the Spirit Dwells: An Odyssey in the New Guinea Jungle," by Tobias Schneebaum, page 182.

²¹ "The Construction of Homosexuality" by David F. Greenberg, page 33.

²² "Where the Spirit Dwells: An Odyssey in the New Guinea Jungle," by Tobias Schneebaum, page 194.

²³ "The Construction of Homosexuality" by David F. Greenberg, pp. 26-27.

²⁴ "Where the Spirit Dwells: An Odyssey in the New Guinea Jungle," by Tobias Schneebaum, page 195.

Note: It would be important research to compare symptoms and behaviors of the children from the above New Guinea reports with the children from the above United States subculture reports. It should be noted that using the above dimension-one description does not negate the diagnosis of *DSM* “pedophilia.” Researchers could examine the differences between a population of children who were terrified and threatened into secrecy and shame and a population of children who were publicly accepted and honored.

The majority of reported pedophilic cases are not culturally or sub-culturally sanctioned, but instead occur as illegal events between one adult and one child in secrecy.

Coercive sexual event(s):

- Rape
- Marital Coercion
- Coercing vulnerable persons or animals into sexual events
- Example: A woman reported that her husband talked her into reluctantly participating in spouse-swapping sexual activities on several occasions.

Exploitative sexual event(s): A person uses blackmail or emotional, social, opportunity status or financial power over vulnerable people to pressure people to participate in sexual events.

- Example: An extremely popular college athlete pressured other college students to participate in sexual events, knowing that the other students would participate in order to feel they gained popularity and would then be in the spotlight or feel worthwhile as people.
- Example: A husband used economic pressure to get his wife to participate in sexual events with him, telling his wife that without his support she would be “poor and a nobody.”
- Example: A psychiatric nurse emotionally intimidated teenage patients to participate in sexual events with her.
- Example: A prison guard, who had control about freedoms and privileges that inmates received, bribed inmates to participate in sexual events.
- Example: A movie producer bribed people who wanted to become movie stars into participating in sexual events.
- Example: A psychologist forced a person to participate in sexual events by threatening to blackmail the person about revealing information about his/her mental illness to other people.
- Example: An illegitimate business person (head of an escort service or “prostitution promoter”) coerced young people into participating in sexual events by providing the young people with shelter, money, and drugs.

Note: Specify the term: “victim” for the person who has the least emotional, social, opportunity status, or financial power and specify the term: “perpetrator” for the person who has the most emotional, social, opportunity status, or financial power.

Physically violent sexual events: History and current news stories are full of descriptions of people who violently force other people to participate in sexual events with them, often threatening to murder their sexual victims. Often the sexual events are about delivering communications of power and/or destruction, with messages to humiliate and terrorize victims. Such sexual events are not limited to strangers, but occur among friends, casual acquaintances, colleagues, and married and dating opposite-gender and same-gender couples. A minority of people reported agreeing to participate in violent sexual events with their partners, whereas most people reported being either victims or being the perpetrators to unwilling victims.

- Example: A man reported standing next to women on street corners and suddenly pinching them (Also known as “Frotteurism” in the *DSM*).
- Example: A woman reported that she used to agree to have her husband handcuff her to their bed posts when they participated in intercourse. (This may be described as “sadistic and masochistic disorders” in *DSM* depending on the emotions of the participants and depending whether the violence is actual or simulated.)
- Example: A man reported that when he was four years old, his fourteen-year-old sister used to sit on his face nude and force him to participate in oral-genital sexual events.
- Example: A woman reported that when she was two to four years old, men from her church would ritually and repeatedly force her to participate in genital-genital sexual events after they killed her pet dog and threatened to kill her if she did not participate. Another woman reported observing her parents kill her brother in front of her in order to force her to engage in sexual events.
- Example: Three women reported that the same man signaled each of them on three different occasions to pull off the Interstate. The man told each of them that their cars were dangerously flawed. The man offered to drive the women to the next exit for help but took them to a field and forced them at knife point to participate in sexual events with him. The field was the same field where the man’s mother had forced him to participate in oral sexual events with her when the man was four years old.

Note: Specify the term: “victim” for the person who is physically forced, attacked, harmed, and/or threatened to submit to the sexual event and specify the term: “perpetrator” for the person who uses physical power, weapons, attacks, harming, and/or threats to force submission to the sexual event. Use the term “consensual” if both or all people involved in the sexual event desired the use of violence or simulated violence or agreed to the violence or simulated violence.

Gender-issue sexual events: People, who report feeling that they are a gender other than their biologically-expressed gender type, are often caught in confusing moments of thinking or participating in sexual events. The degree that people may feel that they are “the other gender” varies from (1) people feeling mild insecurities about gender, (2) to people enjoying occasionally or often behaving

as the other gender, (3) to people feeling 100% certain they are indeed “the other gender.” Such confusion certainly exists among people who are born with ambiguous male-female genitalia (intersex biologically expressed gender types). Other people may feel insecure about “living up the expected roles” of their gender and will thus participate in a sexual event to prove their masculinity or femininity.

- Example: A person born with a biological female genotype and phenotype expressed feelings of actually being a man and had sexual reassignment surgery in order to fully live as a man. As a man, he preferred to participate exclusively in sexual events with men. People often asked why the man did not remain as a woman since he wanted to participate in sexual events exclusively with men, to which he replied that he knew he was a man no matter with which gender he sexually preferred to participate and he felt “free” once he was the “correct gender.”²⁵
- Example: A person born with a biological male genotype and phenotype expressed feelings of actually being a woman and thus dressed as a woman for several years. This person selected men at a military base with whom to participate in sexual events. This person reported being a woman, but enjoyed that other men would touch his/her penis and that he/she could enjoy having male orgasms (in contrast to the case immediately above). Interestingly, no men ever objected after they discovered that he/she had male genitalia, raising the question that the military men must have actually known all along that he/she was a biological male dressed as a woman and he/she would only seek out men who were accepting of this arrangement. It was unclear if this person should or should not have the sexual reassignment surgery.
- Example: A man who often felt insecure around his football colleagues that he was “man enough” on the football field, felt pressured and participated in a sexual event with a woman in order to prove to his team mates that he was “very much a real man.”
- Example: Some tribes of the indigenous people or Native Americans such as the Iroquois, Chippewas, Koniag of Kodiak Island in Alaska, the Oglala, Crow, Cheyenne, Navaho, Creek, Yokut, Sioux, Fox, Sack, Yuma, Zuni, and the California Indians had specific persons whom the French named “berdaches.” These persons dressed and performed the duties of the opposite-gender people of their tribes and were honored. They often but not always participated in sexual events with people of their same biological gender. People who were born biologically as women and assumed positions as *berdaches* were able to become chiefs. In other tribes such as the Choctaws, Papago, Cocopa, Pima, Dakota, and Apaches the *berdaches* were either ridiculed or despised.²⁶

²⁵ Annual Meeting of the American Psychiatric Association, San Francisco, 1989.

²⁶ “The Construction of Homosexuality” by David F. Greenberg, pp. 40-52.

Pathological dissociative sexual events: Participating in sexual events while experiencing “out of body” experiences, total or partial amnesia, feelings of unreality, or feelings of “that’s happening but it’s not really to me to whom it is happening”

- Example: A woman was chronically abused by an older male relative when she was a small child. After the first few times of being abused, the girl often responded to the events by protectively becoming numb, distant, and having amnesia for the sexual events. When she grew up and married, she often experienced the same dissociation symptoms of being numb, distant and having amnesia when participating in sexual events with her husband.
- Example: A young man had amnesia for being abused sexually by his mother when he was age four years. When the man’s son turned four years old, the young man began signaling women on an Interstate to pull over and would then he took them to the field where his mother used to sexually abuse him. The young man forced the women to participate in similar sexual events with him as he had experienced with his mother. During the sexual events the women described the man as acting “strange, distant, and blank.” After the sexual events the man would suddenly appear guilty and remorseful but acted as if nothing had happened. The young man had amnesia for the sexual events with the kidnapped women but when he heard them testify in court about what had happened to them, he knew he must have been involved because the events were so similar to what had happened to him as a child.

Professional sexual events: Many people work in the multi-billion dollar sexual professions, being paid to participate in sexual events as prostitutes, actors in pornographic plays and movies, as dancers in clubs, and as workers in telephone, email, Internet, or other media sexual events. The category: “professional sexual experiences” only applies to the people who are voluntarily participating and are paid to participate and not to the people who are voluntarily paying for the sexual services. If the people who are being paid are coerced to participate by keeping them addicted to drugs or by uses of threats of exposure, blackmail, etc. then the category: “exploitative sexual event” should be used.

Political sexual events: Political means that the sole conscious purpose of the sexual event is to declare a political communication. People reported participating in sexual events to communicate to other people or to institutions or cultures that they believe it is acceptable to participate in sexual events with people of other races, religions, or ages, or participate in sexual events with people with specific medical illnesses or with people of the same gender to make public their political views.

- Example: Women, who lived in a country that denigrated women, bound together and had sex with one another in order to make a political statement to the power-controlling men of that country.

- Example: Interracial couples, who were not actually attracted to one another, had sex in order to make a political statement about “equality of the races.”
- Example: Newspapers reported that some west-coast U.S. high school girls and boys participated in a fad of same-gender sexual activities in the 1990s and reported such to their classmates to demonstrate and prove soundly that they were “not biased against homosexuality.”

Indirect sexual event(s): People are not actually in the physical presence with the person(s) who are the focus of their sexual emotions and behaviors. People use various means for communicating either in real time or in delayed time.

- Telephone (voice, texting, photos)
- Web cam
- Internet
- Mailing photographs, letters, videos

Indirectly shared, vicariously experienced sexual events: People may choose to have sex with someone (or something), not so much for the pleasure of communication, bonding or procreation with the person/object with whom they are participating in sexual events, but in order to tell other people about the event or to participate in sexual events with the same person/object that the people they care about also participated.

- Example: A group of fraternity men had sex with the same woman so they could compare their stories and feel closer to one another.
- Example: A group of men masturbated in the same restroom one at a time, and later described their sexual fantasies to one another.
- Example: A woman participated in sexual events with a man in order for the woman to feel secretly closer to another woman with whom the man had also participated.
- Example: A high-school student participated in sexual events in order to be able to tell close friends about the experience and feel “initiated” into sexuality.
- Example: A woman continued to participate in numerous shallow sexual events with men, but only so she could tell the stories to her female friends, using the men as devices to connect to women through the stories.

Other Categories waiting to be placed into above categories

Preferential sexual activities: Preferential means that for the majority of time in some people and all of the time in other people, they are driven genetically, environmentally and psychologically toward specific sexual object choice. Thus people always prefer to have sexual events with women, or always prefer to have

sexual events with men, or in cases of people with sexual disorders (paraphilias), prefer to always have sexual events with children, animals, inanimate objects, or by exhibiting ones self in public, etc. Other historical terms used have been “true” or “exclusive,” but these terms are often not as accurate as “preferential” since we discover in sexual research that many people have experimented with other types of sexual behaviors or sexual fantasies and therefore are not “exclusive.”

People who participate in preferential sexual events may fall into one of several subcategories:

- Subcategory: Non-passionate sexual activity: People prefer and feel drawn to the type of sexual event in which they are participating, but they remain distant in emotions. Even if they feel a strong magical feeling, it is without awareness of the uniqueness of the person with whom they are sexually participating. Some people prefer non-passionate sexual events, fearing they will lose their unique identities if they are too passionate, or will be hurt “too much” should the relationships dissolve. Sometimes people, who participate in non-passionate sexual events, are promiscuous, trying to make up in quantity for what they lack in quality. (See Thomas Moore’s *The Soul of Sex*.)
- Subcategory: Passionate sexual activity: People have passion for the person with whom they are sexually participating, and feel deeply bonded, almost dissociated as they enter a magical place where physical, spiritual, and emotional boundaries blur. They enjoy breaking taboos of “public rules” in order to display how important their passion for one another may be.
- Subcategory: Procreation sexual activity: People may feel deeply drawn into the act of participating sexually to create another person, create new life, becoming lost in that incredibly creative act, but they do not feel passion for the person with whom they are sexually participating.
 - Example: a man who prefers same-gender sexual events agrees to have intercourse with a woman who prefers same-gender sexual events to help the woman have a baby that she and her woman partner desire.
 - Example: a husband and wife desperately want their marriage to appear successful to their parents and in-laws, so they have intercourse for the purpose of having children, but the husband and wife have negative, passionless feelings for one another.
 - Example: a husband and wife feel a duty to bear children, but due to their religious beliefs work to refrain from experiencing passion during their sexual experiences.
- Subcategory: Passionate/procreation activity: People may feel both deeply drawn into the incredibly creative act of creating a new person as well as deeply bonding and communicating with their sexual partners at the same time. This is the ultimate event of feeling that everything is coming together in a small moment in time. Some same-gender couples reported “arriving near” this moment in that their passionate sex and love for one

another and reported that such experiences led to an energy of creativity in art, music, dance, etc., however, same-gender couples often reported a sadness of knowing they could never achieve the making of a new life. Different-gender couples who have difficulty with fertility often reported this same sadness, and both types of couples often reported that they successfully “transferred” their energies from sexual activities and love of partners to other moments of sublimation of adopting children, contributing to the welfare of children, contributing to the arts, or contributing to the well-being of others.

Sexual involvement with more than one other person over an agreed period of time but not necessarily in the presence of more than one other person at a time: Examples include: consensual and mutual sexual partner swapping (swinging), mutually agreed upon affairs, polygamy, and cultural or sub-cultural sexual arrangements.

- Example: A man divorced his first wife and remarried. Both his first wife and his second wife continued to live with him and he continued to participate in sexual events with both women one at a time. Both women agreed to the arrangement.
- Example: French President Francois Mitterrand was reported to remain sexually active with both his wife and his mistress, being seen with each in public over several decades. Both women attended his public funeral.

Sexual Event Classification System

Chapter Five: Examples of Sexual Thoughts and Fantasies

Examples of Sexual Thoughts

- Sexual fantasies with sexual thoughts about self
- Sexual fantasies with thoughts about non-acquainted persons (such as famous people, people in pictures, observed people)
- Sexual fantasies about people who are participating in legal or culturally-sanctioned erotic presentations of sexual events
- Sexual fantasies about people who are participating in illegal underground or pornographic presentations of sexual events
- Sexual fantasies with thoughts about a person(s) one knows or remembers but with whom one has not had sexual experiences
- Sexual fantasies with memories about a person(s) with whom one has had sexual experiences
- Sexual fantasies with objects/pictures which remind one of a person(s)
- Sexual fantasies while communicating with a person(s) through use of telephone, email, Internet, or over media
- Sexual fantasies while paying to communicate with a person(s) through use of telephone, email, Internet, or over media
- Sexual fantasies about a person(s) while observing that person(s) at a distance
- Sexual fantasies while in close proximity to another wakeful person(s)
- Sexual fantasies while in close proximity to a sleeping person(s)
- Sexual fantasies of secretly observing a person(s)
- Sexual fantasies while secretly observing a person(s) (“Peeping Tom”)
- Sexual fantasies of being observed by a person(s) at a distance
- Sexual fantasies of being observed by a person(s) in close proximity
- Sexual fantasies of being observed by a person(s) via media
- Sexual fantasies about a person while actually kissing, hugging, cutting hair, massaging, etc. that person
- Sexual fantasies about a person(s) while kissing, hugging, cutting hair, massaging, etc. a different person(s)
- Sexual fantasies about a person(s) while engaged in sexual experiences with a different person(s)
- Sexual fantasies with violent sexual content toward another person(s)
- Sexual fantasies with violent sexual content toward self
- Sexual fantasies with violent sexual content toward another person(s) and toward self
- Sexual fantasies of being paid for sexual experiences
- Sexual fantasies of having sexual experiences with a person(s), which are different sexual experiences than the actual present sexual event

- Sexual fantasies which involve being a different person
- While participating in actual sexual events, having sexual fantasies of being a different person than one's self
- Sexual fantasies which involve being a different gender
- While participating in actual sexual events, having sexual fantasies of being a different gender than one's self
- Sexual fantasies of being involved in sexual events without the other person(s) knowing who you are
- Non-sexual thoughts while participating in an actual sexual event

Examples of Sexual Behaviors: Autoerotic and/or Masturbation (Stimulation of genitals other than through coitus) Events

- Infantile developmental autoerotic event(s)
- Child and adolescent developmental autoerotic event(s)
- Masturbation while having non-sexual thoughts ("to relieve stress")
- Masturbation with sexual thoughts about self
- Masturbation while having thoughts about non-acquainted persons (such as famous people, people in pictures, observed people)
- Masturbation while observing people who are participating in legal or culturally-sanctioned erotic presentations of sexual events
- Masturbation while observing people who are participating in illegal underground or pornographic presentations of sexual events
- Masturbation with thoughts about a person(s) one knows but with whom one has not had sexual experiences
- Masturbation with memories about a person(s) with whom one has had sexual experiences
- Masturbation with objects/pictures to remind one of a person(s)
- Masturbation while in close proximity to another wakeful person(s)
- Masturbation while in close proximity to a sleeping person(s)
- Masturbation while being willingly observed by another person(s)
- Masturbation while being unwillingly observed by another person(s) (*DSM-IV* diagnosis of "Exhibitionism")
- Masturbation while hugging or caressing another person
- Masturbation immediately after having had other sexual experiences with a person(s)
- Masturbation while being filmed, videoed, photographed, or having one's image transmitted
- Masturbation while communicating with a person(s) via telephone, email, Internet, or other media
- Masturbation while paying to communicate with a person(s) via telephone, email, Internet, or other media
- Masturbation while observing a person(s) at a distance
- Masturbation while secretly observing a person(s) ("Peeping Tom" or *DSM-IV* diagnosis of "Voyeurism")
- Masturbation while secretly being in close proximity to another person(s)

- Masturbation in the presence of another person(s) who is/are also masturbating
- Masturbation while knowing other people are out of sight but having sexual experiences
- Masturbation in daring or unusual places for the thrill of the risk of being caught
- Masturbation in daring or unusual places for the thrill of having done something out of the ordinary
- Masturbation while dressing in clothing belonging to other people or fantasized to belong to other people (*DSM* diagnosis of “transvestic fetishism”)
- Masturbation while thinking of one’s self as being the other biologically-determined gender (*DSM-IV* diagnosis of “gender identity disorder” and in former editions of *DSM* known as: “transsexualism”)
- Masturbation while fantasizing being another person
- Masturbation with non-sexual violent thoughts
- Masturbations while viewing non-sexual violent media/events
- Masturbation with violent sexual thoughts toward another person(s)
- Masturbation with violent sexual thoughts toward self
- Masturbation with violent sexual thoughts toward self and another person(s)
- Masturbation while viewing sexually violent media/events
- Masturbation during self-induced anoxia
- Masturbation for the purpose of artificial insemination
- Professional masturbation while being paid to perform in person for one or more people or perform through one or more forms of media

Examples of Sexual Behaviors Which Involve Other People:

- Participating in sexual events with someone while communicating with another person(s) via telephone, email, Internet, or other media
- Participating in a sexual event while experiencing “out of body” experiences, total or partial amnesia, feelings of unreality, or feelings of “that’s happening but it’s not really to me to whom it is happening” (this often happens to some degree in normal sexual experiences)
- Using politics, age, money, fame or position in life to manipulate another person to participate in a sexual event) or exposing or threatening to expose that another person participated in sexual events
- Being manipulated to participate in a sexual event or being exposed or threatened to be exposed about participation in sexual events
- Threatening or using physical means to force another person to participate in a sexual event
- Being threatened or physically forced to participate in a sexual event
- Agreeing with another person to use violence or simulated violence during a sexual event
- Being paid to participate in a sexual event

- Paying to participate in a sexual event
- Sexual event(s) while cursing and/or “talking dirty”
- Participating in sexual events different than a person prefers secondary to age or health conditions
- Existing in and among a group of people participating in sexual behaviors
- Masturbating in and among a group of people participating in sexual behaviors
- Participating in a sexual event with one other person amidst other people who are observing but are not otherwise physically participating in sexual events
- Participating in a sexual event with one other person amidst other people who are participating in sexual events
- Participating directly in a sexual event with more than one person at a time
- Paying to participate in a group sexual event
- Participating in a professional group sexual event for which one or more participants are paid and/or paying
- Participate in a sexual event in front of other people who are paying to observe
- Participating in a sexual event for the purpose of recording the event on media

Examples of celibacy:

- Voluntary sublimation of sexual drives into art, friendship, work, spirituality
- Avoidance of sexual drives through repression, denial, and/or suppression
- Consensual asexual relationships
- Asexual relationships due to impact of medical conditions or medications
- Asexual relationships due to impact of abused and/or illicit substances
- Coerced asexual relationships due to restrictions of institutions, cultures, or subcultures

Examples of culturally sanctioned public sexual events

- Ceremonial events with public masturbation exhibitions (reported among some Papa New Guinea tribes)
- Culturally sanctioned observations of newly married couples having sex (reported among some Australian Aborigine clans)
- Main-stream media presentations of sexual events (some R or X-rated movies)
- Legal erotic presentations of sexual events
- Sub-culturally-sanctioned illegal pornographic presentations of sexual events (infrequently reported among small groups of college students and military personnel who reported watching violent sexual films)

Sexual Event Classification System

Chapter Six: Examples of Sexual Motivations and Emotions

Examples of sexual motivations:

- Wishes to experience physical pleasure
- Wishes to relieve physical/sexual tension
- Wishes to satisfy curiosity/learning
- Wishes to experience what is forbidden, to break taboos
- Wishes to compare one's sexual performance/development to others
- Wishes to give physical pleasure
- Wishes to inflict physical pain
- Wishes to directly experience closeness/bonding
- Wishes to indirectly experience closeness/bonding
- Wishes to confirm/reaffirm closeness/bonding
- Wishes to not feel lonely
- Wishes to attain/confirm developmental status
- Wishes to affirm one's existence as having sexuality
- Wishes to attain/confirm social status
- Wishes to affirm masculinity/femininity
- Wishes to experience emotional acceptance
- Wishes to experience physical acceptance
- Wishes to experience body image acceptance
- Wishes to experience merging/uniting
- Wishes to experience existing inside another person (returning to womb?)
- Wishes to experience another person inside one's self
- Wishes to experience feelings of exclusivity
- Wishes to experience creativity
- Wishes to create new life (with many complex meanings)
- Wishes to experience feelings as if approaching and returning from death
- Wishes to feel transformed
- Wishes to return to a familiar comforting experience
- Wishes to master a previous negative experience
- Wishes to modulate or escape unpleasant emotions
- Wishes to experience awe/spirituality
- Wishes to experience dominating/controlling/conquering
- Wishes to experience submitting
- Wishes to experience the feeling of owning another person
- Wishes to demonstrate opposition to taboos
- Wishes to experience powerful love that over-rides taboos
- Wishes to experience the feeling of revenge

- Wishes to make amends with another person
- Wishes to overcome fear/anxiety/shame/guilt
- Wishes to feel that one has satisfied one's duty/task in his or her life position
- Wishes to feel worthy
- Wishes to feel negative feelings of shame, guilt, torment, or punishment
- Wishes to feel as if one is older
- Wishes to feel as if one is younger
- Wishes to inflict humiliation/shame
- Wishes to inflict fear
- Wishes to cause another person to feel negative feelings similar to the negative feelings one felt in the past
- Wishes to cause another person to feel positive feelings similar to positive feelings one felt in the past
- Wishes to dissociate: feel unreal in the moment or unreal in one's body
- Wishes to feel real and inside one's body as opposed to not feeling real
- Wishes to not have any emotional feelings
- Wishes to not have any physical feelings
- Wishes to take a mild or moderate risk
- Wishes to take a very dangerous risk, perhaps even risk death

Participating in a sexual event in order to:

- try something new to learn what the experience is like or with hopes to move on to a new life stage. (This is often a developmental step during childhood and again in adulthood as our bodies age or adapt to illness)
- revisit a childhood or adolescent developmental step that was never mastered
- relive a childhood or past sexual experience
- feel closer with a person or help a friendship
- be able to talk with other people about that event
- try to prove whether a person is more male or more female
- prove a political point such as race, religion, gender, etc. should or should not be allowed, judged, admired, or criticized
- feel one belongs to an adult culture where the culturally-sanctioned or sub-culturally-sanctioned sexual event is with a child or children (Examples: Adults in some primitive tribes and adults in some child pornography groups direct children to participate in sexual events with adults)
- feel one belongs to a child culture where the culturally-sanctioned or sub-culturally-sanctioned sexual event is with an adult or adults (Examples: Children in some primitive tribes and children in some child pornography groups are directed to participate in sexual events with adults)

Participating in a sexual event as a result of:

- being temporarily regressed and thus participating in a sexual event which would be unusual for that person due to impairment from alcohol, drugs, or psychiatric or general medical illnesses
- substituting a sexual event for a more desired sexual event since the desired people or events are not available as may happen in jail, in the military, or in boarding schools
- responding to family, religion, or community encouragement or coercion to participate in such types of sexual events
- feeling a need for sexual experience but consciously avoiding people who remind a person of previous traumatic events
- feeling a need for sexual experience but unconsciously avoiding people who remind a person of previous traumatic events
- feeling a duty to participate but not feeling passion to participate
- feeling desire and passion to participate
- feeling a drive/need to procreate but not feeling passion to participate
- feeling a drive/need to procreate and feeling passion to participate

Examples of emotions experienced during and following sexual events:

Arousal, passion, amusement, ecstasy, guilt, shame, pride, joy, curiosity, regret, confusion, disgust, fear, anxiety, depression, sense of well-being, feeling unreal, feeling compulsions to participate or unable to resist sexual events despite predictable untoward outcomes, etc.

Examples of anatomical sites and senses involved during sexual events:

- Using only non-tactile and non-taste senses: (As when taking in a person(s) or part(s) of a person(s) via vision, auditory, and/or smell)
- Oral to oral
- Digital to non-genital/non-anal areas (mouth, ears, scalp, feet, general body, etc.) with self
- Digital to non-genital/non-anal areas (mouth, ears, scalp, feet, general body, etc. with another person(s))
- Genital to non-genital/non-anal areas (mouth, ears, scalp, feet, general body, etc.)
- Digital to genital with self
- Digital to genital with another person(s)
- Digital to anal
- Genital to genital
- Oral to genital
- Oral to anal
- Genital to anal
- Sexual object to oral with self
- Sexual object to oral with another person(s)
- Sexual object to genital with self
- Sexual object to genital with another person(s)
- Sexual object to anal with self

- Sexual object to anal with another person(s)

Examples of inanimate or non-human objects:

- dildos, vibrators, washcloths, logs, socks, hairbrushes, vacuum cleaners, life-size dolls, bottles, underwear, leather objects, dead human bodies, animals, urine, feces, etc.)

Sexual Event Classification System

Chapter Seven: Data Dimensions for Gathering Information for the Sexual Event Classification System (SECS)

Dimension One: General Sexual Assessment

1. Age of subject
2. Phenotypic sex and gender of subject (male, female, intersex)
3. Subject's perception of self (age, race, ethnicity, body image, gender: male, female, neutral, intersex, varying between male and female, alien, etc.) and if perceptions change over time
4. Behaviors and fantasies as they pertain to that person's cultural gender roles (cross-dressing, flirting with same or different gender persons, participating in sports or tasks appropriate or inappropriate for that person's culture or subculture, friendships with same and different genders, etc.)
5. Subject's perception of subject's own sexual adequacy and the reasons for subject's perceptions
6. General sexual object patterns of subject (percentages of sexual events with self, males, females, children, animals, objects, porno, being celibate, with same sex only when incarcerated or in military, only with spouse/partner, etc.)
7. Subject's sexual developmental level (prepuberty, pubescent, menopausal, etc.)
8. Concerns of the subject or others (including health-care workers) about subjects' sexual well being

Dimension Two: Initial Descriptive Summary of Sexual Thoughts and Behaviors which are of Clinical Focus

1. Sexual thoughts/fantasies that are the clinical focus as described by subject
2. Sexual behaviors that are the clinical focus as described by subject
3. Timeline of sexual events
4. Hopes for changes/goals in sexual behaviors/fantasies
5. Motivation/Desire for changes in sexual behaviors/fantasies
6. Fears of consequences and/or fears if changes are not realized

Dimension Three: Factors which Impact Subject's Sexual Experiences:

1. Early family influences (were boys or girls favored, how was affection expressed, how did family members deal with privacy and nudity, how did family members react to emerging childhood sexual expressions at different ages, etc.)
2. Early sexual feelings, for whom or what subject felt sexual feelings, and could subject discuss sexual feelings with anyone
3. Past and present ways subject learned/learns about sexuality

4. Impact of the subject's values and subject's culture, spirituality, occupation, and activities have upon sexual experiences
5. Impact of experiences, thinking, and emotions during various developmental stages
6. Impact of recent life events (death of family members, divorces, arguments, legal charges, wars, natural disasters, loss of home, etc.)
7. Impact of medications and/or drug influence (including alcohol and/or illicit drugs)
8. Impact of general medical conditions including sexual disorders
9. Impact of psychiatric disorders (including paraphilias, depression, mental retardation, amnesia, dissociation, mania, autism, psychosis, anxiety, male erectile disorder, female orgasmic disorder, etc.)
10. Impact of past sexual experiences (including molestation and assault) upon present sexual emotions
11. Impact of past sexual experiences (including molestation and assault) upon present sexual behaviors
12. Impact of past reproductive experiences upon sexual events (pregnancies, births, miscarriages, abortions, infertility, etc.)

Dimension Four: Characteristics of Sexual Behaviors and Fantasies of a Sexual Event or Series of Sexual Events which are of Clinical Focus of sexual event (If fantasies differ from behaviors, list information for both fantasies and behaviors. Note if behaviors and fantasies were simultaneous or related in time.)

1. Site/location of sexual event
2. Social context of sexual event (alone, marriage, dating, affair, part of job description, ceremony, friendship, culture, religion, acquaintance, coworker, the arts, prostitution, stranger, viewing pornography, etc.)
3. Object for sexual focus: self, adults, children, animals, inanimate objects, deceased people, etc.
4. Proximity to other person(s)/object(s) (close enough for touching, close enough for talking and seeing but not touching, close enough for seeing but not touching or talking, far enough apart to only make contact through media)
5. Mode of communication during event (in person, via telephone, via mail or email, via web cam, via binoculars, exchanging photographs/videos, producing a video, etc. and asks if communication was limited to one-way communication such as having fantasies, watching a person perform on stage, "peeping" through window, looking at photographs/videos, smelling another person's clothing, etc.)
6. Power differential between subject and object: perceived and actual (economics, job positions, fame, etc.)
7. State of subject during sexual event (alert, asleep, intoxicated, etc.)
8. Number of other persons/object(s)
9. Gender(s) of other person(s) (male, female, intersex, person with gender identity disturbance, etc.)

10. Age(s) of other person(s)/object(s)
11. Perception of other person(s)/object(s) (age, race, ethnicity, body image, gender: male, female, neutral, intersex, varying between male and female, alien, etc.)
12. State of other persons/objects (alert, asleep, mental retardation, dissociated, psychotic, intoxicated, drugged, delirium, bound, dead, etc.)
13. Anatomical sites and/or senses involved of subject
14. Anatomical sites and/or senses involved of object (other person(s))
15. Physiological responses and lack of physiological responses of subject (blushing, sweating, racing heart, sexual arousal, erection, lubrication, orgasm, crying, numb, etc.)
16. Physiological responses and lack of physiological responses of object (other person(s))
17. Duration of event (5 minutes, 3 hours, etc.)

Dimension Five: Motivations, Emotions, and Well which are Related to a Sexual Event or Series of Sexual Events which are a Clinical Focus

1. Motivations for sexual event(s)
2. Emotions (fear, guilt, anxiety, shame, joy, desire, awe, sacred, creative, freedom) and intensity of the emotions experienced during sexual event(s)
3. Emotions and intensity of the emotions experienced following sexual event and thinking later about sexual event
4. Subject's perception of other person(s)' motivations for sexual event(s)
5. Subject's perception of other person(s)' emotions during and after sexual event
6. Experienced as a violent or non-violent event
7. Experienced as a consensual or non-consensual event
8. Experienced as being a perpetrator/coercer or victim/coerced person
9. Experienced as a safe or risk-taking event according to cultural, spiritual, social, legal, and/or medical measures
10. Impact of sexual event upon life parameters (having more energy for work, family, play, etc., avoiding people, dissociating, mutilating self, planning suicide, engaging in illegal activity, etc.)

Dimension Six: Summary and Assessment

1. Subject's summary of his/her ideas of problems and solutions
2. Clinician's summary of diagnosis and treatment plan

Definition for above terms:

- Subject: the person being assessed
- Object: other people or objects involved during the sexual event
- Intersex conditions: conditions in which the sex is unclear due to anatomical, chromosomal, or hormonal abnormalities

- Gender identity disturbance: conditions in which the person is unclear about how male or how female that person is or conditions in which the person refuses to acknowledge being a specific gender

Sexual Event Classification System

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