

4

Nuisance Sex Behaviors



There are many sexual behaviors that are completely abhorrent to the senses of most Americans. These practices become more visible as scores of sex offenders are placed in correctional institutions throughout the United States. Sex offenders in prisons currently number more than 234,000 (*Bureau of Justice Statistics, 2004*). The preponderance of those offenders are involved in rape and other violent sex crimes.

However, there is a growing amount of serious literature that suggests that many rapists, lust murderers, and sexually motivated serial murderers have histories of sexual behavior that reflect patterns that in the past have been considered only nuisances—not behaviors to become seriously concerned about (Holmes & Holmes, 2001; Masters & Robertson, 1990; McCarthy, 1984). Rosenfield (1985), for example, found that 62% of sex offenders in a prison sample revealed deviant sexual acts other than those for which they were sent to prison. This position will be reinforced by other studies we will cite later in this chapter. They admitted to sex acts such as incest, frottage, voyeurism, and bestiality. Sexual acts that cause no obvious physical harm to the practitioner or the victim we term *nuisance sex behaviors*. This chapter is devoted to discussion of these activities.

Erotolalia

Deriving major sexual satisfaction from talking about or listening to talk about sex

Erotomania

A compulsive interest in sexual matters

Nuisance sex behaviors are often viewed in a less serious fashion than sex crimes that cause serious trauma *and* death. But there may be great benefit in analyzing those who commit such nuisance sex acts; such analysis may indeed hold the key to understanding those who move into more serious sex offenses. While it may be true that Ted Bundy was a serial killer and a serial rapist who practiced anthropophagy and voyeurism in addition to being a necrosadistic sex offender, he admitted he started off his sex crimes as a voyeur when he was 9 years old (authors' files). Rule (2005) reports that Randy Woodfield, an incarcerated killer, exposed himself as a juvenile. Another sadistic killer admitted during an interview in prison that he also started peeping into the windows of women in his neighborhood when he was 9 years old. Neither of these three started their sexual crimes with rape or murder. They "progressed into degeneracy" (Holmes & Holmes, 2001).

❖ FETISHES AND PARTIALISMS

Scoptophilia (Voyeurism)

Scoptophiliacs (generally male), also known as voyeurs, receive sexual arousal by looking at private or intimate scenes. Money (1984) states that voyeurism is an allurements paraphilia. A *paraphilia* is an ero-

tosexual condition of being recurrently responsive to, and obsessively dependant on, an unusual or unacceptable stimulus, whether perceptual or in fantasy, in order to have a state of erotic arousal initiated or maintained and in order to achieve or facilitate orgasm, since it involves a segment of the

preparatory phase of an erotic and sexual encounter (Money & Werlas, 1982). The *Diagnostic and Statistical Manual of Mental Disorders* (DSM-III-R) attaches to this definition a time frame of "over a period of at least 6 months" (American Psychiatric Association, 1987). Kafka (1995) defines paraphilias as sexual impulse disorders characterized by intensely arousing, recurrent sexual fantasies, urges, and activities that are considered deviant with respect to current cultural norms. A paraphilia may be coupled with a compulsive force as well (Abouesh & Clayton, 1999).

Forsyth (1996, p. 279) believes voyeurism must contain a sexual component, "watching persons who are undressing, undressed, or in

Pictophilia

The deriving of one's principal sexual satisfaction from erotic pictures of nude paintings, drawings, or the like

the act of sexual intercourse.” We believe that this paraphilia is broader than Forsyth’s definition. Obviously, there are varying degrees of scopophilia. Viewing X-rated videos or movies or reading hard-core pornography can be viewed as one form of voyeurism.

Spying on people who are involved in sexual intercourse is quite another. Even watching popular television shows, like *Court TV*, may be a form of voyeurism (Valkenburg & Patiwael, 1998), although not the type of voyeurism that we are currently inspecting, but one that is more congruent with our definition. While our definition suggests that voyeurism must be construed on a continuum, there are certain elements that set it apart from the normal act of viewing a beautiful body or a nude painting. Many men would secretly peek into a window or through a keyhole in hopes of catching sight of a woman undressing, bathing, or interacting with a sexual partner if they knew there was no risk of detection. It would be a rare male who would not look at an attractive woman in a skimpy bathing suit at the beach (Haas & Haas, 1990, p. 552; Lahey, 1989, p. 527). Some voyeurs, though, will go to great pains to capture a look—one man reportedly attached mirrors to his shoes to catch reflected images from under women’s skirts. We anticipate that the concept of voyeurism can be better understood if the invasion of a private scene becomes an integral part of the definition.

Erickson and Tewksbury (2000) developed a typology of voyeurs who frequent adult strip clubs. The clubs were visited using a “peripheral-member-researcher” technique. Each type had certain manners of behavior while viewing nude women in various acts in the club itself. The man experiences a gratifying sensation but it is actually the women, the dancers, who held the power in the club itself (Erickson & Tewksbury, 2000).

Acrophilia

Sexual arousal from heights or high altitudes

In 2007, an ex-school teacher was arrested in Washington state for secretly videotaping women going to the bathroom in his home. He bought two sensor-sensitive video cameras from the Sharper Image and placed them in two bathrooms. One of his victims was 11 years old.

SOURCE: *Seattle Times*, January 8, 2007

Types of Patrons in a Gentlemen’s Strip Club

- The lonely
 - The socially impotent
 - The bold lookers
 - The detached lookers
 - The players
 - The sugar daddies
-

SOURCE: Erickson & Tewksbury (2000)

The Internet has emerged as a source of personal and sexual gratification for the voyeur. One study reports that hidden JPGs on several channels fulfill the need of some paraphiliacs to invade typically private sexual scenes. The study suggests that the hidden format provides a functional alternative to the typical and historical behavior of the voyeur. In this sense, the person can access a channel that presents pictures of persons who are not aware of the invasion of their privacy. Sometimes pictures are posted with the consent of the person or persons in the picture (Holmes, Tewksbury, & Holmes, 1998).

The categories offered with Holmes et al.'s typology of the hidden pictures are broad and general. The pictures, usually in JPG or GIF format, sometimes are sent to an f-Server for inclusion into the collection of pictures, which will be arranged into categories. Other times, pictures are traded by one person with another. Sometimes the pictures are said to be of a wife or significant other, and the traders are trusted to send pictures of their own. The viewer is a voyeur, and in some cases the person(s) within the picture may have some traits and characteristics of the exhibitionist.

At a university, a maintenance man was arrested by the police for voyeurism. The man had erected a video camera in a woman's restroom. The camera was mounted in the ceiling and the lens was barely visible through the ceiling tile.

He had the responsibility of cleaning the restrooms in this classroom building. He would close the room while cleaning it and remove one tape from the camera and inserting another.

At times he would climb into the ceiling and watch the coeds sitting on the commodes. On the occasion of his arrest, one female student was in a stall when the cleaning man fell through the ceiling and into the next stall. The police were called and the man was arrested.

Money (1984, 1985) states that the voyeur learns from experience and will look for scenes that he can easily visually invade. His erotic excitement is in the forbidden act of looking at off-limits scenes that are private. Rarely will the scotophiliac attempt to meet the victim or communicate with her. Seto and Kuban (1996) label the voyeur as "courtship disordered," since this paraphilia often interferes with normal courtship functions. Typically, after the act occurs, the scotophilic will move to a place where he can masturbate.

Voyeurs typically are not exhibitionists, but Abel, Abraham, Sullivan, and Harris (1988) report that in fewer than 2% of the cases

they studied did voyeurs admit to only one paraphilia. The average number of paraphilias, including exhibitionism and frottage, was 4.8 per person. These authors also point out that in their study of 561 sex offenders, when multiple paraphilias existed in a single offender, one paraphilia initially was dominant. A second paraphilia then developed and overtook the first in dominance while the first continued for a number of months or even years, but at a greatly reduced intensity. Freund & Seto (1998) stated that voyeurism is less prevalent than exhibitionism as the etiology escalates into rape. The dynamics of the etiology of the voyeur does not seem to be severe enough to result in a violent sex offender, such as the rapist. Nonetheless, though the practice is characterized as a nuisance sex practice, it still is objectionable.

In each scopophilic's mental state, there is a fantasy that provides a script for behavior. Sometimes the fantasies are violent and sadistic in content (Seto & Kuban, 1996). In addition, as with many other sexual paraphilias, voyeurism contains an overwhelming desire (*compulsion*) to spy upon a complete or virtual stranger who is in some stage of undress, having sexual intercourse, or in some other intimate situation (Freund & Blanchard, 1986). Many will take extreme steps to satisfy this compulsion to invade the privacy of others.

But what kind of person is a voyeur? As suggested above, it may be true that there is a little bit of voyeur in each of us. But in those whose fantasy and compulsive psychological constructs override their better judgment, there appear to be some common characteristics.

Characteristics of the Voyeur

Voyeurs appear to be both sexually immature and frustrated (Chesser, 1971). Dwyer (1988) reports that often voyeurs deny they are

Categories of JPGs

Bathroom
Beach
Innocents
Cartoon
True crime
Oddities
Sexual activities
Bondage/discipline
Hidden
Exhibitionism

SOURCE: Holmes, Tewksbury, & Holmes, 1998

Nudomania

Sexual arousal from nudity

sex offenders, have poor relationships with their fathers, have had overprotective mothers, have experienced early sexual trauma (which makes it more comfortable for them to see sex from afar), invoke religious justifications, lack sexual and social skills, have low self-esteem and high self-criticism, and do not take personal responsibility for their behavior. Other characteristics of voyeurs include great feelings of inadequacy and inferiority; also, many are quite young, often in their early 20s (Crooks & Baur, 1983, p. 595).

Table 4.1 Traits of Sceptophiliacs

-
- Sexually immature
 - Sexually frustrated
 - Poor relationship with the father
 - Overprotective mother
 - Childhood sexual trauma
 - Poor social and sexual skills
 - Low self-esteem and high self-criticism
 - Young and chronic masturbator
-

Most voyeurs do not have serious criminal records, and, as a rule, they do not molest their victims (Katchadourian & Lunde, 1975). Still, as mentioned above, some serious sex offenders reportedly began their careers as sex criminals as voyeurs. Ressler (1986b) found that 71% of the sex-related murderers he studied reported early interests in voyeurism.

The etiology of the voyeur is not clearly understood; the cause is probably multifaceted, with biological, social, and cultural determinants (Holmes & DeBurger, 1988; Weiner & Rosen, 1999). The condition of the voyeur seems to have no particular treatment prescription. Lindsay, Marshall, Nelson, Quinn, and Smith (1998) studied two groups of offenders. One was treated in group therapy sessions and the other was treated individually. The group sample appeared to have adjusted better and the individual therapy group was not as successful. It may nevertheless be that the background of this offender is more a predictor of successful rehabilitation than the type of treatment offered (Furnham & Haraldsen, 1998). Or it may be for some voyeurs it is simply a matter of willpower (Twohig & Furnham, 1998). The method of treatment certainly deserves more study.

Prostitution

Prostitution is the exchange of sexual favors for economic or monetary gain. Prostitution takes many forms, and it is necessary to look at its various forms and the extent of its practice to get some idea of its dynamics.

Perhaps the most visible type of prostitution is the streetwalker. This sort of prostitute selects clients from the people who encounter the person on curbs and street corners. We both witnessed the practice firsthand when we were at Times Square recently. In barely a two-block walk we were approached three times for sex. Unfortunately, many will judge all prostitutes as streetwalkers. The streetwalker probably has the most dangerous of jobs in prostitution. A streetwalker does little screening of clients, which has led to many injuries and deaths among them. Many of the murders done by the Green River Killer in Seattle were streetwalkers hawking for customers (johns) along the fog line by the Sea-Tac Airport. Once the prostitute enters the vehicle of the client, the prostitute is now in the comfort zone of the client and is at their mercy. There are other dangers that all prostitutes face but perhaps are more common with the streetwalker: for example, disease, beatings, murder.

Other prostitutes work at clubs or strip bars. In addition to being an exotic dancer, the dancer may be coerced or physically forced to work as a prostitute. The johns then are typically the customers of the bar or club. Some bars have rooms reserved at the club for prostitution dates, so that the sexual encounters are done at the place of employment. The employer provides some safety for those in a dual career as an exotic dancer and prostitute.

The interview with Joyce took place over five years ago. She is still a prostitute, has been arrested several times for prostitution, still is on drugs, and is now a prostitute walking the streets in a high-crime area of the city. She looks much older than her years, and when we talked with her a month ago, she said that she has AIDS. Joyce is a model for the stereotypical bad things that happen to prostitutes in the downward spiral of their career development. At the time of her initiation into prostitution, she was very active during several of the city's conventions. She also was very busy during the week of the Kentucky Derby, when her contacts at the hotels secured customers for her on a split-fee basis. All these opportunities have faded along with her looks and health.

Excerpts From an Interview With a Prostitute

The following is a taped interview with a 23-year-old prostitute. She has been a prostitute for five years. After graduating from an all-female private high school, she decided against college. Moving into several short-term menial jobs, she decided to turn to prostitution. This is a segment of her story.

Joyce—Out of all the girls I knew who are prostitutes, none of them came from the wrong side of the tracks. Only one came from less than a middle-class income, and one's parents were real wealthy. It was more rebellion than anything else.

Interviewer—How long have you been involved in this work?

Joyce—Since I was 18. That would be 5 years. It just happened. It was kind of, um, well, it was really funny, to be honest with you. We both had mutual girlfriends (motioning to the another prostitute in the room) whose father is kind of sick. In a lot of ways he was our good buddy. He would let us get away with things our parents wouldn't let us do. He introduced me to this lady. I had left home and was living with his daughter. She was really a neat lady. I thought that she was out of this world, and I really liked her. She fixed me up with this guy. Ginny was quite a bit older than me, and I still love her dearly. I said that I would go out with him, why not? I went out with him—and I hadn't slept with any more than three guys before in a period of a year because I was a virgin until the time I was 17—and we had a good time, too many drinks, and I went to bed with him. About four o'clock in the morning he got up to leave and gave me a hundred dollars. I had no conception of the idea that he expected to pay me. I didn't expect any money. The guy could have kept his money if he had any sense, I didn't know anything about it. So Ginny said that this was something that she did every once in a while. I said, "Well, that's great because that was about what I was making in a week at my job. So why not?" It just got to be a regular old habit. When I was too tired to go to work in the morning, I just wouldn't go. I quit my job. Then I was making more than two thousand dollars a week, all tax-free, and I had everything I wanted. Unfortunately, it all went up my nose and through a needle. In the past year, I made more than \$100,000. You know how much I have in my bank? Nothing. Zero. (authors' files)

There are other forms of prostitutions. There are professional call girls who cater to a small but usually professional clientele. They often operate out of the nicer hotels and demand a higher fee for their services. Other prostitutes operate from massage parlors and small nude "encounter group" sessions. There are also male prostitutes, who usually involve themselves sexually for pay with other men.

Prostitution on the Internet

The proliferation of the Internet across the world has been a medium for not only the prostitute to advertise services but also for the exploitation of prostitutes (Hughes, 2003). Many prostitutes find nude

pictures of themselves on the Internet after permitting their customers, for a charge, to take their pictures. Often stories accompany the pictures purported to be enacted fantasies, case histories, or the like.

Advertisements of sex for pay on the Internet take many forms. There are websites for massage parlors, independent prostitutes who do not work through an agency, escort agencies, and other sites. Although not found as yet in the United States, Sharp and Earle (2003) reports a site in England, "Punternet," that contains over 5,000 reviews of prostitutes in that country.

Issues in the Etiology of the Prostitute

What causes someone to become a prostitute is not clearly understood. Parsons, Bimbi, Koken, and Halkitis (2005) reports that child abuse, emotional, sexual, or physical, overwhelmingly plays an integral role in the etiology of a male prostitute. Fraad (1997) believes that many prostitutes come from homes where there is sexual abuse, particularly incest. In talking with several prostitutes we found that most of the women were disenfranchised from their own family, and most were also involved in drug use and alcohol abuse and maintained a relationship with a man who often served as an informal pimp. He was there for her protection and often took a great deal of her money. The women all had arrest records for prostitution. The beat police officers also knew the women and the strolls they walked. One officer stated that he mostly leaves the women alone unless there is some type of altercation between the prostitution and the john. He then arrests both. He added that he only worries about the women when he fails to see them after a day or two; he knows then that something has happened to them.

Percentage of Arrests for Prostitution by Race of Females in the U.S. 2004

<i>White</i>	<i>Black</i>	<i>American Indian or Alaska Native</i>	<i>Asian or Pacific Islander</i>
57.2	40.3	0.8	1.0

SOURCE: www.infoplease.com, August 30, 2006

Consequences of involvement in prostitution are many and complex. On the one hand, some would believe there are no

inequities in income between the genders. Weinberg, Shaver, and Williams (1999) report that women receive a higher pay than men in prostitution. Pyett and Warr (1999) and Stratford, Ellerbrock, Akins, and Hall (2000) report client violence and the risk of infection with sexually transmitted diseases from clients who refuse to wear condoms as unwanted consequences of being a prostitute. Many women who work in clubs where exotic dancing is the main drawing activity report that they were forced into prostitution (Kay, 1999). For many women who face the prospect of homelessness and extreme social isolation find the consequences of that prospect far outweighs the risks associated with prostitution (Sweet & Tewksbury, 2000).

Facts of Prostitution

- 70% of prostitutes have experienced multiple rapes by their customers, pimps, and strangers
- Some prostitutes are raped between 8 and 10 times a year
- Of those raped, fewer than 10% seek medical care
- Of those who are raped and are streetwalkers about 5% have been raped by police officers or those who produce badges and police identification
- More than 3 out of 4 prostitutes have considered suicide
- 85 to 90% of prostitutes who are arrested are streetwalkers
- At least 75% of prostitutes were sexually abused as children
- The average age of a woman who enters prostitution is 14
- It costs about \$2,000 to arrest a prostitute
- Prostitution in the U.S. is a \$14.5 billion industry.

SOURCE: Prostitutes Education Network, "Prostitution in the United States—The Statistics," <http://www.bayswan.org/stats.htm>; Promise for Women Escaping Prostitution, "Facts About Prostitution," <http://www.sirius.com/~promise/facts.html>

Triolism

One distinct form of scotophilia is triolism. This paraphilia is a sexual pattern in which erotic stimulation is gained by watching oneself or oneself with others in sexual scenes. It appears from the literature that triolism may take several forms.

First, some triolists will gain sexual arousal and gratification from seeing themselves in some form of sexual scene. Some may photograph themselves in sexual acts. Jerry Brudos, a serial killer from Oregon, took pictures of himself in women's clothing, of his wife nude, and of at least three of his murdered victims. Ceiling mirrors, instant cameras,

and video cameras may all be used by this type of paraphiliac in seeking sexual gratification (Ellis, 1986, pp. 26–28).

There are other triolists who seek pleasure by sharing a sexual partner with another person while the triolist looks on. An estimated 8 million couples have experienced this type of sexual behavior (Avery & Johannis, 1985, pp. 27–30). Triolism may also take the form of two couples having sexual relations at the same time in sight of each other. While there are single swingers, usually when one speaks of swingers in this context we are speaking of married or committed couples (Cargan, 1986). Swingers, or mate swappers, are often termed triolists, and at other times it is termed candaulism. In candaulism, a man exposes his partner, or pictures of her, to others. Sometimes women are coerced into the swinging scene to fulfill the desires of their husbands (Bowman, 1985, pp. 84–86; Jenks, 1998; McCary, 1978, p. 334).

Jenks (1985) reports that swingers are generally nondescript members of the community, but there are some characteristics that those in his study tended to have in common:

- Had moved often in the past five years
- Were relatively new to the community
- Were members of the middle class
- Were conservative in their political views
- Identified little with religion
- Belonged to more community groups than nonswingers

There are two types of swingers, open and closed. Open swingers join national and local swinging clubs and have a wide range of sexual partners. Joining a club such as Select or Kindred Spirits, the swinging couple is exposed to a large number of persons who are potential partners (Holmes & Holmes, 2002). Closed swingers, on the other hand, have sexual experiences with only a few people, usually personal acquaintances.

Five Common Fears of the Swinger

- Fear that the children will discover their behavior
- Fear that family and relatives will discover they are swingers
- Fear that the employer will find out
- Fear of disease
- Fear of intimacy

❧

Candaulism

The practice of forcing one's partner to expose himself or herself or to become sexually involved with others (swinging)

Swinging cuts across socioeconomic lines—construction workers, physicians, nurses, professors, ministers, housewives, engineers, and others are represented in the triolist population. It is their preoccupation with sex that distinguishes them from the nonswinging population (Avery & Johannis, 1985, p. 30). The fun moralist, the swinger, sees sex for the sake of pleasure and can compartmentalize sex apart from love.

In the ad above, a married couple has placed an ad in a swinger's magazine. The couple is looking for other kindred spirits to have casual and impersonal sex with. Note the ad says no B&D (bondage and discipline). The ad also informs other couples that the husband is "safe," that is, has a vasectomy. Many couples will insist upon a photo when they receive a reply as well as an address and a phone number. One can see therefore that this

sexual practice leaves one open to discovery. Many swingers will simply not answer ads that contain a post office box number.

❧

Swinger Ad

C35-393—Married couple, 32 & 33, would like to hear from other married couples in the Louisville area for swinging & friendship. No B&D, husband is safe. We guarantee to be discreet and answer all ads with a photo and phone.

Welcome to Our Web Page

We are Johnny and Kati, 26 and 27, respectively, living in Gastonia, NC. We have been together for three years and have experimented in the lifestyle for about one and a half years. And just recently joined Carolina Friends.

We enjoy watching TV, playing on the computer, going to movies and clubs, and cooking out. We also enjoy working out, aerobic exercise, running, and spending time with our children.

We are looking for couples, single men or single bisexual women, for friendship, fun, and games.

Interested? E-mail us and let's talk and perhaps get access to our secure and very racy webpage!

NOTE: The web page address has been deliberately omitted by the textbook authors.

There may also be a homosexual aspect to mate swapping. Sadock, Kaplan, and Freedman (1976) report that the practice allows the husband to see another male sexually active with his partner and in this way a small percentage of men can take the opportunity to explore various homosexual impulses. (See also Money & Musaph, 1977) Other research suggests that in most cases the husband forces the wife into swinging, but then it is the wife in most cases who wants to continue (D. Dixon, 1985; J. Dixon, 1985; Holmes, 1972).

J. Dixon (1985) reports that swinging couples appear to be sexually adjusted and that the swinging couples report better sexual experiences from these engagements than from traditional sexual liaisons with their current partner. They are just as likely to be accepting of premarital sex, homosexuality, prostitution, and drug use as nonswingers (Jenks, 1985). The emerging fear of AIDS may account for a perceived reduction in the number of couples who engage this sexual practice (Ramey, 1986). How real this decrease is seems to be unknown. We believe that the rate of swinging dropped for a while but has been increasing in the last few years as evidenced by the number of magazines, websites, and other methods of advertisement available.

Triolism seldom comes to the attention of those in law enforcement unless it affects family or personal functioning. Since so many are "in the closet," it is not known what the full impact of triolism is on sexual functioning. Obviously, a case such as Brudos is not at all typical of the many others who are involved in this paraphilia. Swinging, as a form of triolism, has been studied, but it does not appear to be a form of behavior that is, by itself, necessarily detrimental to the family (D. Dixon, 1985; J. Dixon, 1985; Holmes, 1972). The risk of AIDS and other venereal diseases certainly influences the decision of some triolists whether to become intimately involved with total strangers or even close friends in a swinging arrangement (Haas & Haas, 1990, pp. 321-322).

The etiology of voyeurism and its accompanying paraphilias are not clearly understood. Many believe, including these authors, that it may stem from an early exposure, by accident, to a nude body while dressing or undressing, without the consent of the naked person, in a private place such as one's bedroom. Since we do not understand the basic etiology, successful treatment must depend on the desires of the person to change. Behavioral counseling may be the best manner, while drug therapy does not hold any great promise.

Exhibitionism

Exhibitionism is the deliberate exposure of one's genitals under inappropriate circumstances. There are obviously appropriate places to

✂

In 9 cases in 10, the husband talks the wife into swinging.

In 9 cases in 10, the husband wants to stop first.

✂

Polyamory
Literally means "loving more than one."
More commonly means having a sexual relationship with more than one person.

expose oneself, for example, during sexual activities, a medical examination, and so forth. Typically, the exhibitionist (usually male) will expose himself to female strangers in public places, such as in parks, at bus stops, and in schoolyards. Exhibitionists are typically young, and many start their episodes when they are in their teens. While no one knows the exact number of such offenders in American society, it is estimated that many people every year are victims of the exhibitionist. There are some behaviors that involve deliberate exposure of the body parts—for example, “mooning”—that is not sexual in context even though a usually private part of the body has been exposed. At Mardi Gras, many visitors will disrobe and expose breasts, buttocks, and other body parts in exchange for ceremonial beads (Shrum & Kiolburn, 1996). This is not the type of practice we are concerned with here.

Exhibitionism

Over a period of at least 6 months, recurrent, intense, sexually arousing fantasies, sexual urges, or behaviors involving the exposure of one's genitals to an unsuspecting stranger.

The fantasies, sexual urges, or behaviors cause clinically significant distress or impairment in social, occupational, or other important areas of functioning.

SOURCE: Criteria summarized from American Psychiatric Association (1994). *Diagnostic and statistical manual of mental disorders* (4th ed.). Washington, DC: Author.

The exact reasons exhibitionists expose themselves are unclear. One theory is that the act of exposure, accompanied by masturbation, serves as a means of reducing stress. Of course, sexual excitement from the exposure itself should not be ruled out. Another theory is that a female has

Agoraphilia

Sexual arousal from open spaces or having sex in public

Agrexophilia

Sexual arousal from others knowing the person is having sex

somehow damaged the exhibitionist and he is lashing out against all women in the hope that his psyche can be restored. Yet another theory is that the exhibitionist suffers from extreme feelings of personal inadequacy and a low sense of masculinity and needs affirmation to reinforce these feelings. Some theorize that the exhibitionist feels anger and resentment toward people in general and women in

particular. The exhibitionist's intent, in directing the attention of others toward his genitals, is to shock and degrade the viewers.

For the exhibitionist, the sexual act is not intercourse, but exposure. By shocking the female victim, the exhibitionist reinforces the sense of power he needs for personal fulfillment. Having exposed himself to someone, the exhibitionist will often go to a private place in order to masturbate.

The reaction of the victim is important to the exhibitionist. If the victim is frightened, the exhibitionist experiences sexual excitement and may be impelled to masturbate. It is very rare for such a paraphiliac to have any type of direct physical relationship with a female to whom he has exposed himself. If a victim responds to an exhibitionist in a sexual manner, he will typically be bewildered, because the victim is not behaving in an appropriate way; thus, he is likely to run away but, in rare cases, some exhibitionists may later have a personal contact with his victims (Detroit Medical Center, 2007). Although no absolute relationship between exhibitionism and further sex crimes has been found, it is clear that some offenders do move from this type of crime to more serious ones (Detroit Medical Center, 2007).

The treatment of the exhibitionist is uncertain at best. There is disagreement even on the overall strategy. For example, one group may be in favor of aversion therapy and another group not (Ball, 1999). Psychotherapy with others seems to hold promise, especially with the younger exhibitionist (Paul, Marx, & Orsillo, 1999). Others recommend that true rehabilitation can only occur with long-term incarceration and treatment using a cognitive-behavioral treatment plan (Horley, 1995). In this therapeutic scenario, the long-term treatment is the recommendation of Lindsay et al. (1998), who admits that recidivism is extremely high among these types of sex offenders if for no other reason that the exhibitionist often believes that the victim shares some responsibility for the offense. Regardless, the therapist must be aware that the exhibitionist has personal issues of trust, shame, and the need for immediate gratification that must be addressed and resolved (Miner & Dwyer, 1997).

Transvestitism

The transvestite is typically a heterosexual male, often married, who dresses in the clothes of the other sex initially because of sexual



1 out of every 3 women
1 out of every 9 men, and
1 out of every 4 children is sexually
assaulted sometime during his or her
lifetime

SOURCE: The Women's Center, Louisville, KY, anonymous personal communication, January 2007

reasons. Later, the transvestite will cross-dress to reduce stress. The transvestite may believe that the world of the female is a less stressful one. The perception may be that women are not faced with the same set of societal pressures. Thus, for a short period of time, the transvestite will enter that world and become part of a mental world where stress is reduced and the individual can live, if only temporarily, with some sense of mental peace.

This use of cross-dressing for stress reduction comes later, some time after the initial decision to cross-dress for sexual reasons. One transvestite said

When I first started to cross-dress I was 5 years old. I was a little guy and found these large panties of my grandmother's. I tried them on, and they wrapped around me. But there was something magical about the panties. I even had some type of feelings in my genitals even at that age. I didn't know what it was at the time but it felt good.

Later, when I married, I told my wife. She was not very understanding of my situation. She honestly tried to understand me, but she had too many prejudices and our married failed.

Since my divorce I started go to some gay bars in town and even some adult bookstores. You would be amazed at how many people like myself I have found. Now I associate with these guys all the time. We go to athletic events, movies, and some other places. We also go to gay bars in town sometimes, well, most of the time dressed in drag. It really isn't pure sex all the time. Sometimes it just feels good. (authors' files)

The exact etiology is unknown. It may be that they suffer from an extremely low self-esteem (Bordan & DeRicco, 1997). It may also be that for some reason the world of the female appears to hold pleasant memories or it may be a place where there are fewer pressures than men normally experience in their lives. Many transvestites start their cross-dressing at an early age and accompany it with masturbation. Some classify the transvestite as a fetishist. We do not concur with this classification for the transvestite. We view the transvestite as a person with an inordinate desire for cross-dressing and note that the practice is not tied to one particular fetish object.

Many transvestites have learned to deal with their sexual proclivity and seldom come into contact with the criminal justice system. A social worker in an emergency room at the University of Louisville Hospital related that more than a few times she has attended male auto

accident victims who, when their outer clothes were removed, were revealed to be wearing panties, bras, garter belts, and other items of women's apparel.

As stated above, the transvestite typically commences cross-dressing at an early age, and the cross-dressing becomes intimately attached to sexual feelings. The TRI-S (Society for the Second Self), a national self-help group for transvestites, states that after a few years, the transvestite recognizes that there is another dimension to cross-dressing. For a short period of time, while dressed in women's clothing, the cross-dresser retreats to the world of the female, a world in which he perceives there is little stress. In that time, he is in a world where there are few demands made on him, unlike the demands he faces in his male world.

Jerry Brudos was a transvestite. He had a fetish for women's high-heeled shoes and wore many pairs he stole from his victims (Stack, 1983). He also insisted that his wife wear a pair of his stolen shoes and even made at least one of his murdered victims wear the shoes immediately before he killed her. After killing four women, Brudos was arrested, charged, and convicted of three murders. He was sent to the Oregon State Penitentiary in 1968. One author (Ronald M. Holmes) has seen Brudos several times at the Oregon State Prison. He refused to be interviewed because his case was still under appeal! Brudos died in prison in March 2006.

It would be a mistake, however, to assume that all transvestites are sex offenders and come into contact with the criminal justice system as Jerry Brudos did. It is unlikely that anyone can accurately estimate the number of men who are transvestites. It is for most a hidden sexual behavior.

The transvestite should not be confused with the transsexual. The transsexual is a person who has gender personal identity problems. The transsexual is biologically one gender and psychologically the other. To rectify this situation, many transsexuals will undergo the pain and the expense of matching the body with the mind. The preoperative transsexual must determine whether the pain and the expense of surgery is sufficient to discourage going through with the operation. The decision is not easy to make, despite the lifelong pain and



Note from a transvestite

I am a 50 year old miner, of slight build and with 30 years of toil underground behind me. But I, Fiona, have a lifetime of clandestine experience, very mixed experience, to reflect on. It took me 45 years finally to come to terms with what I am and always have been. Oh! the relief. To come, at last, to understand, accept, develop, and enjoy, and cast off the cloak of guilt and self-imposed stigma.

SOURCE: <http://www.beaumontsociety.org.uk/>
March 17, 2001

mental suffering the transsexual endures because of being “trapped” inside an alien body. It may be exciting for someone to fantasize about inhabiting the body of the other gender, but to actually have to live within that body with no hope of realigning the mind with the body is another question.

The postoperative transsexual is one who has completed the sex reassignment surgery. While historically more males than females have sought the surgery, it now appears that the percentage is now almost equal (HBO Special, “What Sex Am I?” aired January 2007).

Frequently Asked Questioned on Transsexuals or Transgendered

What does transgendered mean?

A transgendered person is someone whose gender identity differs from conventional expectations of masculinity or femininity. Their gender identity differs from their physical sex as assigned at birth.

Who are transgendered people?

Transgendered persons include preoperative and postoperative transsexuals; transgenderists (persons living full-time in a gender opposite their birth sex with no desire to pursue surgery); transvestites (preferred term: cross-dressers, those whose gender expression occasionally differs from their birth sex); “mannish” or “passing” women, whose gender expression is masculine and who are often assumed to be lesbians, though this is not necessarily the case. Transsexual and transgenderist persons can be female-to-male (transsexual or transgendered men) as well as male-to-female (transsexual or transgendered women).

Are transgendered people gay?

Most transgendered persons identify themselves as heterosexual. Their intrinsic difference is their gender identity, not their sexual orientation: these are two different things altogether. However, transgendered people are perceived by most people as homosexuals, and thus are discriminated against in similar ways.

While cross-dressing is in itself often not a crime, there are some jurisdictions that dressing in another sex’s clothing is against the law and the person is liable for arrest. This the law is worded to apply only to the male. Some jurisdictions make it illegal to be partially cross-dressed, for example, in bra and panties although not completely in drag.

The motivation to cross-dress often varies. As we have observed, the initial reason to cross-dress may be sexual, but later motivation arises the motivation is to enter into the world of the female where stress is viewed as lower. One may argue about the accuracy of the perception of the world of the female; but from the transvestite’s perception of stress is less.

Infantilism

Some adults are interested in a sexual play activity in which they pretend to be helpless infants. Sometimes the persons participating in this dress play will wear diapers (diaperism) and drink milk from a baby bottle capped with a nipple. Sometimes the willing female partner will permit the partner to suckle at the breast while pouring milk onto the breast to simulate lactation.

The practitioner will also wear diapers and baby clothes during a sexual encounter. With some, the person will urinate and defecate into the diaper and wants the partner to change the diapers.

There is a national organization of practitioners of this paraphilia, the Diaper Pail Friends (www.dpf.com/aboutdpf.html). It claims a membership of more than 15,000. Practitioners are called adult babies (Abs), diaper lovers (DLs), and consenting partners. This form of paraphilia should not be confused with any form of sexual child abuse, pedophilia, incest, or other forms of child molestation.

Why does one choose to practice infantilism? There is no simple answer to this question. At first blush, one would think it is totally sexual. But there does appear to be an element of stress reduction for the practitioner of this form of sexual activity. This is similar to an element that is present in the practice of transvestitism.

Scatophilia

There appears to be some disagreement over the similarities between exhibitionists and those who make obscene telephone calls (scatophiliacs). In scatophilia, however, the acts are more aggressive and yet more distant than in exhibitionism (Nadler, 1968). The erotic gratification is gained from the narrations that transpire between the caller and the victim rather than from any form of genital sex.

In both cases, offenders typically are male, feel inadequate, have problems in developing relationships, experience feelings of isolation, perceive their fathers as supermen, and feel that their mothers never loved them (Oliver, 1974). Also in both cases, the act of either deliberately exposing himself or making an obscene telephone call is the only manner in which the paraphiliac can express himself sexually. Matek (1988) reports that imagery plays an important role for obscene phone callers. Some scatophiliacs may cross-dress to increase the sexual excitement (Dalby, 1988). Fantasy plays a large role; the caller hears the victim but does not see her. The telephone connection itself provides a pseudointimate scenario (Greenberg, Bruess, Mullen, & Sands, 1989; Matek, 1988).

Like the exhibitionist, the scatophilic wants his victim, the person on the other end of the phone line, to be shocked, disgusted, or horrified by his demeanor or words. The scatophilic depends on this reaction for erotic arousal and to facilitate orgasm through masturbation (Crooks & Baur, 1983; Money, 1980).

Of course, not all obscene phone callers are alike. Murray and Beran (1968) report five types of callers: obscene, anonymous, humorous, witty, and miscellaneous. Leising (1985) identifies three other types of callers: the chronic caller who is open about his reasons for calling (sexual), the caller who begins with a believable sexual problem but then becomes graphic or vulgar, and the sexually abusive caller who describes in a cold, detached manner how he raped or assaulted a female victim.

The obscene telephone caller typically makes his calls by dialing random phone numbers. Fortunately, obscene callers seldom make

✂

Narratophilia

Receiving sexual gratification or stimulation from listening to sexual stories (The term may apply to the passive partner in obscene telephone calls.)

personal contact with persons they have called. Ressler (1986a), however, reports that in his sample of murderers who rape and mutilate, 22% reported interest in obscene phone calls; he does not mention what percentage of his sample followed up after making such calls. It appears, in any case, that the danger from the obscene phone

caller is minimal. Of course, this maybe of little comfort to his victims (Dannenmeyer, 1988; Mano, 1985).

If a person is victimized by an obscene caller and Caller Id is blocked, the telephone company can provide a pen register, which records the number where a call originated to a party's phone, or a polarity trap, which locks in the two numbers until the telephone company chooses to release the phones.

Technology has made it easier for the obscene phone caller. Professional narrators are employed by such companies as the Erotic Telephone Network and Dad Giils. These dial-a-porn services are a multimillion-dollar industry (Weir, 1987). In New York, for example, one such service paid the phone company \$25,000 a day for subscriber service. The New York Telephone Company earns about \$15 million a year from such payments. The service companies themselves also spend millions of dollars in advertising (Mano, 1985). Dannenmeyer (1988) found that the average cost to the consumer of live sex phone calls is \$6; and the average cost for a recorded obscene message is \$3.85. (Parents are often concerned about their children making calls to

commercial dial-a-porn services; they may now have their phone companies block any calls from their phones to 900 or 976 numbers.

There are also obscene letter writers. These paraphiliacs will send letters to persons or organizations in the hope of eliciting the same reactions sought from the victims of obscene phone calls. Recently one author (RMH) was asked to offer a psychological profile of someone leaving obscene phone messages at the local airport. The man left messages two to three times a week at the airport and on at least one occasion mailed a note through the U.S. mail. The notes complained of the condition of the airport, but most of the content of the letter discussed his own interest in anal sex, acts of coprolagnia, and other such sexual paraphilias. The author met with the airport security and offered a profile detailing such items as age, race, sex, and education. The chief of the police unit at the airport stopped the discussion of the profile, reporting that the man had been arrested only a short time before. It happened that the psychological profile was fairly accurate. The man was educated, a Ph.D., married, from the local area, a professional educator, and a professional acquaintance of the authors. The man was arrested and in court entered a plea agreement that kept him out of jail and also out of federal prison, since sending obscene material through the U.S. mail is a federal offense.

Frottage

A frotteur is a paraphiliac who realizes sexual gratification from rubbing against certain body parts of another person. Often, this occurs when the victim, typically a stranger, is in a crowded but public place, such as a shopping center, elevator, or subway (Campbell, 1989, p. 294). Frotteurs experience fantasies that are accompanied by strong, irresistible urges to touch others. The fantasies often center on imagining that the victim wishes to have a caring, affectionate relationship with the frotteur (American Psychiatric Association, 1987, p. 283). The fantasies are often fueled by pornography that depicts acts of frottage (Templeton & Stinnett, 1991). Such depictions can be found on the Internet in addresses that deal with this form of paraphilia. For example, the Frottage Men's Club (mindspring.com/~frottage/page2.html) is such a location. On this website, which is predominately for male homosexuals, one can post instant messages, access a bulletin board, and place a personal ad.

The process of toucherism (another name for frottage) includes the fantasy, the urge to touch, the selection of a victim, the touching itself, and a preferred place where masturbation usually occurs. The process of

Frottage

Derivation of sexual satisfaction by rubbing one's genitals or hands, even when fully clothed, against the body part of another, usually a stranger

offending includes an escape plan. The victim selected fits the frotteur's ideal victim type. The victim is viewed as sexually attractive, usually wearing tight-fitting clothes. The frotteur rubs his genitals against the victim's thighs or buttocks or fondles her genitalia or breasts (Encyclopedia of Mental Disorders, 2005).

Victims often are amazed that this could be happening in public. In more than a few cases, victims may in fact reciprocate (Money, 1984).

The frotteur typically starts his behavior by adolescence, and most of the acts occur when the offender is between the ages of 15 and 25. This type of sexual disorder is found in a pronounced degree only in males; frotteurs are often intelligent, and most belong to the middle and upper classes. As is the case with many other paraphiliacs, frotteurs often have other types of paraphilias. Abel et al. (1988) report that the "average" frotteur has at most four other sexual "perversions."

It does not appear that the frotteur is a great danger to society. At the same time, the treatment of such offenders does not offer a *great* deal of optimism for change. It may be a reasonable concern that frotteurs may move into other types of sexual behaviors that offer more danger to others.

Klismaphilia

Klismaphilia is sexual arousal linked with receiving an enema, either in fantasy or in actuality (Bartol & Bartol, 1999; Cooper & Sacks, 1986). The klismaphiliac has become erotically fixated on the eliminatory function. How an individual becomes involved in klismaphilia is unknown. Lese (1984) reports that it is often possible to pin down an early history of too much ado about enemas in the infancy of those who as adults practice this erotic behavior (also see Money, 1984).

Catheterophilia

Sexual arousal from the use of catheters

Males especially are excited by klismaphilia and experience erections when they are administered enemas as youths (Haas & Haas, 1990; Knox, 1984, p. 403). But there are also women who practice this sexual behavior and who

use it as a masturbatory device. Some consider it a substitute for genital intercourse.

The klismaphiliac can lead a normal life, with no one suspecting this sexual interest (Denko, 1973). Klismaphiliacs often indulge in their

taste privately and secretly; at most, they may try to get others (usually males seeking females) to administer an occasional enema under the guise of constipation and attempt to conceal their pleasure from the administrator (Stoller, 1986, p. 6). But there are other devotees who practice klismaphilia in a variety of homosexual, transvestite, sado-masochistic, and other settings. Those in this latter group do not want to change, nor do they feel any form of shame because of their behavior (unlike those in the first group) (Denko, 1976).

There is no waning of interest in this sexual behavior. In fact, with the current focus on variant sexual practices, klismaphilia will probably become more widely discussed and perhaps more widely practiced. There is an abundance of websites that cater to the klismaphiliac. They offer goods for sale and also chat channels for those who wish to "talk" with others about their activities. These websites also attempt to legitimize and make the practice sound normal by stating that Marilyn Monroe and Mae West were both klismaphiliacs (www.nndb.com/lists/396/000086138/).

Bestiality

A common sexual theme found in pornography is bestiality, or sex with animals. Early history shows that bestiality has been chronicled from a long time. In ancient Greece a moral creature was one who obeyed his impulses. If sex was desired and no human being with a suitable orifice was available, a horse, mule, or deer was considered suitable (Dover, 1986). In 1300 A.D., an English law made sex with animals a capital offense. The penalty was later changed to life imprisonment, and then amended to 10 years in prison (Crew, 1986, pp. 70–71; Parker, 1987, p. 663). In early colonial America, Thomas Grange was burned to death for alleged crimes against a mare, a cow, two goats, five sheep, two calves, and a turkey. Recent reports from Los Angeles tell of a man who, after fights with his girlfriend, sought revenge by raping her pet chicken. After the second incident, the chicken died (Bullough, 1988).

Bestiality occurs in either sex. A male might, for example, induce or force an animal to perform oral sex upon him or may perform manual manipulation upon the animal. A female might induce an

In Waterloo, Iowa, a 46-year-old man was arrested by the police in the act of having sex with a sheep. Students at a local community college found the man naked and hiding in a hayloft at the college farm. A blue nightgown was found next to the sheep, and a halter rope was tied around the ewe's neck and its legs were positioned in such a way that its hindquarters were raised.

The man was charged with animal abuse because Iowa does not have a law prohibiting sex with animals.

SOURCE: APBNews.com, October 28, 2000

animal to perform sexual intercourse, cunnilingus, or other forms of sexual stimulation.

Another form of bestiality is termed *formicophilia*. In this paraphilia, sexual arousal comes from small creatures—ants, snails, and the like—crawling on a person's nipples or genitals (Dewaraja, 1987). Zoophilia is different from bestiality in that it includes no actual sexual contact with

the animal. Contact with the animal takes the form of stroking or fondling only (Campbell, 1989, p. 810). Zoophiliacs should not be confused with those who have a pet and show affection for the family pet. Zoophilia is an unnatural fondness for animals, and, while short of

sexual contact with an animal, does involve some distancing from human contacts (and in some instances from sexual contacts) to form physical but noncoital or otherwise sexual contacts with animals.

There is a darker side to bestiality. In the work that we have done with serial killers, we have noted that several had a history of cruelty to animals. Jeffrey Dahmer is such an example (Holmes & Holmes,

2001). He was thought to not only perform surgery on animals already dead but there are strong rumors that he tortured animals until they were dead. This was also true in the case of Henry Lucas (Egger, 1998; Norris, 1988), and other serial killers mentioned by (Hickey, 1997) and (Holmes & Holmes,

2001). This particular form of bestiality is coupled with an element of sadism, which is called zoosadism. This form of sexual paraphilia is an indicator of possible later sexual problems for violent sex offenders.

❧

Arachnophilia

Sexual arousal from spiders

❧

Zooeroticism

Deriving or seeking sexual satisfaction from relationships with animals

Outside Seattle, the authorities were notified a man had died while recording of video of having sex with a farm animal. Washington state is one of 17 states that do not have laws against bestiality.

The *Seattle Times* reports that a man died of acute peritonitis from perforation of the colon. He was 45 years old. In most cases the farm animal is a female. In this case the horse was a male. The police stated they are not investigating the case, since no law has been broken.

The farm is well known in the area as a place where people can visit and pay to have sex with an animal and have the act videotaped.

SOURCE: Seattle Times, "Videotapes show bestiality Ecumclaw police say," July 16, 2005.

How prevalent is bestiality? It has been reported that 17% of rural males have at some time experienced orgasm with an animal (Ammons & Ammons, 1987). The most common animals involved have been calves, sheep, dogs, cats, geese, and hens. Bestiality is perhaps best viewed as an act committed by many people, but typically when there is no suitable human partner. Although it does not involve a significant number of people, it continues to be an outlet for some.

Pygmalionism

The name of this sexual paraphilia comes from the classic story of Pygmalion, who fell in love with a statue he had himself made. Pygmalionism (sometimes called agalmatophilia), is a sexual attraction to a statue, doll, or mannequin. The inflatable doll, the collapsible doll, and other such items are very popular in adult bookstores. Pygmalionists may be persons who are, for one reason or another, unable to relate personally and sexually to other human beings. They have power and control over the inanimate object, and, moreover, the object can never reject their advances.

Technology has made many advances that can aid persons who have atypical sexual interests. In the case of the pygmalionist, for example, some of the more expensive dolls available have cassette players located within their "bodies" that can be used to play types that utter obscene words or phrases (coprolalia).

Gerontophilia

Gerontophilia is the use of an elderly person as a sexual object. This paraphilia is not easy to detect because of cultural influences on mate selection. For example, it is not uncommon for a woman to marry a much older man. It may indeed be that there is sometimes a financial element to this choice of partner.

When a young man assaults elderly women, it falls into the category of sadistic gerontosexuality (Ellis & Abarbanel, 1961). Typically, this type of offender manifests the following traits: obsessive personality, a history of enuresis until about the age of 25, a lack of interest in younger women, an inability to contain impulses, and a tendency to be violent and aggressive sexually (Oules, Boscredon, & Bataille, 1977). Additional characteristics include a need for power or a sadistic intent to do physical damage.

Saliromania

Sexual gratification received from the destruction or defilement of nude statues or paintings of females

Rapes of elderly women are rare; only about 3% of all rapes involve victims over the age of 50. But when an elderly woman is raped, there is a stronger threat to life, and this attack often results in the murder of the victim (Bopp, 1987). The psychopathology of those who molest and murder older victims is more pronounced than that of those who assault younger women (Pollack, 1988). The incidence of this paraphilia is quite rare, but when it does occur in men, it often becomes dangerous. In women, the motivations behind gerontophilia are usually quite different; the gains are more often material than psychological.

Mysophilia

Mysophilia is an erotic interest in filth. While some professionals believe mysophilia is a form of masochism—it is difficult to imagine that someone can be amused or aroused by what many persons consider to be repugnant—it is indeed true that dirt, feces, and so on are

erotically arousing to some. Some men, for example, are aroused by women's soiled underwear (McCary, 1978). Even erotic vomiting has been reported (Stoller, 1982). Hazelwood, Dietz, and Burgess (1983) tell of a young man who inserted a corn cob

into his rectum and then walked outside, dug a hole, and made mud using a garden hose. He then covered himself with mud and engaged in autoerotic asphyxia (for a discussion of autoeroticism, see chapter 10).

Automysophilia

Sexual arousal from being dirty or filthy

In Columbus, Indiana, police arrested an 11-year-old boy who had broken into a home to steal the woman's underwear.

The police stated that the boy was seen entering the house and was arrested as he was ransacking the dresser in the woman's bedroom.

The police said they believe that the boy had broken into other homes to steal bras and panties.

The police remarked, "He (the boy) has some issues."

SOURCE: APBnews.com, December 19, 2000

Coprolagnia and Coprophilia

Mysophilia is also found in the forms of coprolagnia and urolagnia, in which erotic gratification is associated with feces and urine, respectively. The practice of urolagnia can take place by one person urinating into the mouth or onto the body of another person. Prevalent in the homosexual community, the practitioners are called golden shower devotees. In some major cities there are urolagnia *clubs*, where members hold meetings to engage in various “water sports,” including urinating on each other and drinking urine (Shelp, 1987). Haas and Haas (1990, p. 557); report that about 4% of men and women have experienced “golden showers.” One reported case involved a 17-year-old boy who consumed snow contaminated by horse and cow urine, and, while working as a part-time janitor in a school, drank from unflushed toilets (Dense, 1982, pp. 336–338).

Coprolagnia has been reported for years. Chesser (1971) tells of a Russian nobleman who insisted that his mistress defecate upon his chest. Another man had prostitutes relieve their bowels in a golden saucer, and he would eat the feces with a golden spoon. Recently a nurse died after being admitted to a hospital for the third time for a serious illness. After a thorough police investigation, it was ascertained that she had been injecting into her arm a mixture of water and the feces of her pet parrot.

Coprolagnia is not only a perverse form of sexual behavior, at least in the view of most people, but it can also be quite dangerous to the health of the practitioner because of the bacteria in feces and other potential health problems. Urolagnia, in contrast, poses no great health hazard. Urine from an otherwise healthy person is sterile and poses no great health risk. In the military, for example, the drinking of one’s own urine is taught as a survival technique to prevent dehydration.

Undinism

Sexual attraction to urine

❖ CONCLUSION

There are many kinds of sexual expression, some of which members of a society approve and some of which they condemn. This chapter has dealt with behaviors that are probably considered by most to be either matters of personal preference or at least not vital societal concerns. In the next chapter, far more extreme forms of sexual expression will be

discussed: incest and pedophilia. These two sexual behaviors directed against children must be viewed in a most serious fashion. In every case, the child is viewed as a victim.

❖ DISCUSSION QUESTIONS

1. Are there other nuisance sex crimes that are not included in this chapter? What are they? Explain them to the class.
2. Of the sex crimes and behaviors listed in this chapter, which do you consider to be most serious or dangerous? Why?
3. Bestiality is considered by many to be a victimless crime. Do you agree? Disagree? Give reasons for your position.
4. Have you even been victimized by an exhibitionist? What were the circumstances? How did you react? How did the exhibitionist react?
5. Connect to a website that concerns itself with one of the sex behaviors discussed in this chapter. What is the website address? What was the focus of the website? Was there a particular forum or policy discussed?

❖ REFERENCES

- Abel, G., Abraham, T., Sullivan, T., & Harris, R. (1988). Multiple paraphiliac diagnoses among sex offenders. *Bulletin of the American Academy of Psychiatry and the Law*, 2(2), 153-168.
- Abouesh, A., & Clayton, A. (1999). Compulsive voyeurism and exhibitionism: A clinical response to paroxetine. *Archives of Sexual Behavior*, 28(1), 23-30.
- American Psychiatric Association. (1987). *Desk reference to the criteria from DSM-III-R*. Washington, DC: Author.
- American Psychiatric Association (1994) *Diagnostic and Statistical Manual of Mental Disorders. Fourth Edition (DSM-IV)*. American Psychiatric Association, Washington, D.C.
- Ammons, C., & Ammons, R. (1987). Research Note. *Psychological Reports*, 60, 153-159.
- Avery, C., & Johannis, T. (1985). *Love and marriage*. New York: Harcourt Brace Jovanovich.
- Ball, C. (1999). Treatment of exhibitionism: Comment on R.H. et al. *Behavior Therapy*, 30(4), 725-726.
- Bartol, C., & Bartol, A. (1999). *Criminal behavior: A psychosocial approach* (5th ed.) Englewood Cliffs, NJ: Prentice-Hall.
- Bopp, W. (1987). *Crimes against women*. Springfield, IL: Charles C Thomas.
- Bordan, T., & DeRocco, M. (1997). Identity formation and self-esteem in the male transvestite: A humanistic perspective. *Journal of Humanistic Education and Development*, 35(3), 156-162.
- Bowman, H. (1985). *Marriage for moderns* (7th ed.). New York: McGraw-Hill.
- Bullough, V. (1988). Historical perspective. *Journal of Social Work and Human Sexuality*, 7(1), 15-24.

- Bureau of Justice Statistics (2004). *Criminal Offender Statistics*. Washington, DC: Retrieved October 17, 2007 from <http://www.ojp.usdoj.gov/bjs/crimoff.htm#sex>
- Campbell, R. (1989). *Psychiatric dictionary*. New York: Oxford University Press.
- Cargan, L. (1986). Stereotypes of singles: A cross-cultural comparison. *Archives of Sexual Behavior*, 27(3-4), 200-208.
- Chesser, E. (1971). *Strange loves: The human aspects of sexual deviation*. New York: William Morrow.
- Cooper, A., & Sacks, F. (1986). *The personality of disorders and neurosis*. New York: Basic Books.
- Crew, L. (1986). *The gay academic*. New York: ETC.
- Crooks, R., & Baur, K. (1983). *Our sexuality*. Menlo Park, CA: Benjamin/Cummings.
- Dalby, J. (1988). Is telephone scatologia a variant of exhibitionism? *International Journal of Offender Therapy and Comparative Criminology*, 32(1), 45-49.
- Dannenmeyer, W. (1988). Our house (banning dial-a-porn). *National Review*, 409, 32.
- Denko, J. (1973). Klismaphilia: Enema as a sexual preference. *American Journal of psychotherapy*, 27, 232-250.
- Denko, J. (1976). Klismaphilia: Application of the erotic enema device. *American Journal of Psychotherapy*, 30, 236-255.
- Dense, R. (1982). Undinism: The fetishization of urine. *Canadian Journal of Psychiatry*, 27, 336-338.
- Detroit Medical Center. (2007). *Special report*. Detroit, Michigan.
- Dewaraja, R. (1987). Formicophilia, an unusual paraphilia, treated with counseling and behavioral therapy. *American Journal of Psychotherapy*, 41, 593-597.
- Dixon, D. (1985). Perceived sexual satisfaction and marital happiness of bisexual and heterosexual swinging husbands. *Journal of Homosexuality*, 11, 209-222.
- Dixon, J. (1985). The commencement of bisexual activity in swinging women over age 30. *Journal of Sex Research*, 11, 115-124.
- Dover, K. (1986). *Greek homosexuality*. Cambridge, MA: Harvard University Press.
- Dwyer, M. (1988). Exhibitionism/voyeurism. *Journal of Social Work and Human Sexuality*, 7, 102-112.
- Egger, S. (1998). *Serial murder: An elusive phenomenon*. Englewood Cliffs, NJ: Prentice-Hall.
- Ellis, A. (1986). *Time encyclopedia of sexual behavior*. New York: Hawthorne.
- Ellis, A., & Abarbanel, A. (1961). *The encyclopedia of sexual behavior*. New York: Hawthorne.
- Encyclopedia of Mental Disorders. (2005). Frotteurism. Retrieved March 14, 2008, from <http://www.minddisorders.com/Flu-Inv/Frotteurism.html>
- Erickson, D., & Tewksbury, R. (2000). The "gentlemen" in the club: A typology of strip clubs. *Deviant Behavior: An Interdisciplinary Journal*, 21(3), 271-293.
- Forsyth, C. (1996). The structuring of vicarious sex. *Deviant Behavior*, 17(3), 279-295.
- Fraad, H. (1997). At home with incest. *Rethinking Marxism*, 9(4), 16-39.
- Freund, K., & Blanchard, R. (1986). The concept of courtship disorder. *Journal of Sex and Marital Therapy*, 12(2), 79-92.
- Freund, K., & Seto, M. (1998). Preferential rape in the theory of courtship disorder. *Archives of Sexual Behavior*, 27(5), 433-443.
- Furnham, A., & Haraldsen, E. (1998). Lay theories of etiology and "cure" for four types of paraphilias: Fetishism; pedophilia; sexual sadism; and voyeurism. *Journal of Clinical Psychology*, 54(5), 689-701.
- Greenberg, J., Bruess, C., Mullen, K., & Sands, D. (1989). Obscene phone callers. *Journal of Social Work and Human Sexuality*, 11(1), 15-25.
- Haas, L., & Haas, J. (1990). *Understanding sexuality*. Boston: Mosby.
- Hazelwood, R., Dietz, P., & Burgess, A. (1983). *Autoerotic fatalities*. Lexington: D.C. Heath.
- Hickey, E. (1997). *Serial murderers and their victims*. (2nd ed.). Pacific Grove, CA: Brooks/Cole.
- Holmes, R. (1972). *Sexual behavior: Homosexuality, prostitution, and swinging*. Beverly Hills, CA: McCutcheon.

- Holmes, R., & DeBurger, J. (1988). *Serial murder*. Newbury Park: Sage.
- Holmes, R., & Holmes, S. (2001). *Murder in America* (2nd ed.). Thousand Oaks, CA: Sage.
- Holmes, R., & S. Holmes. (2002). Swinging: A Functional Alternative to Prostitution. In R. Holmes and S. Holmes (Eds). *Current Perspectives on Sex Crimes*, pp. 13–23. Thousand Oaks, CA: Sage.
- Holmes, R., Tewksbury, R., & Holmes, S. (1998). Hidden jpgs: A functional alternative to voyeurism. *Journal of Popular Culture*, 32(3), 17–29.
- Horley, J. (1995). Cognitive behavioral therapy with an incarcerated exhibitionist. *International Journal of Offender Therapy and Comparative Criminology*, 39, 335–339.
- Hughes, D. (2003). Prostitution online. *Journal of Trauma Practice*, 3(3–4), 115–131.
- Jenks, R. (1985). Swinging: A test of two theories and a proposed new model. *Archives of Sexual Behavior*, 14, 517–527.
- Jenks, R. (1998). Swinging: A review of the literature. *Archives of Sexual Behavior*, 14, 507–521.
- Kafka, M. (1995). Current concepts in the drug treatment of paraphilias and paraphilia-related disorders. *CNS Drugs*, 3(1), 9–21.
- Katchadourian, H., & Lunde, D. (1975). *Fundamentals of human sexuality*. New York: Holt, Rinehart, & Winston.
- Kay, K. (1999). Naked but unseen: Sex and labor conflict in San Francisco's adult entertainment theaters. *Sex and Culture*, 3(1), 39–67.
- Knox, D. (1984). *Human sexuality: The search for understanding*. St. Paul: West.
- Lahey, B. (1989). *Psychology: An introduction* (3rd ed.). Dubuque, IA: William C. Brown.
- Leising, P. (1985). The negative effects of the obscene phone caller upon crisis intervention services. *Crisis Intervention*, 14, 84–92.
- Lese, S. (1984). Klismaphilia. *American Journal of Psychotherapy*, 51(5), 175–183.
- Lindsay, W., Marshall, I., Neilson, C., Quinn, K., & Smith, A. (1998). The treatment of men with a learning disability convicted of exhibitionism. *Disability*, 19(4), 295–316.
- Mano, K. (1985, February). The phone sex industry: Part 2. *National Review*, 37, 59–60.
- Masters, R., & Robertson, C. (1990). *Inside criminology*. Englewood Cliffs, NJ: Prentice-Hall.
- Matek, O. (1988). Obscene phone callers. *Journal of Social Work and Human Sexuality*, 11(1), 15–25.
- McCary, J. (1978). *McCary's human sexuality*. New York: Van Nostrand.
- McCarthy, K. (1984, June 10). Serial killers: Their deadly bent may be set in cradle [interview with h. Morrison]. *Los Angeles Times*, sec. 2, p. 6.
- Miner, M., & Dwyer, S. (1997). The psychosocial development of sex offenders: Differences between exhibitionists, child molesters, and incest offenders. *International Journal of Offender Therapy and Comparative Criminology*, 41, 36–44.
- Money, J. (1980). *Love and sickness*. Baltimore: Johns Hopkins University Press.
- Money, J. (1984). Paraphilias: Phenomenology and classification. *American Journal of Orthopsychiatry*, 38, 164–179.
- Money, J. (1985). *The destroying angel*. Buffalo, NY: Prometheus.
- Money, J., & Musaph, H. (1977). *Handbook of sexology*. Amsterdam, Neth.: Elsevier/North Holland.
- Money, J., & Werlas, J. (1982). Paraphilic sexuality and child abuse: The parents. *Journal of Sex and Marital Therapy*, 8, 57–64.
- Murray, F., & Beran, L. (1968). A survey of nuisance telephone calls received by males and females. *Psychological Record*, 18(1), 107–109.
- Nadler, R. (1968). Approach to psychodynamics of obscene telephone calls. *New York State Journal of Medicine*, 68, 521–526.
- Norris, J. (1988). *Serial killers: The growing menace*. New York: Kensington.
- Oliver, J. (1974). *Clinical sexuality*. Philadelphia: J.B. Lippincott.
- Oules, J., Boscredon, J., & Bataille, J. (1977). A case of gerontophilia. *Evolution Psychiatrique*, 42, 243–257.
- Parker, G. (1987). An exploration of bestiality as a crime. *Criminal Justice Abstracts*, 19, 663–671.

- Parsons, J. T., Bimbi, D. S., Koken, J. A., & Halkitis, P. N. (2005). Factors related to childhood sexual abuse among gay/bisexual male Internet escorts. *Journal of Child Sexual Abuse, 14*(2), 22–25.
- Paul, R., Marx, B., & Orsillo, S. (1999). Acceptance-based psychotherapy in the treatment of adjudicated exhibitionists: A case example. *Behavior Therapy, 39*(1), 149–162.
- Pollack, N. (1988). Sexual assault of older women. *Annals of Sex Research, 1*, 523–532.
- Pyett, P., & Warr, D. (1999). Women at risk in sex work: Strategies for survival. *Journal of Sociology and Social Welfare, 35*(2), 183–197.
- Ramey, J. (1986). Fear of AIDS in alternative life styles. *Society for the Study of Social Problems, 16*, 223–241.
- Ressler, R. (1986a). Murderers who rape and mutilate. *Journal of Interpersonal Violence, 1*, 273–287.
- Ressler, R. (1986b). Sexual killers and their victims: Identifying patterns through crime scene analysis. *Journal of Interpersonal Violence, 1*, 288–308.
- Rosenfield, A. (1985, April). Sex offenders: Men who molest, treating the deviant. *Psychology Today, 8*–10.
- Rule, A. (2005). *The I-5 killer*. New York: Signet.
- Sadock, B., Kaplan, H., & Freedman, A. (1976). *The sexual experience*. Baltimore: Williams & Wilkins.
- Seto, M., & Kuban, M. (1996). Criterion-related validity of a phallometric tests for paraphilic rape and sadism. *Behavior Research and Therapy, 34*(2), 175–183.
- Sharp, E., & Earle, S. (2003). Paying the price, UK network of sex work projects. from www.uknsw.org/uknsw/_Paying_the_Price_response.pdf.
- Shelp, E. (1987). *Sexuality and medicine* (Vol. 2). Dordrecht, Neth.: Reidell.
- Shrum, W., & Kiolburn, J. (1996). Ritual disrobement at Mardi Gras: Ceremonial exchange and moral order. *Social Forces, 75*, 324–358.
- Stoller, R. (1982). Erotic vomiting. *Archives of Sexual Behavior, 11*, 361–365.
- Stoller, R. (1986). *Sexual excitement: Dynamics of erotic life*. New York: American Psychiatric Press.
- Stack, A. (1983). *The lust killer*. New York: Signet.
- Stratford, D., Ellerbrock, T., Akins, J., & Hall, H. (2000). Highway cowboys, old hands, and Christian truckers: Risk behavior for human immunodeficiency virus infection among long-haul truckers in Florida. *Social Science and Medicine, 50*(5), 737–749.
- Sweet, N., & Tewksbury, R. (2000). Entry, maintenance, and departure from a career in the sex industry: Strippers' experiences of occupational costs and rewards. *Humanity and Society, 2*(1), 136–161.
- Templeton, T., & Stinnett, R. (1991). Patterns of sexual arousal and history in a "normal" sample of young men. *Archives of Sexual Behavior, 20*(2), 137–150.
- Twohig, F., & Furnham, A. (1998). Lay beliefs about overcoming four sexual paraphilias: Fetishism, paedophilia, sexual sadism, and voyeurism. *Personality and Individual Differences, 24*(2), 267–278.
- Valkenburg, P., & Patiwael, M. (1998). Does watching court TV "cultivate" people's perceptions of crime? *Gazette, 60*(3), 227–238.
- Weinberg, M., Shaver, F., & Williams, C. (1999). Gendered sex work in the San Francisco Tenderloin. *Archives of Sexual Behavior, 25*(6), 503–521.
- Weiner, D., & Rosen, R. (1999). Sexual dysfunctions and disorders. In T. Millon & P. Piney (Eds.). *Oxford textbook of psychotherapy* (pp. 410–433). New York: Oxford University Press.
- Weir, S. (1987). Thrills on the line. *New Society, 81*, 17–18.