

PORN, THE MALE PSYCHE, AND OTHER KINKY STUFF

Hello curious reader... What you will find inside this text, which I wrote for my sake as much as anything else, includes the following:

Sex and Porn Structure

When engaged in the act of real time sexual activity with a real female partner, the male human's psyche reacts to at least three broad dimensions of stimulus: additional fantasies; fundamental significance of the act; and direct sensory input.

A. Additional fantasies

Additional fantasies are the conscious mental activities of the male engaged in the sexual act, which allow for a higher enjoyment of the act, higher state of arousal, or indeed the 'potency' of the 'manhood' itself. These fantasies are used when the current sexual activity is for some reason or other not sufficient in itself to arouse the male, and an additional, parallel stimulus is maintained by a mental effort – for example the male looking at the face of the partner, but seeing a different face, or expression, or act concerning the face, or perhaps imagining a wholly alternative situation altogether.

B. Fundamental significance of the act

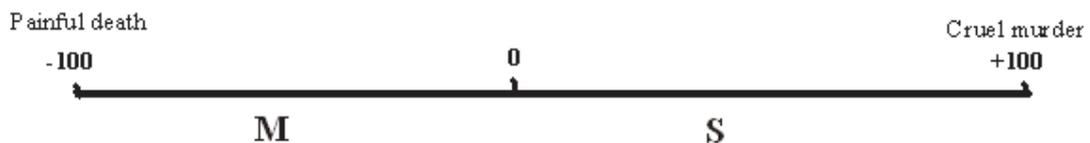
Unlike the additional fantasies, the significance of performed sexual activity is the impact of that activity itself upon the mind and emotions of the male, the impact of the *meaning* of what takes place. 'Bondage' provides many clear examples – for instance when the intensity of the sexual act, of the arousal, is achieved by the tying of let's say the hands of the passive participant. When the hands are tied this does not add any stimulus to the body of the active participator, indeed it does not add any recognizable sensory pleasure to the passive one neither – it is the *significance* of the fact that the hands are tied, of the restrictions onto the capacity of movement and reaction - that influences the cognitive and emotional processes of the participants, that inflates the arousal. The position of the female, the sounds, the facial expressions, the tools used, the dialogues, all these are generators of significance which helps maintain arousal. Below the layer of fantasies is the layer of the significance of what is being done, and it is below

this invisible envelope, that is the naked body of the partner. A naked ‘woman’ is rarely ‘naked’ – the nude body is clothed in layers of meanings.

C. Direct sensory input

If the symbolic structure of the act gratifies the male to a sufficient extent, additional fantasies are made redundant, and the experience is a mix of the perceived significance of what is being done, and of the *direct sensory input* – the stimulus which the body receives while engaged in the act. In theory there could be somewhere in the world a couple in which one or both of the participants, who without being severely mentally impaired or drunk into pre-linguistic modes, experience sex as direct input alone, without any weighty mental interference.

...Let us bring into use an imaginary line as a one dimensional sado-masochistic continuum: with ‘minus 100’ being the complete masochistic experience of painful death, and ‘plus 100’ being the complete sadistic experience of cruel murder, ‘zero’ being the ideal middle in which no visible masochistic or sadistic impulses can be registered.



...Every sexual crime has a “pretend” duplicate including strangling, beating, cutting with knife – the levels of anxiety and tension heighten the arousal of the criminal when he is assaulting the victim, and of both participants, when a consensual ritual is being carried out.

...When any specific porn scene is capable of arousing the viewer, this indicates that the portrayed act influences the psyche on the level of significance, and its value therefore is based upon the emotional reactions of the viewer, which in turn are based on his individual mental history.

...many questions, for those at least who are not content with ‘just human nature’ as an answer, remain: why do these impulses exist at all? Are they inherent? Are they inherited? Are they contagious? Are they ‘good’ or ‘evil’? Do they allow to maintain some sort of sanity? Or are they forms of insanity themselves?

But to make sense of this, you must first read the theoretical part. This is not so bad – you might actually learn something... But be warned – if you have the patience to understand what is being analyzed – hold on to your emotions! Proceed with caution!

BEGINNING

Mental Context

Childhood=programming

After birth, human offsprings receive a special type of treatment, through which they pass from ‘helpless animal’ to ‘human’ condition. The personal period of this treatment is absent from the memory of most humans – a condition Freud named ‘childhood amnesia’. The treatment itself consists of the repression of the biological impulses of the small human, according to specific cultural patterns – in this case – patriarchic ones based on an Abrahamic religious worldviews combined with the newest layers of the machine civilization, until the offspring “internalizes” the rules enforced by the adults, and is able to control by itself, instead of being forced to control, the various impulses like:

- defecation
- urination
- passing wind
- belching
- touching it’s body
- movement of the facial muscles
- tone and pitch of sounds made by mouth
- position of the body at work and at rest
- sleeping

- feeding

Together with the ability to control the biological impulses, the young human must also develop the ability to control its emotions and thoughts – it must not show feelings which are not ‘appropriate’, and must not think thoughts which are not “appropriate”. Examples are the desires to do ‘bad things’ to the parents when frustrated by them – thoughts like that *must not be thought*, and the impulses which power them – *not felt*. Also the impulses to cry, shout, run away, break things. Another layer of adjustment of the child includes learning to not see and feel things which the parents claim are not real, or are *other* things – the authority of the parent overrides the judgment of the child, and that which is being perceived but must not be – for instance a conflict in the family, which the family denies, or something which is claimed to be ‘nothing’ – is repressed below the threshold of conscious thought. Therefore on one hand, through repression of emotion and editing of the perceived reality, the ‘standard’ human condition is achieved, and on the other - from early childhood the human begins collecting layers and layers of unrecognized and unresolved pain and anxiety, connected to certain events. The ability to not perceive existing things and events and simultaneously make efforts which can only be directed towards them was encountered spectacularly by Freud, when he brought up the subject of child sexuality and masturbation at the turn of the 19th and 20th centuries, to the disgust and horror of everyone – as it turned out, the adults were quite able to on one hand spend serious efforts in suppressing any visible sign of sexuality in children and on the other – to deny so forcefully as if life itself depended on it, that such a sexuality exists at all.

Unlike Freud, some decades later, Reich¹ does not restrict the effects of the childhood period to the functioning of the mind only, and the bodily functions under conscious command. Together with the domination of the biological impulses, the repression of emotions leads to profound effects on all levels of the organism of the young human:

- on the level of organ functioning
- on the level of the oxygen and food intake – i.e. the chemical balance also
- on the level of blood circulation
- on the level of nerve function
- on the level of bioelectric currents

¹ The following generalization use as basis his book ‘The Function of The Orgasm: sex-economic problems of biological energy’ New York 1973, Farrar, Straus and Giroux

The patients of Reich, and all those other neurotic humans, who are not his patients, but go about their business as long as they are capable of it, are messes of splintered personalities, repressed emotions and *fragmented bodies*, which instead of being an open, interconnected system of energy circulation, are divided into autonomous segments, which are almost completely out of touch with each other. These segments can be divided into broad areas, which to a point coincide with the Eastern chakra system: Eye; Jaw, Throat; Heart; Waist; Belly; and Pelvic segments. The metaphor suggested by Reich of a blocked human organism, is that of a snake, which has its spine damaged in several places. It is no longer able to move in one sensual wave – it is rather a collection of pathological segments, a frozen, tightened organism, reflecting a frozen, tightened psyche, both incapable of relaxation, of relief from the permanent tension. Reich stresses what he calls the “functional identity” of muscle tension and repressed emotion/thoughts. When a child represses an emotion, it a) tenses some of its muscles (for instance the jaw, throat and cheeks to stop tears), and b) restricts its breath, because with less oxygen there is less life energy and the biological impulses are easier to control. When through massage and breathing exercise a chronic muscle tension is dissolved – the original emotions which it served to repress flood back in. But this time into the awareness of an adult, who, with proper assistance, can manage them, unlike the child who could not and had to repress them. The collection of mechanisms which the young human is forced to develop to control its emotions and thoughts is called by Reich “character armoring”, and the corresponding muscle tensions – “muscle armoring”. When by therapy the “armor” is dissolved, the patient is finally able to relax, and become “orgastically potent” whereas before he or she was “orgastically impotent”. Orgastic potency² is the precondition necessary for a “natural sexuality” – it is the ability to surrender during the sexual act, to not need conscious control of the situation on one hand, and on the other - to feel the whole body react to the sensation – to not have the flow of sensations interrupted or disrupted by organic and psychic dysfunctions – the capability of the whole body to feel the waves of sensations, not only the tiny portions of the body close to the genitals. Orgastic impotence is the condition of the fragmented neurotic human, whose body is blocked in various places, whose bioelectrical currents do not flow freely, and which therefore can not be discharged with accordance to the original biological structure of the human, thus cutting the human off from any realistic possibility of relaxation, of relief from tension. This neurotic human not only has

² The earliest published description of the concept by Reich appears to be in 1925, in a case study entitled ‘Psychogenic Tic as a Masturbation Equivalent’.

it's personality split into many parts from which the tiny 'Me' is alienated, but the body itself consists of parts which are alienated from the 'Me' as well.

Normality=programming

Reich is extremely radical in the assumption, that 'normality' as in 'health', does not exist as a given social condition, but is only available after hard work at the 'de-programming' of the patient. 'Health' is not the product of social reality – rather it can be generated in spite of the social reality. While in the end, Freud accepted as an inevitable evil the condition of human misery – the price which is paid for separating from the animal kingdom, Reich could not accept such a position. Humans indeed are different from other creatures by their ability to arbitrarily control their biological impulses, but the process of character formation need not be so traumatizing at all. Just like the choice of sexuality is not, according to Reich, between “sexuality and abstinence”, but between “healthy and neurotic sexuality”, so the choice of the human condition is not between “creating humans capable of self-control and creating uncontrolled animals”, but between “crude, unconsciously directed, traumatizing creation of humans and aware, rational creation of humans”. Reich himself makes no bones about it - the existing types of patriarchal social order are perpetuated by the existing neuroses. For millennia the young mammals are tortured into a specific form of humanity not by blind chance, but following a mainly unconscious design – the perpetuation of the existing social structures. Thus, in the end, following Reich to his conclusions, the various mental splits, the repressed emotions, the muscle hypertonia, the oxygen starvation and the blockage of bioelectrical currents – these being the main symptoms of the 'neurotic' type of human – all these are at the same time “side-effects” and “center-points” of the existing patriarchal structures. A main tool in producing neurotic cannon fodder for any 'authority' is the strict suppression of childhood sensual impulses: “The structuring of masses of people to be blindly obedient to authority is brought about not by natural parental love, but by the authoritarian family. The suppression of the sexuality of small children and adolescents is the chief means of producing this obedience.”³

Character formation=programming

The conscious Self of the human is called by psychoanalysts and Buddhists 'the Ego'. Humans are not born with the Ego's they have – these are developed through interaction with the environment. Ego structure, as a separate area divided from the rest of the mental and emotional events, is formed by the scars from the outside – its boundaries are the shocks

³ Wilhelm Reich, 'The Function of The Orgasm: sex-economic problems of biological energy' p 8, New York 1973, Farrar, Straus and Giroux

which are the building blocks of the Superego. The Superego is the sum of the 'control from the outside' occurrences in childhood, which are imprinted in the individual's psyche in a way which forms in specific ways the formation and interaction of thoughts and emotions: "The super-ego is an agency which has been inferred by us, and conscience is a function which we ascribe, among other functions, to that agency. This function consists in keeping a watch over actions and intentions of the ego and judging them, in exercising a censorship. The sense of guilt, the harshness of the super-ego, is thus the same thing as the severity of conscience."⁴

In a way the various mutilations, body modifications and tattooing inflicted upon a human entering a primitive group, are metaphors of the Superego shocks – the shaping of the human as it is needed by the group. In our civilization this programming begins from day 1, but in many pre-urban societies the intense stuff begins at a point which is the accepted 'end of childhood', when the child in question is initiated into its new adult role in a way which very directly structures the personality in a direction needed by the group. From a psycho-functional perspective, the initiation serves to destroy the psyche which has been formed until then, in order to produce by identical ritual for all children, the social and individual characters needed for the maintenance of the society in question. In Australia the native boy is suddenly kidnapped by men pretending to be daemons⁵, who take him from home into the wild, where he is beaten, cut, starved, fed various concoctions, forced to drink human blood – and upon his return he is no longer the child he was, but a 'warrior' and 'hunter', such as the tribe needs. In other societies, like the more isolated tribes of Papua New Guinea, the boy is raped by the adult males in between lessons on hunting and mythology, and instead of blood consumes sperm. In some Muslim societies, when the time comes, the little girl is suddenly whisked away to a special tent where she is held down by her female relatives who sing songs to drown out her cries as her clitoris and labia are being cut off. After that the girl is also no longer a child, but the kind of 'woman' which the society in question has need of. In our civilization we no longer have (at least not in institutionalized forms) so sharply focused crude and cruel moments which break our psyches at a specific point in childhood, to turn us into the creatures demanded by the gods and ancestors, but still every child is programmed in more or less traumatic manners to become into the adult he or she is.

Mouth, Anus, Genitals

As the human child grows in our version of the patriarchate, it first passes through an oral, and later – through an anal stage of development: "During the oral stage the infant is becoming

⁴ Sigmund Freud, 'Civilization and its Discontents' (1929) p 136, The Hogarth Press, 1991

⁵ Joseph Campbell, 'The Power of Myth', Bulgarian Edition, издателство Хемус, 2001

aware of others and begins to assume relationships with them; during the anal stage he learns to relinquish immediate instinctual gratification in order to please or at any rate influence them.”⁶ The first stage concerns the suckling period, in which the world is experienced by consuming with the mouth; the second stage concerns the ‘toilet training’ period, in which on one hand the little human is forced to control its defecation and urination functions according to the family’s plan, and on the other – it learns to influence events and people by doing or not doing a specific act. The beginning of social politics for the little human, and also the beginning of a) association of anal and urethral tension with pleasure and b) association of defecation with ‘making a gift’. Humans are not the only creatures with a ‘toilet training’ layer in their psyche – pets in urban homes undergo similar conditioning and in this respect are closer to humans than other living creatures. The genital stage, as a final layer of sexual development of the human child, is presented in Freudian framework as an independent stage, which around puberty the little human reaches, and when the pleasure mechanisms concerning the eating and excretal functions are naturally re-directed towards the genitalia - “A system must have its utopia. For psychoanalysis the utopia is ‘genitality’⁷”. Some of Freud’s patients (and to this day of his followers) are humans which have not succeeded in making the transition from the first two stages to the genital one in the manner demanded by social norms. From a perspective which does not fuse the concepts of ‘social normality’ and ‘health/natural state’, the genital stage described by Freud is not so much a natural occurrence, but rather a social construct, which makes use of forces from the ‘oral’, ‘toilet training’ stages. Then and there all the impulses were socially re-directed to the classical Christian sexual act/position, today – to a much lesser extent. A pre-puberty stage reached after the early childhood oral and anal ones is called ‘phallic’ – both the male and female offsprings reach a point in their development when their sexual strivings are ‘active’, ‘masculine’, both want to possess the mother or mother figure, the boy fantasizing while masturbating with his penis, the girl – with her clitoris. But the structure of patriarchy can permit only the boy to be active, the girl must be passive, therefore standard male sexuality remains active, but is redirected away from the mother to other females, while the female is pressured to renounce its ‘phallicism’, and accept passivity. The socio-political implications of the ‘normal’ male ‘resolution’ of the Oedipus complex are shown in an interpretation of Nancy Chodorow by Chilla Bulbeck, concerning the maintenance of the existing patriarchal structures: “...the primary importance of the mother as the first figure of socialization meant that the boys became men through separating from their mothers,

⁶ J.A.C. Brown, ‘Freud and the Post-Freudians’ p24, Penguin Books, 1972

⁷ Erik H. Erikson, ‘Childhood and Society’, p92, W.W. Norton & Company Inc., 1963

and women more generally. In the process of separation the boys learned individuality and self-sufficiency, but also contempt for women, hatred of the mother who rejected them (in order for them to learn to become men)⁸. Since the theoretical original mammalian sexuality has at no point been allowed to emerge, both male and female children have to construct their 'normal' as in 'socially endorsed' sexuality by unconsciously channeling the impulses from the oral and anal stage. This is most visible with girls, which are forced to adopt a 'passive' mix of the oral and anal impulses to construct a convincing 'vagina' centered sexual system. Whatever sexuality an adult human has within the patriarchy, it is always 'unnatural' – 'secondary' – an artificial construct which uses the energy of impulses and associations from their previous stages of social programming, to give form to the behavior and experienced inner reality, which are expected of them. Not everyone adapts well to the prevailing conditions – some humans get lost in the maze of hints and half-lies and develop 'mental problems'.

Once certain human conflicts operating below the level of consciousness have been uncovered, their representations in the visible forms of culture becomes striking. While WASP swearwords are to a large extent centered on the anus – 'asshole', 'up your ass', 'shithead', 'full of shit', 'kiss my ass' – the Bulgarian swearwords/concepts (as well as the Serb and Russian ones) are centered on the act of 'fucking the mother'. 'I really fucked my mother' (mamata si ebah) means 'I caused myself grief by a certain act', although with a change in the tense – 'I *have* fucked my mother' (mamata *sym* si ebal), it can mean 'I have accomplished a great feat/I'm really a special person'; 'I really fucked his/her/their mothers' (mamata mu/i/im ebah) means 'I really showed them'; 'you sure fucked my mother' (ti mi eba maikata) means – 'I didn't expect such a thing from you'; 'Aw fuck his mother' (mama mu d'eba) is just general swearing with a vague target . Although white Anglo-Saxon protestants seem more fixated on anal matters than penetrating their mothers, the later motif is supplied by the Negro and Latin American influences who, like the Slav, appear to be 'motherfuckers'. But back to the pre-genital stages: the oral and anal erotic tensions of early childhood facilitate the appearance on one hand of a cruel and primitive Superego, which later develops into a more sophisticated version, and on the other hand - of corresponding sado-masochistic fantasies. Melanie Klein⁹ shows back in the 1920s, that the earliest sadistic impulses to hurt and destroy, coupled with the compensatory fears of being hurt and destroyed, appear during the oral stage, when the whole world of the infant revolves around the bliss of suckling and

⁸ Chilla Bulbeck, 'Re-orienting Western Feminists; Women's Diversity in a Postcolonial World', Cambridge University Press 1998

⁹ Melanie Klein, 'Love, Guilt and Reparation and other works 1921 – 1945' (Bulgarian edition), ЕТ Лик, Sofia 2002

the agony of not having the breast. In the framework of Klein, a harsh and barbaric Superego already exists in the infant, manifested in persecution anxiety, long before the appearance of what Freud would recognize, as Superego 'proper', and not mere guilt. By year one the small human already has intense fear of being torn into pieces and eaten, just as it in turn has intense desires to tear apart and swallow that which it desires – the first object of attraction – the mother figure. Later on, and on this Helene Deutsch¹⁰ also write persuasively, the idea of one's body being dismembered by giant penetrating bodies (or exiting children) appears as well. Karen Horney attributes these fantasies in small girls to early vaginal sensations, while Deutsch maintains that these fantasies "refer to the internal organs of the body, that is to say, the stomach and intestines, and the paths of penetration and expulsion are represented by the mouth and anus. (p 231)" I would agree with Deutsch – for these fantasies are also present – in projected 'active' form – in males, as can be seen in various horror flicks, 'gore' metal bands¹¹, the writings of Marquise de Sade and his imitators, the 'Hentai' brutal animated porn¹², as well as general sadistic fantasies of penetrating brutally and bloodily and tearing apart – and males have no vaginal sensations whatsoever. Later on, as the Superego becomes more sophisticated, the anxiety ridden erotic fantasies follow suit and are translated from primitive cannibalism and dismemberment, into more 'cultured' themes of violent rape by males/creatures with huge penises – though not all females have the capacity to see themselves as the object of rape in the fantasy and substitute another woman or girl for themselves, as (to jump ahead of schedule again) do the fantasizing males. The obviousness to both sexes of the choice of 'woman' or 'girl' for these fantasies is due to the gender hierarchy of the patriarchy, in which females are the obvious targets of sexual violence.

Penises concrete, abstract and symbolic

The preoccupation of our civilization with fighting with all possible means any manifestation of childhood masturbation, as well as denying that it is practiced by adults who are not mental patients or blue collar workers – a preoccupation which has abated to a certain extent only in the last decades – resulted among other things in very acute 'castration anxiety' (or at least reinforced it) which d-r Freud encountered and described. This fear of being punished for inappropriate (mainly sexual) behavior by the removal of the penis he encountered in boys, as well as girls, the latter having to struggle with accepting the idea that

¹⁰ Helene Deutsch, 'The Psychology of Women, a psychoanalytic interpretation, Grune & Stratton, 1944

¹¹ 'Cannibal Corpse', 'Avulsed', 'Necrotorture' etc., a sub-genre of 'death metal' which appears in the late 1980s, but develops rapidly currently, see web links at 'internet resources' section of bibliography.

¹² Style of adult cartoons originating in contemporary Japan, with depictions of child rape, sexual torture, murder, disembowelment, skinning alive, hanging, squashing, etc., see web links at 'internet resources' section of bibliography.

they can not have the privileges of the males, in their terms – because they did not have a penis – and standard childhood anxiety + guilt produced the feeling among boys *and* girls, that girls are boys who had already been punished – castrated. Indeed, as already mentioned above, in some Muslim societies the girls are ‘castrated’ when they pass from childhood to womanhood. In *our* civilization though, especially since the medical amputation of clitorises has stopped, the girls also, like the boys, try to deny the existence of the vagina, repressing all sensation of it in favor of the clitoral – ‘masculine’ sensations. After all, the vagina is connected to terrible events in the future which threaten pain, like giving birth, defloration, menstruation, and although the little girl is not aware of the details of these events, the implications in her unconsciousness is clear – ‘I’m better off without all this stuff’. Simone de Beauvoir, in her book ‘The Second Sex’¹³ brings forth examples of girls ‘practicing’ for the future, ‘steeling’ themselves by doing ‘bad’ and ‘disgusting’ things like swallowing insects or worms, putting slugs on their skin, cutting themselves with knives and razors, preparing with these neurotic rituals for the trials that await them. The not unfounded suspicion of girls that they, unlike boys are destined for a future life of painful, disgusting things, without much fun, the envy towards the privileges of males (not least of all the privilege of not suffering physiologically), as well as the smugness of the boys, become focused on having or not having the penis, the desire to have one by the girls, was termed ‘*penis envy*’. Later in life, this desire to escape their dead-end fate, hence a desire for the penis, would develop in some girls into the compulsive desire to have a penis inside them, or to give birth at all costs. The penis in this sense represents everything which the males have and females are, to a larger or smaller extent, denied. French post-Freudian Lacan proposes looking at the ‘penis’ as symbolic not only of the ‘phallic’ properties of our civilization, but as a relevant to the specific places in space and time representation of the main missing thing in life which can not be defined¹⁴. This missing thing can be cloaked in religious, mystic or psychoanalytical terms, according to the latter the missing thing is the portion of the universe which was cut off from the perceiving subject the moment he/she became one in early childhood: “What”, asks Freud, ‘does the woman (the little girl) want?’ All answers to the question, including ‘the mother’ are false: she simply wants. The phallus – with its status as potentially absent – comes to stand in for the necessary missing object of desire at the level of sexual division. (p24)” The deeper causes summarized on the surface by a ‘longing for a penis’, go even beyond the ‘longing for a

¹³ Simone de Beauvoir, ‘Le deuxime sexe 1’ (Bulgarian edition), ИК ‘Колинс – 5’, Sofia 1996

¹⁴ ‘Feminine Sexuality: Jaques Lacan and the ecole freudienne’, 1985, W.W. Norton and Pantheon Books, Juliet Mitchell.

breast' – "A primordially split subject necessitates an originally lost object... Even the tribal child, breastfed well beyond infancy, is unsatisfied: pain and lack of satisfaction are the points, the triggers that evoke desire. (p25)" - it is longing for what was lost when the individual divided at a certain point in his/her personal history, from the world, when the 'piece' became divided from the 'whole', illustrated intensely at the moment of separation, by a terrible feeling of lack and discomfort.

The Freudian concepts of "castration anxiety" and "penis envy" are problematic not only to feminists, but to the majority of the humans aware of them. The idea that everyone dreads losing a penis, or mourns a penis which never existed and envies the existing penises of the other sex, sounds preposterous to most people, as well as decidedly limiting. I also imagined for a long time these to be quaint concepts, perhaps applicable to middle class neurotics from 1905 Vienna, but absurd when applied to modern hi-fi space age urban hyper-speed information highway civilization. Compared to the more hip and obscure authors like Jung and Groff, Freud was shallow. As time went though, I had to admit to myself, that it is I who was shallow, and to what an astounding extent the mechanisms recorded and analyzed by d-r Freud then and there are still in work here and now, easily observable as long as the observer does not recoil in denial. The term itself – 'penis envy' - sounds ugly, yet I believe it to be a name for quite real and quite fundamental mechanisms, so let us keep these mechanisms, but find a name for them, which does not set off denial reactions. Our male civilization is phallus oriented, and the penis does symbolize the masculine power, so instead of 'penis', we will say 'phallic'. If not all, then at least a good deal - "many" - humans strive to have power, instead of not having it, therefore, within the existing social context, this means a desire to have a slice of the phallus, to be masculine players, even if it means having a car one can not afford, or cultivating vainly muscular arms, wearing 'male' pants and shoulder pads or phallic shoes. So by replacing this excretal and down-to-earth term "penis" with the more abstract and cultural "phallus", and the mean and petty "envy" with the sociological, motivational and goal-directed "striving", we now have the new term – "*phallic striving*" - which I believe can be used to describe the conscious and unconscious attempts of humans within the patriarchal civilization to become powerful (and by existing rules therefore *masculine*) players instead of being disempowered objects for use by others. Both male and female humans can exhibit phallic striving; both male and female humans can exhibit a masculine character structure. Likewise mainly females, but also many males develop 'feminine', 'passive' characters. Also we've seen that deep fundamental conflicts from the personal past can also be channeled into the whole interplay of penises lost and found.

Duality, Projection

With this new name we may have avoided the surface reasons for the aversion to the penis envy/phallic striving concept, but below this lies a more fundamental cause of conflict – the idea that only two basic identities are available – those of an active male and of a castrated male – makes any intelligent person feel cornered and look for a way out. Unfortunately the duality is so deep – in the most basic layers of the psyche, introduced there by every conscious and unconscious behavior of the adults – that it can not be avoided – all of the daily increasing number of socially acceptable identities which we may choose from, can be reduced to one of the two – passive castrated or active phallic, and all the corresponding abstract divisions like man/woman, strong/weak, light/dark, good/bad, intellect/emotion, sun/moon, sky/earth etc: “...an identity assumed in language within a particular symbolic system known as patriarchy and described by Lacan, in which the only possible subject-position is masculine. Within this system, the only feminine identity available to women is that of ‘defective’ or ‘castrated’ men;¹⁵” A consciously achieved existence outside this duality can be achieved – if severe self-discipline and intense efforts are directed into undoing the pressures of the patriarchal social structures - if one manages to deactivate all of one’s mental and emotional programming reaching back to the first months of life - a goal the achievability of which is in the sphere of the theoretical. The active/passive or male/female character duality is also present in each human with patriarchal type of psychic structure, male *and* female, but as the social climate and therefore the individual Superego can normally allow only the part of the duality which corresponds to the ‘gender’, to reach the surface of the consciousness, as we remember in the ‘phallic’ stage a choice of behavior and self-perception is forced on the growing individual – ‘thou shall be active and sadistic, and thou – passive and masochistic!’, the phenomenon of ‘*splitting off*’ and ‘*projection*’ takes place – when one human projects upon another those personal traits which it’s Ego can not for some reason or other to accept – including sadistic or masochistic impulses. This process of projection happens in intimate relationships, in friendships, business contacts and during psychoanalytical sessions too, the psychoanalysts frequently, according to some – always – is an object of negative or positive projections originating from the patients, who project their inner authorities, loves, hates, and fears upon the person of the analysts, wanting at different times to submit, or rebel, or attack, or have sex with the latter.

¹⁵ Margaret Whitford, ‘The Irigaray reader’ p3, Blackwell Publishers Ltd, 1997

Anxiety and Arousal

Freud uses the term *'fetish'* ('Fetishism', 1927), to signify the substitute penis which the fetishist chooses. The need for a substitute penis comes from the male horror of the vagina – the vagina being seen as a castration wound, which makes the possibility of losing the penis real and with high levels of guilt and anxiety – imminent – so the mind, trained from childhood to perform such tricks – cuts out the image of the vagina and chooses a substitute penis on which to focus its attention. Hence the 'arousing' effect of suspender belts, high heels, painted toes – arousing in the sense of allowing the male to fend off anxiety well enough to be able to keep the penis erect. Sometimes the fetish has a cultural value and is accepted by everyone – like the mutilated feet of the Chinese women, revered by Chinese men in traditional times. Frequently, the desire for the sexual partner to have a penis, coupled with other developments of the character structure, leads to conscious male homosexuality. Females also use the fetish logic, not only to attract males, but also using the symbolic penises to enable themselves to be powerful players within the masculine world. However, the symbolic phallus does not stick, so the compulsive buying of shoes and handbags can never achieve their hidden goal – a penis does not appear even after the 100th pair of boots. But it can be bluffed to exist for a time, just like male potency can be bluffed with motorcycles and beards. Males use symbolic penises to enhance their self-perception and showing off of masculinity, such can include various items associated with maleness – like manly boots, shoulder pads, cars, phallic hats ('baseball' ones, 'cowboy' ones, 'military' ones, 'Humphrey Bogart' ones, etc.) In a publication of 1956¹⁶, Charles Seltman argues, that clothes as such have always had symbolic meaning beyond their 'functional' need, indeed he points out that the 'functional' as in 'protection from the sometimes harsh environment' concept is not necessarily self-evident: "The insular group known as Tierra del Fuego, at the southern tip of South America, is afflicted by a bitterly cold and raw climate. Yet the majority of the inhabitants go naked or almost naked, and are impervious to cold. Not only hands and face, but the whole human body is admirably adjustable to various climates, and clothing is not needed as a defense against the elements. Once, however, the use of clothing was adopted, things changed and human beings frequently began to feel cold when naked." Seltman argues, that the original function of clothes was "apotropaic, turning away the effects of magic, sorcery, the evil eye and hostile spirits", and clothing also helped to "conserve your own power by containing it". This does not sound implausible to me, but be it as it may – clothing is always loaded with many layers of meanings, and the penis is frequently present in contemporary fashion. The simplest way of finding out what of the

¹⁶ Seltman, 'Women in Antiquity' p28 - 29, 1956, Pan books ltd: London

elements of the attire of a male plays the immediate role of a substitute penis is that which in moments of bursts of emotions like anxiety/smugness/confusion, is being fondled, pulled at or stroked – it is typically a tie, key holder, mobile phone in pocket, perhaps a protruding portion of a hat or hairdo. These male substitute penises are connected among other things to the widespread fear of having a penis smaller than those of other men: “This interest is as universal among men as is their anxiety about castration, and it is not to be allayed by experience.”¹⁷ The symbolic penises used by females to deactivate the male vagina anxiety, are the ones which ‘irresistibly attracts’ the group of males in question: certain shoes, boots, hairdos, nails, lipstick, earrings, skirts, etc.

A phenomenon situated in a dimension similar to the mechanisms responsible for ‘fetishism’ is what Freud calls ‘*debasement*’ (‘On the Universal Tendency to Debasement in the Sphere of Love’, 1912). What is understood by this, is the need to downgrade the female by the male, in order to be able to perform the sexual act, the need to move the female from the category of ‘person’, to whom ‘affection’ is felt to the category of ‘object’ to which ‘sexual arousal’ is directed. The need to this mechanism comes from the “Oedipus conflict” – the natural desire of the male child for sensual love with the mother/sister, which is forbidden by the ‘law’, personified by the father. ‘Castration anxiety’ plays a part in this drama as well – it is this threat of being punished which compels the boy to repress and deny his desire for the mother. But this also means a mixing of the sensual affection feeling, with the castration anxiety, and this anxiety is evaded by treating the female in front not as a person, but as an object. Male potency is destroyed by castration anxiety and can only be maintained if the anxiety is evaded – a modern example would be a female dressed in latex, or with a mask, or in a uniform, or with thick lipstick and boots – anything which erases the person’s deeper identity and turns it into an object for use. As Freud summarizes it in a later book: “At puberty as we know, there set in new and very strong impulsions towards directly sexual aims. In unfavorable cases they remain separate, in the form of sensual current, from the ‘affectionate’ trends of feelings which persist.”¹⁸ These ‘unfavorable cases’ are in fact quite common, even socially prevalent in our patriarchy - back in the olden days the ‘cultured’ husband would give his affection to his wife, and save his ‘dirty’ impulses for the prostitute, thus dealing with the need for debasement which divides ‘sex’ from ‘love’ (leading among other things to common venereal disease, pandemic prostitution and pathologically dissatisfied wives). Today to a large extent ‘porn’ plays the role of the ‘brothel’, allowing the male to experience those manifestations of

¹⁷ Steven Marcus, ‘The Other Victorians’ p116, Corgi Books 1969

¹⁸ Sigmund Freud, ‘Civilization, Society and Religion’ p142, Penguin Books, 1991

its sexual impulses, which would ‘dirty’ the wife or girlfriend or any other mother substitute, or impulses which would simply not be accepted by the other side. With the sexual revolution changing our sexual lives rapidly, more and more couples introduce fetish and debasement games into their sexual lives, thus increasing the chances of what is being perceived as ‘sexual satisfaction’ — but while even these developments are not a guarantee the achieving of full arousal and ejaculation by the male, though the *right porn* the viewer’s masturbatory satisfaction is always assured.

Part 2: Of Sex and Porn

1. General

Masturbation

One obvious line of inquiry concerning ‘porn’, leads us into the realm of masturbation – the significance of pornography here is in it’s capacity to provoke arousal and orgasm. In this case, the arguments of the opponents of pornographic visual or written material are focused on the masturbation practiced by the consumers, as well as the addiction to this practice. The first argument has lost much of it’s legitimacy in the last decades. Not many people existing outside religious sects which emphasize sexual ascetism, believe seriously in this day and age, that masturbation is ‘abnormal’ behavior, which must be mercilessly rooted out on sight, or, as the pioneering psychoanalysts insisted, that ‘normal’ humans are the ones which have ‘overcome’ this habit before entering adulthood. Apparently this habit has been overcome by almost no one. Thankfully the days in which western medical practitioners and scientists devised iron contraptions to guard the little boy’s penis from violation, and amputated the clitoris of the little girl that can not stop indulging in the evil practice, are in the past. Not in a very far past¹⁹- the last documented clitoridotomy in the US took place in 1958, performed on a 5-year old girl to stop her masturbating. Although the question whether masturbation is harmful or not, whether the harm is physiological, due to ‘spilling the seed’, or in the spheres of ‘damaging the mind’, or ‘destroying morals’; or whether it is harmful only in specific circumstances, is far from answered - it is no longer at the forefront of our

¹⁹ “Clitoridotomy” (http://en.wikipedia.org/wiki/Female_circumcision)

civilization's agenda – and it is thankfully no longer an issue of such urgency as to compel parents to terrorize and mutilate their children for their own good. Freud and Reich, as well as Horney and Klein, would call regular adult masturbation a deviation, but by and large, this position has sunk now into the academic background. The issue of male masturbation in itself, apart from its socio-political significance - when achieved through watching or imagining certain situations in which female humans are objects for achieving arousal and ejaculation - does not concern a feminist or pro-feminist agenda – pornography does. What is pornography? Or to be more precise - what is contemporary commercial hard-porn?

Material for Masturbation

Often pornography is perceived as 'representation of the sexual act'. When asked about "pornography" most contemporary humans take the issues to be a choice of making or not making available audio/visual recordings of humans performing sexual acts. Do we show what we do at home or do we not show what we do at home? The choice thus put is logically seen as a choice between sexual liberalism and sexual repression. Some feminist observers attempt to phrase the questions differently, first of all, by not being blind to the fact, that pornography does not represent the sexual act the way it happens 'at home'²⁰. Contemporary mainstream hard porn is not a documentary on the sexual activities of humans – rather it is a theater, a 'play' – in which certain things are being done, but these things differ hugely from the spontaneous (as in 'not in front of the camera and projectors at a specific time and in prescribed manner') sexual acts. The processes within the actors, their attitudes and actions, are not subordinated entirely to the sexual act taking place, unlike 'real sex', the actors are not following their own impulses, but rather are carrying out instructions of an outside authority, in order to earn money. For simplicity's sake let's call this authority 'the director': porn is a way of representing the sexual and, inescapably, power relations between humans, not as it happens 'in the wild', but according to what the director has in mind. In a free market this also means 'what sells'. And what sells is not what is being practiced by the average spouses, but that which excites the customers. Most of the customers to this day are males. From a pro – feminist position pornography is a patriarchal tool for the enforcing of aspects of the social reality – the aspects concerning the sexual and power relations between male and female

²⁰ Alison Assiter, 'Pornography, Feminism and the Individual', Pluto Press 1991

humans. And porn certainly does create in its viewers expectations of how a sexual act is to be carried out.

Contents and Influences

In contemporary ‘mainstream’ and ‘underground’ porn, with very minor exceptions, the represented sexual act is over when the male actors achieve visible orgasm, usually onto the body of the female, the predominant choices being the buttocks, breasts, face, or the three orifices - mouth, anus and vagina. Thus the porn scenario begins with one or more males that are sexually aroused or are in the process of sexual arousal, and end with their genital orgasms, the female/s being the tools for achieving that gratification²¹. From this perspective, contemporary mainstream porn indeed does represent a sort of compressed version of patriarchal domination/use of females by males. It is a reflection of the classical patriarchal power relations, in which female humans are used (owned, loaned, exchanged) by male humans as tools for the achievement of certain goals. A sublimated homosexuality, in which “labor, products, including the mother-earth were objects of exchange between men. ...homosexuality was the basis of the very possibility of the socio-cultural.”²² Here is as good as any a place to ask the following: if porn, hard and soft, is a tool for conditioning of the populace into ‘harmful and wrong’ practices, and this conditioning is to be eliminated, what will follow? I think that as the existing humans will be left to their own devices, the vacuum from porn will be filled by the other branches of the patriarchy. Thus not only one source of conditioning must be eliminated, but another source must be put in its place, to generate ‘good’ information, about empathy, caring, mutual self – respect, etc. This begs various moral issues, including ‘how do we decide who is right and what is good’, but quite apart from those, we must ask the following question: if social and individual character is formed by conditioning from sources like films, books, plays and music – how come in fascist, communists, Muslim and similar ‘clean’ and/or ‘traditional’ societies, where only ‘good’ information is available and ‘bad’ information is forbidden, including porn – the resident humans perform on regular basis hideous and pathetic deeds quite beyond the levels of cruelty and hypocrisy generated in the societies of the free world, where ‘bad’ information is not forbidden? My answer is - porn is a reflection of the Deep, which exists beyond the world of behaviorists, and beyond the view of humans reacting like inanimate matter to specific stimulus. Every individual has a history, and therefore many layers of the personality, each containing scars which have not healed, but

²¹ Gail Dines, Robert Jensen, and Ann Russo, ‘Pornography: the Production and Consumption of Inequality’, Routledge 1998

²² Luce Irigarai, ‘Ce sexe qui n’en est pas un’ p168 (Bulgarian edition), Издателство Сонм 2002

around which protective mental tissue has formed. But in this metaphor, behind the protective tissue the wounds are enflamed, they keep the whole organism poisoned permanently, and each of this type of humans must resort to ingenious tricks and magical medicines to keep from completed collapse. Schizophrenics, psychotics, hysterics, all these have not succeeded in this quest. Everyone else, who can function in some way socially – has achieved some sort of working, often neurotic, balance. Neurosis is a standard condition in the patriarchy:

“neuroses are socially produced on a mass scale”, and are “the results of a home atmosphere that is patriarchal and sexually suppressive”²³. Wilhelm Reich names and describes the basic character types into which the neurotic psyche freezes. A more thorough investigation would lead perhaps to a clear summary of the types of mainstream and underground pornography, which are used by corresponding types of social and individual characters.

The visible patterns in the porn being sold are reactions to the market. These reactions of course are not mechanical, automatic reactions that are found in nature, but are reactions of humans – reactions which are formed by the emotional and mental structures of the humans – the *character structures*. From this point of view, the visible shapes of porn are the results of a combination of the influences of the character structures of the consumers, the directors, and the actors. What the consumer wants the porn industry provides. But why does the consumer desire that which is being provided? Is it due to the influence of previous porn? Of the influence of patriarchal information currents? Or is it because the offered porn reflects some basic individual desires? To provide answers, we must investigate further - let us concentrate on the properties of ‘*porn*’, which separate it from ‘*sex*’, and also the properties of ‘*using porn for masturbation self-gratification*’ as different from those of ‘*participation in a real time sexual act with a partner*’.

2. Sex and Porn Structure

When engaged in the act of real time sexual activity with a real female partner, the male human’s psyche reacts to at least three broad dimensions of stimulus: additional fantasies; fundamental significance of the act; and direct sensory input.

D. Additional fantasies

²³ Wilhelm Reich, ‘Character Analysis’, p23 of the preface to the first edition, Farrar, Straus and Giroux 1972

Additional fantasies are the conscious mental activities of the male engaged in the sexual act, which allow for a higher enjoyment of the act, higher state of arousal, or indeed the ‘potency’ of the ‘manhood’ itself. These fantasies are used when the current sexual activity is for some reason or other not sufficient in itself to arouse the male, and an additional, parallel stimulus is maintained by a mental effort – for example the male looking at the face of the partner, but seeing a different face, or expression, or act concerning the face, or perhaps imagining a wholly alternative situation altogether.

E. Fundamental significance of the act

Unlike the additional fantasies, the significance of performed sexual activity is the impact of that activity itself upon the mind and emotions of the male, the impact of the *meaning* of what takes place. ‘Bondage’ provides many clear examples – for instance when the intensity of the sexual act, of the arousal, is achieved by the tying of let’s say the hands of the passive participant. When the hands are tied this does not add any stimulus to the body of the active participator, indeed it does not add any recognizable sensory pleasure to the passive one neither – it is the *significance* of the fact that the hands are tied, of the restrictions onto the capacity of movement and reaction - that influences the cognitive and emotional processes of the participants, that inflates the arousal. The position of the female, the sounds, the facial expressions, the tools used, the dialogues, all these are generators of significance which helps maintain arousal. Below the layer of fantasies is the layer of the significance of what is being done, and it is below *this* invisible envelope, that is the naked body of the partner. A naked ‘woman’ is rarely ‘naked’ – the nude body is clothed in layers of meanings.

F. Direct sensory input

If the symbolic structure of the act gratifies the male to a sufficient extent, additional fantasies are made redundant, and the experience is a mix of the perceived significance of what is being done, and of the *direct sensory input* – the stimulus which the body receives while engaged in the act. In theory there could be somewhere in the world a couple in which one or both of the participants, who without being severely mentally impaired or drunk into pre-linguistic modes, experience sex as direct input alone, without any weighty mental interference. According to Reich this would be possible only between two humans that are completely healthy on all levels of their existence...

These three categories, three layers of arousal, will help us in dividing the act of male self gratification through porn, from the act of male self gratification through sex - when porn is being used, only the significance of that which is observed causes the reaction of the viewer, there is no ‘real’ sensory input, the information which the body receives does not

correspond to a real sexual act – there is no one there to create this stimulus - only significance conveyed on the visual/audio level is responsible for the excitation of the viewer. Thus while the structure of the experienced sexual act may include in itself various fantasies + perception of significance + direct sensory input, the act of solitary masturbation is based (if without ritualistic re-enactments) on fantasies only, and the act of masturbation by use of porn – mainly on the perceived significance of what is being viewed. *And it is logically the structure of the significance, which is the main dimension of this text.*

Additional differences between ‘porn’ and ‘sex’ includes the total character of the control over situation – the porn situation may be altered or terminated at any chosen moment by the viewer, it may even be speeded up, slowed down or frozen, unlike the sex situation. This total control includes a highly important male state – penile potency. The ability for erection is much more predictable when watching porn, then in bed with a real partner.

Orifices

In contemporary porn, the male actors have some obvious anus-centered impulses – from insistent licking the anus of the female, to having their own anuses licked, to the ‘ass to mouth’ fascination, manifested in the practice of entering the female’s anus with one or more fingers, penis or dildo and the moving, the re-directing of the penetrating organ/object into the female’s mouth. This connecting of both ends of the digestive tract could serve many purposes, from the social dimension of ‘she’s a dirty bitch’, to being a mediated version of feces play. However, the mouth by itself also gets attention, even outside the duality it forms with the anus: fingers, penises and dildos are inserted into it, spit is spat into it, its contours are changed by manual stretching. The mouth is an important orifice into which on one hand various phallic objects and organs are inserted, and on the other – organic matter like saliva, sperm, in ‘underground’ porn also urine and feces are being deposited.

Elements

That the Sado-masochistic (S/M) duality is the basis for standard heterosexual acts and masturbation fantasies within the patriarchy, was apparent to the careful observer back at the turn of the 19th and 20th centuries: “The most common and the most significant of all perversions – the desire to inflict pain upon the sexual object, and it’s reverse – received from Kraft-Ebing the names ‘sadism’ and ‘masochism’ for it’s active and passive forms respectively.”²⁴

²⁴ Sigmund Freud, ‘On Sexuality’ p70, Penguin Books, 1991

Small details within the behavior of the mainstream male porn stars, not necessarily foreseen in the script (when there is any) point to the classical patriarchal male sadistic sexuality: the unnecessarily grim grip upon the flesh of the female actor; the pulling of hair; the spans and slaps; a momentarily choking grip upon her neck; as well as the constant attempts to ram the penis into the female actor's throat. The latter appears in almost all contemporary porn films as shown on the 'Spice Platinum' and 'XXL' channels (the former a Dutch channel, available on cable in my city after midnight, the latter – a French channel which begins an hour later): as the 'blowjob' scene unfolds, the female actor sucks upon the penis of the male, after some initial seconds or minutes the male begins attempting to thrust its penis deep into the female's throat. As in many cases this appears to be an improvisation of sorts – not foreseen in the contract concerning the film – the female defends itself by three main tactics: by turning its vision upwards and establishing direct eye contact with the male and thus undoing for a while the spell of objectification which is frequently a main facilitator for such behavior; by changing the angle of the head and thus making the deeper penetration of the penis into the throat impossible; and by withdrawing completely and breaking contact with the penis, this last strategy is used mainly when the male has tried to use it's hand to force the head of the female onto it's penis. If the 'locking' of the head of the female has succeeded, which prevents it from breaking contact with the penis, and eye contact does not bring results, then the change of angle is used. However this occurrence is observable mainly in 'mainstream' hard porn – there is a separate sub-genre in which the thrusting of the penis deep into the female's throat is foreseen, and is indeed the main attraction – the 'deep throat' films or episodes of films, which are also described as 'face fucking', 'mouth fucking', 'throat fucking', 'cock gagging' etc. Here a division should be pointed out: the 'active' throat gratification and the 'passive'. The active one would be the female human actively using it's throat as a sheath for the male's penis, while the male is keeping still, not participating in the act in any visible way apart from some structured or unstructured verbal communication; the passive one means that the male human actively thrusting its penis into the female's throat, frequently by maintaining the position of the head of the female in the desired position with it's hands.

The fetish - the symbolic penis - (the function of which in a Freudian perspective is mainly to re-direct the attention from the vagina) - is present in various forms within the porn films, and I believe the manifestations of this symbolic penis can most easily be deduced via the observation of what parts of the females are being sucked and licked by the male actors. Depending on the specific choice the penis may be represented by the fingers, the toes, the

high heels, the feet of the actress. The male actors also do ‘blow jobs’, but these are symbolic blowjobs of symbolic penises. Reich describes fetishism as a barrier from male homosexuality – the longing to submit to a powerful male figure is characterized by impulses to be anally and orally penetrated. When directed in such a manner fetishism is an attempt to stick a disguised penis to the person in question. The psychotic desire to drill a hole in the sex object with the penis, described by Reich, is also obviously present in many of the pornographic movies. As are similar neurotic symptoms recorded by Reich from male patient’s fantasies: The penis was a murderous weapon or it was used to ‘prove’ that one is potent. ...Only a rape fantasy was capable to compel an ejaculation.’ (‘The Function of the Orgasm, p56)

At its root this is a desire to dominate through causing pain and death.

3. Positive perversity; Domination, Submission and the Adrenaline Trip

Let us bring into use an imaginary line as a one dimensional sado-masochistic continuum: with ‘minus 100’ being the complete masochistic experience of painful death, and ‘plus 100’ being the complete sadistic experience of cruel murder, ‘zero’ being the ideal middle in which no visible masochistic or sadistic impulses can be registered.



The ultimate satisfaction of both destructive and self-destructive impulses is impossible in the sadomasochistic scenario – in a non-lethal game, the ultimate sadistic, nor the ultimate masochistic fulfillments can be achieved. The pain itself is not the goal of the consensual passive participant – but a tool – the effectiveness of which is illusory, but the use of which – compulsory: “...pain and suffering are not what he wants; pain and suffering are the price he pays for an aim which he compulsively tries to attain. The price is dear. He has to pay more and more and, like a peon, he only gets into greater debt without ever getting what he has paid for: inner peace and tranquility”²⁵. No matter how much the bar is raised, there is always a point where the humans involved must pull back so that one of them does not end up crippled or dead. So, in true

²⁵ Erich Fromm, ‘The Fear of Freedom’ (1940), p133, ARK Paperbacks 1984

neurotic tradition the ultimate satisfaction can not be achieved – only the pressure can be built up further and further, until ideally the orgasm intervenes, substituting itself for the destruction of the sexual object. The build up of speed, the frenzy before the climax is a well known phenomenon in the current sexual culture – but in many ‘hard porn’ and ‘hard sex’ situation everything hangs on a thread: whether it is ‘throat banging’; or insertion of big object or ‘fisting’; or the tightening of the scarf on the neck or any other means of decreasing or cutting off the air supply; whether it is the more frequent and harder slapping; or burning; or making of cuts with razor– in such situations the increase of tempo and pressure quickly speeds the participants towards the +100 and – 100 destinations and it is the orgasm – or the conscious choice through last chance will power – that averts the catastrophe.

Negative and Positive Perversity

When Freud uses the terms ‘neurosis’ and ‘hysteria’, he means ‘negative perversity’ – a state of repressed impulses, usually of ‘sexual nature’, meaning - impulses which can be given form in an act of sexual relations, or solitary masturbation. With humans exhibiting negative perversity, these impulses are not allowed at all to register on conscious level – and instead of actually having for example anal sex, or even masturbating while fantasizing of anal sex, the human in question would seize up, freeze as last resort of defense against these impulses, and maybe sometimes explode into violent seizures, or develop behavior compulsions which serve as a complicated disguise. When these impulses are not repressed beyond conscious thought, but are given some recognition – when they are given form in the ‘real world’ – this Freud terms ‘positive perversity’. The world of hard porn examined in this dissertation is a world of positive perversity – impulses which had to be deduced from under layer and layers of disguises in the pre-sexual revolution past, have gained crucial social recognition in the latter part of the 20th century, the process is continuing today – in the beginning of the 21st. Not only practices like masturbation, ‘doggy style’ vaginal penetration, oral and anal sex have become legal and to a large extent legitimate, also more ‘extreme’ forms of sexual behavior are becoming recognized as not to be exterminated upon sight. This recognition of various sexual practices and/or lifestyle choices is due to a combination of the political system of the post-WW2 free world and the *tendency of self-organization* of various peripheral groups. Today the communication technology revolution, with special emphasis on the Internet, has made the self-organization and coordination of various interest groups an endeavor demanding less and less effort. So, while the social climate in the past, especially in the rigid world which later was destroyed in two world bloodbaths, to a large extent made *negative perversity* epidemic, and today *positive perversity* has almost emerged from the shadows, many

questions, for those at least who are not content with ‘just human nature’ as an answer, remain: why do these impulses exist at all? Are they inherent? Are they inherited? Are they contagious? Are they ‘good’ or ‘evil’? Do they allow to maintain some sort of sanity? Or are they forms of insanity themselves?

Domination and Submission

If a group of male humans (or female humans following male modes of interaction) is forced into a situation where they have to co-exist on a continuous basis, even if one stable ‘leader’ does not emerge, a stable ‘loser’ almost always appears. The ‘loser’ human does not leave the group for a variety of reasons: its physical survival may depend upon it; the group may in some way fulfill its desire to belong; it may have no choice – i.e. when put into a specific school, or prison, or army. The existence of this ‘loser’ is not random – it has a sociological function within the group – a re-directing of violence. On the basic emotional level, the ‘red level’, every male human must fight the others in order to survive. This ‘red masculinity’ as an identity, is based entirely upon the status of the male human in the dimension of violence between competing males. The ‘loser’ allows the group to not consist of constantly warring males – the violence, domination and humiliation is directed towards one member by all – and thus in a way the ‘loser’ is a sacrifice which allows the maintenance of periods of ‘peace’ within the specific group of males. Andrea Dworkin acutely sensed the social function of the low status of the female humans, as a ‘sacrifice’ which enables human males to kill each other less. A ritualistic reenactment of this sacrifice in the context of this study is the gang rape by male youths of a girl, to prove to each other their masculinity in its sadistic dominating aspect²⁶, a legal version of which is the consensual ‘gang bang’, and the respective porn scenarios or individual fantasies. The advance of the ‘pornographic’ world, which appears to have gone much further, or at least has become more explicit, than when Dworkin observed the phenomena, allows the male viewer – from a socially relevant point of view – to experience the gratification at the expense of the female actor in the film: “The spectator’s pleasure in power and domination is taken even further in forms of pornography which concentrate on the infliction of pain. Here, the reassurance of potency comes through the purchaser’s ability to imagine making the woman scream, shout, beg and plead. The penis²⁷ becomes a weapon,

²⁶ Pierre Bourdieu, ‘La Domination Masculine’ (Bulgarian edition), Издателство ‘Лик’ 2002

²⁷ Keeping in mind the sado-masochistic duality present in every patriarchal psyche, the identification of the male viewer is not solely with the penetrating penis, although the conscious identification is usually centered on exactly on that, as described by Root.

sex a punishment to which the unwilling victim must submit, acknowledging her master's superiority. Pictures of descriptions of whipping and sexual torture, tears and blood, are used to give a sensation of overwhelming power, bordering on omnipotence. (Jane Root, 'Sexuality - pictures of women' p 48)

Dr. Freud draws our attention repeatedly to the influence of the sexual act of the parents or other adults on the small child which inadvertently, or advertly, witnesses it, and assumes that it has seen an act of sadism of the father upon the mother (at the period of Freud's activity it was unlikely for the child to witness a bondage scene in which the mother dominates the father, and this scenario is still statistically unlikely even today). But when reading Freud, one is left with the impression that the child's opinion is wrong – that it has interpreted what it has seen or heard wrongly, due to lack of information. However, as Freud himself repeatedly states, and other psychoanalysts also - the standard male sexuality is sadistic, and the female – masochistic – therefore the child is not at all wrong when it draws it's conclusions on the nature of the parental coitus. It *is* sadistic. It *is* domination. And, as we will later see, pain and anxiety *are* manifested in the act. Both the 'sadistic' and 'masochistic' impulses are present in each human within the patriarchy – male and female. But the visible symptoms of these impulses are controlled by social forces, and some symptoms may be displayed by males but not by females, and vice versa. For instance in childhood, the first levels of self control acquired by the child are based on restraining one self – of blocking the impulses which appear. Thus a child is conditioned by the environment to tighten up, to freeze, when 'inappropriate' impulses well up as a reaction to outside stimulus – there I think lies the root of the erotic scenario of taking punishment without reaction (as well as panic reactions to danger in which anxiety facilitates not reaction but paralysis). A relevant comment by Erich Fromm is: "Frequently it is not the actual suffering of pain that is sought for, but the excitement and satisfaction aroused by being physically bound, made helpless and weak" ('The Fear of Freedom, p127). But a 'normal' male, perceived as 'no longer a child', can not ritualize the situation of being the passive recipient of unpleasant things, the male is bound by the patriarchal code to accept within a ritual the role of the authority which causes the unpleasant things – and to project its passive experience upon the female. If a male is caught acting out the passive part in a domination/submission ritual, the patriarchy reacts with ridicule, imprisonment, forced electrical or chemical psychotherapy or execution, depending on the place and time. The same was to a very severe extent also true for females, so both types of humans develop mechanisms of projection, which allow them to symbolically experience their hidden impulses and longings, by use of partner of the opposite sex.

'Excitement'

“Pretend” activities are increasingly used to channel various impulses of contemporary humans. In the pre-Christian period humans killed and maimed each other in the arena for the amusement of the crowd; in the pre-Enlightenment period humans were chopped up, hung, burnt, torn apart as public punishment, but of course most witnesses on the street came for ‘the rush’; to this day for some humans the highest pleasure is seeing dogs tear each other apart, or other humans ‘box’, ‘wrestle’, etc., but increasingly the thrill from witnessing violence and blood is catered for in the “pretend” category of “films”. Likewise male produced battery, rape and murder directed at females is being increasingly re-enacted in “pretend” fashion in Domination/Submission, Sado/Masochistic bought, sold, and consensual activities. After all, this civilization generated concepts like “virtual reality” and “literary fiction”, producing huge parallel realities in which things otherwise “unacceptable” in one way or another, are allowed to take place. Every sexual crime has a “pretend” duplicate including strangling, beating, cutting with knife – the levels of anxiety and tension heighten the arousal of the criminal when he is assaulting the victim, and of both participants, when a consensual ritual is being carried out. The viewing of the photographic or cinematic representation of such rituals also bring about rocketing *anxiety+tension=arousal* effects within viewers. When any specific porn scene is capable of arousing the viewer, this indicates that the portrayed act influences the psyche on the level of significance, and its value therefore is based upon the emotional reactions of the viewer, which in turn are based on his individual mental history. While some consumers today actually get pathologically addicted to porn material or horror films, we can only imagine the intensity of the addiction for voyeurism of real suffering and blood, within the peasant watching a dog fight or the Roman citizen straining to see the gory details on the sand below.

The mental climate of this civilization appears to be subordinate to a ‘hysterical excitement – acute depression’ duality, in other words - ‘manic depression’. The most popular legal and illegal emotion influencing substances: sugar, chocolate, coffee, alcohol, cocaine, amphetamines, ‘poppers’ – are so called ‘uppers’- they create to a lesser or bigger extent a buzz of excitement, an enthusiasm for most aspects of the current social reality, sometimes also a ‘falling away of inhibitions’ In a way a counterpart to those are the prescription ‘happy pills’, used by humans to combat excitement, to inhibit any deep emotional impulse, when the accompanying anxiety can no longer be handled by Ego efforts alone. This is a social dimension of the individual manic-depressive mechanism perceived by Karl Abraham before the collapse of the Victorian world, and described in ‘Notes on the Psycho-analytical Investigation and Treatment of Manic-depressive Insanity and Allied Conditions’ (1911): ‘In

the depressive state he allows himself to weighed down by his complex, and sees no other way out of his misery but death; in the manic state he treat the complex with indifference. ...Whereas the melancholic exhibits a state of general inhibition, in the manic patient even normal inhibitions of the instincts are partly or wholly abolished. ...The removal of inhibitions renders accessible once more the old sources of pleasure which had been suppressed; and this shows how deeply the mania is rooted in the infantile. ...The patients often have an excessive feeling of power...Fairly frequently there appear grandiose ideas which are very similar to children's boasts about their knowledge and power."²⁸

The addiction to a heightened state of tension connected to feelings of invincibility and freedom – an *'adrenaline trip'* – is evident throughout the information currents of the free world. Here in Bulgaria, since the fall of the Berlin Wall (will this event ever mean as much to our descendants?), the term 'maniacal' is intensely used in a positive meaning, 'this chap is a maniac' means 'this chap is cool', a 'maniac' club or film is 'groovy', 'cool', 'hot' such, etc. In the English speaking world, the term 'maniac' has had a negative meaning long before the 'manic' mood became 'cool' and marketable, but the meaning of the Bulgarian 'manic' is provided in English by the concepts 'extreme', and 'adrenaline'. Extreme and adrenaline are very cool, with corresponding extreme sports, extreme music, extreme sex, combat sports, sports in general, 'thrillers'. Horrors, blockbusters, TV shows 'cops, cops and more cops', jumping with a parachute, jumping into the pool from the highest plank, riding a vehicle at dangerous speed, 'kicking ass', 'fucking', 'sucking', 'going down on someone'.

Adrenaline Trip

It is a state of anxiety-reaction, in which the organism reacts to a perceived danger – an injection of pure stress, which mobilizes all the defenses and the human switches over to 'danger mode', with heart beats, breathing and other body functions increasing to intense levels... This condition blocks out experiences/knowledge like 'past', 'future', 'right', 'wrong', the abstract layers of the personality are no longer present, the Self, the Superego disappears to a large extent. Only 'here and now' exists – but in a way diametrically opposite to the 'here and now' of the meditating Eastern monk. For the latter, only the moment exists, as a limitless, horizontless eternity, perceived by a calm, neutrally observing Self which has expanded or is in process of expanding gradually and completely, so that it has merged with all it's previously splintered parts²⁹, and even the world as such, producing the 'nothing is everything' paradox, while an outsider would perceive a very slowly functioning and relaxed body. For the neurotic urban patriarchal human immersed in a quasi-therapeuticall adrenaline

²⁸ Karl Abraham, 'On Character and Libido Development' pp 28-29, Norton Library 1966.

²⁹ See 'Commentary'(1929) by C. G. Jung on the 'Secret of the Golden Flower' – 'The Secret of the Golden Flower; a Chinese book of life', A Harvest Book 1966.

trip, the world radically shrinks, most everyday parts of the structure of the Self evaporate, and the body is working at full capacity as if fighting for its existence an enemy which taxes every resource to its limit, the price of experiencing “The annihilation of the individual self and the attempt to overcome thereby the unbearable feeling of powerlessness”³⁰.

From the point of view of achieving a sense of gratification through adrenaline induced escape of Self, the various ‘kinky’, ‘porn style’ sexual practices do perform a function in spite of being incapable of bringing the imaginary relief at their logical end. Neither choking someone or being choked can be brought to their logical limits – there is a point when the choking must stop. Likewise the size of the artificial penises inserted, a reenactment based on earliest childhood erotic anxieties of huge penetrating bodies, is necessarily limited – as the orifice in question adjusts to each new size of the artificial penis a bigger size is needed, until the size is too big to penetrate without causing grave damage – again the imaginary end point of an enormous penis finally bringing relief is unattainable. But although the end relief in such practices is a) imaginary and the conditions for it are b) unattainable, the very act produces a state of arousal which for some time at least, does bring temporary relief. Sometimes these adrenaline shocks are the only moments when some human can actually *really feel anything* – the organism’s perceptions have been deadened by years and decades of refusing to recognize the existence of certain stimulus, including oceans of anxiety and pain. Every day in the city generates situations in which the danger levels shoot up – from crossing a busy street, to passing a suspicious group of men, to being in an elevator or bus with no personal control over one’s life – but the human is long trained to pretend that anxiety situations in fact do not exist and stores terror through and because of not admitting that causes for alarm are really there. Life is also full of emotional pain, and likewise the human learns from childhood to deny its existence and deadens its senses to it. So, for a human with sensitivity which has been kept in a coma due to unconscious attempts to adjust and survive in the situations in which it was raised, sometimes the only way to ‘experience’ feelings is through adrenaline rituals (also the various sex-shop ointments which ‘heighten sensitivity’). Although biologically pleasure is mirrored by relaxation of an organism – and expanded unrestricted vegetative functions, and unpleasure – by tension, restriction of the vegetative functions, in our civilization, due to the pandemic impossibility of experiencing relaxation with blocked and splintered organisms, today the experience of intense ‘arousal’ is seen as pleasure. The significance which produces the arousal is multi-dimensional - in practiced or watched intense sex play adrenaline excitement is produced not only by the facts

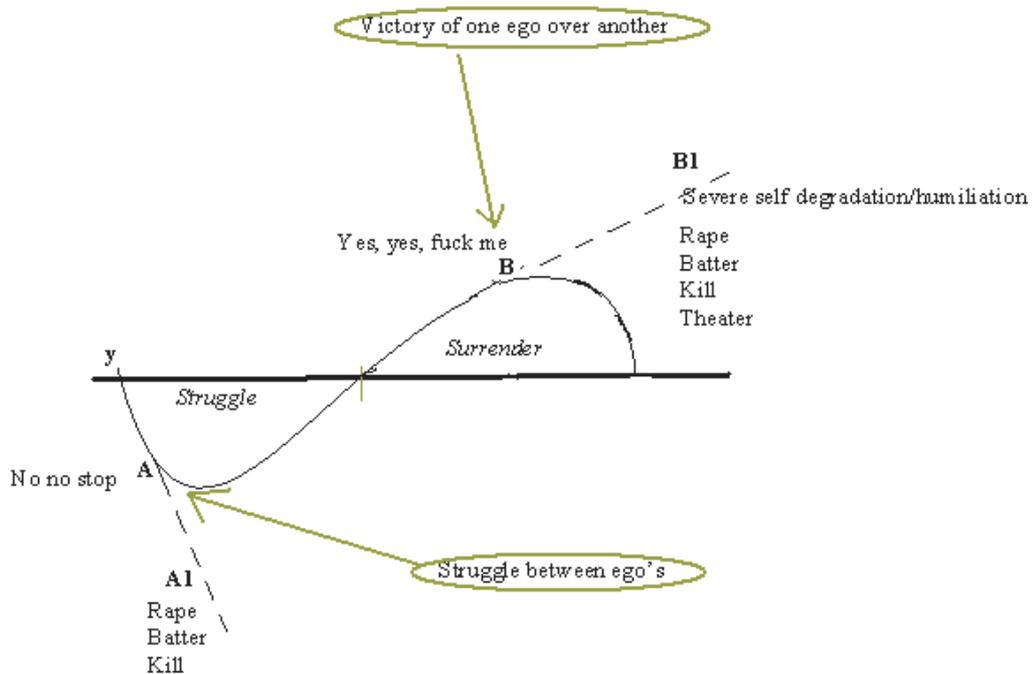
³⁰ Erich Fromm, ‘The Fear of Freedom’ (1940), p 134, ARK Paperbacks 1984

of having control over someone or of relinquishing control over oneself, but also by the gradual side of the process – the surrendering of ego territories step by step by the passive participator, the “struggle”. Not only being in power or powerless, but overpowering or being overpowered, are activities of utmost deepest significance to humans. The adrenaline trip of real or depicted hard porn style sexual situation allows repressed ‘Id’ impulses to emerge.

The facial muscles of all humans must produce certain “expressions” at certain occasions, and the expressions maintained by female humans which signify “passion” in sexual context and something similar in “high culture” context (European and east Asian opera, ballet, dramatic poem reading, etc.) are facial expressions which in any other context would be interpreted as signifying “unhappiness” and “suffering”. The arched eye-brows, the movements of the mouth, and in sexual context the sounds coming from the oral opening correspond to “suffering”, yet seem to represent the highest pleasure. The facial expressions taken commonly to signify complete abandonment to the sexual act, also when evaluated from outside of an arousal adrenaline trip, correspond to ‘anxiety’ and ‘pain’.

Anxiety, Pain, Arousal

The behavior during intense sex games is shocking from a Superego point of view. The very sounds and facial expression even, banished from reality in childhood only to reappear in moments of ‘loss of control’, produce rocketing levels of acutely felt anxiety (disgust, horror, shame, etc.) in any observer outside the arousal of the couple. Not least of all – an observing child, but also adult humans. But *within* the arousal of the sex situation, the anxiety and pain is not experienced as it is in the ‘real world’ (or respectively ‘vanilla’ world) – it is not felt, a ‘sexual arousal’ is felt instead. Here is a graph, an attempt to depict in two dimensions the patriarchal ideal situation of the sexual interaction of a sadistic dominating male and masochistic submissive female, the ritual of male domination and female surrender:



Point 'A' on curve 'y' is the moment of the male advances in which the female reacts with struggle against them. In a 'consensual' sexual act this struggle facilitates the rapid increase of the arousal, until both enter the zone of no yesterday and no tomorrow, shown as point 'B', which signifies the fusion of the sadistic impulse of the male with the masochistic impulse of the female, which manifests itself at the end of the struggle. The passive female has the freedom to not repress the masochistic impulses, and the male – the sadistic such. Point 'A1' corresponds to the criminal situation in which the struggle between a predator male and a victim female culminates in the female being raped, beaten or murdered; point 'B1' signifies the sphere of theatrical representations of the 'A1' crimes, which are acted out as a ritual for heightening the sexual frenzy, it also includes the possible intense humiliation rituals developed upon the 'B' type masochistic affect – including being called 'bad names', being forced into 'humiliating' positions.

The loss of the everyday personality (or the imitation of this loss) is one dimension of the domination/submission rituals, in a way to be summed up in "you like it bitch!" – this sentence containing not only the act of accepting the sexual punishment, but also the turning into an animal, as opposed to a 'cultivated human'. It is tempting to see in both the active and passive actors in a real sex situation, as each in his/her way striving to ease the misery from the initial shocks in the earliest childhood, the unpleasant and abrupt interventions from outside, which create the first Superego patterns, in a way 'scars', within the individual's then fragile and unorganized psyche. During the period of infancy and childhood, the young

human is often forced to adapt to outside requirements at a pace far beyond comfortable and even bearable, with outside control being a constant wall between its impulses and what actually takes place. Thus in one way or another every human in this civilization, and most others, is familiar with a situation, in which it had to endure what at that moment seemed unendurable. To force upon the sexual object's organism a tempo, a penetration, in short – a situation of bodily interaction, to which this organism is not accustomed, sometimes - situation for which it was never designed – this is a basic component in explicitly sexual and not so, sadomasochistic practices. Apart from private sexual and standard social submission/domination rituals, *pushing beyond endurance* is a typical inter-male power game, which can be witnessed fully manifested even in childhood activities. It can be used to transcend an inferior status (not show pain while being burnt, cut or pinches by the other boy), or to reinforce it (holding another boy's head below the water while he struggles, in order to show dominance). The increasingly visible fashion of humiliation games focused on the female human can thus be connected to the process of 'emancipation' of the last decades in more than one dimension. Not only in the sense of a compensatory backlash from threatened males to 'emancipation', as with the increase in rape scenes in mainstream movies and porn, but also in the sense of the barbaric 'acceptance into the boy's circle' rituals – 'so you wanna be a man bitch? But can you take it? Let's see you take it then!' Etc.

4. Eatin' & Shittin'

When observing the inclusion into power-sexual relations of organs and organ properties which belong to the most basic, and ancient layers of the psychic organization, we may argue that obsessive fascination with these, are the individual's mental and emotional dysfunction symptoms, based on unresolved traumas from the corresponding moments in personal history, in which these organs and organ properties were coming under outside or first attempts at internal control. By re-directing our gaze from the individual to the social, we find elements of such symptoms prominently participating in the interactions of symbols and concepts all around us. Our civilization is a self-dubbed 'consumerist' such, and we are 'consumers': "What is the "social character" suited to twentieth-century capitalism? It needs men who cooperate smoothly in large groups; who want to consume more and more, and whose tastes are standardized

and can be easily influenced and anticipated.”³¹ We either consume as much as we can, or we try to use willpower to consume only up to certain point and only in certain manners. Except ‘consumerism’, another element of the contemporary English language is the concept of ‘stuffing it down the throat’ – reenacted in a ‘throat bang’. The current civilization shows signs of strong oral and anal fixations, which was obvious more than five decades ago: “Having fun consists mainly in the satisfaction of consuming and “taking in”; commodities, sights, food, drink, cigarettes, people, lectures, books, movies – all are consumed, swallowed. The world is one big object for our appetite, a big apple, a big bottle, a big breast; we are the sucklers, the eternally expectant ones, the hopeful ones – and eternally the disappointed ones” (Fromm, ‘The Sane Society’, p166).

Our world has been structured by the male for millennia, including concepts like ‘femininity’, what a ‘woman’ should be like. Both sexes can be symbolically reduced to their respective genitals – the penis and the vagina – but the ‘woman’ being a male concept, and the male itself has no experience of the vagina, the organ that is the symbolic counterpart of the penis in the patriarchal psyche is rather the anus. This is what I believe some basic duality concepts look like through such a filter:

PHALLUS	Clean	External	Active	Acceptable	Social	Ego	Masculine
ANUS	Dirty	Internal	Passive	Shameful	Private	Unconsciousness	Feminine

PHALLUS	Civilized	Virtuous	Legitimate	Real	Human	Structure	Life
ANUS	Wild	Sinful	Illegitimate	Unreal	Animal	Chaos	Death

In a world without a vagina, the anus serves that function, and the mouth, when its functional significance is reversed – also. From a male perspective the significance of the female genital can only be experienced as a combination of ‘anus’ and ‘mouth’. The ‘female sexuality’ thus constructed in the patriarchy is an anal and oral sexuality. In psychoanalytical terms – a pre-genital sexuality. If transvestites could give birth, real females would be redundant in the patriarchy. In some contemporary Muslim and other ‘traditional’ societies females *are* redundant outside the sphere of childbirth and mothering, and sexual reenactments of the authentic surface impulses is pursued with prostitutes, bought sex slaves, and male-male relationships. When I say that males construct female sexuality, I mean not only the direct influence of mass-media and pop-culture on the formation of the values and choices – I mean

³¹ Erich Fromm, ‘The Sane Society’ (1954), p110, Routledge paperback 1963

also the deep layers of verbal and non-verbal influence in a patriarchal family/society. “In a sense the person is born into an identity. The infant does not know this identity, or its place in the social system – it literally has to become his or her self. This self will largely be determined by or constructed around the anatomical distinction between the sexes, the possession or non possession of a penis.”³² The little females themselves, cut off by patriarchal upbringing from any vestige of their original sexual capacity, are flung into a world of male phallic sadism, from which, no sooner that they adapt to it, they are barred, not allowed to compete on the same level, forced to deal with a ‘passive’ role such as it is of the ‘passive’ homosexual males – an oral and anal submissive sexuality – which the females are obliged to fuse unconsciously in some way which includes their vaginas, *and* try to not destroy their personalities. Which is what psychoanalysts of the first wave found to their disgruntlement – that ‘Anal drives appear to predominate in establishing vaginal sexuality. In the unconscious, vagina and anus are synonymous.’³³ Below all the social layers there may be an original ‘male penile’ and ‘female vaginal’ sexuality, but what we get in the patriarchy is an artificial, strained, painful conglomeration of conflicting drives accumulated in layers from childhood, which must be forced by willpower to correspond to the prevalent social norm. Here is appropriate place to quote a critique by Luce Irigaray, presented by Jane Gallop, deserved by most early psychoanalysts for assuming what they discover as mental mechanisms to be ‘natural’: Irigaray has discovered that the phallic sexual theory, male sexual science, is homosexual, a sexuality of sameness, of identities, excluding otherness. Heterosexuality, once it is exposed as an exchange of women between men, reveals itself as a mediated form of homosexuality. All penetration, considered to be sadistic penetration of the body’s defensive envelope, is thought according to the model of anal penetration. The dry anus suffers pain; the penetrated is a humiliated man. But the vagina (unknown in the phallic phase, says Freud) has a juicy receptivity which makes penetration not painful, but a free flowing exchange, leaving no solid borders to be violated³⁴ This world of juicy receptivity and free flowing exchange can only be unearthed with a lot of effort.

BF Games

In a Patriarchal context in which permanent freezing of muscles and attitudes signifies ‘stability’ and ‘self-control’, almost any sort of visible, let alone involuntary emission of fluid from the body is seen as horrific sign of feminine weakness. Not least the act of crying, especially if the facial mask disintegrates in the process. Such loss of control, reminiscent of

³² Adam Jukes, “Why Men hate Women” p225, Free Association Books/London 1994

³³ Wilhelm Reich, ‘Early Writings, volume one’, Farrar Straus and Giroux, New York 1975

³⁴ ‘Feminism and psychoanalysis – the Daughter’s Seduction’, Jane Gallop, MACMILLAN 1990

early childhood produces both intense anxiety, and arousal in a witness, depending on the context. For it is the infant human that first experiences the horrendous anxiety of helplessness: “The situation which the infant appraises as ‘danger’, and against which it desires reassurance, is therefore one of not being gratified, of an increase of tension arising from non-gratification of its needs – a situation against which it is powerless. ...alike as an automatic phenomenon and as a safety signal, anxiety proves to be a product of psychic helplessness of the infant which is the obvious counterpart of its biological helplessness.”³⁵ The outward signs of intense anxiety of helplessness coupled with discomfort can paralyze the observer, make him/her want to vomit, or feel incredible arousal. Intense sexual rituals of overpowering and surrender include the disintegration of personality of the passive participant on many levels:

- physical form (face, breast, orifice)
- conscious body function control
- vegetative body function control
- speech
- ego barriers (hierarchy, disgust, shame, pity³⁶ etc.)

One important dimension of this is the bringing about in the sexual object the loss of voluntarily control of the basic body functions: control of oral muscles, anal muscles, facial muscles, sounds made by the body in general – in short, the disruption of the earliest self-control functions developed by the human in its early childhood. From the sadistic perspective this would be a ‘power trip’ – taking over the most intimate control functions concerning the sexual object, from the masochistic perspective – a ‘freedom’ from control, enforced by an outside player. Both players are deep within a frenzy of hysterical excitement, which blocks out perception of anxiety. But there is another perspective - let’s introduce the concept ‘**BF**’, to describe activity which concerns exercise of outside control and/or loss of personal control over *basic bodily functions* – a dimension of analysis parallel to the domination/submission, destruction/self-destruction one. *BF activities* are present both in private and porn sexual activities: they can be observed in the ‘deep throat’ oral sex in which command of salivating, breathing and of the throat’s contractions is given up by the ‘throated’ participant; in the anal centered activities in which the contractions of the sphincter, the escape of sounds or gas, are also beyond control; in short - those states in which a participant stops controlling his or her facial muscles, sounds coming from mouth or anus; substances coming out of the anus, genitals, eyes, nose, mouth. What then is the hypothetical logical end-point of such rituals? It

³⁵ Sigmund Freud, ‘The Problem of Anxiety’ p76-77, The Psychoanalytic Quarterly Press, 1963

³⁶ See summary at end of ‘Three Essays on the Theory of Sexuality’ (1905), Sigmund Freud, ‘On Sexuality’ p155, Penguin Books, 1991

may quite well be the so-called ‘adult baby’ phenomenon, in which grown humans, and rumors contain mostly male such, achieve their ultimate satisfaction by loosening the control of all bodily functions usually constantly dominated by the normal human. This being done in ‘safe setting’, with people – female humans – being hired to watch over the clients who achieve, or attempt to achieve, total surrender to the body impulses without any ego intervention. Thus we now have at least three parallel levels of functions of for example standard anal sex:

1. Surface pragmatic logic - orgasm of the active and/or passive participant
2. Inner conflict logic - torture/humiliation/domination of the passive participant
3. BF logic - loss of control of anal muscles – as direct experience or projection

While the ‘active’ participant in such games of control fuses completely with the Superego, the ‘passive’ participant is simultaneously allowed to relinquish control of the Superego functions. The impulses of the passive participant are ‘free’, as in ‘not under internal control’, and the Self has been successfully escaped; while the impulses of the active one are under ‘total control’, although from the outside it all may look opposite – the passive side being unfree and the active one – enjoying full freedom. The active participant is allowed also a dose of freedom when by fusing completely with the harsh and punishing Superego (the primitive persecuting Superego from deepest childhood), he/she can experience the full lack of personal control of the other party. The freedom from self-domination, achieved by the passive participant in BF or SM scenario is ‘freedom introduced from outside’. One is not capable of relaxing from within – the Superego scars do not allow relaxation of self-domination (unless they are dulled by the necessary number of pints), and therefore freedom is sought through situations in which the self domination is broken from the outside by a domination by another human – a domination of the domination. To put it simply: in rituals of complete control on one side and no control on the other, the *conflict of self-domination* is resolved/evaded for the duration of the arousal by both participants in the following manner – for the passive participant there is only Self left, but no domination practiced by it, and for the active participant – total domination but no Self left to dominate. Human A plays the Superego of human B, while human B plays the Id of human A. In a way both participants regress to early childhood, even to ‘babyhood’, human B becoming the infant tortured by arbitrary pressure from outside, reenacting at the same time the fantasy of punishment for its sadistic desires which appear as reaction to the outside interference; human A to the contrary, projecting all ‘passive’ experience onto human B, ritualizes in ‘adult’ games the impulses of

the sadistic infant, that does not allow independent reality to any object, including the mother, but rather gives free rein to its frustration-reaction impulses.

Keeping in mind to what astonishing extent S/M and BF activities may change the 'standard' functioning of the psyches of the participants, it comes as no surprise, that sexual and masturbatory practices certainly can facilitate altered states of consciousness /perceptions - which states are even pursued as conscious goals by devotees of these practices. Curiously enough, those include 'BDSM Christians', who believe that "transcendence can be experienced at the end of a bullwhip. Getting tied up, or zipped into a mummification suit, can be a cathartic experience."³⁷ This quote is from an interview taken by Margaret Wapler, in which a devotee's explanations are presented: "The flogger, with each lash of the whip, has one message: now, now, now, now..." "So sooner or later, like it or not, you're going to be in that moment, and you're going to come face to face with all that stuff you haven't been looking at, and there's going to be this big cathartic experience. And that's where the Divine exists." Transcendental experiences apart, the socio-political mix of BDSM with the Bible can produce a weird post-modern equivalent of the Abrahamic law: "It does differ from secular BDSM in that the relationship is (or should be) confined to a husband and wife in male dominant/female submissive roles. The Master and submissive/slave worship, pray and grow together as Christians. The Master is head of the wife. She submits to Him."³⁸

Depending on the BDSM and BF emphasis of the ritual, various layers of the psyche which belong to the background in everyday life, come to the forefront, dominating the perceptions and sensations of the participants. The mental phenomena which can be summoned by intense BDSM and BF practices, is different in scope from the effects of masturbation through watching representation of same. While the viewer of porn re-lives his/her childhood erotic anxieties through their symbolic representation, the participants in an intense intimate reenactment, not being influenced only by audio-visual significance but by all other factors of a real-time spontaneous activity, can unleash experiences similar to mystic/LSD such, which can be called 'archetypal' or 'transpersonal'. Archetypal experiences concern material from not the individual's, but from the collective unconsciousness, a concept introduced by Carl Gustav Jung – another wayward disciple of Freud who, because of this concept, is perhaps even more controversial than Reich. He developed the idea of a collective unconsciousness, after noticing the striking overlap between many fantasies/dreams/experiences of his patients, and ancient mythological motifs, of which these patients had no idea, had no contact with, and could not have possibly been influenced by. In 1906 Jung was invited by a paranoid

³⁷ <http://www.nerve.com/dispatches/wapler/handingleave/>

³⁸ <http://www.christiansandbds.com/index2.html>

schizophrenic patient to share with him the joys of staring into the sun and seeing the sun's penis cause the wind³⁹. Jung wrote down the curious delusion, but five years later he came across a freshly translated manuscript of ancient Greek rituals connected to the worship of Mithras, in which a prolonged tube hanging from the sun, which causes wind, is described. As time went on and Jung collected more and more mythological, mystical and alchemic data, the overlap between individual outbursts of unconscious material of a let's say Bavarian 30 year old hairdresser, and ancient Hindu religious material, became quite conspicuous – hence the concept of a collective layer of unconscious material, beyond the individual layer. It is not to be perceived as a sort of 'information pool' full of images and scenarios, which an individual may accidentally or consciously access – rather the images and scenarios are the individual's ways of encoding that which influences his or her psyche. The collective unconsciousness does not contain in itself for example great mothers, mandala circles, pyramids, pentagrams, and swastikas as images, but it prompts their appearance as reactions of the psyche concerned. Undeniably identical symbols and practices recur in the most unlikely societies divided by oceans and centuries that have had no conceivable contacts with each other, on the other hand this could be due to some standardization within the basic function matrix of human psyches, without the need to evoke forces outside the individuals concerned, I myself am somewhat confused on the whole matter, but the 'collective unconsciousness' is a concept which has stood the test of time. Another name for it, or something similar is '*transpersonal layers of experience*' as described by therapist Stanislav Groff⁴⁰ and philosopher Ken Wilbur⁴¹. Stanislav Groff reached the transpersonal layer with LSD experiments, but after the 'war against drugs' panic generated by the social shock from the 'hippies', and the outlawing of LSD, Groff was forced to develop a breathing exercise – 'holotropic breathwork' – which brought results similar to the ingestion of LSD, peyote, psilocybin mushrooms etc. Perhaps the 'breathwork' in some intense sexual rituals, coupled with all which we have examined, facilitates additionally the emergence of archetypal material, of gods and demons participating in the act?

Let us return to the individual layer of experience - although BF sexual activities concern specific body functions, including excretal such, I believe that the so-called 'scat' and 'water sport' activities (rituals focused exclusively on contact with or ingestion of feces and

³⁹ C.G. Jung, 'Die Archetypen und das kollektive Unbewusste' (Bulgarian edition), EA – Плевен, 1999

⁴⁰ Stanislav Groff, 'Realms of Human Unconscious: Observations from LSD Research', Viking Press 1975;

'The Adventure of Self-discovery; Dimensions of Consciousness' (Bulgarian edition), Издателство „Лик“ 2001

⁴¹ Ken Wilbur, 'The Spectrum of Consciousness' (Bulgarian edition), издателство АРАТРОН, 2001; 'Integral Psychology; Consciousness, Spirit, Psychology, Therapy' (Bulgarian edition), издателство „Диалог“ 2005

urine) are not 'BF games' - they concern a 'higher' level of mental functioning – not the basic layer of character formative shocks, but the *meaning* in Superego terms, a more sophisticated significance, attached to the practiced activities. For instance 'disgust', mentioned by Freud⁴² as a mental barrier of the standard type ego from 'positive perversity'. So while the standard 'sublimation' of forbidden impulses is achieved through Superego approved social activities, like buying a certain tie, instead of whisking out one's erect penis to prove potency - sexual activities in which the adrenaline trip is intensified by making use of urine or feces, are cases of 'contra-sublimation' – when a Superego function is re-directed into the sphere of positive perversion – the classical Freudian sublimation stood on its head – or, as he would say, 'perversion'. And are BF activities - those in which the passive participant loses control of their body functions - cases of 'debasement' in the Freudian sense? I think they are 'beyond debasement', within the topography of the inner worlds – debasement is a mental process which uses psychic materials from the layer of 'disgust', 'inferiority', 'spite', 'desire to destroy', etc., while the more intense part of the BF specter players active/re-activate pre-verbal, pre-linguistical modes of existence.

The 'child' and the 'baby' are present in all adults below the surface of their characters. They are present in trauma, phobia, neurosis, psychosis, with unresolved events and feelings from the past influencing the adult. Today, there is the grave issue of 'paedophile related crime' in our societies, and my opinion is that the child in the fantasy, laptop or lap of the pedophile is, on the level of significance, a representation of the abuser himself. The layer of complete dependence which brings arousal based on domination/sadism impulses, presented by Jane Root in the context of legitimate symbols circulating in the infosphere⁴³: "Perhaps the most extreme celebration of female passivity can be seen as in the cultural importance of images of child-women, and childishness in adult females. ...These are women who are sexual without being aware of it and therefore presumably depend on men to show them the way." is not the final layer of significance – below it is the layer of the projection of one self into the same role. The mechanism of projection is in place just as with all other pornographic and sexual practices described until now. The mature successful man, who experiences intense impulses to debase, trick, overcome and 'fuck' a child, or a sex object close enough to a child in a manner of behavior or body proportions, is attempting to gain relief from his own trauma, by projecting it in reenactment onto the recipient which is offered, legally or illegally, by the patriarchal structures which they both inhabit. Within this context, the 'user' of the child, or

⁴² Sigmund Freud, 'Three essays on the theory of sexuality' (1905), 'On Sexuality', Penguin Books 1991

⁴³ Jane Root, "Sexuality - pictures of women" p20, Pandora Press 1984.

porn, or 'prostitute', or girl, to achieve gratification and relief from internal tension, this 'user' is the important Subject, the other, including the porn actress is but an Object, to be utilized for a specific purpose. But in the end, even this treatment of the other as an Object whose desires and needs are irrelevant, is also a projection of the male's forbidden fantasies, for in consensual BDSM and BF rituals, both males and females can achieve what they believe to be 'satisfaction', from being treated as objects.

Short Summary

When the male human reacts to hard porn scenes with arousal – the significance of the specific scenes activates arousal due to certain personal experiences/impulses which are projected onto the dominated female on the screen/page. The main emotions powering the intense arousal (when there is such) of the authentic sexual acts and the pornographic representations are anxiety and pain. These are 'let out', without being felt as such, through rituals which concern domination, submission, control over life generally, and control/loss of control of specific bodily functions - using for arousal (or disguising by arousal) the energy of the oral stage and toilet training traumas; the anxiety and pain of various other inner conflicts/specific events in the past; and their more sophisticated derivatives like disgust, shame, humiliation, etc. Through use of porn the male is enabled to savor the suffering of a weak loser – 'woman' – which is placed in such position by the very structure of patriarchal civilization, and the male uses its privilege to achieve arousal and ejaculation, evades experiencing its own masochistic impulses, its own desire to be 'punished' or 'fucked' - it evades its feelings, thoughts and memories, which do not correspond to its idealized version of itself. The specific real time sex or porn scenario influences corresponding types of psyches, in which the traumas being utilized for arousal are the most prominent in the structuring of the character. In the beginning of this chapter we asked some questions concerning the impulses which we can now call BDSM and BF: *Are they inherent? Are they inherited? Are they contagious? Are they 'good'? Are they 'evil'? Do they allow to maintain some sort of sanity? Or are they forms of insanity themselves?* Now we can answer these questions – apart from 'are they inherited' the answer to every other one is a firm 'yes'.

Conclusion

Within the context of this dissertation, contemporary 'hard porn' is a commercial representation of various uses of women by men for arousal and ejaculation. These scenes are used as masturbatory supplements by many males and a reportedly increasing but still lower amount of females. This use of women by men is made possible by, and reflects, the patriarchal structures of our civilization, in which 'women' are objects of use and exchange by 'men', and the very concepts of 'women' and 'men' are defined by the latter. Hard porn is legal in those societies in which women have legal right equal or approximating those of men, societies in which, at least on the levels below the very 'top' of a given social scene, men and women compete. The current analysis offers elements for a theoretical model for the functional explanation of consummation of hard porn.

Three different types of situations: *watching porn*, *independent masturbation* and *real – time sex* are distinguished by the proportions of 'perceived significance', 'personal fantasies' and 'real – time sensory input from the environment'. The fantasies generated by the masturbating male, as well the scenes of porn films, influence the masturbating male on the level of significance of that which is being perceived. When participating in real – time sexual activity, the significance of the perceived act is coupled with the direct sensory input generated by the act; sometimes the significance of the act and the sensory input are not enough to ensure the arousal of the male, and then enhancing fantasies are maintained by a mental effort. In certain types of sexual act the 'magic of the moment' is maintained entirely by fantasizing, in others – the significance of the act influences the psyche most – in still third, if they do exist outside the books of Wilhelm Reich and tantrist manuals– the direct sensory input is the main experience of both participants. When watching porn, the consumer is *reacting entirely towards the significance* of the observed and heard scenes, with sensory input being as limited as the area of the penis which is being 'jerked off'.

Regulation of the Self means 'the regulation of the functions of the Self' - the ways a human experiences itself and the world around it are under its direct, frequently unconscious, control. Sometimes this internal self regulation includes attempts (futile, from psychoanalytic perspective) to escape the Self. Immersing himself into pornography allows the male human to stop experiencing his Self in the everyday sense. This facilitation of loss of Self as a phenomenon, makes the experience akin to watching a non-porn movie, to playing chess, to

drinking alcohol, to taking drugs, to playing a computer game, to reading a book. The choice of 'porn' as such – allows the viewer to not just escape himself for a while, but to achieve it specifically through a situation which brings intense *arousal* (confused with *pleasure* in an increasingly visible manner in our civilization), an 'adrenaline trip', the mechanics of which depend on the visual representation of domination and humiliation of a female human. A distinction between the 'disappearance of the Self' through sexual or masturbatory acts and the consuming of non-porn books and films, is that with a film or book the internal dialogues of the subject are overwritten by information from the outside, but 'yesterday' and 'tomorrow' still exist – within the world of the fictional characters. Within the adrenaline trip of sexual arousal 'yesterday' and 'tomorrow' fade away to a much stronger extent.

Porn makes the Self disappear more effectively than masturbation alone – during masturbation there is needed an effort in maintaining arousal by adequate fantasies, while when watching porn, ideally the only mental effort needed from the consumer is to decide at which point to masturbate more vigorously. Both real-time sex, masturbation and masturbation + porn allow the male in question to experience a sort of freedom. From a social psychology perspective, this is freedom from alienation, from the abyss of nothingness below the thin ice on which the individual stands. From a more individual perspective, this 'freedom' has to do with evading the emotional effects of the initial Ego forming shocks from the outside, which have been inflicted in childhood. These shocks originally facilitate the appearance of reflex repression of manifestation of the child's impulses – bodily function, sadistic, overtly emotional and otherwise – and are simultaneously the border of the 'Ego', dividing it from the 'Id', and also the fuel of the internalized authority – the 'Superego'. For the duration of the adrenaline trips of various intensities, produced by the acts of watching porn, independent masturbation, or real-time sex, ideally the harsh and persecuting Superego has disappeared – in some cases also because the active male has completely merged with it, there is also no 'yesterday' and 'tomorrow', with all their corresponding pressures – and the anxiety and pain from the deepest mental strata is played out *without being felt as such*. The trauma is re-directed to sexual arousal. Both the sociological and individual oriented interpretation of the function of those acts lead to the purpose of evasion of huge amounts of unrecognized anxiety and pain. From the moment in its childhood when the little human learns to not experience certain things which are 'bad' and 'unreal', it begins tensing itself mentally and physically in order not to feel the corresponding emotions, and becomes an organism interrupted in many parts by muscle and bio-current blockages, with a psyche

fragmented into many autonomous areas of which the official “Me” is a tiny and dysfunctional part.

The faces of female humans, when considered to display ‘abandonment to desire’ show emotions which are obvious to a non-aroused observer – anxiety and pain; the face of a male that has ‘abandoned itself to desire’ shows the same. But the face of the male that is the *active*, ‘*in control*’ participant in ‘hard porn’ type of sexual act, does not show pain and fear, because within the domination/submission duality, the active male is the dominator and has merged with the Superego completely, projecting everything else onto the passive participant – just as the passive participant has projected all cruel, persecuting Superego significance onto the active one.

When raised in similar conditions humans develop similar internal conflicts, their muscles freeze in similar positions and their bodies develop similar blockages and dysfunctions, but the difference in social character in males and females often leads to the development of opposite symptoms and/or whole symptomatic character structures. By Freudian logic, both boys and girls start off in the patriarchal civilization as ‘males’, as ‘male personalities’, but social pressures lead on one hand the girls into accepting that they are castrated boys, and on the other the boys – that they are under a perpetual threat of becoming girls as well. The division takes place, successfully or not, during the ‘phallic stage’, when the boys are expected to continue in the same vein but into directions outside the family unit while the females are expected to renounce their masculinity and develop their ‘natural’ passive character and sexuality. These conflicts are situated deep below the consciousness and are denied as adamantly as are for example impulses to destroy the parents and siblings. Both sexes exhibit ‘*phallic striving*’ – the desire to be a powerful player within the masculine fields of relations – and both sexes make use of the ‘fetish logic’ – of symbolic penises which are utilized in various manners. Ordinary, males use substitute penises to enhance their maleness, while females use substitute penises to deactivate the vagina anxiety of the males and thus attract them. The males experience vagina anxiety, because the vagina proves the reality of the possibility to lose one’s penis – and when a human identifies itself with its penis completely, this is the most formidable threat of all. Transvestite males use the female tricks which although not biologically needed, seem to work just as well, while some females use male-style symbolic penises in order to be convincing *masculine* players. Thus the contemporary female residing in the free world may be covered with fetish symbols to keep the males from panicking – by showing ‘*female penises*’ like high heels, or bared legs, or

specific belts or belt buckles⁴⁴ – but she may also be using ‘*male penises*’, in order to have a disguise of symbols which allows entrance into the masculine scenes of power relations, likewise homosexual males may use ‘female penises’ to attract males.

While both males and females may start off with near identical oral and anal traumas, as well as destructive and self-destructive impulses, the choice of visible ritualization of these conflicts depends of the social status of the corresponding sexes. And while both the males and the females, even those not engaging directly in sexual SM or BF activities, have sadistic and masochistic impulses, due to social factors – this being a patriarchal world - the male generally projects its masochistic (‘weak’) impulses on the female and the female projects its sadistic (‘strong’) impulses on the male. The projection and thus keeping below the threshold of consciousness, of the impulses denied by the individual’s Superego, does not destroy them – they still exist and still exercise their influence, but clandestinely.

When the male porn viewer watches the domination and/or degradation of a female actress, this is a case of emotional identification with the *whole scene* – of which the center is the female actress. Like the elements of a dream reflect in disguised form the elements of the personality which dreams it⁴⁵, the elements of a sexual fantasy reflect the elements of the personality which does the fantasizing. When a specific type of porn throws the viewer into a frenzy of adrenaline, this type of porn reflects key impulses – conflicts, desires – within the psyche of the viewer, giving them a standardized form, with actors re-enacting ‘fantasies’, which are symbolic, ritualized, neurotic symptoms, characteristic of certain types of psyche, of certain types of humans manufactured in our civilization. A controlled direct or indirect experience of *agony* – **this experience of agony is something almost all inhabitants of our civilization compulsively need to experience.**

Here we are at the very end of this study – a theoretical model has been offered to the reader, for the explanation of the functions of hard porn consumption. It is a restricted model, applicable to the specific ‘intense heterosexual porn’ which is I would say predominant today even outside the ‘underground’. It can probably not be applied successfully to any other phenomena, or even other aspects of what has been analyzed up to now, although through the whole text many attempts are visible of the model projecting its tendrils to other areas of human life. By this point I expect the reader will not be surprised that I finish the whole topic

⁴⁴ And re-directing the cavity attraction to the mouth by lipstick

⁴⁵ Sigmund Freud, ‘The Interpretation of Dreams’ (1900), Penguin Books 1991; see also by same author ‘On Dreams’, The Hoggarth Press 1991, and the third lecture of the ‘Five Lectures on Psychoanalysis’; for a different approach – see James A. Hall, ‘Jungian Dream Interpretation’.

with a lengthy quote from Wilhelm Reich, written when the shadows of Hitler and Stalin had fallen over the whole of Middle-earth:

“Basically speaking, this is merely a summary of facts, which, in an isolated way, have been well known to us for a long time:

1. Mankind is biologically sick.
2. Politics is the irrational social expression of this sickness.
3. Whatever takes place in social life is actively or passively, voluntarily or involuntarily, determined by the structure of masses of people.
4. This character structure is formed by socio-economic processes and it anchors and perpetuates these processes. Man’s biopathic character structure is, as it were, the fossilization of the authoritarian process of history. It is the biophysical reproduction of mass suppression.
5. The human structure is animated by the contradiction between an intense longing for and fear of freedom.
6. The fear of freedom of masses of people is expressed in the biophysical rigidity of the organism and the inflexibility of the character.
7. Every form of social leadership is merely the social expression of the one or the other side of this structure of masses of people.
8. It is not a question of the Versailles Peace Treaty, the oil wells of Baku or two or three hundred years of capitalism, but a question of four to six thousand years of authoritarian mechanistic civilization, which has ruined man’s biological functioning.
9. Interest in money and power is a substitute for unfulfilled happiness in love, supported by the biological rigidity of masses of people.
10. The suppression of the natural sexuality of children and adolescents serves to mould the human structure in such a way that masses of people become willing upholders and reproducers of mechanistic authoritarian civilization.
11. Thousands of years of human suppression are in the process of being eliminated.”⁴⁶

That last point is surprisingly optimistic of a social scientist whose books were first burned by the Nazi’s and later on by American federal agents, nevertheless it can not be denied that as a civilization we have come a long way since Dr. Reich’s death – we did not even annihilate the planet with nuclear weapons. Now the Muslim peoples are going through a similar fascist crisis like we did in decades past, in the foreseeable future, the internal massacres of Africa are also likely to become external and thus directly relevant to the world. All we can do is try our best to help facilitate human understanding and act according to it. The sooner a major shift happens in the prevailing character structures, the sooner the hard porn explosion is to

⁴⁶ Wilhelm Reich, ‘The Mass Psychology of Fascism’ p352-353, Penguin Books 1970

abate. Until that happens, making it illegal will not uninvent it, neither the impulses which it caters to will disappear. It will become an illegal dark cruel business where one hand will be voting to condemn whoever is caught doing it, while the other will pull at the penis in the secret room.

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Internet Resources

Anal porn

<http://assthenmouth.com/maintour.php/6126/14/A>

<http://www.ass2mouthsluts.biz/>

<http://www.asstraffic.com/x4664de3/index.html>

Deep Throat porn

<http://www.whoregaggers.com/index.html>

<http://www.throatjobs.com/enter>

<http://fuckherthroat.com/>

<http://throated.com/>

<http://www.weirdgals.com/free/puking0.php>

Fisting porn

<http://www.fistingking.com/>

<http://fistinglessons.net/>

http://dir.yahoo.com/Business_and_Economy/Shopping_and_Services/Sex/Adult_Galleries/Fisting/

<http://www.naughtyalysya.com/>

<http://www.amazingty.com/>

<http://www.sicflics.com/>

<http://www.extreme-weird-objects.com/objects/>

<http://d111111.100free.com/>

Gang Bang porn

<http://www.frogsex.com/p/gangbang1.shtml>

<http://www.allgangbang.com/>

Gore Metal

<http://www.cannibalcorpse.net/>

<http://www.gorerotted.com/>

<http://www.avulsed.com/>

<http://www.prostitutedisfigurement.com/>

<http://www.necrotorture.com/>
<http://mysite.wanadoo-members.co.uk/autopsy>

Hentai porn

<http://suisen.sakura.ne.jp/~knockout/museum/index.html>
<http://www.exet.nu/html/bildarkiv/hentai.shtml>
<http://rakugaki.site.ne.jp/oekaki/>
<http://nightmare.sakura.ne.jp/>
<http://awawa.sakura.ne.jp/ug/en/>
<http://homepage2.nifty.com/yukimoto/en/index.html>
<http://www.tanpopo.sakura.ne.jp/~abunocal/gallery2/C0gallery2.html>
<http://home.att.ne.jp/blue/AHdualism/hall.htm>

Scat/Water Sport porn

<http://shitfreaks.com/>
<http://theshithole.com/>
<http://www.brazilianshit.com/t1/>
<http://www.veronica-moser.com/>
<http://www.mfvideo.com.br/>
<http://brown-showers.com/>
<http://scatlinks.be/>
<http://www.youloveshit.com/main.htm>
<http://www.scatpornblog.com/freesites/hot-scat-movies/free-scat-movie-gallery1.html>
<http://www.pisspotgirls.com/?scatmania>
<http://www.cheatingxxxwife.com/tgp/moviegalleries/mgp4/cxw260.html>

Other

<http://www.nerve.com/dispatches/wappler/handingleve/>
<http://www.christiansand bdsm.com/index2.html>
http://en.wikipedia.org/wiki/Female_circumcision