



**Pornography
and
Intimacy**

Terry Kupers

Pornography and Intimacy

Terry A. Kupers

e-Book 2015 International Psychotherapy Institute

From *Revisioning Men's Lives* by Terry A. Kupers

All Rights Reserved

Created in the United States of America

Copyright © 1993 Terry A. Kupers

Table of Contents

[Pornography and Intimacy](#)

[Men Talk About Pornography in the Consulting Room](#)

[What Attracts These Men to the Pornographic Woman?](#)

[A Secret Place](#)

[The Psychotherapist's Stance vis à vis Pornography](#)

[The Aims of Therapy](#)

[References](#)

Pornography and Intimacy

Feminists are engaged in a rancorous debate. According to the antipornography side, pornography fosters violence against women by publicly displaying images of women being objectified and violated. Robin Morgan (1980) claims: “Pornography is the theory, and rape is the practice.” Andrea Dworkin (1989) believes that men have committed atrocities throughout history because of their “sexual obsession”:

Pornography reveals that slavery, bondage, murder, and maiming have been acts suffused with pleasure for those who committed them or who vicariously experienced the power expressed in them. (p. 69)

Susan Griffin (1981) describes pornography as “the mythology of the male chauvinist mind” (p. 2).

The other side does not refute the fact that the pornography industry, as a whole, promotes sexism—it would be rather difficult to do so and still call oneself a feminist—but argues that a dogmatic stance against all forms of pornography merely sets up an alternative form of censorship and social control. In other words, where patriarchs have for centuries set themselves up to prescribe and proscribe acceptable forms of sexuality for women, some feminists would substitute their improved, nonsexist prescriptions and proscriptions for everyone. How is one to evaluate the implications—for gender politics—of two lesbians privately enjoying a video of two women

engaged in sadomasochistic acts?

The debate touches on civil liberties. In taking a stand against pornography, are feminists aligning themselves with right-wingers who would censor all graphic sexual portrayals? What of Robert Maplethorpe's work? His photos are considered erotic by some and pornographic by others. The latter would preclude galleries from showing his work and, using Maplethorpe as an example, would cut off public grants to artists they consider pornographic. According to Kate Ellis (1990):

Anti-porn feminism has made our proposed revolution unappealing even to some of us who want such a revolution, (p. 434)

Gayle Rubin (1981) writes:

Of course, I'm against violence against women. But I don't feel that I can express my politics towards the violence against women, because the only form in which a politics opposed to violence against women is being expressed is anti-sexual, (p. 51)

Ilene Philipson (1990) regrets that the debate ends up pitting the "good girls" who would suppress pornography against the "bad girls" who would fight to prevent any encroachment on their sexual freedom. And Lorna Weir and Leo Casey (1990) convincingly argue that the whole debate is ill-conceived: "We reject both these positions... from a perspective that values a plurality of ethical sexualities, excluding only those practices that have been

established through democratic discussion as coercive or violent” (p. 461).

The debate raises questions for progressive men. Some are eager to join the antipornography bandwagon by clearly distinguishing their own intentions from those of sadists, rapists, pornographers, and other misogynists. John Stoltenberg (1989) argues that pornography institutionalizes and eroticizes male supremacy:

We've got to be telling other men that if you let the pornographers lead you by the nose (or any other body part) into believing that women exist to be tied up and hung up and beaten and raped, it's not okay. (p. 135)

David Mura (1987) believes that the pornographer is really abusing himself, making himself one-dimensional and “stupid”:

A man wishes to believe there is a beautiful body with no soul attached. Because of this wish he takes the surface for truth. There are no depths. Because of this wish, he begins to worship an image.

But when this image enters the future, it loses what the man has given it—momentary devotion. The man wishes for another body, another face, another moment. He discards the image like a painting. It is no longer to his taste. Only the surface can be known and loved, and this is why the image is so easily exhausted, why there must be another (p. 66)

Men Against Pornography (1990), a group formed to struggle for sexual justice, has created a checklist for signs of addiction to pornography:

You become dissatisfied with your sexual partner's physical appearance or how they express themselves sexually; you need to remember images or

scenes from pornography in order to have sex with someone; you withdraw into yourself or you become less outgoing; and so forth, (p. 294)

Taking the other side, Alex Rode Redmountain (1990) argues that he is a feminist, yet:

Like many of my friends, I still enjoy it. It turns me on and reminds me that I'm a sexual creature. It satisfies my curiosity about all the women I'll never be with. It has, I believe, made me a better lover, and it has certainly helped make me a more tolerant human being.

(p. 77)

Bernie Zilbergeld (1990) claims pornography can be therapeutic to the extent it spices up sex lives and enhances marriages. Alan Soble (1986) wonders if the objectification of women is a necessary part of pornography, and whether in the future it might be possible to create nonsexist pornography—if there were to be truly democratic decisions about its content and uses.

Michael Kimmel (1990) has put together a rich anthology of men's attitudes about pornography—pro and con. In reviewing the literature, it seems to me that those who would justify the consumption of pornography tend to lose the forest for the trees; for instance, making absurd comments about disconnected fragments of the pornographic experience and missing the larger point of feminist protest. Thus, Phillip Lopate writes (1990): "The woman on the film screen is certainly undisturbed by the jets of sperm her

beauty has inspired” (p. 29). Meanwhile, the clearest case against pornography comes from those who situate its consumption in a social context; for instance, Harry Brod (1988) argues:

Its commodification of the body and interpersonal relationships paves the way for the ever more penetrating ingression of capitalist market relations into the deepest reaches of the individual's psychological makeup, (p. 277)

I should be clear about where I stand in the ongoing debate. I will limit this discussion to pornography consumption among heterosexual men because there are different issues involved for women and gays. I believe the whole debate is based on overly broad generalizations. Where is the line to be drawn between pornography and art? Is it possible to explicitly depict heterosexual sex without objectifying women? Does it make a difference if a video is directed and produced by women or that a heterosexual couple selects a video that neither finds objectionable and consents to view it together? These details are rarely addressed by the debaters, as if there were no grey areas. Still, I believe the overall effect of pornography as a commercial industry is to foster the objectification of women, and hence the consumer of pornography is acting in complicity with a sexist industry even if it were possible to find a particular form of pornographic material and a viewing situation that are not entirely objectionable; but I do not believe the campaign to outlaw pornography will solve anything. Rather, I believe a campaign of public discussion and education, as well as political organization, is needed to

combat the objectification of women by the pornography industry as well as by the media in general.

I see quite a number of men in psychotherapy who tell me they consume pornography. They also believe that the consumption of pornography is morally wrong, even oppressive toward women, and yet they still consume it. None of these men are wife-beaters, rapists or child-molesters. Why do they consume pornography? How do they justify it? These men are embarrassed to admit that they resort to pornography, so it serves no useful purpose for me to lecture them on the morality and politics of their private acts; in fact, that would only make them feel worse. As a therapist, I listen without judging, and try to understand the problems in a man's life—they are almost always in the area of intimacy—that he believes will be solved by his resorting to pornography. What does their process in the consulting room teach us about ways to transcend the pornographic imagination?

Men Talk About Pornography in the Consulting Room

Gene seeks therapy because of depression. He tells me he supports his wife in her bid to do well in her profession, and he says they love each other and he would never do anything that might jeopardize the stability of their marriage. But she is not very interested in sex. For him, it is a big problem. It's not so much the sexual frustration—he satisfies himself while looking

through porn magazines—it's that he needs to feel more passion in his marriage.

Gene also complains that he feels depressed at work. His job is boring, but usually he finds solace in socializing with co-workers. Now he's feeling left out when his colleagues gather. He says he has "an odd notion" that they do not really like him. For instance, today at lunch he walked toward a table where four co-workers were sitting. He thought of pulling up a chair and squeezing in but decided that since they were talking so animatedly, they probably did not want anyone to intrude on the group. I ask what his problem in the lunchroom has to do with his wife and he explains that, when he feels good about his marriage—that is, when his wife is interested in sex and he feels desired—he feels more confident at work and will readily barge into a group engrossed in conversation, sometimes even taking over the group.

We discuss his dependence on his wife's attitude, the dangers of staking so much on her whims, and some ways he might prevent the feeling that he is unloved at home from spreading to relationships at work. Of course, his relationship with his mother figures prominently, and we examine the parallels. The topic shifts to his interest in pornography. Gene explains that he knows, on a conscious level, that his wife is not having an affair, but sometimes, in a "paranoid moment," he feels very much the cuckold. When he feels unlovable and paranoid he turns to pornography and masturbates.

“It helps me stop obsessing about the fact she’s not turned on to me.”

We also explore the possibility that his consumption of pornography might have something to do with the way he isolates himself at work while feeling it is the others who are actively excluding him.

“It does seem like that happens more right after I’ve been bingeing on porno magazines and masturbating a lot.”

Richard is single. He was beaten as a child by an alcoholic father. He is quick to anger, and occasionally gets into fights in bars. He is afraid that he will be violent in a primary relationship, so he avoids women. He seeks psychotherapy asking if I can help him control his angry outbursts. We quickly uncover a pattern: he tends to fall for a woman very quickly, she is not as interested as he in establishing a committed relationship, he becomes violent and causes exactly what he wanted to avoid: she leaves him. In a couple of relationships he has actually hit his partner, “only slaps across the cheek,” he quickly adds. He has resolved to live alone and resort to pornography whenever he gets horny. He explains to me that it’s safer that way—no one gets hurt. Meanwhile, he is depressed. Not being able to really trust men, and not being able to stay with a woman, he feels very lonely.

Don, young for thirty, tells me that he and his lover of three years live separately because he has to have a lot of time to himself. I ask what he does

when he is alone, and among his list of private activities is pornography. It turns out there is a pattern. He and his lover get very close during a three day weekend together, he begins to feel bored and decides they need to be apart for three or four days, he tells her he feels “too crowded” and then, once alone, and even if he is not feeling particularly sexual, he rents pornographic videos and masturbates. It is as if he were substituting pornographic women and onanism for his lover and their lovemaking. Pornography serves to create distance. Memories of the couple’s weekend lovemaking fade into the background as he imagines sex with each of the women on the screen.

Mike knows he uses pornography to distance his wife. In fact, he is very clear about the pattern. He makes sexual advances, his wife rebukes him, and he figures she will be more interested the next night (if it’s been awhile since they have made love, he feels “it’s time”). Again she disappoints him. After a few disappointments he says to himself:

“Okay, I’ll show her, when she starts craving sex I won’t be available. I’ll get a porno film and masturbate, then when she starts making advances I’ll be unresponsive.”

Jack is a timid man in his mid-twenties. He had never been in a long-term primary relationship until he met Sally a couple of years ago. He seeks therapy because he is quite worried that Sally will leave him, and yet he does

not find their relationship very satisfying. We explore his concerns only to discover that for six months she has seemed uninterested in being with him, preferring to spend time at her workplace and with friends. He feels rejected.

Jack tells me during the second therapy session that he never really stands up to Sally, he is too afraid she will get upset and leave. A few sessions later he informs me that since adolescence he has enjoyed renting X-rated videos and masturbating. Though sex has always been “good” with Sally, he has continued to rent videos during the course of their relationship. I ask him if there is any identifiable time sequence in his use of videos. After pausing to think about the question he realizes that he usually rents a video when the couple is in the middle of a big argument.

When the couple fights, he feels he has to get away from her in order to avoid losing control of his anger and saying something he will regret—or hitting her. At such times he finds release in viewing a pornographic video and masturbating. After doing that for a few days, he usually finds that he is calm enough to return to Sally and attempt to resolve their differences.

What Attracts These Men to the Pornographic Woman?

The pornographic woman has advantages. Always available for a sexual encounter, she screams and moans with abandon. She is not shy about exposing her body to the man’s gaze (Gene is unhappy about the fact that his

wife refuses to undress in front of him and prefers to wear a tee shirt while making love). She never menstruates, nor is she concerned about sexually transmitted diseases. She makes no demands for a committed relationship, she is never sick nor uninterested in sex, her body is never marred by cancer surgery. She does not wrinkle or age in any discernable way, there is no menopause, and she is always very interested in pleasing a man. In other words, she is the perfect sex object.

She is familiar for another reason. She is an effective mirror for a man who wishes to see himself larger than life. She gets turned on instantly. The video viewer, after erasing from his mind the image on the screen of that other male figure with an erect penis, can imagine that he has aroused her to this height of passion. The pornographic woman can be, for a moment, the mirror that possesses “the magic and delicious power of reflecting the figure of man at twice its natural size” (Virginia Woolf, 1929). The man can retreat to a secret place where he uses a woman to enlarge his ego, and he does not have to cope with the real women in his life who would be offended by the one-sidedness of the mirroring.

Of course a sensitive man would never demand that his mate override her own moods and inclinations in order to be sexually available whenever he feels the urge. His sensitivity toward women prevents him from faulting her—consciously. But unconsciously he may be fuming. Some men have affairs

with younger women, visit prostitutes (actually, much of what is said here about pornography and intimacy applies as well to men who resort to paying for sex instead of struggling with their partners to create a fulfilling sex life and primary intimacy) or switch partners frequently in order to avoid struggling with a woman around difficult issues. The men I have described would like to avoid infidelity and do not want to be Don Juan. But they are blocked in their attempts to struggle with their partners and use pornography as an escape. At least the pornographic woman, by writhing and moaning, can let a man know how much he is desired.

A Secret Place

It is frightening how easily men are able to split their time between the social place where a sensitive man tries not to devalue women and the secret place—in one's head as well as in the video booth—where the objectification of women is permissible. Men tend to split. (Pornography is not the only instance, it is simply illustrative.) The misogynist mentally undresses all women he encounters, harasses all those over whom he has power, engages in destructive affairs, lies to lovers about his wife and lies to his wife about his secret life, and has the kind of marriage where neither partner bothers to search for the truth about the other any longer. More sensitive men are not as prone to harass women and lie about affairs, so they try to find less objectionable ways to create distance in a relationship, and sometimes resort

to pornography in that context. But the fact that a man goes to that secret place, and essentially leaves a part of himself there when he returns to his lover, means their intimacy cannot be complete. For instance, every time his partner asks him what is on his mind while he happens to be thinking about a pornographic image, he feels he must lie to her. The little lies accumulate until his partner begins to complain he is not really present in the relationship. And he is not.

Freud (1913b) enjoyed telling the story of the “free house,” the point in a town where no arrests would be made, no matter what the crimes of people assembled there. “How long would it be before all the riff-raff of the town had collected there?” (p. 136). Pornography is like the free house: that secret place becomes the place where all secret thoughts go, and as the secrets accumulate there the quality of a primary relationship deteriorates. The man finds himself in an untenable position. On the one hand he would like to be open and tell his partner how he feels; on the other hand he is not at all certain she will be able to cope with his true feelings, for instance his dissatisfactions with their sex life. This is not to say there should be no secrets in a primary relationship, but when splitting and secret-keeping become compulsive and habitual, there is a limit to the quality of intimacy a couple can attain.

Men tend to tell their therapists what they cannot tell their mates, so I

hear about wives who are overweight, “too tired all the time,” menopausal, sick, or unattractive—but the husbands do not know how to discuss such things with their partners without seeming insensitive. Recently a man told me his wife is always suffering from one or another illness and is consequently uninterested in sex. He feels he cannot tell her how frustrated he is with her—because he believes that feedback would decimate her—so he turns to pornography. He believes pornography objectifies women and should be boycotted, but, on the other hand he thinks it may be the lesser of two evils in his situation. He tells me:

“If I didn’t resort to pornography I would either get really angry at her for being so tired all the time or I would have an affair.”

It is when men find themselves in an untenable situation that they are most likely to split. A situation is untenable when the man feels trapped, when every option he can imagine seems precluded for some reason and all he wants to do is escape. One man does not want to tell his wife that her obesity is turning him off sexually for fear she will never recover from the insult. Another man does not know what to do with the rage he feels toward his partner, since he believes a man should not vent his anger on a woman who is smaller than him and more likely to be hurt. A third man tells me that his wife demands he tell her what he is feeling, but when he tells her he is angry at her she responds by feeling guilty and getting depressed. He does not

want to make his wife depressed, so he keeps his feelings to himself, but then there is little for the two of them to talk about so he avoids personal conversations altogether. Then she gets upset because he does not tell her what is on his mind. One avenue of escape is pornography. At least, while engaged in an imaginary sex act with a pornographic woman, a man does not have to worry about a troubled personal life. Joel Kovel (1990) describes pornography as “the erotic less its negativity, less its ambivalence, its association of sexuality with death, and, finally, its truthfulness” (p. 165).

The man who has a secret place in his mind where he is “stupid” (Mura, 1987) begins to suffer from a certain lack of vitality. Gene is depressed and Jack’s relationship with Sally lacks passion. The dynamic that leads these men to the sex shop is circular: They complain about a lack of passion and sexual energy in their primary relationships, they turn to pornography in order to express their sexual and aggressive energies more on their own terms, and then they discover they cannot bring the energy generated by the pornographic experience back into their real relationship because they are hiding it in that secret place where they have imaginary sex with pornographic women.

The Psychotherapist's Stance vis à vis Pornography

Victor Seidler (1989) believes pornography is a roadblock on the path

to deeper intimacy: “Because it is often the intimacy that we fear, many men turn to pornography, since this seems to offer the excitement without the personal vulnerability” (p. 163). To the extent a man uses pornography to flee from difficult tensions in a primary relationship, his consumption of pornography is a symptom. The therapist’s task is to help him face what it is that makes him distance his partner. If the therapist is successful in helping the man resolve some of the conflicts that make his primary relationship unsatisfactory, then, in this specific case, the need to consume pornography should diminish.

At the start of the therapy, I do not take a stand for or against pornography. These men are exposing to me a sexual secret, which makes them vulnerable to feelings of shame. Why should I judge? I am not claiming that the therapist is neutral, just that, to begin with, something other than a lecture on morality is called for. If the therapist can listen carefully and help the client make some sense of the troubled intimacy, then work can begin on the inner conflicts that drive him to consume pornography.

Gene, Richard, Don, and Jack are all incapable of articulating their feelings and needs. Gene is unable to tell his wife he desires more passion in their marriage because he does not want to seem unsupportive of her efforts to build her career. Richard is so afraid of losing control and becoming violent with a woman that he cannot be sufficiently open about his feelings to make a

relationship work. Don is unable to say to his partner that he needs to be alone at certain times, so he must live separately and resort to pornography in order to create distance. And Jack is unable to argue with Sally, turning instead to pornography to dilute their altercations.

Of course, part of the reason men have difficulty finding a tenable stance in their personal lives is that they feel they are being asked to be a new kind of man, one who is open about his feelings and very committed to family life, while still being expected to satisfy the traditional expectations, for instance, the expectation that a man be a good provider. Meanwhile, with the economic downturn, it is much more difficult to be a good provider. As one man explained to me after reporting that his wife was furious with him over the weekend because he does not make enough money to take the family on a vacation she had her heart set on:

“She can’t have it both ways, I take time off from work to spend quality time with the kids, and then she rants and raves about my making less money; doesn’t she understand that the guys who can afford to take their families on fancy vacations work ten hours a day, six days a week, and hardly ever see their kids except on vacations?”

All of these men are confused by the contradiction between their conscious espoused principles and their occasional lapses into fantasies and

activities that are inconsistent with those principles. Pornography is not the only issue that that sets up this contradiction. Men are also alarmed to discover that they resent their childrearing and housekeeping responsibilities, or that they envy women their vitality and friendships. Many men actually are angry at the women in their lives whom they view as too independent and too powerful—angry because, on account of their independence, these women are not as available to satisfy a man’s needs. But, rather than exploring difficult, painful issues with their partners, they escape into pornography.

Gene explains how he begins to find himself in an untenable situation:

“Then, when she is home and not involved with work or any of her friends and I make sexual advances, she begs off claiming she is not feeling well. She has allergies and is often not feeling well. How can I confront her and demand she be more turned on to me when she’s sick? I’d have to be a real cad!”

So he turns to pornography instead. Gene and I agree it would be a good idea for him to find a way to talk with his wife about the issues that make him feel trapped in an untenable situation.

Don believes his lover is very sensitive about abandonment, and would be hurt if he were with her but not interested in relating. This is why he

insists on living separately. I ask him to consider the possibility of discussing this whole dynamic with her (he does not have to confess to consuming pornography—that discussion may or may not eventually occur) to find a better way to work through the boundary between them. Perhaps, if he approaches the subject more effectively and she is able to see her part in making him feel engulfed, they can work out a better system for regulating their boundaries.

Susan Griffin (1981) offers a psychoanalytic interpretation of the pornographic scene wherein the woman is driven to madness by a desire to put a man's penis in her mouth, and the man holds back and frustrates her:

This image reminds the mind of another scene, a scene in which this avidity to put a part of the body into the mouth is not a mystery. Here is a reversal again. For it is the infant who so overwhelmingly needs the mother's breast in his mouth. The infant who thought he might die without this, who became frantic and maddened with desire, and it was his mother who had the power to withhold. Now this reversal becomes, in and of itself, a humiliation. The mother is punished. She herself is made into an infant, and the hero can coolly grant or deny her frantic infant desire, (p. 61)

In other words, the boy grown into the pornographer gets back at the frustrating mother transformed into the pornographic woman—all unconsciously, of course. This is merely one of many possible psychodynamics.

The more rigidly men guard against all feelings and impulses that contradict their stated principles, the more force those urges gather as they sit in the unconscious waiting to burst through the barrier of repression. Warded off inclinations that violate consciously espoused principles are most likely to surface during moments of peak emotion, for instance, in the middle of a heated argument when a man finds it difficult to control the urge to hit his partner. The eruption frightens the man and he backs off. Then, in order to avoid losing control, he suppresses his rage and turns to pornography. Again, there is a vicious circle. The more he remains silent about his dissatisfactions and suppresses his anger, the more resentful he becomes. The point is reached where the resentment can no longer be contained; at least the man fears it cannot be contained, and this fear perpetuates the pattern.

Don complains his wife is intrusive. She seems to be very anxious to tap into his state of mind. As soon as he walks into the house after work, she greets him enthusiastically and asks how his day has been. At that moment, he just wants to sink into the sofa and relate to no one, but he does not explicitly tell her that. In response to her persistent questions, he produces grunts and curtailed comments. Eventually she backs off. Later, she wants to know whether or not he saw his therapist (me) today. He bluntly says it is none of her business. She is hurt; he does not respond. This continues until she can stand it no longer and wants to know if he is angry at her about something. He yells that he certainly is, it's her goddamn prying all the time.

She gets up and runs to her room crying. Eventually he goes in to comfort her, and a peaceful calm results, neither talking much as they go on about their household routines.

We discuss the pattern. I ask if he and his wife are able to talk about their interactions. He admits that he does not want to talk to her about it because, for him, the act of talking would constitute his giving in—after all, it is she who desires more emotional contact, and if he gives her that while not getting what he wants from the exchange, he will feel humiliated. I am confused, and wonder out loud if Don is really this involved in a power struggle with his wife. He admits it is not really the issue of power that stops him at this point. He complains that, though his wife asks him to talk about his feelings, she is not really interested in hearing how he feels. She usually changes the subject just when he begins to talk about his feelings. He is afraid he will start talking about his feelings, she will become disinterested and change the subject, and he will feel humiliated for having bothered to tell her how he feels.

Many men share Don's concern. While quite a few women have told me they feel very vulnerable when they express their ideas and are easily shamed by criticism or inattention, men are more likely to feel a certain amount of confidence when it comes to sharing their ideas, but feel vulnerable to feeling shame when they take the risk and express how they feel only to have their

feelings ignored by an intimate or an audience. This makes sense. Middle class boys, on the average, are taught to expect others to appreciate their ideas and analytical prowess, but they are warned not to express their emotions too readily because doing so would not be manly. Girls, on the other hand, are taught not to be too intellectual—many are warned that would scare away potential suitors—but are encouraged to be open about their tender feelings. As a consequence, men tend to be more comfortable expressing their ideas while women are more confident about expressing feelings. There is nothing natural about this difference, it results from our gendered socialization, and it is always possible to change the way we raise boys and girls.

Don and I discuss the way boundaries were managed in his family: everyone was very proper, there was little spontaneity and less humor, and one did not talk about ugly, angry, embarrassing things. In his wife's family, her mother and sisters dominated, there were frequent emotional outbursts, and one had to learn to speak one's mind forcefully or risk never being heard. He wonders which kind of family is healthier. We talk about the difference in style between the two families, and the way that difference is reflected in the way he and his partner relate to each other. He imagines that if he had grown up in her family he would have expressed his feelings too timidly and then been mortified when his feelings were ignored. This perception helps him understand his wife's need to be so forthright in expressing her feelings. He

decides to talk to her. Meanwhile—and this is entirely his idea—he will resist the urge to indulge in pornography: “It just serves to create distance between us so we never really talk about anything important.”

The Aims of Therapy

Sometimes the therapist’s task is to question the man’s assumption that he must suppress aggression in his primary relationship. For Richard, the assumption derives from his feelings about the way his father treated him and his mother. The older man was a tyrant, ordering the family members around. When his mother failed to have dinner ready on time or said something wrong in front of company, his father screamed at her. Richard never saw his parents demonstrate much affection for each other, but he always assumed their sexual interactions were similar to their public displays—that is, his mother had to be available when his father wanted to make love, and he harangued her if she was not.

As an adolescent Mike was fairly passive with girls, and attentive to their needs. He was a good listener, and felt good when a girl told him she valued their friendship. But he did not have any sexual experiences. At his ten-year class reunion a quite attractive woman told him she had always had a crush on him in high school, but never told him so because she knew he was too shy to make any advances. This revelation led him to wonder why he had

been so shy with girls during his teens, and he began to speculate that he was always trying very hard not to be a tyrant like his father. He bent over backward trying not to abuse women. They appreciated his sensitivity, but found him too passive.

In his relationship with his wife, he is still trying not to be a tyrant. He is not able to initiate sexual encounters for fear she will perceive him as too demanding, so he sulks when she does not approach him, and then eases the tension by resorting to pornography. We discuss the difference between an aggressive sexual advance and tyrannical abuse, and Mike begins to believe it might be possible to let his wife know he would like to make love without being a tyrant. Then, if she is interested they can proceed, if she is not there is no harm in his asking. Mike discovers something else about himself: When he distances himself from his wife and views pornographic videos he is unconsciously acting out a forbidden identification with his father. This leads to his exploring his relationship with his father, and making some distinctions there as well. His father was not always tyrannical, and there were parts of the older man that were well worth emulating. In fact, Mike could use a little more aggression in all of his pursuits. The trick is to figure out how to be aggressive without being abusive.

Don's mother was very intrusive and controlling while his father was emotionally absent and passive in relation to his mother, and a disappointing

role model. Don remembers it being very hard for him to tell his mother to get out of his room or to stop talking to him so he could proceed with other activities, and he has similar difficulties telling his lover he is not interested in talking or doing something together. That is why he prefers living separately. He commits himself to be totally engrossed with her for the days they spend together, and then he totally detaches from her when they are apart. Pornography helps him enforce the boundary. In therapy he begins to see he can spend time with his lover while retaining some control of the boundary. For instance, after months of working on this issue, he reports that they are able to live together for a week at a time and he is able to spend some time alone and pursue his interests during that week. In addition, when they do return to their separate apartments, he feels less need to resort to pornography.

What lessons can be drawn from these cases? Of course, the sample is too small and the selection too skewed to warrant generalizations vis a vis the feminist debate on pornography. I have presented five examples of a special case: men who use pornography to cope with seemingly irresolvable relational dilemmas. From these cases we can assume that, for a certain number of men, pornography provides an escape from vexing aspects of primary relationships.

Is it better for a man to leave a relationship because he is sexually

frustrated than to remain in the relationship and cope with his frustrations by resorting to pornography? Is it justifiable for men to objectify women in their imagination—that is, to create an imaginary sex life with pornographic women—in order to avoid mistreating the women with whom they relate intimately? These are difficult questions. It is not a therapist's place to judge. But in a certain number of cases I have found that the need to consume pornography is the obstacle men must surmount if they are to evolve a greater capacity for self-exploration and intimacy.

According to the antipornography movement, the consumption of pornography is wrong and men should be told to cease and desist immediately. But these men are already attempting to heed too many "oughts." In fact, their uncertainty and lack of vitality are caused by their attempts to satisfy all the oughts at once, especially when there seem to be contradictions between the oughts. Worse, in their attempt to escape from the contradictions they create a private space where they store a nonshared experience, and a new shame. A man in this situation begins to wonder if, when he gets to a place in a primary relationship where he and his partner are ready to do away with secrets, he will have to tell her about his pornographic experiences. The telling may not be a bad idea, but too many men, because they are frightened of such an eventuality, never permit intimacies to progress to the depth where they might be expected to disclose this kind of secret. The consulting room is a place where a man can risk new

kinds of disclosure—and if nothing terrible (or judgmental) occurs there, a man can proceed to explore the pros and cons of making a comparable disclosure in a primary relationship, or with male friends.

If a therapist believes, as I do, that pornography is a symptom of a more pervasive malaise, one that affects all men in our society, then the question is not whether these men should be indulging in a sexist pursuit, rather, the question is how do we get there from here? Do we set up a set of oughts—for instance, it is wrong for a man to engage in private pornographic thoughts—and judge individuals harshly for their noncompliance; or do we understand pornography as a symptom and struggle to change what it is in an individual's psychological makeup and in our social arrangements that produces the symptom? In the very limited context of my consulting room encounters with sensitive men—I would not generalize these thoughts to the overt misogynist—I try to help men retrieve the parts of themselves that chronically hide out in secret places. Then, having reclaimed the passion that they had split off and left in those secret places, they are more likely to succeed in their struggle to create quality, nonsexist relationships.

References

- Abbott, F. (1990). The Image and the Act: Men, Sex and Love. In *Men & Intimacy*, ed. F. Abbott. Freedom, CA: Crossing Press, 231-239.
- Adler, A. (1912). Psychical Hermaphroditism and the Masculine Protest—The Cardinal Problem of Nervous Diseases. In *Individual Psychology*, trans. P. Radin. London: Routledge & Kegan Paul, 1950, 16-22.
- Adler, A. (1927). *Understanding Human Nature*. New York: Greenberg. Excerpt reprinted in *Psychoanalysis and Women*, ed. J. B. Miller. New York: Penguin, 1973, 40-50.
- Alcoholics Anonymous. (1939). *The Big Book*. New York: A.A. World Services, Inc.
- Allen, H. (1984). At the Mercy of Her Hormones: Premenstrual Tension and the Law. *m/f*, 9, 19-44.
- American Psychiatric Association. (1987). Diagnostic and Statistical Manual of Mental Disorders. Third Edition, Revised. Washington, DC: Author. Astrachan, A. (1986). *How Men Feel: Their Response to Women's Demands for Equality and Power*. New York: Doubleday.
- Barnett, W. (1992). Review of Maria Gimbutas, *The Language of the Goddess* (1989). *American Journal of Archaeology*, 96(1), 170-171.
- Barz, H. (1991). *For Men, Too: A Grateful Critique of Feminism*. Wilmette, 11: Chiron Publications.
- Basaglia, F. (1980). Breaking the Circuit of Control. In *Critical Psychiatry*, ed. D. Ingleby. New York: Pantheon, 184-192.
- Bayer, R. (1981). *Homosexuality and American Psychiatry*. New York: Basic Books.
- Beane, J. (1990). Choiceful Sex, Intimacy and Relationships for Gay and Bisexual Men. In *Men & Intimacy*, ed. F. Abbott. Freedom, CA: Crossing Press, 157-165.
- Bellah, R., Madsen, R., Sullivan, W., Swidler, A., and Tipton, S. (1985). *Habits of the Heart*:

Individualism and Commitment in American Life. Berkeley: University of California Press.

Benedict, R. (1934). *Patterns of Culture*. Boston: Houghton Mifflin.

Benjamin, J. (1988). *The Bonds of Love: Psychoanalysis, Feminism and the Problem of Domination*. New York: Pantheon Books.

Bergman, S. J. (1991). *Men's Psychological Development: A Relational Perspective*. Wellesley, MA: The Stone Center Work in Progress No. 33.

Bernardez, T. (1982). The Female Therapist in Relation to Male Roles. In *Men in Transition: Theory and Therapy*, eds. K. Solomon and N. B. Levy. New York: Plenum Press, 439—462.

Bernstein, A. (1989). *Yours, Mine, and Ours: How Families Change When Remarried Parents Have a Child Together*. New York: Charles Scribner's Sons.

Bettelheim, B. (1971). Obsolete Youth: Toward a Psychograph of Adolescent Rebellion. In *Adolescent Psychiatry*, Vol. 1, eds. S. Feinstein, P. Giovacchini, and A. Miller. New York: Jason Aronson, 14-39.

Biller, H.B. (1970). Father Absence and the Personality Development of the Male Child. *Developmental Psychology*, 2(2), 181-201.

Blauner, R. (1991). The Men's Movement and its Analysis of the Male Malaise. Unpublished manuscript.

Bliss, S. (1990). Interview by Milt Schwartz. *Sober Times*, 5(9), 22—24.

Blos, P. (1984). Son and Father. *Journal of the American Psychoanalytic Association*, 32, 301-324.

Bly, R. (1982). What Men Really Want. Interview with Keith Thompson. *New Age*, May, 30-51.

Bly, R. (1989). The Male Mode of Feeling. Audiotape. Pacific Grove, CA: Oral Tradition Archives.

- Bly, R. (1990). *Iron John: A Book About Men*. New York: Addison-Wesley.
- Boehm, R. (1932). The Femininity Complex in Men. *International Journal of Psychoanalysis*, 11, 444-469.
- Bograd, M. (1990). Women Treating Men. *The Family Therapy Networker*, May/June, 54-60.
- Boulding, K. E. (1990). *Three Faces of Power*. Newbury Park, CA: Sage.
- Brittan, A. (1989). *Masculinity and Power*. New York: Basil Blackwell.
- Brod, H., Ed. (1987). *The Making of Masculinities: The New Men's Studies*. Boston: Allen & Unwin.
- Brod, H. (1988). Pornography and the Alienation of Male Sexuality. *Social Theory and Practice*, 14(3), 265-284.
- Cabaj, R.P. (1985). Homophobia: A Hidden Factor in Psychotherapy. *Contemporary Psychiatry*, 4(3), 135-137.
- Cahill, T. (1990). Prison Rape: Torture in the American Gulag. In *Men & Intimacy*, ed. F. Abbott. Freedom, CA: Crossing Press, 31-36.
- Caldicott, H. (1984). *Missile Envy: The Arms Race and Nuclear War*. New York: Bantam.
- Carpenter, E. (1916). Selected Insights. In *Gay Spirit: Myth and Meaning*, ed. M. Thompson. New York: St. Martin's Press, 1987, 152-164.
- Carrigan, T., Connell, B., and Lee, J. (1987). Toward a New Sociology of Masculinity. In *The Making of Masculinities: The New Men's Studies*, ed. H. Brod. Boston: Allen & Unwin, 63-100.
- Carvalho, R. R. N. (1982). Paternal Deprivation in Relation to Narcissistic Damage. *Journal of Analytical Psychology*, 27, 341-356.
- Cash, W. J. (1941). *Mind of the South*. New York: Alfred A. Knopf.
- Cathie, S. (1987). What Does it Mean to Be a Man? *Free Associations*, 8, 7-33.

- Chester, P. (1976). *Women and Madness*. New York: Avon.
- Chodorow, N. (1978). *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender*. Berkeley: University of California Press.
- Coleman, J. (1973). Surviving Psychotherapy. In *Radical Psychology*, ed. P. Brown, New York: Harper Colophon, 497-508.
- Connell, R. (1987). *Gender and Power: Society, the Person and Sexual Politics*. Stanford: Stanford University Press.
- Connell, R. (1989). Cool Guys, Swots and Wimps: The Interplay of Masculinity and Education. *Oxford Review of Education*, 15(3), 291-303.
- Connell, R. (1990). A Whole New World: Remaking Masculinity in the Context of the Environmental Movement. *Gender and Society*, 4(4), 452-478.
- Connell, R. (1992). Drumming Up the Wrong Tree. *Tikkun*, 7(1), 31-36.
- Dinnerstein, D. (1976). *The Mermaid and the Minotaur*. New York: Harper & Row.
- Dreiser, T. (1900, 1959). *Sister Carrie*. Boston: Houghton Mifflin.
- Duroche, L. L. (1991). Men Fearing Men: On the Nineteenth-Century Origins of Modern Homophobia. *Men's Studies Review*, 8(3), 3-7.
- Dworkin, A. (1989). *Pornography: Men Possessing Women*. New York: E.P. Dutton.
- Ehrenreich, B. (1983). *The Hearts of Men: American Dreams and the Flight from Commitment*. New York: Anchor.
- Ehrensaft, D. (1987). *Parenting Together*. New York: Free Press.
- Ehrensaft, D. (1990). Feminists Fight (for) Fathers. *Socialist Review*, 90(4), 57-80.
- Eisler, R. (1987). *The Chalice & the Blade: Our History, Our Future*. New York: Harper & Row.

- Ellis, K. (1990). I'm Black and Blue from the Rolling Stones and I'm Not Sure How I Feel about It: Pornography and the Feminist Imagination. In *Women, Class and the Feminist Imagination: A Socialist-Feminist Reader*, eds. K. Hansen and I. Philipson. Philadelphia: Temple University Press, 431-450.
- Erkel, R. T. (1990). The Birth of a Movement. *Family Therapy Networker*, May/June, 26—35.
- Faludi, S. (1991). *Backlash: The Undeclared War on American Women*. New York: Crown.
- Fanon, F. (1965). *Studies in a Dying Colonialism*. New York: Monthly Review Press.
- Feuer, L. (1969). *The Conflict of Generations: The Character and Significance of Student Movements*. New York: Basic Books.
- Fine, R. (1988). *Troubled Men: The Psychology, Emotional Conflicts, and*
- Forstein, M. (1988). Homophobia: an Overview. *Psychiatric Annals*, 18(1), 33-36.
- Frank, B. (1987). Hegemonic Heterosexual Masculinity. *Studies in Political Economy*, 24, 159-170.
- Franklin, C. (1987). Surviving the Institutional Decimation of Black Males: Causes, Consequences and Intervention. In *The Making of Masculinities*, ed. Brod. Boston: Allen & Unwin, 155-170.
- Freud, S. (1913a). Totem and Taboo. *Standard Edition*, 13, 1-164-London: Hogarth, 1957-1961.
- Freud, S. (1913b). Further Recommendations on the Technique of Psychoanalysis: On Beginning the Treatment. *Standard Edition*, 12, 121-44. London: Hogarth, 1957-1961.
- Freud, S. (1921). Group Psychology and the Analysis of the Ego. *Standard Edition*, 18, 67-145. London: Hogarth, 1957-1961.
- Freud, S. (1925). Some Psychological Consequences of the Anatomical Distinctions Between the Sexes. *Standard Edition*, 19, 248-260. London: Hogarth, 1957-1961.
- Freud, S. (1937). Analysis Terminable and Interminable. *Standard Edition*, 23, 209-254. London:

Hogarth, 1957-1961.

Friedman, R. (1986). The Psychoanalytic Model of Male Homosexuality: A Historical and Theoretical Critique. *The Psychoanalytic Review*, 73, 483-519.

Fromm, E. (1941). *Escape From Freedom*. New York: Holt, Rinehart & Winston.

Fromm, E. (1962). *Beyond the Chains of Illusion*. New York: Trident Press.

Fromm, E. (1973). *The Anatomy of Human Destructiveness*. New York: Holt, Rinehart & Winston.

Gadon, E. W. (1989). *The Once & Future Goddess: A Symbol for Our Time*. San Francisco: Harper & Row.

Gay, P. (1988). *Freud: A Life for Our Time*. New York: W.W. Norton.

Genet, J. (1966). *Miracle of the Rose*. New York: Grove Press.

Gerzon, M. (1982). *A Choice of Heroes: The Changing Face of American Manhood*. Boston: Houghton Mifflin.

Gilligan, C. (1982). *In a Different Voice: Psychological Theory and Women's Development*. Cambridge: Harvard University Press.

Gimbutas, M. (1974). *The Goddesses and Gods of Old Europe: Myths and Cult Images*. Berkeley: University of California Press.

Gimbutas, M. (1989). *The Language of the Goddess*. San Francisco: Harper San Francisco.

Goffman, E. (1961). *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*. Chicago: Aldine.

Goldberg, A. (1973). Psychotherapy of Narcissistic Injury. *Archives of General Psychiatry*, 28, 722-726.

Gordon, B., and Meth, R. (1990). Men as Husbands. In *Men in Therapy: The Challenge of Change*,

- eds. R. L. Meth and R. S. Pasick. New York: Guilford Press, 54-87.
- Gordon, B. and Pasick, R. S. (1990). Changing the Nature of Friendships between Men. In *Men in Therapy: The Challenge of Change*, eds. R. L. Meth and R. S. Pasick. New York: Guilford Press, 261-278.
- Greenson, R. (1968). Dis-identifying from mother. *International Journal of Psychoanalysis*, 49, 370-374.
- Griffin, S. (1981). *Pornography and Silence: Culture's Revenge Against Nature*. New York: Harper & Row.
- Hammond, D., and Jablow, A. (1987). Gilgamesh and the Sundance Kid: The Myth of Male Friendship. In *The Making of Masculinities: The New Men's Studies*, ed. H. Brod. Boston: Allen & Unwin, 241-258.
- Havel, V. (1990). On Kafka. *New York Review of Books*, September 27.
- Henry, J. (1963). *Culture Against Man*. New York: Random House.
- Hillman, J. (1964). Betrayal. The Guild of Pastoral Psychology, Guild Lecture No. 128.
- Hillman, J. (1990). Interview by Michael Ventura. *LA Weekly* (June 1-7), 12, 26.
- Hochschild, A. (1989). *The Second Shift: Inside the Two-Job Marriage*. New York: Viking.
- Horney, K. (1924). On the Genesis of the Castration Complex in Women. *International Journal of Psychoanalysis*, 4, 50-65.
- Horney, K. (1926). The Flight from Womanhood: The Masculinity Complex in Women as Viewed by Men and by Women. *International Journal of Psychoanalysis*, 7, 324-339.
- Horney, K. (1935). The Problem of Feminine Masochism. *Psychoanalytic Review*, 12,(3), 241-257.
- Jay, M. (1973). *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950*. Boston: Little, Brown.

- Jones, E. (1927). Early Development of Female Sexuality. *International Journal of Psychoanalysis*, 8, 459-472.
- Jordan, J. (1989). Relational Development: Therapeutic Implications of Empathy and Shame. Wellesley, MA: The Stone Center Work in Progress No. 39.
- Jordan, J, Kaplan, A., Miller, J.B., Stiver, I.P., and Surrey, J. L. (1991). *Women's Growth in Connection: Writings from the Stone Center*. New York: Guilford Press.
- Keen, S. (1991). *Fire in the Belly: On Being a Man*. New York: Bantam Books.
- Kernberg, O. (1975). *Borderline Conditions and Pathological Narcissism*. New York: Jason Aronson.
- Kessler, L. (1983). *Orphans*. New York: Grove Press.
- Kessler, S. J., and McKenna, W. (1978). *Gender: An Ethnomethodological Approach*. New York: Wiley.
- Kimmel, M. (1987). The Contemporary "Crisis" of Masculinity in Historical Perspective. In *The Making of Masculinities: The New Men's Studies*, ed. H. Brod. Boston: Allen & Unwin, 121-154.
- Kimmel, M., ed. (1990). *Men Confront Pornography*. New York: Crown.
- Kimmel, M. (1991). Issues for Men in the 1990s. *Changing Men*, 22, 4-17.
- Kivel, P. (1992). *Men's Work: How to Stop the Violence That Tears Our Lives Apart*. Center City, MN: Hazelden.
- Kohut, H. (1971). *The Analysis of the Self: A Systematic Approach to the Psychoanalytic Treatment of Narcissistic Personality Disorders*. New York: International Universities Press.
- Kovel, J. (1981). *The Age of Desire: Case Histories of a Radical Psychoanalyst*. New York: Pantheon.
- Kovel, J. (1990). The Antidialectic of Pornography. In *Men Confront Pornography*, ed. M. Kimmel. New York: Crown, 153-167.

- Kroeber, A. L. (1920). Totem and Taboo: An Ethnologic Psychoanalysis. *American Anthropologist*, 22, 48-55.
- Kroeber, A. L. (1939). Totem and Taboo in Retrospect. *American Journal of Sociology*, 45(3), 446-451.
- Kundera, M. *The Book of Laughter and Forgetting*. New York: Alfred A. Knopf.
- Kupers, T. (1986). The Dual Potential of Brief Psychotherapy. *Free Association*, 6, 80-99.
- Kupers, T. (1988). *Ending Therapy: The Meaning of Termination*. New York: New York University Press.
- Kupers, T. (1990). Feminist Men, *Tikkun*, 5(4), 35-38.
- Kupers, T. (1993). Psychotherapy and the Role of Activism. *Community Mental Health Journal*, in press.
- Laing, R. D. (1967). *The Politics of Experience*. New York: Ballantine.
- Laing, R. D. (1969). *The Politics of the Family*. Toronto: CBC Publications.
- Laphan, J., Producer. (1990). *Changing Roles, Changing Lives*, a film. Boston: Oasis Films.
- Lasch, C. (1979). *The Culture of Narcissism: American Life in an Age of Diminishing Expectations*. New York: Norton & Co.
- Lemer, M. (1991). *Surplus Powerlessness: The Psychodynamics of Everyday Life and the Psychology of Individual and Social Transformation*. New York: Humanities Press.
- Levine, S. (1992). Exploration and Healing, a Workshop. Oakland, California, January 18.
- Levinson, D. (1978). *The Seasons of a Man's Life*. New York: Ballantine.
- Lidz, T., and Lidz, R. (1986). Turning Women Things into Men: Masculinization in Papua New Guinea. *The Psychoanalytic Review*, 73(4), 553-566.

- Lodge, D. (1978). *Changing Places*. London: Penguin.
- Loewald, H. (1980). On the Therapeutic Action of Psychoanalysis. In *Papers on Psychoanalysis*. New Haven: Yale University Press, 221-256.
- Lopate, P. (1990). Renewing Sodom and Gomorrah. In *Men Confront Pornography*, ed. M. Kimmel. New York: Crown, 25-33.
- Maccoby, M. (1976). *The Gamesmen: The New Corporate Leaders*. New York: Simon & Schuster.
- Malyon, A. (1982). Psychotherapeutic Implications of Internalized Homophobia in Gay Men. In *Homosexuality and Psychotherapy*, ed. J. Gonsiorek. New York: The Haworth Press.
- Marcus, E. (1988). *The Male Couple's Guide to Living Together*. New York: Harper & Row.
- Marcuse, H. (1955). *Eros and Civilization*. Boston: Beacon.
- Marcuse, H. (1978). *The Aesthetic Dimension: Toward a Critique of Marxist Aesthetics*. Boston: Beacon Press.
- Markowitz, L. (1991). Homosexuality: Are We Still in the Dark? *Family Therapy Networker*, Jan/Feb, 27-35.
- Marmor, J. (1980). Homosexuality and the Issue of Mental Illness. In *Homosexual Behavior: a Modern Reappraisal*, ed. J. Marmor. New York: Basic Books.
- McGill, M.E. (1985). *The McGill Report on Male Intimacy*. New York: Holt, Reinhart.
- Mead, M. (1949). *Male and Female: A Study of the Sexes in a Changing World*. New York: William Morrow.
- Meissner, W.M. (1978). Conceptualization of Marriage and Family Dynamics from a Psychoanalytic Perspective. In *Marriage and Marital Therapy*, eds. T.J. Paolino and B.S. McCrady. New York: Brunner/Mazel, 25-88.
- Men Against Pornography. (1990). Is Pornography Jerking You Around? In *Men Confront*

- Pornography*, ed. M. Kimmel. New York: Crown, 293-296.
- Meth, R. (1990). The Road to Masculinity. In *Men in Therapy: The Challenge to Change*, eds. R. Meth and R. L. Pasick. New York: Guilford Press, 3-34.
- Meyers, H. (1986). How do Women Treat Men? In *The Psychology of Men: New Psychoanalytic Perspectives*, eds. G. Fogel, F. Lane and R. Liebert. New York: Basic Books, 262-276.
- Michaelis, D. (1983). *The Best of Friends: Profiles of Extraordinary Friendships*. New York: Morrow.
- Miller, A. (1981). *Prisoners of Childhood: The Drama of the Gifted Child and the Search for the True Self*. New York: Basic Books.
- Miller, J. B., ed. (1973). *Psychoanalysis and Women*. New York: Penguin Books.
- Miller, J. B. (1976). *Toward a New Psychology of Women*. Boston: Beacon Press.
- Miller, J. B. (1988). Connections, Disconnections and Violations. Wellesley, MA: Stone Center Work in Progress No. 33.
- Miller, S. (1983). *Men and Friendship*. Bath, England: Gateway Books.
- Mitchell, J. (1974). *Psychoanalysis and Feminism*. New York: Pantheon.
- Mittscherlich, A. (1969). *Society Without the Father: A Contribution to Social Psychology*. New York: Harcourt, Brace & World.
- Montagu, A. (1968). *Man and Aggression*. New York: Oxford University Press.
- Moore, R., and Gillette, D. (1990). *King Warrior Magician Lover: Rediscovering the Archetypes of the Mature Masculine*. San Francisco: Harper San Francisco.
- Morgan, R. (1980). Theory and Practice: Pornography and Rape. In *Take Back the Night: Women on Pornography*, ed. L. Lederer. New York: Morrow.
- Morin, S., and Garfinkel, R. (1978a). Male Homophobia. *Journal of Social Issues*, 34(1), 29—47.

- Morin, S., and Garfinkel, R. (1978b). Psychologists' attitudes Toward Homosexual Clients. *Journal of Social Issues*, 34(3), 101-112.
- Momell, P. (1979). *Passive Men, Wild Women*. New York: Ballantine.
- Mumford, L. (1934). *Technics and Civilization*. New York: Harcourt, Brace and World.
- Mura, D. (1987). A Male Grief: Notes on Pornography and Addiction. An Essay in the Thistle Series. Minneapolis: Milkweed Editions. Reprinted in *Men and Intimacy: Personal Accounts Exploring the Dilemmas of Modern Male Sexuality*, ed. F. Abbott. Freedom, CA: The Crossing Press, 1990, 66-76.
- Murphy, T. (1984). Freud Reconsidered: Bisexuality, Homosexuality, and Moral Judgement. *Journal of Homosexuality*, 9, 65-77.
- Murray, G. (1991). Homophobia in Robert Bly's *Iron John*. Paper presented at Sixteenth Annual Conference on Men and Masculinity, June, Tucson, Arizona.
- O'Connor, T. (1990). A Day for Men. *Family Therapy Networker*, May/June, 36-39.
- Olsen, P. (1981). *Sons and Mothers: Why Men Behave the Way They Do*. New York: Fawcett Crest.
- Osherson, S. (1986). *Finding our Fathers: How a Man's Life is Shaped by His Relationship with His Father*. New York: Fawcett Columbine.
- Osherson, S. (1992). *Wrestling with Love: How Men Struggle with Intimacy with Women, Children, Parents and Each Other*. New York: Fawcett.
- Parsons, T., and Bales, R. F. (1955). *Family Socialization and Interaction Process*. Glencoe, IL: Free Press.
- Pasick, R. L. (1990). Friendship Between Men. In *Men in Therapy: The Challenge of Change*, eds. R. Meth and R. L. Pasick. New York: Guilford Press, 108-130.
- Pearce, D. (1978). The Feminization of Poverty: Women, Work and Welfare. *Urban and Social Change Review*, Feb, 28-37.

- Perara, S. B. (1981). *Descent to the Goddess: A Way of Initiation for Women*. Toronto: Inner City Books.
- Pharr, S. (1988). *Homophobia: A Weapon of Sexism*. Little Rock: Chardon Press.
- Philipson, I. J. (1990). Beyond the Virgin and the Whore. In *Women, Class and the Feminist Imagination: A Socialist-Feminist Reader*, eds. K. Hansen and Philipson. Philadelphia: Temple University Press, 451-459.
- Pleck, J. (1981). *The Myth of Masculinity*. Cambridge: The M.I.T. Press.
- Radical Therapist Collective. (1971). *The Radical Therapist*. Producer, J. Agel. New York: Ballantine.
- Redmountain, A. R. (1990). Men, Feminism and Pornography: An Attempt at Reconciliation. In *Men and Intimacy: Personal Accounts Exploring the Dilemmas of Modern Male Sexuality*, ed. F. Abbott. Freedom, CA: The Crossing Press, 77-80.
- Reich, W. (1945). *The Sexual Revolution*. New York: Orgone Institute Press.
- Reich, W. (1972). *Sex-Pol Essays: 1929-1934*, ed. L. Baxandall. New York: Random House.
- Rich, A. (1976). *Of Woman Born: Motherhood as Experience and Institution*. New York: W.W. Norton.
- Rilke, R. (1912). The Prodigal Son. In *Selected Poetry of Rainer Maria Rilke*, ed. S. Mitchell. New York: Vintage International, 1989, 109-115.
- Ross, J. M. (1986). Beyond the Phallic Illusion: Notes on Man's Heterosexuality. In *The Psychology of Men: New Psychoanalytic Perspectives*, eds. G. Fogel, F. Lane, and R. Liebert. New York: Basic Books, 49-70.
- Roth, P. (1991). *Patrimony*. New York: Simon & Schuster.
- Rubin, G. (1981). Talking Sex: A conversation on Sexuality and Feminism. *Socialist Review*, 11 (4), 43-62.

- Rubin, L. (1983). *Intimate Strangers: Men and Women Together*. New York: Harper & Row.
- Rubin, L. (1985). *Just Friends: The Role of Friendship in Our Lives*. New York: Harper & Row.
- Sanday, P. R. (1990). *Fraternity Gang Rape: Sex, Brotherhood, and Privilege on Campus*. New York: New York University Press.
- Scheff, T. (1966). *Being Mentally Ill*. Chicago: Aldine.
- Schifellite, C. (1987). Beyond Tarzan and Jane Genes: Toward a Critique of Biological Determinism. In *Beyond Patriarchy: Essays by Men on Pleasure, Power, and Change*, ed. M. Kaufman. New York: Oxford University Press, 45-63.
- Schwartz, F. (1989). Management Women and the New Facts of Life. *Harvard Business Review*, January.
- Seidler, V. J. (1989). *Rediscovering Masculinity: Reason, Language and Sexuality*. New York: Routledge.
- Seligman, E. (1982). The Half-Alive Ones. *Journal of Analytical Psychology*, 27, 1-20.
- Sherrod, D. (1987). The Bonds of Men: Problems and Possibilities in Close Male Relationships. In *The Making of Masculinities: The New Men's Studies*, ed. H. Brod. Boston: Allen & Unwin, 213-241.
- Shewey, D. (1992). Town Meetings in the Hearts of Men. *The Village Voice*, 37(6), 36-47.
- Singer, I. B. (1962). The Strong Ones. In *In My Father's Court*. New York: Farrar, Strauss & Giroux, 219-224.
- Smith, S. (1991). Men: Fear and Power. *Men's Studies Review*, 8(4), 20-27.
- Soble, A. (1986). *Pornography : Marxism, Feminism and the Future of Sexuality*. New Haven: Yale University Press.
- Solomon, K., and Levy, N., eds. (1982). *Men in Transition: Theory and Therapy*. New York: Plenum

Press.

- Sonkin, D. J., and Durphy, M. (1982). *Learning to Live Without Violence: A Handbook for Men*. Volcano, CA: Volcano Press.
- Spitzer, R. L., Severino, S. K., Williams, J. B. and Parry, B.L. (1989). Late Luteal Phase Dysphoric Disorder and DSM-III-R. *American Journal of Psychiatry*, 146(7), 892-897.
- Stacy, J. (1990). *Brave New Families: Stories of Domestic Upheaval in Late Twentieth Century America*. New York: Basic Books.
- Stanton, D. (1991). Men Gone Mad: A Return to the Forest of the Mind. *Esquire*, 116(4), 113-124.
- Sternbach, J. (1990). Opening Up. *The Family Therapy Networker*, May/June, 59-60.
- Stoltenberg, J. (1989). *Refusing to be a Man: Essays on Sex and Justice*. New York: Meridian.
- Tannen, D. (1991). *You Just Don't Understand: Women and Men in Conversation*. New York: Ballantine.
- Thompson, C. (1942). Cultural Pressures in the Psychology of Women. *Psychiatry*, 5, 331-339.
- Thompson, C. (1943). Penis Envy in Women. *Psychiatry*, 6, 123-125.
- Thompson, E.P. (1967). Time, Work-discipline and Industrial Capitalism. *Past and Present*, 38, 56-97.
- Thompson, M., ed. (1987). *Gay Spirit: Myth and Meaning*. New York: St. Martin's Press.
- Tiger, L. (1969). *Men in Groups*. New York: Random House.
- Warters, W. (1991). The Social Construction of Domestic Violence and the Implications of "Treatment" for Men Who Batter. *Men's Studies Review*, 8(2), 7-16.
- Weeks, J. (1981) *Sex, Politics and Society: The Regulation of Sexuality Since 1800*. London: Longman.

- Weinberg, M., and Bell, A. (1972). *Homosexuality: An Annotated Bibliography*. New York: Harper & Row.
- Weir, L., and Casey, L. (1990) Subverting Power in Sexuality. In *Women, Class and the Feminist Imagination: A Socialist-Feminist Reader*, eds. K. Hansen and I. Philipson. Philadelphia: Temple University Press, 460—475.
- Weisstein, N. (1970). "Kind, Kuche, Kirche" As Scientific Law: Psychology Constructs the Female. In *Sisterhood is Powerful*, ed. R. Morgan. New York: Vintage, 205-219.
- Winnicott, D. W. (1971). *Playing and Reality*. New York: Basic Books.
- Wolf, N. (1991). *The Beauty Myth: How Images of Beauty are Used Against Women*. New York: William Morrow & Company.
- Woolf, V. (1929). *A Room of One's Own*. New York: Harcourt Brace Jovanovich.
- Z, P. (1990). *A Skeptic's Guide to the Twelve Steps*. San Francisco: Hazelden/ Harper Collins.
- Zilbergeld, B. (1990). Pornography as Therapy. In *Men Confront Pornography*, ed. M. Kimmel. New York: Crown, 120-122.
- Zilboorg, G. (1944). Masculinity and femininity. *Psychiatry*, 7, 257-265.