

Transvestic Fetishism: Alternate Life-Style or Narcissistic Disturbance? An Exploration

By Brian Leggiere, Ph.D.

Introduction

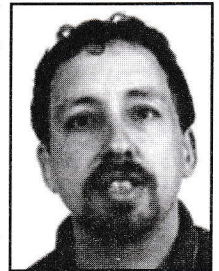
I first confronted the issue of paraphilias in general, and transvestism in particular, when I was the Coordinator of a Sexual Abuse Treatment program which serviced the Orthodox Jewish community in Brooklyn and other areas. I had occasion to treat many different forms of sexual behavior disorders such as pedophilia, exhibitionism, voyeurism, masochism, ego-dystonic homosexuality as well as cross-dressing. I continue to specialize in this area.

I was confronted firsthand with sexual varieties which gave people pleasure but were also dyscongruent with their moral and religious principles (or at least those of their spouse or significant others). Because a particular form of sexual expression results in pleasure does not necessarily mean that it is healthy, desirable or even legally allowed. At the same time, I realized the difficulty in helping people free themselves of their compulsions. As Freud (1919) once noted, "Hardly anything is harder for a man than to give up a pleasure which he has once experienced" (p. 145).

I would like to speak about transvestic fetishism, or cross-dressing as it is commonly termed. I will make reference to psychodynamic theories, object relational theories and other relevant explorations.

One may rightly wonder why such a seemingly innocent behavior should give rise to such passion and angst. Certainly there are other more relevant topics to address. In my experience, many of my cross-dressers have become obsessed with their self-feminization to the point of where it has become an addictive process. They often become unhappy and enter the throes of withdrawal when prevented from dressing in female clothes. It can certainly become detrimental to their

overall well being as well as that of their significant others, particularly if they are married or involved. Cross-dressing is not an ideal state. It represents a misdirection of sexual energies from their original purposes. It risks violating the organic unity of the male. Part of him is committed to women and to finding higher fulfillment through his love of women, and cross-dressing diverts energy from this. Besides my identity as a psychologist, I am guided by the Jewish tradition.



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A Jewish Perspective

The Jewish Bible contains many proscriptions against particular sexual acts. Of these acts, most are connected to the maintenance of social cohesion and order and make intuitive sense such as adultery, incest, etc. A limited number are not connected to social cohesion and their inclusion appears mysterious and unnecessary. These include homosexuality, masturbation and transvestism. Of transvestism it is said, "A man shall not wear a woman's garments." It is well known that acts in the Bible are not routinely forbidden unless there is an acknowledgment of their widespread appeal and temptation. Certain commentators have said that these restrictions are in place to insure procreation and fertility and to greatly discourage forms of sexuality which are non-procreative. While fertility was certainly an important concept in the Torah, I would like to suggest that these three sexual forms are proscribed concomitantly because of the issue of narcissism.

These actions, if engaged in excessively, result in a turning inward and finding satisfaction in a distinctly

intra-personal way. The present paper will focus on these social factors and narcissism in this one particular paraphilia, namely transvestic fetishism.

Paraphilias

Paraphilias are a class of sexual behavior disorders which were formerly termed perversions. They describe sexual practices which accent non-normative expressions of sexuality. Paraphilias, according to the DSM-IV (1994) are characterized by recurrent, intense sexual urges, fantasies, or behaviors that involve unusual objects, activities, or situations and cause clinically significant distress or impairment in social, occupational, or other important areas of functioning.

Transvestic Fetishism

Transvestic fetishism refers to a condition whereby a male becomes sexually aroused by wearing female clothing. The DSM-IV describes it as follows: Over a period of at least 6 months, in a heterosexual male, recurrent intense sexually arousing fantasies, sexual urges, or behaviors involving cross-dressing are engaged in which again cause clinically significant distress or impairment. Impairment may not be consciously felt, but may represent the fact that transvestism generally competes with heterosexual attraction. It also may impair the ability to form intimate bonds with others, particularly sexual relationships, because the source of erotic excitement is directed more to the self than the other. The DSM asks that the clinician specify whether or not the man has discomfort with gender role or identity. Often the cross-dressing results in collecting female clothing and while cross-dressed masturbating and imagining himself to be both the male subject as well as the female object of his sexuality.

This is often confused with a similar disorder known formerly as transsexualism, now referred to as a Gender Identity Disorder. This is inaccurate. In Gender Identity Disorder the person may certainly dress in women's clothing, but with a different motive. In the transsexual, it is for the purpose of reflecting what they feel is their true gender identity, namely female. The transvestite, on the other hand, feels himself to be male and in the great majority of cases is het-

erosexually identified. There may be a relationship between the two syndromes, however, with transvestism being the entry point in a disturbance of gender identity and transsexualism being the end point of this process. Lukianowicz (1959) has argued that transsexualism and transvestism exist on a continuum differing only in the degree to alter one's sexual anatomy. Buhrich and McConaghy (1977) have attempted to study these differences in a degree which can be important clinically. They find that transsexuals more often cross-dress in public, attempt to pass as female, have greater conviction that they are the opposite gender, and have fewer heterosexual experiences and more frequent homosexual encounters.

Classical Freudian Views on Perversion & Transvestism

Different aspects of Freud's theories have been used to explain perversions such as transvestism. These include genetic disposition, over-closeness to the mother, Oedipal fears, the incest taboo, the ambivalence of the mother to the boy, the ambivalence of the boy towards the mother and subsequently all women. Freud had early on (1905) argued that perversions were basically infantile sexuality being expressed without repression and conflict as occurs in a neurosis. Perversions were the negation of neurosis and neurotic symptoms were disguised perverse acts. According to Fenichel (1945) in perversion, sexuality is replaced by one of the components of infantile sexuality. As he writes, "He regresses to that component of his infantile sexuality which once in childhood had given him a feeling of security or at least reassurance against fear" (p. 327). Perverts are persons with a more infantile as opposed to adult sexual function. This may be due to either arrested development and fixation or regression due to stress in the person's present life.

One form of perversion which Freud studied intensely was fetishism where a person fixates on a particular body part or item to the exclusion of normal sexuality. According to Freud (1927) in his paper on fetishism, the fetish item stands for the "lost" phallus of the mother with the boy refusing to "admit" and acknowledge her castration. The boy fantasizes that the woman possesses a penis, which then allays the castration complex anxieties. Concomitantly, the boy identifies with this "phallic" mother. This, of course, refers to

his theory of penis envy and male castration fears which will be discussed later.

Interestingly, Freud (1927) writes that, "the fetish spares the fetishist from becoming a homosexual." In this theory, the homosexual man replaces love for the mother by identification with her, while the fetishist refuses to acknowledge that a woman has no penis and is able to maintain his potency accordingly. The perversion functions as necessary preserver of potency. The transvestite fetishist actually assumes both attitudes simultaneously. He creates a "phallic" mother he can then identify with and in so doing, achieve sexual success with a female. The paradoxical script becomes that when he most disguises his masculinity, he attains its height, i.e., erection. According to Fenichel (1945), the transvestite overcomes castration anxiety through identifying with the threatening mother as well as unconsciously refusing to acknowledge that she has no penis. The transvestic identification is established not by imitating her object choice (as in the homosexual), but rather by "her being a woman." The transvestite identifies with being the phallic woman.

The Freudian View: Heterosexuality As The Natural State

In exploring the underlying dynamics of transvestic fetishism, there are many issues of a similar nature to homosexual object choice which will now be discussed. Both share similarities in the underlying gender identity dynamics.

In the Freudian view, heterosexuality is a given. It represents the natural state for a boy. The male begins life with "superior genitals" as Freud would call the male phallus and with his mother as the natural object of his love and affection. Sexuality is seen from the masculine point of view. In a late mature paper (1938) Freud actually argued that in analysis something must go wrong to cause a reversal of this state of affairs to cause homosexuality.

In the Freudian view as expounded in a late mature paper (1938), Freud argued that analysis is really interminable because one eventually hits the "bedrock" of analysis when one is confronted with the repudiation of femininity, which is expressed in the woman's desire for a penis and the male's fear of

being castrated by the father for the boys' interest in the mother.

Fear Of The Mother

Many have commented upon Freud's possible "reaction formation." Freud assumed an unambivalent desirable female figure who was safely yearned for by the son and only kept from by the threatening "Oedipal" father who frightens him into submission. The boy ultimately identifies with this father figure and renounces his claims for the mother. This "Oedipal" mother was intensely desired and yearned for without hesitation or fear. All of the deeper fears were attached to this threatening father figure. Fromm (1970) writes that, "Freud could not conceive that the woman could be the main cause of fear. But clinical observation amply demonstrates that the most intense and pathogenic fears are indeed related to the mother; by comparison, the dread of the father is insignificant."

Freud, in short, never having been analyzed or fully confronted his relationship to his mother in all of its complexity and ambivalence developed a theory (penis envy) which can be envisioned as an elaborate attempt to deny these deeper fears and envy.

The Oedipal period is preceded by a "pre-Oedipal" drama which is more mysterious, ambivalent. This is the realm of the Great Mother individually and collectively (Neumann). This mother may possess the magical qualities which the boy is drawn to, but also contains a darker, more frightening side. Whether the darker side is an accurate portrayal of her true qualities (Neumann), a result of early pre-Oedipal experiences of a traumatic nature (Dinnerstein, 1977) or partly created by the emerging ego as a method of not getting merged and dissolved via regression will be addressed.

Disidentifying From The Feminine

For our purposes, the fact remains that the boy's first and primary identification is with the mother. She represents a reassuring and magical figure which the boy enjoys, but also must give up if he is to individuate. The Great Mother exerts a fascinating pull. This pull, however, must be loosened if the male is to ever obtain

a full sense of gender identity. He must move away to some extent from this blissful, yet dangerous and forever remembered and yearned for mother-infant symbiosis. Stoller (1975) has termed this symbiosis anxiety." This refers to the fear that one will not be able to remain separate from the mother and that the ego will remain undifferentiated from the unconscious. The personality erects defenses against this pull for merger. In regards to transvestism, Stoller argues that the unconscious woman with a phallus fantasy denies women's superiority. It replaces for males a fear of the mystery of female generative capacity's inner hidden power, as in procreation or life-and-death omnipotence over their infant—with the familiar penis. He sees the transvestic situation as basically a counter-phobic one. No boy ever grows into manhood without being disloyal to his mother on some level. As it states at the beginning of the Hebrew Bible, "And a man shall leave his mother and cleave to his wife."

According to Freud (1917), there exists in the unconscious of man a fear of women, a sense that the females' genitals are "uncanny." As they are the entrance to the original home of mankind, the abode where every one of us was originally at home, Freud writes that, "women's genitals may be a prototype of the uncanny."

One finds the female and her body as both a feared for and yet yearned for object. Unconsciously, one was first bonded with and identified with the feminine. Indeed, one can go further. On a biological, cellular level, we all once were female. Where Freud originally argued that we originally are bi-sexual, biology now tells us that the fetus begins life as a female. To become male, something must happen. I will argue that this is the case psychologically as well. This biology may unconsciously pull us to regression we hope for and dread.

Retaining The Life-Giving Feminine

It is important to emphasize that masculine and feminine development are not such opposites and are only perceived as such by the growing ego in search of gender identity. Males need and desire some of the life giving feminine qualities in their life and their psyche. As the Zohar says, "It is incumbent upon man that he be male and female always." Obviously, given Jewish

Halakhah, which emphasizes separations, this is meant metaphorically and may be taken too literally by the transvestite. This seems to be the path of androgyny as set forth by Jungian psychology as well (Singer, 1971).

Freud's case history of Schreber (1911) has been seen as a regression to the dread of homosexuality, which Freud believed existed in the unconscious of the male. However, a carefully reading of the text reveals that what Schreber was most terrified of while in his psychotic state was the "dread of transsexualism." His delusion was that he was turning into a woman. This may be a prototypical fear in the male psyche.

Heterosexuality Is An Attainment

What is the relevance of this to our topic? As Stoller (1975) writes, "the fright makes of some a homosexual, others fend off by means of a fetish and the vast majority of men get over [it]." Rather than heterosexuality being the norm for a male and homosexuality being the norm for female development (given their original object choice—the mother) and males developing homosexual fixation because of a turn of events, it appears that the converse may be more true. Heterosexuality is not simply a given a priori, but an attainment for the male who moves from his state of identification with the female and must at least partially create a firm male gender role. Same-sex object choice as well as transvestic fetishism may represent difficulty with this development task.

If I seem to minimize the role of the father, I hope to show that this is not the case. In situations where the boy remains overly tied or frightened of the matriarch and the unconscious and does not develop a firm enough ego structure or male gender role, the father's role is crucial to understand as the role of matriarchal dominance and masculine abdication are complementary. In other words, a weak or absent father does not become an adequate model for the son to identify with, the son develops a weakened sense of self, is more at the mercy of the Great Mother and succumbs more easily.

Different Cultural Perspectives

Most cultures, particularly those of a more patriarchal

bent have initiation rights. These are designed to help a boy break his tie to his mother as well as gain mastery over his primal fears of the mother, the matriarch and femininity and be "re-born" into the community of males.

A flood of uncontrollable fear of the "castrating maternal deities" pervades the anthropological literature. There is no doubt that the mother goddesses required emasculation as the price to be in her graces. Ritual castration was exacted by maternal figures as a sign of devotion and submission on the part of male figures. There appears to be an archetypal link to transvestism as connected to symbiosis with the matriarch. According to Neumann (1952), "Devotees of the Great Mother were castrated; their genitals and masculine clothing were carved in the bridal chamber of Cybele. Thereafter, they only wore women's clothing, were anointed and wore their hair long. They were then spoken of only in the feminine gender." (p. 92).

Frazier (1922) reports on many myths world wide where after circumcision, boys are dressed as females and continue this mode of dress until their wounds heal at which point they are shaved and thereafter assume the dress of warriors. According to Bettelheim (1952) initiation rites and circumcision may represent the male's attempt to master envy of the female sex and her magic feminine qualities.

Many cultural myths speak to the dread of being affected, controlled and ultimately destroyed by the woman either in her positive aspects (Loreli, Sirens) or her negative incarnations (Eve, Pandora, Medusa, Diana). We can recall the story of Actaeon who comes across the goddess Diana as she is bathing in a pool. Stunned by her beauty and transfixed, he is turned into an animal. This echoes the primordial male fear of women's beauty being a trap, that it will turn him into his animal nature and kill him (or remind him of his mortality which is often associated with mother earth). This archetypal theme is, of course, found in the Eve story. She brings death into the world and the man is found to be powerless to cope with her allure. Pandora's Box (a Freudian symbol for the vagina/womb if ever there were one) brings chaos and destruction to the world. Likewise, Medusa's head is explained by Freud as the male terror of perceiving the female genitals.

Stoller (1975) has written eloquently about how many of these themes will find their way into pornography, which he considers a form of modern cultural mythology. One can perceive these unconscious concerns in the males who consume pornography, and in its attempt to allay them. Thus, one often perceives the archetypal theme of a virgin woman who appears virginal, but is turned into a whore or even an animal. She is kidnapped, tied up, held captive or raped until her "true" animal nature is released. It is archetypal theme in pornography for women to be associated with animals.

Pornography And Transvestism As 'Revenge'

Pornography with transvestic scenes can also be envisioned as an attempt to find revenge, restitution and potency. These themes almost always portray a helpless male who is forced to dress as a female, but ultimately finds "revenge" in his ability to get an erection and prove his maleness. He succeeds with women where he was expected to fail. The issue of anger and restitution are important in transvestism. LaTorre (1990) conducted an interesting experiment which sheds some light upon the etiology of transvestism. In this study, men who were informed that they had been rejected for a potential date by an attractive unknown female reported less sexual attraction and other positive feelings to pictures of attractive women than did men who were accepted for dates. The rejected men were found to judge pictures of women's panties as more sexually attractive and arousing than pictures of attractive women.

Narcissism

The character of Narcissus was often portrayed as a somewhat androgynous male, who the story tells us, became so infatuated with his reflection in a lake that he attempted to hug himself and in so doing fell into the water and drowned. Doubtless, this was the Greeks' moral instruction against too great a sense of hubris and self-obsession. Cross-dressing itself is an activity which thrives upon mirrors and photographs. How often I have been able to reduce its compulsive force simply by telling the client to disavow the use of mirrors. Transvestism can be viewed as a carryover from early narcissism (Brok). Gender is among the earliest recognition of our self identity. In normal

development, children quickly identify themselves based upon gender and quickly learn gender roles. It is true that in development there is an early dichotomy set up which is immature and which we may later revisit and modify. It remains pertinent, however, that gender identity first be learned even if in a rigid fashion before we can flexibly shift our boundaries.

A Refusal To Disidentify From The Mother

Transvestism may represent a refusal to accept limitations. It may represent a vestige of "infantile omnipotence" where a person refuses to give up any choices and wants everything. There may be corresponding rage at having to give up the earliest identification. According to Bettelheim (1962) in his cross-cultural study of initiation rites, transvestism seems to be an indication of the pervading desire of both men and women to share the sexual functions and roles of the other sex. It also seeks to assure the child that with the reaching of sexual maturity not all desires to share the prerogatives and pleasures of the other sex need be given up once and for all. It seems to emphasize that from time to time this will be permitted. These desires seem to reveal not only the infantile refusal to commit themselves to any definite sexual role, but their envy of anyone who can do so.

In transvestism, what often occurs is that the man chooses to display the attractive features of women and to enjoy these rather than to enjoy these features as present in an actual woman.

Transvestites Likely To Be Firstborn

Transvestites, we have seen, are over represented in first-born males or only children. One may speculate that they received a great deal of their mother's emotional involvement. It is important to discuss interpersonal factors as opposed to only intra-subjective ones in the genesis of transvestism. It has become accepted in psychodynamic approaches that perversions can no longer be seen simply as a question of egosyntonic regression to pre-genital modes of instinctual gratification. While Freud emphasized the role of auto-erotic experiences, intimacy is not simply a regression to ego-syntonic repetition of infantile auto-eroticism. According to Anna Freud (1952), there is a crucial lack of object relations in terms of an incapacity or

difficulty with love and a dread or terror of emotional surrender. This view makes great sense and is crucial for enlarging our understanding of the phenomena.

Perversion As 'Defective Object Relationship'

In any perversion, including transvestism, there is a fixation not on a person, but generally on an activity. Devereux (1950) goes so far as to state that, "All sexual relationships in which the behavior is for all practical purposes normal, but the object relationship defective is essentially perverted." According to Schmidberg (1956), "Structurally, perversions are similar to acting out in analysis." In perversion there is a sense of revenge and interpersonal restitution (Stoller, 1975). In transvestism, the revenge may be in separating from the mother's clutches and obtaining an erection. In transvestism, one cannot bear another's totality, but rather seeks to fragment, split and to some extent dehumanize. The garments become split off from the human being or the "whole object" as the object relational theorists would posit. Intimacy with a real live woman is desirable, but dangerous. There is a substitution of inert clothes for living skin.

According to Bak (1968), "Fetishism is the model for all perversions. The pervert is one who cannot bear another totally and will need to fragment, split and dehumanize." There is an early disturbance in the mother-infant relationship. Identification with the phallic mother is a way of mastering her threatening qualities.

Perversion As An Attempt To Preserve Masculine Potency

One can, at the same time, envision the transvestic ritual as an attempt at healing gone astray. These rituals function concomitantly as an attempt to undo separation, but at the same time promote it. This is another way of expressing that the perversion is an attempt to preserve masculinity and potency. One can envision the female garments as transitional objects between the mother and full separation from her. This is the point of view of Wellدون (1980) who argues that anxiety about separation from the mother is the most important element in perversion formation rather than "castration anxiety."

In connecting this to our previous discussion, one can argue that the male needs to separate enough from the mother and the primary feminine identification, but does this in an interpersonal context. In healthy development the mother must encourage and allow the separation in a dosed fashion or run the risk of attenuating the primary feminine identification.

Although I am not particularly cognitive/ behavioral in my orientation, its insights can be useful clinically. They can concomitantly be seen as exploring the same dynamics as psychoanalytic approaches. Cross-dressing may begin via accidental pairing of the unconditioned stimulus with the conditioned stimulus. Additionally, it may prove to be a negative reinforcer in operant terms given its ability to be soothing when it first occurs. It has negative reinforcement properties by its ability to decrease anxiety. It takes on positive reinforcement properties by its added reward component of excitement, masturbation and orgasm. Cross-dressing may become self-perpetuating because of the pleasure associated with it.

Although it is beyond the aims of this paper, treatment components based on extinction, aversion and cognitive restructuring may prove useful.

Cross-Dressing: The Case of Dovid

I would like to describe a case history which elucidates many of these themes: Dovid was a 22-year-old college student. Intensely Orthodox in an unyielding fashion, he recognized the lack of congruity of his symptom. He had cross-dressed for as long as he could remember. He used to sneak and put on his mother's bathing suit or underwear as well as dresses when his parents would go out. He was the oldest child in the family of six. Dovid's personality was very rational and "Apollonian." He utilized logic to an impressive degree. He denied any conscious sexual feelings. He tended to control his feelings deeply. A Jungian perspective, of which there was some evidence, would argue that his cross-dressing represented a "return of the repressed." He had so neglected the more feminine traits of yin, yielding and spontaneity that his personality was too out of balance. He loved music, but described himself as "artistically" challenged. He had no visual sense at all (except where he cross-dressed).

He termed his paradoxical trends as "controlled chaos."

Interestingly enough, he claimed that gender, which is quite central in Orthodox Judaism, was not really salient to him. He was the first to have remarked to me that he could sometimes not notice or remember whether someone he had met was a male or female. I have since heard this remark from other transvestites.

Dovid was somewhat unsure of his sense of gender identity. He had no desire to change his sex. He never even countenanced such an idea. At the same time, he expressed conscious envy of females and their procreative abilities. He had a recurrent fantasy that he would like to cross-dress in public and pass for a female. He was turned on by the thought of being female although he denied any sexual arousal in his fantasies or behaviors.

A Symbiotic Mother-Son Relationship

Dovid's parents seemed to fall into the typical patterns of transvestic behaviors. The father was a very distant and unavailable person. He was a lawyer who worked long hours. While he loved his son, he was not really there for him in any practical sense. The mother was a very warm and supportive person on the surface. In certain sessions where there was family work, she presented as somewhat overly close. One might be tempted to call her behavior "seductive," but I saw it differently. The entire "Oedipal" scenario was characterized by a lack of real conflict and dynamic tension. Dovid had basked in her presence and magic and never really developed what can be called a heterosexual relationship with her. There was no real Oedipal conflict. No sexual tension was discernable. He never desired her as a separate person; the two of them became as "one." At the same time, this symbiosis was threatening to his developing ego. He recalled dreams of being smothered, of drowning or being annihilated.

Dovid's father took an active interest in him when his cross-dressing proclivities became known. One can look at this as one of its motivations. This insight was further supported when Dovid became involved with a non-Jewish divorced teacher. He had to admit that although it appeared coincidental, these were the two unpardonable acts he could engage in.

An important event occurred with this teacher. He would cross-dress with her and engage in petting. He experienced his first orgasm with her. He began to engage in this behavior periodically despite my recommendations to the contrary. He was somewhat resistant to any exploration of his relationship with his mother and father. He did express rage towards his father's new found control. He expressed positive feelings towards his mother and at least considered my reconstruction about his cross-dressing as connected to his feelings about separation from her (a transitional object like Linus's blanket). We explored his narcissism and this resulted in a great deal of resistance. He perceived himself as a selfless, giving person. While it is true that he did possess compassionate qualities, it was necessary for him to own the extent of how his system controlled his parents and procured him great attention and energy.

Setting Boundaries Against The Intrusive Mother

One of the major issues, which was connected to the concept of symbiosis anxiety, was the question of boundaries. His parents, particularly his mother, had a very difficult time accepting him as a separate person with his own boundaries. Much of my therapeutic work centered on trying to set proper boundaries for an adult with his parents and managing the upheavals of their intrusions. He slowly became able to begin to set his own boundaries and give up some of the secondary gains he received by playing along with this script. It was hard for his mother to contain herself, but her love for him proved stronger than her neurotic need to engulf him.

Management Of The Symptoms

The behavioral technique of olfactory aversive conditioning was integrated to the psychodynamic treatment. At first he greatly resisted and expressed that he was "freaked out" that this technique might mess around with his brain and its sexual arousal centers. We explored anew the issue of control and domination and how it was connected to the transference. He agreed to try this technique. He reported that it did help him control his urges.

Dovid met a Jewish woman he felt he could settle down with. He reported continued intrusions of the urges, but he was able to control them with the support of therapy. We continued to explore his patterns of intimacy and his fear of contact and tendency to "run off" metaphorically, which the symptom partially represented. I tried to help him to face his terror of intimacy and he was able to handle his anxiety to the point where he married. We explored his sexual arousal and the circumstances when the transvestism recurred with a vengeance. He was able to identify a pattern rather than seeing the symptom as simply an arbitrary occurrence not connected with any external or internal factors.

Dovid moved away after their second child was born. He continues to contact me periodically. The urges have never fully left him, but he has been able to greatly increase his ability for pleasure in sexuality and intimacy. He continues to deal with this issue. He understands that he might always have some imprint of this symptom to deal with, but feels that his life has been returned.

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