The great gender expression (sex) debate
An introduction to a new Socio-Social, social science research model

The model is based upon the wider Process Information model as used in cosmological science research. In this instance the model is belatedly applied to the subject of gender expression of South Australians on the eve of the 2001 Australian census. It has been loosely assembled for a website posting.
An example of the adaptation of the Socio-Social, social science methodology

Gender expression data extrapolated through the Socio-Social methodology from three nations (United Kingdom, The United States and Australia)

Note: Total adult population refers to all adult persons (17 years and older) as of June 2013.

<table>
<thead>
<tr>
<th>Nation/percentage ratios</th>
<th>Percentage of total populace</th>
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<tbody>
<tr>
<td>Total adult population in millions/percentages:</td>
<td>100%</td>
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<tr>
<td>Gender leaning:</td>
<td></td>
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<tr>
<td>Heterosexual</td>
<td>74.8%</td>
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<tr>
<td>Homosexual</td>
<td>2.4%</td>
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<tr>
<td>Bisexual</td>
<td>8.8%</td>
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<tr>
<td>Homo. at least once in adult life</td>
<td>35.2%</td>
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<tr>
<td>Heterosexual by gender:</td>
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<tr>
<td>Male</td>
<td>36.9%</td>
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<tr>
<td>Female</td>
<td>37.8%</td>
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<tr>
<td>Homosexual by gender:</td>
<td></td>
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<tr>
<td>Male</td>
<td>1.3%</td>
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<tr>
<td>Female</td>
<td>1.1%</td>
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<tr>
<td>Bisexual by gender:</td>
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<td>Male</td>
<td>4.8%</td>
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<tr>
<td>Female</td>
<td>4.0%</td>
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<tr>
<td>Homo. at least once in adult life:</td>
<td></td>
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<tr>
<td>Male</td>
<td>21.2%</td>
</tr>
<tr>
<td>Female</td>
<td>18.0%</td>
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Note:

The Socio-Social model can cater for the analysis and incorporation of multitudinous amounts of random patterns of information relating to most areas of social science research. I argue the determining of a wide ranging patterns of information about phenomena in any given area of research is far more reliable and efficient than attempting to interpret field findings of singular experiential events such as singular sources of information derivative from individual respondents.

In this particular example of the analysis of gender expression the information could include from other countries, states within countries, cities and towns within nations, diverse age ranges, zip (post) codes, health status, members of churches, public servants and like.

This is an addition to the 54 different types of gender expression described on page 62. This individual behavior list could be extended into multiple other subsets as well. These are the reasons why I feel the Socio-Social social science methodology model could be of great benefit to most social science researchers. It is well known in the field of social science research that gender expression discovery and analysis is probably the most difficult area of all to collect and analyze reliable data.
A philosophically driven analysis as to why traditional social science research methodologies in Australia may be failing to adequately understand the Australian socio-sexual subculture with relation to meaningful and reliable data collection and analysis. This is a work based upon sexual expression findings from a survey conducted in South Australia between the years 2005 - 2010

Jonathon Freeman
Testing the model in relation to the great gender expression (sex) debate

I have developed a socio-social methodological tool that I feel has universal applications for use in a wide range of social science field survey projects. This includes predictions relating to the nature and extent of such phenomena as demographic change, and the incidence of suicide. I also see the socio-social model as being flexible enough to be adapted to what many social scientists would probably see as the most difficult phenomena of all to accurately identify, understand and statistically analyze, and this is the area relating to gender expression, more commonly referred to as individual sexual orientation.

This deals with whether individuals are purely heterosexual, bisexual or gay. I slightly modified my new socio-social methodology model to incorporate an older socio-sexual (sex survey) methodology and have retained it with the same name. This name is the Socio-Sexual model “which for all intents and purposes is exactly the same as its parallel brother, the Socio-Social model”. I have introduced you to the socio-social model and from here on in it has no major role to play in this presentation. My socio-sexual model will dominate my debate in conjunction with my new Awareness model.

I believe that my original social-sexual survey model (that I developed in 2005) is a sound model that fairly well addresses the problem that social scientists have been plagued with for so many years, in their attempts to try and unravel the same gender (gay) expression community. I have submitted material today that I feel adds substance to this claim, for you to peruse. You will also find how I have embraced my older socio-sexual model into my more contemporary cosmological (science) Awareness model that I developed in early 2014. I feel this melding of different methodologies has allowed me to provide you with a very interesting paper. I also feel it is unlikely that you will have ever read any paper quite like it before. More especially, the degree of thoroughness and statistical accuracy the combined research methodology has provided better understanding of the same-sex expression subculture in Australia, more particularly South Australia. This work is philosophically driven, and I do not claim to be a professional social scientist.

*Socio-Social is a concept statement that means the social relationship between individuals with culture at large. The methodology itself is a new methodological concept that has been designed to enhance the efficiency and accuracy of contemporary social science research data collection and analysis. The Socio-Social methodology is a subset to my wider (cosmological science) Awareness model, which in turn is molded around the Process Information model of Jeroen B.J. van Dijk. I have embraced key aspects of the Process Information model because it looks at data as what is there, including its history, rather than how it is represented. In other words it is looking at the inner workings and meaning of data, rather than the data itself.
Forward

I believe that all western nations are largely ignorant of the degree of hypersexual (unusually high volume of sexual activity) in countries than is generally thought that is occurring in their covert sexual expression subcultures. It is not my intention to debate the politics of sex in any community. It is my intention to try and open up the phenomena of sexual expression to my readers so they can see it at as close a range as one can ever do, that is, to see it is for what it is. I cannot speak for other cultures. I use the word largely because it is my opinion that the organizers and managers of western culture are well aware of underground sexual expression activities occurring in their own countries, but it is in their best interest to conveniently turn a blind eye to it. Furthermore, I feel they also see it an inconvenient truth because there is little they can do about it anyway.

Additionally, I also believe that the general public do not want to know too much about it either. I think they would prefer to keep such private activities in the covert subculture strictly to itself for the covert benefit of itself. Too many individuals enjoy the adventure of the sub-culture to do otherwise. It is against this background that social scientists who are attempting to gather a further idea as to what is going on in this subculture, are fighting a losing battle. I believe I have developed a suitable research methodology that largely addresses this frustrating social problem. You will learn quite a bit about it as you progress through my work.

I am writing about a secret story that most of you are likely to know very little about. It is a story about the sex lives of all manner of individuals regardless of social status, age, gender or religious beliefs. I have no interest in what goes on in people’s bedrooms. My story is much bigger than this. My story is about sexual expression in the lives of more than one million adult people.

At this stage I wish to define a term I shall be using constantly from this point on. It is socio-sexual. A socio-sexual survey is one in which I studied the sexual inclinations and activities of adult persons in association with the broad background of their attitude to life and social circumstances.

I conducted a survey on more than a million adults in a single twenty-four hour period with a minimum of ninety percent statistical accuracy. This is an achievement that I believe no organization or individual has ever been able to obtain before. I use these words seriously! I believe that the methodology I have developed to achieve such an unusually favorable outcome is unique. I invite you to learn more about my new Socio-Social, social science research methodology, more particularly my social-sexual research methodology, which is a subsection of it. I will also share with you how I have found a novel manner in which both these models can be combined into a single cosmological physics research model to which I have just referred. This particular model further enhances the credibility of my standard socio-social research model. This in turn means my socio-sexual model as well. In effect, this means my new research methodology can be seen as triad (socio-social, socio-sexual and Awareness model) of methodologies that can be singularly or collectively brought to bear in a multitude of different types of social science surveys and perhaps other disciplines of science as well. I am not in a position to know this. The cosmological physics model I refer to is my new Awareness model. If you are interested you will
find quite a considerable amount of information about this model on my website, more particularly in my blog titled “My Cosmological Pantry”.

I have taken this opportunity in this work to demonstrate how these models function. These are my Socio-Sexual model in partnership with its more dominant partner my Cosmological Awareness model. Sexual expression research (specific gender orientation such as heterosexual and homosexual) is widely regarded by the social sciences as being the most difficult phenomenon to understand and measure. In other words you will be made privy to a very unusual social science experiment and in the process bear witness to the formation of the experiment (I have never demonstrated it before) and its statistical consequences. The full capacity and benefits of my new model(s) are not bought forward in this paper but are alluded to at different points. My tertiary background is within the arts.
The great gender expression (sex) debate in Australia

What is really going on beneath the surface of Australian culture? Is there a sexual expression subculture that persistently defies being understood for what it really is? Is the subculture more massive and so well entrenched that most people could ever believe it to be? Can it be better understood? Can it be measured somehow?

Introduction:

I believe there exists a sex expression subculture (socio-sexual) that in Australia is far more diverse and numerically greater than either professional researchers or the general public believes it to be. I believe our western culture is a maze of twists and turns of sexual expression and it has always been this way. I see Australia as being no different from this, and that same-sex liaisons are more frequently occurring than generally thought in Australian culture. I feel there is sound anecdotal evidence of this if one persists in looking for it. I am also suggesting that we are all homo-social (see page 8 for definition) persons and at different times we take this type of socialization one step further into some type of sexual liaison which I believe is of scientific significance and therefore interesting to explore statistically. In other words, I am saying that we all begin our embryonic existence by being chemicals like a blank piece of sexless paper and our progressive sexual identity grows from this abstract neutral point in our mother’s womb. Metaphorical blocks of sexual expression grow from this point which I refer to as being blobs. In my work I prefer to use the words same-sex attracted, intimate liaisons and similar phrases as an extension of homo-social friendship of some kind or another that need not involve penetrative sex at all. I think it is true to say that only a small percentage of the population are gay in the everyday sense of the word, but on the other hand, people engaging in allied like deeply emotional intimacy without sex, mutual masturbation and similar, sexual connections of one type or another is quite high. I believe this to be around twenty percent of the adult population and later you will find why I think this estimate is a conservative one.

My strong feeling is that the general population of Australian has a more intimate knowledge of the depth of sexual expression going on around them in relation to the socio-sexual expression subculture than professional researchers. In support of my claim, I believe it is appropriate to share with you a quote from a 2002 Gallup poll in the United States. Although the poll is dated, I think it serves the point I am trying to make, that hidden acts of sexual expression within Australian culture is rife. I understand that there has never been a similar survey of this type conducted in Australia ever before. If there had been, sexual expression surveys in Australia would have probably have taken quite a different course altogether. I forewarn readers that you may find certain aspects of this paper confrontational, distressing, and at times, unbelievable. The following quotation may be one such instance. The findings of the Gallup survey poll cited below relate to how many people Americans believe are gay in the U.S.

Quote:

“…To some people, homosexuality is a matter of perception and definition. Furthermore, many people have trouble admitting their homosexuality to themselves, much less to a researcher. But when Gallup asked Americans for their best
estimate of the American gay and lesbian population, the results made all the figures mentioned above look conservative.

**Every Fifth Person -- at Least**

In August 2002*, Gallup asked Americans, in an open-ended format, to estimate the percentage of American men and the percentage of American women who are homosexual. The average estimates were that 21% of men are gay and 22% of women are lesbians. In fact, roughly a quarter of the public thinks more than 25% of men and 25% of women are homosexual. It should be pointed out, too, that many Americans (at least one in six) could not give an estimate” (Ref 1)

These figures are roughly correspond to those I found when I conducted a statistical socio-sexual survey in South Australia in 2005 – 2010. It is this research and subsequent finding I want to share with you, and attempt to demonstrate why it is that sexual orientation surveys are rarely consistent and often differ quite widely. I present ideas as to how I feel such shortcomings may be accurately addressed. I will introduce you to my Socio-Sexual methodology model together with a cosmological physics scientific methodology that I also feel complements it quite well. This is my newly developed Awareness model. I realise Gallop polls are representative of how people think and are not hard facts. In this sense I have incorporated the Gallop survey as merely indicative as to how Americans think in this area, and this is consistent with all of the data that is embraced herein. I see the Gallop data as being merely contributory data to my socio-sexual model as a whole.

You can expect to find for the remainder of my (philosophically driven) social-science presentation, the following:-

1. Why I believe all previous efforts by professional social science workers in Australia have not obtained consistent results from their sexual expression surveys.

2. Provision of information that may assist future researchers to obtain more meaningful and accurate information from their future research endeavours.

3. Data from my own 2005-2010 research that could be useful to them as model data for their future adult sexual expression research in Australia.

4. The introduction of a methodology that researchers may find useful in providing them with a tool to achieve enhanced inclusiveness and accuracy with their own future research modelling.

**Significant features of my dual model (two of three) methodological approach in presenting you with my ideas. This means for the remainder of this presentation the Socio-Social methodology is dropped altogether in lieu of my earlier (2005-2010) socio-sexual field research model. From here on in you will find I talk merely about my Socio-Sexual model together with my wider (cosmological) Awareness model.**
A. All aspects of the methodology are abstract with the exception of field data relevant to the social-sexual research.

B. All data is derived from contemporary census statistics and secondary online material, principally derived from fringe sources. Fringe sources means data that is directly derivative of the socio-sexual subculture itself, which as such, must be considered as being unrealible.

C. The work focuses upon the notion that reality, as we understand it to be, is a singular whole and that all phenomena within this whole are describable as both information and knowledge. This includes the diverse forms of socio-sexual expression which includes individual acts of sexual expression and behaviour.

D. Culture is composed of divisible, describable groups that are all conducive to the formation of more reliable statistical findings.

E. The model is user friendly and suitable for appropriate computer software modelling.

F. I introduce a new gender expression description that removes all gender expression between individuals. I call such people homo-social (nil sex behaviour). I do this in order to have describable neutral base (clean slate) in order to rebuild my own views about what I see as being the correct nature of what is happening between same gender individuals in the Australian subculture, more particularly the South Australian subculture.

The history of my interest in the different facets of homo-socialisation

In 2005 I commenced thinking about sexual expression between individuals. This followed the completion of a post-graduate diploma in Social Science Counseling which included a subject entitled Sexuality. As part of the course, I attended the telephone counseling service of a metropolitan AIDS council and participated in conversations with men and women who were phoning in to talk about their sexual orientation, sexual health and allied fears about the deep guilt some of them felt about having sexual liaisons with their own gender. This experience of mine clearly demonstrated that the words guilt and shame still subtly and negatively permeate our culture, and this influences people to feel ill-at-ease with them selves at times when they act out their lives differently from the perceived public norm of the day. In other words, at times when they have some sort of sexual liaison with persons of their own gender. During the telephone counselor training period, I found it interesting that young men had similar concerns about their own wide-ranging sexual expression journey as well. For some reasons or another they choose to keep their homosexual relationships very private. I acknowledge that this is not so likely to be the case in contemporary times. Men and women of all ages contacted the AIDS centre, and around ten to fifteen percent were married or had opposite gender partners.

There were always a number of counselors on duty to take calls, and I listened intently to the manner and style in which they were providing telephone therapy to those that sought counseling and support. I myself was not sufficiently competent to handle the more difficult and distressing cases, because at the time I was still learning about the wider nature of gay culture. I had already completed a deep study of suicide in South Australia some years earlier, and I had learned about the role that gender expression anxiety played in reasons why men and women committed suicide, as well as the cover-ups that were going on behind the scenes to in order to hide the exact circumstances of each death. I studied the files of 970 persons who had committed suicide in South Australia over seven consecutive years. Around seventy percent were males, more particularly young men.

The files included the events that occurred immediately after each suicide in order to hide any negative social stigma that outsiders may have attempted to place upon the families of the deceased. At the time I worried a great deal about the high numbers of young men who took their lives because of their confusion about forming a fulfilling relationship with other people. This is more so in rural South Australia. When I talk about fulfilling relationships with other people, I mean young men unable to be wholeheartedly attracted to females for sexual fulfillment and happiness. They believed they could better do so with other males but for reasons of fear and shame and possible cultural reprisals, they never seriously attempted to engage in such activities. Most of the young country men shot themselves when they took their own lives, or deliberately ran their cars into trees at high speed. I believe this type of a spur of the moment death wish is commensurate with the huge amount of anxiety and frustration young men feel when they find they are sexually inclined differently from other males and deeply take to heart the likely negative response they would receive if their family and friends ever found out. In other words, I think that such young men feel trapped, with nowhere to go except to opt out of life altogether. I am not suggesting that sexual expression issues are the sole reasons why young men take their own lives.

I spent nearly a year of online research relating to the subject, which included behavioral acts by individuals which most of our culture would probably view as being homosexual in nature, acts such as two people of the same gender sleeping together or dancing or kissing together in a public place. I tried very hard not to focus upon merely the act of intercourse. I sought what I then thought was a much wider and bigger picture than this. Following this research I came to the conclusion there were far too many significant discrepancies between sexual expression surveys in Australia, the U.S.A. and the U.K. Discrepancies like these gave me the incentive to think more deeply about the statistics that were available at the time including those from the Australian Bureau of Statistics.

I created comparison charts of all the most recent major homosexual research endeavours that had been conducted in these countries and to a lesser extent a small number from other countries as well. I considered the online research I had conducted up to that point, and also my telephone experience with the AIDS counseling service as well. This collection of information then led me to begin writing a thesis I titled “The Socio-Sexual Atlas of South Australia.” It was a rich presentation of new data that I had created from census material myself, and I compared my data with other Australian research endeavours. I found there was a strong degree of agreement.
between each in terms of attitudes to the associated methodology problems of each researcher’s sexual expression. However, apart from this, our respective approaches to locating statistical research data and subsequent presentation of this data differed from each other quite markedly. Despite my enormous input into the thesis over a five year period, I never completed the project and so I continue to treat it as a rough draft.

At the time I was not highly computer literate either, which did not make it easy for me to continue. Furthermore I came to the conclusion that no-one would believe a social researcher (such as myself) at the time, who was introducing a completely new approach to research methodology and analysis on the happenings within the same sex expression subculture when they had no formal training in the area. I stacked all of my research material away in cardboard boxes. This included the vast amount of data I had assembled at the time, including the statistics I had created myself for insertion into my own sexual expression methodology models. Two years ago I came close to destroying all the records but I decided to retain certain sections which I felt that one day I could use in another arena, including conducting educational workshops pertinent to my work up to that point. This never happened either. I destroyed a sizable part of the work notes. At that time it never occurred to me that one day I might have a website of my own to share my statistical findings and associated views on what I feel is the highly fluid and largely unpredictable nature of our gender expression culture in Australia, more particularly South Australia. I bring this matter forward in this work because I am writing the presentation without a significant amount of valuable research material I had in hand at the time. As a result of this I have deprived myself from being as concise in this work as I would have liked.

I am happy to share with you the unusual socio-sexual methodology model I created all those years ago as well as the statistical conclusions I arrived at, at the time. I think you will find them interesting because of their high degree of inclusiveness of all adult members of the South Australian population. Furthermore I think you will find the results even more compelling when you consider how I have more recently employed my new cosmological Awareness model to add enhanced meaning and reliability to my original Socio-Sexual Atlas research findings. I see both models as being complementary to each other.

I have arranged the material in this work in a manner that does not seek to prove anything. That is not what my presentation is all about. As I stated earlier, my work focuses upon what I see as the significant value of the socio-social research methodology I have created. I see the statistical findings from my work as a secondary item altogether, although they remain a crucial component in my demonstrating the value of my new methodology model overall. Having said this, I also feel the statistical data adds a significant degree of authenticity and accuracy to them as well. By this I mean the high degree conciseness of the wider socio-characterization of each person involved i.e. the features that contribute to who and what they are as cultural individuals. For example, were they strongly sexually motivated and what was their most dominant expression inclination? (Bi-sexual or gay). In other words, at this time I am opening up all of my retained records pertinent to socio-sexual expression in South Australia to the wider public to review and assess. I include professional social science researchers. I have not included any alternative professionally conducted research findings other than one study conducted by La Trobe University in Melbourne Australia in 2005 and this information is from a secondary source as well.
The statistical data I have retained is exactly the same as I left it late in 2010. Whilst I think you will find my statistical records tidy, you will also find that my lack of computer skills at the time to be obvious. My skills were such I did not know how to create margins. I lined up all data by eyesight only. In other words, do not expect perfection in their presentation, and because I have created my website primarily for posterity purposes for my descendants I have no intention of changing them. I think this approach will help them better appreciate the step by step nature of most aspects of my research track.

The problems I see with traditional research methodology into sexual expression between individuals

As surprising as it may seem, it is my opinion that over the years, few if any researchers into sexual gender expression have ever stood back to seriously think about exactly what they are trying to determine, or make some sort of statistical sense of it. I am arguing that past researchers have not only failed to take a close look at the historical roots of cultural sexual expression and behavior, but also at the inherent nature of the human psyche as well. I mean by this the characteristics of people’s thought processes as they step forward to become the driver as to what their specific sexual ambitions may be. For example, are such people seeking a romantic night out with sex to follow, or simply what most individuals would probably see as being non-emotional immediate sex relief only (a quickie). In other words, what are all the variables that should be considered before researchers decide to create their methodology models in the first place. Furthermore, what types of sexual expression categories can be framed within their methodology models to help establish, via respondents, exactly what type of information they hoped each respondent would supply to the survey overall. These words lead back to the Gallup poll public survey I quoted in my introduction. I feel it is only researchers who choose to frame innovative and wide ranging speculative methodologies that will ever get to the core of what they are attempting to understand and statistically come to terms with. Furthermore I think the grassroots members of our culture have a far better idea of what is going on between its members than tertiary bound social science researchers could ever hope for. They should attempt to solicit its membership’s assistance in the conducting of their research work. I feel the need to strongly emphasize the following. I think it is only researchers who have regularly attended male-female swinging parties or similar types of bi-sexual type activities (such as specialist nudist camps or swimming groups) that could ever achieve better understanding. In other words, it is sexual gratification or adventure that people are sharing and experiencing at such venues that is more important than the gender of persons that are being sexually intimate with at any given time.

If I was to ask a psychologist the question as to whether the act of fellatio between males was typical of normal everyday homosexual activity between men, how would such a professionally medically trained person respond? Are they taught about such things at universities? My guess is they effectively could not respond, except to share what they may have read about or viewed in pornographic material or had heard from patients. Such is not an accurate representation of what types of same sex activities can occur at such frivolous bisexual functions, more especially so if they contain a degree of warmth and affection to each other as well. Books and video material emanating from peoples’ imagination can never accurately portray the sentiments and
expectations of those involved at the coal face which is exactly the type of information researchers need to satisfactorily complete their work. I will complicate the matter a little further. Is it likely that medical professionals could understand why it is in certain circumstances (including in some European and South American cultures) that the dominant males engaging in same sex liaisons do not consider themselves as being gay, whereas the submissive male partner in the gay community is commonly referred to as a bottom?

As I understand it, this is because the dominant partner is acting as though he was his submissive partner’s husband. (From my earlier research I found this same attitude by males is recorded as far back as the earliest Jewish culture as well). Furthermore the submissive partner in the dominant partner’s mind, is effeminate in character and as such it is acceptable to treat him this way because in most instances he is enjoying it, and his submissive partner does not seek to be otherwise. A similar debate applies for males prisoners. However, in prisons it is a different form of psychological and physical connection. The European and South American examples I have just cited are mostly consensual ones, whereas the prison example is one where males exert undue power and dominance over weaker men, within the prisoner hierarchal structure, including at times; prison officers as well. Ten years ago I also found around thirty percent of American adults surveyed did not consider oral sex to be a homosexual (gay) act, and another similar percentage had never thought fellatio or cunnilingus was a common part of everyday sexual expression anyway. In other words, historical sex practices (penetrative intercourse) between opposite gender individuals were the sole choice that existed for them for mutual sexual fulfillment and procreation. You will also find that these activities are cited within the appendices. For your convenience, all appendices have an index to their contents.

I believe my various examples of unusual same-sex liaisons clearly demonstrate the unsuitable nature of contemporary sexual expression research methodology in identifying and classifying such a diverse range of phenomena. I will summarize these words this way. If people were asked by a telephone research surveyor if they had engaged in some form of same-sex encounter (homosexual) over the previous twelve months, I feel it is more than likely the types of respondents I have just cited would answer with a definitive no. However, in popularly accepted cultural terms (which include professional social science researchers) they would be more than likely considered to be bi-sexual, and furthermore the dominant males I have talked about could conceivably be having same sex liaisons with all manner of other men which would have the compounding effect upon the incidence of same gender male sexual liaisons on a regular basis. This would have the effect of significantly ballooning the data to a greater degree.

For example, this could be twice a week or more with different men. (Such multiple behavioral activities have been cited by allegedly reliable New York City surveys in the U.S.) Furthermore if two males regularly fellated each other, and they did not consider such behavior as being a homosexual (gay) act, they too would respond to such a question in the negative. You will find in the appendices that such acts are not rare amongst professional sports persons, more particularly males, but I am not suggesting such activity is rampant. Far from it! I think this point is important. I feel it is a guide to the frivolous attitude which men have with each other about sex itself as well as encounters. I believe that when they are amongst their own gender and they
feel they are in a safe closeted environment, they may be prepared to be a little more intimate with each other than they normally would be; and I am not talking about their having intercourse. Once again the numerous appendices I have attached generally support my line of debate in this area. I remind my readers that I have not supplied any form of reliable statistics to verify any of these claims, even if such data was available in the first place. All data I have in hand is anecdotal.

By implication, these words mean that neither professional researchers nor general members of the public are well equipped to define what the words gay or homosexual mean in specific terms. In my view, both terms are ambiguous. Whether individuals such as those I have just mentioned are merely being homo-social in the loosest sense of the expression i.e. simply being good friends (buddies) with each other and intermittently engaging in more intimate forms of friendship with each other is a moot point. It is for these reasons that I coined the expression homo-social in the opening pages of this document. I feel research analysts are attempting to understand such human interaction from merely a subjective top down perspective and in the process are making too many assumptions as to what is psychologically and physically going on between same gender couples and individuals. This position is distinct from a combined top down and bottom up methodology to obtain a more complete picture as to exactly what is going on in the same sex expression subculture.

I will round off this facet of my debate with the following story. I think you will find it aptly supports the ideas and analogies I have just shared with you. The story is about a television documentary featuring the popular TV celebrity Stephen Fry.

I was rather amused by a specific comment made by Stephen Fry on a recent television documentary. Fry was interviewing the president of an African country who had recently seen fit to ban all homosexual activity in his nation with a death sentence if individuals were caught acting outside the new law. The president stated to Fry in the interview he would not allow unnatural acts of buggery (anal sex) to occur in his country and therefore being gay (which in his mind equated to acts of buggery) was an offence that deserved the penalty of a death sentence. When Fry responded by pointing out he, as a self-declared gay person, had never had anal sex in his life and his male-to-male sexual activities were restricted to cuddling, kissing, and mutual indulgence (masturbation) Fry effectively placed the president of the African country in a position he had no ready answer for, and in anger he hurriedly ended the interview.

I trust the preceding pages have assisted you to better understand and context what the two words gay and homosexual may really mean in terms of the expression of this type of behavior between different individuals within culture, more particularly in western culture. Before I move to the next phase of my presentation which is entitled ‘Gender expression in the subculture’ (which is part of the statistical analysis section of my presentation) I again bring to your notice my coinage of the word homo-social. I believe the word homo-social is a more appropriate word to describe same gender associations of whatever kind they are, and it is only those persons who actively involve themselves at every level of the traditional gay culture that should be defined as being gay. By this I mean such individuals engaging in all manner of activities (including sex) that are principally of mutual interest to them such as sport, the arts, philosophy, health, mutual support groups and the formation of suitable post-
retirement facilities for those who may need such assistance in their aging years. It is my opinion that if it were possible to set aside this particular sector of the same-sex attracted community from all other forms of homo-socialization the statistical number of such individuals in any given community would border between two and three percent of the adult population (much less if related to the population at large). Once again I feel if you carefully review the data I have supplied you will find my beliefs in this area are probably close to being accurate. Furthermore I think you will find my combined Socio-Sexual and Awareness model methodologies in determining the nature and extent of socio-sexual behavior in the wider community seem to be the most appropriate available.

I once again state that any sound methodology research model needs to address the known facts and well reasoned suspicions about any given phenomena (sex activity or otherwise). For example ask questions pertinent to the topic, such as whether or not men engage in fellatio, whether married women are secretly having sexual relationships with other women and so forth; ask their age, their postcode and whatever information researchers feel is needed to meaningfully complete their research. These are the reasons why I believe traditional research methodologies are missing the point.. It is for these reasons that I feel the thesis I commenced in 2005 has statistical merit. It embraces the correction of many of the shortcomings I have referred to, and furthermore, my contemporary Awareness model is capable of making the original research statistics far more understandable, and scientifically adjustable for making future statistical predictions. In other words, they will become suitable for computer modeling.

**The extent of the gender expression subculture**

I feel it is the appropriate time for you have a better understanding of the width and depth of the sexual expression subculture that I have been chatting to you about. As I have indicated, there is a much bigger story to be told in this area than I could ever possibly share with you in a short paper such as this, even if I knew the whole of the story myself. Clearly I don’t. In this sense all of my words from this point onwards to the statistics tables on page 38 should be seen as important preliminary information before I introduce you to the statistics that are an important part of this paper in the first place (demonstrating the workings and potential value of a new social-science research methodology.)

In the first instance, I draw your attention to twenty appendices at the rear of this work. Within these appendices is the support material I am presenting to you. You will find a general lead into each appendix in order for you to be able to pick and choose any particular area you may feel the need to be better informed about. There is also a summary of all the appendices at the end of the appendices section which I have entitled ‘The index of the appendices’. I will now confess to one of the great failings of this presentation. I am well aware that I have incorporated very little material about specific women’s activities in the same-sex expression subculture debate. I deeply apologize for this!

I have not been as lucky in my efforts to locate reliable information relating to the subculture sexual activities of women as I have for men. This was also a major problem I had when I commenced writing my original 2005 thesis. This did not mean
there were not copious amounts of literature pertinent to women who had openly come out, and publicly declared they were lesbians, even after they were married. But there is extensive material available on-line relating to the psychological and practical difficulties married women experience when, having gotten married, they have found they were not one hundred percent heterosexual at all, and secretly yearned for the intimate closeness of another women to assist them to enjoy their own lives to the fullest. I have read that this enormous discomfort in their lives is far more significant when women have children to consider before making any move to better regularize their emotional and sexual lives. I feel this is probably a significant understatement.

I could have included a considerable amount of support material in this particular (limited) area of women’s frustration but I have elected not to do so because such material is easily accessible on-line if readers elect to pursue it. In other words, it would have been a waste of time and effort on my part and yours as well. It is the types of covert sexual activities in which women are involving themselves that is the difficult area to pin down. There is sound anecdotal evidence that women are engaging in covert sexual liaisons with other women but what type and under what circumstances is the difficult question. (You will notice that this has not been so much the case with men).

However, in an effort to correct this failing, I have attempted to confront the issue in two different ways. In the first instance, in the appendices you will find where I have presented examples of where adults can find other adults for short lived sexual encounters via the net. Secondly, I have attempted to demonstrate how women may be happy in their domestic relationships, but for whatever reason, feel deprived of fuller sexual gratification. I choose the contents of Special Appendix A to attempt to do this job, but it does include men as well. The article is about contemporary married couples not taking time out to plan opportunities to have a rich sex life with each other. Page number 72 I specifically cite Craig’s List as being one of the principle sites to which individuals can turn to when they are seeking such experiences. Craig’s List is an international organization and is well represented in most Australian capital cities. In order to make my point as to its being difficult to locate and define female covert sexual activity in our community for this presentation today, I turned to the U.S.

I deliberately picked an American city with a well known religious following, because I think such an environment would show covert sexual activity to be not so predominant as in other American cities. In other words I am trying to present statistics that are unlikely to unduly accentuate what may be occurring with sex expression across the U.S. as a whole i.e. frequency style and with what gender. Examples of this are popular tourist cities such as New York or Los Angeles. I chose Salt Lake City in Utah. When I checked on line on May eighth 2014, I found Craig’s cited 3,600 males in Salt Lake City and its immediate surrounds seeking short lived sexual experiences (http://saltlakecity.craigslist.org/m4m/index3500.html) whereas merely 98 women were seeking a similar short lived sexual experiences in the same town. (http://saltlakecity.craigslist.org/search/w4w?query=+)

In my mind, these figures are not remotely representative of the degree to which women are engaging in short-lived sexual dalliances in Salt Lake City at all. This is more especially so because conventional professional sexual expression surveys...
consistently show the numbers of women engaging in same sex liaisons are not widely different from those of males. However, I acknowledge this is a subjective statement because professional survey results tend to fluctuate widely. (It is possible that this is the case because women are more fearful than men about being publicly exposed because of their strong religious beliefs. Another online poll, although it was not professionally conducted, I find an interesting one. It is like the American poll I shared with you earlier in this presentation regarding the Gallup findings pertinent to how many lesbians did Americans believe existed in their country. I think it is interesting for one primary reason. Although I feel the findings of the poll are also ludicrous nevertheless it is a poll that individuals voluntarily and willingly participated in because no third party can ever identify them as individuals. For instance if they are drunk at home when they are alone no-one would know the better and I feel they would be more inclined to be frank and honest in their remarks. They were under no apparent duress to do so and therefore they had no reason to lie about their beliefs. In other words all participants in the poll were making statements they genuinely believed to be true regardless of their age, gender or cultural circumstances which are all unknowns.

The questionnaire

What percentage of women are currently lesbians in your opinion?

14% (98)  5%
25% (166) 10%
24% (163) 25%
12% (84)  50%
9% (65)    75%
12% (85) 100%

661 voters have answered this question.

http://www.misterpoll.com/polls/127788/results

Note: Mister Poll is the largest of its type in the world and is conducted by its members asking any question they like about life, principally for their own purposes and learning. Whether the data is relevant or not in your mind is for you to decide. I simply suggest you keep them in mind as you are perusing other statistical material I present to you. In the second instance I have incorporated a major Australian newspaper article (Sydney Morning Herald) relating to the underlying sexual stress within Australian marriages as each partner agrees to take specific responsibility for different aspects of their domestic living and for harmonious family functionality. Although the article does not specifically say so, it is suggesting that many Australian marriages have become sexually non-adventurous and romantically sterile. The article makes specific reference to women finding themselves in this dilemma, but not solely so. To such women the article implies both men and women are sexually frustrated and feel sexually lonely and unfulfilled. I believe it is possible it is from this area that a significant number of women are looking for something sexually better in their lives.
I will close this section about women’s sexual expression this way. I can see no reason why women would be less opportunistic about having their sexual hopes and desires fulfilled than men, and furthermore my socio-sexual group methodology clearly allows for such a wide diversity of sexual expression. The appendices I have included seem to me to clearly point to this statement being a valid one as well.

**Insight into my Socio-Sexual (Atlas) methodology**

Keeping in mind my words relating to the difficulty of sexual expression researchers being able to frame suitable all-embracing research procedures, I overcame the long-standing difficult question of appropriate (representative) cultural randomness of responses of any sex expression survey. I elected to embrace a reliable statistical number upon which to construct my argument to be truly representative of the adult population. This survey number came from a 2001 Australian census, more particularly the South Australian section of the census. I took the recorded population of South Australia of around 1,400,000 persons and deducted those persons under the age of eighteen years to give me a pretty close figure as to what I felt was the correct adult population of the state was at the time. I came up with a rounded figure of 1,100,000.

I saw that my new research model seemed to have distinct advantages over the questionable nature of more standard type methodologies such as the ones periodically employed by the Latrobe University in Melbourne Australia. Rather than repeat words I used in my 2005 work I have attached two appendices which apply to my feelings at the time. Appendix (1) relates to how groups were formed for my socio-sexual thesis. Appendix (2) is a short critique I wrote around the same time that I felt was a reasonable criticism of the then latest Latrobe University research findings (2005). Whilst my words of criticism at the time were somewhat shallow compared to what I would probably use today, nevertheless I feel that many of the ideas I then brought forward had reasonable merit. Most particularly I questioned the nature of the demographic model as well as the type and style of questions it put forward to respondents. I will begin to talk more about groups as follows.

**The melding process of superimposing my new cosmological Awareness model upon my original Socio-Sexual model**

**My Socio-Sexual model**

As you will find in appendix (1), I superimposed my fifty-four groups on to the adult population of the state of South Australia, and after making amendments here and there to round off the figures, I came up with what I felt at the time was a reasonable indicator of what I felt was socio-sexually occurring in South Australia on the eve of the 2001 census. Whilst it is true that my methodology was somewhat hit-and-miss, it is also true that it did include every adult person in the state. Furthermore, whilst each group may not necessarily embrace the precise socio-sexual nature (personal characteristics) of particular individuals, ones immediately adjacent to it would.

This means that across the immediately adjacent groups, the average pattern of behavior of individuals within each group was much the same but for different reasons. You will notice I have used the word pattern. This word will be especially
relevant when I begin talking about my new Socio-Sexual Awareness model. At the end of the day, I felt my socio-sexual model was a sound indicator as to what was occurring in South Australia at the time. This included the socio-characteristics of individuals such as their general life style, life attitudes and broad daily behavior (these are not as clear cut as my words imply). You will find how I constructed and individually named each group on page 62. They were only ever intended to be temporary names until such time as I rewrote the thesis. This never happened. As I said earlier I also think that by leaving my 2005-2010 work largely untouched, it helps readers to see how my ideas were developing at the time, and how fortuitous it is that my later Awareness model complemented it so well.

In order to add substance to my claim of enhanced methodological accuracy with my older socio-sexual model before I committed myself to writing specific statistical outcomes there from to I employed three other mechanisms in order to assist me to obtain more reliable statistical findings. I elected to reinterpret my own original data. I took a three pronged approach. I set aside what I felt was a final reasonable statistical outcome for my work (across all sections and subsections) and fine tuned them across the board in an up-and-down manner (I queried figures where I instinctively felt my original may have been marginally incorrect) by an average of about five percent, i.e. to help compensate any areas I felt where I may have erred with my original statistical thinking. I nominated this adjusted figure as being my new standard assessment (conservative) findings. I then prepared two other sets of statistics. One was more liberal than my newly created standard statistical findings and I nominated that particular set of statistics as speculative statistics.

My liberal findings were on average seven percent greater than my standard assessment. I then created another set of statistics that were on average five percent less than the new standard assessment. I deliberately adjusted the figures this way because I had always felt my new standard assessment figures were too cautious. I nominated this new set of data as being non-speculative statistics (I destroyed my original worksheets showing how I originally arrived at each set of numbers but I recall my general thinking on the matter at the time).

It is along these lines. I statistically compared these new findings with not only what I had determined in the first place (before I completed fine tuning) to arrive at the new standard assessment statistics, but I also inserted these final findings into the methodology type that the American sex researcher (Kinsey) developed in the 1940s (I did not insert Kinsey’s statistical findings, I used only his methodology). This meant I could also apply my socio-sexual statistical findings to the Kinsey model which is not such a wide group model such as mine. Kinsey had seven layers of respondent definitions (Ref. 2, page 18) and you will find how I applied these different layers to my statistics within the statistic presentation that will follow shortly.

Kinsey was a respected sexologist at the time and his work was groundbreaking because of its large number participants, and his great effort to achieve a high degree of inclusiveness with his model. Whilst Kinsey’s statistical results were later criticized for not embracing a wide enough random spectrum of participants (it included a disproportionate number of students and prisoners) it was nevertheless a highly valuable social science document at the time. I built my concluding summary
upon what I felt at the time was a fair averaging process of these four different styles of statistical presentation. This was the three of my own together with Kinsey’s lesser ranging data collection model. By including the lesser number of groups in the Kinsey model I was compelled to sandwich my own fifty four groups into Kinsey’s seven groups. The net effect was that my original socio-sexual methodology model was refined even further, but at the same time was not as rich in fine, more informative characteristic detail. These figures are what you will find on the conclusions page immediately preceding my presentation of wide ranging statistics themselves.

Reference 2:

Kinsey’s model incorporated the respective groups of
1. Exclusively heterosexual
2. Predominately heterosexual, incidentally homosexual
3. Predominately heterosexual, more incidentally homosexual
4. Equally heterosexual and homosexual
5. Predominately homosexual but more incidentally heterosexual
6. Predominately , but incidentally heterosexual
7. Exclusively homosexual

I employ my Awareness model to the original socio-sexual findings

My cosmological Awareness model has been designed to specifically explain certain aspects of cosmological evolution and related phenomena. One of the primary features of the model is that I avoid referring to any phenomena as being explicitly of a material nature but merely abstract information and knowledge. For example, as a person, I am skin full of information that has knowledge. It is this information contained within me that is determinable in the sense that a powerful computer can, from an information point of view, set every aspect of me aside (apart from my memory and emotions) and rebuild me again exactly as I was in the first place. Quantum theory allows for this (predicts) as it does allow for every aspect of the information within me to be transported across the universe in an instantaneous manner that can be likened to the teleportation machines in the Star Trek T.V. shows. In my Awareness model I refer to each piece of information and knowledge as a blob and different blobs together make a pattern of blobs. I have introduced you to my concept of blobs in earlier pages. By my hypothesis, this effectively means your little toe nail is a blob containing all manner of other blobs of information (like skin and blood) and your toenail is connected to a foot which is also a blob of information and knowledge and when bought together are part of a pattern that later becomes a blob of a leg and that leg becomes a blob of a full body, which in turn is a blob of information and knowledge. For more science insight into this area see blog “Today 4 U 20”.

In this sense, this pattern of blobs which I have described to you can be likened to a neural network where all phenomena are connected to each other as though they were the contents of a brain. In cosmological science, this network is akin to what some scientists refer to as a holographic universe with its own sense of consciousness. In other words, my ideas are not totally foreign to contemporary scientists but there are scientific variations thereto. By this I mean different scientists have different physics models that they are developing that may vary with one another, or outwardly clash.
I think my argument will be easier for you to understand if you consider my concept of blobs as being linked together like bar codes stamped on products bought from a supermarket. The bar code patterns tell the shop owner all he needs to know about a particular piece of merchandise which includes its age, what brand it is, what type it is (if bread is multigrain or not), the size of the product and its price.

The bottom line of my argument is that my cosmological Awareness model brings together all phenomena into a single macro package that I call reality. Furthermore, the act of engaging in sex is also a phenomenon relating to reality, as is the sociosexual network, within which it takes place. My new Awareness model is also a blob. In a way one could say this limitless connectedness within reality (including ourselves and nature) is akin to a quantum mechanics prediction, that also includes acts of sexual expression as well.

The only thing missing is the mathematics needed to support the notion, but I argue that it can be philosophically, psychologically and organically tested in a single descriptive experiment of a type similar to the testing hypothesis I outline both in my ‘My Cosmological Pantry’ as well as in my (with colleague) website S.M.U.T. particle blog “The dynamic feature of the Awareness physics model is the S.M.U.T. particle.” This means if you think this or that way, the prediction as to what is likely to occur is quite a valid one. From this you may glean how my concept of sociosexual groups came together, although I did not see it this way at the time when I created it. When I use the word “prediction” I mean an individual’s natural inclination to do something which can then be seen as scientifically plotted (and measured) ahead of the time they act out the behavior they are inclined to engage in. I am saying that like persons seeking to express their sexuality in one way or another can be seen as being single blobs connecting with other blobs of similar sexually inclined persons to create a pattern of blobs (people) that can create other single and collective blobs of mutually compatible, harmonious and sexual happy expression. I will talk about the measurement process a little further along.

In order to help you better understand my Awareness model concept as it relates to sexual expression, I have created three illustrations (A, B and C) that depict the progressive collapse of a once model domestic family. This example is a metaphor supporting my sexual expression argument. Treat each dot with a number as a blob as I was just talking about. This includes you (number five). You will find by tracing the contents of each three of these illustrations how my Awareness model has the ability to scientifically track the progressive decline of behaviour of an ordinary domestic family. These examples are self explanatory. You should treat this metaphor as being indicative of a much broader scientific process.

You will need to read ‘My Cosmological Pantry’ blog to acquire a better understanding of how I feel this argument comes together. I hope this analogy is helpful in your understanding of the material that immediately follows. I think it would also be useful for you to keep my analogous bar code concept in mind as you move from reading an abstract phenomenon to an even more abstract phenomenon. I am sorry it has to be this way. I remind you that my approach to understanding reality is widely accepted science and is quite commonly used in (abstract) cosmological science. I have attached a separate information sheet at the end of this presentation entitled Special appendix B on page 142.
Your relationship with your family

A] Happy times with your parents, grandparents, brothers and sisters and uncles and aunts all getting along with each other very well.

Your...
1] ...father
2] ...mother
3] ...grandmother 1
4] ...grandfather 1
5] ...grandmother 2
6] ...aunt
7] ...grandfather 2
8] ...uncle
9] ...sister
10] ...brother
Your strained relationship with your family

B] You have a temporary fallout with four family members. A normal healthy relationship remains with all others.

Temporary fallout with...

1] ...father  
8] ... uncle  
4] ... grandfather 1  
7] ... grandfather 2

Double lines represent happy relationships continuing.

Single line represents stressed relationships.

Otherwise assume the inter family remains connected as a network as shown in illustration one [All dots connected to each other.]
Your fractured relationship with your family

C] You have had a total fallout with certain members of your family. A cool relationship remains with some and a normal healthy relationship remains with the others.

Temporary fallout with...

1] ...father
8] ...uncle
4] ...grandfather 1
7] ...grandfather 2

Permanent fallout with...

...brother
...grandfather
...uncle

Double lines represent happy relationships continuing.

Single line represents stressed relationships. No connection at all represents permanent cessation of relationships [numbers 9, 6 and 8].

Otherwise assume the inter family remains connected as a network as shown above. Note those not connected are permanently alienated from you.
Navigating through my Socio-Sexual and Awareness model hypothesis

Very shortly I will introduce you to another group of five illustrations. They have been designed to assist you to navigate through the socio-sexual debate and my new cosmological Awareness model. I will concentrate on discussing the Awareness model facet of my presentation as I have already talked to you at length about my original socio-sexual model. I will introduce you to another metaphor that I feel will give you a bit better idea how it works in a real life situation. I think once you have seen the type of presentation of the statistics I have inserted from page 38 onwards, together with the nature of my concept of multiple groups commencing on page 62 you will begin to appreciate the nature and precision of my combined Socio-Sexual and Awareness model hypothesis. You will also find on page 68 where I have ascribed original research data into each category of individual group. I think you will find it a very interesting five pages to read. Keep in mind I have attempted to set aside my personal views when I structured each group. I tried to describe them as though I was an ordinary member of the public, whatever such a person is. I also had the advantage of listening to numerous stories as well as the colorful language used when I was engaged in telephone counseling on behalf of the AIDS council. I also hope you will understand its implications as well. I think the best way for you to imagine what I am saying is for you to think that the fifty-four groups (analogous to a Rubik’s cube) are neatly sitting side by side on the upward surface on a cluster of Rubik cubes. These cubes are firmly seated on the bottom of a box that is exactly commensurate to the external dimensions (outer perimeter) of the cluster of cubes so that it is only the surfaces of each cube that are visible to the human eye.

At this point imagine every person in the South Australian survey (1.1million) is a grain of rice. Sprinkle the rice (people) evenly over the top of all the exposed (top) surfaces of the Rubik’s cubes in the box and then shake the box until such time as the rice is no longer evenly distributed across the upward faces of the cubes. Having done this imagine the process of shaking the box has caused patterns of rice (people) to form at different points on the cube’s surfaces. Some of these patterns (pockets of rice), some are small and each pattern has a different configuration on the surface of the cubes (patterns of a type like the blobs I have been talking about). See illustration 6 on page 37.

From what I have just described this metaphorically means all individuals in South Australia are spread across the top surface of all the Rubik’s cubes in the box in patterns as well. Also imagine how these human patterns spread across each of the small coloured squares of the cubes, including a small number nestled on the tiny joint between each cube. This point is significant for what I am going to discuss with you a bit later. Imagine again each of these square colours is a cultural institution of one kind or another like a hospital, a scout group, or the local supermarket. It is at this point you must imagine one step further.

From this analogy I have depicted grains of rice individuals grouped in clusters across the combined surface area of all the Rubik’s cubes in the box and these clusters are in turn clustered across a multitude of institutions like the local bank as I have just described. Furthermore if the box is shaken again all the patterns (clusters within individuals within it) will change. However, the institutions these individuals conduct their lives in will remain constant. The phenomena I am attempting to describe is that
the state of South Australia has 1.1 million adult individuals living with its borders (the outer perimeter of the box) who live and act in a multitude of different cultural sub-environments. Each phenomenon I have just discussed is a blob of information and knowledge.

For those that may have difficulty understanding my Rubik’s cube analogy I present another metaphor that may be easier to understand. If were to place multiple different coloured tiles on a concrete surface, with a box border around it such as I described in my Rubik’s cube analogy. This would be a suitable metaphor as well. Each person (grain of rice) would also move in relation to the sub-set tile colours. Heavy vehicles passing nearby would make the rice move similar to that in the box mentioned above.

In this sense, patterns have evolved that are also randomly spread across the surfaces of the Rubik cubes, in clusters. From this point imagine each grain of rice represents a single person blob in a particular group, with each group also being represented as being a blob. Each different colour on the Rubik cube is also a blob as well, as are the tiny cavities between each cube in the box. You will probably see how my sexual expression hypothesis is beginning to come together. This also means that all the individuals concerned are in a random pattern format (within groups) across all the Rubik surfaces and if the box is slightly shaken the patterns will be also slightly changed again. I have used the analogy of Rubik’s cube because it is one most readers would identify with in the context I am using it. The phenomena I m attempting to describe is that the state of South Australia has 1.1 million adults living within it who live and act in a multitude of different cultural sub-environments. These environments include football clubs, government agencies, banks, retail stores, small country schools, domestic homes and similar. Each other different coloured squares on a single (upwards) surface of a Rubik’s cube represents one of these such sub-environments. If one were to place multiple different coloured tiles on a concrete surface, with a boxed in border around it, would also be a suitable metaphor. Each person (grain of rice) will also move in relation to the subset colours (smaller squares on the face of each Rubik’s cube). This means that whilst there appears to be disorderliness across all upward faces of the Rubik’s cubes there are identifiable sub-patterns beginning to form as well i.e. on the surface of each colour on the upward surface of each Rubik’s cube.

This resultant phenomenon can be once again likened to the blob network (neural network type) I talked about earlier. However, these sub-patterns are never stable either because small changes occur when people move between groups as they so choose, or are driven to do so through the pressure of culturally driven peer group fear or Government policy. In such cases it is in their interest to decide to express their sexual drivers (inclinations) within another group (like a forum) with others of a similar mind to their own at that particular time. In other words, in the case of the South Australian population (1,100,000 people) some individuals are staying in one location just as they did in the first place (firmly entrenched in a particular group), some are regularly on the move whereas some are merely intermittently on the move. You will notice that I am saying there is no direct connection between the fifty-four groups (Rubiks) themselves nor is there between the individuals concerned. This means that whilst my socio-sexual group system is identifying, understanding and statistically plotting each individual’s socio-sexual behavior in groups, it is easier to
understand and measure than conventional professional population survey techniques, and it still remains incomplete. I will explain why.

Whilst in my analogy the individuals have been neatly regimented into identifiable patterns of group membership (blobs) my socio-sexual model does not show how they are integrated and assimilated within the fifty-four groups (Rubiks) whole that is confined to the bottom of the box. I mean that all of the contents are not seamless (not separate) whereas to plot their movements they must be connected, just as does information, in a neural network. All individuals in each group (both individual and collectively) are also information and knowledge. Additionally, the group itself is also information and knowledge which in turn is directly linked to my own personal knowledge and information because I created the idea in the first place. All of these different facets of the process are themselves blobs along the lines I have been discussing (blobs of information and knowledge). The box, including my own blob of information and knowledge with it, is also part of the wider culture as a whole. This is because without it the process of demographically determining the nature of the socio-sexual characteristics of adult South Australians could not have been determined in the first place. In other words the box analogy is representative of the whole of the state of South Australia. If you think carefully about my words I think you will also agree I have shown how all aspects of the South Australian adult population (including individual thought construction, behavior and gender activity) are brought together as a huge package of information and knowledge. This is a package whose contents can be manipulated (via an appropriate software program) by computers to not only provide both static information pertinent to socio-sexual information about people at any give time, but also provide future predictions as to their associated behavior as well. This includes the fluid nature of the membership changes in each of the groups I have described. I understand that this is a very abstract hypothesis and that you are probably struggling with it. Shortly I will expand the process by creating multiple illustrations of each of the stages I have just discussed. At the same time I once again recommend you attempt to understand the contents of special appendix B at the rear of this presentation.

In summary, my Awareness model, when superimposed upon my socio-sexual model is consonant with it. I have called this dual approach model my ‘Socio-Awareness Methodology Model’ © but I will not regularly refer to it this way in this paper, so as to not further confuse you with my wider message. I will once again remind you about my concept of blobs. Every single feature of movement I have just talked about is a blob at different stages of becoming the embryo of larger patterns of blobs (combined information and knowledge). Every single thought along the way is a blob. The box I talked about is a blob, the groups (Rubiks) are blobs and every individual is a blob. Every act of sexual expression is a blob. The whole of South Australia is a blob. The whole of Australia is a blob. The whole planet is a blob. The whole of the universe is a blob, and by implication this means all of reality is a blob. Furthermore, my socio-sexual survey model is a blob, as is my awareness model. These words are designed to give you a little more insight into what type of arguments you will find in my Cosmological pantry blog.

I will now return to the present. I urge you to read or peruse my blog “Why we will never understand reality”, pages 12-14 as well. I have prepared the following illustrations to help you better visually context what I have just said. If you are
confused, think back to where I briefly talked about the widely known scientific-universe holographic (Bohm) model. The holographic model can be likened to a neural network structure model known as Process Model physics. My Awareness cosmological model is not significantly unlike either one of these models.

**Illustration (1)**

This illustration brings together most facets of my earlier words with the exception of all blobs beyond those in South Australia. This means that the rectangle in the illustration is a blob in its own right. If you look at “A” on the diagram, this is a single blob of all the adult population of South Australia and if you follow each blob through from “B” to “G” you will discover my idea of the collective pool of socio-sexual expression and behavior of all South Australians at any given time, as well as how inclusive and fluid in nature it is.

**Illustration (2)**

This illustration depicts what I refer to as the common marketplace where the sexual (socio-sexual) interactions take place, albeit at times none at all. It describes how individual blobs (people) come together to form another blob which in turn becomes a pattern of people (bundles of blobs knowledge and information) and from there on the creation of one of my Socio-Sexual Model groups. You will notice where the illustration makes reference to strong and weak links. These are the same types of links as discussed in my earlier illustrations relating to the analogous phenomenon of a self-destructing family. The principles are exactly the same.

**Illustration (3)**

This illustration complements the contents of illustration 2. It seeks to demonstrate the random nature of people coming together (like my rice and Rubik analogy) and eventually forming the human components of section “A” and “B” in illustration number (1).

**Illustration (4)**

This illustration depicts the decision making process of a young woman as to what age or gender person she wishes to have her first intimate sexual relationship with. She wants the person to be warm, comforting and caring with her, but is undecided as to the best person with whom she should connect to live out her important experience in life. At this point she is not seeking a particular person in a particular group. She is merely thinking broadly about what her options may be when she decides to proceed. In the back of her mind she feels she would like to have her first experience with another friend she knows, a twenty year old young woman who is illustrated as being choice number one (the most extended line in the illustration). For her second choice she thought she would like to share her first experience with a twenty year old man and this male is depicted as number two, which is at the end of a shorter line than line
number one. You will find how her dream-time choices progressively move downwards to number ten. I depict options number nine and ten as being no serious options at all, and this is why the lines to both these numbers are dotted. I am seeking to make a point by including options nine and ten. In my Awareness model there is no such thing as no options, even if there are no apparent options. Such options may be beyond us to understand or immediately fathom.

Commentary upon these latter words

When you think this through, these words are in accord with my Awareness model hypothesis. The seventeen year old young woman, as a single blob of information and knowledge, would prefer to meet up with another person (or blog of information) with whom she feels comfortable because he has similar characteristics of information and knowledge. This connection could be seen as analogical bar codes coming together, and these bar codes are representative of the strong link concept I recently talked about. The seventy five year old man would have been the weakest link of the ten options the young woman had. These words are also relevant to a statement I made a little earlier about plotting static socio-sexual experiences and making associated predictions relating to them. The numbers each have a different history, meaning and value both within them and behind them. They also have relevance for what may occur in the future (predictions). This is not only for the benefit of the young woman herself, but socio-sexual behavior research as well, which is what this part of my presentation is all about. The weak, strong and in-between links can be plotted and mathematically described, and predictions made from there as well, utilizing an appropriate software program.

I believe this is the inherent strength of my twin Socio Sexual and Awareness models when they are employed in conjunction with each other along the lines I have demonstrated. I acknowledge that passion of the moment overrides my story line, and real life is not exactly like the manner I have depicted it at all. However, in its widest sense I believe my argument has substance and it can be demonstrated to work effectively in a cosmological sense. Abstract phenomena such as emotional passion, love, hate, jealousy and like can be incorporated within a software program if the skill of its creator and the memory capacity of any given computer is up to it. All such emotions are also blobs with differing strengths of links between each other. My Awareness model has the capacity to embrace all sub quantum phenomena such as these examples which include consciousness as well.

Keep in mind that it is my hypothesis that no matter whatever the phenomenon is, it is a single blob of information and knowledge that are linked. This is although some links that once had energy and life eventually collapse and die. This means they never remain functional any more, which is analogous to when a canary, your dog or persons such as me and you pass on. The same applies to sexual expression. It is intermittent. The bar code type frequencies change as individuals move between other partners, and when their nature and life style changes as well. It could be by merely provocatively kissing someone or a more fuller sexual expression (intercourse). However, as I suggested above, the random cycle of sexual expression of an individual begins to wane as they get older (weakening links) and all links die when the individual (a blob) dies. However, any children of the individual (also blobs) are strong links and in due course they will die as well. One can imply that within the
total scheme of things, any act of sexual expression whatsoever never dies, but those that are experiencing it do. The blob of information remains intact forever but this statement is not particularly pertinent for this project today. In other words, like all other phenomena, sexual expression is part and parcel of reality and this is simply the way it is because it is merely one facet of my theoretical idea relating to the cosmological whole (as postulated by Bohm and others.)

Illustration 5

This illustration depicts the young woman as having finally decided her final two preferences for her first sexual liaison. Both candidates are seventeen years of age and one person is a young man and the other a young woman. Her final decision was made on the basis of their backgrounds, interests, looks, character and whole of life outlook. In other words she will be seeking to liaise with a seventeen year old person of either gender who originated from the type of group she felt most appropriate for her, and this is the broad line between both her (4) and the girl (1) and the boy (2).

Illustration 6

This illustration brings together the contents of illustrations 1-3 and depicts the information as blobs. My awareness model is about information and knowledge representation by fluid behavior blobs.

A breakdown of statistical data of the four principle genders (heterosexual, homosexual, bisexual and those that could be loosely referred to as susceptible to same-sex liaisons) if the time and circumstances were appropriate. An example of this is a lonely soldier in a war zone.
Illustration 1.

South Australian socio-sexual gender expression 2005
(Adult population approx. 1.1 million on census night 2001)

Rectangle depicts the whole of the land mass of South Australia

Legend:

A] Adult culture (17 years and older).

B] Individual adults within culture.

C] Adult come together and live within and enjoy culture.

D] Focal point of the gender expression needs of adults in South Australia.

E] The environment within which adults express their sexual desires and needs

F] Eleven individual groups (from a range of fifty-four) from within which individuals choose to live out their sexual aspirations

G] *The general expression environment (like marketplace) of all gender expression whatsoever in South Australia

The numbers in the eleven circles are representative of the range of fifty-four. They have been shown as examples only.

When I apply my Awareness model terminology to this marketplace I am, saying it is a single sea of knowledge, information and gender expression of all fifty-four South Australian socio-sexual gender expression groups. This implies every adult person in South Australia is embraced in section G above whether they choose to express their gender hopes and desires or not (sex).
How this idea fits into my science awareness model

In real life there is randomness of options between all things (blobs) and these blobs progressively come together to form patterns of information and associated activity. This also includes the creation of sexual liaisons. In this sense individuals (single blobs) connect up with other similarly inclined blobs (individuals) to create patterns of knowledge and information within a new blob altogether. In a metaphorical sense this new collective of individual blobs connect up with one or more of the fifty-four groups I have created and presented immediately following this statistics page. The numbers one to ten inclusive represent ten individuals connected to the single blob of information I have just cited. You will notice how each blob is linked and this linkage represents the emergence of patterns. If an individual elects to move between one group to another group or only attended a group on an irregular basis this is what I refer to as a weak link. Conversely a person that regularly associates with a particular group (blob) creates a strong link with it. If someone ceases attending a group altogether, the link ceases to exist and dies accordingly.
Illustration 3.

How individuals seeking intimate connections (sex) come together to form the nucleus of groups and their associated group growth.

The random nature of all adult individuals in South Australia as they sexually interact with each other before identifying with a particular group. For example the cluster of individuals being depicted together in Illustrations 1 and 2 could be seen as the embryonic beginnings of a new group. Also see appendix 1 where I associate the relationship of individuals and groups of individuals to being either a single blob or group of blobs in my awareness model.
Illustration 4.

A seventeen year old girl (A) ponders about what gender and aged person she would most care to share her first sexual experience with.

Legend:
1] 17 year old girl
2] 17 year old boy
3] 20 year old woman
4] 20 year old man
5] 35 year old woman
6] 35 year old man
7] 50 year old woman
8] 50 year old man
9] 75 year old woman
10] 75 year old man
Illustration 5.

The 17 year old girl makes her decision to have her first sex experience with a person in a specific type of group.

A seventeen year old girl (A) finally decides to have her first fully intimate encounter and has formed a firm decision as to what her final range of preferences are to have sex with. She has decided the caring warmth and honesty of the person she seeks to share her experiences with rather than all other factors, including age. In other words she is seeking to find the most appropriate group of persons to achieve her objective. The width of the lines within the circle are indicative of her preference (either with girl or boy) and the dotted line associated with “9” and “10” are highly remote.

1] 17 year old girl
2] 17 year old boy
3] 20 year old woman
4] 20 year old man
5] 35 year old woman
6] 35 year old man
7] 50 year old woman
8] 50 year old man
9] 75 year old woman
10] 75 year old man
Illustration 6.

The active formation of blobs in the (homo-social) Awareness model

Individuals (smallest blobs) progressively linking together to create like-minded groups for purposes of intimate liaisons (sex). The large blob to bottom right represents the fluid nature of the heterosexual community.
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Hang in there!
Conclusions

Socio-sexual atlas of South Australia

My research analysis suggests the following. They also embrace the separate data summaries from my Kinsey comparisons as well

**Heterosexual**
The data suggests 876,500 South Australians are exclusively heterosexual. This is 74.8% of the adult population. On average 432,000 are males 444,500 are females.

**Homosexual**
The data suggests 14,000 South Australians are exclusively homosexual. This is 1.2% of the adult population. Of these 7,500 are thought to be males and 6,500 are thought to be females. These represent 1.3% and 1.1% respectively of the male/female population.

**Bi-sexual**
The data suggests 51,500 South Australians regularly engage in same sex flirtation and seduction of one type or another, more often than not including intercourse. This is 4.45 of the adult population. Of these 27,500 are thought to be males and 24,000 are thought to be females. These represent 4.8% and 4% of the male/female population.

**Susceptible**
The data suggests 229,500 South Australians are susceptible to experimenting with same sex liaisons at least once in their adult lives. This is 19.6% of the adult population. Of these 122,500 are thought to be males and 107,000 are thought to be females. These represent 21.2% and 18% respectively of the male/female population.
There are 54 groups. These statistics show group numbers. Estimated numbers in each group and percentages of each group as they relate to the population at large as well as by gender.

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2/12/06
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*below openly same sex attracted

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** to show significance of possible errors. unmarked seen as firmly heterosexual.
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<td>89,000</td>
<td></td>
</tr>
<tr>
<td>F32</td>
<td>.5</td>
<td>3,000</td>
<td>.25</td>
</tr>
<tr>
<td>F39B</td>
<td>.5</td>
<td>3,000</td>
<td>.25</td>
</tr>
<tr>
<td>F56</td>
<td>1.0</td>
<td>6,000</td>
<td>.5</td>
</tr>
<tr>
<td>F21A</td>
<td>.5</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>F18</td>
<td>1.0</td>
<td>6,000</td>
<td>.5</td>
</tr>
<tr>
<td>F48</td>
<td>2.0</td>
<td>12,000</td>
<td></td>
</tr>
<tr>
<td>F38</td>
<td>1.0</td>
<td>6,000</td>
<td>.5</td>
</tr>
<tr>
<td>F42</td>
<td>.25</td>
<td>1,500</td>
<td>.13</td>
</tr>
<tr>
<td>F43</td>
<td>.25</td>
<td>1,500</td>
<td>.13</td>
</tr>
<tr>
<td>F47</td>
<td>.10</td>
<td>500</td>
<td>.05</td>
</tr>
<tr>
<td>F54</td>
<td>.25</td>
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<td>.13</td>
</tr>
<tr>
<td>F52</td>
<td>.25</td>
<td>1,500</td>
<td></td>
</tr>
<tr>
<td>F62</td>
<td>.25</td>
<td>1,500</td>
<td></td>
</tr>
<tr>
<td>F34</td>
<td>.10</td>
<td>500</td>
<td>.05</td>
</tr>
<tr>
<td>F50</td>
<td>6.0</td>
<td>35,500</td>
<td>1.0</td>
</tr>
</tbody>
</table>

*below openly same sex attracted

<table>
<thead>
<tr>
<th>Group</th>
<th>Percentage of Female Pop</th>
<th>Actual No</th>
<th>Variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>F20</td>
<td>.5</td>
<td>3,000</td>
<td>.25</td>
</tr>
<tr>
<td>F30</td>
<td>.5</td>
<td>3,000</td>
<td>.25</td>
</tr>
<tr>
<td>F29</td>
<td>.10</td>
<td>500</td>
<td>.05</td>
</tr>
<tr>
<td>F58</td>
<td>.05</td>
<td>500</td>
<td>.02</td>
</tr>
<tr>
<td>F24</td>
<td>.5</td>
<td>3,000</td>
<td>.2</td>
</tr>
<tr>
<td>F60</td>
<td>.10</td>
<td>500</td>
<td>.05</td>
</tr>
<tr>
<td>F36</td>
<td>.5</td>
<td>3,000</td>
<td>.2</td>
</tr>
</tbody>
</table>

** to show significance of possible errors. unmarked seen as firmly heterosexual.
Speculative Socio Sexual Statistics

Speculative means a liberal interpretation of the data. This information is correlated with non-speculative data (conservative) that contributed to the average figures presented in the opening conclusions page.

Crude Analysis

Of 54 groups, 6 are exclusively hetero, 28 are bi, 12 are considered vulnerable and 8 are exclusively homosexual. (28 are male groups and 26 are female groups)

Of the 48 groups who could be considered to be at least partly at risk of being homosexual, 23 fall within the high risk category, 13 within the medium risk category and 12 within the low risk category.

Of high risk categories 13 are males, 10 are females. Of medium risk 6 are males and seven are females. Of low risk 6 are males and 6 are females.

Expressed as a percentage of the total number of 54 groups, high risk are 42.6% of all groups, medium are 24.1% of all groups and low are 22.1% of all groups.

Of 48 bi likely categories, 23 are likely to be high risk .......47.9% (13 males, 27.1%; 10 females, 20.8% of bi likely total)

Of 48 bi likely categories, 13 are likely to be medium risk...27.1% (6 males,12.5%; 7 females, 14.6% of bi likely total)

Of 48 bi likely categories, 12 are likely to be low risk........25% (6 males, 12.5%; 6 females, 12.5% of bi likely total)

October 25th 2006
**Speculative Analysis**

Of numbers of individuals thought to be in each particular group

<table>
<thead>
<tr>
<th>Heterosexual</th>
<th>Total</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>M17</td>
<td>11,500</td>
<td>F22</td>
</tr>
<tr>
<td>M22A</td>
<td>6,000</td>
<td>F64</td>
</tr>
<tr>
<td>M63</td>
<td>264,000</td>
<td>F48</td>
</tr>
<tr>
<td><strong>Total Males</strong></td>
<td><strong>281,500</strong></td>
<td><strong>Total Females</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bi-Sexual</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M19</td>
<td>11,500</td>
<td>F20</td>
</tr>
<tr>
<td>M31</td>
<td>3,000</td>
<td>F24</td>
</tr>
<tr>
<td>M33</td>
<td>500</td>
<td>F32</td>
</tr>
<tr>
<td>M35</td>
<td>3,000</td>
<td>F34</td>
</tr>
<tr>
<td>M37</td>
<td>34,500</td>
<td>F36</td>
</tr>
<tr>
<td>M39</td>
<td>3,000</td>
<td>F38</td>
</tr>
<tr>
<td>M39A</td>
<td>3,000</td>
<td>F39B</td>
</tr>
<tr>
<td>M40</td>
<td>1,500</td>
<td>F42</td>
</tr>
<tr>
<td>M41</td>
<td>1,500</td>
<td>F43</td>
</tr>
<tr>
<td>M45</td>
<td>500</td>
<td>F44</td>
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<tr>
<td>M46</td>
<td>500</td>
<td>F47</td>
</tr>
<tr>
<td>M53</td>
<td>1,500</td>
<td>F54</td>
</tr>
<tr>
<td>M55</td>
<td>6,000</td>
<td>F56</td>
</tr>
<tr>
<td>M57</td>
<td>500</td>
<td>F58</td>
</tr>
<tr>
<td><strong>Total Males</strong></td>
<td><strong>70,000</strong></td>
<td><strong>Total Females</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vulnerable</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M10</td>
<td>86,500</td>
<td>F11</td>
</tr>
<tr>
<td>M21</td>
<td>3,000</td>
<td>F18</td>
</tr>
<tr>
<td>M23</td>
<td>86,500</td>
<td>F21A</td>
</tr>
<tr>
<td>M49</td>
<td>34,500</td>
<td>F50</td>
</tr>
<tr>
<td>M51</td>
<td>1,500</td>
<td>F52</td>
</tr>
<tr>
<td>M61</td>
<td>1,500</td>
<td>F62</td>
</tr>
<tr>
<td><strong>Total Males</strong></td>
<td><strong>213,000</strong></td>
<td><strong>Total Females</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Homosexual</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M25</td>
<td>1,500</td>
<td>F29</td>
</tr>
<tr>
<td>M26</td>
<td>1,500</td>
<td>F30</td>
</tr>
<tr>
<td>M27</td>
<td>6,000</td>
<td>F60</td>
</tr>
<tr>
<td>M28</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>M59</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td><strong>Total Males</strong></td>
<td><strong>12,000</strong></td>
<td><strong>Total Females</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Speculative (liberal) Summary

Heterosexual
The data suggests 6 groups exist containing 693,000 adult members. This is 59% of the adult population. These represent 48.7% and 69.3% respectively of the male/female population.

Bi-sexual
The data suggests 26 groups exist containing 113,500 adult members. This is 9.7% of the adult population. These represent 12.1% and 7% respectively of the male/female population.

Vulnerable
The data suggests 12 groups exist that maybe inclined to engage in same sex practices if the circumstances were favorable for them to do so at the time. They contain 349,500 members. This is 30% of the adult population. These represent 36.9% and 23% respectively of the male /female population.

Homosexual
The data suggests 8 groups exists that are exclusively homosexual. They contain 16,000 members. It is 1.6% of the adult population. These represent .9% and .7% respectively of the male/female population.
Non-Speculative Socio Sexual Statistics

Non-Speculative means a conservative interpretation of the data. This information is correlated with speculative data (liberal) that contributed to the average figures presented in the opening conclusions page.

Crude analysis
Of 54 groups, 16 are exclusively hetero (29.6%), 7 are openly bi (13%), 23 are non openly hidden bi (42.6%), 8 are homosexual (14.8%).

Expressed as a percentage of the total number of 54 groups, high risk are 14.8% of all groups, medium are 12.9% of all groups and low are 42.6% of all groups.

Of the 38 groups that could be considered to be at least partly at risk of being homosexual, 8 fall within the high risk category, 7 within the medium risk category and 23 within the low risk category.

Of 38 bi likely categories, 8 are likely to be high risk......21% (5 males, 13.1%; 3 females, 7.9% of bi likely total)

Of 38 bi likely categories, 7 are likely to be medium risk...18.4% (3 males, 7.9%; 4 females, 10.5% of bi likely total)

Of 38 bi likely categories, 23 are likely to be low risk......60.5% (12 males, 31.6%; 11 females, 28.9%)
Non Speculative Analysis

Of the number individuals thought to be in each group

<table>
<thead>
<tr>
<th></th>
<th>M17</th>
<th>M22A</th>
<th>M63</th>
<th>M21</th>
<th>M23</th>
<th>M51</th>
<th>M61</th>
<th>M10</th>
<th>Total Males</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Heterosexual</strong></td>
<td>11,500</td>
<td>6,000</td>
<td>264,000</td>
<td>3,000</td>
<td>86,500</td>
<td>1,500</td>
<td>1,500</td>
<td>86,500</td>
<td>460,000</td>
</tr>
<tr>
<td><strong>Females</strong></td>
<td>F22</td>
<td>F64</td>
<td>F48</td>
<td>F21A</td>
<td>F52</td>
<td>F62</td>
<td>F11</td>
<td>F18</td>
<td>Total Females</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>18,000</td>
<td>382,000</td>
<td>12,000</td>
<td>3,000</td>
<td>1,500</td>
<td>1,500</td>
<td>89,000</td>
<td>6,000</td>
<td>512,500</td>
</tr>
</tbody>
</table>

Total combined total, 83% adult pop.)

<table>
<thead>
<tr>
<th></th>
<th>M35</th>
<th>M57</th>
<th>M19</th>
<th>M20</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Openly Bi-Sexual</strong></td>
<td>3,000</td>
<td>500</td>
<td>11,500</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Females</strong></td>
<td>F24</td>
<td>F36</td>
<td>F58</td>
<td>F20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,000</td>
<td>3,000</td>
<td>500</td>
<td>3,000</td>
</tr>
</tbody>
</table>

Total combined total, 23.8% adult pop)

<table>
<thead>
<tr>
<th></th>
<th>M31</th>
<th>M33</th>
<th>M37</th>
<th>M39</th>
<th>M39A</th>
<th>M40</th>
<th>M41</th>
<th>M45</th>
<th>M46</th>
<th>M49</th>
<th>M53</th>
<th>M55</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hidden Bi-Sexual</strong></td>
<td>3,000</td>
<td>500</td>
<td>34,500</td>
<td>3,000</td>
<td>3,000</td>
<td>1,500</td>
<td>1,500</td>
<td>500</td>
<td>500</td>
<td>34,500</td>
<td>1,500</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Females</strong></td>
<td>F32</td>
<td>F34</td>
<td>F38</td>
<td>F39B</td>
<td>F42</td>
<td>F43</td>
<td>F44</td>
<td>F47</td>
<td>F50</td>
<td>F54</td>
<td>F56</td>
<td>68,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,000</td>
<td>500</td>
<td>6,000</td>
<td>3,000</td>
<td>1,500</td>
<td>1,500</td>
<td>9,000</td>
<td>500</td>
<td>35,500</td>
<td>1,500</td>
<td>6,000</td>
<td>68,000</td>
</tr>
</tbody>
</table>

Total combined total, 13.5% adult pop)
### Homosexual

| M25 | 1.4 |
| M26 | 1.4 |
| M27 | 5.8 |
| M28 | 2.9 |
| M59 | .6 |

**Total Males 12.1**

| F29 | .6 |
| F30 | 2.9 |
| F60 | .6 |

**Total Females 4.1**

(16.2 combined, 1.4% adult pop)
Summary of non-speculative data

Heterosexual
The data suggest 16 heterosexual groups exist containing 972,500 adult members. This is 83% of the adult population. Of these 460,000 are males and 512,500 are females. These represent 79.6% and 86.3% respectively of the male/female population.

Openly Bi-sexual (admittedly same sex attracted)
The data suggests 7 bi-sexual groups exist containing 24,000 members. This is 2% of the adult population. Of these 14,500 are males and 9,000 are females. These represent 2.5% and 1.5% respectively of the male/female population.

Hidden Bi-sexual (persons who do not admit they are bi-sexual but live a life style that may suggest to many they are not exclusively heterosexual)
The data suggests 23 hidden bi-groups exist containing 157,500 members. This is 13.5% of the adult population. Of these 89,500 are males and 68,000 are females. These represent 15.5% and 11.4% respectively of the male/female population.

Exclusively same sex attracted (gay)
The data suggests 8 gay groups exist containing 18,000 members. This is 1.6% of the adult population. Of these 13,500 are males and 4,800 are females. These represent 2.3% and .8% respectively of the male/female population.
## Bi-Sexual Leanings by Group

### High Risk

<table>
<thead>
<tr>
<th>Group</th>
<th>Total Males</th>
<th>Total Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>M19</td>
<td>11,500</td>
<td>3,000</td>
</tr>
<tr>
<td>M25</td>
<td>1,500</td>
<td>500</td>
</tr>
<tr>
<td>M26</td>
<td>1,500</td>
<td>3,000</td>
</tr>
<tr>
<td>M27</td>
<td>6,000</td>
<td>3,000</td>
</tr>
<tr>
<td>M28</td>
<td>3,000</td>
<td>500</td>
</tr>
<tr>
<td>M31</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>M33</td>
<td>500</td>
<td>1,500</td>
</tr>
<tr>
<td>M39</td>
<td>3,000</td>
<td>1,500</td>
</tr>
<tr>
<td>M39A</td>
<td>3,000</td>
<td>500</td>
</tr>
<tr>
<td>M53</td>
<td>1,500</td>
<td>500</td>
</tr>
<tr>
<td>M55</td>
<td>6,000</td>
<td>500</td>
</tr>
<tr>
<td>M57</td>
<td>500</td>
<td>1,500</td>
</tr>
<tr>
<td>M59</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>Total Males</td>
<td>40,500</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total Females 21,500</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(61,500 combined total, 5.2% adult pop)</td>
</tr>
</tbody>
</table>

### Medium Risk

<table>
<thead>
<tr>
<th>Group</th>
<th>Total Males</th>
<th>Total Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>M35</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>M40</td>
<td>1,500</td>
<td>3,000</td>
</tr>
<tr>
<td>M41</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>M45</td>
<td>500</td>
<td>1,500</td>
</tr>
<tr>
<td>M46</td>
<td>500</td>
<td>9,000</td>
</tr>
<tr>
<td>M51</td>
<td>1,500</td>
<td>500</td>
</tr>
<tr>
<td>Total Males</td>
<td>8,500</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total Females 20,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(28,000 combined total, 2.4% adult pop)</td>
</tr>
</tbody>
</table>

### Low Risk

<table>
<thead>
<tr>
<th>Group</th>
<th>Total Males</th>
<th>Total Females</th>
</tr>
</thead>
<tbody>
<tr>
<td>M10</td>
<td>86,500</td>
<td>89,000</td>
</tr>
<tr>
<td>M21</td>
<td>3,000</td>
<td>6,000</td>
</tr>
<tr>
<td>M23</td>
<td>86,500</td>
<td>3,000</td>
</tr>
<tr>
<td>M37</td>
<td>34,500</td>
<td>6,000</td>
</tr>
<tr>
<td>M49</td>
<td>34,500</td>
<td>35,500</td>
</tr>
<tr>
<td>M61</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>Total Males</td>
<td>246,500</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total Females 141,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(387,000 combined total, 33% adult pop)</td>
</tr>
</tbody>
</table>
The Socio-sexual groups superimposed upon the seven Kinsey group methodology

Exclusively heterosexual
Eleven groups this area….20.4% of all groups

Predominantly heterosexual, incidentally homosexual
Seventeen groups, this area….31.5% of all groups

Predominantly heterosexual, more than incidentally homosexual
Nine groups, this area….16.7% of all groups

Equally heterosexual and homosexual
Five groups, this area….9.35% of all groups

Predominantly homosexual, but more incidentally than heterosexual
Four groups, this area….7.4% of all groups

Predominantly homosexual, but incidentally heterosexual
Two groups, this area….3.7% of all groups

Exclusively homosexual
Six groups, this area….11.1% of all groups

* above reveals extensive socio sexual diversity within the S.A. community

* Discrepancies of percentages are because of non-compatibility of precise Kinsey methodology to my own. I mean precise definition frames were incompatible and as such where it was not clear the information was ignored.
Specific socio-sexual groups superimposed upon the seven Kinsey methodology groups

**Exclusively Heterosexual**
m10, m17, f11, f22, m22a, m23, f48, m61, f62, m63, f64  (20.4%)

**Predominately Heterosexual, incidentally homosexual**
f18, m21, f21a, m35, f36, m37, f38, m40, m41, f42, f43, m45, f47, m49, f50, m51, f52  (31.5%)

**Predominately Heterosexual, more than incidentally homosexual**
m39, m39a, f39b, f44, m46, m53, f54, m55, f56  (16.7%)

**Equally Hetero and Homosexual**
m19, f20, f24, m57, f58  (9.3%)

**Predominately Homosexual, but more than incidentally heterosexual**
m31, f32, m33, f34  (7.4%)

**Predominately Homosexual, incidentally heterosexual**
m27, m28  (3.7%)

**Exclusively Homosexual**
m25, m26, f29, f30, m59, f60  (11.1%)

* Discrepancies of percentages are because of non-compatibility of precise Kinsey methodology to my own. I mean precise definition frames were incompatible and as such where it was not clear the information was ignored.
The total adult population of South Australia superimposed upon the seven groups in of the Kinsey methodology

Exclusively heterosexual
Group M10, M17, F11, F22, M22A, M23, F48, M61, F62, M63, F64,
Total 958,000 (82.3% of adult population)

Predominately heterosexual, only incidentally homosexual
Group F18, M21, F21A, M35, F36, M37, F38, M40, M41, F42, F43,
M45, F47, M49, F50, M51, F52
Total 138,000 (12.3% of adult population)

Predominately heterosexual, but more than incidentally homosexual
Group M39, M39A, F39B, F44, M46, M53, F54, M55, F56
Total 33,000 (2.8% of adult population)

Equally heterosexual and homosexual
Group M19, F20, F24, M57, F58
Total 18,000 (1.5% of adult population)

Predominantly homosexual, but more than incidentally heterosexual
Group M31, F32, M33, F34
Total 7,000 (.6% of adult population)

Predominately homosexual, only incidentally heterosexual
Group M28, M27
Total 8,500 (.7% of adult population)

Exclusively homosexual
Group M25, M26, F29, F30, M59, F60
Total 7,500 (.6% of adult population)

* Discrepancies of percentages are because of non-compatibility of precise Kinsey methodology to my own. I mean precise definition frames were incompatible and as such where it was not clear the information was ignored.
Socio-sexual male groups superimposed upon seven Kinsey groups with statistical breakdown into each

**Exclusively heterosexual:**
Group M10,M17,M22A,M23,M61,M64  
Total 455,500  (40% adult population)

**Predominantly heterosexual, only incidentally homosexual:**
Group M21,M35,M37,M40,M41,M45,M49,M51  
Total 80,000  (6.8 adult population)

**Predominantly heterosexual, but more than incidentally homosexual:**
Group M39,M39A,M46,M53,M55  
Total 13,500  (1.2 adult population)

**Equally heterosexual and homosexual:**
Group M19,M57  
Total 12,000  (1% adult population)

**Predominantly homosexual, but more than incidentally heterosexual:**
Group M31,M33  
Total 3,500  (.3 adult population)

**Predominantly homosexual, only incidentally heterosexual:**
Group M27,M28  
Total 8,500  (.8 adult population)

**Exclusively Homosexual:**
Group M25,M26,M59  
Total 3,500  (.3% adult population)

* Discrepancies of percentages are because of non-compatibility of precise Kinsey methodology to my own. I mean precise definition frames were incompatible and as such where it was not clear the information was ignored.
Socio-sexual female groups superimposed upon seven Kinsey groups with statistical breakdown into each

**Exclusively heterosexual:**
Group F11,F22,F48,F62,F64
Total 502,500  (43% adult population)

**Predominantly heterosexual, only incidentally homosexual:**
Group F18,F21A,F36,F38,F42,F43,F47,F50,F52
Total 58,500  (5% adult population)

**Predominantly heterosexual, but more than incidentally homosexual:**
Group F39B,F54,F44,f56
Total 19,500  (1.6% adult population)

**Equally heterosexual and homosexual:**
Group F20,F24,F58
Total 6,000  (.5% adult population)

**Predominantly homosexual, but more than incidentally heterosexual:**
Group F32, F34
Total 3,500  (.3% adult population)

**Predominantly homosexual, only incidentally heterosexual:**
Nil obvious from groups.

**Exclusively homosexual**
Group F29,F30,F60
Total 4,000  (.4% adult population)

* Discrepancies of percentages are because of non-compatibility of precise Kinsey methodology to my own. I mean precise definition frames were incompatible and as such where it was not clear the information was ignored.
A summary of socio-sexual statistical data superimposed upon the seven group Kinsey methodology

Exclusively Heterosexual
958,000 South Australians are thought to be exclusively heterosexual out of an adult population of 1,171,734. (82.3%). Of these 455,500 are believed to be males and 502,500 females which is 78.9% and 84.6% respectively of the male/female population.

Predominantly Heterosexual, Only Incidentally Homosexual
138,000 South Australians are thought to be incidentally homosexual. This is 11.8% of the adult population. Of these 80,000 are believed to be males and 58,500 females which is 13.8% and 9.8% respectively of the male/female population.

Predominantly Heterosexual, But More Than Incidentally Homosexual
33,000 South Australians are thought to be more than incidentally homosexual. This is 2.8% of the adult population. Of these 13,500 are believed to be males and 19,500 females which is 2.4% and 3.2% respectively of the male/female population.

Equally Heterosexual And Homosexual
18,000 South Australians are thought to be equally heterosexual and homosexual. This is 1.5% of the adult population. Of these 12,000 are believed to be males and 6,000 females which is 2% and 1% respectively of the male/female population.

Predominantly Homosexual, But More Than Incidentally Heterosexual
7,000 South Australians are thought to be homosexual, but more than incidentally heterosexual. This is .6% of the adult population. Of these 3,500 are believed to be males and 3,500 females which is .6% and .6% respectively of the male/female population.
Predominantly Homosexual, Only Incidentally Heterosexual
8,500 South Australians are thought to be predominantly homosexual, only incidentally heterosexual. This is .74% of the adult population. Of these all are thought to be males and constitute 1.5% of the male population.

Exclusively Homosexual
7,500 South Australians are thought to be exclusively homosexual. This is .6% of the adult population. Of these 3,500 are believed to be males and 4,000 females which is .6% and .7% respectively of the male/female population.

Note:
When comparing with other data it is useful to keep in mind the last three categories, all predominantly homosexual have 23,000 persons linked to them. This is 2% of the adult population. 15,500 males are in these three categories and 7,500 females. This represents 2.7% of all adult males and 1.3% of all adult females.
The likelihood of same sex liaisons within South Australia by individuals related to groups

**High Risk**
There are 23 groups that are considered likely to engage in same sex practices of one form or another. 13 of these are male and 10 are female. Combined they contain 61,500 members which is 5.2% of the adult population. There are thought to be 40,500 males and 21,500 females and they represent 7% and 3.6% respectively of the male/female population.

**Medium Risk**
There are 13 groups that are considered to have a medium chance they will engage in same sex practices of one form or another. 6 of these are male and 7 are female. Combined they contain 28,000 members which is 2.4% of the adult population. There are thought to be 8,500 males and 20,000 females and they represent 1.4% and 3.3% respectively of the male/female population.

**Low Risk**
There are 12 groups that are considered to have a low chance they will ever engage in same sex practices. 6 are male and 6 are female. Combined they contain 387,000 members which is 33% of the adult population. There are thought to be 246,500 males and 141,000 females which represent 42.6% and 23.7% respectively of the male/female population.

Note: 6 groups that are thought to be clearly heterosexual have been excluded. Also see individual data breakdown relating to number of persons in each particular group on page 69.
Preliminary breakdown of sex inclined individuals of all three comparison models

**Kinsey Model**
- Heterosexual Only: 958,000, 82.3% all adults
- Homosexual Only: 7,500, 0.6% all adults
- Males Heterosexual: 455,000, 40% all adults
- Males Homosexual: 3,500, 0.3% all adults
- Females Heterosexual: 502,000, 43% all adults
- Females Homosexual: 4,000, 0.4% all adults

**Non Speculative Model**
- Heterosexual only: 972,000, 83% all adults
- Males: 460,000, 40.7%
- Females: 512,000, 43.3%
- Undisclosed Bisexual: 157,000, 13.5% all adults
- Undisclosed Males: 89,000, 7.8%
- Undisclosed Females: 68,000, 6%

**Speculative Model**
- Heterosexual only: 693,000, 61.3%
- Males: 281,000, 24.9%
- Females: 411,500, 36.4%
- Homosexual: 23,500, 2.1%
- Homosexual Males: 12,000, 1.1%
- Homosexual Females: 4,000, 0.4%
- Bi-sexual Males: 40,000, 3.5%
- Bi-sexual Females: 21,500, 1.9%

Total Bi-sexual: 61,500 (5.2% adult population)

**Comparisons:**
- Kinsey: Hetero 82.5% Homosexual 0.6%
- Non speculative: Hetero 83% Homosexual (Not Calculated)
- Speculative: Hetero 61.3% Homosexual 1.6%

**Average**: Hetero 75.6% Homosexual 0.7%

**Note**: This page to be used as a discussion sheet in conjunction with data contained within the body of the text. It is speculative and as such should be seen as an additional tool that some readers may find compliments there understanding of other data presented within these pages.
Socio Sexual Expression

...Individual Manifestations...

M10      Man
Feels he is a man if he can sexually service a woman at least occasionally. He need not necessarily feel fulfilled. He sees sex as a duty.

F11      Woman
Female counterpart to Man. Happy to have less than perfect man.

M17      Flatman
Generally homophobic and is attracted to plain looking women. Does not care if he has sex or not but likes to aggressively assert his masculinity to both women and to his friends.

F18      Agroma'am
Generally attracted to aggressive males. Do not care too much if sexually satisfied or not. Although somewhat homophobic will ponder having a same sex relationship, but rarely will. Happy to live non adventurous life style provided they are dominated by an often bullying male.

M19      Fireman
Sexually a man of all seasons. Sees himself as a model for all males. Enjoys sex frequently and although he prefers females is not fussed about having sex with men. Sex, not emotion dominates his life. True swinger at parties.

F20      Hotma'am
Female version of Fireman. True female pro. Likes sex for sex sake only. Has no qualms about being a prostitute and raising a family at the same time. They fit well into swinging parties as they enjoy having sex with both men and women.

M21      Cynman
Is a masculine male who enjoys all manner of sports and adventure. Cynmen
are self reliant and lovers of life. For some reason they distrust other men
and are thus fearful of having sex with them. This does not mean they are
not attracted to their own gender. They have sex with women only
occasionally. They prefer to prove their masculinity through living an
energy consuming, athletic life style.

F21A Cynma'am
Female version of a Cynman.

F22 Refma'am
Female who has no sexual interest in other females and are attracted to
self confident, self reliant men, not necessarily for sex. Their interest in
sex follows their interest in hobbies and living an orderly secure lifestyle.
They are not adventurous. They take unkindly to predatory behavior by
either men or women and find undue gentility in any person a real turn
off.

M22A Confiman
Male version of Refma'am, not attracted to males and like self reliant
women they can be subservient to.

M23 Famman
Average man who has little little interest in sex, preferring the rituals and
routines of a very ordinary married/family life. Going to the football
occasionally is a major adventure for a Famman.

F24 Borema'am
An average female who prefers to look good than engage in sex. Any sex
they have with either a man or a woman is merely to satisfy themselves
they remain attractive.

M25 Lustman
Ordinary looking man that has a passion for male to male sex. He has no
sexual interest in women and prefers more timid male partners for
relationships.

M26 Compman
An ordinary looking male who has no sexual interest in women. They
prefer men to dominate them in any relationship they enter into.

M27 Hedoman
Outgoing flamboyant male who characteristically expresses himself through 'busy' speech and behavior. Their joint movements are generally seen as 'arty'. In the gay community they are often referred to as 'queens'. They usually have a large appetite for male to male sex. Sex with women can sometimes happen but this is not their preference.

M28            Fickman
Less outgoing and demonstrative than Hedoman but has similar 'arty' joint movement characteristics. They usually have little sexual interest in women but enter into nonsexual relationships of convenience with women. Some women find these men both good housekeepers and amusing and welcome them into their lives. Such women are sometimes known as 'fag hags'. Fickmen mostly prefer sex with other men.

F29             Lionma'am
A female who usually has a solid torso and seems to think and act as though she were a testosterone charged male. Generally she like to dominate both men and women. They prefer submissive attractive women as sex partners but are mostly not too fussled provided it feels good. They have no sexual interest whatsoever in men.

F30             Eroma'am
Presents herself socially as an attractive female, but are emotionally cold. They have no sexual interest in men. They are often attracted to Lionma'ams as they enjoy being dominated.

M31            Pragman
Prefers the company of men but for social acceptance reasons will court or marry women. Such men have 'normal' sexual appetites and are likely to search for sex with other men outside their marriage or relationship.

F32             Plastima'am
Female version of Pragman. They marry men for social 'facade' reasons, but prefer sex with other women.

M33            Exploman
A man who was once solely heterosexual, through adversity or whatever, chooses to practice homosexuality. He may still prefer sex and companionship with women, but feels through fear or some other reason, unable to do so. These fears could be short lived or permanent.
F34 Phobma'am
A female version of Exploman.

M35 Infatuman
A man who dedicates his life to acquiring and admiring quality possessions. Sex with either gender has little relevance. They are happy to be self indulgent.

F36 Marvma'am
Female version of Infatuman.

M37 Stimman
A male who can usually only be sexually aroused by erotic visual stimuli, especially pornography. He enjoys diverse often unusual sex, including cross dressing. Mostly attracted to sex with women but can sometimes change in highly charged party situations.

F38 Multima'am
Female version of Stimman.

M39 Alienman
A married man, regardless of reason, who seeks sex with other unmarried men.

M39A Low Man.
Married man who seek out other married men for friendship, but mostly sex.

F39B Low Woman
Married woman who seek out other married women for friendship, but mostly sex.

M40 Vicman
Adult male that seeks to be predatory to other men emotionally, physically and sexually and is prepared to use violence and cunning to achieve his objectives.

M41 Teenman
A teen male that seeks to be predatory to other teens emotionally, physically and sexually and is prepared to use violence and cunning to achieve his objectives.

F42 Vicma'am
Female version of Vicman.

F43 Teenma'am
Female version of a Teenman.

F44 Decepma'am
Female equivalent of Alienman.

M45 Sesman
A young man that actively seeks out men for purposes of shelter, education or sex, not necessarily all three.

M46 Eduman
Adult male that seeks to provide to, and mentor, younger men. This is usually to enhance their own predatory ego through sexual exploitation of the males concerned. Sometimes, however, there is more honorable intent on the part of the male.

F47 Girlma'am
Female equivalent of Sesman except seeks women.

F48 Girlman
A younger woman that actively seeks out men for purposes of shelter, education or sex, not necessarily all three.

M49 Expectoman
Teen male that turns to same gender peers for learning about, and sharing life experiences. This includes sex and all manner in which it can be expressed, including with each other.

F50 Expectoma'am
Female equivalent of Expectoman.

M51 Androgoman
Man who feels comfortable dressing and living as either a man or a woman and is usually not afraid to be open about it.

F52 Androgoma'am
Female equivalent of Androgoman.

M53 Advancedman
Senior male person who enjoys homosocialising with other men, and if the opportunity should arise, enjoy sex with them.
F54  Advancedma'am
Female equivalent of Advancedman.

M55  Rankman
Male in position of authority and responsibility that seeks same sex
enjoyment and relief but is either unwilling, or prohibited from engaging
in sexual intimacy with those of a lesser work status/profession to
themselves.

F56  Rankma'am
Female equivalent to Rankman.

M57  Diverman
Male that embraces out of the ordinary 'pornographic' behavior into his
sexual expression, either with women or men, in party situations. His
behavior includes the involvement of body waste, masochism and
unusual stimulatory toys and the like.

F58  Diverma'am
Female equivalent of Diverman.

M59  Transman
Male trans gendered person who recognises and accepts their seemingly
ambiguous gender status.

F60  Transma'am
Female version of Transman

M61  Masexual
Male asexual adult.

F62  Fesexual
Female asexual adult.

M63  Stanman
Male who is strongly attracted to women and enjoys regular sex with
them. Unlikely to be consciously same sex attracted.

F64  Stanwoman
Female version of Stanman. Attracted to men only and are unlikely to be
consciously same sex attracted.
<table>
<thead>
<tr>
<th>Group number and name</th>
<th>Description of members</th>
<th>Numbers in group</th>
<th>% of adult pop.</th>
<th>% male pop.</th>
<th>% female pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M10 Man</td>
<td>Feels he is a man if he can sexually service a woman at least occasionally. He need not necessarily feel fulfilled. He sees sex as a duty.</td>
<td>86,400</td>
<td>7.4</td>
<td>15</td>
<td>-</td>
</tr>
<tr>
<td>F11 Woman</td>
<td>Female counterpart to Man. Happy to have less than perfect man.</td>
<td>89,100</td>
<td>7.6</td>
<td>-</td>
<td>15</td>
</tr>
<tr>
<td>M17 Plamener</td>
<td>Generally homophobic and is attracted to plain looking women. Does not care if he has sex or not but likes to aggressively assert his masculinity to both women and to his friends.</td>
<td>11,500</td>
<td>0.9</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>F18 Agrom'an</td>
<td>Generally attracted to aggressive males. Do not care too much if sexually satisfied or not. Although somewhat homophobic will ponder having a same sex relationship, but rarely will. Happy to live non adventurous life style provided they are dominated by an often bullying male.</td>
<td>5,900</td>
<td>0.3</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>M19 Fireman</td>
<td>Sexually a man of all seasons. Sees himself as a model for all males. Enjoys sex frequently and although he prefers females is not fussed about having sex with men. Sex not emotion dominates his life. True swinger at parties.</td>
<td>11,500</td>
<td>0.9</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>F20 Hoim'an</td>
<td>Female version of Fireman. True female pro. Likes sex for sex sake only. Has no qualms about being a prostitute and raising a family at the same time. They fit well into swinging parties as they enjoy having sex with both men and women.</td>
<td>2,900</td>
<td>0.3</td>
<td>-</td>
<td>0.5</td>
</tr>
<tr>
<td>M21 Cymman</td>
<td>Is a masculine male who enjoys all manner of sports and adventure. Cymmen are self reliant and lovers of life. For some reason they distrust other men and are thus fearful of having sex with them. This does not mean they are not attracted to their own gender. They have sex with women only occasionally. They prefer to prove their masculinity through living an energy consuming, athletic lifestyle.</td>
<td>2,900</td>
<td>0.3</td>
<td>0.3</td>
<td>-</td>
</tr>
<tr>
<td>F21A Cym'man</td>
<td>Female version of a Cymman.</td>
<td>2,900</td>
<td>0.3</td>
<td>-</td>
<td>0.5</td>
</tr>
<tr>
<td>F22 Refn'am</td>
<td>Female who has no sexual interest in other females and are attracted to self confident, self reliant men, not necessarily for sex. Their interest in sex follows their interest in hobbies and living an orderly secure lifestyle. They are not adventurous. They take kindly to predatory behavior by either men or women and find undue gentility in any person a red flag.</td>
<td>17,800</td>
<td>1.3</td>
<td>-</td>
<td>3.0</td>
</tr>
<tr>
<td>Group number and name</td>
<td>Description of members</td>
<td>Numbers in group</td>
<td>% of adult pop.</td>
<td>% male pop.</td>
<td>% female pop.</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>M22A Confman</td>
<td>Male version of Refuse 'em, not attracted to males and like self reliant women they can be subservient to.</td>
<td>5,300</td>
<td>0.3</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>M23 Fasman</td>
<td>Average man who has little interest in sex, preferring the rituals and routines of a very ordinary married/family life. Going to the football occasionally is a major adventure for a Fasman.</td>
<td>36,400</td>
<td>7.4</td>
<td>15</td>
<td>-</td>
</tr>
<tr>
<td>F24 Eternalm</td>
<td>An average female who prefers to look good than engage in sex. Any sex they have with either a man or a woman is merely to satisfy themselves they remain attractive.</td>
<td>2,900</td>
<td>0.3</td>
<td>-</td>
<td>0.3</td>
</tr>
<tr>
<td>M25 Lustman</td>
<td>Ordinary looking man that has a passion for male to male sex. He has no sexual interest in women and prefers much timed male partners for relationships.</td>
<td>1,400</td>
<td>0.1</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>M26 Compman</td>
<td>An ordinary looking male who has no sexual interest in women. They prefer men to dominate them in any relationship they enter into.</td>
<td>1,400</td>
<td>0.1</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>M27 Hedoman</td>
<td>Outgoing flamboyant male who characteristics express himself through 'busy' speech and behavior. Their joint movements are generally seen as 'earty'. In the gay community they are often referred to as 'queens'. They usually have a large appetite for male to male sex. Sex with women can sometimes happen but this is not their preference.</td>
<td>5,300</td>
<td>0.3</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>M28 Fickman</td>
<td>Less outgoing and demonstrative than Hedoman but has similar 'earty' joint movement characteristics. They usually have little sexual interest in women but enter into nonsexual relationships of convenience with women. Some women find these men both good housekeepers and amusing and welcome them into their lives. Such women are sometimes known as 'fag hags'. Fickmen mostly prefer sex with other men.</td>
<td>2,900</td>
<td>0.3</td>
<td>0.5</td>
<td>-</td>
</tr>
<tr>
<td>F29 Lionma'em</td>
<td>A female who usually has a solid torso and seems to think and act as though she were a testosterone charged male. Generally she like to dominate both men and women. They prefer submissive attractive women as sex partners but are mostly not too fussed as long as it feels good. They have no sexual interest whatsoever in men.</td>
<td>600</td>
<td>0.03</td>
<td>-</td>
<td>0.10</td>
</tr>
<tr>
<td>F30 Erecma'em</td>
<td>Presents herself socially as an attractive female, but are emotionally cold. They have no sexual interest in men. They are often attracted to Lionma'ems as they enjoy being dominated.</td>
<td>2,900</td>
<td>0.3</td>
<td>-</td>
<td>0.5</td>
</tr>
<tr>
<td>Group number and name</td>
<td>Description of members</td>
<td>Numbers in group</td>
<td>% of adult pop.</td>
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<td>% female pop.</td>
</tr>
<tr>
<td>-----------------------</td>
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<td>-------------</td>
<td>--------------</td>
</tr>
<tr>
<td>M31 Frigman</td>
<td>Preferences the company of men but for social acceptance reasons will court or marry women. Such men have normal sexual appetites and are likely to search for sex with other men outside their marriage or relationship.</td>
<td>2,000</td>
<td>0.3</td>
<td>0.5</td>
<td>-</td>
</tr>
<tr>
<td>F32 Fashimatan</td>
<td>Female version of Frigman. They marry men for social/facade reasons, but prefer sex with other women.</td>
<td>3,000</td>
<td>0.3</td>
<td>-</td>
<td>0.5</td>
</tr>
<tr>
<td>M33 Exploeman</td>
<td>A man who was once solely heterosexual, through adversity or whatever, chooses to practice homosexuality. He may still prefer sex and companionship with women, but feels through fear or some other reason, unable to do so. These fears could be short lived or permanent.</td>
<td>600</td>
<td>0.05</td>
<td>0.10</td>
<td>-</td>
</tr>
<tr>
<td>F34 Phobmatan</td>
<td>A female version of Exploeman.</td>
<td>600</td>
<td>0.05</td>
<td>-</td>
<td>0.10</td>
</tr>
<tr>
<td>M35 Infatuman</td>
<td>A man who dedicates his life to acquiring and admiring quality possessions. Sex with either gender has little relevance. They are happy to be self-indulgers.</td>
<td>2,900</td>
<td>0.3</td>
<td>0.5</td>
<td>-</td>
</tr>
<tr>
<td>F36 Marvandan</td>
<td>Female version of Infatuman.</td>
<td>3,000</td>
<td>0.3</td>
<td>-</td>
<td>0.5</td>
</tr>
<tr>
<td>M37 Stimmnan</td>
<td>A male who can usually only be sexually aroused by erotic visual stimuli, especially pornography. He enjoys diverse often unusual sex, including cross dressing. Mostly attracted to sex with women but can sometimes change in highly charged party situations.</td>
<td>34,600</td>
<td>3</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>F38 Mudimtan</td>
<td>Female version of Stimmnan.</td>
<td>5,900</td>
<td>0.3</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>M39 Ailman</td>
<td>A married man, regardless of reason, who seeks sex with other unmarried men.</td>
<td>2,900</td>
<td>0.3</td>
<td>0.5</td>
<td>-</td>
</tr>
<tr>
<td>M39A Low Man</td>
<td>Married man who seek out other married men for friendship, but mostly sex.</td>
<td>2,900</td>
<td>0.3</td>
<td>0.5</td>
<td>-</td>
</tr>
<tr>
<td>F39B Low Woman</td>
<td>Married woman who seek out other married women for friendship, but mostly sex.</td>
<td>3,000</td>
<td>0.3</td>
<td>-</td>
<td>0.5</td>
</tr>
<tr>
<td>M40 Vicman</td>
<td>Adult male that seeks to be predatory to other men emotionally, physically and sexually and is prepared to use violence and cunning to achieve his objectives.</td>
<td>1,400</td>
<td>0.08</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>M41 Teenman</td>
<td>A teen male that seeks to be predatory to other teens emotionally, physically and sexually and is prepared to use violence and cunning to achieve his objectives.</td>
<td>1,400</td>
<td>0.08</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>Group number and name</td>
<td>Description of members</td>
<td>Numbers in group</td>
<td>% of adult pop.</td>
<td>% male pop.</td>
<td>% female pop.</td>
</tr>
<tr>
<td>-----------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>------------------</td>
<td>-----------------</td>
<td>-------------</td>
<td>--------------</td>
</tr>
<tr>
<td>F42 Viel'man</td>
<td>Female version of Viemann.</td>
<td>1,500</td>
<td>0.08</td>
<td>-</td>
<td>0.25</td>
</tr>
<tr>
<td>F43 Teen'man</td>
<td>Female version of a Teenman.</td>
<td>1,500</td>
<td>0.08</td>
<td>-</td>
<td>0.25</td>
</tr>
<tr>
<td>F44 Deemp'man</td>
<td>Female equivalent of Alienman.</td>
<td>3,900</td>
<td>0.8</td>
<td>-</td>
<td>1.5</td>
</tr>
<tr>
<td>M45 Seeman</td>
<td>A young man that actively seeks out men for purposes of shelter, education or sex, not necessarily all three.</td>
<td>600</td>
<td>0.05</td>
<td>0.10</td>
<td>-</td>
</tr>
<tr>
<td>M46 Eeuman</td>
<td>Adult male that seeks to provide for, and mentor, younger men. This is usually to enhance their own predatory ego through sexual exploitation of the males concerned. Sometimes, however, there is more honorable intent on the part of the male.</td>
<td>600</td>
<td>0.05</td>
<td>0.10</td>
<td>-</td>
</tr>
<tr>
<td>F47 Giti'man</td>
<td>Female equivalent of Seeman except seeks women.</td>
<td>600</td>
<td>0.05</td>
<td>-</td>
<td>0.10</td>
</tr>
<tr>
<td>F48 Giti'men</td>
<td>A younger woman that actively seeks out men for purposes of shelter, education or sex, not necessarily all three.</td>
<td>11,900</td>
<td>1</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>M49 Eeep'toman</td>
<td>Teen male that turns to same gender peers for learning about, and sharing life experiences. This includes sex and all manner in which it can be expressed, including with each other.</td>
<td>34,600</td>
<td>3</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>F50 Eep'toman</td>
<td>Female equivalent of Eeep'toman.</td>
<td>31,600</td>
<td>3</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>M51 Androg'an</td>
<td>Man who feels comfortable dressing and living as either a man or a woman and is usually not afraid to be open about it.</td>
<td>1,400</td>
<td>0.08</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>F52 Androg'an</td>
<td>Female equivalent of Androg'an.</td>
<td>1,500</td>
<td>0.08</td>
<td>-</td>
<td>0.25</td>
</tr>
<tr>
<td>M53 Advanced'man</td>
<td>Senior male person who enjoys homosexualing with other men, and if the opportunity should arise, openly sex with them.</td>
<td>1,400</td>
<td>0.08</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>F54 Advanced'man</td>
<td>Female equivalent of Advanced'man.</td>
<td>1,500</td>
<td>0.08</td>
<td>-</td>
<td>0.25</td>
</tr>
<tr>
<td>M55 Rank'man</td>
<td>Male in position of authority and responsibility that seeks same sex enjoyment and relief but is either unwilling or prohibited from engaging in sexual intimacy with those of a lesser work status/profession to themselves.</td>
<td>5,800</td>
<td>0.3</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Group number and name</td>
<td>Description of members</td>
<td>Numbers in group</td>
<td>% of adult pop</td>
<td>% male pop</td>
<td>% female pop</td>
</tr>
<tr>
<td>-----------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>------------------</td>
<td>----------------</td>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>F56 Rankman'ian</td>
<td>Female equivalent to Rankman.</td>
<td>5,000</td>
<td>0.3</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>M57 Diverman</td>
<td>Male that embraces out of the ordinary ‘pornographic’ behavior into his sexual expression, either with women or men, in party situations. His behavior includes the involvement of body waste, masochism and unusual stimulatory toys and the like.</td>
<td>300</td>
<td>0.03</td>
<td>0.03</td>
<td>-</td>
</tr>
<tr>
<td>F58 Diverman'ian</td>
<td>Female equivalent of Diverman.</td>
<td>300</td>
<td>0.03</td>
<td>-</td>
<td>0.05</td>
</tr>
<tr>
<td>M59 Transman</td>
<td>Male trans gendered person who recognizes and accepts their seemingly ambiguous gender status.</td>
<td>600</td>
<td>0.05</td>
<td>0.10</td>
<td>-</td>
</tr>
<tr>
<td>F60 Transman'ian</td>
<td>Female version of Transman</td>
<td>600</td>
<td>0.03</td>
<td>-</td>
<td>0.10</td>
</tr>
<tr>
<td>M61 Masexual</td>
<td>Male asexual adult.</td>
<td>1,400</td>
<td>0.12</td>
<td>0.25</td>
<td>-</td>
</tr>
<tr>
<td>F62 Masexual</td>
<td>Female asexual adult.</td>
<td>1,500</td>
<td>0.12</td>
<td>-</td>
<td>0.25</td>
</tr>
<tr>
<td>M63 Stanman</td>
<td>Male who is strongly attracted to women and enjoys regular sex with them. Unlikely to be consciously same sex attracted.</td>
<td>264,000</td>
<td>22.6</td>
<td>45.8</td>
<td>-</td>
</tr>
<tr>
<td>F64 Stanwoman</td>
<td>Female version of Stanman. Attracted to men, only and are unlikely to be consciously same sex attracted.</td>
<td>382,400</td>
<td>32.6</td>
<td>-</td>
<td>64.3</td>
</tr>
</tbody>
</table>

**Totals** 1,170,500 100 100 100

*Assembled on 2 Dec 06*
Appendix guide

Appendix 1

**How groups were formed for the Socio-Sexual thesis**

The groups were created to be all encompassing in the sense they overlap each other and as such can be likened to the blobs and associated patterns I talked about with my awareness model. Both are mutually complimentary to each other. The group model looks more at trendlines of individual behaviour and has the capacity to embrace everyday people as well as the more elite in the community that tend to live lives of obscurity that professional reasons would rarely be revealed in any general survey methodology. When analysing the data I connected with these groups I attempted to strike a balance between all of them in order to arrive at what I felt was middle of the ground results. Because the data within the groups was obtained through reliable data (2001 census material), I think me creating both the multiple groups idea and utilising census data has allowed me to create statistical outcomes that are more descriptive and perceivably reliable than any other form of social science research methodology. See page 85

Appendix 2

**Problems with 2005 La Trobe University survey.**

When I conducted my original research work I quickly realised there was significant diversity of findings between the different research attempts that had previously been carried out across the world. I can remember one Canadian study suggested that around 24% of the adult population was either gay or bi-sexual. At the time I thought it was ludicrous but in more recent times I have began to believe the data that the Canadian research presented may not have been outlandish at all. Research findings are dependant upon not only the degree of randomness of interviewees and their honest but what constitutes an act of homosexual behaviour. For example if it included such sexual activity as fellatio and cunnilingus, mutual masturbation or overt sexual groping, hugging and kissing. When I wrote my short critique about the LaTrobe University 2005 findings I made no mention of these latter phenomena (and others similar thereto) as I have never stopped to consider them. I belatedly noticed the Latrobe methodological model did not either. However, I believe the shortcomings I did pick up at the time remain to have relevance today. This is the reason why I have incorporated this short critique. I am using it as an example model that is intended to draw attention to similar types of anomalies I have found with a diverse range of other research methodologies. See page 87
Appendix 3

La Trobe University of Victoria 2005 survey of sexual behaviour and attitudes in Australia

This secondary material commenting upon the same La Trobe University findings I talked about in Appendix 2. The person who wrote the article quotes the 2005 La Trobe University study by saying 1.6% of the adult population are gay, and 0.9% are bi-sexual and furthermore 0.8% of the population are gay males and 1.4% are gay females. I see this data as not being representative of the homosexual (gay) population of Australia, more especially considering the extensive random survey size. Furthermore where the survey is quoted as saying the two parties median of two partners I feel is not correct so is they are likely to be unhappy or anxious when from my own research they are clearly not. The article says the original authors the La Trobe University report said there needed to be urgent further research in the area. In my opinion this is a correct statement. See page 89

Appendix 4

Sexual expression and the shortcomings of social science and its failure to address characteristic distribution

I feel this is a well balanced article relating to the shortcomings of contemporary social science research methodologies (although the author is being specifically critical about the discipline of sociology). I have emboldened certain lines I feel you may find to be most interesting in the sense they state that amongst other items researchers repeatedly refer back to unsubstantiated and doubtful primary research material, assume people always tell the truth when they are being interviewed, sampling processes cannot explain obvious discrepancies, they are attempting to understand the most complex phenomena of all social science (sexual attitudes and behaviour) and it is not fully understandable at all and statistics mean little without being linked to some sort of context narrative of the social life respondents are engaging the whole of their lives within. These latter words mean a frame of reference individuals have created for themselves to both conduct and enjoy their lives. I suggest you read the article throughout as it exemplifies my own attitude and ideas about the topic as well. See page 91

Appendix 5

Reaching the invisible population'

This is a general conversation about the difficulties sex researcher have when researching and determining the underground world of secret gender expression (sex). Amongst other things the article is suggesting there is no point in trying to be honest in gathering research information from respondent’s about their sex lives. It adds researchers must move amongst the people and understand the full nature of what is happening in people’s lives within the underground they conduct their secret sexual liaisons within. They must learn how sexual connections are established in the first
place and furthermore must get smart with technology use in order to effectively and openly relate to such people. The article also says the young are having secret sex liaisons and any future attempt to effectively relate to the covert sex subculture is to especially train a team of professional interviewers to speak to and understand interviewees at their own level. See page 95

Appendix 6

Hidden Minorities

This is similar to Appendix 5 but I feel the significant difference of it that it relates to seemingly more reliable research material that was conducted in New York City in the U.S. that identified the wide disparity between what classification interviewees claimed they were (sexual persuasion) as to what activities they were really engaging in. For example, it says 8.9% of men identified as being straight (heterosexual) and yet reported only sex with men. It is claimed 4200 men were interviewed by telephone. The formal New York City research effort concluded by saying quote: “These studies underscore the difficulties inherent in obtaining reliable data about stigmatised sexual behaviour”. I totally agree with this statement. See page 99

Appendix 7

Discordance between sexual behavior and self-reported sexual identity: a population-based survey of New York City men.

It is similar to Appendix 6 but it is in a more condensed form. In my mind the closing two sentences of the appendix are the most telling. These are quote: “Self reporting methodology is not reliable. Risky sexual activities are more important than a person’s sexual identity”. These two sentences are effectively saying activities of people are more important than their sexual identities (brands of expression of sexual behaviour) like homosexual, heterosexual, bisexual or in between if one adopts the Klein (see appendix 8 for more detail) or Kinsey methodology. Whilst these words were written in the context of tracking HIV infection I believe it is similarly true for general research methodology as well. In short it is what is happening that is important rather than the precise nature of the individuals engaging in sex. I think this is where my socio-sexual methodology is more appropriate in field research. See page 101

Appendix 8

Klein Sexual Orientation Grid

I feel the interesting thing about Klein’s work is that in the 1970’s he pioneered a grid system of attempting to measure sexual orientation that embraced a multi-dimensional grid for describing sexual orientation. His grid embraced twenty-one values (past present and future) sexual activities and behaviour in a scale of seven different behavioural values which in turn meant his grid had an overall grid value of twenty-
one. It is within this grid that Klein superimposed other statistical information that was available to him at the time. I see Klein’s grid as being analogous to my socio-sexual model and Klein himself recognised it was incomplete in several important areas and towards the end of his life commented there was more dimensions of sexual orientation required (frame of reference to investigate and analyse).

In this sense whilst I feel my socio-sexual model does a fairly good job of doing this. Furthermore I believe my Awareness Model compliments the process quite well as it caters for allowing predictable science mathematics to be applied the socio sexual model as well. When they are combined they can effectively integrate different types and levels of sexual orientation at every level. In the case of the South Australian census sample (the total adult population of the state) methodology I have talked about there is 1.1 million individual orientations (all unique from one another some way) and if each of these orientations had, for example, three facets of moods (like emotionless lust, affectionate mutual warmth and caring love making and something in between both) then the total number of dimensions would be 3.3 million. As I have talked about earlier one could add almost limitless more dimensions by bringing forward respondent’s ages, health status, style of living, residential post/zip code and like. In other words I am suggesting my (blob) awareness model combined with my socio sexual model, can be seen as a universal survey model that has the capacity to embrace the statistical nature of any given community or wider culture at large. Furthermore it need not be limited to the subject of individual gender expression. It seems to me to have a potentially wider usage than this. See page 103

Appendix 9

Male rape victims

When sexual orientation and behaviour surveys are conducted it seems obvious to me organisers are not embracing an important facet of sexual expression and this is one that is connected to human violence. I bring this area forward because I feel it is not generally known in the public arena that men rape other men on a semi-frequent basis for no other reason than to assert power dominance over them. Very little seems to be currently known about this spectrum of sexual activity because its frequency is rarely reported. British evidence suggests no-one wants to know about it nor do the relevant authorities. The appendix indicates the numbers of men being sexually violated are not trivial. Several victims statements are included in the appendices together with the devastating impact of such attacks on their lives. I recently read where an American psychologist suggested around 26,000 men were being raped in American prisons everyday. See page 106
Appendix 10

Male sexual expression in prisons

This appendix affirms the statement about the frequency of male rapes as cited in Appendix 9 above. Note that it is well recorded all dominant males in such cases do not see themselves as being homosexual and this mirrors my words in the opening pages of this presentation that many men who have sex with other men do not see themselves as homosexual or gay at all. I have read that they are mostly horrified to be seen this way and as such would not honestly respond to survey questions around this area at all. See page 112

Appendix 11

Life in Changi POW Camp

This article affirms the contests of Appendix 10 but in a non-coercive, more fun like setting (I am not suggesting a POW camp is a fun environment). It depicts the wide extent of homosexual activity amongst captured Australian soldiers at Changi prison in Singapore in WW2. I urge you to read my blog titled ‘Deep Connectedness between men in time of war’ I think you will find it a quite powerful reminder of that same sex socialisation and sexual expression is pertinent to the Klein scale (previously discussed) describing and furthermore it is directly related to both the time and circumstances for people to engage in such activity. Furthermore any genetic or nature/nurture influence surrounding such behaviour are principally secondary considerations. I mean by this such individuals are engaging in such activities because they are being both organically motivated (natural sex drive) to do so as are simply bored and seek some sort of adventure during their internment. In my mind such individuals are neither gay or homosexual entities and they would mostly agree with this. I feel the majority of them would never discuss such activities with researchers for the remainder of their lives. It is simply how things were at the time (keep in mind prisoner examples as discussed in Appendix 10 as well). See page 114

Appendix 12

Over one-third of former American football players have had sexual relations with men, study says

This is akin to appendix 11 but it relates to the homosexual activities of sports persons. If this appendix, together with other allied material I have read about is reflective of what sports persons are sexually doing in their lives then I suggest such activity is simply part of their hidden cultural lifestyle and furthermore is a frequent occurrence as well. I suggest no sexual expression survey would be able to embrace this form of cultural activity either. It is simply as it is. It is part and parcel of the every day lives of individuals who feel comfortable in such types of activities and none of the participants would see themselves as gay or homosexual. See page 115
Appendix 13

Voluptuous Panic: The Erotic World of Weimar Berlin - by Mel Gordon

Reviewed by Gary Meyer

This is also akin to Appendix 12 but in this instance it relates to the culture of an entire country. Almost immediately after WW1 German culture was in a state of disarray. Germany was broke and its currency was next to worthless. This appendix draws attention to the alleged lifestyles of Berliners prior to the coming to power of Hitler in 1933. From my reading of the article it seems to me Berlin became the sex capital of the world of that era. Rich overseas visitors from America, the UK, France and other country’s were pouring into Berlin to enjoy not only its sexually provocative night life but a huge array of sexual expression venues as well (brothels and like forms of sex related entertainment). Most importantly of all they brought with them hard overseas currency that quickly entered circulation as a means of local exchange for the trade of essential good and services.. The article points out that, fashionable dressed mothers from influential family’s, were prostituting themselves in this arena and that there was an estimated 20,000 to 25,000 teenage boys engaging in prostitution in Berlin alone. In effect it could be said sexual activity became the financial and social sub set of all Berliners and possibly the nation as a whole but I am not sure of this. The article also briefly draws attention to the fact that in WW1 German soldiers were engaging in same sex liaisons at the war front until brothels were introduced by senior army officers. Once again I suggest such wide spread sexual activity would not be openly discussed in any outside public forum with perhaps the exception of amongst participants themselves at private gatherings. I especially feel such persons would see little reason to share such activities with sexual expression researchers when it was such a common occurrence in their every day lives. See page 117

Appendix 14

Bisexual males startle scientists

This article is interesting to me because it seems to get heart of whether there is a classification of sexual expression that is bi-sexual. There seems to remain an argument both ways in this area. However, the researchers in this appendix article claim that tests they have conducted demonstrate that some men who claim to be similarly attracted to men and women were not telling the truth. Experimental sensor tests conducted upon them while they watch pornography identify both sexual arousal responses to both women and other men whereas gay men arousal response was to other men only. See page 121
Appendix 15

Straight, Gay or Lying? Bisexuality Revisited

This article compliments appendix 14. It also points out that bi-sexual desires are poorly understood and that men’s bisexual minds are quite different from what is going on in their bodies. The article goes on to add men who identify themselves as bi-sexual are exclusively aroused by either one sex or the other, but more so with other men. The article also points out there is doubt with this argument. In other words parts of the contents of this appendix appear to conflict with the contents of appendix 14 and parts do not. The methodology of determining sexual orientation was different. Once again I think these words point to the fact conventional research methodology into sexual expression is not meeting either its own expectations of reliability in itself or the expectations of their following report readers as well. See page 123

Appendix 16

Sexual Orientation, Race, & Gender survey

This survey was extracted from a member generated, on line culture survey group that appears to be principally used by persons under the age of thirty and therefore must be read as such. However, in my opinion it is a source where there is no incentive for respondents to be untruthful in their answers to the questions put forward by the instigators of the poll. More than 200 persons responded to this poll and I have inserted my own comments at the bottom of page 2. The poll seems to be suggesting 65% of survey participants have at least a minimal interest in matters relating to bi-sexuality and the majority of them are males. Furthermore homosexual interest and activity seem to be most connected to white caucasian respondents, more particularly males. I am not suggesting the data is reliable. I suggest you make up your own mind in lieu of other material I am presenting to you in this paper at this time. I feel statistical information derivative from the survey supports a number of my own feeling about both male and female gender expression, more particularly that relating to males. See page 127

Appendix 17

The Craig’s List meeting forum for same sex attracted individuals

I was of two minds whether to incorporate appendices 17 and 18. Both are confrontational documents and some readers may find them offensive. However, I believe the anecdotal same gender sexual activity evidence contained within them deserves to be brought forward if my claims as to the width and depth of covert cultural sexual activity in culture is to make sense. This appendix (17) gives examples of those who want to casually meet same-sex inclined persons for short term sexual experiences at short notice. Such people are not to be confused with more serious longer term sex-focused friendships that people are seeking to form for periodic social get togethers, nor those seeking more dedicated permanent relationships. I have drawn
the contents from the Craig’s List forum. There are other sites similar to the Craig’s List but probably not as large because Craig’s List is an international meeting forum for both men and women and appears to have hundreds of thousands of on-line members, including heterosexual persons seeking opposite gender liaisons.

When I conducted my research in 2010 I found at least one site that catered solely for the needs of married men for same-sex gender expression, who wanted to occasionally meet other married men, but I have made no attempt to find out if this remains the case today or not. Keep in mind that this does not necessarily mean such men are seeking penetrative sex with those they seek to find. Nevertheless, if one peruses Craig’s List one will find that some advert sites are openly soliciting married men as participants in their sexual pursuits. My point is that, once again, I feel that no research organisation could ever hope to meaningfully tap into such a massive data pool every day. There are many thousands of this type of advert appearing in the Craig’s List forums across Australia for men and women including heterosexual and bisexual swinging party liaisons. In 2010 I attempted to count the same-sex attracted persons in Sydney listings on a single day and I ceased when I got to 600. There were many more similar list forums across Australia apart from Craig’s List. If you look, you will find most of the two and three line listings are much the same. They are short, sharp and shiny and despite their brevity, the intentions of the person placing the advert is quite clear for those who understand the essential nature of the often cryptic message. I feel no need to further explain what I mean. In other words, the same-sex expression subculture is a substantial (massive, who knows?) thriving arena of sexual activity of a diverse kind and, as I have just stated, it does not necessarily involve any act of penetration at all. It could be merely acts of mutual masturbation by frustrated and lonely men who then move on with their lives, fulfilling some sort of need of more complex intimacy. Furthermore, these adverts soliciting other individuals for intimate liaisons are not necessarily advertising in the same columns of any particular forums such as Craig’s List. If I am correct, this implies there is a powerful multiplying effect going on behind the scenes as well, which is consistent with what I have just said.

If one was to suggest that each advert (but not deliberately teasing adverts) was attracting five serious responses, then the number of persons engaging in covert sexual behaviour, more especially homosexual behaviour, may conceivably run beyond 15,000 in Australia every day. If this figure is around the mark this could mean there would be around 105,000 persons per week engaging in covert sexual Australia which would further equate to about 5.5 million annually. For purposes of this debate if 33% of these were same-sex liaisons of one type or another, this would mean around 1.8 million persons are engaging in such same-gender activities annually which is 12.5% of the adult Australian population of around 18 million persons (I have not sought to be precise with this figure). These figures do not include what I loosely refer to as dedicated members of the gay community who seem to primarily socialise amongst themselves anyway. When I was conducting my original research, several people in the AIDS Council told me that persons openly identifying with gay culture and its activities have little time for those who do not identify with and agree with their way of life.

Furthermore, in many cases they scorn married people attempting to casually infiltrate their ranks for short-lived sexual liaisons. Such people are seen as two-faced and
dishonest because they are not heterosexual at all, and accordingly are being deceitful to themselves and their families and associates that trust them. I am quite sure this is another reason why such persons would not share their full sexual life history experiences with researchers as well. I hope I am presenting you with the same gender sexual expression subculture in a manner you can follow and understand, and are not unduly confronted. As I said in my introduction to this work, if the work is to have substance and value, this type of ground level discussion needs to occur.

I believe that secretive same-sex activities are more prevalent at some times than others, and would also be difficult to be identified by researchers, more especially so if they were adults seeking short term liaisons from distant country areas that I feel would be more often than not on researchers’ statistical collection radar. This would probably be more so at weekends, or where large public events are taking place in capital cities every now and then, such as Royal Shows. In my earlier research in 2005-2010 I found that in this type of environment, country people feel much more comfortable seeking same-sex intimate connections of one form or another. They feel far too vulnerable to do so in small regional environments where everybody mostly knows everybody else, and town gossip flourishes.

Furthermore in my 2005-2010 research I found that meeting sites such as Craig’s List rarely list persons seeking to offer sexual services for purposes of remuneration. If one cares to look closely there are also numerous other listings online created by organisations and individuals that offer discreet sex services at upmarket hotels, professional gatherings and private parties but not necessarily restricted to them. Amongst these you will also find there is a strong representation of individuals seeking to offer same-sex entertainment as well, but these are listed separately. I admit that not every advert placed in such listings is legitimate or sincere, and this would have a moderating effect on the numbers I am talking about. But I feel at the same time that such a figure would be offset by professional individuals such as doctors, lawyers, accountants and the like who, for reasons of professional privacy, homo-socialise principally within their own professional networks. I believe there are many minority groups of this type that include military personnel, police officers, nurses, clergy and the like.

I again acknowledge my words in the forerunner to appendix. 17 are somewhat like kite flying but I hasten to add that I believe there is a great deal of substance in my words as well. This is borne out across the details within all appendices. See page 129
Appendix 18

One site activity 10/2/10 (notice short term liaisons sought by individuals)

This appendix compliments appendix 17. However, the difference is I have removed the extended text from each advert and merely left the catch cry text to give you a better idea of the wide ranging nature of the underground sexual expression market in South Australia between mid-January and mid February 2010. I have not recently revisited this Craig’s list casual meeting site so I am not aware if the nature and volumes of adverts have changed since I last checked in 2010. Also keep in mind I random copied and pasted each of these adverts and they relate to Craig’s list only. In other words the Craig’s list adverts are merely indicative of the sex expression subculture in South Australia. See page 130

Appendix 19

Is she really Bi?

I inserted this single advertisement towards the end of this series of appendices because in my mind this girl’s message seems to raise some important questions. The young woman who placed her advert in Craig’s list states she is bi-sexual but in my opinion she seems to be saying something more than this. It seems she is lonely, has a strong interest in girls only sex and is keeping her mind open to anything else that may occur from thereon in. This includes one day she may care to enter into a conventional heterosexual relationship with a man and raise a family and occasionally engage in same gender relationships on the side including covertly from all other people, most importantly including her husband and wider family. In other word she seems to me as though she is being ambivalent and does not know exactly what she wants to do, certainly not in the short term. I feel this young woman represents the thinking of the majority of same sex attracted people. Their minds are rarely in tune with their bodies i.e. their organic selves and minds are out of kilter with each other and they would more than not necessarily see themselves this way at all. The secrecy of women within a family engaging in same sex liaisons such as I have just discussed may account for the larger number of males rather than females seeking adventurous liaisons through forums such as Craig’s list. They would make much more strong effort not to be caught out, more especially with her children’s interests at heart.

Not withstanding what I have just said in social science terms it could be similarly said such people’s sexual agenda experience is neither this nor that (very vague). It is something else altogether. I think this ambivalence to sexual attitudes and associated behaviour is also a feature of the lives of individuals that professional sex expression researchers can never put their fingers upon and statistically determine whereas the Klein and my own socio sexual methodological approach reasonably can, and did in the mid 2000’s (keep in mind my research project extended between 2005 to 2010). See page 132
Appendix 20

The appendix of the appendices

What I feel are the most important issues contained in these appendices.

1] Covert sexual interaction in the South Australian sub-culture is far greater and more fluid than most could ever imagine and this is likely to be similarly so across Australia.

2] Traditional sex research methodologies have never been able to encapsulate, describe, define and effectively statistically evaluate sexual gender expression because it is far too big and dynamically fluid to ever do so.

3] Sexual expression, liaisons between people is highly opportunistic and is mostly related to time, circumstances and place, with the emphasis on circumstances.

4] It is only social science methodologies that can be flexible and inclusive enough to adapt to an ever changing socio-sexual subculture that can address the difficulties of determining the nature and scale of subculture.

5] It seems at least 12.5% of adults in the South Australian (and probably Australia) population are engaging in same sex liaisons of one type or another.

See page 134
Formal appendices

Appendix 1

How groups were formed the for Socio-sexual thesis

All behaviour types needed to be reasonably identified and qualified before research could begin. This means life modes of all South Australian adults over the age of seventeen needed to be both described and compartmentalised into groups. Each group had a number of members that had similar socio sexual characteristics but all members were same gender.

Originally seventy-two different groups were identified but this was narrowed to fifty-four because some groups were thought to be too small and thus irrelevant. These members were incorporated into adjacent groups with similar behavioural characteristics. It was important to the methodology that members of one group had similar but quite different socio behavioural types to immediate adjacent ones. This overlap was to ensure if a statistical error was made in one group it would be corrected by one in an immediately adjacent group.

(also see statistical membership of each group outlined below).

This process ensured a trend line to measure and describe groups and their associated membership remained reliable. Description of members and their actual behaviour was equally designed not to be too exacting. This was to ensure ‘measurement’ … rational flexibility in the achievement of final results. That is when the group description construct was linked with the statistical membership of each group (cp)

The groups themselves were identified through what ‘ordinary’ people would largely agree exists in the wider community. This meaning what ordinary every day people in South Australian society could identify with… at le ast notionally. In most cases there appeared little option for them but to agree if they carefully considered what they had learned through either direct life experiences or the media… especially television.

(ordinary members of the public: “… the astute and the gullible, the intelligent and the no-so-intelligent, the well-educated as well as the poorly educated, men and women of various ages pursuing a variety of vocations” from Butterworth Concise Australian legal dictionary second edition 1998 page 319)

Statistical membership of each group was determined by utilising the findings of existing research findings (internationally) and then arrive at an average percentage of all research that set aside exclusively ‘gay’ membership. The average was 9% across the world. The adult population of South Australians was taken (from 2001 census) and numerically reduced by 9%. This meant the remaining number, 91% had to ‘fit’ within the 51 remaining groups. The fifty-second group was set-aside for homosexuals only with membership determined by the international average (this did not mean that statistical number remained fixed it was purely a starting point). At this juncture the ‘ordinary person’ principle was again applied. This meant what membership would an ordinary member of the public realistically believe may exist in each group? It did not matter if membership was initially greatly distorted as the law
of averages applied. Because of the large numbers of groups containing supposed heterosexuals these members had to ‘fit’ somewhere. By firstly assuming the exclusively heterosexual population was 80% it soon became clear there was not sufficient capacity of the remaining 11% to adequately cater for the 51 groups that needed to have membership allocated to (11% arrived at by removing the suspected gay only membership of 9% from the original 20% set aside from the supposed heterosexual population of 80%).

Through a process of reductionism individual group membership was eventually determined by likelihood. The large numbers of groups ensured the likelihood of error was minimal. This is especially so as each individual group tended to overlap with an adjacent group. If an error occurred in one it would be automatically adjusted for by moving to one immediately adjacent to it or one two groups away. From here a trend could be determined that ensured eventually a high degree of statistical accuracy could be achieved.

The statistical data cited to define these findings were based on Bureau of Statistics census data from the 2001 Australian census*. This firmly defined demographic foundation it will be demonstrated under pins the statistical importance of all findings cited throughout this paper.

*2001 Basic Community Profile catalogue No. 2002.0
Appendix 2

Problems with 2005 La Trobe University survey.

1. The survey cannot be seen as representative of the Australian population overall as 58% of the recruited people lived primarily in Victoria and NSW.

2. Those aged between 30 to 35 dominated the survey (60.9%) whilst those aged over 55 represented 19.5%.

3. There were 402 persons aged between 16 to 19 interviewed. This group represented 4.9% of the total. It is generally accepted teenagers between 15 to 17 are highly sexually active and being so explore a diversity of sexual behaviour options open to them. This includes same sex experiences including oral and anal intercourse (see also Mister Polls) This inter gender mobility has the propensity to distort survey findings, especially if those interviewed were ambiguous about their sexual orientation.

4. It is generally accepted face to face and telephone surveys are not reliable. Anonymous on line or computer surveys are much more representative. Interviewees are much more likely to be frank and honest.

5. Whilst it is clear in what states surveys have been conducted it is not obvious what specific localities or towns the surveys have been conducted. Although the random digit dialling technique was used there could be little idea when rural areas were incorporated as well what specific areas were being targeted. For example if researchers cared to widely embrace South Western Victoria as part of their survey that would embrace a small city like Hamilton as well as small towns like Casterton and adjacent rural farming areas. Whilst in a bigger town like Hamilton it is likely the adult population would be more liberal and socially outgoing (same sex attraction friendly) this would not necessarily be the case for smaller towns and wider rural areas (farms). Such persons it is argued would be conservative to the point they would either deny their same sex attracted orientation for either personal guilt/shame reasons or fear of being locally exposed. Unduly high rural suicides; especially amongst young males is well known. Deep self guilt and inner confusion through lack of appropriate sex education can be seen as a driver for self homicide behaviour.

6. Persons from other cultures, especially Europeans are usually very reluctant to share their deep inner feelings, especially same sex attracted orientation. Their cultural upbringing dictates ‘a man is a man’ attitude. It is deeply inbuilt into their psyche. The New York Health Department disclosed this problem with their own comprehensive survey in.

7. The response rate from those invited to participate was 56%. This suggests at least some invitees fell within categories 5and 6 above, or for what-ever other personal reasons could not or would not participate. If this minority fell largely in rural areas this would also distort overall findings.

8. Data collected for the final report was two fold. This meaning that interviews two years apart were conducted. The objective was to discuss relative outcomes,
meaning changes since the previous study. This implies the researchers identifying sexual orientation and behaviour were acknowledging ‘mobility’ amongst the invitees, including sexual preference. It is argues such a limited time frame is far too short if accurate results are to be determined. Kinsey, Klein and others have all made this point. It follows the second survey was largely irrelevant. Mobility should be considered over at least a five year period.

9. Persons over 65 were excluded from the study yet it is known many are sexually active, including same sex attracted once their partners were deceased. This is mainly for emotional and companionship reasons.

10. The indigenous population was not included, especially those in remote areas.
La Trobe University of Victoria 2005 survey of sexual behaviour and attitudes in Australia

The Australian Study of Health and Relationships, the country’s biggest survey of sexual behaviours and attitudes, was undertaken by La Trobe University’s Research Centre in Sex, Health and Society.

A) Numbers surveyed

Researchers interviewed over 19,000 Australians aged 16 to 59.

B) Researchers found

Researchers found 1.6 percent of men identify as gay and 0.9 per cent as bisexual while 0.8 per cent of women identify as lesbian and 1.4 per cent as bisexual.

Associate Professor Dr Anthony Smith said almost nine per cent of women and six percent of men had a gay experience.

"We live in a society which contains more sexual diversity than is clearly visible," Dr Smith said.

C) Research said to be the first representative national data on homosexual identity

Dr Smith said the survey provided the first representative national data on homosexual identity.

The survey confirmed that gay men and women have more sexual partners than heterosexual people.

About 75 per cent of homosexual men aged 16 to 59 had 10 or more partners in their lifetime, compared with 45 per cent of heterosexual men.

Co-researcher Dr Andrew Grulich said the average number of partners was seven over a five-year period compared to one for straight men.

D) Homosexual men reported two partners

"However, in the year prior to the interview, homosexual men
reported a median of only two partners, which doesn't accord with the commonly held stereotype of homosexual promiscuity."

Dr Grulich said the median number of partners for lesbians was six in their lifetime compared to three for heterosexual women.

E] homosexuals are more likely to be unhappy or anxious

The survey also shows people who identify as gay, lesbian or bisexual were more likely to be unhappy or anxious than heterosexuals.

Gay people are also more likely than heterosexuals to have had a sexually transmitted disease and to have injected drugs.

F] Urgent need for further research

Dr Grulich said the adverse health outcomes among Australia's sexual minorities were an urgent priority for further research and programs.

Bnews April 10, 2006
(Business news)

By SHERELE MOODY

Note: The url address for this item no longer exists.
Appendix 4

Sexual expression and the shortcomings of social science and its failure to address characteristic distribution

Extract of critique of the book: “The Social Organization of Sexuality”

“It should come as no surprise to the readers of The New York Review that the authors of The Social Organization of Sexuality did not like what I wrote. I confess to having amused myself over the last couple of weeks by imagining what their inevitable letter would contain. I was sure that they would challenge the competence of a biologist to judge social science, as indeed they have. I also imagined, and hoped, that they would raise a series of substantive objections to my characterization of their methodology, backed by various pieces of evidence of which the review took no account, so that we might engage in a revealing unpacking of the issues. In this, alas, I was too sanguine. Their letter makes no arguments, but relies on their disciplinary authority while repeating unsubstantiated and doubtful claims. (JF comment: This is my wider point about most sexual behaviour surveys with the exception of the Kinsey research in the 1940’s).

It is reasonable that Laumann et al. would have preferred to have their work reviewed by a member of their own school of sociology, someone sharing the same unexamined methodological assumptions. They could then avoid the always unpleasant necessity of justifying the epistemic basis on which the entire structure of their work depends. Their assertion of my incompetence, however, is off the mark. It is both temperamentally and ideologically repugnant to me to provide advertisements for myself, but as I do not want Laumann and his colleagues, or other readers of the review, to avoid confronting the issues by a facile dismissal of my expertise, I am obliged to provide a CV. Although a biologist, I have a graduate degree in mathematical statistics and have taught the subject for forty years. About 10 percent of my technical publications, including a textbook of statistics, have been devoted to problems of statistical sampling, estimation, and hypothesis testing. More important, my biological work must be classified as methodological, my chief contribution to the field having been an analysis of the deep epistemological difficulties posed by the data of evolutionary genetics and the introduction of new experimental approaches specifically designed to overcome the ambiguities. Finally, my work on epistemological problems, produced both alone and together with philosophers of science, appears in standard philosophical journals. Whatever may be at issue here, it is not competence.

Laumann et al. complain that the results of sample surveys were falsely analogized with autobiography. Either they do not understand the structure of analogical reasoning or, as is more likely, they were so annoyed by the review that they read it only impressionistically. No such analogy was drawn, nor was any argument from analogy made. On the contrary, autobiography, repressed memory, and survey interviews were given as three different examples of a general problem of deriving objective information from self-report. I drew a contrast between the possibility of verification in the first two cases and the virtual impossibility in the last. Here our authors touch on the central methodological issue. It is their view that, although people may lie or exaggerate in autobiographies because they are trying to create a
public persona, they will tell the truth in anonymous interviews, because there is no motivation to manipulate the impression that strangers have of us. Is it really true that quantitative sociologists are so divorced from introspection and so insensitive to social interactions that they take such a naive view of human behavior? Do they really believe all those things they hear from the person on the next bar stool or the seat next to them in the airplane? The Yellow Kid, who made a living from fleecing the gullible, used to say that anyone who could not con a banker ought to go into another line of work. Maybe, but before giving up, they should try professors of sociology. Putting aside subjective questions, haven’t they even read the voluminous literature on the sociology of fashion? It is ironic that a student of “simple organisms” has to instruct those who inquire about human beings about the complexity of their objects of study.

A] People do not tell the truth about their own lives

First, Professor Laumann, people do not tell themselves the truth about their own lives. The need to create a satisfying narrative out of an inconsistent and often irrational and disappointing jumble of feelings and events leads each of us to write and rewrite our autobiographies inside our own heads, irrespective of whether anyone else is ever privy to the story. Second, these stories, which we then mistake for the truth, become the basis for further conscious manipulation and manufacture when we have exchanges with other human beings. If the investigators at NORC really do not care what strangers think of them, then they are possessed of an insouciance and hauteur otherwise unknown in Western society. It is precisely in the interaction with strangers who are not part of their social network, and who will never interest their lives again, that people feel most free to embroider their life stories, because they will never be caught out.

B] Random survey analysts cannot explain survey discrepancies

Laumann et al. try to minimize the impact of the observed discrepancy in the number of sexual partners reported by men and by women. There is an attempt at obfuscation in a remark by Laumann and his colleagues about averages not containing as much information as more detailed frequency descriptions. True, but irrelevant, because in their data men consistently report more partners across the entire frequency distribution. Anyway, Laumann et al. do not deny the discrepancy. Indeed it is they who brought it up and discussed it in the book, and it is they, not I, who offered as the most likely explanation that men “exaggerate” and women “minimize” their sexual promiscuity. Then they try to discount the impact of the discrepancy on the study as a whole. After all, it is just one false note, and we cannot expect perfection.

C] It is false to believe people who lie and fantasize about their sexual activities can also be taken on face value with other statements they make

People may lie or fantasize about how many sexual partners they have, but we can take everything else they say at face value.

But this neatly ignores the fact that this comparison provides the only internal check on consistency that the study allows. I nowhere claimed that “all else is spurious,” but rather that we are left in the unfortunate position of not knowing what
is true when our only test fails. Then, in an extraordinary bit of academic chutzpah that turns the usual requirement for validation on its head, Laumann et al. say that it is up to those who question the data to demonstrate their unreliability. For years those of us who work on “simple” organisms have sheepishly accepted the burden of supporting our own claims, and the failure of the sole internal check on the validity of the data usually creates a certain difficulty in getting one’s work published. Autres pays, autres moeurs.

D] individual sexual fantasies follow cultural stereotypes

I would not want to claim that we learn nothing from people’s answers in sex surveys. One thing that they seem to establish is that individual fantasies follow cultural stereotypes. In the French equivalent of the NORC study involving over 20,000 telephone interviews, French men reported four times as many partners as French women.² Of course, it may be that with the greater distance offered by the telephone, men feel freer to “exaggerate,” but that explanation doesn’t offer much solace to those who think that anonymity breeds truthfulness.

While Laumann and his colleagues believe that men exaggerate while they are aged between eighteen and fifty-nine, they (backed by the peer review panels of the National Science Foundation) seem to have complete confidence in the frankness of octogenarians. Perhaps, as men contemplate their impending mortality, the dread of something after death makes lying about sex seem risky. We must, however, at least consider the alternative that affirming one’s continued sexual prowess in great age is a form of whistling in the dark.

E] Sex survey analysts are attempting to understand the most complex and difficult phenomena of all. One of the reasons for this, it has consciousness

Far from having “an animus against the social sciences,” I have considerable sympathy for the position in which sociologists find themselves. They are asking about the most complex and difficult phenomena in the most complex and recalcitrant organisms, without that liberty to manipulate their objects of study which is enjoyed by natural scientists. In comparison, the task of the molecular biologist is trivial. Living organisms are at the nexus of a large number of weakly determining causal pathways, and the classic method of studying such systems is to exaggerate the effect of one pathway while holding the others constant. When such experimental manipulation is not possible we have no recourse but to stand off and describe the system in all its complexity. The inevitable consequence is that the structure of inference is much looser and it becomes extremely difficult to test our explanations. How much worse is the situation of those observers whose objects of study have consciousness and who depend on the objects themselves to report on their own state.

The division between those who try to learn about the world by manipulating it and those who can only observe it has led, in natural science, to a struggle for legitimacy. The experimentalists look down on the observers as merely telling uncheckable just-so stories, while the observers scorn the experimentalists for their cheap victories over excessively simple phenomena. In biology the two camps are now generally segregated in separate academic departments where they can go about their business.
unhassled by the unbelievers. But the battle is unequal because the observers’ consciousness of what it is to do “real” science has been formed in a world dominated by the manipulators of nature. The observers then pretend to an exactness that they cannot achieve and they attempt to objectify a part of nature that is completely accessible only with the aid of subjective tools.

Richard Sennett has formulated better, and with more authority than I could, the ideological issues in sociology. (Is he, too, incompetent?) He is, of course, right when he insists that quantitative information is important in sociology. Data on birth, death, immigration, marriage, divorce, social class, neighborhood, causes of mortality and morbidity, occupations, wage rates, and many other variables are indispensable for sociological investigations. My “meat cleaver” was never meant to sever those limbs from the body of knowledge.

F] The numbers in statistics mean little without a coherent narrative of social life

But it does not follow that collecting statistics, especially survey statistics with their utter ambiguity of interpretation, is sociology. A better model is Chevalier’s Classes laborieuses et classes dangereuses. Chevalier’s realization was that social phenomena could not be understood without the demographic statistics, but that these numbers can have no interpretation in themselves without a coherent narrative of social life. For contemporary life we have our own experience to help us understand the numbers. For the past we depend on literature, so the locales, characters, and events in the novels of Balzac, Hugo, and Sue form as much a part of the evidence about nineteenth-century Paris as the schedules of mortality and the tables of wage rates.

Even though the world is material and all its phenomena, including human consciousness, are products of material forces, we should not confuse the way the world is with our ability to know about it. Like it or not, there are a lot of questions that cannot be answered, and even more that cannot be answered exactly. There is nothing shameful in that admission.

1. For a less technical and more generally accessible example, see “Facts and the Factitious in the Natural Sciences” in Critical Inquiry 18 (1991), pp. 140–153.


Arthur: R. C. Lewotin

HICKORY — The Centers for Disease Control and Prevention estimates that men having sex with men (MSM) account for just four percent of the U.S. male population aged 13 and older, yet the rate of new HIV diagnoses among MSM is more than 44 times that of other men and more than 40 times that of women. In the rural Appalachian Mountains and foothills of Northwestern North Carolina, a few additional statistics caught the attention of local AIDS service organization, the AIDS Leadership Foothills-area Alliance (ALFA). In 2010, a shocking 90 percent of new clients came into medical care with an AIDS diagnosis and almost 70 percent of the clients self-identified their risk factor as men who have sex with men.

“We just couldn’t stand around waiting for people to come to us for testing. We had to develop proactive tools and strategies to provide targeted testing, build trust and market our services,” said Rodney Tucker, ALFA’s executive director. “While the rest of the country seemed to be moving past gay white men and targeting African-American women as at-risk populations, we realized that our region was trending 10 years behind the national curve with new infections. I was shocked to see the statistics with 40-year-old men self-identifying as having sex with other men coming into care with an AIDS diagnosis.”

Outreach begins

ALFA knew they had to begin better and more strategic outreach to MSM communities. Approaching the situation blindly wasn’t an option. Step one in the group’s outreach plans was to interview MSM and find out where and how they were meeting other men for sex. With a push from Michelle Hudgens, a local disease intervention specialist with the North Carolina Department of Health and Human Services, ALFA hosted their first MSM Taskforce meeting in one of nine rural counties in February 2011.

A] These is no point in being honest in gathering research information

“Oh, if we could only go back in time and try this one again” said David Zealy, ALFA director of education, with a smile. “We did everything wrong. We tried the straight-up honest approach with our community and called it exactly what it was and who we wanted to attend. We used local gay social groups and even the newspaper to advertise the meeting. Five people showed up — five scared people.”

B] Discreet online hook-ups are how men meet
All wasn’t lost. ALFA learned a great deal from the encounter. Online hookups were a normal way for men to meet other men for sex and some MSM were engaging in sex in public parks, gyms and rest areas. The men’s choices for sexual encounters were limited by their life experiences; many weren’t “out” to friends or family and a lack of gay nightclubs and other outlets were forcing men to drive long distances — as far away as Asheville, Charlotte or Winston-Salem — for social and sexual outlets.

C] The guilt and confusion of same sex attracted men

“One client always comes to mind for me,” stated Zealy. “He had been married to a woman for 25 years and had been hooking up with guys for most of the marriage behind her back, he cried in my office saying if it had not been for homophobia and societal pressure to be straight, he might have turned out very different. He might not have been turning to strangers in an adult book store for the intimacy and touch he needed and he could have dated and married the person who he was really attracted too.”

Full story here Online outreach offers a rural strategy

With newfound knowledge and information at hand, ALFA’s staff set out to ramp up new outreach efforts. This time, staff took a different tact.

D] How sexual liaisons are found online

“Well it simply came down to putting your face and name out there where people were looking for sex,” stated Zealy. “From our focus group we targeted Craig’s List as the top pick for anonymous MSM to find partners. Through a fun afternoon of brainstorming, we developed a list of ‘eye catching’ messages to post in the MSM boards and added the ALFA logo as a picture and sent them out.”

Shortly after posting several outreach messages online, ALFA started getting emails with questions and men coming in for tests. One of the first men to take advantage of ALFA’s services tested positive. He identified as MSM, white, was in his 40s, unemployed and symptomatic.

ALFA staff members provided bridge counseling and were able to help this client go from a preliminary positive to his first medical appointment in just 10 days. “It was great to see the process work and help someone access medical care that desperately needed it,” Tucker said.

Getting smart with technology

Concerned about the young MSM population in the region, phase two of ALFA’s outreach project continued with their online strategy, but also integrated use of iPhones as a means to speak to MSM youth.
“We knew we had a growing number of young MSM, but we really didn’t know where to find them. Then one day playing around with our phone we loaded Grindr. This opened us to a new world of MSM in our region,” stated Tucker.

Grindr is a mobile, location-based dating app for men, distributed for use on iPhones and other smartphones.

E] The young also hide the sexual liaisons

“Our phones, we could see the next generation of MSM — high school students, college students and young African-American men — who we were previously unable to find,” Tucker explained. “So, David [Zealy] and I decided just to put our faces out there and built profiles that said who we were and invited men to ask questions about HIV, men’s health and volunteering.”

The results were instant. ALFA was able to reach a broader group of men, above and beyond their MSM youth target.

“Our first day on Grindr, we met a married man who was extremely concerned and wanted information and testing,” said Rodney. “He made an appointment and came in that day. We found men that would ask real questions, wanting information about risk behaviors, where to find condoms and how testing worked. One of my favourite clients reported he was in a new relationship, had a sexual desire to perform oral sex to completion and really needed to know what type of risk, if any, he had. After a long chat, he followed up with me several days later to say thank you and that he felt he could come back to me for more advice and testing.”

F] How using smart technology broke the ice of understanding the underground secret liaisons culture

ALFA staff continues to use Grindr as a key component in its outreach efforts. Each day, staff login to the service, answer questions, make referrals and provide opportunities for testing.

“For a small, rural AIDS service organization, we were excited to find such affordable and effective means to reach what many had already written off as the ‘invisible’ — though still at-risk — population,” said Tucker.

Looking to the future

Homophobia and lower infection rates per capita can be barriers to funding in the South. Financial constraints put a strain on staffers with groups like ALFA, who often find themselves looking for better and more strategic outreach programs that place little burden to the group’s bottom line. ALFA’s prevention department, with only two, full-time staffers dedicated to education and testing, felt many of those pressures. Volunteer engagement has been necessary in order to fill the gaps.

“Our next step is to recruit, train and supervise a crew of MSM who will work the gay chat rooms on gay.com and other websites to answer questions about HIV/STD and refer people for testing,” stated Zealy. “It’s a hard sales job in our region where there
is so much stigma about HIV and many MSM live quiet, closeted lives, making it
difficult to find those who will put their face out there for our agency and the
community; but we are hopeful!”

ALFA’s ultimate goals are simple: Increase testing and decrease stigma. In order
to accomplish both, the group is determined to initiate new testing locations where
closeted MSM feel comfortable and safe. In doing so, ALFA hopes they can also
empower these men to make change in their personal lives and among their friends
and peers.

Tucker asserts, “Even though ALFA is not an LGBT organization, we feel a
responsibility to help bring MSM together in social settings to decrease the stigma
about being gay or positive.”

For more information about ALFA, visit alfainfo.org.

— Compiled and written as a community contribution by Rodney Tucker, ALFA
executive director. Matt Comer contributed.

G] How to effectively research the secret underground of sex liaisons via the
appropriate channels of the internet.

Smart ads for HIV prevention

One of the many ways ALFA began their online outreach was through Craig’s List,
the group’s staffers say. They tried several techniques and several different ads placed
on the site’s “m4m” personals section. Some examples:

Ad one:

Headline: Come to my office; Text: Worried about your HIV status? Email for a free
confidential test with results in 10 minutes. Free condoms and lube with every test.
Call for an appointment Three3 Two2 Three3 One1 Four4 Four4 Seven7 Ext.233

Ad two:

Headline: Curious? Text: Curious about your HIV status or other sexually transmitted
disease? I have answers for your questions and can test you for HIV with results in 10
minutes. Get rid of your worries today call or email for an appointment. Three3 Two2
Three3 One1 Four4 Four4 Seven7 Ext.233

http://goqnotes.com/12493/reaching-the-invisible-population/
Researchers have long known it’s difficult to count and classify men and women on the basis of their sexual orientation. Because homosexuality is stigmatized, many people are reluctant to disclose that they’re attracted to others of their same sex, or that they’ve had homosexual sex.

Two recently published studies offer interesting data relevant to this problem.

In a study conducted by Preeti Pathela and colleagues (reported in the *Annals of Internal Medicine*) nearly 4200 New York City men were interviewed by telephone and asked 130 questions about health-related matters. Embedded in the demographic questions midway through the survey was a question about the man’s sexual orientation. Later, at the end of the survey, each man was asked about the number of men and women with whom he’d had sex during the previous 12 months.

Of the men who labeled their sexual orientation and reported having sex in the past year:

- 85.8% identified as straight and reported sex only with women
- 3.3% identified as gay and reported sex only with men
- 1.1% identified as bisexual and reported sex with men, women, or both.

But:

- 8.9% identified as straight and reported sex only with men
- 0.7% identified as straight and reported sex with women and men.

Combining the last two groups, nearly 10% of the men identified themselves as straight but had at least one male sexual partner in the previous 12 months. About 70% of these men were married. Nearly all reported having sex with only one partner in the past year.

In their published report Dr. Pathela et al. acknowledge various ways in which the phrasing or ordering of the questions might have affected the results. Nevertheless,
their data underscore the fact that the labels people use for their sexual orientation, such as gay and straight, don’t always fit neatly with their actual sexual behavior. A significant minority of self-identified straight men in New York engage in sex with other men.

Based on another recently published paper, the New York data might actually understate the case.

In Public Opinion Quarterly, Maria Villarroel, Charles Turner, and their colleagues report data from a large-scale telephone survey conducted with a national sample and a Baltimore (MD) sample. The participants (age 18-45 years) were asked questions about their sexual behavior and attractions.

The participants were randomly assigned to one of two groups. Either they were interviewed by a “live” person or they completed most of the survey using a computer-automated system in which they responded to questions by using the buttons on their touch-tone telephone. The researchers expected people to be more candid in reporting about their sexuality when they didn’t have to speak to a live person.

Sure enough, those who were “interviewed” by the computer were significantly more likely to say they were attracted to people of their same sex (17.8% vs 12.8% of those interviewed by a live person). They also were more likely to report having sex with a person of their same sex (14.2% vs 9.1%).

Follow-up analyses revealed that the computerized interview was especially likely to get more reports of homosexual behavior in less tolerant locales — outside large cities and outside the Northeast and Pacific Coast. The computer also elicited more reports of same-sex behavior from people who might be particularly cautious about revealing such information — those who were currently married and had children in their home.

Together, these studies underscore the difficulties inherent in obtaining reliable data about stigmatized sexual behavior. Many people are reluctant to disclose information about their same-sex attractions and behavior, and many men (and probably women too) who call themselves straight have nevertheless had same-sex sexual partners.

For the full reports, see:

Appendix 7

Discordance between sexual behavior and self-reported sexual identity: a population-based survey of New York City men.

Pathela P¹, Hajat A, Schillinger J, Blank S, Sell R, Mostashari F.

Author information

Erratum in


Abstract

BACKGROUND:

Persons reporting sexual identity that is discordant with their sexual behavior may engage in riskier sexual behaviors than those with concordant identity and behavior. The former group could play an important role in the spread of sexually transmitted diseases.

OBJECTIVE:

To describe discordance between self-described sexual identity and behavior among men who have sex with men and associations between identity-behavior and risk behaviors.

DESIGN:

Cross-sectional, random digit-dialed telephone survey of health status and risk behaviors.

SETTING:

New York City.

PARTICIPANTS:

Population-based sample of 4193 men.

MEASUREMENTS:

Concurrent measures of sexual identity and sexual behaviors, including number and sex of sex partners, condom use during last sexual encounter, and recent testing for HIV infection. Sex partner information was ascertained in a separate section from sexual identity; all participants were asked about the number of male sex partners and then were asked about the number of female sex partners in the past year.
RESULTS:

A] Twelve percent of men having sex with men identify themselves as being heterosexual

Of New York City men reporting a sexual identity, 12% reported sex with other men. Men who had sex with men exclusively but self-identified as heterosexual were more likely than their gay-identified counterparts to belong to minority racial or ethnic groups, be foreign-born, have lower education and income levels, and be married. These men were more likely than gay-identified men who have sex with men to report having only 1 sexual partner in the previous year. However, they were less likely to have been tested for HIV infection during that time (adjusted prevalence ratio, 0.6 [95% CI, 0.4 to 0.9]) and less likely to have used condoms during their last sexual encounter (adjusted prevalence ratio, 0.5 [CI, 0.3 to 1.0]).

LIMITATIONS:

The survey did not sample groups that cannot be reached by using residential telephone services.

CONCLUSIONS:

B] Self reporting methodology is not reliable. Risky sexual activities are more important than a person’s sexual identity

Many New York City men who have sex with men do not identify as gay. Medical providers cannot rely on patients' self-reported identities to appropriately assess risk for HIV infection and sexually transmitted diseases; they must inquire about behavior. Public health prevention messages should target risky sexual activities rather than a person's sexual identity.

Appendix 8

Klein Sexual Orientation Grid

From Wikipedia, the free encyclopaedia

The Klein Sexual Orientation Grid (KSOG) developed by Fritz Klein attempts to measure sexual orientation by expanding upon the earlier Kinsey scale. Klein first described the KSOG in his 1978 book *The Bisexual Option*.[1][2][3][4]

In response to the criticism of the Kinsey scale only measuring two dimensions of sexual orientation, Klein developed a multidimensional grid for describing sexual orientation. Unlike the Kinsey Scale, the Klein grid investigates sexual orientation in the past, the present and in the idealized future with respect to seven factors each, for a total of twenty-one values. The KSOG uses values of 1–7, rather than the 0–6 scale of the Kinsey Scale, to describe a continuum from exclusively opposite-sex to exclusively same-sex attraction.[1]

A] Klein used cluster patterns for research

The KSOG is often used as a tool in research.[5][6] Studies using the KSOG have used cluster analysis to investigate patterns within the KSOG's twenty-one parameters, in one case suggesting a five-label (straight, bi-straight, bi-bi, bi-gay, gay) model of orientation.[7][8] The KSOG has also been used in studies of conversion therapy.[9]

B] Shortcomings of Klein methodology

Klein, while recognizing that the grid explored many more dimensions of sexual orientation than previous scales, acknowledged that it omitted the following aspects of sexual orientation:[11]

- Age of partner
- Love and friendship were not differentiated in the emotional preference variable
- Sexual attraction does not distinguish between sexual desire and limerence
- Unclear about the meaning of frequency in sexual activity, whether referring to number of partners or number of occurrences
- Sex roles as well as masculine and feminine roles are not included

C] Klein believed more dimensions of sexual orientation were required

While Klein held the belief that including more dimensions of sexual orientation was better, Weinrich et al. (1993) found that all of the dimensions of the KSOG seemed to be measuring the same construct.[12] The study conducted a factor analysis of the KSOG to see how many factors emerge in two different samples. In both groups, the first factor to emerge loaded substantially on all of the grid's 21 items, indicating that this factor accounted for a majority of the variance. They further found that a second factor emerged containing time dimensions of social and emotional preferences suggesting that those dimensions may have also been measuring something other than sexual orientation. Therefore, despite the scale being helpful
in promoting the concept of sexual orientation as being multidimensional and
dynamic, the additional dimensions measured do not necessarily reveal any more of
an accurate description of one's overall sexual orientation than the Kinsey Scale.

D] There are more factors involved than just sexual orientation

A third concern with the KSOG is that different dimensions of sexual orientation
may not identify all people of a certain orientation in the same way. Measures of
sexual attraction, sexual activity, and sexual identity identify different (though
often overlapping) populations. Laumann et al. (1994) found that of the 8.6% of
women reporting some same gender sexuality, 88% reported same gender sexual
attraction, 41% reported some same gender sexual behaviour and 16% reported a
lesbian or gay identity. Therefore, it is not clear what exactly the scale may be
measuring as depending on which aspect is taken into consideration, sexual
orientation may or not be revealed. See also: Sexual orientation distinguished from
sexual identity and behaviour

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Appendix 9

Male rape victim

When man rapes man: Victims daren't report it, the law won't recognize it, the public can't understand it: but gradually the taboos around male rape are breaking down, reports Simon Garfield

A] A male rape victim’s story

'YOU CAN make it easy or hard on yourself,' the rapist said. 'If you don't das I say I'll cut you to shreds.'

And so it began, another terrifying ordeal, another man held down and raped at knifepoint. A 29-year-old man opened the door of his flat in Doncaster to a man he knew. This man was David Betts, 27, slightly the worse for drink, explaining that he couldn't return home drunk to his pregnant girlfriend. Betts then produced a knife and ordered his victim into his bedroom. He raped him twice in three hours. Horrific violence; terrible bruises.

Betts then told the man (falsely) that he was HIV-positive. He also said he would stab him to death to prevent him telling anyone what had happened. After three hours, Betts fell asleep, and his victim fled to a friend's house to call the police.

'This was a terrible case,' Judge Jonathan Crabtree said six weeks ago at Doncaster Crown Court. 'When it comes to punishment I don't see that it makes any difference whether it was a man or a woman who has been violated and degraded.' Betts was jailed for five years.

THIS IS not an isolated case. In Glasgow a man says: 'I can only tell you about the pain, because pain is all I feel.' Two years ago he was dragged on to a field at dusk by three men, one of whom he knew.

B] Men’s lives are ruined following being raped

In Birmingham, a man who was raped and beaten by a stranger in a park at nightfall says his life has been ruined.

In May, a man was assaulted on the London Underground. Between August and November men were raped in Kent, Barrow-in-Furness, Cardiff, Manchester, and Birmingham. In the London area there were attacks in Croydon, London Bridge, Streatham, Finsbury Park and Piccadilly Circus. Last month a 30-year-old man claimed he was raped by a gang of drunken soldiers near army barracks in Aldershot.

C] Male rape is not a new phenomenon

There is no evidence to suggest that this is a new phenomenon, a symptom of our society. What is new is the attention given to it by the media, psychologists, police and counselling groups.
Reports of incidents encourage other victims to come forward; research into male rape creates a less threatening climate for victims to speak out. But it is only now, with the breakthroughs achieved by the women's movement with regard to female rape and male aggression, and the acknowledgement of other serious sexual crimes such as incest and child abuse, that we are able to accept what for so long has been considered an unfathomable taboo.

On Friday, Harry Cohen, MP for Leyton, will put forward a Bill to amend the Sexual Offences (Amendment) Act 1976. One aspect of this would be to make male rape a crime recognisable in law, subject to the same maximum sentence - life imprisonment - as female rape. At present, the maximum sentence for non-consensual buggery is 10 years. But Mr Cohen is not optimistic about his chances. People still don't believe it's happening, he says. 'Or they believe it's happening, and can't understand it.'

Male rape is perhaps the easiest crime to get away with

'Male rape is perhaps the easiest crime to get away with in this country,' the late Richie McMullen told a BBC interviewer last year. Mr McMullen was an expert on the subject. He was himself a rape victim, and had written the first British book on the subject. 'If you and I decided, as two men, that we were going to go out tonight and rape a boy or a man, we could almost guarantee - 99.9 per cent certain - that we're going to get away with it. The reason we're going to get away with it is because we know the victim is not going to report the crime. His sexual identity is going to be brought into question. He's going to be made to look a fool in front of his family and friends. He'll be asked 'How on earth could you let that happen to you?'

Richie McMullen's book, Male Rape: Breaking the Silence on the Last Taboo, kicks off with a statement that is repeated and supported by research throughout the text: most male rapes are committed by heterosexuals.

It is suggested the majority of male rape crimes are committed by heterosexual males

Of the handful of research papers that have appeared on the subject, the most exhaustive appeared two years ago in the British Journal of General Practice. This surveyed 100 victims who had called Survivors, the male rape counselling service. It found that 28 were aged 16 or over at the time of the assault; that assailants were known by 72 of the victims and were perceived by the victim to have a heterosexual orientation in 72 per cent of these cases; and that attacks were often multiple, and in 33 cases involved damage to skin or mucous membranes.

Clearly it is a gay problem too, one that raises issues of date-rape and consent. David Smith, the news editor of Gay Times, says he cannot remember a period when there were so many reported incidents. He has got a thick file on them, mainly incidents concerning heterosexual victims and attackers: the most vicious incidents, the most traumatised victims. Of the rapes involving homosexual men, many had occurred within relationships.
This morning, Ben, a heterosexual man of 35, will try to leave his house. Most likely he'll fail. He used to go out to work - no more. He used to go out after dark. He used to have a fiancee.

Ben is a big man, ex-Army, could look after himself. He used to find it easy to make friends. 'I had the normal life,' he says. He was raped in 1989 in Kensington by a stranger with a knife. He cries as he talks, as he relives his trauma. He apologises. He holds his hands to his face. He continues. 'I want to tell you what it's like,' he says.

'He turned me around, stood on me, pressing me, he was so cold, so incredibly calm. I was shaking, I was crying, he hit me hard across the face, told me that if I was to cry I was to cry silently.

F] Victim was told he would be killed if they report offence

'He made me . . . he peed in my mouth. He was swearing, he was calling me names. He said: 'You know you like it, you know you really enjoy it, you know you want this.' His eyes, blue eyes . . . he looked at me and said: 'If you ever tell anybody I will kill you. I know where you live, and I will kill you.'

After the rape, Ben says he lost all sense of time. He remembers washing obsessively. He burnt all the clothes he was wearing at the time. He was exhausted, but could not sleep. When he closed his eyes he relived the nightmare.

'A lot of the time I went through periods when I just wanted to die. I lost the will to live. Suddenly there was a real fear of people, because of shame. I felt I could never trust a man again. For a very long time afterwards I didn't feel that I was a man. I was a thing, totally defiled. As if everybody could see, 'this guy has been raped.' I felt sub-human.'

G] Victims are not believed. No-one will take them seriously

He also believed he could tell no one what had happened. Nobody could possibly understand; certainly not the police. After about six weeks he called the Rape Crisis Centre. He says the woman who answered was dumbfounded. 'She said, 'We're for women.' I thought, 'What about me?' When I had the courage to go to my local GP, he said, 'I can give you some sleeping pills'. Another doctor I saw said, 'Is this the first time that a pick-up has done this to you?' Excuse me? He said, 'Well, you are homosexual, aren't you?' No. No. I was astounded at the presumption.

F] The rapist always wins

'The question you ask is, will the rapist win, or will you win? Every step is a fight, literally pushing myself, pushing myself out of the door. Because unless you can gather together every single piece of your life that he smashed against the wall, seize back every single one, and make your life whole again, then the rapist has won.'

J] Male rape is about power and degradation and sex is the weapon
WHAT KIND of man does this? Male rape shares something with female rape: It is not about sex, but about power and degradation, about violence in which sex is the weapon. Psychologists identify several causes: a desire for conquest and control; revenge and retaliation; and what is called 'conflict and counteraction', in which a rapist may punish his victim as a way of dealing with confusion about his own sexuality.

Richie McMullen believed the main causes had to do with negative aspects of power and aggression. It is as though the offender is over-compensating for any other potential hurts to his already otherwise fragile masculinity. He must act out or externalise his fears in such a way as to be seen to be more dominant, more masculine, than he is in reality . . . Undefined and confused notions of what it means to be a masculine, powerful, dominant man echo through our culture like football chants.'

K] Rapists may be gender blind

Because sexual gratification is not the main objective, a rapist may be 'gender blind', able to act either on a male or a female victim. An offender often pays little attention to his choice of victim, or his age or physical condition.

L] Four hundred and fifty cases of male rape were recorded in one year. Telephone help line was overwhelmed

There is a helpline telephone number that victims can call for help, but they will be lucky to get through. Survivors, the only national support organisation working with male victims of sexual violence, operates for three hours twice a week. Last year it received about 450 calls from men.

'If we were open more, we'd get a huge amount more calls,' says Henry Leak, a volunteer. 'The phone doesn't stop ringing. People say they've been trying to get through for three or four weeks.'

Survivors was established in 1986 after two London charities - the Lesbian and Gay Switchboard and Streetwise Youth (which works with male prostitutes) - began to receive an increasing number of calls from victims of attack, many neither gay nor prostitutes. It receives no official funding, and last year relied on donations totalling pounds 4,000 to fund its helpline, counselling sessions and support groups.

Many of the calls are about incest or child sexual abuse. Many ring several years after the incident occurred. There are an increasing number of calls from prisons. It began with ex-prisoners saying they had been raped in jail, but now they also get prison officers requesting counselling for an inmate.

'It's classic institutionalised rape,' Mr Leak says, 'and prisoners say it happens all the time as a controlling thing. There's one guy who used to work with us, a gay man. He was in prison on a four-month term for fraud. For four months he was used by the serious sexual offenders.'
M] Significant numbers of men attend HIV clinics following being raped and are unwilling to report it to police

IN 1989, two senior medical consultants arrived at Scotland Yard with a disturbing message. They both worked at a sexually transmitted disease clinic, and were seeing a significant increase in men coming to their clinics for Aids tests, saying they had been assaulted but were unwilling to report the incidents to the police. The consultants saw Detective Superintendent Barbara Wilding, and suggested that the type of scheme she worked on to examine the police treatment of female rape victims be extended to men.

N] There is no problem because no men report a rape problem

Det Supt Wilding's response then was: 'Well, there isn't a problem is there? Our figures clearly don't show there's a problem.' The crime was not being reported, and no one investigating serious sexual assault believed it was a serious issue.

Barbara Wilding and her colleagues then talked to Survivors, and examined the research, and learnt a different story. Today she says: 'Now we know it's been happening since Roman times. It's a way of subjugating the enemy. There are reports that it's happening in Yugoslavia.'

O] Victims fear disdain if the report incidence to the police

But since the police force is perceived as a macho organisation, victims fear disdain or disbelief. 'They'll think we'll see it as a homosexual crime, when clearly it isn't. They'll think that their masculinity has been challenged once, and that we'll challenge it again and we won't believe them. And then there's all this guilt that goes with it.'

A five-year pilot project was established last January. A 'chaperone' scheme was introduced, which involved the specialised training of 26 officers, both men and women, who were put on 24-hour call to any Metropolitan Police station. Though not qualified counsellors, chaperones will call a victim's friends or employers, arrange new clothing, make an appointment at an STD clinic and fix up new accommodation. The Metropolitan Police area's eight female victim examination suites (accessible through the side entrance of a station) were also made available to men.

But despite these services, and the improved attitude of the police, only 10 victims have come forward this year. Of these, the average age has been 20-24; in seven of the 10 cases the attacks were by strangers. The only visible pattern is that the victims tend to be fashionable young men out late at night.

No charges have been brought as a result of the 10 incidents. Unless the victim is forensically examined very soon after the attack, there may be insufficient evidence to prosecute. But there are many other problems: a victim may not feel able to relive the experience in front of cynical strangers, much less an intimidating cross-examination; he will probably feel tremendous guilt and shame; and although the anonymity of the victim is now guaranteed in law, most fear that the circumstances of the case will identify them.
Det Supt Wilding believes more men will come forward because of the recent spate of publicity. But not all the publicity is accurate. In mid-October almost every national newspaper carried a report of how a 19-year-old man was abducted by three armed men in an empty carriage of a Northern Line underground train. He was then taken to Hampstead Heath and raped. The Sun put it on the front page: 'A Gay Gang Rapes Boy'; the Daily Express reported that it was 'the eighth indecent assault by homosexuals in the capital since April'.

P] Not all reports are necessarily genuine

The problem was, it didn't happen. 'A complete pack of lies,' says Detective Inspector Jim Davison, of Hampstead police. The more the police questioned the man, the more discrepancies were found in his account.

With such shame and stigma still attached to homosexuality and bisexuality, could it be that some men are alleging rape as 'an excuse', an explanation for what much of society interprets as miscreant activity? 'In the case of a woman being raped, sometimes we find that it didn't happen in the way it was alleged to have happened,' Barbara Wilding says. 'I'd be very surprised if the same thing doesn't happen with men. It doesn't mean that something didn't happen.' In the Hampstead case, it is probably significant that it was the victim's girlfriend who called the police.

Because of the paucity of complaints, the new police unit is still unable to establish a reliable intelligence programme or build up preventative measures. 'We need to know if men are vulnerable in certain circumstances, where it is being committed, by whom,' says Det Supt Wilding. 'But we can't go to our computer and ask 'Who has done this sort of crime before?'

Harry Cohen says his Bill is designed to encourage more people to come forward. When gender-free legislation was introduced in San Francisco, there was a 10 per cent increase in reported crime from men. 'It might send out the message to the community that this is serious, and that if (men who have been raped) go to the police they'll take it seriously.'

His Bill is supported by Diane Abbott, Tony Benn, Ken Livingstone, Dawn Primarolo and seven others, and he receives much sympathetic mail. Yet he remains gloomy about its progress. 'The whips will probably throw it out,' he says. 'It proposes an increase in victim compensation, and that's never going to be popular. For most people male rape is not a serious issue. Things won't improve until that attitude changes.'

Survivors Helpline, Tues and Thurs, 7pm-10pm: 071-833 3737

Appendix 10

Male sex expression in prisons

(From: The Homosexuality Factor In Prison Violence)

“Donald Tucker describes the situations which some people think are "voluntary" sexual relationships in prisons:

In fact, the power/control element is never absent from the Man-Punk relationship, indeed, it defines that relationship: the Man controls the Punk. Period (89: 71).

Jultry (1979) introduces another gay male’s contribution with:

John Gibb’s essay reveals what happens when two gay men are openly gay and struggle together as friends to obtain equal rights for gays. Since such a relationship violates the homosexual standards of prison life, Ernest, his friend and lover, was murdered (41: 114).

A] The separate roles of dominant and passive men (husband and wife)

There must be a 'husband' and 'wife'. ...Straight prisoners often play the game - only if they are allowed to play the husband. The hets consider this perfectly normal and not a homosexual experience - for they only do this when nothing else is available, no women around. For a het inmate to have an 'old lady' while in prison is acceptable to the prison staff and the inmates (41: 114).

B] Dominant males do not see themselves as being homosexuals

So, while homosexual rape in prison is initially a macho/power thing, slaves are created because a need exists for slaves - a need for a woman-substitute. The identification is always on a continuum of passive and dominant, weak and strong, with the weak and passive viewed and related to as being 'female.' ...The 'stud' in a homosexual relationship 'does not consider himself to be a homosexual, or even to have engaged in homosexual acts (75: 9).

In prisons, many males are involved in homosexual sex. Dr. Frank Rundle who served as chief psychiatrist of the 2200-man California Training facility at Soledad, and also as Director of Psychiatry of Prison Health Services for all of the correctional institutions, both juvenile and adult in New York City "believes that it's almost universal," involving "almost everybody at least sometime." Another professional gives a 70 percent estimate (75: 12). These estimates are similar to the one given by a Canadian, Roger Caron, in his 1978 book "Go-BOY" which won the Governor General's Medal. He had been in numerous Canadian prisons and reports on his experiences with homosexual activity:

I was plagued daily with offers of marriage, money and food, until my mind was reeling with the magnitude of it all. Gradually the wolves came to realize that I did not go that route... (18: 140-141). Caron was arrested for armed robbery in the winter of 1992. The reasons why he had returned to a life of crime was not explored by the media.
While I was writing this section of the document in April, 1992, I mentioned to a group of three females and one male that I was writing about homosexuality in prison systems.

**C] It is estimated 26000 male rapes occur everyday in American jails**

One female reported that she knew a male who had been raped in Calgary's detention center. One U.S. group formed to hopefully put an end to male rape in detention facilities, estimates that 26,000 male rapes a day occur in American prisons (see Ref. 1); this is about one male rape every three seconds, and it is a much higher rape estimate than the ones reported for all females in the United States. This male rape estimate also does not include rapes in juvenile detention facilities where rapes are estimated to occur at even higher rates.

An interesting prison homo-sex reality is related to the men actively seeking sex with other males; they are the ones having the orgasms while the passive males perceived to be "like women" usually don't. The dominant males also rape other males, supposedly because women are not available, and always have orgasms (89: 61). Yet, researchers report that about one-third of men who rape women fail to perform sexually, one third have difficulties, and only about one-third perform as well as do the men who rape men in prisons (31: 234). There are great implication stemming from this observation.

**D] Dominant males seem to enjoy raping both women and other males**

Dominant males in prisons may be involved in self-deception given that their reason for desiring and having sex with males is generally because women are not available. Apparently, they are only using a males, or raping them, because they would be doing the same to women if they were available. If this is true, the question is: "Given that our society has recently become concerned about the violence men inflict on women, should these men be let out of prison, if we do accept and believe their reason for seeking and enjoying abusive and violent sex with males?"


Appendix 11

Quote:  

Life in Changi POW Camp

"Once the disbelief and the sting of defeat had worn off the reality of the situation began to hit. The barracks were vastly overcrowded and had been badly damaged during the fighting.

"We slept on makeshift beds called charpoys, made from four posts with a mattress woven from coconut-husk rope. Our bedding and washing were hung up to dry overhead. We still had plenty of clothes in those days."

George Aspinall

Food, or rather the lack of it, was a constant problem for prisoners. The ration of rice given by the Japanese provided only half the calories needed to survive. Most began to experience weight loss and illness.

And then there were other things the prisoners missed.

"Although sex wasn't talked about in later years, obviously in the early stages it was very much thought of because it was cut off very suddenly. The boys were still very healthy. One of my jobs was to go round at night because certain couples were known to be going to particular spots and indulging in homosexuality. I was supposed to break it up, tell them to get back to their separate bunks. On one occasion it seemed to be getting so bad that the officers went to the Japanese and asked them would they give the soldiers some long trenches to dig. And so they dug those, and nobody was told what they were for. In actual fact they worked just to get rid of some of their energy. Others had to fill the trenches within a week or so, and then the men had to dig more of them. If the boys worked hard and long enough, other urges just didn't come so frequently."

Warrant Officer Eric Bailey, From: Prisoners of War – Australians Under Nippon by Hank Nelson.

Boredom and uncertainty were everywhere. Nobody knew how long they would spend as a POW and what the Japanese intended to do with them. There was no contact with the outside world, no letters from home, no news, and no way of knowing how the war was going.

At first the prisoners were left under the control of their own commanding officers, the Japanese rarely setting foot inside the prison compound. The officers tried often, in vain, to maintain military discipline, and pass the time with drills and parades. But the reality was long days with little to fill them.

It didn't take long for the men to come up with a number of ways of amusing themselves."

http://www.abc.net.au/changi/life/default.htm
Appendix 12

Over one-third of former American football players had sexual relations with men, study says

A study of former high-school American Football players has found that more than a third said they had had sexual relations with other men.

In his study of homosexuality among sportmen in the US, sociologist Dr Eric Anderson found that 19 in a sample of 47 had taken part in acts intended to sexually arouse other men, ranging from kissing to mutual masturbation and oral sex.

The 47 men, aged 18-23, were all American Football players who previously played at the high school (secondary school) level but had failed to be picked for their university’s team and were now cheerleaders instead. They were at various universities from the American south, Mid-West, west and north west.

Dr Anderson, now of the University of Bath, UK, said the study showed that society’s increasing open-mindedness about homosexuality and decreasing stigma concerning sexual activity with other men had allowed sportsmen to speak more openly about these sexual activities. He found that this sex came in the form of two men and one woman, as well as just two men alone.

He said that the sexual acts described differed from acts of ‘hazing’ or team-bonding that often include pretend-homosexual acts.

“The evidence supports my assertion that homophobia is on the rapid decline among male team-sport athletes in North America at all levels of play,” he writes in his study, entitled ‘Being masculine is not about whom you sleep with...Heterosexual athletes contesting masculinity and the one-time rule of homosexuality’. It will be published in the journal Sex Roles in January.

A] Sexually between men does not mean they are gay

“These finding differ from previous research on North American men who have sex with men, in several ways. First, previous research describes heterosexual men in heterogeneous group sex as men symbolically engaging in sexual practices with other men. However, I find informants actually engage in sexual activity with other men. But this does not mean that they are gay.

“Second, my informants do not feel that their same-sex sex jeopardizes their socially perceived heterosexual identities, at least within the cheerleading culture. In other words, having gay sex does not automatically make them gay in masculine peer culture.”

Dr Anderson, of the University’s Department of Education, said the same situation was also true for the UK.

He believes the positive portrayal of homosexuality on television, the ease with which homosexuals could gradually ‘come out’ by using the internet, the ability for straight
men to talk with gay men on the internet, and the decline of religious fundamentalism has made homosexuality and homosexual acts considerably less controversial for university-aged men. This had made revealing the fact they had engaged in homosexual acts easier.

He said the study was not biased by talking to sportsmen who were now cheerleaders, which is often seen as a feminine activity. Those he interviewed were selected to represent men that considered themselves traditionally masculine, typical American Football players.

Dr Anderson was the first openly gay male high school sports coach in the US. He left coaching after one of his students was assaulted because it was assumed that he was gay. Dr Anderson is now working in the field of sport sociology at the University of Bath, and is the author of In the Game, Gay Athletes and the Cult of Masculinity.

B] The fear males have about same sex liaisons

“Men have traditionally been reluctant to do anything associated with homosexuality because they feared being perceived gay,” he said. “There has been pressure on them to conform to the notion that being male is about having traditionally masculine traits, in terms of dress, behaviours and sexual activities.

“But as more men are open about their varieties of sexuality, it becomes less stigmatized to be gay or to have sex with men. It is increasingly not a problem to act in otherwise non-traditional ways.

C] Men dance with both women and other men at parties

“I see this in other areas of my research too, including how men behave in straight nightclubs, where I find that university-aged men dance as much with each other than with women, and how heterosexual men are increasingly free to wear clothing styles or colours that once were taboo for them.

“This isn’t something that would have happened ten or twenty years ago. Times are changing and they are changing rapidly for men of this age.”

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Author: Tony Trueman
University of Bath


Home page for Eurekalert online science magazine: http://www.eurekalert.org/
Voluptuous Panic: The Erotic World of Weimar Berlin
- by Mel Gordon
$29.95
ISBN 092291558X
available through Amazon
Reviewed by Gary Meyer

(2/7/01)
Sodom and Gomorrah. Storyville. The Deuce pre-Disney. In the all-time
depravity sweepstakes, nowhere holds a candle to Berlin between the wars
— the party at the end of the world — where nothing was true and
everything was permitted. It was beyond unthinkable: Germany had been
defeated; money was worth less than toilet paper; there was nothing left
but the body, which had to be sold in order to feed itself. While America
had the Roaring Twenties, Berlin had the Whoring Twenties, the leering,
lusting, spurtling, flogging, drugging twenties. Weimar Cocktail: Dip a white
rose in equal parts ether and chloroform. Eat the frozen petals.
The seeds of sexual hysteria were planted in the charnel-house of No
Man's Land where a generation of young men was scythed down, creating
a generation of young war-widows with no means of support. One
symptom of shell-shock is habitual, public masturbation. To endure the
endless limbo of trench life, soldiers resorted to rape, homosexuality,
cross-dressing, and sadomasochistic pornography. The horrified High
Command responded by opening local brothels and issuing rationbooks of
sex coupons to the troops. Meanwhile, behind the lines, senior officers
entertained local beauties at luxurious Roman-style orgies. After the war,
Berlin had no red light district. The entire city was wide open, willfully drunk
on the air itself, the famed "Berliner Luft" whose every inhalation was said
to inflame the libido, and desperate for the tourist dollar. It was "a clearance
sale in human flesh."
Voluptuous Panic is simultaneously appalling and thrilling, repellant and
seductive, grotesque and gorgeous -- not a coffee table book. It would go
better with absinthe drunk from a human skull. UC Berkeley theater arts
professor Mel Gordon (author of The Grand Guignol: Theater of Horror and
Terror) has rescued the remnants of Berlin's "novel and creepy
psychosexual vacuum" just in time; three of his first-person sources passed
away before the project was completed. The hundreds of illustrations,
beautifully reproduced on heavy, glossy paper, are themselves well worth
the price, but add Gordon's engrossing, "just the facts" reportage and the
result is a haunting rendition of a guilt-free no-tomorrow land never to be
The illustrations are drawn from postcards, programs, guidebooks, magazines, and amateur fantasy drawings. There are wholesome nudists at play, glamorous line-boys and hot sisters, wild-boys conducting a sexual initiation in the form of a mock execution, graphic morgue photos of Lustmord (sex murder) victims, machines designed for spanking, fucking and masturbation, dominatrices with their bloodied patrons, psychedelic cocaine visions, and glittering nightclub audiences.

Though Gordon is an academic, his prose is anything but. **He's chosen a hard-boiled, non-judgmental style that spares his readers moralizing and spares his subjects exploitation.** At first glance the text may seem sparse, double-spaced around the pictures, but Gordon doesn't waste a word; his paragraphs speak volumes. History, vignettes, venues, personalities, and lists of jargon and sub-types provide a total-immersion experience.

Even in the midst of erotic anarchy, the German mania for classification prevailed. Gordon's sidebars include multiple recognized categories of prostitutes, gays, and lesbians. **A demi-castor was a woman of good family who worked afternoons at a high-class brothel. Line-boys were teenage male hustlers, estimated to number from 20,000 to 25,000. Society men would be called "bears" today. A dodo was a sophisticated, tuxedoed power woman. A gamine was a pert, saucy femme. Sexology became a popular pseudo-science, as shown by sample questions from a "psycho-biological questionnaire:" Can you whistle? Are you left-handed? But wasn't life a cabaret, old chum? Only a dozen of the 150 so-called cabarets were traditional Parisian variety shows. In the rest, "there were only two moods, the bitterly sardonic and the heart-pumping erotic," presided over by a cynical, sneering MC. The most perverse such establishment was the Cabaret of the Nameless, where sadistic host Erwin Lowinsky (the impresario class was overwhelmingly Jewish) presented the worst acts he could find to audiences who enjoyed the exquisite frissons of disgust and derision. In contrast, a typical pre-Vegas girlie revue included a bullfight conducted by a naked female matador, an Incan sacrifice in which naked virgins were drugged by the high priest and disported themselves with their sisters' corpses, and a religious interlude with a statue of Mary coming to life to fondle a naked young Sister excommunicated by her church.

Las Vegas floor shows and Madonna's music videos aren't the only legacy of Weimar Berlin. Tourist trap strip joints selling outrageously expensive bottles of champagne and table dances were common. Dominant Boot Girls signaled their specialty by the color of boots and laces they wore, foreshadowing today's S/M hankie code; gold on green signified enslavement and toilet duty, red on maroon meant flagellation. Prostitutes had to keep changing their signature garments as fashionable young women aped their style.

**Voluptuous Panic** concludes with a Directory of Night-Time Berlin, describing fifty famous establishments of every flavor: girl-culture, homosexual, lesbian, transvestite, underworld, even a sex museum. The
lesbian club Toppkeller was a favorite of straight British tourist couples. It "radiated high deviance, even by the proudly wacked-out standards of the city." A nightly beauty contest compared anonymous body parts of otherwise fully-cloaked contestants. At Eldorado, the prettiest girls were men. Heaven and Hell had adjoining dining rooms staffed by bewinged angels and pitchfork-bearing imps respectively. All the employees at Café Braun were dead ringers for world leaders or film stars. Resi had its 200 tables connected by private telephones so patrons could chat and flirt with strangers. (Sound familiar?)

Here's a time machine and a hundred dollars in vintage American currency. You can buy any sex act you can imagine, with the most beautiful partner you've ever seen, for a quarter. Want to go? Don't forget to come back before January 30, 1933. When Adolf Hitler was officially appointed Reichschancellor, the party was over.

Review ©2001 by Gary Meyer
Reader Comments

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Gary Meyer is a Contributing Editor for Clean Sheets.

http://www.cleansheets.com/reviews/book_02.07.01.shtml
Appendix 14

Bisexual males startle scientists

Society has long refused to recognize male bisexuality. Bisexual men were believed to be gay who from time to time allow an affair with a woman. Science proved that bisexuals do exist in pure form. However, they admit that the society will not soon begin to understand the nuances of sexuality.

Researchers at Northwestern University of the USA found evidence that some men who consider themselves bisexual can indeed be attracted to both sexes. Not to say that this was some kind of revelation to the public, but scientists have finally calmed down as they have been tormented with the question of the nature of bisexuality for years.

Back in 2005, a number of psychologists, including those from the aforementioned university, said that there is no such thing as male bisexuality. This conclusion rightly outraged bisexuals. Activists also accused the researchers of supporting the stereotype that bisexuals are gay unwilling to admit it and therefore opening up only half of the truth.

For the present study, psychologists selected participants with great care. They searched online the sites frequented by bisexuals and selected a group of volunteers who met all the criteria, that is, had at least two sex partners of each sex in their track record and saw them for at least three months. For comparison, the study conducted in 2005 mainly involved members of the gay community.

In both experiments the men were showed a video with scenes of homosexual love between men and between women. The sensors that identified sexual arousal detected a response in bisexual men in both cases, while gay men and men with a traditional orientation responded to only one of the videos.

In March of this year the study was expanded: the already mentioned video list also included an episode in which a man was making love to a woman and another man, in the hope that bisexuals would appreciate it. The researchers - a psychologist Jerome Cerny and Erick Janssen, a senior fellow of the Kinsey Institute - noticed that the last episode provoked a stronger reaction of the bisexuals. Lisa Diamond, a professor of psychology at the University of Utah, said that both of these studies show that bisexuality is not an excuse of the gay, but a completely separate category of intimate preferences.

In any case, society will take long to get used to the new category of sexual minorities. We tend to think in "black and white" categories that do not imply any shades of gray. In the meantime, bisexuals feel invisible as it is easier for the society to label them "gay" or "heterosexual" rather than understand their preferences.

"Everyone thinks that I must either be gay or not," complains 20-year-old Brooklyn resident, Simon. "Because of this, I begin to feel insecure." If his relationships with a woman do not work out, Simon begins to torment himself with a question: can I be gay? If the relationships with a man do not work out, Simon thinks, no, rather, I am a
heterosexual. After numerous inquiries about orientation from others is not surprising that they bisexuals begin to ask themselves the same questions.

Some, tired of identity crisis, compromise with themselves. For example, 49-year-old Ed admitted that in different companies he behaves differently. Depending on the environment, he can "be" either gay or straight. Many bisexuals who meet gay say that they are gay in their company while in the company of women they are inveterate heterosexuals. This approach makes their life easier, eliminating the need to spend time explaining all the nuances of their sex lives.

The research in the area of bisexuality is ongoing, but for now, experts say, it is clear that it will never become synonymous with masculinity because homophobic attitudes in any society, even the seemingly tolerant one, are too strong. For this reason, bisexuals admit that on dating sites they appear straight. If a bisexual woman is believed by many to be a gift of fate, hardly anyone would say it about bisexual men.

Some people are attracted to women; some are attracted to men. And some, if Sigmund Freud, Dr. Alfred Kinsey and millions of self-described bisexuals are to be believed, are drawn to both sexes.

But a new study casts doubt on whether true bisexuality exists, at least in men. The study, by a team of psychologists in Chicago and Toronto, lends support to those who have long been skeptical that bisexuality is a distinct and stable sexual orientation.

People who claim bisexuality, according to these critics, are usually homosexual, but are ambivalent about their homosexuality or simply closeted. "You're either gay, straight or lying," as some gay men have put it.

In the new study, a team of psychologists directly measured genital arousal patterns in response to images of men and women. The psychologists found that men who identified themselves as bisexual were in fact exclusively aroused by either one sex or the other, usually by other men.

The study is the largest of several small reports suggesting that the estimated 1.7 percent of men who identify themselves as bisexual show physical attraction patterns that differ substantially from their professed desires.

"Research on sexual orientation has been based almost entirely on self-reports, and this is one of the few good studies using physiological measures," said Dr. Lisa Diamond, an associate professor of psychology and gender identity at the University of Utah, who was not involved in the study.

A] The discrepancy between what is going on in people’s minds and what is going on their bodies

The discrepancy between what is happening in people's minds and what is going on in their bodies, she said, presents a puzzle "that the field now has to crack, and it raises this question about what we mean when we talk about desire."

"We have assumed that everyone means the same thing," she added, "but here we have evidence that that is not the case."

Several other researchers who have seen the study, scheduled to be published in the journal Psychological Science, said it would need to be repeated with larger numbers of bisexual men before clear conclusions could be drawn.
B] Bisexual desires are poorly understood

Bisexual desires are sometimes transient and they are still poorly understood. **Men and women also appear to differ in the frequency of bisexual attractions.** "The last thing you want," said Dr. Randall Sell, an assistant professor of clinical socio-medical sciences at Columbia University, "is for some therapists to see this study and start telling bisexual people that they're wrong, that they're really on their way to homosexuality."

He added, "We don't know nearly enough about sexual orientation and identity" to jump to these conclusions.

In the experiment, psychologists at Northwestern University and the Center for Addiction and Mental Health in Toronto used advertisements in gay and alternative newspapers to recruit 101 young adult men. Thirty-three of the men identified themselves as bisexual, 30 as straight and 38 as homosexual.

The researchers asked the men about their sexual desires and rated them on a scale from 0 to 6 on sexual orientation, with 0 to 1 indicating heterosexuality, and 5 to 6 indicating homosexuality. Bisexuality was measured by scores in the middle range.

Seated alone in a laboratory room, the men then watched a series of erotic movies, some involving only women, others involving only men.

Using a sensor to monitor sexual arousal, the researchers found what they expected: gay men showed arousal to images of men and little arousal to images of women, and heterosexual men showed arousal to women but not to men.

C] Arousal studies show more than 50% of bisexual males have arousal patterns identical to gay men

But the men in the study who described themselves as bisexual did not have patterns of arousal that were consistent with their stated attraction to men and to women. Instead, **about three-quarters of the group had arousal patterns identical to those of gay men; the rest were indistinguishable from heterosexuals.**

"Regardless of whether the men were gay, straight or bisexual, they showed about four times more arousal" to one sex or the other, said Gerulf Rieger, a graduate psychology student at Northwestern and the study's lead author.

Although about a third of the men in each group showed no significant arousal watching the movies, their lack of response did not change the overall findings, Mr. Rieger said.

Since at least the middle of the 19th century, behavioural scientists have noted bisexual attraction in men and women and debated its place in the development of sexual identity. Some experts, like Freud, concluded that humans are naturally bisexual. In his landmark sex surveys of the 1940's, Dr. Alfred Kinsey found many married, publicly heterosexual men who reported having had sex with other men.
"Males do not represent two discrete populations, heterosexual and homosexual," Dr. Kinsey wrote. "The world is not to be divided into sheep and goats."

By the 1990's, Newsweek had featured bisexuality on its cover, bisexuals had formed advocacy groups and television series like "Sex and the City" had begun exploring bisexual themes.

Yet researchers were unable to produce direct evidence of bisexual arousal patterns in men, said Dr. J. Michael Bailey, a professor of psychology at Northwestern and the new study's senior author.

A 1979 study of 30 men found that those who identified themselves as bisexuals were indistinguishable from homosexuals on measures of arousal. Studies of gay and bisexual men in the 1990's showed that the two groups reported similar numbers of male sexual partners and risky sexual encounters. And a 1994 survey by The Advocate, the gay-oriented newsmagazine, found that, before identifying themselves as gay, 40 percent of gay men had described themselves as bisexual.

There is no evidence that bisexual behaviour exists

"I'm not denying that bisexual behaviour exists," said Dr. Bailey, "but I am saying that in men there's no hint that true bisexual arousal exists, and that for men arousal is orientation."

But other researchers - and some self-identified bisexuals - say that the technique used in the study to measure genital arousal is too crude to capture the richness - erotic sensations, affection, admiration - that constitutes sexual attraction.

Social and emotional attraction is very important elements in bisexual attraction, said Dr. Fritz Klein, a sex researcher and the author of "The Bisexual Option."

"To claim on the basis of this study that there's no such thing as male bisexuality is overstepping, it seems to me," said Dr. Gilbert Herdt, director of the National Sexuality Resource Center in San Francisco. "It may be that there is a lot less true male bisexuality than we think, but if that's true then why in the world are there so many movies, novels and TV shows that have this as a theme - is it collective fantasy, merely a projection? I don't think so."

John Campbell, 36, a Web designer in Orange County, Calif., who describes himself as bisexual, also said he was sceptical of the findings.

Some say bisexuality is real

Mr. Campbell said he had been strongly attracted to both sexes since he was sexually aware, although all his long-term relationships had been with women. "In my case I have been accused of being heterosexual, but I also feel a need for sex with men," he said.
Mr. Campbell rated his erotic attraction to men and women as about 50-50, but his emotional attraction, he said, was 90 to 10 in favour of women. "With men I can get aroused, I just don't feel the fireworks like I do with women," he said.

About 1.5 percent of American women identify themselves bisexual. And bisexuality appears easier to demonstrate in the female sex. A study published last November by the same team of Canadian and American researchers, for example, found that most women who said they were bisexual showed arousal to men and to women.

F] Bisexuality in women may be the norm

Although only a small number of women identify themselves as bisexual, Dr. Bailey said, bisexual arousal may for them in fact be the norm.

Researchers have little sense yet of how these differences may affect behaviour, or sexual identity. In the mid-1990's, Dr. Diamond recruited a group of 90 women at gay pride parades, academic conferences on gender issues and other venues. About half of the women called themselves lesbians, a third identified as bisexual and the rest claimed no sexual orientation. In follow-up interviews over the last 10 years, Dr. Diamond has found that most of these women have had relationships both with men and women.

"Most of them seem to lean one way or the other, but that doesn't preclude them from having a relationship with the non-preferred sex," she said. "You may be mostly interested in women but, hey, the guy who delivers the pizza is really hot, and what are you going to do?"

G] The need for research

"There's a whole lot of movement and flexibility," Dr. Diamond added. "The fact is, we have very little research in this area, and a lot to learn."

http://www.nytimes.com/2005/07/05/health/05sex.html?pagewanted=all
Appendix 16

Sexual Orientation, Race, & Gender

The purpose of this poll is to ascertain what, if any, correlation there is between race, gender, and sexual orientation. The poll lists choices based on gender, race, and orientation (i.e. Heterosexual white male, etc.), please select that choice that best describes you (you can select only one choice!).

Please note that this poll is completely anonymous and you have nothing to gain or lose by lying. Please be completely honest in your answer.

I consider myself to be a:

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Choice</th>
</tr>
</thead>
<tbody>
<tr>
<td>0% (1)</td>
<td>Heterosexual Asian female</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Heterosexual Black female</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Heterosexual Hispanic female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Heterosexual Native American female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Heterosexual Polynesian female</td>
</tr>
<tr>
<td>2% (6)</td>
<td><strong>Heterosexual White female</strong></td>
</tr>
<tr>
<td>0% (2)</td>
<td>Heterosexual Asian male</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Heterosexual Black male</td>
</tr>
<tr>
<td>0% (2)</td>
<td>Heterosexual Hispanic male</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Heterosexual Native American male</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Heterosexual Polynesian male</td>
</tr>
<tr>
<td>11% (27)</td>
<td><strong>Heterosexual White male</strong></td>
</tr>
<tr>
<td>0% (1)</td>
<td>Homosexual Asian female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Homosexual Black female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Homosexual Hispanic female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Homosexual Native American female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Homosexual Polynesian female</td>
</tr>
<tr>
<td>1% (3)</td>
<td>Homosexual White female</td>
</tr>
<tr>
<td>4% (11)</td>
<td>Homosexual Asian male</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Homosexual Black male</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Homosexual Hispanic male</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Homosexual Native American male</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Homosexual Polynesian male</td>
</tr>
<tr>
<td>8% (20)</td>
<td>Homosexual White male</td>
</tr>
<tr>
<td>0% (2)</td>
<td>Bisexual Asian female</td>
</tr>
<tr>
<td>0% (2)</td>
<td>Bisexual Black female</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Bisexual Hispanic female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Bisexual Native American female</td>
</tr>
<tr>
<td>0% (0)</td>
<td>Bisexual Polynesian female</td>
</tr>
<tr>
<td>9% (22)</td>
<td><strong>Bisexual White female</strong></td>
</tr>
<tr>
<td>1% (4)</td>
<td>Bisexual Asian male</td>
</tr>
<tr>
<td>0% (1)</td>
<td>Bisexual Black male</td>
</tr>
<tr>
<td>2% (7)</td>
<td>Bisexual Hispanic male</td>
</tr>
</tbody>
</table>
0% (0) Bisexual Native American male
0% (1) Bisexual Polynesian male
26% (63) Bisexual White male
0% (0) Bi-Curious Asian female
0% (2) Bi-Curious Black female
0% (1) Bi-Curious Hispanic female
0% (0) Bi-Curious Native American female
0% (0) Bi-Curious Polynesian female
1% (3) Bi-Curious White female
0% (2) Bi-Curious Asian male
0% (2) Bi-Curious Black male
0% (2) Bi-Curious Hispanic male
0% (1) Bi-Curious Native American male
0% (0) Bi-Curious Polynesian male
17% (42) Bi-Curious White male

237 voters have answered this question.

This poll was created on 2007-04-28 16:50:37 by TW-DBG

I do not claim this poll is representative of the population at large. The gender and ages of the participants are not known or recorded. However, because it is an anonymous poll I consider it could be indicative of what attitudes towards sexual expression the American community may have at large. Note: The survey is seven years old.

Significant aspects of poll

Non-heterosexual inclinations of white males and white females:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
<th>* Percentages of whole</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homosexual</td>
<td>20</td>
<td>3</td>
<td>9.7%</td>
</tr>
<tr>
<td>Bisexual</td>
<td>63</td>
<td>22</td>
<td>36%</td>
</tr>
<tr>
<td>Bi-curious</td>
<td>42</td>
<td>3</td>
<td>19%</td>
</tr>
</tbody>
</table>

These figures point to there being about sixty-five percent of the survey participants being inclined towards some degree of non-heterosexual behaviour.

* Note: Heterosexual activity percentages are not included in this table.

http://www.misterpoll.com/polls/254926/results
Appendix 17

Craigs list examples, Feb 2010

Examples from Adelaide SA
Feb 2010

I have always thought of myself as straight but I have a fantasy to jack-off and watch others do the same.

I'm 19, not very much experience with guys and wondering who might be keen for some nsa fun. Im not out at all so just wondering who is around my age and keen for the same.

hey. 20 year old bi guy here. looking for a guy to suck off tonight and possibly more. Hopefully we can have some fun

looking for daytime play with cock eg wanking together or maybe a bit of anal? middle of the day in Gawler

want your cock sucked, discreet, no strings attached?
glenelg north
once-off or regular basis

(younger looking) 40yo bear/cub type wants to satisfy you
be straight acting, clean, discreet, bi/married welcome

Mature Caucasian visitor to Adelaide later in the month, looking for a young guy who would like to come to my hotel room, get naked, watch some porn while you get sucked off. No reciprocation required.
bi caucasian married guy visiting from west australia in a couple of weeks time
if you are married, str8 acting, safe, sane and discreet, and keen to explore the possibility of meeting for fun, pls intro.
will probably only be able to meet early morning or late at night.
•€€€€€ Location: Glenunga

Looking for guys under 35 for group tug tonight if ya keen dd free reply please
•€€€€€ Location: Adelaide

Gay couple 24 and 26 looking for no strings sex this weekend, looking for straight, gay, bi, married men or couples up to 36 years

We are looking for guy for fun tonight, must be married, bi or str8. We are goodlooking, young 23 and 25 and looking right now

We are looking for guy for fun tonight, must be married, bi or str8. We are goodlooking, young 23 and 25 and looking right now

Seeking the possibility of exploring your wifes, gf's, partners or others worn panties and bras at your place....cannot host but would love to be able to explore her things
when shes not there so we can mutually masturbate and share them....daytime
ok....thanks....

looking for a guy who wants me to give them head and maybe more. would be nice if
you want to return the favour.
im not out, so discretion is a must.

Sydney example Feb 2010

Mature guy (58) available Mornings - 58 - (Parramatta) pic
Sydney Here I come - 35 - (Sydney) pic
American visitor looking for local fun... - 35
Top Yank in Pitt Street Hotel –
Can't sleep :?
oh my god - 20
Work or play with you at your place - 18
Athletic Goodlooking dude looking for now - 24
up for some fun - 44 - (Surry Hills) pic
Any one want to mess around? - 28 - (Northern Beaches/North Sydney )
Any one want to mess around? - 28 - (Northern Beaches/North Sydney )
Are you confident and passionate? - 31 - (Bondi Junction)
Alone in a hotel? - 32 - (Sydney
Looking...
looking to party and play this weekend - 37
Appendix 18

One site activity 10/2/10

(notice short term liaisons sought)

Feb 9 - Jack off buds - m4m - 50 - (Willunga / Southern)
Feb 9 - lookin for young, hung and horny - m4m - 32 - (cbd)
Feb 8 - Anyone keen? - m4m - 20 - (Adelaide, just south of CBD)
Feb 8 - seeking guy for sucking and fucking - m4m - 20 - (north adelaide)
Feb 8 - any hung dude wanna fuck me thisarv - m4m - 36 -
Feb 7 - looking for daytime play - m4m - 35 - (gawler adelaide)
Feb 7 - looking for hung guy 9 inch plus please - m4m - 25 - (adelaide)
Feb 6 - nsa blowjob my place - m4m - 40 - (adelaide)
Feb 6 - hookup in my CBD hotel room this Sunday afternoon - m4m - 34 - (Adelaide)
Feb 6 - wanted: 18 yo bottom - m4m - 23 - (Adelaide)
Feb 5 - sucking?? - m4m - 29 - (adelaide)
Feb 4 - hot for young hung and full of cum - m4m -
Feb 3 - lovesthebear - m4m - 25 - (Southern)
Feb 3 - hot man for sexy bj encounters - m4m - (CBD)
Feb 2 - Any Young dudes still up??? - m4m - 29 - (adelaide)
Feb 2 - married caucasian seeking same, in my hotel room this coming march - m4m - 35 - (city)
Feb 2 - looking for some daytime dick today - m4m - 21 - (north adelaide)
Feb 2 - Looking for cock action - m4m - 31 - (Southern suburbs)
Feb 2 - lets fuck and play ;) - m4m - (adelaide, aus) pic
Feb 1 - seeking guy/guys/tv for action tonight - m4m - 20 - (north adelaide)
Feb 1 - looking to give blowjob at noarlunga today only - m4m - 24 - (noarlunga collonades)
Feb 1 - looking for fun on friday 12th - m4m - 33 - (adelaide)
Feb 1 - free 2nite? - m4m - 27 - (adelaide)
Feb 1 - Oral Relief - m4m - 54 - (Adelaide)
Feb 1 - any dude looking for a blowjob? - m4m -
Jan 30 - Under 20 only ,free bj on offer - m4m - 29 - (adelaide)
Jan 30 - Looking for guys who don't mind being groped for $ - m4m - 18 - (Murray Bridge)
Jan 29 - looking to expirement with tv/ young guy - m4m - 23 - (northern suburbs)
Jan 29 - Any bi boys host tonight? - m4m - 25 - (Burbs)
Jan 28 - young gay couple looking for married men who want some gay fun - m4m - 26 -
Jan 26 - Any young dudes out there - m4m - 29 - (adelaide)
Jan 26 - Uk trveller - m4m - 24 - (Adelaide)
Jan 25 - Monday daytime fun - m4m - 34 - (Adelaide)
Jan 25 - blow job now - m4m -
Jan 24 - athletic dude wanna be fucked anal - m4m - 36 -
Jan 24 - seeking hung straight guy for head - m4m - 35 - (near town)
Jan 23 - still awake, still horny, will try anything... - m4m - 24 - (adelaide)
Jan 23 - In town looking for tops - m4m - 38 - (CBD)
Jan 21 - Want Cock Sucked Tonight - m4m - 24 - (Para Hills)
Jan 19 - Need your pipes cleaned? - m4m - 34 - (Adelaide)
Jan 18 - 29yo Aussie guy, looking to suck cock - m4m - 29 - (North Adelaide)
Jan 17 - Oral receive - m4m - 35 - (Adelaide)
Jan 16 - Gay couple for casual fun with men - m4m - 24 - (Adelaide)
Jan 16 - Cum and piss joy - m4m - 25 - (CBD)
Jan 15 - Any young dudes wanting to blow a load? - m4m - 28 - (adelaide)
Jan 15 - Bottom Guy in City. - m4m - 48 - (CBD)
Jan 15 - Oral receive tonight (fri night) - m4m - 34 - (Adelaide)
Jan 14 - blowjob on offer to young only - m4m - 28 - (golden grove)
Jan 14 - Looking for loads - m4m - 34 -
Jan 12 - Wanting to give BJ now - m4m - 28 - (Adelaide)
Jan 10 - 49m available for mutual wanking - m4m - 49 - (Adelaide)
- northern m4m first timer - m4m - 21 - (northern burbs) pic

Appendix 19

Is she really Bi?

How would you classify this young woman, who placed this ad in a commonly used online meeting forum titled ‘Craigslist’?

Is she really bi-sexual or is she just lonely and wants to create close friends to feel warmly connected with.

Date: 2010-05-17, 3:38PM EST
Reply To This Post

Hi girls this is the first time I have used this site and I am not to sure what I am supposed to do so here goes, I am Michelle 19. I have just moved to Sydney and I am looking at swapping some pics with other girls. I am bi and I am not looking for sex or anything like that. I am only interested in swapping some sexy pics with other girls, if we like the look of each other we might meet and see what happens, I have just came out of a really bad relationship (reason for moving to Sydney) and I dont really want to go out meeting people until I settle down, this is why im only asking for pic swapping for now, somethig new to look at to turn me on and get me in the mood is all I really want.

If you are interested, please attach some pics when/if you reply and I will attach some back, if we like then we can send some more :)

I hope you like the teasers I have attached.

I hope I get some real replies.
Appendix 20

The appendix of the appendices

I will summarise what I feel are the principle points that are entwined in these appendices.

1] Covert sexual interaction in both the South Australian sub-and Australian sub culture is far greater and more fluid than most could ever imagine and it is likely to be so for all western cultures as well.

2] Traditional sex research methodologies have never been able to successfully define, describe, and effectively statistically evaluate socio-sexual behaviour because the phenomena is far too big, complex and dynamically fluid to do so.

3] It is only researchers that are able to get amongst those that are engaging in covert socio sexual activities that will ever get a reasonable hand on exactly what is going on in this sexual expression sub-culture and in order to do this it can never happen via merely computers, telephones surveys or written questionnaires left in the hands of the respondents. Researchers must work to get the full trust of respondents if they ever hope to achieve reasonably reliable scientific data.

4] Sexual Expression liaisons between people are highly opportunistic and is mostly related to time, circumstances and place, with the emphasis on circumstances.

5] It is not unusual for those engaging in same gender sexual liaisons to be unpredictably fickle in relationship to them identifying with their own sexual identity nor can they reliably describe it to sex researchers either (such as to whether female to female cunnilingus is a homosexual activity or not).

6] For what ever reason people do not always tell the truth when they are responding to sexual behaviour surveys. Fear, ignorance or their own character grandiosity are three of several reasons for this. Some people accentuate their sexual prowess.

7] There is no clear parameters is to what gay or homosexual behaviour is and it is because of this lack of a clear definition not only do respondents to surveys not know exactly what types of sexual activities a particular question means (like if cunnilingus between women is gay) as cited above but also in the minds of researchers either. In other words there seems to be a general cultural ignorance about such matters that permeates all across all cultures. It can be likened to the blind leading the blind when trying to fully understand the phenomena.

8] It seems reasonable to say all persons whatsoever are homo-social and there are multitudinous different types of expression of homo-socialisation and one of these is sexual engagement of one type or another with other persons of the same gender. Furthermore such sexual engagement has numerous differing facets as well which can range which can range from passionate inter party intercourse to more subtle expressions of sexuality such as deeply sincere and honest friendships of an emotional type that does not need any other type of fulfilment, including normal intercourse.
From these words it seems to me the question for researchers is, is for them to exactly define what homosexuality is in terms of their research models, what is gay and furthermore how does one create a questionnaire that effectively addresses such widespread diversity of sexual expression?

9] There is all manner of hidden minorities of people that exist in culture that rarely, if ever, would be embraced within any widespread sexual identity survey. These minorities include males that have been violently raped, dominate heterosexual men in prison that would never agree them sexually forcing themselves upon other men to both psychologically and sexually dominate them is a homosexual or gay act and those from some cultures who feel by being the dominant male in a male to male sexual engagement is not a homosexual (gay) act at all. In other words they would vehemently reject the notion they are either homosexuals or gay and furthermore would feel demeaned and insulted if they were.

10] Sexual expression liaisons between people are to a high degree opportunistic and is mostly related to time, circumstance and place, with the emphasis on place.

11] It is only social science research methodology that can adapt an all inclusive line of approach to the volatile phenomena that can effectively define and evaluate sub culture same sex liaisons.

12] There seems to be substantive anecdotal evidence there is a huge sub culture of same gender sexual expression occurring and this is an environment where it seems pointless to effectively embrace in any meaningful sexual expression research.

13] It seems there is no less than 12.5% of Australia’s (including South Australia) adult population are regularly engaging in same sex liaisons of one sort or another and it is not inconceivable it could be significantly higher than this, more especially so if less frequent sexual connections occur such as, for example, on average four times per annum. If this is the case this could raise the extent to 25.6% which is in line with my original socio sexual findings cited earlier in this presentation. The breakdown is:

A. Exclusively homosexual 1.2%

B. Bisexual 4.8%

C. Susceptible under different sorts of circumstances albeit rarely 19.6%

(I did not have the insight I have today when I came to these statistical conclusions i.e. the benefit of my Awareness model to assist the process so item C was an attempt I made to metaphorically rake in the loose ends of my research at that time including individuals such as sportspersons, prisoners, party swingers and like.)
Summary:

I have submitted the previous thirteen items of reflection because:-

A. Statistical data from wide-ranging independent research institutions is noticeably inconsistent and perceivably not reliable.

B. It seems to me to be obvious that for quite a long period a substantial same sex expression sub-culture has existed and no-one seems to have seen fit to look at it and attempt to describe it for what it really is.

C] For many individuals, same sex-gender expression is not a big issue in their lives and they only keep their activities secret because of their fear of cultural isolation, repression and retribution.

D] When and where there is a demonstrable need, culture as a whole can readily adapt to a largely open and dynamic sexual expression regime and this includes same-sex activities.

E] It is only an inclusive research methodology that can ever hope to achieve some sort of wider understanding of really what is occurring in the same-sex expression subculture.

The significance of the relationship between my cosmological Awareness, (science), model and cultural Socio-Sexual expression model

A point by point description

It is assumed that readers have been able to follow various points I have made throughout the presentation, otherwise the following words will not make a great deal of sense.

1. All phenomena whatsoever are interconnected somehow. This includes both material as well as non-material items such as emotions, sexual expression, colour blindness, consciousness and the like.

2. All phenomena whatsoever are blobs of information and knowledge which can form bigger patterns of information and knowledge, which include phenomena such as my dog, a snail in your garden, a hair on your mum’s head and most importantly of all, complete human beings such as you and me; and our behaviour.

3. The pattern of information and knowledge we emerged from (as a single blob derived from THE single blob, which is reality) diverged into two interconnected blobs (two different genders) with similar characteristics except that the knowledge and information in each of these two different blobs was slightly different from the other. These respective genders as we understand them to be, were different, and over our lifetimes, these differences multiplied themselves out into non-measurable quantities of other blobs which include our ability to breathe, twist our finger, be emotional with each other and express ourselves sexually with each other. In other words, all such phenomena can be seen to be like a neural network in our brain and body. This network is active, but it can remain dormant or die altogether and this
process is not only what determines and maintains our gender style (heterosexual or otherwise) but manipulates it as well. This includes the manner in which we both think and act out our thoughts, and the chemicals in our bodies as well.

4. In a scientific sense this process agrees with (a physics-tested) cosmic hologram theory developed by physicist David Bohm. It became known as the implicit order hypothesis. The Bohm hypothesis is largely compatible with Relativity Physics and furthermore embraces quantum field theory, which in turn (amongst many other things) influences our daily lives because it embraces morphic field theory. Morphic field theory has been repeatedly tested, but as yet is not fully understood. It is known to explain how all phenomena in nature such as plants are connected, how our instinct works, how animals find their way home over long distances, and how birds fly in patterns, (which is now thought may also include DNA formation). Morphic fields are talked about at length at different points within my website and a specific blog has been set aside for it.

5. I believe both individual personalities as well as the manner in which persons engage in same gender liaisons are entwined in all of the foregoing words.

6. When our own blobs (ourselves) began our long paths into existence we were, by nature, designed to be, most of all, homo-social. It needed to be this way for our early survival and future growth. Full scale gender (sex) expression grew from embryonic homo-socialisation as infants, and every sub-blob along the way (as we express our sexuality) is like bar codes interacting with every facet of our lives. This includes emotion and acts of sexually expressed adventurism. What these words mean is that first and foremost we are homo-social creatures and everything else related to it is merely an adjunct, and we must do our best to manage this strange dichotomy in the best manner we know how. This includes the types of activities that have been taking place in subcultures since the beginning of civilisation (I will take my philosophical-social-science hat off for a moment, and state morally, responsibly and ethically as well.)
My closing words

I believe our ability to effectively homo-socialise is one of the most important facets of cultural existence and well being, secondary only to food and shelter. Any act of socialisation cannot be scientifically observed or measured, nor can it be effectively studied via either social science or psychologically framed methodologies. I believe these same words apply to all subsets of homo-socialisation as well, whether it be hunting, playing football, generally socialising or entering into intimate relationships that are conducive to wider individual health status and wellbeing. I feel the wellbeing of any individual is only determinable if their lives are seen in the context of the bigger picture reality. Thus the only methodology that can examine, explain and measure an individual’s personal sense of wellbeing and everyday reality is one that has the capacity to do all these things at the same time, as in a single laboratory conducting an experiment on the same day. Another word for laboratory is blob. I believe my Socio-Social Model is the only model that can achieve this objective at any given time and under any set of circumstances. My socio-sexual model is parallel to it, and both are derived from my wider cosmological Awareness Model. I thank you for reading about and attempting to understand my ideas. It has been a great privilege for me to write for you.

JF © 8/June/14
No sex please, we're equals

(From Sydney Morning Herald 22/2/14)

Modern couples whose relationships are built on mutual respect are discovering that such egalitarianism doesn't necessarily work in the bedroom. By Lori Gottlieb.

"The values that make for good social relationships are not necessarily the same ones that drive lust" … says couples therapist Esther Perel. Photo: Craig Cutler

Not long ago, I was at a dinner party with several couples in their 40s, all married except for my boyfriend and me. The mood was jovial until, over dessert, one guest made an offhand joke about internet porn.

His wife took issue, and during a tense back-and-forth between them, the rest of us sensed that we were about to learn way too much about their personal lives. Fortunately, another husband deftly manoeuvred to a much safer topic for middle-aged parents (kids and screen time!), and after a lively discussion about iPads, we made our excuses to leave.

In the car, I turned to my boyfriend and said, "I bet there won't be any sex happening in their bedroom tonight."

He smiled and shook his head. He predicted that the hosts would be the least likely to have sex that night.

I thought he was kidding. This couple are my "model marrieds", true equals who share the housework and child care, communicate openly and prioritise each other's careers. The best friends of happy-couple cliché. Earlier in the evening, I watched them work together in the kitchen, cheerfully cooking and cleaning. When their six-year-old woke up with a nightmare, they wordlessly agreed that he would be the one to soothe her.

"Exactly," my boyfriend said. "Least likely."

Marriage is hardly known for being an aphrodisiac, of course, but my boyfriend was referring to a particularly modern state of marital affairs. There's more gender-fluidity when it comes to who brings in the money, who does the laundry and dishes, who drives the car and braids the kids' hair, even who owns the home.

They aspire to what's known in the social sciences as an egalitarian marriage, meaning that both spouses work and take care of the house and that the relationship is built on equal power, shared interests and friendship. But the very qualities that lead to greater emotional satisfaction in peer marriages, as one sociologist calls them, may be having an unexpectedly negative impact on these couples' sex lives.
As a psychotherapist who works with couples, I've noticed that no matter how much sink-scrubbing and grocery-shopping the husband does, no matter how well husband and wife communicate with each other, **no matter how sensitive they are to each other's emotions and work schedules, the wife does not find her husband more sexually exciting, even if she feels both closer to and happier with him.**

One couple I saw had been married for five years and wanted to work out some common kinks related to balancing their respective jobs, incomes and household responsibilities in, as the wife put it, "an equal way". Over the course of treatment, the couple reported more connection, less friction and increased happiness. **One day, though, the husband brought up a new concern: his wife now seemed less interested in having sex with him.** He wondered, why did she appear less interested now that their relationship seemed stronger in all the ways she wanted?

"I'm very attracted to you," she reassured him earnestly. "*You know when I really crave you? It's when you're just back from the gym and you're all sweaty and you take off your clothes to get in the shower and I see your muscles.*"

Her husband countered by saying that this very situation had occurred that morning, but that his wife became irritated when he tossed his clothes on the floor, which led to a conversation about his not vacuuming the day before, when she worked late. He had worked late, too, which accounted for the lack of vacuuming, but still - she hated waking up to a messy room, and it was his turn to vacuum.

"Right," she agreed. "I wasn't focused on sex, because I wanted you to get out the vacuum."

"So if I got out the vacuum, then you'd be turned on?"

His wife thought about it for a minute. "Actually, probably not," she said slowly, as if hearing the contradiction even as she was speaking it. "The vacuuming would have killed the weight-lifting vibe."

When I ask Esther Perel - a couples therapist whose book *Mating in Captivity* addresses the issue of desire in marriage - about the role sexual scripts play in egalitarian partnerships, she explains it like this: "Egalitarian marriage takes the values of a good social system - consensus-building and consent - and assumes you can bring these rules into the bedroom. **But the values that make for good social relationships are not necessarily the same ones that drive lust.**" In fact, she continues, "most of us get turned on at night by the very things that we'll demonstrate against during the day."

The couples I see in therapy are eager to talk about levelling the domestic playing field, but tend to feel awkward about bringing the concept of power into conversations about sex, mostly because it can feel so confusing.

One woman in her late 30s, for instance, who has been in a peer marriage for 10 years, said during couples therapy that when she asked her husband to be more forceful and "rougher" in bed, the result was comical.
"He was trying to do what I wanted," she explained, "but he was so ... careful. I don't want him to ask, 'Are you okay'? I want him not to care if I'm okay, to just, you know, not be the good husband and take charge." And yet, she said, his caring and his concern that she's okay with what he's doing are what she loves so much about him in every other area of their marriage, ranging from which brand of toilet paper to buy to what to feed their children to where their money is spent and which nights each of them can stay late at work. "I don't want him to take charge like that with anything else!" she said.

As author and journalist Daniel Bergner has written in his book What Do Women Want?, many studies show that women often report fantasies, like those involving submission, that tend to be inconsistent with our notion of progressive relationships.

But sexologist Pepper Schwartz says that while women may have always had these types of fantasies, now they have permission to give voice to them because of how much power they have in real life. "The more powerful you are in your marriage, and the more responsibility you have in other areas of your life, the more submission becomes sexy," Schwartz says. "It's like: 'Let me lose all that responsibility for an hour. I've got plenty of it.' It's what you can afford once you don't live a life of submission."

Men, of course, can feel just as uneasy with overt expressions of power in marriages that are otherwise based on equality. During a couples session, one woman in her early 40s said that it wasn't until she came across some porn scenes her husband had viewed online that she felt comfortable telling him about her fantasies, which happened to be very similar to what she found. She thought he'd be thrilled, but although he enacted the scenes with her, she was surprised by his lack of enthusiasm. "I felt like he was just doing it because I asked him to, not because he wanted to," she said.

It bothered her that her husband acknowledged being turned on by watching the fantasy online but not by doing it in real life with her. "I felt so rejected," she said. "I told him, 'I want you to want to dominate me,' but he said he just doesn't see me that way, that he doesn't see us that way."

For this couple, the experiment felt so awkward that they quickly reverted to their routine: sex in the usual roles and positions during a window between 10.30pm and 11pm, when they were both tired but not yet asleep. When I turned to her husband for his perspective, he seemed relieved that he could express his puzzlement.

"It's nice," he said about the sex they have. "It's not superhot all the time, but it's really nice. I'm attracted to her. I don't know what she expects. If I don't clean up the bathroom, if I don't give her equal time with her work, if I make a decision without consulting her, she wouldn't want that. I'm so used to interacting with her as an equal - and I also want that - but I like what we have, and occasionally I like getting the other stuff on the internet.

"Isn't being a good husband and father and wanting to have semi-respectful sex with my wife enough? Before we got married, we always said we'd have a 50-50 marriage,
and you'd think that would be great for our sex life, but instead it's the one area where we're having trouble."

He took a deep breath before adding: "I know what a 50-50 marriage should be like. But what is 50-50 sex supposed to be like?"

Sex in any marriage is idiosyncratic and complex - and if it's consensual and enjoyable, it's nobody's business, frankly. But the idea that married sex should be steamy is reflected in our culture. Take the fascination with MILFs - consistently one of the most-searched porn categories and a staple in mainstream media - in which mothers are depicted as alluring and sexually lively. In the past, a fantasy woman may have been the young, single secretary; now she's the middle-aged mother of three with a graduate degree. In a way, this might seem like an encouraging shift for married mums. Instead of becoming invisible, we're wanted and capable of doing it all: work, play dates and having hot sex lives. But these sorts of portrayals also create a false sense of reality.

"The passionate marriage used to be a contradiction in terms," Esther Perel tells me. The quality of sex in marriage - and not just the frequency - is a relatively new conversation that has come about with more egalitarian marriages. In today's marriages, she says, "we don't just want sex; it has to be intimate sex. It has to be transcendent and self-actualising."

Which brings me back to the dinner party where that husband made a joke about net porn. The conversation started innocuously enough, with the husband making the observation that with men and women both balancing the responsibilities of work and home, even sex needs to be outsourced sometimes. By day's end, he said, men feel so worn out that they, too, "get headaches" because they don't necessarily have the energy to make sex happen or, more specifically, to make it happen in the way their wives want it to. The modern marital tableau, he quipped, is two overwhelmed people trying to relax before bed: he on Pornhub, she on Pinterest. Then they kiss and go to sleep.

Porn, of course, doesn't tend to be about reciprocity. "Here's the essence of porn," Terry Real, a couples expert, tells me. "What will you never see in a porn video? 'Honey, I don't like that.' 'Could you stop doing that?' 'Could you take a shower first?'" The archetype of the porn queen is that she's a woman who derives sexual pleasure by giving the man pleasure, and - here's the key - everything he does is absolutely perfect! What you don't see in porn is anything that needs to be negotiated, the woman having needs of her own or the roles being reversed."

Women are now coming into marriage with sexual histories and experiences on par with men's, leading to expectations that are difficult to replicate in any marriage, especially now that people live longer and will be having sex, presumably with the same person, for decades more.

Similarly, older couples who can now wait and marry for love have less time together during their sexual primes and, if kids are in the plan, they may even miss that year or two of newlywed abandon. (Ask a 40-year-old couple trying and failing to conceive how much fun the sex is.) Fifty-year-olds of the past were often grandparents without
great expectations about their sex lives. Now those same 50-year-olds might have a
10-year-old, placing them in a life stage formerly occupied by people in their 30s and
subjecting them to pressure to maintain the culture's view of "youthful sexuality" in
marriage, especially with the ubiquity of Viagra and Estrace.

Helen Fisher, a senior research fellow at the Kinsey Institute, notes that even people
who are satisfied with their sex lives often crave more nowadays. She tells me about
a study she conducted that asked participants who had had affairs why they did so.
Fifty-six per cent of her male subjects and 34 per cent of her female subjects said
they were "happy" or "very happy" in their partnerships but cheated anyway.

While past research has shown that men have higher rates of infidelity than women,
those rates are becoming increasingly similar, particularly in younger people in
developed countries, where recent studies have found no gender differences in
extramarital sex among men and women under 40. This may be because younger
women are more likely to be in peer marriages - and conditions in peer marriages
make female infidelity more probable than in traditional ones.

A large US study in the late 1990s found that women who were more educated than
their husbands were more likely to engage in sexual infidelity than if they were less
educated than their husbands. Studies also find that people who work outside the
home and whose partners remain in the home cheat more - and the traditional
gender roles in this situation are now frequently reversed. As women increasingly
work in professions that are not female-dominated, they have more sexual
opportunities with peers than ever.

Ian Kerner, a sexuality counsellor and the author of She Comes First, works a lot
with stay-at-home dads and men who work from home. "One thing I hear a lot is that
in theory they're really happy balancing flexible work with stay-at-home
responsibilities, while their wives are out working full-time in corporate jobs," he
says. "But at the same time, a common complaint is that Mum comes home and feels
guilty for being away all day, and so much time has to be made up connecting with
the children, who take first priority, that these dads feel lost in the mix."

In many couples, Kerner says, the wives start to feel disgruntled because their
husbands get to see more of the kids, and the husbands, whose wives are controlling
more of the spending, start to feel "financially emasculated". Sometimes, he says, a
vicious cycle begins: the husband feels marginalised and less self-confident, which
causes the wife to lose respect for and desexualise him. Under these circumstances,
neither is particularly interested in sex with the other.

On an emotional level, "kindred spirits" sounds lovely. But when it comes to sexual
desire, biology seems to prefer difference. Now that women do and have and are
many of the things that they used to seek in their partners, Pepper Schwartz says that a
result can be something more sibling-like than erotic. Her research likewise suggests
that too much similarity in egalitarian marriages leads to boredom and decreased
sexual frequency. "When you're best friends with your partner, there's less
frisson," Schwartz says. "Introducing more distance or difference, rather than
connection and similarity, helps to resurrect passion in long-term, stable
relationships."
Yet a married friend who describes his wife as his "best friend" says he is happy to take a high degree of simpatico over a high degree of sexual pull. "I can walk down the street and be attracted to 10 people and want to have sex with them," he says, "but it doesn't mean they're going to make me happy. It doesn't mean I'd want to live the day-to-day with them. There are always going to be trade-offs."

*Edited version of an article first published in The New York Magazine.*


Read more: http://www.smh.com.au/lifestyle/no-sex-please-were-equals-20140217-32umo.html#ixzz2u12LbY9w

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Special Appendix B

Awareness model information with analysis and interpretation

The Awareness data interpretation and measurement process is closely linked to Jeroen B.J. van Dijk’s Process-Information model which is commonly used in physics when scientists are seeking information about the micro-states of phenomena rather than its obvious macro-state. In other words the system focuses upon what something (phenomena) is inwardly doing rather than what it is, i.e. doing something (its particular action). Jeroen B.J. van Dijk says:

“…our higher-order conscious experience follows from nature’s rudimentary co-informativeness – as a highly evolved confluent culmination of its mutually sensitive psychophysical activity patterns. And in so far as the mind-brain can be identified as the leading process-structure in facilitating this higher-order consciousness, it may be considered a self-experiential end o-sensorium embedded within the greater process-informative omni-sensorium which is nature.” (See Ref. 1)

This is why the Process Information model has been so important to me in order to add additional validity and meaning to my own data collection and analysis process. Rudimentary co-information (all phenomena whatsoever connected) is the cornerstone of all my Awareness model ideas.

For those with a science background I present you with another quote written by Jeroen B.J. van Dijk, it further supports the short quote I have just cited. I suggest you take a special note of the last line, which is partly emboldened. I know how my Awareness model works and what it means.

“…In all three above-mentioned information theories the amount of acquired knowledge is measured by comparing the already received symbolically expressed data to potentially available, but as yet unknown data. That is, by dividing the known data by the maximum amount of data, one can establish a relative measure of knowledge. This knowledge is typically passed on via symbolic units of expression – data-conveying signs taken from some earlier agreed-upon symbol system.

In fact, the alphabets, mathematical symbols, coding systems, etc., that are used to express information and knowledge are typically taken for granted as pre-available givens. And although it may indeed be tempting to consider these data-conveying signs themselves as identical to the data themselves (and hence to data-based information and knowledge), this is definitely not the case. After all, the Diaphoric Definition of Data (DDD) and the therewith associated General Definition of Information (GDI) actually refer to the distinctions to which these signs are related (Nöth 1995, 80) – not to the signs themselves. However, in their attempt to ground data on supposedly elementary distinctions, information theorists end up neglecting the very process of information intake by means of which these distinctions are made in the first place. In this way, it is merely required to know that information intake works, not how it works.” (See Ref. 2)
I believe data should be treated as what is there, not as how it is represented, i.e. not as numbers.

Ref. 1:

Ref. 2:
http://www.academia.edu/1424626/An_Introduction_to_Process-Information_-_From_Information_Theory_to_Experiential_Reality