
Table of Contents

<u>INTRODUCTION</u>	i–iii
<i>Dennis S. Gouws</i>	
<u>REFEREED ARTICLES</u>	
Association of partner abuse with loneliness and impaired well-being of separated fathers in Wales	1–20
<i>Richard A. W. Bradford</i>	
Sex is not non-binary (or mutable), and neither is sexual identity or orientation	21–43
<i>Steve Moxon</i>	
<u>BRIEF CONTRIBUTIONS</u>	
The glass floor and the glass wall	44–48
<i>Tim Goldich</i>	
An interview with Vivek Singh, a young men’s rights activist from India	49–54
<i>Jerome Teelucksingh and Vivek Singh</i>	
<u>ANALYSIS AND OPINION</u>	
A gentleman’s guide to sex, etc.: a modern advice book for men	55–64
<i>Stephen K. Baskerville</i>	
<u>NMS SUBMISSION GUIDELINES</u>	65–68



NEW MALE STUDIES – AN INTERNATIONAL JOURNAL

VOLUME 11, ISSUE 1 – 2022

Dennis Gouws



PREFACE

This issue of *New Male Studies: An International Journal* is being published weeks after Johnny Depp successfully sued Amber Herd for libel. The verdict indicates an important change has occurred in how males are perceived in our customarily gynocentric society—or, as *Newsweek*'s Angie Speaks put it, "[Johnny Depp's Victory Is a Crack in the Moral Armor of Liberal Feminism](#)." The status-quo dictum that believe-all-women feminists should have the final say on sex-and-gender issues is [no longer absolutely convincing](#). When Tasmanian Greens leader, Cassy O'Connor, publicly observes "[Heard is not the victim, but the abuser](#)," something significant has changed. Gender feminism's hegemony is failing.

The two refereed articles in this issue effectively describe some limitations of current gender theory and offer practical ways to understand males' experience of gynocentric sexual politics. Richard A. W. Bradford's "Association of partner abuse with loneliness and impaired well-being of separated fathers in Wales" argues evidence exists that males are severely impacted by parental separation: "Anecdotal accounts that such men are in a severely distressed state have been confirmed using the Warwick-Edinburgh mental well-being scale and the de Jong-Gierveld social and emotional isolation scale (loneliness)." Moreover, Bradford observes, "Of eight predictor variables investigated, the variable which had the dominant association with degraded well-being and elevated loneliness was the fathers' victimisation by partner abuse as measured by the Safelives domestic violence Risk Indicator Checklist (RIC)." He concludes "The effect sizes of the RIC on well-being and loneliness were large and significant," and he invites further research into the impact female coercive control might have on male wellbeing.



Steven P. Moxon's "Sex is not non-binary (or mutable), and neither is sexual identity or orientation" argues, "Sexual identification and orientation might be expected to show degrees of sex non-separation, but seemingly through their very closeness in derivation from sex are themselves binary and immutable." He adds, "With no challenge to the binary or immutable nature of sex, it is clear that not only is sex per se binary and immutable, but so too are sexual orientation and identification, notwithstanding they are but derivative of sex, and therefore might be expected, through confounding by other traits, to provide a fuzzier, non-binary, mutable picture." Moxon refreshingly insists, "*gender* anyway is a confusing, ideologically-derived term that should not have a place in science."

In his analysis-and-opinion piece, "A gentleman's guide to sex, etc.: A modern advice book for men," Stephen K. Baskerville claims that "sexual self-control lies at the foundation of every successful civilization." He observes, "by encouraging both male and female promiscuity, men handed control over the terms of sexuality to women, and of course it was the worst women who availed themselves of the new power." Baskerville suggests that vague definitions of harassment are "a tool to criminalize male behavior." To avoid accusations of harassment, he advises men "to avoid feminist-inclined women" and to follow "the old rule of politely refusing to speak to any woman to whom you have not been properly introduced."

Tim Goldich's brief contribution to this issue, "The glass floor and the glass wall," engages with the conventional feminist metaphor of the exclusionary glass ceiling to consider ways in which males are systematically prevented from arenas of gynocentric privilege: he observes, "when stigmatized prisoners, war-torn soldiers, and disabled laborers look up, the Glass Ceiling they experience is the Glass Floor women walk upon." Moreover, he observes, "The Glass Wall requires understanding that to avoid being shut out from the world of physical-and-emotional intimacy, men endure hardships and even risk death to gain entrance." Goldich speculates that these impediments faced by males indicate that we live in is a "Gylany—a world in which women are often more-than, but never less-than men"—a situation which "is the beginning of female supremacy and the end of equal partnership."



For our second brief contribution, Jerome Teelucksingh offers our readers an interesting dialogue: “An interview with Vivek Singh: A young men’s rights activist from India.” In addition to noting instances of male disadvantage in India, the authors discuss Singh’s book, cowritten with Alan Millard, *Men’s rights are human rights too: A manifesto*. The authors of this book have generously offered Men’s Rights Associations the right to copy sections from the manifesto if they are given proper credit.

The opinions expressed by the authors in this issue do not necessarily reflect those of the Editorial Team. The articles published here are offered in a spirit of open, evidence-based dialogue regarding sex, gender, relationships, and issues related to the experience of males.

We appreciate the article reviewers’ thoughtful contribution to this issue.



Dennis Gouws
Editor in Chief

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL (NMS) IS AN OPEN ACCESS ONLINE INTERDISCIPLINARY JOURNAL FOR RESEARCH AND DISCUSSION OF ISSUES FACING BOYS AND MEN WORLDWIDE.

THIS JOURNAL USES OPEN JOURNAL SYSTEMS 2.3.4.0, WHICH IS OPEN SOURCE JOURNAL MANAGEMENT AND PUBLISHING SOFTWARE DEVELOPED, SUPPORTED, AND FREELY DISTRIBUTED BY THE PUBLIC KNOWLEDGE PROJECT UNDER THE GNU GENERAL PUBLIC LICENSE.

THIS ARTICLE HAS BEEN DOWNLOADED FROM [HTTP://NEWMALESTUDIES.COM](http://newmalestudies.com)



Photograph by Anna Shvets - <https://www.pexels.com/photo/man-love-people-woman-11368553/>

ASSOCIATION OF PARTNER ABUSE WITH LONELINESS AND IMPAIRED WELL-BEING OF SEPARATED FATHERS IN WALES

Richard A.W. Bradford



ABSTRACT

The impact of partner abuse on women has been widely studied, but little considered for male victims. This study aims to fill that gap. Mental well-being and loneliness were quantified using standard measures for a cohort of non-resident fathers in Wales. The study population had higher loneliness and lower well-being than Welsh men in general. Of eight predictor variables which might potentially have an association with these adverse impacts, the fathers' risk from partner abuse was the variable most strongly associated; its effect size was large and significant. The severity and prevalence of the observed degraded well-being and severe loneliness challenge the notion that partner abuse of men is either relatively uncommon compared with that of women, or that it is less impactful.

Keywords: non-resident fathers, domestic abuse, loneliness, well-being

ASSOCIATION OF PARTNER ABUSE WITH LONELINESS AND IMPAIRED WELL-BEING OF SEPARATED FATHERS IN WALES

After parental separation, the associated children most often live predominantly with one parent, the other parent becoming the *non-resident parent*. There is an extensive literature on the effects of parental separation on children but a much smaller literature on the impact of parental separation on the non-resident parent. In the UK, 92% of non-resident parents are fathers (Hunt & MacLeod, 2008). For both sexes, marriage tends to promote physical health and longevity compared to being single (Dupre, Beck & Meadows, 2009), (Lillard & Panis, 1996), (Zhang & Hayward, 2006).

There are indications in the literature that parental separation is particularly impactful for fathers in terms of social isolation and degraded well-being. For example, (Dykstra & Fokkema, 2007) note that fathers after divorce tend to have smaller support networks and higher levels of social loneliness. Similarly, these authors conclude that divorced men are more apt to suffer from emotional loneliness than are divorced women. Likewise, (Gerstel, Riessman & Rosenfield, 1985) concluded that material conditions (e.g., income and parental obligations) were most important in accounting for the greater symptomatology of separated and divorced women, while, in contrast, they found that impaired social networks were more important in accounting for the symptomatology of separated and divorced men. Similar conclusions regarding the particular impact of social isolation on divorced or separated men were reached by (Leopold & Kalmijn, 2016) and (Köppen, Kreyenfeld & Trappe, 2020).

Drawing on data from the large-scale, nationally representative UK Poverty and Social Exclusion 2012 study, (Dermott, 2016) observed that non-resident fathers had higher levels of poverty and deprivation, and lower levels of social support, than fathers residing with their children. More recently, (Barry & Liddon, 2020) reported a study of separated fathers using the Positive Mindset Index as a measure of potentially degraded well-being. Across the 12 months of their study, they concluded that clinically low mental well-being scores were almost four times more common than would be expected for adult men in the general UK population. The particular impact of separation on non-resident fathers is also apparent from the elevation in suicide rates which affects such men even more than it affects separated mothers (Collins, 2019).

Partner abuse is also known to be strongly associated with parental separation (Office for National Statistics [ONS], 2019). However, the impact of partner abuse most often focuses on female victims, and the minimisation of male victimisation is reflected in the dearth of service provision for male victims (reviewed below). In this study it is hypothesised that the partner abuse of separated men is severely impactful and that the association between partner abuse of men and their degraded mental well-being and social isolation can be identified in a population of non-resident fathers. Studies of the association between degraded psychological functioning in men and their partner abuse victimisation is currently a gap in the literature which this study aims to fill.

To address this hypothesis, standard measures of social and emotional isolation (loneliness), mental well-being and domestic abuse were used (defined below). The subjects of the study were non-resident fathers experiencing contemporaneous problems associated with parental separation and child contact. To provide discrimination and comparison, other potential correlates of loneliness and well-being were included in the study as these might provide alternative, and perhaps better, accounts of the adverse psychological outcomes. These included data representing economic status, disability, the involvement of social services, the fathers' perception of risk to their children, whether the ex-partner was being uncooperative, whether the fathers had themselves been accused of domestic abuse, and the men's own awareness of their need for emotional support. The direct impact of child contact problems is not addressed here because virtually all the men providing the source of data were experiencing such difficulties, and so no contrasting data or control group was available.

DOMESTIC ABUSE AND FATHERS' LOSS OF CONTACT WITH THEIR CHILDREN

It is important to put in context how the cases which have provided the data for this study arise. In England and Wales at present about 145,000 couples with children separate per year, some married, some not (Bradford, 2020). Currently about 38% of separating parents have recourse to the family courts to make child arrangement orders (MacFarlane, 2019), the rest make their arrangements without court involvement. A court's ruling regarding which parent(s) may have contact with their children, under what conditions, and for what quantum of time, is strongly associated with allegations of domestic abuse and the court's perception of the risks posed by the allegedly abusive parent (Collins, 2019). Hence it is also pertinent to these

outcomes that the incidence of domestic abuse allegations in these court cases is extremely high (about 50%), while fewer than 10% of such allegations are subject to any “finding of facts” (Barnett, 2020). In practice the implications of domestic abuse allegations fall more heavily on fathers because, in 92% of cases, it is the mother with whom the children live predominantly after separation in the UK (Collins, 2019). The widespread perception of domestic abuse as being gender-skewed therefore has major implications for fathers’ continued involvement in their children’s lives.

The crime surveys for England and Wales consistently report that 33% of adult domestic abuse or partner abuse is against male victims (ONS, 2019). A large, international meta-analysis, (Hamel, Langhinrichsen-Rohling & Hines, 2012), has indicated that partner abuse is closer to gender parity, or even that men are the majority of victims. That men are a substantial proportion of all victims of partner abuse in England and Wales is evidenced by 25% of reports to the police of such abuse being by male victims (ONS, 2019), noting that male victims are less likely to report than female victims (ONS, 2018a). But this high level of male victimisation is diminished to very low levels of service provision, and hence minimal policy concern, in a succession of stages. In England and Wales some 17% of victims in prosecutions for domestic abuse are male (ONS, 2017), fewer than the 25% of police reports or the 33% of surveyed victims. And only 5% of cases considered by Multi-Agency Risk Assessment Conferences (MARACs) involve male victims (ONS, 2018b). Similarly, only 4% of victims accessing Independent Domestic Violence Advisor (IDVA) services are male (ONS, 2018c). Of those domestic abuse victims obtaining support in the community, such as from specialist charities, only 3.6% are men, and only 2.6% of refuge provision is provided to men in the UK (ONS, 2017). Thus, the visibility of male victims is vanished away via a sequence of filters at different stages of the process.

The association between partner abuse and separation has been quantified in the crime surveys for England and Wales for many years. In 2018/19, for married couples responding to the survey, 2.3% of women and 1.6% of men reported partner abuse in the last year (ONS, 2019). Among separated people those figures were about 8 times larger at 18.1% and 12.3% respectively. And the prevalence of allegations of partner abuse rises still further to about 50% for cases of disputed child contact within the family courts in England and Wales (Barnett, 2020). This is the

context within which the cases providing the data used in this study arise.

METHOD / DESIGN OF STUDY

Purpose

The purpose of the study was to explore which predictor variables are most strongly associated with mental well-being and loneliness in the study population, looking for both statistical significance and substantial effect size.

Participants / Source, Numbers and Demographics

This study draws upon data collected from service users of the Welsh charity FNF Both Parents Matter Cymru (henceforth “the charity”) between July 2019 and December 2020. A complete dataset for all variables defined below was obtained for $n = 261$ male service users.

The primary role of the charity is to assist non-resident parents after parental separation in the context of child arrangements. The charity is also a specialist provider of support to male victims of domestic abuse. In the UK, 92% of non-resident parents are fathers (Hunt & MacLeod, 2008), and this is reflected in the sex of the charity’s service users, only a few percent of whom are mothers.

The charity’s client base is not an unbiased cross-section of the Welsh population. This is inevitable given the charity’s main function in terms of assisting non-resident parents after separation. Marriage has become markedly less popular over the last 50 years, but this is strongly demographic related (Benson & McKay, 2015). In the highest earning demographics in the UK, marriage has become only marginally less popular. In contrast, in the lowest income demographics the reduction in marriage has been dramatic, for example only 25% of new mothers in the lowest quintile of income are married (Benson & McKay, 2015). The decline of marriage in these demographics has led to an increased prevalence of cohabitation. But cohabiting couples separate at several times the rate of married couples (Benson, 2017). Consequently, it is inevitable that services for separated people will be skewed to the lower socioeconomic classes. This is further exacerbated by the withdrawal of legal aid from civil court cases in the UK since April 2013 (UK Government, 2012), which leads to low earners, and those on benefits, seeking free assistance from charities such as FNF Both Parents Matter Cymru.

As a result, 57% of the charity’s service users are unemployed, 67% have an income of less

than £12,000 pa, and 30% self-report considering they have a disability (physical or mental). The proportion of black and minority ethnic service users was in line with the Welsh national average (7%). This study is confined to male service users. Ages ranged from 15 to 85, with median age 35; 73% were in the age range 25 to 44. There was an average of 1.65 children per case, and the median age of the children was 6. It is noteworthy that 93% of the fathers had legal Parental Responsibility, despite being unmarried in many cases.

Data Collection and Ethics

Data was collected from clients using a standardised six-page “service user pack” (SUP) which records basic data about the client and his/her particular problem concerning which they have sought the charity’s assistance. The SUP includes a domestic abuse risk assessment tool and measures of well-being and loneliness, discussed further below. The completed SUP is uploaded to our confidential Caseworker system which also houses all other documentation, correspondence, etc., relating to the case. Strict adherence to confidentiality rules in terms of access to these data is essential, both for GDPR reasons and also because the documents mostly relate to live family law cases, to which legal restrictions apply. The SUP includes the service user’s agreement to the charity’s confidentiality and data protection policies, and the possible usage of data in fully anonymised form for research purposes, such as this paper. For logistical reasons, or due to service user preference, not all cases achieve a fully completed SUP. The data used in this study consists of all registered cases from 1st July 2019 to 31 December 2020 for which the service user was a father and for which all the items of data required were obtained (i.e., no selection has been applied, all data has been used). All the (ex)partners were female.

Dependent Variables: Loneliness and Well-being Measures

The Well-being of Future Generations (Wales) Act 2015 adopted a range of indicators of well-being for the Welsh public (Welsh Government, 2019). Two of these were, (i) the average mental well-being of the Welsh people, and, (ii) the percentage who are lonely. The measures adopted by the Welsh government were the Warwick-Edinburgh mental well-being scale, and the de Jong-Gierveld loneliness scale. The charity has adopted these same measures.

For mental well-being the shorter Warwick-Edinburgh scale has been used (Warwick-Edinburgh Mental Wellbeing Scales [WEMWBS] Resource, 2018). This asks seven questions, such as “I have been feeling optimistic about the future”, and similar questions relating to feeling

useful / relaxed / close to others / dealing with problems well / thinking clearly / or “able to make up my own mind”. The scale uses five-point Likert scoring from “never” (score 1) to “always” (score 5). Hence the possible scores range from 7 to 35, with higher scores indicating better well-being. Tennant et al. (2007) have reported that the WEMWBS showed good validity/reliability with a Cronbach’s alpha close to 0.9. For the dataset of $n = 261$ fathers in this study, the Cronbach’s alpha for the Warwick-Edinburgh data was calculated to be 0.87.

For loneliness, the longer de Jong-Gierveld scale has been used (de Jong-Gierveld & Kamphuls, 1985). This combines the social isolation and the emotional isolation sub-scales. Only the combined score will be used here. It consists of eleven questions, which variously may be positively phrased (e.g., “there are enough people I feel close to”) or negatively phrased (e.g., “I often feel rejected”). Each question scores either 0 or 1, see (Middlesbrough Voluntary Development Agency, 2020), so the total score lies in the range 0 to 11 with higher scores indicating greater loneliness. The de Jong-Gierveld loneliness measure was originally developed to meet the criteria of a Rasch scale (de Jong-Gierveld & Kamphuls, 1985), and has been shown by de Jong-Gierveld and Van Tilburg (2006) and by Iecovich (2013) to be valid/reliable with a Cronbach’s alpha of around 0.86. For the dataset of $n = 261$ fathers in this study, the Cronbach’s alpha for the de Jong-Gierveld data was calculated to be 0.91.

Domestic Abuse Risk Index (RIC Score)

The SUP includes the Safelives domestic abuse Risk Identification Checklist, or RIC (Safelives, 2020). This is the same tool which is virtually universal within the women’s domestic abuse sector in the UK. It consists of 24 questions with yes/no/don’t know responses, as listed in Table 1. The only question which has been modified is question 9 for which the standard question “are you pregnant or have you recently had a baby (within the last 18 months)?” was modified by omitting “are you pregnant” as being inapplicable to biological males.

Table 1. *The 24 Domestic Abuse Risk Indicator Checklist (RIC) questions*

1.	Has the current incident resulted in injury?
2.	Are you very frightened?
3.	What are you afraid of? Is it further injury or violence?
4.	Do you feel isolated from family / friends?
5.	Are you feeling depressed or having suicidal thoughts?
6.	Have you separated or tried to separate from (<i>partner's name</i>) in the past year?
7.	Is there conflict over child contact?
8.	Does (<i>partner's name</i>) constantly text, call, contact, follow, stalk or harass you?
9.	Have you recently had a baby (within the last 18 months)?
10.	Is the abuse happening more often?
11.	Is the abuse getting worse?
12.	Does (<i>partner's name</i>) try to control everything you do and/or are they excessively jealous?
13.	Has (<i>partner's name</i>) ever used objects or weapons to hurt you?
14.	Has (<i>partner's name</i>) ever threatened to kill you or someone else and you believed them?
15.	Has (<i>partner's name</i>) ever attempted to strangle / choke / suffocate / drown you?
16.	Does (<i>partner's name</i>) do or say things of a sexual nature that make you feel bad or physically hurt you or someone else?
17.	Is there any other person who has threatened you or who you are afraid of?
18.	Do you know if (<i>partner's name</i>) has hurt anyone else?
19.	Has (<i>partner's name</i>) ever mistreated an animal or the family pet?
20.	Are there any financial issues?
21.	Has (<i>partner's name</i>) had problems in the past year with drugs (prescription or other), alcohol or mental health causing problems in leading a normal life?
22.	Has (<i>partner's name</i>) ever threatened or attempted suicide?
23.	Has (<i>partner's name</i>) ever broken bail / an injunction and/or formal agreement for when they can see you and/or the children?
24.	Has (<i>partner's name</i>) ever been in trouble with the police or has a criminal history?

“Yes” scores 1 (one), “no” or “don’t know” scores 0 (zero). The overall RIC score is thus between zero and 24, with higher scores indicating a higher risk of partner abuse. A score of 14 or more is the accepted UK definition of “high risk of abuse”, a degree of risk which may suggest referral to a MARAC (Safelives, 2020). Use of the RIC tool requires supervised completion by a person trained by an IDVA. The national manager of the charity is trained as an IDVA. For the dataset of $n = 261$ fathers in this study, the Cronbach’s alpha for the RIC data was calculated to be 0.74. This result is offered in lieu of an independent, generic validation of the RIC as a measure of domestic abuse.

Main Regressions

Ordinary linear regressions were carried out for the dependent variables loneliness and well-being based on eight independent (predictor) variables, with nicknames and definitions as follows. “RIC” is the domestic abuse score, defined above, normalised by 14, so that $RIC \geq 1$

indicates high risk. All the remaining variables are binary, taking the value 0 unless the defining conditions are met when they take the value 1. “Income” indicates that the subject’s income is less than £12,000 pa, a measure of poor socioeconomics, usually unemployment. “Allegations” indicates that allegations of domestic abuse had been made against the father. “Buddy” indicates that the subject recognises his need for emotional support by requesting to join the charity’s “Buddy” scheme. (The charity’s Buddy scheme provides emotional support via a befriending service). “Services” provides an indication of any wider context of familial or child protection issues, being set to 1 if social services are involved with the family at the time of registration. “Mediation” provides a crude indication of an uncooperative ex-partner, being set to 1 if mediation has been suggested but refused by the ex-partner. “Child DV” provides an indication of the father’s concern for his children’s safety, being set to 1 if he alleges that the child is at risk of abuse from the ex-partner or associated third parties. “Disability” indicates if the service user self-reports that they have a disability, either physical or mental. All the binary variables are defined such that the value 1 might be expected to have a negative impact on the service user’s well-being.

Exploratory Regressions

Anticipating the outcome that the RIC will be found to be the dominant predictor variable in the initial regressions, a further set of regressions was carried out. The RIC consists of 24 questions. It is reasonable to ask whether there is a subset of questions which strongly dominate the association between the overall RIC and well-being, loneliness, or both. It is recognised that the individual RIC questions do not constitute validated measures. Nevertheless, these follow-up regressions are regarded as a valuable guide to subsequent required research.

RIC question 7, which asks if there is conflict over child contact, was omitted from this part of the study as essentially all the subjects answered this in the affirmative. This is simply because the charity’s primary purpose is the support of non-resident parents, virtually all of whom have child contact problems (i.e., inclusion of question 7 would be sample bias). The procedure which was followed to identify the most significant of the remaining 23 RIC questions as regards their association with loneliness and well-being was, firstly, to calculate all the pairwise Pearson correlations. Then ordinary linear multivariate regression was conducted using as independent variables those RIC questions whose (absolute) correlation was 0.1 or greater.

After identifying the variables which were significant in this initial regression (i.e., those with $p < 0.05$) the regression was repeated using only the significant variables to obtain the final regression.

Statistical Analyses

Attention focusses on which independent variables are most strongly associated with the dependent variables (well-being and loneliness). Analysis of the data was carried out in Python and cross-checked in Excel Data Analysis. Pearson correlations (r) were calculated between all independent predictor variables and the two dependent variables, giving one measure of the strength of associations. A further measure of association was provided by the regression coefficients, evaluating both the unstandardised (b) coefficients and the standardised (β) coefficients. The multivariate regressions also provide the multivariable correlation (R , or the square root of the coefficient of determination, R -squared). Effect size, that is the size of the effect on the dependent variables of the independent variables, was gauged by calculating Cohen's d . This provides a measure independent of regression, and hence is complementary to the effect size as might be gauged from the standardised regression coefficients. The associated p value was calculated for all the above quantities. In particular, Independent Samples t -Tests ($IS-p$) were employed to gauge the significance of effects. In the case of the binary independent variables, the partitioning required to calculate Cohen's d and apply the Independent Samples t -Tests is clear, i.e., the comparison is between the sample scoring 0 and the sample scoring 1. For the RIC, which is not binary, scores were partitioned into low risk (RIC 0-6), medium risk (RIC 7-13) and high risk (RIC ≥ 14). The populations compared in the tests were the low-to-high risk groups. In all cases, statistical significance was defined by $p < 0.05$.

RESULTS

Descriptive Statistics

The minima, maxima, means, medians and standard deviations of the two dependent variables (loneliness and well-being), and those for the RIC, are shown in Table 2.

Table 2. Statistics of Dependent Variables and RIC Scores

Item	Loneliness	Well-being	RIC
Mean	6.5	19.6	11.9
Median	7.0	19.0	12.0
St.dev.	3.4	5.8	4.1
Min.	0	7	0
Max.	11	35	20

The histogram of de Jong-Gierveld loneliness scores is shown in Figure 1. The mode of the distribution was at the maximum possible loneliness, compared with the general UK population for which the mode lies in the “hardly ever lonely” range. Some 36% of the charity’s service users are severely lonely (“often/always”) compared with only 5% of the general adult population. Moreover, 63% of the charity’s service users are lonely more often than “occasionally”, compared with 19% of the general adult male English population (ONS, 2018d), or 16% of the general adult male Welsh population (Welsh Government, 2018). A Mann–Whitney U test confirms that the distribution of measured loneliness is significantly different from the general population ($p < 0.00001$) with a large effect size (Cohen’s d of 1.29). The extreme degree of social/emotional isolation evident in this cohort of separated fathers is one of the main observations of this study.

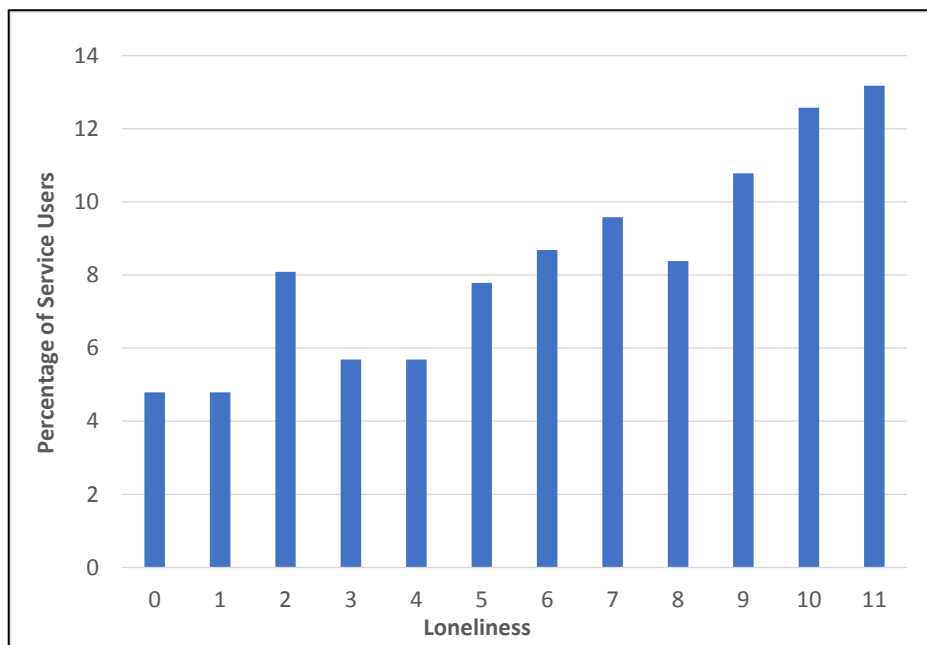


Figure 1. De Jong-Gierveld loneliness score (percentage of data)

The distribution of Warwick-Edinburgh mental well-being scores is shown in Figure 2 in comparison with the general population. The sample population had a median mental well-

being score of 19 and a mode of 16. The median is shifted down by 4.6 points compared with the general adult population of England (WEMWBS Resource, 2011). This cohort of separated fathers has mental well-being skewed to abnormally poor levels; 73% have poorer well-being than the mean of the general population, and 28% have a well-being score of 15 or lower, which has a prevalence of less than 2% in the general population. A Mann–Whitney U test confirms that the distribution of measured well-being is significantly different from the general population ($p < 0.00001$) with a large effect size (Cohen’s d of 1.00). The Pearson correlation between the loneliness and well-being scores was (minus) 0.57 ($p < 0.0001$).

The percentage of this cohort of separated fathers who had a RIC score of 14 or greater, indicative of high risk, was 39%.

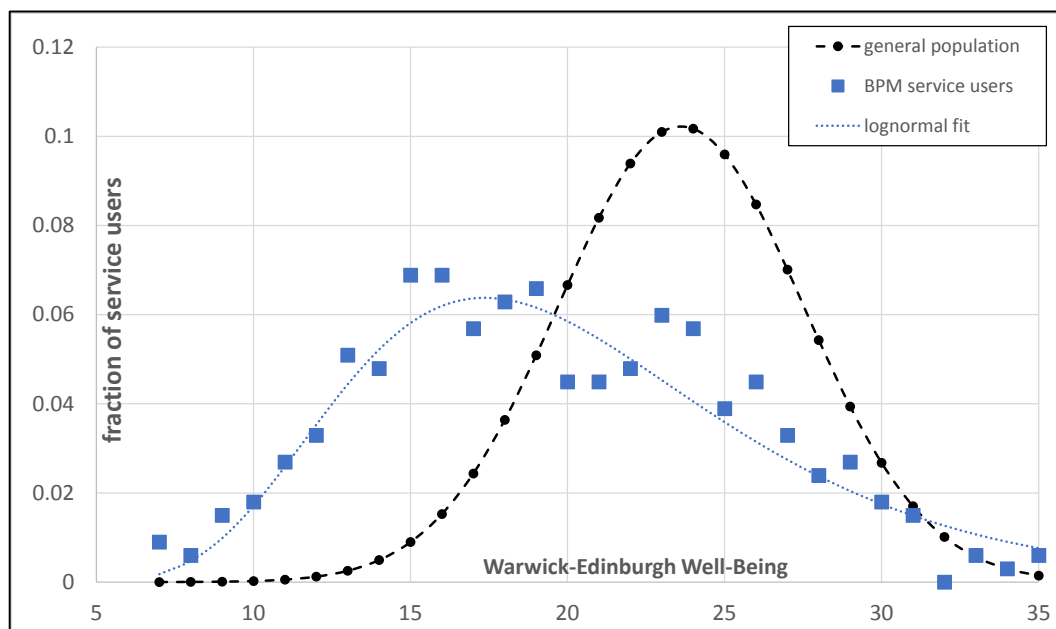


Figure 2. Mental well-being (fraction of $n = 330$) cf. the general population

Results of the Statistical Analyses

Numerical results for statistical measures are presented only where statistically significant. Table 3 presents the correlations and associated p values. Of the eight predictor variables, the RIC has the largest (absolute) correlation for both loneliness and well-being. Of the individual RIC questions, question 4 (“do you feel isolated from family / friends”) is the most strongly correlated with both dependent variables. Regression data are given in Table 4 (loneliness) and Table 5 (well-being). In the main regressions the RIC is again clearly the dominant association with both dependent variables. The exploratory regressions, in which the independent variables

are the individual RIC questions, confirm that question 4 is the strongest association, for both loneliness and well-being. Table 6 presents the Cohen's d values which indicate that, of the eight predictor variables only the RIC is associated with a large effect (d close to or greater than 0.8). As for the individual RIC questions, both questions 4 and 5 are associated with large effects. The Independent Samples t-Tests (IS-p) indicate a high level of statistical significance to these findings.

Table 3. Pearson Correlations between Dependent and Predictor Variables where Significant

Independent Variable	Loneliness		Well-being	
	r	p	r	p
RIC	0.25	<0.0001	-0.3	<0.0001
Income	0.20	0.0003	-0.16	0.005
Allegations	0.15	0.005	-0.17	0.003
Mediation	0.14	0.01	-0.15	0.006
RIC Qu.1	ns	-	-0.16	0.01
RIC Qu.4	0.42	<0.0001	-0.39	<0.0001
RIC Qu.5	0.29	<0.0001	-0.28	<0.0001
RIC Qu.6	ns	-	-0.20	<0.001
RIC Qu.11	0.14	0.02	-0.21	<0.001
RIC Qu.16	0.17	0.006	ns	-
RIC Qu.17	0.18	0.003	ns	-
RIC Qu.23	ns	-	-0.13	0.043

Table 4. Regression Data where Significant (Loneliness)

Independent Variable	b	β	p	R
Main Regressions				
				0.36
RIC	2.65	0.23	0.0005	
Income	0.93	0.13	0.04	
Mediation	0.96	0.14	0.02	
Exploratory Regressions				
RIC Qu.4	2.5	0.35	<0.0001	0.46
RIC Qu.5	1.2	0.14	0.02	
RIC Qu.17	0.9	0.13	0.02	

Table 5. Regression Data where Significant (Well-being)

Independent Variable	b	β	p	R
Main Regressions				
RIC	-5.00	-0.25	0.0001	0.32
Mediation	-1.4	-0.12	0.048	
Exploratory Regressions				
RIC Qu.4	-3.4	-0.28	<0.0001	0.48
RIC Qu.5	-2.2	-0.14	0.02	
RIC Qu.6	-1.5	-0.14	0.02	
RIC Qu.23	-1.8	-0.15	0.01	

Table 6. Effect Size Metrics (for Predictor Variables found to be Significant)

Independent Variable	Loneliness		Well-being	
	d	IS-p	d	IS-p
Main Analyses				
RIC	0.78	0.003	0.92	<0.0001
Income	0.38	0.003	-	-
Mediation	0.33	0.005	0.28	0.016
Exploratory Analyses				
RIC Qu.4	0.98	<0.0001	0.90	<0.0001
RIC Qu.5	0.82	<0.0001	0.78	<0.0001
RIC Qu.6	-	-	0.42	0.0004
RIC Qu.17	0.38	0.001	-	-
RIC Qu.23	-	-	0.28	0.017

DISCUSSION

The literature suggests that separation might be especially impactful for men, as regards social isolation and impaired well-being. Consistent with this expectation, the charity's staff and volunteers commonly observe that service users are in a state of considerable distress. This study has addressed whether these general expectations, and anecdotal evidence, are sustained when confronted with standard measures and statistical tests. Whilst the present study has limitations, its value lies in the fact that there is currently a dearth of studies addressing separated fathers' well-being and loneliness using quantified validated measures. A major finding of the study, therefore, is that such validated measures do indeed confirm that this cohort of separated fathers suffers reductions in mental well-being and elevations in social and emotional isolation, and that these impacts are statistically significant and large in terms of effect size compared to the general population (Cohen's *d* of 0.8 or greater).

The charity is aware that social isolation often exacerbates non-resident fathers' other difficulties. This isolation comes about because men's social circle tends to concentrate on just two areas: work and family connections. Because most of the charity's service users are unemployed, after separation both centres of social contact often cease to function, leaving the man without social support at a time when it is most needed. The degree of loneliness is so marked that the mode of the distribution lies at the maximum measurable loneliness and 36% of the charity's service users are severely lonely compared with only 5% of the general adult population. Extremely poor mental well-being scores were also common in this population, 28% of the cohort scoring below the level which has a prevalence of less than 2% in the general population. One of the benefits of collecting these data routinely from service users is to provide a baseline against which to measure progress, or deterioration. Unfortunately, the timescales involved are long as family court cases typically take years rather than months to resolve in the UK.

Having established that an effect on well-being and loneliness exists, the study proceeded to attempt to identify independent variables that might be associated with the effects. The eight independent variables investigated were: a domestic abuse risk index, low income, allegations of abuse against the father, social services involvement with the family, refusal of the ex-partner to consider mediation, the father's concern about abuse of a child by the ex-partner or other parties, the father's self-reported disability, and an indicator of the father's recognition of his need for emotional support.

The tool used to quantify the risk from domestic abuse was the Safelives Risk Indicator Checklist (RIC), consisting of 24 standard questions. This tool is used by the charity because it is the standard tool for the purpose in the UK service sector. It is recognised, and can readily be interpreted, by third party professionals involved in court processes, including refuge charities, solicitors, IDVAs and the legal aid agency. What has become clear during this work is that the RIC has limitations when used within an empirical study to accepted psychology standards of rigour. The absence of a validation study using a large population sample is one indication of that limitation (though the dataset used here shows a Cronbach's alpha of 0.74, which is adequate). Within the scientific context it is reasonable to question whether the RIC is doing what it purports to do, namely to quantify the risk of domestic abuse. Within the service sector

that question does not arise because it is the *de facto* industry standard and lies outside the gift of an individual charity to vary. Clearly, this is an unfortunate situation and should be borne in mind when interpreting the results of this study.

Associations of well-being and loneliness with the eight predictor variables were investigated using correlations, linear regressions and effect sizes (Cohen's *d*). Elevated loneliness and reduced well-being were most strongly associated with the fathers' partner abuse victimisation, in as far as this is faithfully measured by the RIC score. Partner abuse (RIC) was the only predictor variable with a large effect size as measured by Cohen's *d*, and was highly statistically significant. This is the other main finding of this study.

In interpreting the results of this study, it should be borne in mind that the sample population were not only non-resident fathers but were also currently involved in family court cases, and were also skewed to the lower socioeconomic groups.

Discounting question 7, which is affected by sample bias, it is noted that the RIC question with the largest number of affirmative answers (88%) was question 12, "does your (ex)partner try to control everything you do and/or are they excessively jealous". The dominance, in different ways, of RIC question 4 and RIC question 12 may have wider significance because they are both symptomatic of coercive or controlling behaviours by the female (ex)partner.

There continues to be a widespread notion that domestic abuse is overwhelmingly about female victims and male perpetrators. The suggestion that partner abuse of men, and fathers in particular, is relatively uncommon is not supported by the fact that 71% of the charity's service users have been identified as experiencing such abuse to a greater or lesser degree, and 39% in the high-risk category (RIC ≥ 14). Nor can any claim that the impact of such abuse on men is minor be sustained in the light of the present findings. Social and emotional isolation is severe, and mental well-being substantially impaired, in this cohort of non-resident fathers, and the strongest associations of these outcomes is with the UK service sector's *de facto* standard measure of domestic abuse risk, the RIC.

CONCLUSIONS

Data was obtained by a Welsh charity which assists non-resident fathers, primarily with child arrangement problems after parental separation. Anecdotal accounts that such men are in

a severely distressed state have been confirmed using the Warwick-Edinburgh mental well-being scale and the de Jong-Gierveld social and emotional isolation scale (loneliness). Of eight predictor variables investigated, the variable which had the dominant association with degraded well-being and elevated loneliness was the fathers' victimisation by partner abuse as measured by the Safelives domestic violence Risk Indicator Checklist (RIC). The limitations of this measure have been noted, but currently it provides the service-sector standard in the UK. The effect sizes of the RIC on well-being and loneliness were large and significant. This is the main finding of the study. It challenges the notion that partner abuse of men is lacking in substantive impact.

Exploratory investigations suggested that certain individual questions contributing to the RIC score also had notable associations with loneliness and well-being. These were question 4, "do you feel isolated from family / friends" and question 12, "does your partner try to control everything you do and/or are they excessively jealous". This observation is made in the context of motivating further research, rather than a definitive conclusion, as these issues may have wider significance because they are symptomatic of coercive or controlling behaviours by the female (ex)partner.

DISCLAIMERS

Conflict of interest

The author is a volunteer and former Trustee of the charity from which the data used in this study was obtained. He has no financial interests or benefits arising from being a Trustee or from this research or its publication, nor any other conflicts of interest.

Funding

This study was not funded.

Ethical Standards and Informed Consent

Informed consent was obtained from all participants to this study. Ethical and legal restrictions were considered by the Institutional Review Board of the charity from which the study participants were drawn (FNF Both Parents Matter Cymru) who approved publication.

REFERENCES

- Barnett, A. (2020, June). Domestic abuse and private law children cases: A Literature Review. *Ministry of Justice Analytic Series, UK*.
https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/895175/domestic-abuse-private-law-children-cases-literature-review.pdf
- Barry, J.A., & Liddon, L. (2020). Child contact problems and family court issues are related to chronic mental health problems for men following family breakdown. *Psychreg Journal of Psychology*, 4(3), 57-66. [doi:10.5281/zenodo.4302120](https://doi.org/10.5281/zenodo.4302120)
- Benson, H., & McKay, S. (2015, August). The Marriage Gap: The Rich Get Married (and stay together), the Poor Don't. *Marriage Foundation*. <https://marriagefoundation.org.uk/wp-content/uploads/2019/09/MF-paper-The-Marriage-Gap-Rich-and-Poor.pdf>
- Benson, H. (2017, March). Annual family breakdown in the UK. *Marriage Foundation*.
<https://marriagefoundation.org.uk/wp-content/uploads/2017/03/MF-paper-Annual-family-breakdown.pdf>
- Bradford, R. (2020). Loneliness, impaired well-being, and partner abuse victimisation of separated fathers in Wales. *Psychreg Journal of Psychology*, 4(3), 42-56. [doi:10.5281/zenodo.4296565](https://doi.org/10.5281/zenodo.4296565)
- Collins, W. (2019). *The Empathy Gap: Male Disadvantages and the Mechanisms of Their Neglect*. Ips publishing, UK.
- de Jong-Gierveld, J., & Kamphuls, F. (1985). The Development of a Rasch-Type Loneliness Scale. *Applied Psychological Measurement*, 9(3), 289-299. [doi:10.1177/014662168500900307](https://doi.org/10.1177/014662168500900307)
- de Jong-Gierveld, J., & Van Tilburg, T. (2006). A 6-Item Scale for Overall, Emotional, and Social Loneliness: Confirmatory Tests on Survey Data. *SAGE Research on Aging*, 28(5), 582-598. [doi:10.1177/0164027506289723](https://doi.org/10.1177/0164027506289723)
- Dermott, E. (2016). Non-resident Fathers in the UK: Living Standards and Social Support. *Journal of Poverty and Social Justice*, 24(2), 113-125. [doi:10.1332/175982716X14605378167871](https://doi.org/10.1332/175982716X14605378167871)
- Dupre, M.E., Beck, A.N., & Meadows, S.O. (2009). Marital trajectories and mortality among US adults. *American Journal of Epidemiology*, 170(5), 546-555. [doi:10.1093/aje/kwp194](https://doi.org/10.1093/aje/kwp194)
- Dykstra, P. A., & Fokkema, T. (2007). Social and Emotional Loneliness among Divorced and Married Men and Women: Comparing the Deficit and Cognitive Perspective. *Basic and Applied Social Psychology*, 29(1), 1-12. [doi:10.1080/01973530701330843](https://doi.org/10.1080/01973530701330843)
- Gerstel, N., Kohler Riessman, C., & Rosenfield, S. (1985). Explaining the Symptomatology of Separated and Divorced Women and Men: The Role of Material Conditions and Social Networks. *Social Forces*, 64(1), 84-101. [doi:10.1093/sf/64.1.84](https://doi.org/10.1093/sf/64.1.84)
- Hamel, J., Langhinrichsen-Rohling, J., & Hines, D.A. (2012). More Than a Literature Review: The Partner Abuse State of Knowledge Articles and Online Database. *Partner Abuse*, 3(2), 131. <http://doi.org/10.1891/1946-6560.3.2.131>
- Hunt, J., & MacLeod, A. (2008, September). Outcomes of applications to court for contact orders after parental separation or divorce. *Family Law and Justice Division, Ministry of Justice, UK*.
<http://dera.ioe.ac.uk/9145/1/outcomes-applications-contact-orders.pdf>
- Iecovich, E. (2013). Psychometric Properties of the Hebrew Version of the de Jong-Gierveld Loneliness Scale. *Educational Gerontology*, 39(1), 12-27. [doi:10.1080/03601277.2012.660860](https://doi.org/10.1080/03601277.2012.660860)
- Köppen, K., Kreyenfeld, M., & Trappe H. (2020). Gender Differences in Parental Well-being After Separation: Does Shared Parenting Matter?. In: Kreyenfeld M., Trappe H. (eds) *Parental Life Courses after Separation and Divorce in Europe. Life Course Research and Social Policies*, (Ch 12, pp. 235-264). Springer, Cham. https://doi.org/10.1007/978-3-030-44575-1_12

- Leopold, T., & Kalmijn, M. (2016). Is Divorce More Painful When Couples Have Children? Evidence From Long-Term Panel Data on Multiple Domains of Well-being. *Demography*, 53(6), 1717-1742. [doi:10.1007/s13524-016-0518-2](https://doi.org/10.1007/s13524-016-0518-2)
- Lillard, L.A., & Panis, W.A. (1996). Marital status and mortality: The role of health. *Demography*, 33(3), 313-327. [doi:10.2307/2061764](https://doi.org/10.2307/2061764)
- MacFarlane, A. (2019, April). *Keynote Address by the President of the Family Division*, UK Living in Interesting Times. *Judiciary of England and Wales Resolution Conference* https://www.judiciary.uk/wp-content/uploads/2019/04/pfd_resolution-april19-1.pdf
- Middlesbrough Voluntary Development Agency. (2020). *De Jong Gierveld Scale*. Retrieved 11 September 2021 from https://mvda.info/sites/default/files/field/resources/De_Jong_Gierveld_Lonliness_Scale.pdf
- ONS. (2017). *Domestic abuse in England and Wales, Appendix Tables, Year ending March 2017*. Office for National Statistics, UK. <https://www.ons.gov.uk/peoplepopulationandcommunity/crimeandjustice/datasets/domesticabuseinenglandandwalesappendixables>
- ONS. (2018a). *Domestic abuse: findings from the Crime Survey for England and Wales: year ending March 2018*. Office for National Statistics, UK. <https://www.ons.gov.uk/peoplepopulationandcommunity/crimeandjustice/articles/domesticabusefindingsfromthecrimesurveyforenglandandwales/yearendingmarch2018>
- ONS. (2018b). *Domestic abuse in England and Wales, Appendix tables. Year ending March 2018*. Office for National Statistics, UK. <https://www.ons.gov.uk/peoplepopulationandcommunity/crimeandjustice/datasets/domesticabuseinenglandandwalesappendixables>
- ONS. (2018c). *Domestic abuse in England and Wales: year ending March 2018*. Office for National Statistics, UK. <https://www.ons.gov.uk/peoplepopulationandcommunity/crimeandjustice/bulletins/domesticabuseinenglandandwales/yearendingmarch2018>
- ONS. (2018d). *Loneliness: What characteristics and circumstances are associated with feeling lonely?* Office for National Statistics, UK. <https://www.ons.gov.uk/peoplepopulationandcommunity/wellbeing/articles/lonelinesswhatcharacteristicsandcircumstancesareassociatedwithfeelinglonely/2018-04-10>
- ONS. (2019). *All Data Relating to Domestic abuse victim characteristics, England and Wales: year ending March 2019, Appendix tables*. Office for National Statistics, UK. <https://www.ons.gov.uk/peoplepopulationandcommunity/crimeandjustice/articles/domesticabusevictimcharacteristicsenglandandwales/yearendingmarch2019/relateddata>
- Safelives. (2020). *Dash risk checklist*. Safelives. Retrieved 11 September 2021 from <https://safelives.org.uk/taxonomy/term/445>
- Tennant, R., Hiller, L, Fishwick, R., Platt, S., Joseph, S., Weich, S., Parkinson, J., Secker, J. & Stewart-Brown, S. (2007). The Warwick-Edinburgh Mental Well-being Scale (WEMWBS): development and UK validation. *Health and Quality of Life Outcomes*, 5(63). [doi:10.1186/1477-7525-5-63](https://doi.org/10.1186/1477-7525-5-63)
- UK Government. (2012). *Legal Aid Sentencing and Punishment of Offenders Act 2012*. <https://www.legislation.gov.uk/ukpga/2012/10/enacted>
- Welsh Government. (2018). *Percentage of people who are lonely (in Wales)*. <https://tinyurl.com/y85ua32m>
- Welsh Government. (2019, September). *Well-being of Wales: national indicators*. <https://gov.wales/well-being-wales-national-indicators>

-
- WEMWBS Resource. (2011). *WEMWBS Population Norms in Health Survey for England data 2011*. Retrieved 11 September 2021 from https://warwick.ac.uk/fac/sci/med/research/platform/wemwbs/using/howto/wemwbs_population_norms_in_health_survey_for_england_data_2011.pdf
- WEMWBS Resource. (2018). *The Warwick-Edinburgh Mental Wellbeing Scales, WEMWBS*. Warwick Medical School. Retrieved 11 September 2021 from <https://warwick.ac.uk/fac/sci/med/research/platform/wemwbs/>
- Zhang, Z., & Hayward, M. D. (2006). Gender, the marital life course, and cardiovascular disease in late midlife. *Journal of Marriage and Family*, 68(3), 639-657. [doi:10.1111/j.1741-3737.2006.00280.x](https://doi.org/10.1111/j.1741-3737.2006.00280.x)

AUTHOR PROFILE



Richard A.W. Bradford is an Honorary Senior Research Fellow in the Department of Mechanical Engineering, University of Bristol, UK.

Contact details: rb14307@bristol.ac.uk

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL (NMS) IS AN OPEN ACCESS ONLINE INTERDISCIPLINARY JOURNAL FOR RESEARCH AND DISCUSSION OF ISSUES FACING BOYS AND MEN WORLDWIDE.

THIS JOURNAL USES OPEN JOURNAL SYSTEMS 2.3.4.0, WHICH IS OPEN SOURCE JOURNAL MANAGEMENT AND PUBLISHING SOFTWARE DEVELOPED, SUPPORTED, AND FREELY DISTRIBUTED BY THE PUBLIC KNOWLEDGE PROJECT UNDER THE GNU GENERAL PUBLIC LICENSE.

THIS ARTICLE HAS BEEN DOWNLOADED FROM [HTTP://NEWMALESTUDIES.COM](http://newmalestudies.com)



Photograph by Geralt – <https://buysellgraphic.com/>

SEX IS NOT NON-BINARY (OR MUTABLE), AND NEITHER IS SEXUAL IDENTITY OR ORIENTATION

Steven P. Moxon



ABSTRACT

Sex is defined functionally, in terms of gamete production, which is strictly binary and immutable. Traits thought sex-derived (or related), in being at some remove may not be sex-specific, utilising systems common across sex; however, apparently sex-overlapping traits serve to reinforce, not compromise sex binarity. Sexual identification and orientation might be expected to show degrees of sex non-separation, but seemingly through their very closeness in derivation from sex are themselves binary and immutable. Sexual orientation is of discrete (one majority and one minority aberrant) form; with bisexuality merely ostensible: male hypersexuality and female non-sexual tension reduction. Notions of sexual identity are chimeric: sex dysphoria is mostly latent homosexuality; the remainder intensified sexual self-orientation or psychopathology-driven social contagion of a condition imaginarily possessed.

Keywords: sex, (non-)binary, immutable, orientation, identity.



SEX PER SE IS BINARY, INCLUDING IN RARE DEVELOPMENTAL ABERRATION

That sex is strictly binary and immutable is long established, and applies just as strongly in the human case (e.g., most recently, Griffiths, 2020; Elliott, 2020; with Marinov, 2020, particularly stressing its immutability). Sex is defined functionally, in terms of gametes (sex cells), with individuals producing the small, motile gametes denoted male; those who produce the large, immotile gametes, female. These authors reaffirm this binarity and immutability, and that no individuals produce both types of gametes, in any proportion. Even when the inception or pre-embryonic development of sexed individuals goes awry, this holds nevertheless. Any of the extremely rare pre-natal aberrations giving rise to a variety of intersex conditions still entails an individual coming to possess only one type of potentially gamete-producing organ -- either ovaries or testes: *potential* being the operative word, as most intersex individuals are anyway sterile (infertile).

All intersex conditions ... arise from single-gene mutations or chromosomal aberrations on a genetic background that would have indisputably been producing male or female gametes had these mutations not occurred. ... True hermaphrodites possessing both sets of functional gonads and genitalia have never been observed in Homo sapiens. Therefore the “intersex” argument against the sex binary is simply not valid. Intersex individuals exist only because of continuous de novo reintroduction of the relevant mutations in the population, recessive genes becoming unmasked, or disruptions of normal embryonic development. (Marinov, 2020)

Marinov may not be completely accurate regarding hermaphroditism, in that this could exist in a tiny subset of cases of a vanishingly rare *intersex* condition, ovotestis, where there are *both* ovaries and testes, *and* individuals may be fertile, though nearly always only the ovaries actually produce gametes. In less than a handful of recorded cases instead there is spermatogenesis. The development of male or female reproductive system is mutually antagonistic, so that the male pathway being initiated then inhibits the female, or vice-versa, though as with all systems this is ultimately vulnerable to malfunction. One or two cases have been reported where both ovaries and testes appear to produce gametes, which might allow the possibility of self-fertilisation, though no such pregnancy has ever been reported in humans (Bayraktar, 2017).



In any case, such a freak event would not compromise the binarity of sex. It hardly would *disprove the rule*, as it were, as a highly rare exception indeed *proves the rule* here. Minuscule prevalence of an exception would attest to an extraordinary stability of sex in its resilience to the inevitable great array of possible malfunction occurring in the complexity of pre-natal development. All manifestation of sex entails to varying degree mechanism that is but derivative of sex, and, as with all mechanism, is liable to occasional malfunction. Even in that underpinning the creation of sexed individuals -- the sex chromosome system and the supporting cellular mechanisms -- there is the very faint possibility of generating male *cum* female. Whether male or female is *absolutely* invariable, or invariable to the extent that exceptions are so rare as to be practically invisible; either way, sex remains binary.

SEX BINARITY HOLDS AND STRENGTHENS IN WHAT IS SEX-DERIVED

Moving beyond aberration in immediately sex-derived mechanism of pre-natal development, there are all sorts of traits that are either sex-specific or sex-dimorphic that may either fully or partly distinguish the sexes. All is built upon sex in the sense that sex is the focus directly or indirectly of all adaptation, given sex is foundational to biological system (and social system, this being very much *part* of biology) in addressing the inherent most fundamental problem of gene replication error, that otherwise would accumulate across generations, leading to infertility and extinction. Sexual reproduction and the sexes evolved not to produce variation but to effect purging (elimination of deleterious genetic material) through male competition for rank according to genetic quality and corresponding female mate choice. [For reviews, see Moxon, 2016, 2012.]

Even so, at progressively further remove from sex *per se* it would be expected that mechanism is recruited that is not necessarily and likely not sex-specific. It doesn't need to be so in itself if it can be recruited for sex-specific utility. Many traits are of this ilk given evolutionary development is as economical as possible, depending as it does on the strength of selection pressure. Sex-neutral new or co-opted (*exapted*, to use the evolutionary biology term) already-evolved adaptations can evolve to be applied to both sexes (if differently in mode and function), as these require less selection pressure than would originating new sex-specific traits. That is, there may be selection pressure sufficient to lead to the evolution of new traits amorphous as to



sex rather than ones that are sex-specific, as the latter would entail more complex mechanism. Thus arise traits where the distinction between the sexes is progressively weaker the more distant is their derivation from sex.

The sum total of traits with their varying degrees of sex-separation produce an apparent overlap of the sexes, which sometimes is falsely considered a male-female continuum, as a spurious basis of refuting the binary nature of sex. This is neatly dismissed by Elliot (2020):

[To] aggregate all these traits together and put them on a bimodal distribution, with two big peaks we call male and female ... is not how sex differences work. The two big peaks are not male and female. Rather, the two big peaks represent the average of a given trait for males and average of a given trait for females. The correct bimodal graph shows a separate bell curve for males, and a separate curve for females. ... male and female are not averages of anatomy and physiology, but rather, describe the two evolved reproductive anatomies (Hilton & Wright, 2020). ... A bimodal distribution for males and females means that there is variation within males and variation within females. A short male does not suddenly become a female, and a female with a lot of testosterone does not suddenly become a male. Thus, variation does not equal sex (Schmitt, 2017). ... The only reason we have a bimodal distribution for males and females in the first place is because sex is binary.

In any case, the binary and immutable nature of sex is not refuted, because the complete functional distinction of gamete production remains unaffected. Moreover, the functional divide of sex becomes *further elaborated and entrenched*, given that the evolution of subsequent adaptation to build on what already has evolved *cannot but function to fine-tune and reinforce the very original set of adaptations that gave rise to it*. Otherwise there would be no basis of the evolution. There is no going off at some novel tangent that does not better serve from whence it sprang, and this applies just as much to culture, so there is no possibility that sex binarity will ever be undermined. [See Moxon, 2010, for a fuller outline.]

SEXUAL ORIENTATION IS ALSO BINARY AND IMMUTABLE

Fairly immediately derived from sex is sexual orientation, though to the extent that it is but derivative, it might be expected to be non-binary (and not immutable), or at least significantly less than perfectly so. If instead this turns out not to be the case, then sex would be revealed to be even more strictly binary (and immutable) than has been supposed.



First, it's necessary to establish aetiology. Homosexuality is regarded both by investigators and homosexuals themselves as not a matter of choice or environmental causation but as being inborn. Swaab, Wolff & Bao (2021) state: "There is no evidence that one's post-natal social environment plays a crucial role in the development of gender identity or sexual orientation". Bailey et al. (2016) conclude: "There is considerably more evidence supporting non-social causes of sexual orientation than social causes. This evidence includes the cross-culturally robust finding that adult homosexuality is strongly related to childhood gender non-conformity". [Note that by orientation is (nowadays) meant attraction rather than behaviour, as the latter could be merely situational (as, for example, in the case of heterosexual males in prison environments engaging in homosexual acts).] In keeping with still no tenable hypothesis for even a frequency-dependent adaptive value of homosexuality, only a relatively minor genetic contribution is revealed in family and twin studies, with no candidate genes identified (Roselli, 2018). We are left with aberration in foetal development. One or a number of potential malfunctions would have a statistical probability of occurrence, providing a steady very low prevalence.

Long suspected in the case of male homosexuality has been a birth order effect (having a number of older brothers), thought to be a result of the impact on the foetus of a maternal immune response to a Y-chromosome protein. However, a meta-analysis of studies reveals this would apply in the case of only a minority proportion of *gays* (Rao & Andrade, 2019), which other research shows are those who prefer a receptive anal position, dubbed *bottoms* (Wampold, 2018; Swift-Gallant, Coome, Monks & VanderLaan, 2018). So this concerns erotic roles within male homosexuality, not sexual orientation.

The other longstanding hypothesis is abnormal pre-natal testosterone level, but evidence has been at best mixed, and Breedlove (2017) concludes that there is no evidence of this for males; only in respect of females -- that testosterone levels, compared to heterosexuals, are not lower in gays, though they are higher in lesbians. Commenting on Breedlove, it's argued by Skorska & Bogaert (2017) that there likely is a role for pre-natal androgens in male homosexuality but that it is complex, and Pasterski (2017) speculates that it may be due to disruption of *peri*-natal testosterone, which Swift-Gallant, Shirazi, Puts & Breedlove (2021) posit is responsible for the sub-group of male homosexuals dubbed 'tops', who prefer an insertive anal position. [They also



suggest peri-natal *ovarian* steroids augment female heterosexuality, with disruption of these precipitating lesbianism.] With all the data merely correlational, then in any case androgens may not be causal but merely part of a cascade producing the end effect; that is, merely proximally causative.

The aetiology -- the distal causation -- instead is clearly epigenetic, the (normally) non-heritable modification of gene expression. A foetal developmental aberration of epi-marks that normally protect the developing foetus from natural considerable variation in testosterone levels (buffering the XX foetus from masculinisation by excessive androgen exposure, and XY foetuses from feminisation by insufficient androgen exposure). If, unusually, these are not erased and instead carry over across a generation, then opposite-sex offspring have an homosexual orientation (Rice, Friberg & Gavrilets, 2012; Gavrilets, Friberg & Rice, 2018). This aetiology appears to apply to females as well as to males (Ngun & Vilain, 2014). The epigenetic markers can be detected and are predictive of sexual orientation (Ngun et al., 2015). Mathematical modelling in the studies shows small-minority homosexual orientation does not undermine the adaptive value of the epi-marks, and likewise the genes underpinning them. These easily spread in the population given that they always increase parental fitness and only reduce offspring fitness in the unusual instances of non-erasure. They are adaptive: there is no evolutionary puzzle. It's an inadvertent occasional biological *switch* whereby in a very small minority is initiated a same-sex sexual orientation, leaving the great majority unaffected. Consequently, sexual orientation is not a continuum whereby an individual is mostly homosexual and subsidiarily heterosexual or vice-versa. It is not bipolar.

The notion of a hetero-to-homosexual continuum, as imagined in the Kinsey Scale of a trade-off to varying degree between hetero- and homosexuality, is undermined by analysis showing that the Kinsey Scale is not a measure of a single construct, but instead that opposite-sex and same-sex orientation are orthogonal (Zietsch & Sidari, 2020); that is, entirely independent of each other. That there is no continuum is the implication, Ganna et al. (2019) conclude, of the absence of any genetic basis; as shown by that underpinning why *ever* versus *never* engaging in homosexual behavior is not the same as what underpins the proportion of an individual's sexual behaviour that is homosexual. The seeming complexity of sexual orientation has prompted some



to argue it is not simply a matter of genital arousal (Zivony, 2020; Feinstein & Galupo, 2020), but this is the proxy for if not the definition of sexual orientation, so anything escaping this measure hardly can be considered sexual orientation. Diamond (2021) interprets Ganna et al.'s findings as an orthogonal distinction between sexual orientation per se and some other factor. In other words, individuals who seem in the main heterosexual (or homosexual) but not exclusively so, actually *do* have a binary sexual orientation, notwithstanding behaviour that at times may suggest otherwise. Whatever this other factor may be, it is not sexual *fluidity*, Diamond points out, which is a capacity for variation in sexual expression, and not evident in Ganna's data. The notion of *fluidity* comprises variation of very different forms, whereas Ganna's data shows specifically greater openness to unfamiliar, even taboo experiences, and (perhaps or) greater risk tolerance. This would reflect *hypersexuality*, that neuroscientific findings by Li, Fernández-Guasti, Xu & Swaab (2021) indicate is misinterpreted as *fluidity*.

OSTENSIBLE BISEXUALITY IS NOT A SEXUAL ORIENTATION

With sexual orientation being binary, and minority aberration in foetal development creating homosexuality, there is further scope for developmental malfunction to create apparent bisexuality; that is, ostensible though not actual bisexuality. There may be several kinds of malfunctions, which would account for the classification by Savin-Williams (2021) of four types of bisexuality: primary, closet, transitional or situational; with the attraction to both sexes in the case of the primary sub-group being "to varying degrees".

Given the either-or basis of epigenetic pre-setting of sexual orientation, it's unlikely that there is a potential fault whereby sexual orientation can be set to be *both* hetero- and homosexual. A more likely potential fault is simple failure to set a sexual orientation, so that by default there would be no distinguishing between the sexes as targets of sexual interest; instead an indiscriminate sexual interest to encompass both the opposite and the same sex, with perhaps a generally lower level of sexual interest irrespective of target. Much the more likely basis of ostensible bisexuality is, however, the impact of non-sex-derived (or more distally-sex-derived) traits tending to obscure the clarity of sexual orientation, rendering it ostensibly *fluid*.



As regards males, there has been much doubt that bisexuality exists, but Jabbour et al. (2020) in a meta-analysis of several studies conclude, contrary to much previous research, that bisexual males are indeed sexually aroused by both sexes, though in varying proportion, *not equally*. The qualification is illuminating, as true bisexuality would mean just as much attraction to one sex as to the other. Also enlightening is that almost a third of subjects had to be excluded by Jabbour et al. through “insufficient genital arousal for meaningful analysis”. This may indicate two distinct populations of bisexuals. It’s also what Stief, Rieger & Savin-Williams (2014) conclude, with one population, recruited using stringent selection criteria, found (as similarly by Rosenthal, Sylva, Safron & Bailey, 2011) indeed to exhibit sexual arousal to both males and females; whereas the other population, which would be included in sampling by much more relaxed selection criteria (as also by Rieger, Bailey & Chivers, 2005), has sexual arousal patterns indistinguishable from those of either heterosexuals or homosexuals. The latter individuals are really either homosexual or heterosexual, and not actually bisexual (though some may be in effect asexual). The population that instead is sexually arousable by both sexes, Stief, Rieger & Savin-Williams reveal to possess elevated levels of sexual sensation-seeking and sexual curiosity, so are “proceptivity-driven”; *hypersexual*, as it were, not sexually *fluid*. There is no variability in sexual orientation, therefore. It’s binary. Instead there is simply greater sexual motivation and consequent expression. In line with this, Lippa (2020) finds that “higher sex drive, sociosexuality, and neuroticism and lower conscientiousness distinguished bisexual men from other groups”. Bisexuals also have more pronounced *dark triad* traits: psychopathy and narcissism, according to Jonason & Luoto (2021).

Male bisexuality is here revealed to be not a sexual orientation per se but the result of what are personality factors raising the intensity of sexual interest to the point it overrides the usual restriction to targeting one sex. In some circumstances the range of sexual targets can widen to encompass both sexes, notwithstanding that sexual orientation per se is unchanged. Apparent sexual *fluidity* is thus explained. Note, as aforesaid, that there isn’t *equal* attraction to both men and women, but that these men are more aroused by other men than are heterosexual men, and more aroused by women than are homosexual men, so that compared to men of either sexual orientation they are more equally attracted to both sexes. This is what would be expected if these ostensible bisexuals actually have an underlying either heterosexual or homosexual orientation,



but through being unusually ‘proceptivity-driven’ (*hypersexual*) their sexuality *spills over*, partly overcoming the usual discrimination between appropriate and inappropriate sexual targets.

In respect of the above-mentioned possibility of a malfunction to produce no sexual preference for either sex -- no sexual orientation at all -- there may also be a population of male ostensible bisexuals who reflect this, identified by implicit association testing (Snowden, Fitton, McKinnon & Gray, 2020). This species of bisexuality also would be ostensible rather than real.

Overall, then, male bisexuality, in however it manifests, appears not to be a sexual orientation per se, so is no challenge to the binary (and immutable) nature of sex, even though issues of sexual orientation are but *sex-derived* -- at some remove from sex itself.

SPECIFICALLY FEMALE OSTENSIBLE BISEXUALITY IS NON-SEXUAL

Turning to female (apparent) bisexuality, it is well recognised that whereas for males homosexuality is much more prevalent than (apparent) bisexuality, for females it is the inverse. That is, “women are more likely to report as bisexual than an exclusively same-sex orientation; men show the opposite pattern” (Bailey et al., 2016). Indeed, in women, “bisexual behavior is an order of magnitude more common than exclusive homosexuality” (Luoto & Rantala, 2020). According to Diamond (2021), “Instead of describing women as ‘more bisexual’, it is actually more informative to describe women as ‘less exclusively same-gender attracted’”. It appears to be a much looser phenomenon. So it is that Stief, Rieger & Savin-Williams (2014) find that bisexuality in women is not just through elevated levels of sexual sensation-seeking and sexual curiosity, as it is for men, but also, unlike for men, because of elevated levels of sexual excitability. *Hypersexuality* and not *fluidity*, again. Luoto & Rantala similarly find that bisexual women have “more male-typical personality traits, more unrestricted sociosexual attitudes and behavior, and higher sexual responsiveness”.

There is something more profound afoot, however. According to Baldwin et al. (2016), “bisexual women say that their attraction to other women is mainly emotional and their attachment to men more sexual”. This completely undermines the notion of female bisexuality. Bailey et al. (2016) additionally point out that “women appear more likely than men to experience same-sex attraction in the context of close affectionate relationships”. Few would dispute that



female intra-sexual affiliation -- women's same-sex friendship -- is notably very close and physical, such that distinguishing between the platonic and not entirely platonic is not easy. It is quite clear that (apparent) bisexuality in women is even more a misnomer than it is in men. Furthermore, this appears to apply to female sexual orientation more generally, not just to ostensibly bisexual women. It has long been well established that whereas men's sexual orientation is clearly indicated by their sexual arousal to erotic stimuli, this is not the case for women, who show physiological sexual arousal to both sexes, irrespective of sexual orientation (e.g., Holmes et al., 2021).

There would seem to be an explanation (at least in part) for generally weak female sexual orientation in women's sexuality being predominantly non-relational, in *erotic self-focus* (e.g., Fertel, 2015), which is ubiquitous for women, far greater than it is for men, and with large effect sizes. This is the internalisation of oneself as the object of desire: a woman is in substantial part her own erotic subject, as she focuses on her own desirability without consideration for the experience or even the attributes of the partner (Symons, 1990; Zurbriggen & Yost, 2004; Bogaert, Visser & Pozzebun, 2015; Lehmler, 2018). With such deep narcissism and irrelevance of partner, then it should not be too surprising that indifference as to partner might to a degree extend even to the partner's sex.

Chivers (2017) explores the complexity of female sexual orientation, presenting and discussing several hypotheses, but finds no basis of choosing between them. Diamond (2021) cuts through the impasse in concluding that heterosexual women's genital arousal pattern is uniquely *fluid*. However, this is unlikely to reflect *hypersexuality* and a positive widening of sexual orientation, but instead mere relative laxity (compared to the case for males) through sexual orientation not being imperative as it is for the male. After all, compared to males there is less of an evolutionary biological imperative for females to be canalised in sexual behaviour and cognition specifically regarding the opposite-sex, considering it is the male who is the agentic sex, seeking out the female (the limiting factor in reproduction) and being the penetrative party. As the party receptive to sexual penetration and in general the one actively sought after rather than seeking, the female need be no more than passive, then allowing selective sexual access to her from a range of suitors. However, there is scope for a positive basis to such laxity: a factor atop binary sexual orientation.



This is plasticity in the nature of female same-sex friendship, that Kanazawa (2017) proposes is adaptive in diffusing the strong tension and conflict between co-wives in polygynous pair-bonding. The severity of this tension and conflict is very well-attested (e.g., Essien, 2018; Jankowiak, Sudakov & Wilreker, 2005), characterised by Madhavan (2002) in the paper's title, *Best of friends and worst of enemies: competition and collaboration in polygyny*. More fundamentally, there is a cross-species major problem in social groups of female intra-sexual conflict, that cannot be addressed by group fission, given the need for increased group size in the face of predation risk. It's long been known that low level agonistic interactions between female gorillas increase dramatically in frequency with the number of females, and *not* with group size (males and females both) per se (Watts, 1985); likewise in the case of baboons (Hill, Lycett & Dunbar, 2000), causing elevated stress levels. The stress caused by female coalitions attacking other females results in reproductive suppression -- more cycles before conception and longer inter-birth intervals (Wasser & Starling, 1988). Lone males interpolated between small sub-groups of females in order to reduce female-female fractiousness is the basis of the social pattern in the gorilla, according to Dunbar (2020): "Conflicts between neighbouring *harems* are usually initiated by one, occasionally two, females; if the conflict escalates, more females will become involved, until eventually the *harem* males are drawn into the dispute and force the separation of the two groups of females (Dunbar 1983b, 2018)". Indeed, this is thought to be the basis of the harem in the first place, and pair-bonding in many species (Gowaty, 1996). Given this female fractiousness being such a fundamental problem, and requiring solutions that are foundational to social structure, then it surely must have been adaptive for females to have evolved modes of same-sex amelioration of tension that co-opted intimacy-promoting features of their sexual repertoire to bolster non-sexual affiliation. As is the case generally with co-option in evolution, mechanism is re-dedicated to a different function: the original function is not retained in the co-option. For example, aspects of male dominance display in courtship clearly is in no way itself dominance behaviour (towards the female being courted). It's symbolic of male mate value, which is rank (dominance relative to other males). Drawing on aspects of the sexual repertoire for an adaptation concerning friendship is not some weak form of bisexuality.



SEXUAL IDENTITY VARIATION IS CHIMERIC, WITH CHILDHOOD-ONSET SEX DYSPHORIA BEING LATENT HOMOSEXUALITY

Sexual orientation of course does not entail any issue about which sex the individual considers him/herself to be. The question of sexual identification arises, supposedly, with the notion of *trans-sexuality*, that an individual can be in the process of or may actually achieve change from one sex to the other. [The term has generally changed to *trans-gender*, which is to obfuscate when what is meant is a biological sex change, and *gender* anyway is a confusing, ideologically-derived term that should not have a place in science.] *Trans* is a misnomer, as there is no transition towards anything. Any wish or effort is to *maintain* sexual identification, and any desired change to the body, ostensibly to try to match it to the sexual identification, is impossible, as no individual can ever change the type of gametes he/she produces, so no individual can be *in the process of* such a change. Any so-called *sex change* can be nothing more than very superficial. Not only does a *sex-change* operation not lead to gamete production, but the crude remodelling of genitalia cannot render them functional, notably in respect of orgasm. No sex-specific physiology of any kind is changed: for example, stress response mechanism, which is almost entirely sex-dichotomous. [For a review, see Moxon, 2015.] As is now popularly appreciated from the controversy in sports over those dubbed *male-to-female trans-sexuals*, foetal sex hormones lay down gross body changes that no post-natal administering of opposite-sex sex hormones can reverse.

Underpinning the misnomer of *trans-sexuality* is the medically acknowledged condition of *gender dysphoria*, that was almost unheard of, and in surveys vanishingly rare prior to its recent politicisation. Nevertheless, that at least a minuscule minority experience some sort of significant discomfort is a real phenomenon that should not be dismissed. [Note, again, that with *gender* a confusing, ideologically-derived term, henceforth I will substitute *sex dysphoria*.] However, it too a misnomer, to the extent of there being no evidence of the notion of a *female brain* within an otherwise male body, or vice-versa. Indeed, it's contradicted by findings of no anticipated anomalies in the very parts of the brain that exhibit sex dimorphism (Savic & Arver, 2011). It's theoretically possible for rare *sex dysphoria* to result from an aberration in one of the surges of organising hormones at different points during foetal development (as suggested by Holmes et al, 2021). Given that an early testosterone surge governs the development of genitalia and only later,



after aromatisation to estradiol, does testosterone masculinise the brain (e.g., Panksepp, 1988), then if something goes awry in one of these, it may be possible that some sort of disjunction occurs that is experienced or is interpreted as *sex dysphoria*. Yet as there is no evidence of such a phenomenon, the notion of a female brain in a male body is a caricature of *sex dysphoria*: a widespread (mis-)apprehension that is understandable in arising as a simple and not too implausible way to describe *sex dysphoria*, to try to establish it as a profound and immutable phenomenon akin to homosexuality.

A more likely aetiology and characterisation is a compounding by other mental disorders of a simple, weak conceptualisation of *sex dysphoria* as the disconcerting body and brain changes of puberty quite rapidly turning the child into a sexually mature adult, that might be misconstrued as an instability in sexual identity. As Evans (2021) points out: “The experience of being dislocated from one’s body, which is changing rapidly in many ways, is not uncommon in adolescence.” While adolescent bodily changes are unlikely to be problematic for the vast majority, it would be anticipated for a small minority at the extreme of normal distribution this is not so, and that very rarely this presents as a clinical psychological condition, especially or perhaps necessarily if in conjunction with one or more other mental disorders, notably autism, which is a well-known major co-morbidity of *sex dysphoria* (Kallitsounaki, Williams & Lind, 2021; Dutton & Madison, 2021).

An account at length of this topic is the book by the sexologist, Debra Soh: *The End of Gender: Debunking the Myths About Sex and Identity in our Society*. Soh’s outline is in terms of typology by seasoned sexologists Blanchard (Blanchard, 2005) and Bailey & Blanchard (2017), as endorsed by others. As this is the only scientific account available, and there has been no cogent scientific challenge to their position (only non-cogent, ideologically driven critique), then this typology is the scientific position, and what is briefly summarised in what follows.

There is a typological distinction between early- and late-onset *sex dysphoria*. The former, in both sexes, arises in childhood, long before puberty, with individuals exhibiting *gender non-conforming* -- opposite-sex-typical -- behaviour from a very early age, and exhibiting an exclusively homosexual orientation already by puberty. It’s latent homosexuality. Thus, the male version of this early-onset form is known as *androphilic sex dysphoria*, or simply the *gay* sub-type.



This explains why “the vast majority of children who voice the desire to be the opposite sex will eventually change their minds, growing up to be *gay* and comfortable in the body they were given” (Soh, 2020, p164). Singh (2021) concurs. Four decades of research is summed up by Soh: “across all eleven long-term studies ever done of gender dysphoric children, between 60% and 90% desist by puberty (Davenport 1986; Drummon, Bailey, Bedali-Peterson & Zucker, 2008; Green 1987; Kosky 1987, Lebovitz 1972; Money & Russo 1979; Singh 2012; Steensma, McGuire, Kreukels, Beckman, Cohen-Ketennis 2013; Wallien & Cohen-Ketennis 2008; Zuger 1978; & Zuger 1984). ... Regardless of whether you look at older or newer studies, no matter how large or small the sample size, or where in the world and which research team conducted it, the data are irrefutable” (p141) ... “... even when you remove kids who are less severe from the study analysis, the rate of desistance is still over 80 percent” (p144) ... “Even after removing the number of children lost to study attrition from analysis, the desistance rate was still more than 50 percent” (p146). And these statistics don’t include those who desisted after puberty. With these cases added, the total amounts to the “vast majority”, Soh claims.

OSTENSIBLE SEXUAL IDENTITY INVERSION IS SEXUAL *SELF*-ORIENTATION

The late-onset form (not arising until puberty at the very earliest) is also not what it may seem, being a sexual *self*-orientation: that is, it’s inwardly directed. *Erotic-target identity inversion*, as it is labelled by Hsu & Bailey (2021) and Brown, Barker & Rahman (2020), is not an actual changed identification or orientation, but a narcissistic intensification combining existing sexual identification and orientation. In males this is an heterosexual fantasy of being oneself female; that is, imagining oneself as the object of one’s own sexual desire, but remaining heterosexual. This is termed *autogynephilic sex dysphoria*, which typology by Blanchard and Bailey is endorsed by other researchers, notably Lawrence (2017), who pointedly rejects what are minor or non-cogent critiques by Serano (2010) and Moser (2010b).

Presumably, adding an extra dimension to a male sense of knowing and being *inside* the female further eroticises the male sexual role; the male thereby achieves a fuller male sexual expression and experience. What has been missed (or at least not spelt out) is an interesting paradox here, in that although the male fantasises about being the female object of his desire, he cannot actually *become* the female, as it’s a fantasy *from the vantage of the male*, in whom, of



course, is vested all the eroticism here. Consequently, albeit the male indeed wants to become the female *in the fantasy*, he hardly can want *actually* to become female. To do so would remove the very basis of the fantasy, and hardly would create any satisfaction. The reality is revealed in what Bailey & Blanchard (2017) say about the female equivalent of this type of *sex dysphoria* (see below), that “becoming ... appears to be the primary goal or very close to it”. *Very close* -- In other words *not quite* -- is the operative aspect of the phenomenon here. It seems, then, that *autogynephilic sex dysphoria* is an elaboration on top of male identity & male heterosexual orientation, and not some change in either. Any feeling that an actual sex change is required would be a case of ideation running away with itself, as it were, through the recruitment of various cognitive resources in the considerable effort of upholding the fantasy, in the likely service of unmet psychological needs evident in co-occurring mental illness.

The corresponding (though possibly subtly different) female form is *autohomoerotic sex dysphoria*, which is an heterosexual fantasy of engaging in male homosexual sexual activity. Specifically this would be receiving penetration from a male homosexual, facilitated by an imagined morphing from a female to a male homosexual ‘bottom’ (a male homosexual with a receiving anal sexual role), the object of desire for a male homosexual ‘top’ (a male homosexual with an insertive anal sexual role). So the female receptive sexual role is maintained, and as with *autogynephilic sex dysphoria* it looks like an intensified eroticisation of one’s own sex. As mentioned above, Bailey & Blanchard (2017) write that “becoming a gay man appears to be the primary goal or very close to it”. Again, that this is *not quite* is revealing. The desire hardly can be to *become* an homosexual male, given this would destroy the perspective of the female who is the author of the fantasising in the first place. As with *autogynephilic sex dysphoria*, in getting ‘inside’ the object of the fantasy -- here, the male homosexual ‘bottom’ perspective -- the female achieves fuller (female) sexual expression and experience. It seems, then, that just as with the male (near) equivalent, it’s an elaboration on top of female identity & female heterosexual orientation, and not some change in either.

SOCIAL CONTAGION OF FALSELY ASSUMED SEX DYSPHORIA

A further form, rather than *sex dysphoria* per se is a phenomenon of merely assumed hitherto hidden *sex dysphoria*, as a means of simply accounting for if not pathologising



experienced problems. The individual believes she/he has a *sex dysphoria* she/he does not have. Unlike other forms, its onset is not gradual but sudden and rapid, with no prior *sex dysphoria*, and is designated *rapid onset gender dysphoria*. [As before, I will reject the term *gender* and substitute *sex*: *rapid onset sex dysphoria*.] This form is overwhelmingly female and may be female-specific, though a very small proportion of diagnoses are of males. As established by Littman (2018, and, in trivial correction after non-cogent critique, 2019), whose findings are endorsed by clinicians (e.g., Hutchinson, Midgen & Spiliadis, 2019; Zucker, 2019), it's a classic social contagion. Susceptibility is linked to psychological disorder: most of these children having at least one, such as autism, and, according to Soh (2020), citing the sex dysphoria expert, Susan Bradley, many having a diagnosis of borderline personality disorder, or a history of obsessional behaviour.

There is a remarkable similarity in all key characteristics to the supposed *recovered memory* and *multiple personality disorder* epidemic in the 1990s of alleged child sex abuse (and even ritual satanic sex abuse) in imaginary adult recollection as a simple way to account for, pathologise and gain sympathy for individual experienced problems. Despite there being no scientific basis to either *recovered memory* or *multiple personality disorder*, only when they were exposed as fictions (notably by Ofshe & Watters, in their 1995 book, *Making Monsters: False Memories, Psychotherapy & Sexual Hysteria*) did the nonsense even of ritual satanic child sex abuse cease to be taken seriously. The whole protracted, very well-publicised mania is today as if it never had existed, such is its loss to popular memory. Indeed, it is currently recapitulated as long-after-the-event putative recall of early-adult or peri-adult sex abuse in the *#metoo* bandwagon of exaggerating often flimsy complaint not made at the time. Albeit less implausible than *recovered memory* and *multiple personality disorder*, it's no more scientific, with reliance on putative accurate recall after several decades -- despite voluminous scientific evidence this is impossible and almost guaranteed to produce *false memory*. Likewise unsupported by any scientific research, and counter to all experience, is the supposed invariable, irrevocable harm (post-traumatic stress disorder) taken to result from even the most trivial sexual assault (or mere poor communication within a sexual encounter).

Rapid onset sex dysphoria has nothing to do with sexual identification. Neither do the forms of actual *sex dysphoria*, given that even in the minority of cases where the dysphoria doesn't



subside and disappear, the individual is either homosexual (having the other binary sexual orientation) or has simply intensified identification without changing it, combining it with orientation. That some individuals feel so strongly that they need to (and imagine that it is feasible to) change sex, and choose to take the drastic step to supposedly *transition* through so-called *gender reassignment* (hormone treatment and, eventually, crude surgical work to produce a rough superficial facsimile of opposite-sex genitals), is not evidence against the scientific understanding of *sex dysphoria* herein outlined, especially as only a minority opt for full transition (Hall, Mitchell & Sachdeva, 2021). Neither is the relief sometimes attested by those who *transition*, given commonly expressed dissatisfaction after transitioning. Many such cases, and those of *detransitioners*, have been studied, but, given the major problems following-up cases, there has been no proper attempt to quantify these cases as proportions of the whole set of those who are minded to or actually *transition*. Soh discusses *detransitioning* at length, showing progressive attrition of samples at different junctures of large numbers of cases, as would be expected with a high rate of dissatisfaction. The vast bulk of *detransitioning* is invisible to official data -- not least because unlike with *transitioning* there is no requirement to see a doctor -- which are therefore meaningless. An unknown but a suspected large, very rapidly growing proportion of those who complete or have embarked on *transition* have *transition regret*, and of these many may then *detransition* (Donym, 2018; Soh, 2020). Nevertheless, many individuals would be expected to maintain their belief, given a *placebo* effect and that *focus* on what appears to be a solution can be itself cathartic of co-occurring, likely predisposing mental health conditions; the more cult-like and ideological is the belief. Furthermore, once embarked upon, jettisoning the belief would entail abandoning the salving of cognitive dissonance the belief affords, just as the psychic *crutch* fades with the dawning reality that it doesn't thus function, if indeed it isn't a chimera.

The virulent objections of activists to a scientific understanding is to be expected as these usually are not objections on behalf of those with *sex dysphoria* (most of whom see this as hijacking by those who have their own political interests at odds with theirs). It's instead part of the relentless perpetration of the extreme ideology of *identity politics*, which is not the concern for minorities it purports to be, but a mode of political *revenge* against the mass of ordinary people (Moxon, 2014). Just as homosexuality was hijacked by activists and misrepresented as



being not part of the biological binary nature of sex but instead belonging to a supposedly socially constructed continuum of sexual orientation / identity, the same has occurred in respect of *trans-sexuality*. To this end, just as the prevalence of homosexuality was deliberately inflated to be an order of magnitude greater than the reality, so too (and far more) has *trans-sexuality*. All is manifestation of the exponential growth of a totalitarianism, that as it grows and proliferates, diversifies and gets bolder, confident that notions ever more distant from reality can be foisted on the populace, brooking no dissent. The bigger the lie -- the more widespread, all-encompassing and in-depth it is -- the harder it is to have the perspective from which it is easily refutable.

CONCLUSION

Just as with ostensible bisexuality and a putative sexuality continuum, there is nothing in the misnomer *trans-sexual(gender)* nor in *sex(gender)-dysphoria* that actually is any change in sexual identification or sexual orientation, never mind raising any binary versus non-binary issue. With no challenge to the binary or immutable nature of sex, it is clear that not only is sex per se binary and immutable, but so too are sexual orientation and identification, notwithstanding they are but derivative of sex, and therefore might be expected, through confounding by other traits, to provide a fuzzier, non-binary, mutable picture. That a binary and immutable nature is clear even in what is sex-derived as well as in sex per se, confirms the profundity of the binary, immutable nature of sex.

REFERENCES

- Bailey, J.M., Vasey, P.L., Diamond, L.M., Breedlove, S.M., Vilain, E. & Epprecht, M. (2016). Sexual orientation, controversy and science. *Psychological Science in the Public Interest*, 17(2), 45-101. doi:10.1177/1529100616637616
- Bailey, M.J. & Blanchard, R. (2017). *Gender dysphoria is not one thing*. 4thwavenow. Posted December 7. <https://4thwavenow.com/tag/autohomoerotic-gender-dysphoria/>
- Baldwin, A., Schick, V. A., Dodge, B., van Der Pol, B., Herbenick, D., Sanders, S. A. & Fortenberry, J. D. (2016). Variation in sexual identification among behaviorally bisexual women in the Midwestern united states: Challenging the established methods for collecting data on sexual identity and orientation. *Archives of Sexual Behavior*, 46(5), 1337-1348. doi:10.1007/s10508-016-0817-0
- Bayraktar, Z. (2017). Potential autofertility in true hermaphrodites. *The Journal of Maternal-Fetal & Neonatal Medicine*, 31(4). 542-547. doi:10.1080/14767058.2017.1291619
- Blanchard, R. (2005). Early history of the concept of autogynephilia. *Archives of Sexual Behaviour*, 34, 439-446.



- Bogaert, A.F., Visser, B.A. & Pozzebon, J.A. (2015). Gender differences in object of desire self-consciousness sexual fantasies. *Archives of Sexual Behavior*, 44(8), 2299-2310. doi:10.1007/s10508-014-0456-2
- Breedlove, S.M. (2017). Prenatal influences on human sexual orientation: Expectations versus data. *Archives of Sexual Behavior*, 46(6), 1583-1592. doi:10.1007/s10508-016-0904-2
- Brown, A., Barker, E.D. & Rahman, Q. (2020). Erotic target identity inversions among men and women in an internet sample. *Journal of Sexual Medicine*, 17(1), 99-110. doi:10.1016/j.jsxm.2019.10.018
- Chivers, M.L. (2017). The specificity of women's sexual response and its relationship with sexual orientations: a review and ten hypotheses. *Archives of Sexual Behavior*, 46(5), 1161-1179. doi:10.1007/s10508-016-0897-x
- Diamond, L.M. (2021). The new genetic evidence on same-gender sexuality: implications for sexual fluidity and multiple forms of sexual diversity. *The Journal of Sex Research*, 58(7), 818-837, doi:10.1080/00224499.2021.1879721
- Donym, S. (2018). *The New Homophobic Bridge to Nowhere: Child Transition*. Published online, 5 December 2018: <https://medium.com/@sue.donym1984/the-new-homophobic-bridge-to-nowhere-child-transition-c621d6188d6e>
- Dunbar, R.I.M. (2020). Fertility as a constraint on group size in African great apes. *Biological Journal of the Linnean Society*, 129(1), 1-13. doi:10.1093/biolinnean/blz172
- Dutton, E. & Madison, G. (2021). Gender dysphoria and transgender identity is associated with physiological and psychological masculinization: a Theoretical integration of findings, supported by systematic reviews. *Sexuality Research & Social Policy*, 18, 788-799. doi:10.1007/s13178-020-00489-z
- Elliott, Z. (2020). Science vets' 'sex spectrum'. *Rebuttals, The Paradox Institute*. <https://theparadoxinstitute.com/blog/2020/07/16/sciencevets-sex-spectrum/>
- Essien, E.D. (2018). The interplay between conflict and solidarity in co-wife family relationship: Experience from Africa. *International Journal of Development and Sustainability*, 7(4), 1544-1563
- Evans, M. (2021). Freedom to think: the need for thorough assessment and treatment of gender dysphoric children. *BJPsych Bulletin*, 45(5), 285-290. doi:10.1192/bjb.2020.72
- Feinstein, B.A. & Galupo, M.P. (2020). Bisexual orientation cannot be reduced to arousal patterns. *Proceedings of the National Academy of Sciences USA*, 117, 31575-31576.
- Fertel, E. (2021). *It's Not You, It's Me: Measuring Erotic Self-Focus*. Doctoral dissertation, University of Nevada, Las Vegas.
- Ganna, A., Verweij, K.J.H., Nivard, M.G., Maier, R., Wedow, R., Busch, A.S., ... Zietsch, B.P. (2019). Large-scale GWAS reveals insights into the genetic architecture of same-sex sexual behavior. *Science*, 365(6456), eaat7693. doi:10.1126/science.aat7693
- Gavrilets, S., Friberg, U. & Rice, W.R. (2018). Understanding homosexuality: moving on from patterns to mechanisms. *Archives of Sexual Behavior* 47, 27-31 doi:10.1007/s10508-017-1092-4
- Gowaty, P.A. (1996). Battles of the sexes and origins of monogamy: 21-52 in Black, J.L. *Partnerships in Birds*. Oxford Series in Ecology and Evolution. Oxford University Press
- Griffiths, P. (2020). Sex is real. *Aeon* <https://aeon.co/essays/the-existence-of-biological-sex-is-no-constraint-on-human-diversity>.
- Hall, R., Mitchell, L. & Sachdeva, J. (2021). Access to care and frequency of detransition among a cohort discharged by a UK national adult gender identity clinic: Retrospective case-note review. *BJPsych Open*, 7(6), E184. doi:10.1192/bjo.2021.1022
- Hill, R.A., Lycett, J. & Dunbar, R.I.M. (2000). Ecological determinants of birth intervals in baboons. *Behavioral Ecology*, 11, 560-564. doi:10.1093/beheco/11.5.560



- Holmes, L., Watts-Overall, T.M., Slettevold, E., *et al.* (2021). Sexual Orientation, Sexual Arousal, and Finger Length Ratios in Women. *Archives of Sexual Behavior*, 50, 3419-3432. doi:10.1007/s10508-021-02095-5
- Hsu, K.J. & Bailey, J.M. (2021). Erotic target identity inversions. In van der Laan, V.P. & Wong, W.I. (eds), *Gender and Sexuality Development: Contemporary Theory and Research*. New York, NY: Springer
- Hutchinson, A., Midgen, M. & Spiliadis, A. (2019). In support of research into rapid-onset gender dysphoria [Letter to the Editor]. *Archives of Sexual Behavior*. doi:10.1007/s10508-019-01517-9.
- Jabbour, J., Holmes, L., Sylva, D., Hsu, K.J., Semon, T.L., Rosenthal, A.M., Safron, A., Slettevold, E., Watts-Overall, T.M., Savin-Williams, R.C., Sylla, J., Rieger, G. & Bailey, J.M. (2020). Robust evidence for bisexual orientation among men. *Proceedings of the National Academy of Sciences of the United States of America*, 117(31), 18369-18377. doi:10.1073/pnas.2003631117
- Jankowiak, W., Sudakov, M. & Wilreker, B.C. (2005). Co-wife conflict and co-operation. *Ethnology*, 44(1), 81-98
- Jonason, P.K. & Luoto, S. (2021). The dark side of the rainbow: homosexuals and bisexuals have higher Dark Triad traits than heterosexuals. *Personality and Individual Differences*, 181. doi:10.1016/j.paid.2021.111040
- Kallitsounaki, A., Williams, D.M. & Lind, S.E. (2021). Links between autistic traits, feelings of gender dysphoria, and mentalising ability: replication and extension of previous findings from the general population. *Journal of Autism & Developmental Disorders*, 51(5), 1458-1465. doi:10.1007/s10803-020-04626-w.
- Kanazawa, S. (2017). Possible evolutionary origins of human female sexual fluidity. *Biological Reviews*, 92(3), 1251-1274.
- Lawrence, A.A. (2017). Autogynephilia and the typology of male-to-female transsexualism: Concepts and controversies. *European Psychologist*, 22(1), 39-54. doi:10.1027/1016-9040/a000276
- Lehmiller, J.J. (2018). *Tell Me What You Want*. Da Capo Press.
- Li, H., Fernández-Guasti, A., Xu, Y. & Swaab, D. (2021). Sexual orientation, neuropsychiatric disorders and the neurotransmitters involved. *Neuroscience & Biobehavioral Reviews*, 131, 479-488. doi:10.1016/j.neubiorev.2021.09.048
- Lippa, R.A. (2020). Interest, personality, and sexual traits that distinguish heterosexual, bisexual, and homosexual individuals: are there two dimensions that underlie variations in sexual orientation?. *Archives of Sexual Behavior*, 49, 607-622. doi:10.1007/s10508-020-01643-9
- Littman, L. (2018). Parent reports of adolescents and young adults perceived to show signs of a rapid onset of gender dysphoria. *PLoS ONE*, 13(8), e0202330. doi:10.1371/journal.pone.0202330.
- Littman, L. (2019). Correction: Parent reports of adolescents and young adults perceived to shown signs of a rapid onset of gender dysphoria. *PLoS ONE*. doi:10.1371/journal.pone.0214157.
- Luoto, S. & Rantala, M.J. (2020). Female bisexuality. In Shackelford, T. (Ed.), *The Cambridge Handbook of Evolutionary Perspectives on Sexual Psychology*. Cambridge University Press
- Madhavan, S. (2002). Best of friends and worst of enemies: Competition and collaboration in polygyny. *Ethnology*, 41(1), 69-84. doi:10.2307/4153021
- Marinov, G.K. (2020). In humans, sex is binary and immutable. *Academic Questions*, 33(2), 279-288.
- Moser, C. (2010b). Blanchard's autogynephilia theory: A critique. *Journal of Homosexuality*, 57, 790-809. doi:10.1080/00918369.2010.486241
- Moxon, S.P. (2016). Sex Difference Explained: From DNA to Society — Purging Gene Copy Errors. *New Male Studies*. <https://www.newmalestudies.com/OJS/index.php/nms/article/view/236/271>



- Moxon, S.P. (2015). Stress mechanism is sex-specific: female amelioration or escape from stress to avoid compromising reproduction contrasts with male utilisation or in effect manufacture of stress to fulfil male 'genetic filter' function. *New Male Studies* 4(3) 50-62.
<http://www.newmalestudies.com/OJS/index.php/nms/article/view/194/222>
- Moxon, S.P. (2014). *The Origin of 'Identity Politics' & 'Political Correctness': Not Consideration for Minorities but Hatred Towards the Mass of Ordinary People; Specifically 'the Workers' — Tracing the Roots of Why and How it Arose and Developed Reveals the Greatest Political Fraud in History.*
<https://stevemoxon.co.uk/identity-politics-and-political-correctness-origin-pc-hatred-the-workers/>
- Moxon, S.P. (2012). The origin of the sexual divide in the 'genetic filter' function: Male disadvantage and why it is not perceived. *New Male Studies*, 1(3), 96-124.
<http://newmalestudies.com/OJS/index.php/nms/article/view/47>
- Moxon, S.P. (2010). Culture is biology: Why we cannot transcend our genes -- or ourselves. *Politics & Culture.*
- Ngun, T.C. & Vilain, E. (2014). The biological basis of human sexual orientation: is there a role for epigenetics? *Advances in Genetics*, 86, 167-84. doi:10.1016/B978-0-12-800222-3.00008-5
- Ngun, T.C. et al. (2015). *A Novel Predictive Model of Sexual Orientation Using Epigenetic Markers.* Presented at The American Society of Human Genetics 2015 Annual Meeting. October 6, Baltimore, Maryland.
- Ofshe, R. & Watters, E. (1995). *Making Monsters: False Memories, Psychotherapy, Sexual Hysteria.* Andre Deutsch.
- Pasterski, V. (2017). Fetal androgens and human sexual orientation: searching for the elusive link. *Archives of Sexual Behavior*, 46(6), 1615-1619. doi:10.1007/s10508-017-1021-6
- Panksepp, J. (1988). *Affective Neuroscience: The Foundation of Human and Animal Emotions.* Oxford University Press
- Rao, T.S.S. & Andrade, C. (2019). Older brothers and male homosexuality: antibodies as an explanation. *Journal of Psychosexual Health*, 1(2), 109-110. doi:10.1177/2631831819855199
- Rice, W.R., Friberg, U. & Gavrilets, S. (2012). Homosexuality as a consequence of epigenetically canalized sexual development. *The Quarterly Review of Biology*, 87(4), 343-68. doi:10.1086/668167.
- Rieger, G., Chivers, M.L. & Bailey, J.M. (2005). Sexual arousal patterns of bisexual men. *Psychological science*, 16(8), 579-584.
- Roselli C.E. (2018). Neurobiology of gender identity and sexual orientation. *Journal of neuroendocrinology*, 30(7), e12562. doi:10.1111/jne.12562
- Savic, I. & Arver, S. (2011). Sex dimorphism of the brain in male-to-female transsexuals. *Cerebral Cortex*, 21(11), 2525-2533.
- Savin-Williams, R.C. (2021). *Bisexual, Pansexual, Fluid and Non-Binary Youth.* New York University Press.
- Serano, J.M. (2010). The case against autogynephilia. *International Journal of Transgenderism*, 12, 176-187. doi:10.1080/15532739.2010.514223
- Singh, D., Bradley, S.J. & Zucker, K.J. (2021). A follow-up study of boys with gender identity disorder. 2021. *Frontiers in Psychiatry*, 12, March Issue, Article 632784
- Snowden, R.J., Fitton, E., McKinnon, A. & Gray, N.S. (2020). Sexual attraction to both genders in ambiphilic men: evidence from implicit cognitions. *Archives of Sexual Behavior*, 49(2), 503-515. doi:10.1007/s10508-019-01552-6
- Stief, M.C., Rieger, G. & Savin-Williams R.C. (2014). Bisexuality is associated with elevated sexual sensation seeking, sexual curiosity, and sexual excitability. *Personality and Individual Differences*, 66, 193-198.



-
- Skorska, M.N. & Bogaert, A.F. (2017). Prenatal androgens in men's sexual orientation: evidence for a more nuanced role? *Archives of Sexual Behavior*, 46(6), 1621-1624. doi:10.1007/s10508-017-1000-y
- Swaab, D.F., Wolff, S.E.C. & Bao, A.M. (2021). Sexual differentiation of the human hypothalamus: Relationship to gender identity and sexual orientation. *Handbook of Clinical Neurology*, 181, 427-443. doi:10.1016/B978-0-12-820683-6.00031-2
- Swift-Gallant, A., Coome, L.A., Monks, D.A. & VanderLaan, D.P. (2018). Gender nonconformity and birth order in relation to anal sex role among gay men. *Archives of Sexual Behavior*, 47(4), 1041-1052. doi:10.1007/s10508-017-0980-y
- Swift-Gallant, A., Shirazi, T., Puts, D.A. & Breedlove, S.M. (2021). Evidence for perinatal steroid influence on human sexual orientation and gendered behavior. *Cold Spring Harb Perspect Biol.* 2021 Dec 6:a039123. doi:10.1101/cshperspect.a039123
- Symons, D. (1987). An evolutionary approach. In J. H. Geer & W. T. O'Donohue (Eds.), *Theories of human sexuality* (pp. 91-125). New York: Plenum
- Wampold, C.H. (2018). The association between fraternal birth order and anal-erotic roles of men who have sex with men. *Archives of Sexual Behavior*, 47, 2445-2454. doi:10.1007/s10508-018-1237-0
- Wasser, S.K. & Starling, A.K. (1988). Proximate and ultimate causation of reproductive suppression among female yellow baboons at Mikumi National Park, Tanzania. *American Journal of Primatology*, 16, 97-121. doi:10.1002/ajp.1350160202
- Watts, D.P. (1985). Relations between group size and composition and feeding competition in mountain gorilla groups. *Animal Behaviour*, 33, 72-85. doi:10.1016/S0003-3472(85)80121-4
- Zietsch, B.P. & Sidari, M.J. (2020). The Kinsey scale is ill-suited to most sexuality research because it does not measure a single construct. *PNAS*, 117(44), 27080. doi:10.1073/pnas.2015820117
- Zivony, A. (2020). Bisexuality in men exists but cannot be decoded from men's genital arousal. *Proceedings of the National Academy of Sciences*, 117, 31577-31578.
- Zucker, K.J. (2019). Adolescents with gender dysphoria: reflections on some contemporary clinical and research issues. *Archives of Sexual Behavior*, 48, 1983-1992. doi:10.1007/s10508-019-01518-8
- Zurbriggen, E.L. & Yost, M.R. (2004). Power, desire, and pleasure in sexual fantasies. *Journal of Sex Research*, 41(3), 288-300. doi:10.1080/00224490409552236
-



AUTHOR PROFILE



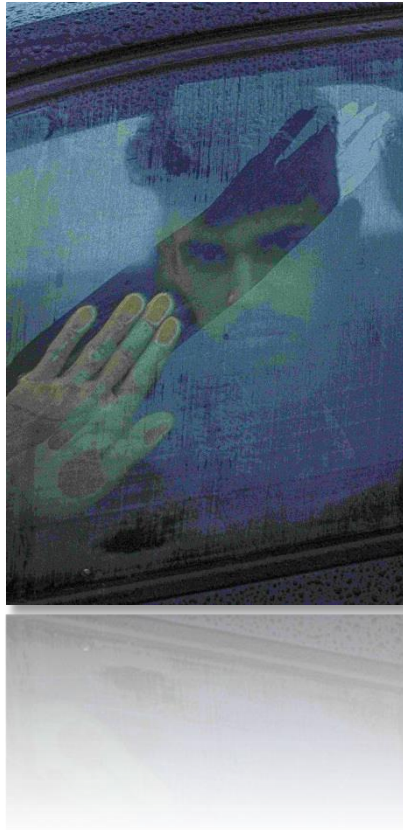
Steve Moxon is an English independent (non-affiliated) cross-disciplinary researcher/writer of science review papers and books outlining original theory on the biological roots of human sociality, behaviour and psychology, with a special interest in the sexes—sex-difference/dichotomy. Regularly journal-published for the past decade, his topics include dominance hierarchy (and associated reproductive suppression), pair-bonding, partner violence, competitiveness, stress response mechanism, the origin of the sexual divide, and why culture is biology. Throughout is a necessary bottom-up approach, excluding all ideology: an avowed stance against ‘PC’ (‘identity politics’), especially its core of feminism; all being non-, indeed anti-science. Steve also researches/writes about mythologies (ancient and contemporary), these being another window on understanding humanity; and is a songwriter, singer & guitarist. He resides in the Pennine hills north of Sheffield, Yorkshire, where he grew up, feels at home, and can walk or cycle through the stunning countryside of steep-sided wooded valleys and gritstone edges.

Contact details: stevemoxon3@talktalk.net

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL (NMS) IS AN OPEN ACCESS ONLINE INTERDISCIPLINARY JOURNAL FOR RESEARCH AND DISCUSSION OF ISSUES FACING BOYS AND MEN WORLDWIDE.

THIS JOURNAL USES OPEN JOURNAL SYSTEMS 2.3.4.0, WHICH IS OPEN SOURCE JOURNAL MANAGEMENT AND PUBLISHING SOFTWARE DEVELOPED, SUPPORTED, AND FREELY DISTRIBUTED BY THE PUBLIC KNOWLEDGE PROJECT UNDER THE GNU GENERAL PUBLIC LICENSE.

THIS ARTICLE HAS BEEN DOWNLOADED FROM [HTTP://NEWMALESTUDIES.COM](http://newmalestudies.com)



Photograph by Clement Percheron - [Ethnic man looking through misted window of car](https://www.pexels.com/photo/ethnic-man-looking-through-misted-window-of-car/) · Free Stock Photo ([pexels.com](https://www.pexels.com/))

THE GLASS FLOOR AND THE GLASS WALL

Tim Goldich



ABSTRACT

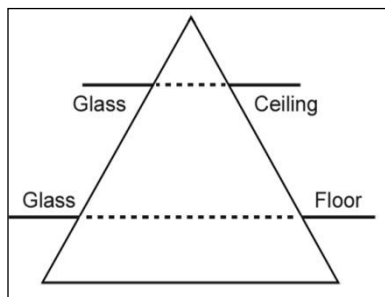
Many believe men have power and women are victims. But when stigmatized prisoners, war-torn soldiers, and disabled laborers look up, the Glass Ceiling they experience is the Glass Floor women walk upon. For every one CEO there have been many POWs. The Glass Wall requires understanding that to avoid being shut out from the world of physical-and-emotional intimacy, men endure hardships and even risk death to gain entrance. A world in which the Glass Ceiling is eliminated while the Glass Floor and Wall continues is not a world of gender equality. Gylany—a world in which women are often more-than, but never less-than men—is the beginning of female supremacy and the end of equal partnership.

Keywords: equalism, gender politics, glass floor, glass wall, gylany

THE GLASS FLOOR

Men have the power and women are the victims, or so The Story goes. Throughout history, whenever Woman looked up, she perceived what we now call the Glass Ceiling, a sort of semi-permeable membrane composed of social conditioning, gender roles, tradition, bias, and various legal and sociopolitical structures. In looking down, however, she might have noticed that she was walking on a kind of Glass Floor comprised of all the same stuff.

As seen from an equalist standpoint, parallel to the Glass Ceiling is the Glass Floor. As the Glass Ceiling, in myriad ways both nebulous and concrete, has always tended to thwart Woman's rise to the top, so the Glass Floor, in myriad ways both nebulous and concrete, has always tended



to safeguard her from sinking to the extreme bottom—of mine shafts, prison cells, foxholes. The Glass Floor has acted as partial insulation between women and the dark side of the world and human nature as well as most of life on earth's most deeply brutal, filthy, arduous, hazardous, and corrupting realities.

Through the Glass Ceiling a woman could view the tip of the success pyramid and see that it was mostly male occupied. In looking down through the Glass Floor, however, she could view the vast base of the pyramid and see that it too has been occupied mostly by men—men who were trained to kill in order to protect being killed or maimed by the thousands and the millions on battlefields (many tortured mercilessly in prisoner-of-war camps for months or years).

Too many of these unfortunate men end up on the streets to join the 85-percent-male street homeless. Less than a third of men are veterans, yet more than half of the imprisoned are veterans. Thus, veterans too often join other men—protector-providers corrupted in the pursuit of money (the root of all evil)—to be suffocated and tortured by the thousands and the millions in the penal system.

Consider also men obligated for toughness, strength, and courage who, throughout history, have been killed or maimed by the thousands and the millions through hard labor, the use of heavy machinery, and countless other at-work hazards. In recent decades women have comprised 45 percent of the workforce but a mere 6 percent of all work-related fatalities.¹ In keeping with being more loved, women are better protected.

Moreover, one woman's floor is another man's ceiling. A hefty proportion of men have always felt trapped beneath the Glass Floor down at the base of the human pyramid. When the likes of stigmatized prisoners, war-torn soldiers, and disabled laborers look up, the Glass Ceiling they experience is the Glass Floor women walk upon. For every one CEO there have been many POWs. Men have always occupied both extremes, the most and the least enviable positions on earth—the latter in far greater numbers than the former. Meanwhile, women have largely occupied the middle ground. In equalism, that is neither oppression nor victimization: that's an even deal.

THE GLASS WALL

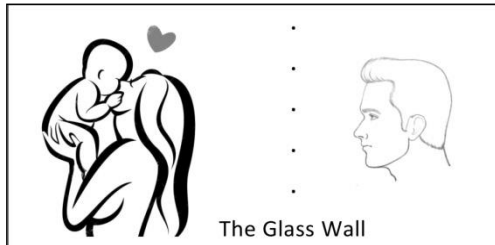
Actor Tim Allen breaks through millennia of male conditioning to express his situation with remarkable candor and vulnerability:

The birth of a child—my wife's going, "Ohh"—I see them in love in a room, and my eyes are like I'm looking in Macy's at toys I'll never own. I'll never have that! And the two of them: "Ah"—these little coos. . . . And I was like, "Whooo!" I shrank down to this little man. So what I have to do is somehow—I have to get some reason for them to need me. ²

¹ Farrell, Warren, Ph.D., *The Myth of Male Power: Why Men Are the Disposable Sex* (New York: Berkley Books, 1993) p.106. "6 percent of all work-related fatalities." Men comprise 94% of all work-related fatalities due to on-the-job injury (disease-related deaths caused by on-the-job exposure are not included in this figure). U.S. Department of Health and Human Services, The National Institute for Occupational Safety and Health NIOSH, (Morgantown, West. Va.), on-line database titled "Basic Information on Workplace Safety and Health in the U.S."

² Paglia, Camille, "When Camille Met Tim," *Esquire*, February 1995, p. 70.

The father's experience of looking at the mother/child nexus as if through a store window is something we'll call the Glass Wall. To understand the Glass Wall requires understanding that the cost of being shut out, rendered less than (or both) in the world of men is matched in full by the cost of being shut out, rendered less than (or both) in the world of women: the world of



physical-and-emotional intimacy, relationship, love, vulnerability, marriage, home, family, parenting, children, and the social fabric. No wonder men (like those tribesmen of New Guinea) have endured hardships and even risked death to gain entrance.

What is life without an emotional life? For millennia, the realm of human birth was the sole province of women. Midwives officiated and kept their secrets. Eventually, the anesthesiologist could be there; men of practical value could be there. But this Glass Wall was not first cracked till husbands and fathers first gained admittance in the 1970s. Such men were granted a new form of value for the nurturance they offered their wives. For millennia, shrunken-little-men compensated by offering *extrinsic* value, but having male family members present was a nascent venture into granting men *intrinsic* value (not as human-*doings*, but rather as human-*beings*).

Conditions for women are not normally compared against conditions suffered by men occupying the true bottom rung. These *garbage men* and their sufferings have little presence in our minds and in our hearts. Even so, a world in which the Glass Ceiling is eliminated while the Glass Floor and Wall keep right on going is *not* a world of gender equality. Arguably, Gylany—a world in which women are often more-than, but *never* less-than—is the beginning of female supremacy and the *end* of equal partnership.

The opposite of love isn't hate: it is *indifference*. As Woman has been given reason to feel intellectually invisible, Man has been given reason to feel invisible with regard to compassion. Only those men who perform, achieve, and succeed rise to respect and visibility. Only the elite male is present enough in our minds to compare against. Naturally, if we only compare conditions for the *average* woman against conditions for the *elite* male, women will seem to be *the* powerless victims every time. But this erroneous conclusion is the standard conclusion only because it sustains a beloved illusion . . . it sustains The Story

AUTHOR PROFILE



Tim Goldich is the president of the Chicago chapter of the National Coalition for Men and an avid member of the ManKind Project, two organizations that variously support men politically and emotionally. He is also an educator and mentor to boys on their way to becoming men. Goldich facilitates the personal growth work of men on New Warrior Training Adventure weekends and of men and women on personal growth weekends called Path to Spirit. He is the author of four books, including [*Loving Men, Respecting Women: The Future of Gender Politics*](#).

Contact details: tagoldich@hotmail.com

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL (NMS) IS AN OPEN ACCESS ONLINE INTERDISCIPLINARY JOURNAL FOR RESEARCH AND DISCUSSION OF ISSUES FACING BOYS AND MEN WORLDWIDE.

THIS JOURNAL USES OPEN JOURNAL SYSTEMS 2.3.4.0, WHICH IS OPEN SOURCE JOURNAL MANAGEMENT AND PUBLISHING SOFTWARE DEVELOPED, SUPPORTED, AND FREELY DISTRIBUTED BY THE PUBLIC KNOWLEDGE PROJECT UNDER THE GNU GENERAL PUBLIC LICENSE.

THIS ARTICLE HAS BEEN DOWNLOADED FROM [HTTP://NEWMALESTUDIES.COM](http://newmalestudies.com)



Photograph by Mäñøj Gürjār - [Mäñøj Gürjār . Photography \(pexels.com\)](https://www.pexels.com/photo/silhouettes-of-men-walking-on-a-wall-at-sunset/)

AN INTERVIEW WITH VIVEK SINGH, A YOUNG MEN'S RIGHTS ACTIVIST FROM INDIA

Jerome Teelucksingh and Vivek Singh



ABSTRACT

Seeing other men suffer gender discrimination, and facing it himself, led Vivek Singh to the men's rights movement. He created Newsofx.com, an online portal which promotes and highlights men's issues and which advocates for true men's equality. Along with Alan Millard, he co-authored Men's Rights are Human Rights Too: A Manifesto. The authors will grant Men's Rights Associations the right to copy sections from the manifesto if they are given proper credit.

Keywords: boys, males, masculinity, men, MRA

INTERVIEW TRANSCRIPT

Jerome: Tell me a bit about yourself. How long have you been involved as a Men's Rights Activist? What made you interested in helping men?

Vivek: I am Vivek Singh, owner and publisher of the website, *Newsofx.com*. I am from India and a journalist by profession. I am a postgraduate student pursuing a Master's degree. I am a Men's Rights Activist, International Men's Day and World Day of the Boy Child India coordinator and Global Media Co-ordinator for both of these days. I have been involved in the men's rights movement for the past 6 years, and I have operated the website *Newsofx.com* for the past three years. Seeing other men suffer gender discrimination, and facing it myself, led me into the men's rights movement. Other men's-equality advocates have provided me additional knowledge which I can use to help others and to support the cause.

Jerome: Tell me more about *Newsofx*? What is the underlying philosophy, or what are the group's objectives? Is this the first such group you have been involved in?

Vivek: *Newsofx.com* is an online portal which promotes and highlights men's issues. I created it three years ago. We fight for true men's equality. For more information on the philosophy of the group read my book (co-authored with Alan Millard); it's *Men's Rights are Human Rights Too: A Manifesto*. No, this is not the first such group I have been involved in. Also, I am connected with National Coalition for Men (NCFM), Men's Helpline, International Men's Day, World Day of the Boy Child, Save India Family Foundation and Justice for Men and Boys, as well as with Men's Equality.

Jerome: Is it a registered charity? Who comprises the members? Is membership free?

Vivek: No, it's not a registered charity. It's a wing of International Men's Day and World Day of the Boy Child. The membership is diverse and comprises myself, Vivek Singh, Alan Millard, Tim A. Goldich, Dr. Carl Reinhold Augustsson and Kumar S. Ratan. Yes, the membership is free, but to keep the website up and to bring more such content on YouTube as podcasts we need financial assistance.

Jerome: Are there many young (under 35 years) Men's Rights Activists (MRAs) in India?

Vivek: As far as youth are concerned, there are none except for me per my knowledge.

Jerome: Tell me more about the work of feminists in India. Are they against your work?

Vivek: Yes, they are against our work. They support false grievances and only use them to create controversies and bring them into the limelight for political gain and power.

Feminism in India is totally against families and men. And very surprisingly, the victims of the feminist movement are not just men but women, children, and old-aged parents. I would be accurate in saying it's merely due to promoting their movement's propaganda and misandric motives.

Jerome: In your view, during the past ten years, has the masculinity crisis worsened or have you seen signs of improvement in India?

Vivek: As to what I have witnessed, it has worsened in the past ten years. As I observe in our abovementioned book, "Many reap the benefits of men and their masculine attributes but condemn masculinity without due credit for the good that men have accomplished. For every male criminal there are thousands of male heroes." But this still extracts from men any innate value as individual persons in their own right that women have.

Jerome: How have you and your groups observed International Men's Day and World Day of the Boy Child in India?

Vivek: Every year on the occasion of International Men's Day and with its association we, as a part of Men's Helpline too, organize Purushartha: an award show for men who have done a lot for the community.

And for World Day of the Boy Child, we are currently doing online webinars and discussions every year which we intend to continue in person after the Covid pandemic lessens, possibly next year.

Jerome: Do you believe that activists should collaborate with governments to solve problems affecting men?

Vivek: Yes, activists are the only ones who work on the ground and are aware of each and every issue related to men. They only can suggest the problems and their probable solutions faced by the victims for their good. They don't have any other motives, only to use any support they may receive for the cause.

Jerome: Tell me more about your book, *Men's Rights are Human Rights Too: A Manifesto*. What is it about? Has anyone been critical of it?

Vivek: Alan Millard and I have authored a manifesto for men's rights. This manifesto is a comprehensive work which covers diverse segments of men who are mostly overlooked and deprived of justice by Government, Law and Society. These segments include single men forced to marry, married men undergoing separation, separated men denied equal child custody rights, and equal justice applying to adult men across age groups and family members of men in general. Male persecution is prevalent as domestic violence laws, and sex laws have been changed specifically to target men, even redefining the definition of rape in the process. Alan and I are open to granting Men's Rights Associations the right to pick up sections or copy sections relevant to them from the manifesto while giving us proper credit. This manifesto can be easily adapted for use in most countries as men are deprived of their basic legal rights in most countries across the globe.

Jerome: What is the reason for the high rate of suicide among men in India?

Vivek: In 2019, there were more than 41,000 female deaths due to suicides in India, while the incidents were more than 97,000 for males. Some of the causes for suicides in India were due to professional problems, abuse, violence, family problems, financial loss, sense of isolation and mental health issues

Jerome: Is the issue of false rape cases in India a problem?

Vivek: Yes. Today's consensual sex cannot be tomorrow's rape. But as the rape laws are sex-biased against males in India, girls are enabled to extort money and take

revenge. Even men use women as a tool to defeat their competitors by blackmail. A man uses a woman to defeat his competitor by paying a woman to make false, Me-Too allegations. It's called 'Honey Trapping' as men use women as bait to set other men up. Once this fraud becomes common, and it is recognized as such, it's likely any genuine rape victims will not get justice.

Jerome: Do politicians in India assist the men's movement?

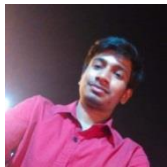
Vivek: No, neither the political party in power nor the opposition assist the Men's Rights Movement. They only see women as a vote-bank that they need to appease. Justice is a myth and scam in India.

INTERVIEWER AND INTERVIEWEE PROFILES



Jerome Teelucksingh is a Lecturer in the History Department at the University of the West Indies. He revived International Men's Day (19 November) and also initiated the inaugural observance of World Day of the Boy Child (16 May). Dr. Teelucksingh has been promoting International Men's Day since 1999, and it is now celebrated in approximately 70 countries.

Contact details: j_teelucksingh@yahoo.com



Vivek Singh is a journalist and author from India. His passion for men's rights develops as he explores a world filled with gender discrimination against men. Vivek owns and publishes the website, Newsofx.com. He serves as the International Men's Day and World Day of the Boy Child coordinator for India. Vivek also serves as the Global Media Coordinator for both days. Along with Alan Millard, he co-authored [*Men's Rights are Human Rights Too: A Manifesto*](#).

Contact details: newsofxeditor@gmail.com

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL (NMS) IS AN OPEN ACCESS ONLINE INTERDISCIPLINARY JOURNAL FOR RESEARCH AND DISCUSSION OF ISSUES FACING BOYS AND MEN WORLDWIDE.

THIS JOURNAL USES OPEN JOURNAL SYSTEMS 2.3.4.0, WHICH IS OPEN SOURCE JOURNAL MANAGEMENT AND PUBLISHING SOFTWARE DEVELOPED, SUPPORTED, AND FREELY DISTRIBUTED BY THE PUBLIC KNOWLEDGE PROJECT UNDER THE GNU GENERAL PUBLIC LICENSE.

THIS ARTICLE HAS BEEN DOWNLOADED FROM [HTTP://NEWMALESTUDIES.COM](http://newmalestudies.com)



Photograph by Minervastudio - <https://www.pexels.com/photo/man-wearing-blue-suit-2897883/>

A GENTLEMAN'S GUIDE TO SEX, ETC.: A MODERN ADVICE BOOK FOR MEN.

Stephen K. Baskerville



ABSTRACT

Sexual self-control lies at the foundation of every successful civilization. By encouraging both male and female promiscuity, men handed control over the terms of sexuality to women, and of course it was the worst women who availed themselves of the new power. Today, the sexual rules are dictated and constantly changed by feminists whose strategy for gaining power offers men easy sex and then criminalizes male sexuality by calling it sexual harassment, sexual assault, rape, or trafficking. The best way to avoid harassment accusations is to avoid feminist-inclined women. You might also consider the wisdom in adopting the old rule of politely refusing to speak to any woman to whom you have not been properly introduced.

Keywords: gentlemen, males, manhood, manners, sex

WHAT CONDUCT MIGHT BE DESIRABLE FOR THE MODERN GENTLEMAN?

What authority does one man have to pronounce upon the behavior of other men and tell them the right and wrong way to live their lives? As much as anyone else, I suppose, since no official rules have ever been codified for either manners or manhood, other than the test of time and the willingness of readers to accept what a given writer prescribes. I have tried to overcome this limitation by consulting my predecessors over the ages and competitors today. Advice books for men go back to the Middle Ages and continue to issue forth from the presses and the internet. Existing books treat the more obvious points, and nowadays details are readily available on the internet. My aim here is to point the gentleman reader in the right direction and provide him with the larger principles that will help in distinguishing good advice about sex from bad.

SEX

It is hardly news to say that men are obsessed with sex, especially young men. This is precisely why young men should not be permitted to rule the world without serious guidance and preparation. Every stable and prosperous society insists that men must get their sex drive under control before they can claim leadership, but young men who are raised to do this at an early age have a big advantage. Getting control in other ways is also important. Needless to say, immoderate alcohol and drugs and other indulgences are also not conducive to self-control, and they make you quite the opposite of a gentleman. But in some ways sex is the big one.

A little history and some current politics may impress on you how high are the stakes and what you have to lose or gain. Controlling your sex drive is more than a matter of heeding the scolding of your maiden aunt. Sexual self-control lies at the foundation of every successful civilization.

The obvious and outstanding example in our own political culture is, once again, the Puritans, who created America, modern Britain, and effectively all the modern English-speaking countries—that is to say, history’s most successful societies. As we have seen, they also laid the foundations for the creation of the archetypal gentleman. The Puritans were the first – and in many ways the real – founding fathers of what became the United States, and they continued to exert a dominating influence into the generation of the American Revolution and well beyond.

Meanwhile in England, they also created the world's first revolution and effective representative government, thus laying the foundation for the British empire and the political culture of the other English-speaking nations. The Puritans were breathtakingly important.

Their very name is synonymous with self-control through ascetic morality, including (but not limited to) matters of sex. The poet John Milton wrote of Oliver Cromwell, "A commander first over himself; the conqueror of himself, it was over himself he had learnt most to triumph." The Puritans made self-control through moral discipline the basis of an ethic of public service that created history's most stable, prosperous, and free societies. Virtues like diligence, frugality, punctuality, sobriety, duty, obedience, and, yes, chastity were what put the Anglophone nations at the forefront of modern history, which they have dominated ever since.

More recent counter-examples may make the point more vividly and show the dangers of not doing it right—especially recent cheap and dangerous imitations.¹ The most obvious is Islamism, the radical form of Islam, which is also obsessed with sex. This deadly ideology seeks to impose a superficially similar but far more extreme puritanism with much less successful results, creating societies of instability, stagnation, and of course terror. And yet, their superior level of self-control may be putting western society at their mercy. Not only getting sex under control, but how we get it under control, is vitally important.

Since the rise of the Playboy culture in the 1950s and 1960s, many men seem to feel entitled to have as much sex as they can get, and some have managed to get plenty. (It was this cultural change, incidentally, that debased the concept of a gentleman's club from a place to which men retreated for a brief respite from women to a place they repaired to express lewdness towards women.) This is foolish, and we are now paying the price, as shown clearly in the recent epidemic of accusations of sex (or gender) crimes: sexual harassment, sexual abuse, sexual assault, sexual this and sexual that. By their sexual self-indulgence, men today have put a weapon in the hands of their enemies to enslave themselves. (In Othello Casio exclaims, "O God, that men should put an

¹ Even atheistic regimes like the Communists, who tried to codify sexual license, found they were not exempt from this rule and had to re-impose order. "The Revolution...cannot tolerate orgiastic conditions!" Lenin thundered. "Dissoluteness in sexual life is...a phenomenon of decay. ... Self-control, self-discipline is not slavery, not even in love."

enemy in their mouths to steal away their brains!” Shakespeare was speaking of alcohol, but the gonads can betray you equally well.) In this sense at least, it may truly be said that men have brought their troubles upon themselves.

When sex becomes the dominant currency in a society, then that society becomes dominated by people who can control the market in sex and effectively use it as a tool and a weapon to increase their power. This is not heterosexual men, who have nothing to gain and everything to lose. It is women, especially politically radicalized women, and more recently militant homosexuals and transgenderists who will get the upper hand, many of whom do not like men like you. Conventional wisdom today believes differently, that it is men who benefit from sexual promiscuity. But conventional wisdom is seldom wise.

It is true that every society practices a double standard. Men are permitted and sometimes even encouraged to be more sexually promiscuous than women. Some women complain that it is unfair, but there are logical reasons for it. Social stability demands the sexual discipline of women more than that of men. We can see the reasons today all too plainly, as single-mother homes are exploding and with them the welfare rolls and bankrupted governments and taxpayers. Armchair moralizers quickly blame this on male irresponsibility. Male irresponsibility plays a part, but a small part. The decisive factor is female irresponsibility. The reason, as the late Shakespeare scholar Daniel Amneus pointed out, is not because men are better but because of simple biology. If 95% of the males are chaste, the remaining 5% can sire as many bastards as the entire 100% together, if the women are willing. If 95% of the females are chaste, the problem is under control.

Recognizing all this however does not absolve men of their culpability for our present troubles; far from it. First of all, men (again, young men) since about the 1950s have not only indulged sexually themselves, they have also encouraged female promiscuity, for obvious reasons. This was a fatal mistake.

Hugh Hefner, founder of Playboy magazine, saw the early feminists as allies because they too were celebrating free, uninhibited sex. He assumed their motives were as simple and crude as his own. He was lusting after women. But the feminists were not lusting after men: They were lusting after power. Later, he was shocked and perplexed when they turned against him and

denounced him as an oppressor of women. But this was predictable. Like other hedonists, he was a fool and walked straight into a trap. But I must say, many of us in the 1960s and 1970s were similarly foolish.

By encouraging both male and female promiscuity, men handed control over the terms of sexuality to women, and of course it was the worst women who availed themselves of the new power. Though many people think that women are naturally in charge of the realm of sex, children, and the family, this is never true in stable societies. They were always kept under control by older women and older men. The reasons have now become painfully clear: The natural weapons of power-seeking women are two: sex and children. Today, the sexual rules are dictated and constantly changed by young, highly-politicized women. They do this not so that they can have more sex, but so that they can have more power, which they acquire by using sex as a weapon against men. This is the clear trajectory of feminist politics: offer easy sex, and then criminalize male sexuality by calling it sexual harassment, sexual assault, rape, trafficking, and so forth. And it does not stop there because you can criminalize even the responsible men and fathers through divorce.

All that free sex that men (some men) enjoyed in the 1960s, 1970s, and 1980s, was a massive honeytrap, even if no one consciously planned it that way. We were lured into the trap by the temptresses of sexual pleasure. Now the trap has been sprung, and we are paying the price with accusations of quasi-crimes which criminalize us as men and by divorce proceedings that confiscate our children and criminalize us as fathers.

Coming from the generations that allowed this mess to happen, I can only urge young men to learn from our mistakes and not perpetuate them. Your task is to undo the mess. If you wish to resume your role as the natural leader of society, you must get this chaos under control. It will not be easy, and you must start with yourself.

PROMISCUITY (YOURS)

It is also true that advice books like this one traditionally winked at male promiscuity. But we cannot wink at it any longer, for now we can see the consequences, such as a trip to court or to jail. The proof of this is that some men are already spontaneously withdrawing from marriage and

even from female companionship altogether in the Men Going Their Own Way (MGTOW) movement. Some seem to think that if they do not marry or have children, they can continue to have sex for recreation without consequences. This is foolish, for the feminist-dominated gendarmes have more ways than ever to punish you, and they are devising new methods all the time. So it would seem that circumstances have now made this a good time to make up for the excesses of the past and show a little caution. Others go so far as to boycott not only marriage but sex too, so at least they are more consistent. It is ironic that this new impromptu celibacy, born of necessity, seems consistent with some traditional religious practices and perhaps testifies inadvertently to their wisdom. If men are going to forswear sex, they may as well do so out of principle rather than out of fear. After all, fear opens you to contempt and ridicule – thus today’s complaints about male fear of commitment, puerility, and similar clichés – whereas principle gives you authority.

In fact, the entire MGTOW complaint illustrates the triumph of bad women, who have been allowed to ascend to unchallenged heights of power because of the past self-indulgence of bad men. You should understand this as definitive proof that recreational, extramarital sex, so far from not hurting anyone, has serious consequences. If you are going to toy with the affections of women and use them for easy sex—no, you are not a criminal; no, you are not a rapist; no, you do not deserve prison or even eviction from the university; and nothing can possibly excuse false accusations or a legal system so crooked that it rewards them. But you are a cad, and you are playing with fire. Never forget the old line about how “Hell hath no fury...” If I may wax theological about it for just a moment – and you can add this to the list of practical benefits from religion – a false rape accusation may be a hideous miscarriage of justice from man, but it is a perfectly valid reminder from God of a higher law which, as a gentleman, you are expected to observe.

So by all means, join the MGTOW men and abstain from sex with my blessing, but while you are at it, at least direct your boycott at a constructive purpose: to marginalize bad women, encourage good women, and possibly even—despite your professed intentions—find one of the latter to marry.

PROMISCUITY (HERS)

Having established sexual control over yourself (like Cromwell), you now have the authority to encourage it in others. This does not mean that you perch yourself atop a public soapbox and start threatening passers-by with hellfire and damnation. The place to begin is with the women you choose and how you treat them.

This is not just cheap quasi-feminist piety; quite the opposite. For it means not only that you must refrain from indulgence with promiscuous women; it also means that you must grasp the nettle and insist on chastity from any woman with whom you associate and certainly from any you intend to marry. This is your duty not only to yourself but to other men and also to good women and true ladies. If you think this is some old-fashioned prejudice on my part and that you are being broad-minded by dating or marrying a woman who is promiscuous, you are asking for trouble. There are two sound reasons why men have traditionally demanded chastity and even virginity from women they plan to marry. You ignore this at your peril.

First, there is no reason that she must remain faithful, because the terms of divorce today are such that she will not be penalized for adultery or for deserting her marriage. On the contrary, she will be rewarded, and it is you who will be punished for her adultery or desertion. Second, you will have no guarantee that any children produced will be yours. Here again, she will not be punished. You will. You could well end up paying 50%-75% of your salary for eighteen years (or more) of child support for children that are not even yours.

But today's extreme circumstances reveal a deeper and more universal principle: A promiscuous woman cheapens the currency of sex. This is why, contrary to feminist victimization dogma, the main enforcers of the sexual double standard are women, and a promiscuous woman is far more likely to be labeled a slut and ostracized by other women than by men. She makes it more difficult for other women to use their sexuality as leverage to get good men (i.e., gentlemen), which is what sensible women do. A promiscuous woman is willing to exploit her sexual allure as a tool and a weapon, perhaps because it makes her feel attractive or loved or simply powerful. But in any case, the promiscuity is only the beginning. She has more methods for weaponizing sex nowadays than ever before, and they include accusing you of crimes and quasi-

crimes against which you cannot defend yourself.

Of special note here is the problem presented by divorced women and single mothers. Marrying a widow is a time-honored tradition in many cultures, and some even make it an imperative on the families of the deceased (the Old Testament, for example). It not only provides the children with a father but also relieves the society of having to provide for his family. Today's phenomenon of mass divorce and single motherhood is a different matter altogether and has precisely the opposite effect. Marrying a divorced woman and especially a single mother is one of the most dangerous things you can do. Yes, it is possible that she was truly abandoned by her husband through no fault of her own, as the media like to report. Not only are there women to whom this does happen; some are treated by the divorce system as inhumanely as are men. (Often their husbands had some professional connection with the divorce industry.) But such women usually do not have custody of their children. Statistically, in any case, it is far more likely that she is willfully depriving her children of their father from her own private grievance. If so, she will not hesitate to do the same to any children she has with you. At the very least, a woman who has broken her marital vows owes you a detailed explanation of the grounds upon which she did so, and you are well advised to insist upon hearing and verifying it before you take vows with her.

So, stop pretending you know better than thousands of years of history and every stable civilization and every credible religion. For your own sake, and for the sake of good men and women everywhere, be a good man, avoid bad women, and find a good one.

SEXUAL HARASSMENT (ETC.)

Yes, these nasty little subjects keep coming in and ruining a good moment. That is precisely what they are intended to do: poison romance between men and women. But this is a serious problem and must not be avoided, say the scolds in their self-fulfilling way. Yes, it is indeed a problem, because they have made it one.

Sexual harassment, sexual assault, sexual misbehavior, sexual misconduct, sexual abuse—no one really knows what these terms mean, and that is precisely the point of using them. They are intended to be vague, and they are constantly being redefined (even rape), so that whatever you do (like writing an advice book for men) can be made to fall into one of these categories if an

aggrieved woman or an ambitious prosecutrix wants to bring a legal case against you. It is therefore essential that you cut through the jargon and the posturing and understand these matters clearly. The only way to avoid falling afoul of these accusations is to avoid the practices—and the people—that occasion them.

Most people still think that sexual harassment refers to men in positions of superior authority using their leverage to extort sexual favors from female underlings. This is what you are supposed to think, because if you think that is all it is, and you know that you would never do such things, it will be easier to snare you. Needless to say, such is the behavior not of a gentleman but of a cad and bounder. And not surprisingly, such behavior has been prohibited by professional and legal codes since long before the feminists used the accusations to leverage political power.

But if you think this is all there is to it, then you think that it is the concern only of cads and not of you, in which case you are either a fool or simply an average man. Today this term refers to any romantic overtures from any man whom a woman considers beneath her. As posters on the Washington Metro and elsewhere declare quite clearly, if the woman welcomes the advances, then miraculously they are not harassment. It is her subjective state of mind, not your objective deed, that determines if you are a criminal. In short, this is a tool to criminalize male behavior, and that means you.

The best way to avoid harassment accusations is to avoid feminist-inclined women. Do not pursue them, and do not associate with them. The first time a woman starts dropping lines about gender equality let her know that you regard that as a direct threat to you. The next time drop her.

At the risk of really revealing retro behavior, you might consider the wisdom in adopting the old rule of politely refusing to speak to any woman to whom you have not been properly introduced. There are ways to meet good women. Talking to strangers is generally unwise, at least in the western world and especially in urban settings, where good women do exist, but they are likely to be camouflaged by a sea of wannabe prosecutrices.

This article includes excerpts from Steven Baskerville's recently published book, [A Gentleman's Guide to Manners, Sex, and Ruling the World: How to Survive as a Man in the Age of Misandry— and Do So with Grace](#).

AUTHOR PROFILE



Stephen Baskerville is Professor of Political Studies at the Collegium Intermarium in Warsaw, Poland and Research Fellow at the Howard Center for Family, Religion, and Society and the Independent Institute. He holds a PhD from the London School of Economics and has held regular appointments at Howard University and Palacky University in the Czech Republic, plus Fulbright Scholarships at Jagiellonian University in Cracow, Poland, and the Russian State University for the Humanities in Moscow. He writes on comparative and international politics and on political ideologies with an emphasis on religion, family policy, and sexuality. His books include *The New Politics of Sex: The Sexual Revolution, Civil Liberties, and the Growth of Governmental Power* (Angelico, 2017), *Taken Into Custody: The War against Fathers, Marriage, and the Family* (Cumberland House, 2007), and *Not Peace But a Sword: The Political Theology of the English Revolution* (Routledge, 1993; expanded edition, Wipf & Stock, 2018). His most recent book is *The Gentleman's Guide to Manners, Sex, and Ruling the World: How to Survive as a Man in the Age of Misandry – and Do It with Grace* (Sophia Institute Press, 2021), from which this piece is excerpted.

Contact details: skbaskerville@phc.edu

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL (NMS) IS AN OPEN ACCESS ONLINE INTERDISCIPLINARY JOURNAL FOR RESEARCH AND DISCUSSION OF ISSUES FACING BOYS AND MEN WORLDWIDE.

THIS JOURNAL USES OPEN JOURNAL SYSTEMS 2.3.4.0, WHICH IS OPEN SOURCE JOURNAL MANAGEMENT AND PUBLISHING SOFTWARE DEVELOPED, SUPPORTED, AND FREELY DISTRIBUTED BY THE PUBLIC KNOWLEDGE PROJECT UNDER THE GNU GENERAL PUBLIC LICENSE.

THIS ARTICLE HAS BEEN DOWNLOADED FROM [HTTP://NEWMALESTUDIES.COM](http://newmalestudies.com)



NEW MALE STUDIES – AN INTERNATIONAL JOURNAL: SUBMISSION GUIDELINES

NEW MALE STUDIES: AN INTERNATIONAL JOURNAL publishes two issues a year, in June and December. Submissions are reviewed throughout the year.

AUTHOR GUIDELINES FOR INITIAL SUBMISSIONS

All submissions should be sent to Dennis Gouws, the Editor in Chief, at dgouws@aimhs.com.au.

All submitted manuscripts should be Microsoft Word documents.

Manuscript preparation

The journal publishes refereed (peer-reviewed) scholarly articles (approximately 6,500 to 8,500 words long), analysis-and-opinion pieces (approximately 3,000 to 6,500 words long), and brief reports, including book reviews (approximately 1,000 to 3,000 words).

All submissions must be written in clear English prose, expressed in concepts easily understood by a general reader. Jargon must be clearly defined.

All copy must be single spaced and use 12-point Times New Roman font.

Authors should prepare manuscripts according to the conventions of either the [APA](#) citation style or the [Harvard](#) citation style.

Instructions for formatting abstracts, text with designated headers (A-level through C-level), references, tables, and figures appear in the respective manuals for the APA and the Harvard citation styles.

When writing numbers, please add a zero before each decimal point where there is no preceding integer: for example, .93 becomes 0.93. Also add a space between the greater than or less than symbol and the following integer, including zero: for example, >.001 becomes > 0.001.

Use quotation marks (inverted commas) only when reporting direct speech or quoting from a text. Do not use quotation marks (inverted commas) for emphasis; use italics instead. For example, write *The main goal of the assignment is to please us.* --not *The “main” goal of the assignment is to please us.*

Use square brackets (also known simply as *brackets*) for editorial interventions on your part. Use round brackets (also known as *parentheses*) to separate nonessential information from the rest of a sentence. More information on bracket use may be found [here](#).

Abstract and keywords

All manuscripts must include a 120-word abstract. Below the abstract, please provide up to five [keywords](#) or brief phrases.

References

Items on the reference page (formatted in either [APA](#) or [Harvard](#) style) should be listed in last-name alphabetical order and should be single spaced. APA-formatted papers should use the hanging-indent paragraph feature of Microsoft Word. Each listed reference must have been cited in the text. References should be appended to the manuscript at the end of the document; do not only include references in the footnotes or endnotes.

Figures, photographs and illustrations

Graphic files are accepted in most formats including *bmp*, *emf*, *jpg*, *gif*, *tif*, *wmf* and *png* formats. High-quality printouts (minimum 300 dpi) are needed for all graphics. The minimum line weight for line art is 0.5 point for optimal printing. The Journal reserves the right to determine the final colour, size, format and position of all figures, photographs or illustrations in the published manuscripts.

Refereed-article review procedure

Submissions for publication in NMS as refereed articles are refereed by two readers who will decide whether to accept a submission as it is, to accept a submission with revision, or to

reject a submission. The editor in chief will make the final decision if the readers disagree. Helpful comments from these readers will be shared with the author (or authors) of reviewed articles.

ADDITIONAL REQUIREMENTS FOR ACCEPTED SUBMISSIONS

Header graphic

A header graphic should be included to accompany the manuscript. This graphic should augment the theme or tone of the article and will be included above the title of the article on the title page in the published manuscript. The format of the graphic should be as described in the **Figures, photographs and illustrations** section. The editorial team will provide a graphic if none is included.

Permissions

Authors are required to obtain and provide to the editor, all necessary permissions to reproduce in print and electronic form any copyrighted work, including, for example, photographs of people and the header graphic. Authors will incur all costs for obtaining photographs, illustrations and permissions.

Author biography

A short (maximum 200 words) author biography should be included with the manuscript. If there is more than one author, then each author should submit a separate biography. Biographies should include academic or other titles as well as academic or other affiliations, together with a contact email address.

A colour head-and-shoulders photograph of the author should also be included to accompany the biography. The format of the photograph should be as described in the **Figures, photographs and illustrations** section.

PERMISSIONS PUBLICATION POLICY

Our policy prohibits publication of unsolicited manuscripts that have already been published in whole or substantial part elsewhere. Authors of manuscripts describing research using human participants are required to comply with ethical standards in the treatment of human participants. Upon acceptance of a manuscript, authors will receive a copyright

agreement; this agreement must be signed and returned to the editor in chief or the production manager.

SUBMISSION PREPARATION CHECKLIST

As part of the submission process, authors are required to check off their submission's compliance with all of the following items. Submissions might be returned to authors who do not adhere to these guidelines.

1. The submission has not been previously published, nor is it before another journal for consideration.
2. The submission is in Microsoft Word document format.
3. The text is single spaced and uses Times New Roman 12-point font.
4. An abstract and keywords are included.
5. The text adheres to the stylistic and bibliographic requirements outlined in this document.
6. Figures, photographs or illustrations have been provided that comply with the guidelines described in this document.
7. The preferred position of illustrations, figures, and tables to be placed within the text are indicated in the text (e.g. [Insert Figure 1 about here]).
8. References are included in the correct format and at the end of the manuscript). Where available, URLs for the references have been provided.

PRIVACY STATEMENT

The names and email addresses submitted to this journal will be used exclusively for the stated purposes of this journal and will not be made available for any other purpose or to any other party.
