The Kinsey Institute’s Holdings on Sexual Fetishism: An Annotated Bibliography

The Kinsey Institute for Research in Sex, Gender and Reproduction houses a wide array of materials on sexual fetishism. For the purposes of this annotated bibliography, I have divided the Institute’s holdings into five genres: 1) newsletters / primary sources, 2) pornography, 3) collections, 4) psychiatric / social sciences literature and 5) psychoanalytic literature. The newsletters and primary sources section lists fetish publications (with or without pornographic elements) that are primarily geared toward fetish community building. In this section, I also include descriptive work on sexual fetishes written from the perspective of fetishists themselves. The pornography section lists magazines, films and books that are designed to arouse and contain few participatory elements. The collections section includes photos, scrapbooks and realia owned by or intended for people with sexual fetishes. In the psychiatric / social sciences section, I consider descriptive literature on sexual fetishism with an emphasis on a rash of inhumane aversion therapy techniques in the mid-to-late twentieth century. And the psychoanalytic section concludes the bibliography with a list of interpretive approaches to fetishism. In the accompanying review essay, I describe these holdings in finder detail. This annotated bibliography is intended to be a guide for any visiting researcher at the Kinsey Institute looking to quickly locate material on sexual fetishism.\(^1\)

Newsletters and Primary Sources


An anonymously-authored paper on amputee fetishism donated by Ampix and divided into two parts: one on the amputee, the other on the fetishist. The first section reviews the functional, aesthetic, social, economic recreational, sexual and psychological obstacles that an amputee faces (1-11). The second section generalizes about amputee fetishists but is likely based in the author’s own experience (as evidenced by phrases like “If he was like the writer, he probably…” (11). This section documents the shame of childhood, the search for fetish material as an adult, and the cycle of leaving / returning to the fetish. It also includes some etiological speculations: “We are taught to pity the handicapped and admire their accomplishments at the same time...Simple curiosity can lead to admiration” (15).


An anonymously-authored paper that explains amputee fetishism from a fetishist’s

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Allen 2

perspective. It defines the “devotee” as “a man who finds the sexual attraction of a woman with one or more limbs missing to be greater than any other physical attraction” (1). While early material in the paper attempts to explain the conceptual and aesthetic appeal of amputation (2-3), the author quickly slides into a pop Freudian attempt to construct an etiology for amputee fetishism. At the end of the paper, the author advises women married to amputee fetishists to learn how to perform as “synthetic amputees” (i.e. faking an amputation by tying their calves behind their thighs) for the sake of their husbands (11).

Baby Letters. 1980s.

The Kinsey Institute holds the first issue of this 1980s magazine (likely published in Southern California) that is “the outgrowth of an incredible success story called Dominated & Diapered,” an adult baby magazine that dating to 1981. This magazine publishes reader leaders alongside full-color spreads of adult baby pornography. Some reader letters appear to be fantasies provided by the magazine staff but others appear to be more honest in intent: “I guess I am just doomed to a life of loneliness…” (Volume 1, Issue 1).


The Kinsey Institute holds the February 15th, 1964 issue of this trade magazine for the boot and shoe industry. This is a special issue on “Sex and Shoes” which carefully toes the line between titillation and commerce. Bill Rossi notes that shoes have always been “subtly sex-oriented” while fashion merchandising editor Geraldine Epp Smith advises readers to try to “inject” some “sex-appeal and romance into your shoe-selling” (37). The magazine carefully alludes to shoe fetishism without ever explicitly addressing it.


This is a gay male underwear fetishism newsletter started in July 1981 and published by Brian Richards. It serves as an outlet for men's fetishistic experiences with underwear and also as a textual meeting ground for like-minded folks through its personal ads section (which is fittingly called “Brief Encounters”): “Goodlooking, 38, White & Love to Wet My Briefs & Jeans” (1983, Vol 2. Number 4, 8).

Brief Tales. 1990s. Streamwood, IL: New Hope Products.

A gay male underwear magazine with heavy reader participation. The Kinsey Institute holds Volume 1, Issue 8 which is undated but context clues (such as mentions of the Internet) suggest a mid-to-late 1990s circulation. Includes pictures, personal ads, and stories submitted by readers, e.g.: “With each pan of this guy’s underpants and his snug body and the way it filled his underwear, I nearly lost my load” (6).
A long-running adult baby and diaper fetish newsletter published and edited by an adult baby with the alias of “Tommy.” The Kinsey Institute houses several issues of *DPF* spanning from its fourth year (1983) to the advent of the Internet (1999). *DPF* serves as an important hub for adult baby commerce in the 1990s: as companies take note of an emerging fetish culture and begin manufacturing adult baby products, they connect with their clientele through publications like *DPF*. But the newsletter is a hub for readers as well; readers share their experiences with each other through letters to the editor and they physically connect with each other through the membership roster in the back of each issue. Additionally, like many fetish newsletters, the editor of *DPF* extensively catalogs any piece of media (films, television shows, etc.) that seems pertinent to the fetish. *DPF* is unique in catering to both homosexual and heterosexual adult babies and diaper fetishists. Tommy works diligently to distribute content evenly between these two demographics of his audience.

The newsletter spans two decades of American sexual history. The AIDS crisis rocks the adult baby community in 1986 (1986, Number 28). Members continue to seek out psychological explanations for their fetish even as physical networks of support start to spread, helping them feel less alone (1986, Number 31). In 1992, as infantilism comes under heightened scrutiny for its feared associations with pedophilia, Tommy stresses that “*DPF* does not support or condone the involvement of actual children in any activity related to infantilism” (December 1992). At this time, *DPF* changes its name to *Diaper Pail Friends* as an inclusive gesture directed at women. A 1995 issue reveals that *DPF* has indeed been influential in forming physical fetish communities around the globe: adult baby parties are happening in Boston, New York, Buffalo, Alaska and the UK (1995, Number 83, 10-11). But *DPF* was not immune to the pressures of a changing market for print publications. Over the 1990s, the newsletter becomes more commercial and includes less and less reader content. The Internet begins to steal subscribers away and *DPF* closes along with the twentieth century.

*Dressing for Pleasure*. 1993. Essex, UK: G&M.

The Kinsey Institute has one issue (Number 19) of this publication by Shiny (a rubber / latex publisher that dominates the scene in the 1980s and 1990s). The description of the New Zealand Governments Publication Tribunal describes the magazine perfectly while revealing important features of fetish publication in general:

“...well-produced periodicals containing photographs and writing sent in by readers. The photographs—mostly single individuals dressed in a variety of latex and rubber clothing—contain very little nudity or sexual activity. The writing consists largely of descriptions of how readers came to terms with their penchant for rubber and latex clothing. The writers often speculate on the personal origins of their fetish, which more often than not seems to stem from a combination of
wet English weather and the London blitz. The magazines sometimes reveal what may be called overtones of sadomasochistic sexual activity, but it is never explicit and often barely implicit” (Number 19, 3).


This is the newsletter of Inn-Skin, a Canadian latex manufacturer. In the first issue, the editors conceive of the newsletter as the product of a symbiotic relationship: they get to advertise their products and, in return, their readers receive enough print space to “air [their] views” and submit their photos” (1974, Volume 1, Issue 1, 3). The newsletter maintains this balance between commerce and community, advertising new products and printing readers' childhood memories side by side: “My first clear memory involving rubber, when I was about three years old, concerns a white dress that my father wore…” (1975, Volume 1, Number 2, 12). _Erolastica_ contains explicit erotic stories about latex and rubber fetishism. In further issues, readers explore the intersection of diaper fetishism with rubber fetishism (1976, Volume 1, Number 5). In 1978, Inn-Skin's store is burglarized and the editors move to Brattleboro, Vermont where they publish what is likely their final issue (1978, Volume 1, Number 8).


The Kinsey Institute houses several boxes of _Fetish Times_, the premier print hub for sexual fetishists in the late twentieth century United States. While this newspaper gets its start around 1972, the Institute's holdings begin in 1976 and follow it until its demise in 1996. _Fetish Times_ is a large newspaper containing fetish fiction, reader letters, relevant advertising and sparse editorial content. While it begins with a fairly mainstream array of interests in the early 1970s (see, e.g., their disbelief at the existence of adult babies in Volume 6), the newspaper quickly expands in order to cater to a diverse array of sexual interests.

In addition, then, to standard material on transvestism, bondage, rubber, leather, feet, spanking, enemas, etc. the newspaper also prints material on amputee fetishism (1981, Number 91), adult babies (1989, Number 187), bug squashing (1991, Number 219), cannibalism (1996, Number 27) and more. Crucially, _Fetish Times_ serves as a central hub for sexual fetishists to locate publications that were more specific to their needs. Textual traces of its impact can be found in these newsletters (see, e.g. Miller 1989-1992). For example, _Fetish Times_ runs advertisements about _Diaper Pail Friends_ (1993, Number 241) which allow folks interested in specific adult baby features of _Fetish Times_ to find their way to DPF.

Over the course of the 1990s, _Fetish Times_ mainstreams its content, reducing editorial content and fabricating reader letters. The newspaper skitters to an abrupt close in 1996 followed by one failed attempt by another publisher (Platinum) to resurrect _Fetish Times_ in 1997. Near the end of its run, the editors claim that the newspaper can no longer
subsist in an economy dominated by Hustler and video stores (1996, Number 273). Their famous last words: “Perhaps we will resurface on the inter-net” (1996, Number 273).


This is an overflow newspaper for reader material in Fetish Times (see directly above). The Kinsey Institute houses a handful of issues from 1976 and 1977. The editors explain that “space and time limitations do not permit us to use all of the material we receive in our regular monthly paper” (1976, Volume 1, Number 1). Because the Gazette is concurrent with Fetish Times’ early run, the fetishes documented are diverse: amputee fetishism (1976, Volume 1, Number 1), defecation fetishism (1977, Volume 1, Number 2) and menstrual fetishism (176, Volume 1, Number 3), among others.


The Kinsey Institute holds a handful of issues of this male foot fetishist newsletter published by a “brotherhood of guys with a common interest factor” (1992, Vol. 45). The readers of the newsletter express interest in foot kissing, foot domination and foot sniffing. The newsletters also contain a catalog of foot fetish stories which can be ordered through the mail. Like many fetish newsletters, Foot Fraternity is also “a source to meet others” (1992, Vol. 45) and, as such, includes a personal ad section in every issue: “prefer foot size 10 ½ with width in proportion to length, smelly, barefoot…” (1992, Vol. 45). In January 1995, they apparently open another newsletter for heterosexual foot fetishists (1995, Vol. 57) that cannot be found at The Kinsey Institute.


The Kinsey Institute houses dozens of issues of In Step, the premier foot fetish newsletter of the 1990s. It contains the usual mix of erotic fiction, reader letters, personal ads and media sightings. In letters to In Step, readers often share their first experiences with shoes and feet: “I loved to crawl under the table and look at all the women’s feets and pumps” (1992, Volume 2, Issue 1, 4). Personal ads allow readers to connect with one another through the mail.

In Step covers a wide variety of related interests including tickling, squishing and trampling. One of the most popular features of the magazine is a column called “The Giantess Speaks,” a trampling column written by a woman who proclaims herself to be The Giantess (column appears to start in 1992, Volume 2, Issue 6). Notably, the In Step editors also conduct a survey of their member’s interests (1992, Volume 2, Issue 6) and publish the results two years later (1994, Volume 4, Issue 6). The survey records whether people are interested in bare feet or shod feet, painted nails or unpainted nails, heels or sandals, etc.
Like most fetish newsletters, *In Step* struggles to survive: the editors frequently raise rates and issue pleas for new subscribers. At the end of its run, editors’ notes appear more sporadically and become more impersonal until the publication screeches to a halt in 2000.


The Kinsey Institute holds issue 2 of *Leather Obsession* published by Shiny. In contrast to the proliferation of cheap fetish magazines in Southern California in the late 1970s and early 1990s, *Leather Obsession* is obviously seated in an actual community: the photos contain very little nudity, advertisements are specifically for leather products and the letters section contains actual reader mail, not fabricated stories: “I have always for as long as I can remember liked seeing women in leather clothes and high heeled boots” (46).


This is a unique newsletter published by Sally Miller who aspires to be an impartial and non-judgmental outlet for people’s sexual experiences (December, 1989). The Kinsey Institute houses several issues and two “Best Of” volumes. The newsletter itself functions advertisement for Sally’s phone “counseling” service, which she invites people to use in order to share their urges. Sally assures her readers that she is aware of all sorts of interests, from “shoes, or smoke, or eyeglasses, [to] enamas” (*Best Of Sexual Perspectives* Vol. 1, January 1990, 20) and that they should feel free to call in.


The Kinsey Institute holds a handful of issues of *Razor’s Edge*, a fetish newsletter similar to the SEBA Newsletter (see below) but explicitly oriented around head-shaving. A reader letter adequately demonstrates the most common sexual fantasy of its readers: “My greatest turn-on would be to shave my wife’s head and for that matter all of her completely bald” (1977, Volume 1, Number 3, 21). Like many fetish newsletters from this time, the editors take a particular interest in media appearances of bald women, especially the appearance of a bald Persis Khambatta in *Star Trek - The Motion Picture* (1978, Number 9, 21). *Razor’s Edge* also features reader letters and dramatized photo shoots of women having their heads completely shaved.


This is taken from an early transgender publication that, in 1978-1980, serially publishes an anonymous personal account written by an amputee fetishist because the editors believe that amputee fetishism is “closely allied to transvestism” (Nov./Dec. 1978, Number 7). In the first part of the story, the anonymous contributor shares how he would “double up [his] leg inside [his] pajama pants and pretend it was amputated at the knee”
Allen 7

(2-3). He has his first orgasm in this way. The second part documents his experiences in World War II and an attempted self-amputation (Jan./Feb. 1979). The third part describes the author’s brief relationship with an amputee named Doris who would “push her stump into [his] groin” (March/Apr. 1979, 21), a relationship that he ends because of parental pressure. In the remaining parts of the story, the author marries and attempts to abandon the fetish. When he comes out, however, it ruins his marriage (Oct./Nov. 1979). In the final part, he begins to see a therapist, separates from his wife and begins crossdressing (Dec./Feb. 1979/80).


The Kinsey Institute contains two issues of this full color reprint collection of *Fetish Times* material (see above for more on *Fetish Times*). The first issue is closer in content to the magazine’s origins but the second (1980, Number 8) adheres more closely to mainstream sadomasochistic pornography.


The Kinsey Institute has five issues of this monthly newsletter for folks with fetishes for piercing, exotic tattoos and baldness, particularly female baldness. Prominently features photographs of women with shaved or near-shaved heads. Like many fetish newsletters, each issue contains reader letters, sightings of relevant material in the media, as well as a personal ads section: “Number 811: New Jersey area. Attractive bald male would like to share sensual, hot and exciting times with other bald women, on premises.”


This is an attempt at a lay psychology of rubber fetishism written by the proprietor of Natural Rubber Co., an ambitious volume produced by someone with little expertise. Traill-Hill attempts to create a theory of an “interest in unusual clothing” as the byproduct of “the activity of the anima-animus” (26-27). Notably, the fourth chapter of this first part describes the tactile sensation of rubber in great detail: “the material, especially with a trace of talc on its surface, is extremely agreeable to the touch. It is cool at first touch, it warms rapidly, it is soft to the fingertips” (76).


In the second part of this lay psychology of rubber fetishism, Traill-Hill dives headlong into Jungian psychoanalysis and integrates his theories of rubber fetishism with a theory of the collective unconscious.
Pornography


A supposedly quarterly magazine which postures as a scientific / psychoanalytic study but is, in fact, a pornographic magazine. It does open with a general gloss of fetishism and some citation of Stekel but the fetishes presented (hand, foot, butt, breasts, clothing, shoes) are all fairly mainstream and are cataloged with titillating full-page color spreads.

*Adventures of Pee-Man 2.* 2000. Dir. I.P. Freeley. DVD.

A series of vignettes of women having sex, performing fellatio and peeing. Scenes always end with the women urinating on the toilet or by a poolside while appealing to the voyeuristic impulses of their male companions and viewers. Urination scenes typically culminate in close-ups of the urethra as urine begins to stream.


Pornographic magazine featuring photos of breasts that postures as an educational guide to breast fetishism. To its credit, the magazine discusses the intersection between breast fetishism and infantilism but, outside of this brief discussion, the text is largely superfluous to the photographs.


The Kinsey Institute holds the first issue of this magazine although, given publication patterns in this genre, it seems unlikely that more were printed in the series. This is a pregnancy fetishism magazine: it dramatizes the increasing size of the pregnant body as well as the movement constraints that pregnant women experience. It also caters to sexual fantasies of female exhibitionism (pregnancy warranting attention). In addition, the magazine contains material on lactation fetishism, e.g. a story about two women competing to see how far they could shoot streams of breast milk.


The Kinsey Institute has two issues of *Belly Button* magazine in its collections, one of several short-lived, cheaply produced 1970s pornographic magazines from Southern California. The first issue contains a description of “Big Bertha,” a prostitute with whom men can have penetrative belly button intercourse, followed by sexual images of belly buttons: men licking bellybuttons, men rubbing their penises on bellybuttons, etc. The first issue, however, also contains clothing fetish, finger fetish, hair fetish and oral fetish components. By its second issue, *Belly Button Magazine* is about bellybuttons in name only; with the exception of the cover image, bellybuttons have disappeared entirely. Instead, the issue features a variety of group sex images.

An explicit manga with a diverse array of fetishistic elements: BDSM, enemas, scatology, transvestism, piercing, pregnancy, watersports, etc.


A collection of photographs of rubber and gas masks used in scenes of bondage.

Bound and Spanked.

A spanking magazine with no publisher page. Like most spanking erotica, the spanking photos depict the hand of the “spanker” at its apex, poised to strike.


Mainstream fetish magazine featuring pictures of larger women.


Pornographic magazine with photos of breasts. Contains a lactation photo essay (20-27).


A brief article on amputee fetishism in a kink magazine that features striking illustrations by R.H. Dee. Drawings depict women with amputations on one or both legs (at the knee or higher) all of whom are using crutches. In one, a maid on crutches is bending down to pick up an item off the floor. In another, a maid is being harassed by two dogs on a staircase. And in one stunning illustration, a woman on crutches is being held from behind and kissed in her hair. She’s smiling.


A foreword by Linda Dupret recounts the history of erotic photography from the invention of the daguerreotype, through the 1920s boom to the changing cultural context for bondage images post-World War II. Most photos in this collection of Dupret photographs are classic bondage images but there are spanking and enemas sections as well.


Campy pornographic film starring a spy named “Chesty Morgan,” who is so named because of her sizable breasts. The plot in a nutshell: people fondle Chesty’s breasts and she murders them.
Undated and unattributed transvestite magazine that is clearly targeted at straight men with an interest in transvestites.


A rubber fetish magazine accompanied by pseudo-scientific editorial content. It details rubber fetishists’ childhood associations with the texture, odor and feel of rubber. *Dressed in Rubber* focuses on the etiology of the fetish and explores the shameful secrecy of male rubber fetishism within many heterosexual relationships: “Others, sadly, are not as successful in finding sexual partners, and are often forced to play out a lonely, onanistic ritual with their fetish object” (51).


A magazine focusing on panties, garters, stockings and shoes.


A collection of Eric Kroll’s photography that opens with a foreword by Eric Kroll tracing his “fascination with women in five-inch heels” through his career as an erotic fashion photographer. He locates his photography's roots in Irving Klaw’s classic erotic work. Kroll’s photographs span the late 20th century and depict scenes of bondage centered on shoes, leather, rubber, spandex, lycra, nylon and pantyhose. The photos are playful, ironic and stylized.


A special reprinting of the first six years of *Exotique*, a digest-style fetish magazine of “femmes, fiction and future fashions” published in New York in the mid-twentieth century. The magazine presents general fetish erotica (rubber, leather, etc.) but also contains material on transvestism and forced feminization.


The Kinsey Institute holds Volume 2, Number 1 of this straightforward bondage magazine.

*Foto*. 1960s? Dir. Shan Shuttleworth. DVD.

According to one hair fetishist’s website, Stan Shuttleworth is “an American wedding photographer who shared our passion for longhaired ladies and began to look for models in the 1950s” (http://www.angelfire.com/art/rapunzellonghair/rapunzellonghairarchive/
Shuttleworth’s striking images of longhaired women are presently enjoying wide circulation online. This film appears to have been shot concurrently with a few of Shuttleworth’s photo shoots. In the film, women brush their hair and let it unfurl dramatically. Two particularly notable sequences: a woman twirling in slow motion to highlight the mesmerizing motion of her hair and the same woman performing a hair flip in slow motion. There is also a haircut scene near the end in which a woman has her long tresses trimmed into a tidy bob.

Forced Femininity. 1950s. Selbee.

Undated forced feminization comic book that undoubtedly dates to the 1950s. Tells the story of a well-to-do office man named Bob Roberts who is ambushed by his mistress Domneeta. Domneeta threatens to blackmail Bob because he’s a transvestite. Bob undergoes a forced transformation to Roberta with the help of rubber pumps, corseting, etc. Roberta falls for Domneeta’s female aide and the two decide to mutiny, discovering, as a result, that Domneeta has a penis. As a function of Domneeta’s shame at this discovery, Domneeta’s female aide becomes the dominant partner and they all take a trip together to outfit a new victim in leather.


A pulp novel containing scenes of transvestism, spanking, group sex, necrophilia, zoophilia as well as nylon, silk and lingerie fetishism. The novel is set on a German farm owned by Heinrich and Herta who cavort with exciting but dangerous houseguests.


A brief insert in Angela Herd’s Hustler article (see below) which tells the story of Jerry coming out to his wife, Barb, as an adult baby. Barb is accepting which “makes her story not only unusual but significant” (60). Barb discovers an entire network of adult babies and diaper fetishists through a newsletter called Adult Baby World published in Teaneck, NJ. The article goes on to describe Barb’s participation in Jerry’s babying: changing him, humiliating him, etc.

Hefty. No. 2. 1963.

Breast fetish magazine, focusing on large breasts as the name would imply.


An exoticizing but sensitive article on adult babies. The opening paragraph makes it clear that adult babies have been building community through “Fetish Times… [and] the other tabloids that chronicle sexual adventure” (59). Herd notes that adult babies constitute a psychological gray area, an as-yet-undiscovered frontier of human sexuality. In reviewing
cases, she especially chooses to highlight the reluctance of female spouses to stay with male adult babies. The article concludes by presenting an interview with “Alan,” an adult baby who was once married but now chooses to practice his fetish with sex workers.

*High Heel Magazine*. 1937.

The Kinsey Institute has one issue (Volume 1, Number 6) of this 1930s pulp shoe fetish magazine, likely one of the first shoe fetish magazines. Mostly contains softcore pictures of shoes and stockings. This magazine is notable because it demonstrates how early twentieth century pulp and fetish literature can bypass obscenity laws because no nudity or “sex” (in the conventional sense) is being depicted within.


One issue of a fetish magazine that opens with material on lactation and amputee fetishism articles before veering back toward the mainstream.


Kind’s brief book opens with pseudo-psychoanalytic reflections on the nature of fetishism before proceeding to a lengthy quotation on buttocks fetishism from Krafft-Ebing’s *Psychopathia Sexualis*. Close-up pictures of women’s buttocks overwhelm Kind’s sparse text, suggesting that the book’s function is primarily titillation and not education.

*High-Heeled Corset Cuties*. 1950s. Dir. Irving Klaw. DVD.

Short video by noted American bondage photographer and filmmaker Irving Klaw of women in staggeringly tall shoes struggling to walk and dance. Also features a scene of one woman lacing up another woman’s corset. The “lacer” is wearing high heels and, as she pulls hard on the corset worn by the “lacee,” she stumbles backwards on her heels. At the end of the video, both women, exhausted, remove their shoes.


Undated. Appears to be an early 1980s BDSM and transvestism magazine.


A generic leg fetish magazine.


A glossy color magazine with hardcore images of feet, nylons and stockings.

A leg fetish magazine and a subsidiary of *Hustler*. The magazine is mainstream with plenty of hardcore advertisements and 900 numbers. These are precisely the kind of magazines that suffocate *Fetish Times* and other fetish newsletters over the course of the 1990s.

Legs and Lace: Love and Lust. 1990s.

A generic leg fetish magazine.

Lorshas fetishes! 1990s. VHS.

1980s pornographic video cassette featuring Lorsha, “the undisputed cum queen of the Internet since 1999” (lorshasworld.com). This film is made up of eleven scenes with mild fetishistic elements. Lorsha wears crotchless pantyhose in one scene. There are also a few scenes of men rubbing suntan lotion on Lorsha’s breasts. Most prominent is a scene in which Lorsha lovingly sucks a man’s toes while delivering her lines in a flat, affectless tone: “I want you to cum all over my toes.”


“Unique Stories of Men Forced to Wear Female Clothes” reads the subheading of this forced feminization publication, four issues of which can be found in the Kinsey Institute’s collections. This is a text-heavy publication focusing on long (and apparently hand-typed) stories of forced feminization and female domination. An advertisement in an early issue acknowledges the link between infantilism and transvestism (1979, Book 1, 39).


One issue of a magazine that focuses on gay male underwear fetishism. The magazine's readers are fond of working men in sweaty jockstraps as a symbol of rugged masculinity. Images center on the tightness of white briefs with visible outlines of erect penises beneath them.


Another short-lived late 1970s fetish magazine from Southern California. The first issue features pseudo-scientific articles on lactation fetishism alongside pictures that of leaking breasts and milk forcefully shooting out of breasts (Volume 1, Number 1, 1978). Many of the articles are supposedly written by women who have erotic breastfeeding experiences with their friends or lovers but are quite obviously fabricated (see, e.g. Volume 2, Number
1, 1981). The Kinsey Institute only holds three issues but it is doubtful that the magazine circulated much longer than that.


Identical in format to Alfred Kind’s Buttock Fetishism (1965) as described above. Opens with a generic psychoanalytic gloss of fetishism, continues to descriptions of the author’s own cases. Primarily a picture book: close-ups of breasts of all sizes taken from all angles.


Watersports and lactation images.


A digest-style book that postures as a scientific documentation of fetishism—the front matter promises a “valuable sexual education teaching aid for school and home”—but primarily presents pornographic photographs of bondage scenes.


One issue of a pregnancy fetishism magazine that showcases the supposed sexual insatiability of pregnant women. Photos showcase protruded bellies; some are even taken from below to really show how much the women are “showing.” The stories written for the magazine highlight pregnant women’s supposed increase in self-consciousness, nipple sensitivity and sexual desire.


Undated late twentieth century rubber erotica magazine with illustrations of rubber fetishism including scenes of female-female rubber bondage.


A pulp novel about leftist revolutionaries who explore their sexual fantasies on a tropical island. Includes scenes of oral sex, anal sex, non-consensual sex, lesbian sex and cunnilingus against a backdrop of interracial fetishism.


The Kinsey Institute contains one issue of this magazine (1980s or 90s) that focuses on latex and rubber fetishism from a domestic angle. A “wife” writes: “I like the latex pants: you can see pussy but you can’t touch” (22).

Another Shiny magazine (Number 67) that contains stories, reader letters and plenty of BDSM photos.


One issue of a fetish magazine. Content should be self-evident from its title.


A relatively unremarkable photo series of women in lingerie, corsets, stockings and boots.

Venus in Furs. 1967. Dir. Joe Marzano. DVD.

A loose adaptation of Sacher-Masoch’s novel Venus in Furs (1870). Contains several scenes of orgasm and male masochism. Fetishistic elements include stockings, fur and shoes.

Vintage erotica. Circa 1930. Cult Epics. DVD.

A collection of 23 short films, French erotica from the 1920s and 1930s. Includes scenes of urination (32:53) and spanking (37:27) as well as scenes featuring stockings, whipping and leg worship.

Collections

Amateur Albums. 1940s-1950s?

A series of small, wallet-sized leather photo albums filled with fetish photography. Some photos are printed on Kodak Velox paper which dates the albums to the 1950s although some cars and outfits evoke the 40s as well. The albums span a fairly common range of fetishes: fur, stockings, shoes, boots, corsets, spanking, bondage, and female domination.

Boot Fetish Photos. 1924-1938.

A series of photographs of leather lace-up high-heeled boots (45101-45169). If they are not Coutts images, they certainly bears the mark of his style (see Corset Fetish Photos below).

Corset Fetish Photos. 1930s.

The Kinsey Institute's “Fetish Corset & Other” box of photographs (46901-46979) features 1930s portraits of women in corsets, often in the act of lacing. Many of these
photographs are attributed to John Alexander Scott Coutts, noted fetish photographer and publisher of *Bizarre Magazine*.

**Drawings. 20th century.**

The Kinsey Institute houses two drawings by unknown artists in 20th century Europe that are tagged as fetishistic. A350R A089 is a line drawing of one woman spanking another. And A350R A093 depicts a woman performing fellatio on a man dressed in women’s clothing. A speech bubble coming from the man reads, “Oh! Darling I do love being dressed as a girl by you and being sucked so beautifully!”

**Kunzle Corset Collection. 1964-1980s.**

This is a collection of David Kunzle’s research materials for his art history book *Fashion and Fetishism: Corsets, Tight-Lacing and Other Forms of Body-Sculpture* (1982). It contains correspondence with corset fetishists, as well as newspaper clippings, catalogs and photographs submitted by his correspondents. In their letters, Kunzle’s correspondents explain their sexual interest in corsets in elaborate detail. This correspondence stretches from November 1968 when Kunzle is based in the Department of Art at University of California, Santa Barbara to the mid 1980s when Kunzle relocates to University of California, Los Angeles.

The fetishists with whom Kunzle corresponds share their collecting and scrapbooking strategies with him: one correspondent shares that he has “collected cuttings” from fifties publications like *London Life* and *Bizarre* while others send Kunzle the rubber publication *Atomage* and the short-lived *London Life League* newsletter. While Kunzle’s motive is his research, several of his correspondents seem motivated by a desire to gather more fetish material and a desire to locate other corset fetishists: “...I only know two at present. Can you give me any guidance as to how one would go about locating ‘the others’?” Correspondents also seem eager to have their interest legitimated through the publication of Kunzle’s book.

**Minnesota Prison State Art. 1959.**

The Kinsey Institute houses an extensive collection of prison art. Within the art cataloged under fetishism are a few drawings by Theodore Grovening (Inmate Number 19930) depicting scenes of bestiality (e.g. a man penetrating a cow). In Prison Minnesota State Art II-8, there are drawings of a dog performing cunnilingus on a woman (III-2) and a woman standing in fear before a horse (VII-I).

**Scatalogia photos. 1880-1963.**

The Kinsey Institute holds a variety of scatologia photos stretching from 1880 to 1963. As with the zoophilia photos (see below), French erotic photography from the 1880s and
1890s is featured prominently in the first several decades of this range. The 1880-1939 box includes several images of women urinating into men’s mouths as well as some male homosexual water sports imagery. Notably, series 62737, 62738, 62739 appears to depict a man eating a woman’s feces.

In addition to featuring more images of men, the 1940-1963 box bears the marks of American technological and consumer developments in the 1940s and 1950s. More women are shown in domestic scenes on toilet bowls (67329) and receiving home enemas (67338). One further item of note: photograph 67345 is an image from 1949-1952 that falls within the popular contemporary genre of “female desperation” images, depictions of women wetting their pants in particularly dire situations.

Shoe and Glove Fetish Photos. 1935-1941.

A collection of photographs (49801-49879) of long gloves, shoes, stockings and lingerie, many of them studio portraits. Several of these photographs are attributed to noted fetish photographer John Coutts.

Shoes. 20th century.

The Kinsey Institute houses some shoe fetish realia (630 R a078.1). They are black leather shoes made in Mexico and some black suede / plastic shoes. They closely resemble the kinds of shoes that appear in the shoe fetish photography and amateur albums at the Institute.


An incredible collection of historical and contemporary panynose fetish material. Preserved on CD-ROM are a collection of classic Real Silk hosiery advertisements from magazines like Saturday Evening Post, Ladies’ Home Journal, Vogue, dating in the 1920s and 1930s. The database also includes sales manuals and business advertisements for Real Silk (CD 2006.52.1). One CD contains the author’s research notes, primarily a descriptive cataloging of the fetish as well as some initial notes from Internet forums (2007.22.1). Most CDs in the database house an elaborately categorized collection of 1990s and 2000s pantyhose fetish photos sorted into categories like: men in hose, bondage, oral, bodystockings, “Afro,” etc.

Spanking scrapbooks. 1949?

This is a remarkable series of five personal spanking scrapbooks assembled by an anonymous individual in the 1940s. The notebooks in which the material is collected bear the logo of the Harvard Cooperative Society. In these notebooks, the anonymous collector has pasted every single piece of spanking paraphernalia he can find: letters to the editors of publications that reference spanking, advice columns on parenting that mention
spanking, as well as comics, illustrations, magazine clippings and photos that depict scenes of spanking. These painstakingly-assembled scrapbooks perfectly demonstrate the creativity and ingenuity of many fetish collectors.

Transvestite, Female Impersonator and Sex Photographs.

The Kinsey Institute holds quite a number of photographs of transvestites and female impersonators (69801-69835). These photographs include explicitly sexual ones like a man having anal sex with a transvestite (69814) and a scene of group sex (69815) as well as more mild, suggestive photographs, like a transvestite sweeping the floor for a woman. While there are several hundred photographs of transvestites in the Kinsey Institute, they present a conceptual problem to the contemporary researcher: how do we discern the difference between transgender identity and a fetishistic attachment to women’s clothing from a photo?

Urophilia photos. 1920s-1930s.

The Kinsey Institute holds several urophilia photos (KI-AA 337) in a home album. They appear to be from the 1920s and 1930s and they primarily depict women urinating into washbasins.

Zoophilia photos. 1883-1963.

The Kinsey Institute holds a variety of zoophilia photos stretching from 1883 to 1963. The 1883-1892 box is primarily French 1890s erotic photography of dogs performing cunnilingus on women interspersed with occasional photos of dogs mounting women and women performing fellatio on dogs. The 1912-1950 box moves across the Atlantic to the United States and contains an abundance of horse images: horses mounting women, women performing fellatio on horses. It also features smaller dog breeds than the 1883-1892 box. The final box (1953-1963) is more diverse still. Striking images include a dog performing fellatio on a man and a lesbian scene of mutual cunnilingus with a dog participating on one end.

Psychiatric and Social Science Literature


A Scandinavian psychiatric article that associates transvestism with temporal lobe epilepsy (249) in the case of a 46 year old man with a concomitant hair fetish. The author treats him with antidepressants, sedatives and electroshock therapy without success. The patient is then treated with anticonvulsants after which his fetish is reportedly “only occasionally troublesome” (251).

Documents the use of avoidance therapy on two patients, both of whom steal women's underwear and have histories of aggression and delinquency. They are treated with electroshock therapy with the shock set “10 volts higher than the subject’s reported upper threshold” (450). While the results discussion is minimal, the authors claim success in both cases.


A history and ethnography of a heterosexual transvestite group that finds its start in Australia when someone who was part of Virginia Prince’s group Full Personality Expression returns home. The club maintains regular contact with a professor of psychiatry at The Prince Henry Hospital which provides Buhrich with a point d’entrée. Buhrich discusses familiar features of heterosexual transvestite discussion groups: a rift between transvestites and transgender folks, the pain of their wives’ unhappiness, etc. Group members claim that transvestism is not a fetish but rather a way to feel relaxed.


Sexology: Sex Science Illustrated is a digest-style sexological magazine from the early-to-mid twentieth century. The content piques the prurient interest but its form resembles 1950s Sunday afternoon reading. Most of the authors have “M.D.” listed after their name indicating that it least aspires to be in a psychological genre. This article, “The Rubber Fetishist,” presents a few case histories of rubber fetishism as well as speculations on the etiology of rubber fetishism. It concludes by noting that “help is available [for rubber fetishists] from trained medical men and counselling centers” (720).


A survey of a large teaching hospital’s set of forty eight cases of sexual fetishism and a refreshing break from “the most usual approach adopted in clinical studies of sexual fetishism [which] is to take a single case or a fairly small number of single cases” (292). The authors adopt a fairly progressive approach, stressing that most fetishists experience their fetish as “distressing” due to social stigma and not inherently “disabling” (294).

An intriguing psychological experiment in “multiple therapy” in which John, a shoe fetishist, undergoes therapy in conjunction with another patient. Aversion techniques are used in his case but neither electroshock or emetic drugs are deployed. Another experimental technique: John is permitted space within the publication itself to comment on Chambers' conclusions.


An aversion therapy case: the patient has a fetish for “his wife’s girdle and stockings” but without “exclud[ing] normal heterosexual activity” (404). Even though the patient is able to participate in normal heterosexual activity, he is nonetheless treated with “subcutaneous apomorphine” while listening to a tape he (the patient) had made the night before in which he “soliloquized on the special delights of his fetishism” (404). Clark’s reasoning behind requesting the tape is that he (the physician) had to unearth every facet of his patient’s fetish in order to stamp it out thoroughly (406). During one session, “by a particularly happy chance one of his favourite pictures fell into the vomit in the basin so that the patient had to see it every time he puked” (405, italics added). He declares himself cured after sixteen treatments over three weeks.


Documents the use of aversion therapy to treat a 25 year-old British transvestite. Emetine hydrochloride is used to induce nausea and vomiting while the patient is cross-dressed. When the patient goes to bed following a fit of nausea, he is then treated with scathing verbal attacks pertaining to his fetishistic behavior. His habit reportedly breaks on the seventh day of treatment as he is overcome by “strong feelings of disgust and revulsion” (652-653).


Contains treatment recommendations for psychiatrists working on cases of sexual deviations; focuses primarily on homosexuality.


A brief attempt at a comprehensive treatment of urophilia (Denson’s preferred term is “unindism”). He presents a case history of a 17 year-old boy who tastes “yellow spots” in the snow (336) and drinks from unflushed toilets in the girls’ washroom. Denson deploys some finer terminology to describe internal variation within the fetish itself: “uromasochism” for folks who enjoy getting peed on and “urosadism” for folks who enjoy peeing on others.

This is an early attempt to document amputee fetishism. The authors first trace amputee fetishism through classic sexological literature: Krafft-Ebing, Stekel. They then describe the results of an anonymous study conducted by a group of amputee fetishists (Ampix) in order to better define amputee fetishism and locate its origins. Their findings include: early contact with an amputee “trigger[ing] an awareness” of a preexisting interest in amputees (6), a tendency for amputee fetishists to fantasize about being an amputee themselves (7) and the fact that above-knee amputation is the most common subject of amputee fetishists’ fantasies (8).


A broad psychoanalytic overview of fetishism that argues that fetishism occurs predominantly in heterosexual men with obsessive-compulsive tendencies and maternal attachments (108). The bulk of the article is a comment on the ostensible link between epilepsy and fetishism.


Opens with the suggestion that the temporal lobe “plays an etiologic role in the genesis of fetishism” (247). Epstein then presents five case studies of fetishists and transvestic fetishists and reports that “the findings in these patients support the hypothesis relating fetishism and transvestism to brain—particularly temporal lobe—dysfunction” (247).


The case of a transvestic fetishist who is treated over six sessions. In therapy, he mostly recounts his childhood history and his high school masturbation sessions involving women’s clothing. Gershman begins treatment with a “thought stopping” technique and then “decide[s] to add aversive shock” with the reasoning that adding “another weapon to the arsenal” would “make it even more effective” (467). Gershman reports success but his only measure of this outcome is that his patient does not voluntarily call him in six months (471).

Glick treats a patient with a fetish for women’s underwear using aversion therapy but without using any drugs to induce nausea and emesis (432). He opts instead to use hypnotic suggestion to induce nausea. Glick’s hypnotic suggestions were “calculated to produce nausea and disgust,” e.g.: “Visualize a pair of panties and a pair of black stockings stained with urine and covered with feces” (434). Glick reports improvement after nine months and argues that this form of aversion therapy is preferable because painless.


An attempt to document the as-yet-undiscovered phenomenon of “abnormal sexual behavior occurring in identical twins” (255). The author presents the case of two twin brothers with rubber fetishism, both of whom are reported to have had early childhood experiences with rubber, e.g. “When [his] mother left the room he rubbed his naked body with this material and in so doing he experienced a most pleasurable sensation” (255). The author does not make a hereditary claim, *per se*, but notes instead that “the choice of object appeared in each case to be associated with each twin’s initial sexual experience” (256).


This is a psychological survey of “100 people sexually sensitive to rubber in sheet or garment form” that compares their personalities to a control group (1). While the study does not find differences in “extraversion, neuroticism, shyness, believed sexual excitability or masculinity,” it does find that rubber fetishists are “more impersonal, more prudish, [and] given to more frequent sex thoughts” (1). The survey is an attempt to describe “average” rubber fetishists and to avoid the extreme cases that show up in most psychiatric case histories (7). The surveys were distributed through a shop in the Chelsea district, popular sex magazines and “a society of rubber fetishists” (8).


Focuses on the relationship between fetishism, sadomasochism and transvestism. A striking Venn diagram demonstrates the considerable overlap between these three interests (99).

Vernon lays out some definitional arguments about fetishism, arguing that too much focus has been paid to “indifference to primary sexual stimuli” as the litmus test for fetishism and that, instead, fetishism could be seen as an “exaggerated susceptibility to one feature of sexual attractiveness” (142). Vernon then presents his patient’s account of shoe fetishism, tracing the fetish from a childhood experience at Christmas, to an obsession with “patent leather pumps” (144), to public voyeurism, to collecting photos of shoes as a way of avoiding social stigma for his public behavior (148).


The case of a man with shoe, ankle and leg fetishism who “testifies, however, that his earliest interest in shoes...was free of sexual meaning” (589). Grant develops a theory of “displacement,” the idea that genital, sexual arousal becomes “diverted or withdrawn by way of the critical incident” in childhood. Grant presents further evidence from Ellis and Stekel that this is the case.


A speculation on a possible link between “epileptic convulsions” and “sexual disturbances” (60). The case study is a man, 39, with a fetishistic interest in transvestism. The authors consider the possible influence of the man’s epilepsy on his fetish but conclude that this line of thought is “no more than speculation” and that “it should not be taken to imply that abnormal sexual behaviour can be translated directly into neuro-anatomical or -pathological terms” (64).


A cultural / semiotic analysis of high-heeled shoes in films and advertisements in the twentieth century. Kleinhans devotes particular attention to the work of John Alexander Scott Coutts who “was active in establishing...a social network of shoe and other fetishists” though his photography in the 1930s, 40s and 50s (Part 3, 1). Kleinhans then performs a content analysis of several shoe fetish photos that he researched here at the Kinsey Institute.

Kushner documents this case of electroshock therapy given to a man with a fetish for women’s panties. The patient undergoes a staggering “41 shock sessions” over “14 weeks of treatment” (445). Even though he “reported no longer being disturbed,” he is given “two successive reinforcement sessions” for good measure. This is aversion therapy for fetishism at its excruciating nadir.


A behavioral therapy case involving a graduate student, 26, who practices transvestism. He and his girlfriend are treated with behavioral therapy and his fetish is reportedly reconditioned without the use of drugs.


A case history of a man who harbors both necrophilic fantasies and masturbatory fantasies about unconscious women. Instead of performing shock therapy, the clinicians use “relaxation procedures” (583) to treat his fetish. After the treatment he finds a (living) girlfriend and, upon looking back, realizes “what a wretched and confused human being I was” (583).


Researchers should consult this article for a thorough literature review of all cases of fetishism treated through aversion therapy. Following this review, the author proceeds to consider his own case, a male college student, 21, with a fetish for “young men’s trousers” (613). The author treats the patient with aversion therapy but argues in favor of behavioral therapy as well.


Contains articles on fetishism from several psychoanalytic heavyweights appearing elsewhere in this annotated bibliography. Paul H. Gebhard has an article on fetishism and sadomasochism (71-80), Arthur W. Epstein attempts to produce an overview essay of psychoanalytic literature on fetishism (81-87), and Emase Snow and Harvey Bluestone explore three potential cases of a fetishistic interest in murder (89-96).

A case study of a man who can “find sexual pleasure only through the sight or fantasy of the fingernails of a woman while she was in the act of biting them” (139). Because fetishism is, according to McSweeny, “extremely resistant to therapeutic modification” (139) and, at the time, is treated with more aggressive psychiatric techniques, McSweeny presents his use of hypnotherapy as a significant and more humane advance in treatment techniques. After undergoing hypnotherapy, the patient reportedly “had not achieved ejaculation by seeing or fantasizing nail biting for a period of two months” (142).


A primarily descriptive analysis of rubber fetishism. Chapters one and two are a review of sexological and psychological perspectives on rubber fetishism. Chapter three adopts a sociological approach to the subject. Chapter four analyzes rubber from a commercial perspective. Chapters five and six examine rubber fetish publications and the final chapter contains case studies of rubber fetishists. Several rubber fetish publications refer to Maurice North's book as the definitive treatment of rubber fetishism.


The front matter for this book reads “MONSTER WALK AMONG US!” and promises that the book will “amaze,” “revolt,” but educate its readers. The book participates in the American moral panic of the 1950s and early 1960s while also utilizing the exoticism of sexual fetishism for its titillating effect. The brief chapter on fetishes does not disappoint: it centers on a sensationalized police case of a shoe fetishist who commits an act of murder (174-175).


General material on fetishism with a particular section on shoe fetishism. For more on Sexology see above (Cauldwell 1957).


The second part of the above article. Covers breast fetishism and lingerie fetishism.

A comparison of the “etiology and dynamics of these disorders [fetishism and transvestism]” (339). The authors uphold the predictable sexological line that fetishistic behavior is only “pathologic when it becomes the principal means of sexual gratification” (339). The authors theorize that fetishism and transvestism are “closely allied in origin” (341).


Case study of a man with “right cerebral hemiatrophy” who begins cross-dressing at age ten and begins practicing infantilism at age fifteen (208). The authors deem his “abnormality” to be “too extensive to permit a surgical approach” and instead suggest that the association between his sexual interests and his temporal lobe epilepsy “may well be coincidental” (209).


For more on *Sexology* see above (Cauldwell 1957). Podolsky’s article provides general information on fetishism but focuses on certain alarming cases, e.g. a man who covertly snips women's hair (412). Podolsky warns that “fetishism, in its more extreme types, is a very definite sexual deviation” and that “the murderous fetishist is the most dangerous of all!” (417). This article exemplifies the moral panic of popular 1950s publications on fetishism.


Rachman is a psychiatrist from Maudsley Hospital in London who conditions his subjects to develop “sexual responses to a pair of female boots” by having them view a projected image of boots before looking at “slides of sexually arousing nude women” (293). While Rachman establishes a sexual interest in boots in his patients, it subsides after just a few weeks. Rachman claims that his case can be used to hone future aversion therapy techniques.


Documents an attempt to condition subjects into developing a boot fetish by pairing “sexual response” with “a photograph of a pair of knee-length boots” (25). They conclude that fetishism “can be acquired by a process of conditioning” and that their research will
be useful in honing future aversion therapy techniques. This study is essentially the negative image of several other aversion therapy articles housed at the Kinsey Institute: instead of proving that you can treat fetishism with aversion therapy, the authors prove that you can bring about fetishism through conditioning which must mean, by extension, that it can be treated using aversion therapy.


A paperback volume that traces the history of foot fetishism from “the ancient Chinese lotus to the cozy but antisexual sneaker” (back cover). Rossi is a former podiatrist who nonetheless seems to feel equipped to produce a social history of foot fetishism spanning several centuries.


An overview of ageplay from all angles including diaper fetishism, toddler role-playing, old age role-playing, etc. This book is widely available outside the Kinsey Institute.


A psychoanalytic volume on sexual deviance containing chapters on female kleptomania by George Zavitzianos (132-158), sexual burglary by Eugene Revitch (173-191) and fetishistic arson by Ivan Fras (192-205). It also contains articles on necrophilia, bondage, sadomasochism, vampirism and autovampirism.


A generic (but still hard-to-read) case of aversion therapy being used to treat a transvestite. The treatment is based on the idea that fetishism and transvestism “result from the stabilization of a neurotic, distorted, dynamic stereotype” (164). The patient is treated with “apomorphium” which produces “ringing sounds in the head, nausea, and sometimes vomiting” (165).


Thorne is a sociologist who conducts “25 tape-recorded interviews with men and women which prove that all of us are capable of the wildest, most extravagant sexual daydreams.” The book contains some fairly unremarkable interviews with a rubber fetishist, a transvestite and a bondage enthusiast.

This is a volume on “offenses against morals” with a substantial chapter on fetishism. This chapter considers the place of fetishism in the medico-legal sphere, focusing on criminal acts of fetishism such as stealing (403). Thoinot’s theoretical apparatus is taken straight from Krafft-Ebing and, as such, he thinks of fetishism as a simple case of moral degeneracy. The volume as a whole is emblematic of the pernicious intersection of psychiatry, medicine and the judicial system that the French philosopher Michel Foucault describes in his work.


Opens with an admission that the clinical data on fetishism is limited “since fetishists who seek treatment may not be representative as the behavior rarely causes personal distress” (249). Wise presents data suggesting that fetishists are primarily male and mostly heterosexual. He reviews fetishism from a biological, psychoanalytic, cultural and behavioral perspective before proceeding to a survey of common treatment approaches: lobectomies, neuroleptics, anti-androgens, psychotherapy and behavioral therapy. Wise also raises ethical questions about aversive therapy, a line of questioning that marks a significant break from the aversion-heavy psychiatric literature on fetishism of the previous two decades.


This is a case history of a 42-year old Canadian man who steals furs and “collects pictures of women and girls dressed only in furs” (429). The case history participates in a certain pop Freudianism, attributing the development of his fetish to a particular childhood moment (the appearance of a fur coat), arguing that “from this moment the direction of his libido (sexual desire) seems to have been fixed” (428).

**Psychoanalytic Literature**


Contains a brief chapter on fetishism that is primarily a literature review (175-210). The book as a whole focuses on the relationship of gender disorders (transgenderism, transsexualism, etc.) to the paraphilias.

A fairly conventional ego psychology reading of fetishism as a “weakness of the ego structure” that leads to a “simultaneous and alternating identification with the phallic and penisless mother” (286). Bak constructs this argument using two cases, a gay man interested in rubber / leather and a heterosexual man with a fetish for women’s boots.


A review of Freud and Ferenczi’s work on obscene words followed by speculation that a fetishistic interest in hearing women utter obscenities is an attempt to alleviate guilt and lay the blame for the “sexual transaction” on the woman (247).


The case study of a young man who is “completely absorbed by a fetishistic fascination for exhaust pipes of cars” (67). He sticks his fingers in them, smells them and fantasizes about sucking on them. Bergman produces a basic reading of his fetish as a classic case of Freudian phallic symbolism


A fairly standard psychoanalytic article on fetishism: a review of the psychoanalytic literature, an analysis of four patients and an interpretation of those patients’ particular cases through the lens of American ego psychology.


Case study of a man who ejaculates “in his clothes under the barber’s sheet” (753) while receiving a shave. Freedman reads the case as a defense mechanism and as evidence of a “bisexual disposition” (776).


The authors examine “a normal period of genital interest occurring somewhere between 15 and 19 months of age” during which the child consolidates “object representation and the body self-schematization” (2). They theorize fetishism as a reaction to “the anxieties of object-loss and self-annihilation” experienced during this period (2).


A developmental psychology article that theorizes a case of shoe fetishism as the result of a “genetic unconscious identification the boy had with his male parent” (45-47).


Greenacre compares and contrasts the fetish with Winnicott’s transitional object, the primary difference being that the transitional object appears during infancy while the fetish object takes shape during the latency period.


Case study of a man who stimulates his navel with needles from the age of nine onward. He sews his “innie” into an “outtie” (270) before getting divorced. The author’s psychoanalytic interpretation is that the umbilicus functions as a symbol for the penis (272) and that his fixation on the bellybutton is an unconscious attempt to gain “an advantage over his father” (273).


An exploration of an extremely rare case of female fetishism. The patient reports that she “believed herself to be a boy” (79) but the possibility of a transgender identity is not considered here. Hopkins theorizes that the girl’s foot and shoe fetishism is a “reenactment of sexual trauma” (90) experienced during childhood.


Case history of a rubber fetishist who fantasizes about “getting totally inside a rubber garment” (441). Joseph focuses on his family background, noting that “his interest in rubber, mackintoshes, groundsheets and the like goes back as far as his conscious memory” (442). She reads his fetish as evidence of a “splitting and projective
identification of sexual excitement” (449).


Discusses the case of a rubber fetishist whose sexual feelings also coincide with images of “the crucified Christ” (65). Authors produce a complex psychoanalytic interpretation of his fetish as an identification with his foster-sister (who has a rubber sheet) combined with a savior / martyr fantasy (69).


Opens with a review of the sexological literature on fetishism: Krafft-Ebing, Ellis, Moll, Bloch, Hirschfeld, etc., followed by a case study of a gay male foot fetishist. Nagler produces a remarkably pathologizing reading of fetishism here. He sees the fetishist as an “insecure, passive, dependent and inadequate male, whose auto-erotic and diminished sexual activity is simply a reflection of his general inactivity” (738-739, italics added).


A case study of a man named Peter, 30, who has delusions about losing his hair. Rappaport reads this in the tradition of American ego psychology as “evidence for a severe disturbance of both the symbolizing and synthetic functions of the ego” (619). While Peter has delusions surrounding hair, this does not seem to be a straightforward case of a sexual fetishistic attachment to hair.


Richards ruminates on female perversion and female fetishism using an obscure German essay that Phyllis Greenacre has failed to cite properly in her work on female fetishism. The German essay contains a case of a female boot fetishist who “loved best boots with Russian leather bindings because of their smell” (13).


A case study of Suzy, a 13 month-old girl with an attachment to her doll that the authors read as proto-fetishistic. They attribute this attachment to “less than good-enough mothering” and a “split in the self representation” (162-163). They speculate that infantile fetishism may be “more common than we have tended to think” because in most children,
the fetish is “ultimately diffused through its extension into play, fantasy, character formations, and other less tangible and concrete defensive forms” (165).


This is the case of a fourteen year-old boy who steals women’s clothing (184). Saffield performs an analysis of his family relationships, breastfeeding experiences and sex life. He interprets the fetish as a “partial inhibition of identification with both father and mother” (187) and treats the patient with hypnotic suggestion.


An extensive case history of a man with various fetishistic attachments. Socarides traces his fetish to separation anxiety and “prolonged use of the transitional object” (309).


Presentation of two cases of fetishism in children. One is a four-year old boy who urinates on his mother’s panties and one is a seven-year old boy who plucks wool from the carpet. The author also presents her own case, a boy who loves to suck on buttons. Sperling applies Winnicott’s theory of the transitional object to the fetish object, theorizing the fetish as a way of perpetuating the mother’s closeness to the child (377). Sperling also theorizes fetishism as a way of managing separation anxiety (391).


Case study of a patient who experiences sexual excitement from watching women squish bugs in public. In a predictable etiological mode, the authors trace the fetish to childhood “memories of feeling sexual excitement when his mother spanked him as a child” as well as his early observations of his mother swatting flies. The psychoanalytic interpretation: “To have my penis (bug) squashed by a woman (mother) is the lesser of two evils; it is better than having it cut off by the razor blades in her vagina. A squashed, flaccid penis is safer from castration” (363).


Waites presents the case of Miss B. who “used to smell her mother’s discarded sanitary pads while masturbating in the bathroom” (448). Waites’ theory is that her menstruation fetish is an attempt to reunite herself with the lost ideal mother of her childhood.

A fairly straightforward Freudian reading of fetishistic object choice, thinking through the “first expressions of fetishism” which occur “at any early age” (450-451). Wulff breaks from Freud, however, to suggest that the fetish represents the maternal breast as opposed to the lost maternal phallus (465).


Opens with a review of psychoanalytic approaches to fetishism (Freud, Abraham, Gillespie, Bak, Greenacre). Zavitizianos then proceeds to describe the case of a woman, 20, with reported psychopathy and kleptomania. He theorizes her behavior as “a regressive fragmentation” of self and object (302); he wants to re-theorize the fetish not as a phallic substitute but as “a condition that implies a specific psychic organization” (303). This article is an attempt to help fill in the conceptual gap of female fetishism.


This essay properly inaugurates the use term “homeovestism,” a fetishistic attachment to clothing congruent with one's assigned sex. Zavitizianos' analysis of homeovestism centers on a woman named Lillian with kleptomania who exhibits an “over-cathexis of female garments” that helps her maintain “the fantasy of being phallic” (473). Zavitizianos’ male case of homeovestism is, curiously, a transvestite who abandons his cross-dressing at puberty and instead develops a fetishistic investment in jock straps. Zavitizianos produces a reading of homeovestism as stabilizing one’s “body image” in the face of “castration and separation anxiety” (475).


A review of the literature on fetishism, homeovestism and transvestism that leads Zavitizianos to the conclusion that these are “three distinct pathological manifestations despite many elements in common” (492). Fetishism and homeovestism differ in their symbolic meaning because the clothing involved in homeovestism is not used as a substitute for the maternal phallus; rather, Zavitizianos argues, homeovestism is way of relieving castration and separation anxiety (494).

This is one of Zavitzianos’ major contributions to psychoanalytic discourse on fetishism: a demonstration—in the face of Freudian theory—that fetishism “exists among women” (405). Zavitzianos theorizes that “for women the fetish represents the penis of the father, not of the mother” (405). Female fetishism is a rare outcome because most women, in his account, either masturbate or use men’s penises as a fetish (423).