
OBJECTUM SEXUALITY OR OBJECTOPHILIA

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Abstract

“Loving Objects” a category of peoples that explores the formation of a newly named sexual orientation, also called objectum-sexuality (OS), are the one who openly declare their desire for objects, loving the objects not like a fetishism, like a amorous partners, even life partners. The fallow material examines some aspects regarding OS behaviour, how they interact in the online environment with the rest of the world, how they perceive sexual intimacy and what rights they demand, the fact that it represents a non-specific paraphilia and that it has links with autism and synesthesia.

Key words: objectum-sexuality, intimacy, synecdocal marriage, autism, syneasthezia, non-specific paraphilic disease.

INTRODUCTION

Objectophilia or objectum-sexuality is a form of nonspecific paraphilia. The objectophiles are sexually and emotionally attracted to inanimate objects. But the objects must have a certain meaning for them (a special pillow) or to have a massive structure (Turn Eiffel, Berlin Wall), or be famous (rollercoaster “1001 Nachts”). In addition to sexual attraction, the objectophiles or objectum-sexuality (OS) have strong feelings of love and marital commitment to certain objects or structures of their fixation. The object-sexual individuals believe in animism (Love, 1992), and sense reciprocation based on the belief that the loved objects have souls, are intelligent, can have feelings and even are able to communicate.

Research has shown that OS individuals were discovered with the establishment of an Internet network (In 2002, in Germany, Oliver Arndt, created an active network called Objektophilie) that aimed to connect all those who had this preference. But from what has

been observed the study of belletristic, in “The Hunchback of Notre Dame”, (Hugo, V., Cobb W., 1965), Quasimodo was passionate attachment to the bell of the cathedral and spend romantic time with the bell. That means the OS specimens exist even before internet connection appear.

But going further in the past, we find an example in the myth of Pygmalion’s love where is shown that he loves a statue from where the “pygmalionism” (known as statuophilia, aglamatophilia, galateism) was coming, which refers to a sexual attraction to statues, where Pygmalion wish that statue to become his wife, which may indicate emotionally implication more than a fetish. (Love, 1992).

Objectum Sexuels are similar in that they love objects but they have a variety of responses in this actions and the way in which they view their relationships. Some of them sense gender in objects and the others don’t. Some have gender preferences on their objects, some don’t. Some feel they are sensing the gender the

object wants to convey, others don't feel that way at all. But a distinction is made between the OS individuals that are biologically female, who call themselves "objectum sexuals" and those biologically male born natively, who call themselves "mechasexual" (Marsh, A. 2009).

Experiences of communication, emotions and feelings in rapport with the object vary too, that for some people feel a good communication, the object feels and answer with the same emotions, a great deal, with reciprocity but others do not experienced the same (Marsh, A. 2010).

Even the choice of a single object as monogamy or of several objects as polygamy is varied from one to another, some of them said that they like to have a multiple object relationships at the same time, making love with more object, considering themselves poliamory , the other have just one lover, being faithful and responsible only for that relationship.

Some say that they have been attracted to objects since they were children, others only that after certain events in life they have adopted this type of attraction. Objectum Sexuals become aware of their object attraction at different stages of their lives.

For many of the Objectum Sexuals, OS the lack of proximity is the main problem, also lack of intimacy, the inability to express freely sexually in the public with that public object makes intimacy quite difficult. Have long distance relationships with public objects and also long time relationships make the hard moments to express love.

Amy Marsh has done some studies with those of the OS who were willing to participate and when they were asked, "If you are in a long distance relationship, do you feel you can sometimes or always sense or communicate with your lover?" some peoples answered that was not applicable to their situation, because their objects was near them always, and they could love and communicate easily, but some of them was not sure. The rest of the answers were affirmative, the feelings of communication is easy possible because they use a pictures and photos, they have videos recorded, and also

a talismans, the small amulets and figurines in various sizes with which they can have sex. Even if it's a long-distance relationship, it doesn't stop them, they make amulets, pictures and all kinds of other souvenirs to keep the lover around. Intimate life is not considered masturbation or self pleasuring, it is considered sexual intercourse because the object lover is always present on the act of pleasuring like a person.

Human rights, Privacy, Problems, Proximity

Lack of social acceptance for Objectum Sexuality relationships (marriage with objects) is the main problem, but also can appear other social difficulties. Objectum Sexuals faces a number of hurdles in their pursuit of satisfying personal lives. The biggest problem which both they and the rest of the world notice it is lack of acceptance by society, followed closely by human abuse of beloved objects (of course, people come to visit those public monuments, some even leave their mark by writing, or putting various signs announcing their passing). And other problem is the inability to be publicly affectionate, caressing or kissing, or even pleasuring with beloved objects. That why the physical proximity become a large problem but just for those who love public monuments, (the Berlin Wall, the Eiffel Tower, the carousel 2001Nights, landmarks, fairground rides, public transportation, or other structures and buildings). There are also certain Objectum Sexuals that love small objects, that they have in the house and that do not claim the problem of intimacy and proximity, but also for them the great problem of social acceptance remains valid (Eiffel, E. 2015).

In Amy Marsh study in 2010 all of the Objectum Sexuals surveyed expressed satisfaction with their love to objects, all are happy in the way they are. The unhappiness and stress for the OS comes just from lack of understanding from others people, from society, and human interference with their object relationships. Almost all of them expressed a depth emotion like for the human been, and great commitment to their relationships,

with all the emotions aspects. Almost all feels that their feelings are acknowledged and reciprocated by the lovers (objects).

People who identify as OS are just a sexual minority, even considered a nonspecific paraphilia, also contends with additional challenges such as a high incidence of autism and Asperger's Syndrome within its ranks. Objectum Sexuality it is rare, but in the same time has attracted a lot of attention, great deal of notoriety, but also controversy and ridicule. That is why they have not always been able to manage public opinion and ridicule, to deal with public scorn. Under the guidance and advices of Erika Eiffel, Eija-Ritta Eklof Berliner-Mauer the OS joined forces and created a website and forum where all who wished could express their opinions and wishes.

Thus Objectum Sexuels are becoming more and more known and even demand their acceptance in society as other sexual minorities. Sexologists, therapists, social workers, medical personnel and other helping professionals lack information and understanding that will allow them to treat the OS person with the same respect and understanding, more of this they are expected to extend OS to become members of other sexual minority groups.

Theoretical approach

According to the scientific report conducted in 2019 by researchers Julia Sinmer, James E. A. Hughes and Noam Sagiv it was concluded that people who call themselves Objectum Sexuels have a greater or lesser degree of autism and also have a complex phenomenon of perception called synesthesia. (Julia Sinmer, James E. A. Hughes and Noam Sagiv, 2019).

The apparent link of OS to autism spectrum conditions and object personification synesthesia should be investigated and researched more even Sinmer and co started to do that research. That would be an important addition to the study of human sexual behavior and would benefit the autism/Asperger's community as well as the OS community.

Until 2009 hasn't been much research about OS, but in that time sexologist Amy Marsh discovered the website made by Erika

Eiffel and started to investigate. 21 people who consider themselves OS was surveyed to the research. Amy found that five of them were diagnosed with Asperger's Syndrome, one had been diagnosed as autistic, and four identified as having Asperger's Syndrome but were not diagnosed with the condition.

Was the question if OS suffered traumas or sexual abuse in childhood, due to which this kind of paraphilia was triggered? The answer was not direct related with trauma, because the Objectum Sexuels states that they have not suffered abuse or trauma in childhood, on the contrary that they are very happy in the way how they are now.

When Amy Marsh was invited to ABC News she said : "I can tell you that what I'm finding is not much history of sexual abuse, and actually not much in the way of psychiatric diagnoses either,". "I'm finding they're very happy, and they don't want to change. I am also finding out that quite a few of them have a diagnosis of Asperger's syndrome or autism, but not everybody." (Snow, K. and Brady, J., 2009). Erika Eiffel was invited to ABC News where she told that does not have Asperger's syndrome and even she had stressful childhood history in foster don't think is the reason for her loving to objects.

Under these conditions, the problem is: is it a paraphilia or can it be a new sexual orientation? Amy Marsh states that from the research done there are certain aspects that may incline towards a new sexual orientation. Later in 2019 it was concluded that those who are considering themselves OS are affected by autism, Asperger's syndrome and synesthesia. (Julia Sinmer, James E. A. Hughes and Noam Sagiv, 2019). The tests was apply to 122 participants, 34 were OS individuals, 18 female, 5 male, 11 other and 88 controls without OS from witch 63 are female. Because Objectum Sexuels are quite extremely rare it was possible to analyses 20 OS participants and 50 controls, that for the ethical standards laid down in the 1964 Declaration of Helsinki it is sufficient to detect differences between that two independent proportions.

Link with autism and Asperger's Syndrome

Usually the people with Asperger's Syndrome are characterized, how Dewey describe them, by their preoccupations and consuming special interests (Dewey, et al, 2005; Attwood, 2004). That why the objects that attract OS may also serve as special interests for them, for the one that been diagnosed with autism.

The research conducted in 2019, aimed at differentiating between OS and control persons in terms of attention to details, social skills, attention switching, communication and imagination. Conclusion was that OS individuals had significantly more diagnoses of autism and Asperger's Syndrome, compared to published epidemiological data from the general population.

In conclusion it was observed that rates of diagnosed autism were over higher in Objectum Sexuals individuals than otherwise expected. Most results and information about the appearance of autistic manifestations in OS have been revealed by the scale Social Skills where the Os find social situations difficult or unenjoyable, and that why they prefer objects over humans. The poor inter-human relationships is the most relevant aspects that makes OS individuals to develop relationships with objects. Although there may be a hypothesis that the lack of social skills may be the contributing factor or a consequence of relationships of OS with objects.

In 1992, psychologists De Silva and Pernet study an Objectum Sexuals that call himself the mechosexual, the real name George. They described George as being shy boy, having no social life, he still lived at home with his parents, having no friends, lacking in social skills, and he was interest just for cars. Also his "major preoccupation had been with children and adult women urinating." In Gorge's sexual life his interest was in Austin Metro cars, and he preferred to masturbate in or behind them. De Silva and Pernet view George as a person who shares some of the features of Asperger's Syndrome. It was the moment to the entry of Asperger's Syndrome in the DSM IV. (De Silva, P., & Pernet, A., 1992)

Link with syneasthsia

Obiectum Sexuals relationships feel natural and appropriate to those who have attraction to objects too and considers it is obvious to have a happy marriage with the inanimate object they loves: "They are real. They are complex. They are no less and no more of value than other romantic relationships." (Marsh, 2010). Starting from this statement it is clear that beloved objects are animated, are alive for the Objectum Sexuals. How can be that possible?

In 2019 researchers Julia Sinmer, James E. A. Hughes and Noam Sagiv, they investigated by submitting to the Test for Object-personification synaesthesia, both OS individuals and control persons. During this test, OS participants had rated the personality of their object-partner, the controls rated the personality of their 'most-loved or favourite object'. OS participants were significantly more consistent over their object-personality descriptions than controls, which led to the hypothesis that Objectum Sexuals feelings might stem from object-personification synaesthesia. (Julia Sinmer, James E. A. Hughes and Noam Sagiv, 2019). Object personification synesthesia is a form of synesthesia that detects personalities in objects (Smilek, D., Malcolmson, K., Carriere, J., Eller, M., Kwan, D., & Reynolds, M. 2007).

This may be the most scientifically accessible explanation for experiences of object personality and reciprocal affection reported by some objectum sexuals. Objectum sexuality could then be understood as an affectionate and/or eroticized response to the object personalities detected through synesthesia.

In the research it was an observation that shown in the be that the tests for assigning the personality of the letters or numbers OS have the same results with the controls, which could mean that OS are not better memorisers of personalities in general, but tend to have genuine object-personification synaesthesia for some specific objects.

In the Marsh survey was not ask questions about synesthesia, but though one OS person reported the ability to sense temperature at a distance that might be considered a form of

synesthesia. This is the potential link between Objectum Sexuality and object personification synesthesia.

CONCLUSION

The most mysterious aspect of Objectum Sexuality is that many of OS people sense personality, sense also reciprocal feelings and/or energy that comes from the object or objects they love, and that big problem is that this biggest reason that OS invoke, the society and people ridiculed. One respondent of survey said, "We are not freaks, nor are we fetishists. Our lovers are living beings that communicate, and love us back. Contrary to popular belief, machines and other objects do have souls. This is what our relationships are based off of, and they're not entirely sexual." Numerous studies (Delcea C, & Siserman C,) confirm our results. While some in the OS community will talk of animism and similar traditions, this explanation does not seem adequate for the experts or the general public. It seems impossible for a sane person to have a dialogue, let alone a relationship, with an "inanimate" object - therefore most people assume there is something drastically wrong with objectum sexuals.

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