

HOMOSEXUALITY AND SOCIAL JUSTICE

Report of the Task Force on Gay/Lesbian Issues

Commission on Social Justice, Archdiocese of San Francisco

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Homosexuality and Social Justice is receiving national attention, and being hailed as a major call to the Roman Catholic Church for the development of a viable sexual ethic—not only for lesbian women and gay men, but for the millions of people in diverse situations who love the Church, but suffer under the oppression of its inadequate sexual theology. As Chairperson of the Task Force, as a Roman Catholic theologian, and as a sex therapist, I am enormously grateful to the Editorial Board of the *SIECUS Report* for affording me this opportunity to share with my SIECUS colleagues an analysis, beyond mere reportage, of what we really have here in this report, and what the implications and repercussions are for us as sexuality educators, sex therapists, and sex researchers.

Using a bit of poetic license, I will employ, in sex therapists' fashion, techniques in taking a sexual problem history, by asking of the Report: (1) *What* do we seem to have here? (description of the Report); (2) *When* did the problems arise that generated the task force? (3) *Why* is a report like this necessary? (4) *Which* interventions in the past have hindered or helped the process? (5) *Objectives?* (current expectations and goals of the task force); (6) *How*, through both conscious and unconscious ways, can the Report and its goals and objectives be sabotaged? And, always in the therapist's mind, "how can we subvert, circumvent, and sabotage the sabotage?"

I will first respond to those questions from my perspective as Chairperson, and as a theologian; I will then circle back on this discussion from my/our perspectives as sexuality educators, sex therapists, and sex researchers.

WHAT? - Description of the Report

In May, 1981, Dr. Thomas Ambrogio, Executive Director of the Commission on Social Justice, Archdiocese of San Francisco, established a task force on gay/lesbian issues with 14 members, heterosexual and homosexual, lay women and laymen, two sisters, a brother, and two priests, drawn from the fields of theology, clinical psychology, human sexuality, public health, education, administration, business, management, community organization, social work, family ministry (the mother of a gay son, and co-founder of Families and Friends of

Gays, San Francisco), and church leadership in spiritual direction, counseling, teaching, and parish and diocesan ministries. Over the next 14 months these members met for working sessions every other Tuesday evening, and produced a document of 150 pages, 8 chapters, and 54 action recommendations.

On July 29, 1982, and again on September 8, 1982, at a grueling but ultimately rewarding six-hour meeting lasting past midnight, the Commissioners unanimously accepted and fully endorsed the task force's report and recommendations as a working document of the Commission, meant to responsibly encourage a creative process of dialogue and reflection. The Commission's endorsement does not make the Report an official statement of the Archdiocese itself. The Commission on Social Justice has semi-autonomous status within the Archdiocese; it acts on its own initiative and conscience in studying issues in the light of the Catholic social tradition, and it speaks in its own name, not in the name of the Archdiocese or the Archbishop. This logically explains the Archbishop's public posture of "no comment" since one does not need to interfere bureaucratically when a lower level can handle administratively its own projects.

What this all means from a theological perspective is that, granted the above distinctions, the Report is a historic and unprecedented breakthrough in being issued from within church structure and, in fact, at the highest level yet attained in American church history for a document as controversial as this one in both topic and treatment. In its first three weeks after publication, the Report sold 1,000 copies all over the country, and it has received national coverage through *Time*, *Newsweek*, *The National Catholic Reporter*, and *The Advocate*, as well as through local media, both religious and secular, gay and non-gay. Early reviewers from theological faculties are calling it brilliant, splendid, "an important event in the life of the Catholic Church in North America" (Dr. Gregory Baum, St. Michael's College, Toronto); "an excellent document, a first-rate piece of work that covers widely the literature in the field" (Dr. John Coleman, S.J., Graduate School of Theology, Berkeley). These testimonies are particularly important because it would be convenient for some to describe the Report as weak

theologically, ambiguous, and not in accord with "the moral teachings of the Church."

WHEN? - Onset of the Problems

The Task Force was established against the background of an alarming increase of anti-gay/lesbian assaults in San Francisco, a city with some 120,000 lesbian and gay persons, or 20% of the city's population. The local Community United Against Violence (CUAV) documents the hundreds of anti-gay assaults in San Francisco every year. Immediately following the airing of the controversial CBS Report, "Gay Power, Gay Politics," on April 26, 1980, CUAV reported a 400% increase in Incident Reports of Violence. In 1981 CUAV received 593 reports of acts of violence. With only one in four assaults usually reported, this would mean over 2,000 anti-gay/lesbian assaults in the city of San Francisco in 1981. Fundamentalist preachers regularly target San Francisco and have appeared on television advocating that "homosexuality should be coupled with murder," and "homosexuals should be executed." The rise of anti-gay/lesbian assaults in the United States is so alarming that the National Gay Task Force, linking the escalation with increasingly inflammatory pronouncements of religious fundamentalists and the Radical Right, has launched the Violence Project to monitor and document gay/lesbian victimization nationwide. San Francisco is also the city that has had its own mayor and gay supervisor assassinated, and the convicted religious homophobic killer found guilty only of voluntary manslaughter, with a maximum of seven years and eight months in prison and the possibility of serving less than five years. The defense had

argued that the defendant had eaten too many Twinkies and shot Mayor Moscone and Harvey Milk in a white-sugar fit. The Report states:

The Church, by its moral teaching on the intrinsic evil of homosexuality, and despite its disclaimers about homosexuals as persons, is a conspirator in the violence perpetrated against gay men and lesbian women who are senselessly discriminated against within the public sector. . . . The Church's participation in such acts of violence, even in its silence, cannot be excused or minimized in its upholding the (theoretical) value of life. In its collusion in the systematic brutality levied against the gay/lesbian community, in body and spirit, the church contradicts its voice for peace and justice in other sectors of the world. We cannot make demands on the government of El Salvador in its tyrannical war against its poor, nor the U.S. Government in its nuclear arms madness, if we ourselves are responsible for the atrocities levied against the gay men and women of our own city and country. Within our oppressive society any bystander, however silent or uninterested, becomes an accomplice. We are responsible, in these matters, for the genocide of our children (p. 7).

WHY? - Basic Cause and Maintenance

Central to all of the Report's 54 recommendations is No. 7, in which social justice is situated as the connection between an inadequate sexual religious ideology and its repercussions spilling over into physical, psychological, emotional, and spiritual violence in people's lives.

Recommendation No. 7: that the suggestion that persons promoting social justice address themselves only to the human and civil rights of lesbian women and gay men, and that all religious, moral, and pastoral considerations be the preserve of clergy, be discredited as itself a social justice issue, a false dichotomy, and recognized as perpetrating the very problems it seeks to address (p. 57).

It is precisely social justice that demands the careful examination of language, distinctions, and basic assumptions on the issue of homosexuality. It is useless to promote lesbian and gay human and civil rights and leave uncriticized the very basis of the religious objections that make necessary the highlighting of these same human and civil rights. It is not that the Church needs a new and individual theology of contraception, or theology of divorce and remarriage, or theology of homosexuality, or theology of pre-marital sexuality; rather, the question is whether the Roman Catholic Church really has a viable and embodied sexual theology to begin with. If the Roman Catholic Church is ever to regain credibility in matters sexual, it will need to develop an appropriately sophisticated sexual ethic that goes beyond what it has at present.

At present its positive ethical guidance is essentially fashioned for sacramentally married people in procreative unions. For all the others—for instance, the 50 million single people in the United States over 18—sexual options are few, if any. There is to be no directly willed venereal pleasure for anyone outside of marriage, neither intercourse nor masturbation; all homosexual men and women are to be life-long celibates; married couples who use contraceptives are "not giving totally to one another and act as arbiters of the divine plan and manipulate and degrade human sexuality"; Catholics married in civil ceremonies cannot be admitted to the sacraments; and

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divorced Catholics who remarry without a previous annulment cannot receive sacraments unless they live as brother and sister, "in complete continence, that is, by abstinence from acts proper to married couples." Priests cannot function as priests if they marry, and, despite all other qualifications, women cannot be priests because "their anatomy is symbolically inadequate."

Whatever change is proposed is mostly at the level of pastoral practice, leaving basic theoretical positions untouched. Thus, artificial contraception remains theoretically banned, while couples conscientiously make their own decisions, and cease to discuss it, or to be asked about it, in the confessional. Divorce continues to be a theoretical impossibility, while annulments become more possible on the grounds of a broader understanding of characterological disorders; couples in second marriages, without an annulment, are pastorally told to live for a lifetime as brother and sister. Homosexual persons are not morally guilty for being such, but any same-sex genital expression is not permitted them throughout their lifetimes. They are meant to be sustained by the charisma or gift of life-long celibacy. Should that fail, understanding priests will administer Penance and the Eucharist, given a firm sense of repentance, and a fresh resolve to venereal abstinence. Without that repentance and resolve, these sacraments will be withheld. Rather than go to the very root of the problems, pastoral ministries are then set up, to and for the very problems that the theories first created, and continue to maintain. And in all of this, personal and social justice is ill-served (p. 50).

WHICH? – Interventions that Have Hindered/Helped

Attempts to articulate the lesbian/gay experience to religious authorities by way of personal testimony have only gone as far as personal testimony can go. Since most gay people are not trained as professional theologians, they lack the vocabulary and skills to persuasively engage the professional theological guild. In this report we have the most systematic, comprehensive, and theologically articulate presentation on homosexuality and Roman Catholicism yet available. Another hindrance to communication is that throughout the centuries theological works have been written almost exclusively by men, specifically monks, priests, and other clerics. That doesn't invalidate them, but indicates that they come from but one thin slice of life. This report adds new dimensions to theological methodology: Throughout its eight chapters on family, language and distinctions, spiritual life, lesbian sisters, gay priests, brothers, bishops, gay/lesbian youth, the aging, the physically challenged, and education, we hear the voices of many diverse people articulating their experiences, which are then reflected upon theologically, against the background of what is most telling in religious tradition.

The Task Force members heard firmly and repeatedly from lesbian women and gay men, from the very young, and the aging, from the coupled, the single, those in and outside of traditional families, those in and outside of ordained ministry and structured religious communities, the healthy and the physically and mentally challenged, the gay/lesbian ethnic experience within the larger culture—this is the truthful experience of our lives. We will not distort nor deny this reality. Voices speak out. If not us, who? If not now, when? If not from the gay and lesbian community in San Francisco, then, where? And if

the Emperor needs new clothes, then let us begin together to weave rich garments out of disciplined reflection upon the real lives of our embodied and faithful and journeying lesbian women and gay men (p. 128).

OBJECTIVES? – Current Expectations and Goals

A national dialogue is needed on religious values and sexuality at a level of discourse beyond what is generally available, whether it be scriptural fundamentalism and bureaucratic documents of poor theological quality, or inflated dogmatic claims of "moral teachings of the Church that are unchangeable." If the words are not available to ask the right questions, then no new answers are possible. Linguistic parsimony within institutions is not accidental. The Report provides possibilities for discovering new answers because it shows that words are available to ask better questions. The dialogue needs to be extended beyond lesbian women and gay men to all sectors of society that are sexually disenfranchised by traditional church teachings. To do this, the Report needs to be distributed far and wide, to be read and assimilated thoroughly, to be used to evolve strategies nationally, and to be implemented locally.

The public generally, and Roman Catholics in particular, need to know something about what the relevant discussion has been in theological circles for some time now:

- that there has never been an infallible pronouncement or teaching on a specific moral or sexual matter;
- that Roman Catholics *can* dissent from authoritative, authentic, but not infallible papal teachings when there are sufficient reasons for exercising the right and duty of respectful and responsible dissent, and thus, opening up possibilities for dialogue and change;
- that what makes embodied sexual behavior moral or immoral is not some abstract "thingness" about it, but how it supports what is best in one's humanity, hence moral, or destroys that humanity, hence immoral. To say that one's homosexual orientation is not immoral, but all expressions of that orientation in embodied sexual behavior is necessarily immoral, is to ignore the dynamic interplay between a person's sexual orientation and its natural expected expression. The orientation/behavior distinction is practically meaningless and pastorally useless.

This national dialogue needs to be carried on with built-in accountability, and consultation at both the popular and the academic levels.

HOW? – Sabotage the Process/Sabotage the Sabotage

Ultimately, our only real obstacles are lack of imagination and lack of staying power. At the moment inadequate staffing and budget need to be offset by a dogged determination to set up a network of newsletters, bulletins, phone contacts, and personal fundraising to let people know how to order the Report, because this document is not meant to go from the desk of the task force, up to Church hierarchy, while bypassing the people. It should reach social justice groups, educators, administrators, campus ministers, lesbian/gay activists, professional organizations—and some wealthy supporters. It would be a sabotage, however unconscious, to think that this report is only for Roman Catholics. Since resistance to homosexuality has roots in Judeo-Christian tradition generally, all Christian denominations and all Jewish groups can find resonance with the objectives of this report. Even agnostics and atheists have a vested interest in having this issue, which is embedded in an

antagonistic religious ideology, approached in a spirit of justice.

Another sabotage is to claim that the report is "theologically ambiguous," and merely an instance of "worldliness" at variance with "the cross of discipleship." Such pious posturing is common. In regard to birth control, for example, the experiential decision of millions of good, Catholic families that they cannot live with unexpected births within their marriages is gratuitously relegated to the "worldly" and "non-generous." What is literally incredible to good, intelligent people is said to be "the difficulty of the merely human mind to understand the ways of the divine mind."

To sabotage the sabotage, one needs to build a broad base of readership of the Report, and, in turn, inspire letters from that readership to appropriate church agencies, editors, etc., endorsing the thrust of the Report, affirming it as one's own, and insisting that dialogue, accountability, and consultation be the basis of any further pronouncements from Archdiocesan officials, priest senates, or whomever, on this topic so crucial to lesbian and gay people's lives. The recent endorsement of the Report by the San Francisco Coalition for Human Rights, which includes some 50 of the city's political, religious, cultural, and social groups, is a signal that these groups hold themselves available, and fully expect to be consulted on any future official religious pronouncements affecting their lives. No mere facade of dialogue and consultation will do. The days of ecclesiastical fiat on this topic are over. Accountability needs to be citywide, and nationwide, in a sustained and public forum.

Implications for Sexuality Educators, Therapists, and Researchers

What we have before us is an exciting moment for cross-disciplinary dialogue between theology and the human and social sciences, especially sexology. Roman Catholic theology needs the Report's laudable openness to "starting with the human," needs to move beyond an essentially philosophical approach to human nature framed in a metaphysical, abstract, ahistorical, deductive sense. A philosophical understanding of human nature needs to be expanded beyond a static definitional approach, and fleshed out with hard foundational data from biology, anthropology, sexology, and so on.

In the highly regarded *Concilium* series, Roman Catholic authors who are experts in their professions as well as whole-hearted members of the Church document the current crisis of credibility in Roman Catholic sexual ethics (Böckle, 1976, p. 111), arising historically out of a monovalent conception of sexuality (Duss-von Werdt, p. 93), and maintained by studiously disregarding ideologically uncongenial biological and anthropological data on sexuality (Erber, p. 49). This very lack of foundational data enormously hinders the enterprise of achieving a properly complicated sexual ethic and an embodied sexual theology (Nelson, 1978). The collaborative work which produced the "SIECUS/NYU Principles Basic to Education for Sexuality" is a prime example of the indispensable role we can play as sex researchers, therapists, and educators in the ongoing journey of discovering a human nature ever in the process of "becoming."

Roman Catholic theology tends to sabotage the data of other sciences by asserting that other sciences can supply the facts, but only theology can establish the meanings. Historically the meaning of sexuality has been monovalent—sexuality is essentially for procreation. Moving from primary/secondary language at Vatican II, to co-equal ends, represented some

attempt to honor the other valences of sexuality. What needs to be more fully exposed, with the assistance of other disciplines, is the polyvalent nature of sexuality, the pluralistic modes of sexuality, the multi-dimensional variety and variability of sexualities' functions, which are not equally present and operative at every stage of life, whether conceived of as broadly generative, more narrowly procreative, relational, pleasuring, or tension-reducing. Church theology desperately needs to know at a deep, practical level that human persons and human sexuality are infinitely interesting, and that professionals, both secular and religious, need to remain infinitely interested.

As sexuality educators, therapists, and researchers, we can subvert, and circumvent a monovalent closure on human sexuality by keeping open the questions of what it means to be human, of what it means to be sexual, over against closed definitions of the true, the good, the beautiful, the normal, and the human. We can support the human endeavor to be human by reminding humankind that there may be more to the human than they can see. Lesbian women and gay men who live and love interpersonally and intersexually in ways similar to and sometimes radically different from established norms demonstrate in their own persons that life fits no pre-established program. Lives that are not seen as normal challenge the meaning of normality and force all to question the norms for human life. The test for humanity is the acceptance of whatever and whoever keep our definitions of the human open-ended, receptive, and resist premature definitional closure (Moran, 1968). As sexologists we do this by continually bringing our scientific data to the larger community and, in our own private practices, by continuing to give people the freedom to tell their stories in all their infinite variety, without pre-judgment and premature closure. In this way, people have a vehicle for non-violent truth telling which comes out of real experience, and serves as a basis for further reflection.

In regard to this Task Force Report, all those associated with SIECUS have an opportunity to read, assimilate, and consolidate its search and research. People might well write to the San Francisco Archdiocesan administration, giving research data and suggestions to encourage that administration to take seriously its own resolve to "listen to the voices of other professionals, including experts on human sexuality."

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[Copies of *Homosexuality and Social Justice* can be obtained, prepaid (\$14.00 first class, \$10.00 fourth class), by writing to: Task Force Report, 584 Castro Street, Suite 341, San Francisco, CA 94114. Checks should be made out to "Commission on Social Justice."—Ed.]

SPEAKING OUT

... About the Myopic Vision of Organized Religion

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Director, SIECUS Parent Programs

In my sexuality teaching and counseling, when people realize that my background includes theological study, they want to discuss issues that relate to both sexuality and religion. A great many of these people feel that religious institutions are not responding positively to the significant experiences in their lives—experiences which are concerned with intimate relationships. This lack of response becomes a source of deep frustration and disappointment, especially to those who believe that one's religious leaders should not only share, affirm, and celebrate their lives but also be a source of informed moral leadership. I believe that this issue of the response, or lack of response, to the real issues of people's lives, particularly in the area of sexuality, may very well be the primary factor upon which the future life of religious institutions hinges.

We are living in an era of rapid and enormous change. The exponential growth in technological advances directly affects the daily life of everyone throughout the entire world. Revolutionary advances in biology, medicine, and psychology affect both our understanding of the nature of existence and the way we live. In the past 30 years alone, we in this country have experienced profound and challenging critiques of our society—through the civil rights movement, the Vietnam anti-war movement, feminist organizations, lesbian/gay right groups, and, of course, the entire Watergate affair. Social structures, authority, and long-held traditions have been challenged. And most importantly, individual men and women have been inspired to work toward a new sense of personal integrity, one which is authentic at the core of their being.

The reality of "change" as a constant factor in our lives causes people to ask profound, existential questions and to look for some stability in their lives. Not only for adherents but often for "questioners" as well, religious institutions have traditionally been a major source for answers to these questions. Participation in a religious-based framework provides many with the security needed to face the ambiguities of changing times and a shrinking world.

While spirituality is not experienced in as physical a way as sexuality and therefore elicits a more subtle response, it is nevertheless a basic element in human nature. And ideally there should be a dynamic interplay between these two elements in regard to the self and relationships with others and with society as a whole. I firmly believe that, whether they belong to an organized religious body or not, indeed whether they believe in God or not, all persons contain within themselves an essence of spirituality. As Paul Tillich stated in his *Dynamics of Faith*: "As the ultimate is the ground of everything that is, so ultimate concern is the integrating center of personal

life. . . . A human being deprived completely of a center would cease to be a human being." And religious institutions are where persons experience a community of faith and the validation of spiritual being.

Just how spirituality is incorporated into one's life involves a multitude of possibilities. Heidegger believed that authentic human experience, life with a sense of urgency and responsibility in this world, can only be lived when one accepts faith, and that death is the unifying point around which the possibilities of life are organized. This consciousness is to me the point where spirituality, sexuality, and the need for a system of values intersect. Witness the centuries-old moral norm of the presence of a procreative potential in sexual expressions within marriage as the litmus test of Christian sexual morals, which is significantly related to the idea of vicarious immortality through one's children. There is a direct relationship between how persons live and their understanding of death and afterlife. For many this is the core of their moral system.

Each religious system has a code of norms regarding various aspects of life. For most persons I meet, the framework of the "norms" of the major Western religious traditions has been one of *rules*. In my sexuality education and counseling experience, I am often asked for answers as to "what is right" and "what is okay." Those asking are usually tied to a religious tradition, some more actively than others, and when they are seeking to develop a *modus vivendi* they turn naturally to religion because, at their basic core, norms have to do with existential concerns of life and death. My response to these people is to refer them to their religious leaders. But very often they have found that these leaders, whatever tradition they spring from, have been unable to give clear, enlightened, and soul-satisfying responses. They offer no help with the real issues in people's lives such as death, intimate relationships, children, etc. One wonders why not. If religions are to continue as an integral part of the lives of their adherents, they must absorb and analyze the conditions of the world around them and perceptively provide the moral leadership that people desire, deserve, and need in their efforts to fuse the physical and spiritual aspects of life.

Currently in the United States 59% of those with no religious preference are between the ages of 18 and 35. It is this same generation that will soon be the dominant and leading one in America. I believe that, although they may feel positive about themselves and their young families (however defined), many of these young people would nevertheless prefer to be a part of a religious tradition. Through the recent years of change, many have reached an understanding of freedom, choice, and individual rights and responsibilities in society, and

a good many may be near to Kohlberg's highest stage of moral development—orientation to a universal ethical *principle*. But because they believe that the norms of many of the major religious organizations are based on rules—rules which rigidly define behaviors as either obligatory, permissible, or forbidden—rather than on principles that “assert certain moral qualities which ought to be present in a whole range of different categories or acts” (as defined by James Nelson in his book *Embodiment: An Approach to Sexuality and Christian Theology*), they may feel that these religious groups will not be responsive to and supportive of their lives. This point was well made in *Homosexuality and Social Justice* (discussed in this issue's lead article by Kevin Gordon), a report which states that many persons *within the church itself* are calling for a theological critique responsive to their lives in prophetic good conscience:

The whole topic of credibility and viable sexual ethics needs to be raised for sustained critique in the public forum where . . . theology deserves and demands to be done in a way, and with a discourse, that is intelligible in the academy, as well as in the Church, and within an educated public. Until and unless that happens, any number of Roman Catholics, whether they be called contraceptors, or divorcees, or fornicators, or homosexuals, will be oppressively ground under the wheel.

Throughout this Task Force Report the conflict of principle and rule, theory and practice, is shown to be a central theme. For example, in a discussion of the misuses of the distinction between orientation and behavior with regard to homosexuality and ethics, the Report states:

Moral analysis tends to collapse into physicalism and biologism, focused on the physical structure of discrete actions rather than on the totality of the actor/actress engaged in a complex network of everchanging relationships. Moral judgment is more concerned with the allegedly inherent ends of distinguishable functions of psychic and physical being, rather than with the extent to which one's activity manifests a reasonable intention to create loving relationships with others.

Since it is through the important dynamic interrelationships among theology, tradition, the sciences, and human lives that religious institutions become relevant for people, the positive recognition of and concentration upon this relevance is of paramount importance in making religion a positive force in society.

The process of change on the part of any institution has traditionally been a slow one. As with individuals, there is a tendency to cling to the past, with its established rules, order, and authority, rather than taking the risks inherent in responding to the challenges of the future. Can these risks be safely taken? Will the recognition and embracing of many sorts of people inhibit the future health of the institutions? I strongly believe not. As we have already seen during the 60s, the many religious groups that chose to become involved then with social action did so without serious negative effect. True, as in any change in dynamics, some persons were alienated, but many others, like myself, were attracted by this concerned approach. With a possibility of finding favorable response in even a portion of those uncommitted 18-35-year-olds, it seems to me that a religious institution which aims at being all-inclusive can do so with an expectation of healthy growth. My personal knowledge of successes in this goal is based on

Christian churches only, but the results here are encouraging. A significant number of such congregations across the country have experienced new vitality and growth; to name a few: Glide Memorial Methodist Church in San Francisco, Covenant Church in Boston, and the Mill Valley Church in Mill Valley, California. My home church, Judson Memorial in New York City, the sponsor of the Prostitution Project featured on page 7 in this issue, has maintained a strong and steady membership throughout its years of innovative “reaching out.” In addition, from a denominational standpoint, the Metropolitan Community Church founded by and for gay/lesbian persons and now more broadly inclusive, and the gay/lesbian organizations instituted by members of mainline Christian churches—such as Dignity (Roman Catholic) and Integrity (Episcopal)—have grown significantly in recent years.

We have reached a moment in the history of our world when religious institutions need to undertake a reassessment and speak clearly to *everyone*—both within the walls and beyond them—responding with love and understanding to the realities, *whatever they may be*, in people's lives today. And many of these realities relate directly to the age-old, fear-imposed dichotomy between sexuality and spirituality. There are a lot of men and women out there waiting for religion to open its arms—to understand, support, and accept them as deeply spiritual people—not within a constricting set of dogmatic, unbending rules, but within a recognition of commonly held principles of morality and mutual responsibility. If religion responds soon enough and positively enough, a soundly based vitality will be generated with which to meet the seemingly awesome challenges of an uncertain and unknown future.

[Bill Stackhouse is the author of *Teenage Pregnancy: A Challenge to Do Right By Each Other (1980)*, and coauthor of *The Search for Intimacy (1981)*, a church curriculum for senior high school youth.—Ed.]

DO YOU KNOW THAT . . .

CRISISLINE Opened

The National Gay Task Force has opened a toll-free CRISISLINE, a national telephone number which will be used to compile nationwide statistics on homophobic violence, and to provide callers with access to local hotlines and support services. It is open for use weekdays from noon to 6 p.m. EST and is staffed by volunteers who have undergone rigorous training. The toll-free number is: 800-221-7044. [In New York State, call (212) 807-6016.]

Sexuality Through the Life Cycle

On April 18-20, 1983, Planned Parenthood of Southeastern Pennsylvania and The Junior League of Philadelphia, Inc. will sponsor a conference on “Sexuality Through the Life Cycle” in Philadelphia. The keynote speaker will be Michael A. Carrera. Along with discussions of specific issues such as single parenting and the parent as sex educator, the program will include over 20 in-depth workshops on topics relating to sexuality in each stage of life—preschool through the later years. For further information, contact: Carol Flaherty, Planned Parenthood, Room 5, 1220 Sansom Street, Philadelphia, PA 19107.

WHERE THE ACTION IS

Judson Memorial Church: Drawing Closer

Arlene Carmen, Program Associate
Judson Memorial Church, New York, N.Y.

Judson Memorial Church in Greenwich Village, New York, has historically been involved in controversial and often unpopular issues. In the 1950s it housed and helped drug addicts until the federal government moved in with massive financial resources. In the 1960s Judson founded the Clergy Consultation Service on Abortion which counseled and referred women who sought help in finding access to what were then illegal abortions. The common thread which has run through Judson's ministry over the years has been concern and compassion for those people viewed as outcasts by society, coupled with a firm belief in the right of individuals to control their own destiny. So it came as no surprise to the congregation when, in the 1970s, Judson undertook a ministry to working prostitutes—a ministry which has as its ultimate goal the decriminalization of prostitution.

We were drawn into this work by a former prostitute who was seeking a way to provide good health care for a group of women who are often physically abused and financially exploited by a handful of physicians. At that time Judson had responsibility for an underutilized women's health center and we quickly agreed to develop a "Professional Women's Clinic" in that facility. Through our efforts to make this service known to others besides women working in massage parlors and houses, we made contact with street prostitutes. In learning about their lives and needs, we eventually made a conscious decision to focus our time, energy, and resources on this particular population of women who, through jail sentences and fines, pay the price for all the others who work undisturbed in parlors, houses, and apartments. It also shifted the focus of our work from the provision of health care to a personal ministry and efforts aimed at eventual legal change.

Getting to know and be accepted by street prostitutes was difficult, but we were lucky. In the summer of 1976, a prostitute agreed to let us "hang out" with her as she and her colleagues worked on Eighth Avenue. That contact was the beginning of a prolonged period of immersion in their lives during which time we watched and listened, spoke rarely, and never asked a direct question. That first year we were there day and night, rain and shine, winter and summer, and gradually (more through persistence than personality) we gained the trust of some of the women who were working that strip of Eighth Avenue between 42nd and 48th Streets.

At the end of a two-year stint, an unforeseen event occurred which solidified relationships, laid to rest any residual suspicion or doubts, and probably advanced our work by one if not two years. That event was my arrest in an illegal "sweep" of Eighth Avenue, a happening with which everyone could identify. (This was followed by a law suit to test the unconstitutionality of the loitering law under which the arrest had been made

and in which I was unsuccessful in the federal courts.) Even the pimps came to understand that we were not "do-gooders" out to convert the women and woo them into the "square" world—we were simply people who cared. By the time of the arrest we had come to understand a great deal about that life and that world in which the oppression of prostitutes comes not from their pimps but from society's laws which criminalize, harass, prosecute, and punish only the female partner. Furthermore, since it represents the prostitutes' only contact with the straight world, this oppression seriously limits their options and alternatives, and consequently leaves them with no place to turn when they are preparing to leave "the life" and move on.

With all this in our minds, along with an awareness of the need to broaden the base of our contacts in that world, the idea of the Judson Church Mobile Unit was born. Its primary goal is to provide a place where women can relax in a private and judgment-free atmosphere, while at the same time providing a tangible sign of the church's concern for them as human beings. There is an understanding with the police that the bus is not a sanctuary and may not be used as a hideout when the cops are in hot pursuit. In return, the police are not permitted to arrest women when they are leaving the bus. A sign posted at the entrance of the bus sums it up: "Welcome. . . . If you're running, run right by; if you're walking, walk right in." While we have experienced some minor harassment from the police, on the whole the relationship with them has been an amicable one.

From the first we decided that, with the exception of the various drivers who must be directly connected with the church, men would not be permitted on the bus. It was to be a free and safe space for women only. No cops, no "dates," no pimps. While our intention was to avoid conflict with pimps, there was an unforeseen positive by-product. Because of the rules of their world, there are few opportunities for these women to gather away from the prying eyes and ears of the men in their lives. The bus has fortuitously become a place where that happens and often the discussions are reminiscent of those in my first consciousness-raising group in the late 1960s. There is little to distinguish these conversations from the coffee-break chats of working women anywhere in which the subjects they talk about are largely personal—their children, the presence or absence of their men, and the rotten conditions under which they work. Through these conversations we discovered how isolated the women are from one another; how they often don't know someone working just a block away. In order to try to bridge that gap, we began publication of *The Hooker's Hookup: A Professional Journal* which, along with articles of interest, includes poetry and other material written by the women themselves. This occasional journal is

distributed free wherever the bus travels and lets those on Eighth Avenue know what their colleagues on Park Avenue and Delancey Street are thinking and feeling.

The bus has enabled us to draw closer to the women in all kinds of ways and, in so doing, to make available to them the services of the church which might otherwise have been denied. Over the years, Judson has married and buried street prostitutes, and baptized their children. Of course, we also offer all kinds of social service assistance. Most important, in my own mind at least, is that we act as a bridge. Because we never judge their profession and never proselytize, when the women are ready to make the change they feel comfortable turning to Judson for help. Had our posture been different, it is doubtful that they would look to us for assistance. Along the way I hope we also raise the level of their self-esteem.

The work we have done is by no means finished. The hardest part was the building of trust and overcoming the inner conflict born of the mythology of "who prostitutes are." Once we were able to rid ourselves of those media-created preconceptions and be open to what we heard and saw, the women became individuals, some likeable, some not, but nevertheless all human beings with real needs not far different from yours or mine. The recognition of the part played by our legal system in "keeping them in their place" is apparent when you are talking with a woman who lives in a hotel because she lacks the documentation necessary to rent an apartment; whose child lives with a 24-hour baby sitter because she never knows when she will go to jail; who cannot look to the police for protection; who has little self-esteem because she has adopted the traditionally negative view of women in that life; who may lose touch with family and friends; who is, in short, a disposable person.

Our next task, while continuing our street ministry, has been to begin working on legal change. We are still in the early planning stages but our experience has taught us that this has to be the logical next step. Since we have never been a "baskets at Christmas" church, it's the only direction in which to go.

A note from one of the women which appeared in the most recent issue of *The Hooker's Hookup* seems an appropriate epilogue:

Dear Church Bus:

I would like to thank you for the warmth in the winter and the air conditioning in the summer. You have provided us with comfort, tea, coffee, and COOKIES.

The people who make the cookies for you [members of the congregation] should be thanked a lot. THANK YOU.

The driver of you is always cheerful and takes care of you greatly.

The woman who assists him is a good back seat driver and wonderful to talk to.

An avid cookie tester and fan of your interior.

[Questions and comments about this program should be addressed to Arlene Carmen, Judson Memorial Church, 55 Washington Square South, New York, NY 10012. SIECUS Report readers may be interested to learn that, after hearing Arlene Carmen present a talk at Barnard College about the Judson Church Mobile Unit, one of the writers of the television serial *Ryan's Hope* incorporated the idea into the show's script, and another bus was born.—Ed.]

DO YOU KNOW THAT...

New Films Receive Awards

Members of the staff at the Institute of Rehabilitation Medicine, New York University Medical Center, have completed a five-year, federally funded project, developing and producing two educational films entitled: *CHOICES: In Sexuality With Physical Disability*: Joan L. Bardach, PhD (Clinical Psychologist), Project Director; Frank J. Padrone, PhD (Clinical Psychologist), Co-Director; Sanders Davis, MD (Physiatrist), Medical Consultant; and Janice Gelfond, Coordinator. Produced by Mercury Productions, *CHOICES*, in November 1982, won First Place, Rehabilitation Medicine/General Audience at the Sixth Annual International Rehabilitation Film Festival in New York, and was awarded Second Prize at the Chicago International Film Festival. The films, which employ a problem-oriented approach to the psychological and physical difficulties encountered by the physically disabled in their sexual adjustment, are being distributed to appropriate organizations across the country.

Seminars on Sexual Assault

From February through June 1983, Forensic Mental Health Associates will present a series of two-part seminars conducted by A. Nicholas Groth, PhD, on "Sexual Assault: Rape, Incest, and Child Molestation—The Psychology of the Offender" for groups in Georgia, Nevada, Arizona, South Dakota, Missouri, and Washington. These workshops are of special relevance for all those whose work brings them into contact with sexual offenders and victims of sexual abuse. For the specific cities and dates, write to: H. Jean Birnbaum, 3 Ireland Road, Newton Center, MA 02159.

Family Sexual Abuse Project

On April 8-22, 1983, the University of Minnesota's Program in Human Sexuality will present a two-week intensive training program on Family Sexual Abuse for practitioners with advanced skills in the field. Through didactic and experiential teaching models, participants will become familiar with various emerging clinical orientations in the field. The program, for which a Sexual Attitude Reassessment Seminar is scheduled during the first segment, is structured for maximum applicability to clinical work. For further information, contact: Diane Campbell, Program in Human Sexuality, Medical School, University of Minnesota, 2630 University Avenue SE, Minneapolis, MN 55414.

Resource to Write for . . .

You and Your Baby: A Guide for Teenaged Mothers (1981) deals in a supportive manner with the facts and feelings and ups and downs of adolescent parenthood. The print is large, the language simple, and the illustrations multi-racial. Copies of this 20-page booklet are available free of charge from: Gerber Products Company, Fremont, MI 49412.

WHERE THE ACTION IS

Values and Human Sexuality: An Enrichment Program for Adults

In recent years there has been a tremendous growth in our perception of and scientific knowledge about ourselves as sexual beings. Along with this growth of perception and knowledge, there has been a corresponding increase in the number of possible sexual options, necessitating a consideration of how individuals will determine what their decisions should be in the face of these new options. In this regard, many people are involved in an assessment of what is intrinsically valuable or desirable in the changing sexual patterns of today. And there is obviously a need for programs which tackle head-on the questions of sexuality, values, and the adult decision-making process.

The program to be described here was developed for use in a wide variety of settings, including the religious setting. By intentional design, it was put together by family life/sexuality representatives not only from many secular groups but also from the Catholic, Protestant, and Jewish faiths, and it illustrates the kind of approach which can broaden our perspectives.

In 1979, the Values and Human Sexuality Institute was formed to create adult-centered programs responsive to the variety of values and beliefs to be found in each community being served. An advisory committee of 30 people from many different organizations and groups representing a wide spectrum of philosophies, in a display of outstanding ecumenical cooperation, began tackling 13 key issues—namely, abortion, sterilization, marriage, separation and divorce, family, nudity, premarital sex, extra-marital sex, masturbation, contraception, sexual minorities, sex education, and sex and the media—and worked out tentative value-based policy statements on each issue. Obviously these statements do not represent 100% agreement on every aspect of the topic involved, but they do provide a basic framework of intrinsic values pertinent to our society, and they prove that diverse people *can* agree when they have the opportunity to communicate on a nonpolitical and nonemotional level.

The next step was to design programs which, used separately or together, would reflect this pluralistic approach—and be adaptable for and acceptable to a wide range of participants. Five program modules resulted, the piloting of which is being funded by the U.S. Department of Health and Human Services. They are: The Family and Sexuality; Sexual Communication; The Adult (or Adolescent) as a Sexual Person; Sexual Relations and Forms of Sexual Expression; and Sexual Freedom, Responsibility, and Decisions. So far, pilot units have been presented in Miami, Minneapolis, St. Paul, and Cleveland. Each reached

between 20 and 100 people and sponsorship was by college groups, singles groups, and a number of secular and religious groups involved in adult education. The program facilitators, chosen for their expertise in human sexuality and group dynamics, must be certified by the Institute and they are given special training in how to handle the values component since this will vary from community to community. The Institute's director, Daniel Dolesh, works with the sponsoring group, setting up committees of local representatives and on some occasions conducting the program itself. Each program consists of four units, each of which takes from two to two-and-a-half hours to conduct. There is a flexible variety of activities and resources to choose from in order to meet individual group needs.

According to the Director, reaction thus far has definitely been favorable. While many participants welcome the opportunity to learn more about the physical aspects of sex, they seem even more anxious to examine their feelings, to express their confusion about the morality of their behavior, to analyze their own and others' values in the light of their expanded understanding, to become more comfortable in communicating about sexuality concerns. And all this is done within the basic value structure of each particular group. Within this framework, philosophical and religious objections effectively can be recognized, and dealt with. From the positive evaluation statements, it is evident that, in discussing such a traditionally sensitive topic as sex, people want to keep one foot on familiar grounds of reference while at the same time trying to look at new ideas. Additional pilot programs are being planned for the spring of 1983 at sites in New Jersey and Ohio.

The Values and Human Sexuality Institute views its programs for adults as important supplements to the work being done for and with children in the area of sexuality education. As more sex education courses are, it is hoped, added to school curricula across the country, parents in particular will need help in learning how to take an active, informed, and supportive part in this area of their children's development. Dolesh emphasizes that, by virtue of their open-ended, flexible format, the programs are particularly adaptable for use with religious groups. And while they are concerned with values, they take no "rigid, moralistic position." Groups interested in more detailed information about these programs should write to Daniel Dolesh, Values and Human Sexuality Institute, 810 18th Street, NW, Suite 510, Washington, DC 20006; phone: (202) 628-0105.

Anne Backman, Editor

DO YOU KNOW THAT . . .

Resources to Write for . . .

Talk Back! The Gay Person's Guide to Media Action (1982) describes how to be more effective in getting media coverage of gay and lesbian concerns. Many of the points and strategies presented in its wide range of suggested advocacy activities could easily be translated to the coverage given minority groups in general, the elderly, and the physically and mentally disabled. Prepared by the Lesbian and Gay Media Advocates, this guide, at \$4.50 (includes postage), may be ordered from: Alyson Publications, Inc., P.O. Box 2783, Boston, MA 02208.

Dr. Kinsey and the Institute for Sex Research by Wardell B. Pomeroy, first published in 1972, has been reissued by the Yale University Press with a new foreword by Anke A. Ehrhardt. Pomeroy, Kinsey's collaborator for 13 years, presents what is still the fullest, most intimate portrait available of this important pioneer in research on human sexual behavior. The 1982 edition, priced at \$35.00 hardcover and \$10.95 paper, may be ordered from: Yale University Press, 92A Yale Station, New Haven, CT 06520.

Forcible Rape: Medical and Legal Information is a publication of the U.S. Department of Justice. The principal author is Linda Forrest. This helpful 18-page booklet is specifically oriented toward women who have been raped, and provides information about the initial police report, medical procedures, the follow-up police investigation, court procedures, and special services available to those who have been raped. A glossary is also included. To obtain a copy, send \$1.75 to: Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402. Stock number is 027-000-00537-3.

Changing Child Birth: Family Birth in the Hospital (1982) by Dion Young is a comprehensive 516-page handbook for health care providers, childbirth educators, and consumers interested in promoting and supporting family-centered maternity care. Extensively documented, it includes guidelines for recommended strategies, clinical studies, and information concerning hospital policies and protocols and family-centered models. To order, send \$18.95 (\$22.75 in Canada) to: Childbirth Graphics Ltd., P.O. Box 17025, Irondequoit, Rochester, NY 14617.

A Manual for Group Facilitators was written by Brian Auvine and four other authors. Although it was originally a publication of the Center for Conflict Resolution, this 90-page manual contains a great deal of information useful to anyone who uses group process in teaching about human sexuality (or any other subject). It synthesizes a great deal of theory into a succinct, easy-to-use format. Two particularly useful chapters are "Special Techniques" (such as brainstorming, crisis intervention, and problem solving) and "What Can Go Wrong; What to Do About It." The manual is available for \$4.50, plus \$1.00 for postage and handling, from: Wisconsin Clearinghouse, 1954 East Washington Avenue, Madison, WI 53704.

Sexuality and Mental/Psychiatric Illness is an 84-item bibliography which includes periodical articles, book chapters, and monographs. To obtain a copy, send \$2.00 to: John Ostwald, Director, Disability Consultants, 93 Powell Avenue, North Merrick, NY 11566.

Sexual Enhancement for Women (2nd printing, 1982) by Judith Silverstein, with photographs by Jim Jackson, is a useful resource for sex therapists and counselors, and for anyone involved in discussions of love-making techniques for heterosexual couples. Subtitled "Techniques for improving clitoral stimulation and increasing sexual pleasure for women and their partners," it provides sensitively done explicit illustrations for each of the four chapters: Self-Pleasuring, Pleasure With a Partner, Becoming Orgasmic During Intercourse, and Some Other Factors Affecting Sexual Pleasure. To order a copy, send \$16.45 (includes postage) to: Black and White Publishing, 18 Cogswell Avenue, Cambridge, MA 02140.

Homosexuality and the Judeo-Christian Tradition: An Annotated Bibliography was compiled by Tom Horner and published in 1981. The author's preface on gay religious literature is followed by 460 entries providing complete bibliographic data and concise descriptions of the works and their relevance to the study of homosexuality from a Judeo-Christian point of view. The citations include books, essays in collections, journal and magazine articles, pamphlets, and privately published papers. Two appendices (a listing of biblical references to homosexuality and a list of addresses of useful publications) and two indices (subjects and authors) complete the work. Priced at \$10.00, it is available from: Scarecrow Press, Inc., P.O. Box 656, Metuchen, NJ 08840.

Sexual Abuse of Children: Implications From the Sexual Trauma Treatment Program of Connecticut is a special report of two research utilization workshops conducted by the Community Council of Greater New York. The contents consist primarily of the presentations of two papers based on the Connecticut program: "The Sexual Assault of Children: Dynamics of the Problem and Issues in Program Development" by Suzanne M. Sgroi; and "Evaluation of the Sexual Trauma Treatment Program: Implications for Administrators and Clinicians" by Edith Fein and Karen Bander. To order, send \$4.50 (includes postage) to: Community Council of Greater New York, 225 Park Avenue South, New York, NY 10003.

Table Manners (1982) is a 16-page, illustrated "Guide to the Pelvic Examination for Disabled Women and Health Care Providers." Written by two physically disabled women, Susan Ferreyra and Katrine Hughes, it advocates a cooperative approach in which the client and her clinician work together to meet the client's specific needs. Sections are entitled: The Pelvic Examination, Alternative Positions, Getting on the Table, Special Concerns, and The Client's Rights and Responsibilities. To order, send \$3.50 to: Sex Education for Disabled People, 477 Fifteenth Street, Oakland, CA 94612. Bulk rates available.

BIBLIOGRAPHY OF RELIGIOUS PUBLICATIONS ON SEXUALITY AND SEX EDUCATION

The following is a current listing of materials published by American religious groups. **SIECUS does not sell any of these publications.** If your local bookstore cannot get them for you, write directly to the publishers whose addresses are given at the end of this list. Most of the items are available for use at the SIECUS Resource Center and Library at New York University (51 West 4th Street, 5th Floor, tel. 212-673-3850). Single copies of this bibliography are available from the SIECUS office on receipt of \$1.00 and a stamped, self-addressed, business-size envelope for each list required. In bulk they are: 50¢ each for 5-49 copies; 35¢ each for 50 copies or more. This bibliography was compiled by Leigh Hallingby, SIECUS Librarian, from responses to questionnaires sent to the headquarters offices of the various groups; the materials are listed without evaluation.

I. Curriculum Materials

American Lutheran Church

- *Created Male and Female.* Augsburg Publishing House, 1969. Student pack, \$3.00; class resource kit (includes teacher's guide, charts, posters, records, pamphlets), \$21.85.
- *Decisions About Sexuality* (Decision Series). Augsburg, 1982. For junior high. Student book by Joyce D. Sandberg, \$1.75; teacher's guide by Philip Dell, \$2.75.
- *Sexuality: Fact and Fantasy* (In the Image Series). Augsburg, 1982. For senior high/young adult. Student book by Karen G. Bockelman, \$2.25; teacher's guide by Anita Aukee Johnson, \$3.50.

Christian Church (Disciples of Christ)

- *Growing Up to Love - Meaning of Sexuality.* Laraine Wright O'Malley. Christian Board of Publication, 1978. For grades 7-9; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$2.50.

Jewish

- *Course on Human Sexuality for Adolescents in Religious Schools, Youth Groups, and Camps.* Annette Daum and Barbara Strongin. New York Federation of Reform Synagogues, rev. ed., 1981; \$2.50.
- *Love, Sex, and Marriage: A Jewish View.* Roland B. Gittelsohn. Union of American Hebrew Congregations, rev. ed., 1980. For grade 11 and up; \$7.95.

Lutheran Church in America

- *Understanding Your Sexual Self.* Lutheran Church Press (order from Fortress), 1973. For grades 8-9; \$3.10.
- *Update on Love, Sex, and Life.* Walter Kortrey. Lutheran Church Press (order from Fortress), 1974. For senior high level. Pupil's book, \$2.15; teacher's guide, \$3.10.

Lutheran Church - Missouri Synod

- The New Concordia Sex Education Series. Concordia, 1982. Six texts: *Each One Specially* (ages 3-5), \$5.95; *I Wonder Why* (ages 6-8), \$5.95; *How You Got To Be You* (ages 8-11), \$5.95; *The New You* (ages 11-14), \$5.95; *Lord of Life, Lord of Me* (ages 14 and up), \$5.95; *Sexuality: God's Precious Gift to Parents and Children* (adults), \$5.95. Set, \$35.70. Six corresponding filmstrip/cassette sets, \$15.95 each; set of six, \$79.95. Complete set of books/filmstrips/cassettes, \$115.65.

Mennonite Church

- *Growing Up to Love: A Guide to Sex Education.* H. Clair Amstutz. Herald Press, 1968; 95¢.
- *Love and Sex Are Not Enough.* Charles P. DeSanto. Herald Press, 1977. Written to help young people think seriously about dating, courtship, and marriage. Book, \$3.95; activity guide, \$1.25.

Roman Catholic Church

- Benziger Family Life Program. Benziger, 1978. *Gifts to Share* (grade 1); *Your Family and You* (grade 2); *Being Alive* (grade 3); *Knowing Yourself* (grade 4); *The Gift of New Life* (grade 5); *A Special You* (grade 6); *A Whole Person* (grade 7); *Always Growing* (grade 8). For each grade level: student's book, \$3.00; teacher's manual, \$3.15; family handbook, \$1.80.
- Benziger High School Family Life Program. David Thomas. Benziger, 1982. *Identity* (grades 9-10); *Family* (grades 11-12). Student's book, \$3.60; teacher's manual, \$3.15; parent orientation guide, \$1.50.
- *Education in Human Sexuality for Christians: Guidelines for Discussion and Planning.* National Committee for Human Sexuality Education, Department of Education, United States Catholic Conference, 1981; \$7.80 (includes postage).

The Salvation Army - Eastern Territory

- *Bridging the Gap Between Youth and Community Services: A Life Skills Education Program.* The Salvation Army, 1982. For ages 12-18. Leader's guide, \$7.50.

Southern Baptist Convention

- *Sexuality in Christian Living Series.* Broadman Press, 1972-73. Six texts: *Made to Grow* (ages 6-8), \$6.50; *The Changing Me* (ages 9-11), \$5.95; *Growing Up With Sex* (ages 12-14), \$5.50; *Sex Is More Than a Word* (ages 15-17), \$4.95; *Teaching Your Children About Sex* (adults), \$4.50.

Unitarian-Universalist Association

- *About Your Sexuality.* Deryck Calderwood. Unitarian-Universalist Association, rev. ed. in press for 1983. A complete multimedia program for junior high levels and up; price unavailable at press time.
- *The Haunting House.* Barbara Hollerorth. UUA, 1974. A complete multimedia program for K-12, including a unit on sexuality entitled "Our First Home"; \$99.00.
- *The Invisible Minority: The Homosexuals in Our Society.* Deryck Calderwood and Wasily Szkodzinsky. UUA, 1972. A three-part sound filmstrip in color for adolescents and adults; \$18.00.

United Church of Christ

- *The Search for Intimacy: A Youth Elect Series Course for Older Youth.* Bill Stackhouse and Manfred Wright-Saunders. United Church Press (order from Pilgrim Press), 1981. For grades 10-12; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$3.50.

United Methodist Church

- *Affirming Sexuality in Christian Adulthood.* Joan Hunt and Richard Hunt. Graded Press (order from Cokesbury), 1982. For adults. Lead-

- er's guide with bound-in sound sheet and poster, \$3.95; student's book, \$1.95.
- *The Bible and the Body*. Barbara Morgan and Steven Clapp. Graded Press (order from Cokesbury), 1979. For senior high youth. Leader's guide, \$2.00; student's book, \$1.65.
- *God Made Us: About Sex and Growing Up*. Graded Press (order from Cokesbury), 1980. For grades 5-6. Leader's guide by Dorliss Glass and Marilyn Carpenter, \$4.95; student's resource by Eleanor Bartlett, Dorothy Gins, and Charles Herndon, \$1.10.
- *Journeys: A Christian Approach to Sexuality*. Robert Conn. Graded Press (order from Cokesbury), 1979. For late teens. Leader's book, \$1.50; student's book, \$1.50.
- *Sex and Sexuality: A Christian Understanding*. Joan Miles. Graded Press (order from Cokesbury), 1982. For junior high. Teacher's guide, \$1.95; student's book, \$1.95.

United Presbyterian Church in the U.S.A.

- *Teenage Pregnancy: The Kids Next Door*. United Presbyterian Church (order from Curriculum Order Services, UPCUSA), in press for 1983. For grades 10-12; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$3.50.

II. Religion and Sexuality

American Baptist Churches in the U.S.A.

- *Expecting*. Elizabeth Hambrick-Stowe. Judson Press, 1978. A Christian exploration of pregnancy and childbirth; \$3.95.
- *Homosexuality and the Christian Faith: A Symposium*. Harold Twiss, ed. Judson Press, 1978; \$3.95.
- *Resolution on Abortion*. American Baptist Churches in the U.S.A., 1981; no charge.

American Lutheran Church

- *Abortion: A Series of Statements of the American Lutheran Church 1974, 1976, and 1980*. American Lutheran Church (order from Augsburg), 1980. Single copies, 40¢; 12 copies, \$4.40; 100 copies, \$36.00.
- *Abortion: A Statement of Judgment and Conviction*. American Lutheran Church (order from Augsburg), 1980. Single copies, 2¢; 12 copies, 22¢; 100 copies, \$1.80.
- *Embodiment: An Approach to Sexuality and Christian Theology*. James B. Nelson. Augsburg, 1978; \$6.95 (paper).
- *Human Sexuality and Sexual Behavior*. American Lutheran Church (order from Augsburg), 1980. Single copies, 15¢; 12 copies, \$1.65; 100 copies, \$13.50.
- *Human Sexuality: The Findings of the Action Research Project in Human Sexuality*. American Lutheran Church, 1978. No charge for single copies.
- *Sex, Love, or Infatuation: How Can I Really Know?* Ray E. Short. Augsburg, 1978; \$3.50; usage guide, 24¢; 12 copies, \$2.75.

Anglican Church of Canada

- *Abortion: An Issue for Conscience*. Phyllis Creighton, ed. Anglican Church of Canada (order from Anglican Book Centre), 1974; \$7.63 (includes postage).
- *The Abortion Question*. Phyllis Creighton. Anglican Church of Canada (order from Anglican Book Centre), in press for 1983; price unavailable at press time.

Jewish

- *Assault on the Bill of Rights: The Jewish Stake*. Annette Daum. Union of American Hebrew Congregations, 1982. Contains 24-page section on abortion; \$5.00.
- *Choosing a Sex Ethic: A Jewish Inquiry*. Eugene B. Borowitz. Schocken, 1969; \$5.50.
- *Marital Relations, Birth Control, and Abortion in Jewish Law*. David M. Feldman. Schocken, 1974; \$7.95.

Mennonite Church

- *A Christian Approach to Sexuality*. John W. Miller. Herald Press, 1973. Includes study suggestions for each chapter and a sexual attitudes inventory; \$2.25.

National Council of Churches

- *Abortion: A Paper for Study*. National Council of Churches, 1973; 25¢.

- *A Compilation of Protestant Denominational Statements on Family and Sexuality*. NCC, 3rd ed., 1982; \$5.00 (includes postage).
- *Family Planning: Emerging Issues and Christian Perspectives*. Muriel Webb, comp. NCC, 1972; 50¢.
- *Religious Affirmations of Sexuality in the Later Years*. NCC, 1981; \$3.25 (includes postage).
- *Two Churches Face Issues of Human Sexuality*. G. William Sheek, NCC, 1978; \$1.00.

Presbyterian Church in the U.S.A.

- *Abortion: Documents for Church Study*. Presbyterian Church, 1974; 50¢.
- *Homosexuality and the Church: A Position Paper*. Adopted by the 119th General Assembly. Presbyterian Church, 1979; 50¢.

Religious Society of Friends

- *Homosexuality From the Inside*. David Blamircs. Friends Home Service Committee (order from Friends Book Store), 1973; \$1.50.
- *Human Sexuality and the Quaker Conscience*. Mary S. Calderone. Friends General Conference (order from Friends Book Store), 1973; \$1.00.
- *Towards a Quaker View of Sex*. Friends Home Service Committee (order from Friends Book Store), 1964; \$1.50.

Roman Catholic Church

- *Homosexuality and Social Justice: Report of the Task Force on Gay/Lesbian Issues*. Commission on Social Justice, Archdiocese of San Francisco, 1982; \$14.00 first class postage, \$10.00 fourth class.
- *Sexual Morality: A Catholic Perspective*. Philip S. Keane. Paulist Press, 1977; \$6.95.
- *What Are They Saying About Sexual Morality?* James P. Hanigan. Paulist Press, 1982; \$3.95.

The Salvation Army

- *The Salvation Army's Position on Abortion*. The Salvation Army, 1972; no charge.
- *The Salvation Army on Sexual Permissiveness*. The Salvation Army, 1971; no charge.

Seventh Day Adventist Church

- Five pamphlets from Hangupts Series: *Can This Be Love?* (on sex before marriage), 1977; *VD Means . . .*, 1978; *What Is Sexual Solitaire?* (on masturbation), 1977; *Two of a Kind* (on homosexuality), 1977; *Will You Marry Me?* 1978. Wayout Press; single copies free; bulk rates available.

Unitarian-Universalist Association

- *Lesbian and Gay Concerns Informational Packet*. Unitarian-Universalist Association, 1979. A packet of articles, pamphlets, and general commentary; \$3.00.
- *Planning Guide for Same-Sex Holy Union Ceremonies*. UUA, 1978; \$2.00.
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- *Record: Newsletter of Evangelicals Concerned*. Address: 30 East 60th Street, Room 803, New York, NY 10022; no charge.
- *Review: A Quarterly of Evangelicals Concerned*. Ralph Blair, ed. Address: 30 East 60th Street, Room 803, New York, NY 10022; no charge.

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RESEARCH NOTES

"Research Notes" is prepared by Elizabeth Rice Allgeier, PhD, Psychology Department, Bowling Green State University, Bowling Green, Ohio.

Gender, Androgyny, and Transsexualism

The idea that gender (the possession of male or female biological attributes) has had too much influence on the determination of appropriate social roles has become increasingly popular in recent years. From the theorizing of Carl Jung (1959) through the empirical work of Sandra Bem (1974, 1976) the healthy individual is described as one who can express traits and behaviors characteristic of both genders rather than rigidly adhering to stereotypic behaviors associated with just one gender. In agreement with this position, feminists have argued for the elimination of gender role restrictions, and advocates of human liberation promote the concept of androgyny (the possession of both stereotypically "masculine" and "feminine" traits and behaviors). In this context, the existence of thousands of individuals who wholeheartedly embrace the importance of belonging to a particular gender may seem anachronistic. I am not referring to those people who retain very traditional beliefs regarding appropriate behavior for males versus females, but rather to those individuals who actively seek to possess the social roles, psychological traits, and anatomical characteristics associated with the other gender—transsexuals.

The controversy surrounding the phenomenon of transsexualism has ranged from arguments regarding the psychological health of transsexuals to discussions regarding the appropriateness of providing people who wish to resemble the other gender with reassignment surgery. Some who oppose such reassignment argue that when an individual maintains that he or she is Einstein or the Virgin Mary, psychologists and physicians generally don't rush to provide therapy, hormones, and surgery to increase the client's physical resemblance to whatever person he or she claims to be. This is an inappropriate analogy, however, in that most transsexuals know their biological gender but have very strong desires to resemble the other gender.

The desires of some people to resemble the other gender and to cross-live have prompted "surgical" interventions for centuries—primarily self-administered. In 1965, however, the first gender reassignment therapy and surgery in the United States was performed by Howard Jones, a gynecologist, and John Money, a psychologist, at Johns Hopkins University (Money, 1977). Since that time, thousands of persons have received gender reassignment surgery, but the procedure was called into question by the reports of Jon Meyer (Meyer & Reter, 1979). Comparing a group of transsexuals who had received gender reassignment surgery with a group of transsexuals who had not received surgery over a 5-year period on various indices of psychological adjustment, Meyer reported that *both* groups had improved. This finding led to the conclusion that the provision of gender reassignment surgery may be an overly drastic intervention if it does not provide significant improvement for the transsexual over what he or she would experience with the passage of time.

Having read much of the literature on the causes (unknown) and appropriate treatment (highly debated) of transsexualism, I made a point of attending Dr. Paul Walker's invited "State of the Art" presentation, *The Current Status of Sex Reassignment*, at the National Meeting of the Society for the Scientific Study of Sex in San Francisco last November. The next few paragraphs are based on that presentation as well as on a personal communication with Walker by telephone (November 29, 1982) in order to clarify some of the points he raised.

In his presentation, Walker, stating that he has personally worked with about 2,000 transsexuals in Maryland, Texas, and California, began with a historical overview of the definition of transsexualism and the development of gender reassignment surgery. He discussed some aspects of the transsexualism syndrome and noted that he has come to believe that the fabrication of life history ("lying") is part of the syndrome. In our telephone conversation, he clarified that statement, noting that it is based on two observations. First, feeling more identification with the other gender from early childhood on, but living in a culture which is relatively intolerant of cross-gender identification, the transsexual must learn self-presentation skills discrepant with his or her internal feelings. The repetitive nature of this experience can produce—understandably—confusion, particularly when one tries to be accurate in portraying long-past experiences. Second, there is the phenomenon of the politicization (broadly speaking) of gender role issues in that, as an individual tries to make sense of personal experience, the published reports of others experiencing a discrepancy between their biological gender and their gender identity desires may be simultaneously helpful (reassuring) and distorting (at times, nonintentionally). That is, in the process of reading other people's constructions of their early experiences, the memory of our own early experiences may be subtly altered and reconstructed. This problem of the accuracy of retrospective reports probably interferes with our understanding in a variety of other areas including childhood sexuality and the development of erotic preferences for same- or other-gender partners. In any event, the perception of the centrality of fabrication in the self-presentations of past history by transsexuals led Walker and John Money to wonder how long a period of time would elapse between their publication of a bogus description of the early histories of transsexuals and the arrival of transsexuals in their offices with descriptions of their past that conformed to the bogus report. Needless to say, for ethical reasons they have not attempted to answer this question empirically.

In treating transsexuals, Walker indicated that he is using a relatively conservative set of criteria before recommending and/or supporting surgical intervention. His clients are required to cross-live for a period of up to two years prior to

reassignment surgery and they must "pass" several psychological evaluations as well. Under these conditions, he believes that gender reassignment can be very helpful; in fact, in the most moving part of his presentation, he discussed the chronic anhedonia characterizing transsexuals. Chronic anhedonia refers to the inability to find pleasure and joy in life, and Walker's observation of a reduction in the anhedonia of transsexuals following gender reassignment is one of the most compelling factors in his support of the treatment for appropriate candidates.

In response to Meyer's conclusion regarding the failure of surgical and nonsurgical transsexuals to differ in their degree of improvement after five years, Walker noted that others had criticized Meyer's study on methodological grounds, and that he believes that it was limited by Meyer's neglect of variations in the technical success of surgery among the transsexuals who received reassignment operations. Walker went on to note that the technical qualities of male or female reassignment surgery have improved to the point where it is quite good at present, but there are still difficulties with female-to-male surgical construction procedures.

At present, there are about 16 gender identity clinics providing reassignment surgery and another 12 clinics that do so on an occasional basis. According to Walker, various reassignment "treatments" are also being provided by nonprofessionals operating out of hotel rooms, vans, and the like, with potentially serious negative consequences. Finally, Walker reported that he has discussed with Colorado prison officials the feasibility and potentially rehabilitative benefits of making gender reassignment therapy and surgery available for those inmates who request it.

For updating my information about transsexuality per se, and in terms of the issue of endorsement of androgynous rather than gender-stereotypic identification, I found Walker's presentation fascinating. Regarding the latter issue, I wonder if the phenomenon of transsexualism would disappear were gender irrelevant in our society for all but the biological role of reproduction? Might the rejection of the biological symbols of one's own gender and the lengthy, expensive, and arduous process of acquiring physical characteristics of the other gender be less likely if the attributes of both genders were equally valued? Somehow, I don't think so. In this regard, it is interesting that Munroe and his colleagues (Munroe & Munroe, 1977; Munroe, Whiting, & Hally, 1969) have found transvestism more prevalent in cultures with relatively relaxed rather than restrictive gender role norms. Given the many dissimilarities between transvestism and transsexuality, one obviously cannot generalize from one to the other, but an examination of the incidence of transsexuality in cultures varying in the extremity of their gender role norms might add to our understanding of transsexualism.

I was also intrigued by Walker's report of the preliminary interest of prison officials in transsexual surgery for rehabilitative purposes. Walker (in our phone conversation) perceived this as evidence of an enlightened attitude on the part of the officials with whom he had discussed the possibilities. Indeed, the creation of such a program might be a reflection of humane responsiveness to the needs of a small sample of prisoners. At another level, the idea that convicts (primarily male?) might be rehabilitated by undergoing gender reassignment might rest on the assumption that social (or in this case, anti-social) behaviors are gender-linked. Correlationally, they are, in that more males than females are arrested and convicted for aggressive acts against others, but *correlation isn't cause*, and to assume

that by altering someone's gender, we can reduce their anti-social behavior (anatomy is destiny in another guise?) seems like a dangerous premise. My major concern, however, is with the environment in which gender reassignment choices and procedures might be carried out. In another context, Lothstein has described some aging people with gender identity conflicts as believing that "it is possible to cheat death by changing sex" (1979, p. 433). I wonder if incarcerated persons might believe that they could reduce their confinement by changing gender? The notion of informed consent is important here. Although clinicians can certainly inform prisoners of the range of outcomes from gender reassignment surgery, can prisoners freely consent in an environment which by definition deprives them of their freedom? Further, if gender reassignment results in improved behavior (rehabilitation), will there be a temptation to provide reassignment surgery under less conservative bases than those used by Walker? I do not know the answers, but while I applaud the progressiveness of the Colorado prison officials for considering procedures that might benefit some of their prisoners, I feel concern for the potential abuse of gender reassignment if it becomes perceived as a panacea to the problem of anti-social behavior.

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DO YOU KNOW THAT...

SSSS - Eastern Region

The theme of the April 15-17, 1983 meeting of the Society for the Scientific Study of Sex, Inc., Eastern Region, to be held in Philadelphia, will be "Sexology: Retrospective and Prospective." The program presentations will deal with all facets of the history and future direction of sexual science as a discipline. For details, write to: Dr. Kenneth D. George, Human Sexuality Program, University of Pennsylvania, Graduate School of Education C1, Philadelphia, PA 19104.

NFPRHA Annual Meeting

The National Family Planning and Reproductive Health Association will hold its 11th Annual Meeting in Washington, DC, March 2-4, 1983. For further information, write: NFPRHA, 1110 Vermont Avenue, NW, Washington, DC 20005.

BOOK REVIEWS

And They Felt No Shame: Christians Reclaim Their Sexuality. Joan Ohannesson. Minneapolis, Minn.: Winston Press, 1983 (352 pp.; \$11.95 paper).

Reviewed by Lee A. Moore, Young Adult Ministries, United Church Board for Homeland Ministries, New York, N.Y.

Joan Ohannesson has written an exciting book that describes the search for wholeness by young adults and by the Roman Catholic Church in our society. Herein lie both its strength and its weakness. The strength is in the extensive knowledge the author has of the young adult and the Roman Catholic Church. The weakness is in the rather narrow focus the Roman Catholic Church offers. It would be more powerful if she addressed the issues from the Christian Church's perspective. For most young adults in our society do not separate one church from the other. However, that task may be too large for one book. We may hope that she will bring her obvious talents for research to a similar book which addresses these issues from the Protestant perspective.

In the introduction the author describes her book as one that contains the questions and some of the answers of our 18-35 year-olds. This it does! On these pages I am confronted by many young adults I recognize: those full of joy, those torn apart by pain. Here I find the newlyweds who see the future as beautifully bright and the woman who has chosen to abandon her dream; the priest who wants children and the college student who wants sex; the gay man who seeks his civil rights and the couple whose child brings them much happiness; and the Vietnam veterans who struggle for their pride. They're all here telling their stories in their own words. Many of them are challenging the church to be what it has claimed to be—the Body of Christ. Others have already given up on the church and are finding other ways to express their faith.

The Christian Church, more specifically the Roman Catholic Church, does not fare very well in this book. Consider this quote: "There is a wasteland in the church. This wasteland is caused by the absence of young adults—of their energy, vitality, and creativity. The wasteland exists among spires and empires of stained-glass windows, and silver chalices. No gold-embroidered scarlet vestments can hide the signs of its barrenness; no exotic incense can dispel its film of dry dust in the air."

The church is a human institution. As such it is full of the wide varieties of opinion about sexuality found in our culture. It is also a voluntary institution. This means that everyone must choose to belong. And the young adults would be much more willing to belong if the people they encountered in the churches of this land were as forward thinking as the church people quoted in this book. Unfortunately that is usually not the case. Again, this book would be more rounded if it spent some time digging into the minds and words of church members who represent the other side of the issue. For it is these people who are helping to contribute to the "wasteland."

The two focal issues for the church are: the joining of sexuality and spirituality and the issue of homosexuality. I would like to comment briefly on each of these as they are covered in the book.

In believing that the linking of sexuality and spirituality has become the central task for the church, Ohannesson writes: "The question is no longer whether one goes to bed or not, when, and with whom. The question instead becomes this: What are the possibilities for wholeness and intimacy for myself, for others, and for the universe? . . . This is the stance which moves the dialogue regarding sexuality away from a sphere of limited moral categories to a new sphere of the realm of spirituality where the totality of our lives is at stake. To live out sexuality in this full sense is truly to be

about evangelization. . . . This, indeed, may be the true sexual revolution of our time."

The linking of areas of sexuality and spirituality challenges the churches' long-standing traditions which have forced the two components apart. It is exciting to know that someone has taken up the cause in such a comprehensive way. This alone makes this book important reading for religious people everywhere. The author's willingness to deal with Jesus' humanity and sexuality and the issues of a celibate priesthood makes it required reading for all who want to help the Roman Catholic Church move into the future with strength and vision.

"Gayness is the litmus test for Christianity," says Marty (Koshuba). "It is at the heart of every challenge, every justice statement the church ever makes. Are gay men and lesbian women entitled to civil rights and human rights in a church which preaches justice?" she asks in the chapter entitled "Gay by God," which raises many of the central issues for the church and for the young adult. Possibly this chapter, with its numerous and powerful quotes, will make some difference in the "litmus test." The battle, however, will continue in the hearts and lives of many heterosexual people who can't get beyond this issue so that they can deal with the large number of personal issues which confront them. To get beyond the gay issue means, for many heterosexual persons, dealing with their own sexuality in all its pain and joy; its sins and its wholeness. This they are reluctant to do.

In *And They Felt No Shame* Ohannesson joins a growing number of people who believe that the church will continue to have a credibility gap with young adults until it preaches the affirmation that sex and sexuality are gifts from God to be enjoyed. Young adults yearn for that message so that they can live life to the fullest without the accompanying guilt that the church instills. For

Audience Level Indicators: **C**—Children (elementary grades), **ET**—Early teens (junior high), **LT**—Late teens (senior high), **A**—College, general adult public, **P**—Parents, **PR**—Professionals.

centuries the church's message has been that "sex is sinful." It will take many more messages like the ones presented here to convince these 18-35-year-olds that the church has a new understanding of sexuality to embrace. This process is only beginning.

As an educator in this field I'm excited by the challenges this book presents to people of faith both inside and outside the church. It touched me and caused growth. May it do the same for all who read it. **A, PR**

The G Spot and Other Recent Discoveries About Human Sexuality. Alice Kahn Ladas, Beverly Whipple, and John D. Perry. New York: Holt, Rinehart, and Winston, 1982 (224 pp.; \$11.95).

Reviewed by Jeanne Warner, RN, EdD, Research Consultant, New York, N.Y.

In 1978, "the spark for much of the research with which this book is concerned" was ignited. Four years later the authors announced to the popular market "important newly discovered facts [which profoundly alter and are] crucial to our understanding of how human beings function sexually" (p. xv)—the Gräfenberg spot, female ejaculation, the importance of pelvic muscle tone, and the continuum of orgasmic response. *The G Spot* has now (November 28, 1982) appeared nine consecutive weeks on *The New York Times* list of nonfiction bestsellers, despite reviews that have been not only negative, but glib and vicious. It is not my wish to join that chorus. In the writing of this review, I have experienced considerable conflict. I believe it is important to explicitly state my subjective reactions, as I have tried to make a distinction between them and my professional observations.

I feel outrage at what I perceive as the irresponsible, premature assertion of embryonic findings and creative, but carelessly developed, ideas as facts. I feel bewilderment at the dissonance I hear between those assertions and the authors' acknowledgment that their findings need validation and their theory is speculation. I feel embarrassment for any way in which my interest in the authors' work may have been a part of an exaggerated sense of importance of their material. I feel anger about and envy for the money the authors are making, and empathy for the vulnerability that I imagine is not mitigated by money. I feel fear for the

possibility that my own research could eventually be perverted in the commercial market place, by myself or by others. I feel regret that I can find no way of viewing the book, at this point in time, that allows me to accentuate the grains of truth and overlook the confusion and limitations in which they seem buried. I feel awe as those limitations remind me that what we know about our sexual functioning is greatly exceeded by the many gaps in our understanding. I feel humility in the awareness that my most careful observations, here and in my own work in research, are subject, as are those of the book's authors, to the limitations of human perception.

Perhaps the most valuable contribution of *The G Spot* is the lesson, for both researchers and consumers of research, that the greatest caution must always be exercised to prevent our seeing any "new information" as "THE answer."

The audience and the message. Although the book is "not intended primarily for the scientific community," it is claimed to include "scientific and statistical evidence to substantiate the pioneering work of the authors" (dust jacket). It seems reasonable then to assume that the book will be interpreted by its readers to be scientific material. It seems legitimate to address that material in light of the research which supposedly supports it, and in considerable detail for the *SIECUS Report* readership.

The authors apparently see *The G Spot* as a long overdue effort to help those who felt their sexual response patterns were not "normal" to "avoid a good deal of unnecessary suffering and frustration" (p. xv). At best, the book provides reassurance for a woman who favors orgasm from vaginal stimulation and/or expels orgasmic fluid (whatever it may be) that she is not alone.

But the key to the popular appeal of *The G Spot* no doubt lies in the proclamation that: ". . . the Gräfenberg spot, a bean-shaped area within the anterior vaginal wall . . . when stimulated directly . . . will begin to harden and swell, and in most women trigger a vaginal orgasm, physiologically and psychologically distinct from a clitorally induced climax" (dust jacket). Whether naively or exploitatively, the authors have renewed or bolstered the old expectation, belief, and/or hope that almost all women can be orgasmic with vaginal stimulation alone—if only they can find and properly stimulate this rediscovered magic button and strengthen their pelvic muscles (with the help of this book

and, perhaps, Perry's vaginal myograph). According to *The Hite Report* and other surveys, about 30% of women report self-defined "orgasm" from only vaginal stimulation. We have no way of knowing how many of the other 70% will be helped by the book to "lead more pleasurable and satisfying lives" and how many will suffer from the rebirth of the vaginal orgasm blues.

The authors "do not wish to establish a sexual Olympics with new and ever more demanding standards of performance" (p. xvii). The sincerity of this statement is evidenced, throughout the book and in an entire final chapter, by well-articulated disclaimers of the advocacy of any particular type of stimulus or response as "the best." But the effect of the book is to negate these disclaimers. It is one thing to make a case that there is, in some segment of the population, an undoubtedly legitimate (vaginal) backlash to the strong clitoral emphases of recent decades. It is quite another thing to make a case for "the distinct vaginal orgasm" using a preponderance of anecdotes and a theoretical model that imply that clitorally-stimulated orgasm is a superficial, less satisfying, poor second to "the real thing." The conviction and the lack of caution with which the authors build that case, and their failure to make a distinction between the possibility, the probability, and the desirability of vaginal orgasm have the effect of advocacy.

The book. It is a small book: six chapters, 185 pages of moderately-large, well-spaced print (plus notes, references, etc.), quick and easy to read. The first chapter presents in a nutshell contradictions and limitations seen by the authors in the work of Freud, Kinsey, Masters and Johnson, and Lowen with regard to clitoral and vaginal stimulation and orgasm, and female ejaculation. Supposedly the four discoveries "unify the findings of the Freudians and other sex researchers into an understandable and consistent whole. Our dilemma is resolved" (p. 29) (italics mine). Ironically, Dickinson's 1933 words (quoted in the epigraph) aptly describe the three chapters on the Gräfenberg spot, female ejaculation, and the importance of healthy pelvic muscles: "[They] have the status of surmise standing on foundations no more secure than general impressions [the authors' and other authorities'] and scattered personal histories" (p. vii), with a sprinkling of statistical evidence. Their fourth "discovery," the continuum of orgasmic experience,

is actually a theory supported by the three other unsupported discoveries.

The evidence. A summary of the authors' hard data is not lengthy. Neither is it convincing evidence for any new discoveries or facts. Ladas found in two surveys (one of them "in progress") of 134 female neo-Freudian analysts, that these women's personal opinions and experiences were not supportive of the Reich-Lowen dichotomy of clitoral local genital multiple climax and vaginal total body terminative orgasm (p. 19). Perry and Whipple found the following: "The G Spot was found in each of the [400] women [who volunteered to be research subjects] examined [by a doctor or nurse]" (p. 43). Forty percent of women (maybe some of them "highly suggestible, or just giving the new socially acceptable answer") report ejaculation (p. 60) (no description is given of how and from whom they obtained the data). In a case study of one woman, stimulation of the Gräfenberg spot resulted in "orgasm" accompanied by fluid expulsions, four specimens of which differed chemically from three specimens of the subject's urine. "The fluids of the other subjects were also analyzed and the results were similar to those reported in this article" (pp. 76, 210) (with no presentation of "similar" results). Voluntary contractions of the pubococcygeus muscle were stronger in 24 self-reported "ejaculators" than in 23 "non-ejaculators" (pp. 122, 212). There was one instance in which a subject's involuntary contractions "at the cervix" were higher with vaginal stimulation than with clitoral stimulation (p. 149) (with no validation that the extrauterine instrument was indeed recording contractions of the uterus). There is no evidence that there is an orgasm in which the uterus contracts and the pelvic floor muscles do not, or vice versa.

(A study, not in the book, in which Whipple participated, was reported at a professional conference in June 1982. An area of vaginal sensitivity was identified in 4 of 11 women, with no greater frequency in six "ejaculators" than in "non-ejaculators." No differences between urine and orgasmic fluids were found.)

The authors make extensive use of anecdotes (or personal testimonies and vignettes) to illustrate their "discoveries." These "data" are not analyzed or reported systematically, and there is no indication that either their subjects or their anecdotes were systematically obtained. Anecdotal data in general are

rich and important suggestions of possibilities that must be considered. But such data must be meticulously obtained and analyzed in order to infer relationships among phenomena, as is done in their theory, or to make conclusions about large numbers of people.

The theory. The theoretical continuum of orgasmic experience that the authors "discovered" seems to be nothing other than the clitoral-vaginal controversy by another name. "There are several types of orgasm in women . . . a vulval orgasm, triggered by the clitoris, a uterine orgasm, triggered by intercourse, and a combination of the two" (p. 21). The authors' "resolved whole" is as serious a muddle of unclear notions and terminology as the contradictions they "synthesized." Because it seems to be the most confusing and harmful of their unwarranted conclusions, an attempt to explain this serious conceptual flaw seems in order, despite its complexity. The authors' vacillation between referring to "a continuum" (occasionally "continuum") and "types" of orgasm suggests that they are unclear about the difference between gradations and discrete categories. At one point, they are headed in the right direction, when they

"look at the experience of orgasm as part of several different continuums" (p. 134). Three of those continua are "within the scope of this book": the place that triggers the response, the effect of the response, and how much of the body is involved in it. It then becomes evidence that they have not discerned that "the place that triggers the response—in women, the Gräfenberg spot or clitoris" (italics mine) is not necessarily singular (although they've been telling us all along it's not "either/or"!)). They place one site on each end of a single continuum, so that as one increases the other must of necessity decrease. (What would they do with other possible triggers?) The problem is compounded when they add at least nine more variables (including muscle responses) and three categories (having five names) to "The Perry and Whipple continuum of orgasmic experience" (p. 150).

What is their solution to the improbability of all of these variables relating directly or inversely with each other? "While we are able, theoretically, to describe 'pure' cases of the two ends of the orgasmic continuum, vulval (reference 1) and uterine (reference 10), . . . most orgasms are 'blended'" (p. 152). Thus the "blended" orgasm epitomizes the simple answer that, in their own words, "rarely succeeds in capturing the nature of reality" (p. 20). As a continuum, "blended" has no place for many quite plausible possibilities, such as a deep pervasive orgasm from clitoral stimulation alone, an orgasm with no clitoral or vaginal stimulation (as in fantasy), or a shallow response to vaginal stimulation. As a category, "blended orgasm" is a conceptual cop-out and catch-all—not a useful term. But they don't use it much anyway. They use the "common name"—"vaginal orgasm." Thus, they persist in the tradition of labeling a response by the locus of stimulation, but they apply it to both "blended" and "uterine" responses. Added to this is the dramatic effect of anecdotes that associate "vaginal orgasm" with greater satisfaction and emotional involvement (although continua for psychological factors are not "within the scope of this book"). Behold, we have the "physiologically and psychologically distinct [deep and emotionally satisfying] vaginal orgasm" that is triggered by the Gräfenberg spot.

There are no valid, reliable quantified data on relationships among the components of physical response, specific sti-

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muli, and the numerous dimensions of satisfaction or pleasure. In fact, we lack adequate physiologic and psychological measures of many of the components.

Neither the book nor the authors' research is adequate to support as facts a Gräfenberg spot, female ejaculation, a relationship between pelvic muscle strength and orgasm, and either a continuum or types of orgasm. As possibilities, they must be addressed in future research. The wheels of scientific scrutiny and publication turn slowly (usually), and are not well-oiled with funds. Only time and rigorous analyses of systematically obtained, valid data will indicate whether these phenomena exist and, if they do, if and how they are related to one another. I predict that meanwhile there will be a new controversy involving unsystematic impressions of the relative harm and benefits attributed to the incautious popular science of *The G Spot*.

Homosexuality: Social, Psychological, and Biological Issues. William Paul, James Weinrich, John Gonsiorek, and Mary Hotvedt, eds. Beverly Hills: Sage Publications, 1982 (416 pp.; \$29.95).

Reviewed by Robert O. Hawkins, Jr., MEd., PhD cand., Associate Professor and Associate Dean, School of Allied Health Professions, Health Sciences Center, State University of New York at Stony Brook, N.Y.

In 1978, the American Psychological Association's division, The Society for the Psychological Study of Social Issues (SPSSI), established a Task Force on Sexual Orientation, "for the purpose of developing educational materials regarding the nature of homosexuality." This book is the report of that Task Force. Its 22 authors collectively present a significant contribution to the armamentarium of all those who seek, in whatever way, to answer rationally the irrational, prejudicial assumptions and accusations hurled at lesbian women and gay men. The authors critically report on the research, provide a rich source of suggestions for future research, including cautions concerning methodology, and suggest plans for social action.

Jeffrey Rubin's "Foreword" states: "You are about to read a unique and extraordinary book." I would agree. In his "Preface," John Gagnon sets the stage by saying: "The problem of intolerance toward those with same-gender

erotic and affectional preferences must be recognized as a problem for the society. . . ." If there is a single underlying theme to this book, it is this notion that an unnecessary social problem exists at all levels of society, and it has been exacerbated by segments of the scientific community.

The introductory chapters describe the genesis of the book, highlight the definitional problems associated with the term "sexual orientation," and also include an outstanding chapter by William Paul on the categories and themes in anti-gay arguments. This chapter is an essential reference for anyone who wishes to counter those arguments, since knowing the content and themes provides a basis for rebuttal.

Part II, "Mental Health," edited by John Gonsiorek, very clearly shows the problems in past research and suggests ways in which future research can and should be improved. Gonsiorek discusses psychological testing and social psychological concepts, and Eli Coleman, Gerald Davison, and Richard Pillard discuss appropriate therapeutic approaches. One of the more personally intriguing chapters in the book is in this section. It contains a well-written, cogent suggestion by Joel Hencken that perhaps homoeroticism and psychoanalysis can reach what he calls a "mutual understanding." It would be fascinating to hear some of the more anti-gay psychoanalysts reply to Hencken's arguments.

The section on biology, edited by James Weinrich, is also stimulating, especially for someone such as myself who falls (fell?) into the group Weinrich identifies as "the environmentalists." While on the whole I remain skeptical of some of the ideas presented, finding support for my stance in Nanette Gartrell's chapter on hormones, this stance has been nudged a bit by the "Darwinian View of Homosexuality" by John Kirsch and James Rodman, and even more so by Weinrich's discussion of homosexuality as being biologically neutral.

"Life Adaptations," edited by Mary Hotvedt, presents a general overview of the research on gay male and lesbian relationships, showing the similarities between those and nongay relationships. The authors, Paul Larson; Letitia Peplau, and Hortensia Amaro, focus on general patterns that appear in research findings and offer many suggestions for future research. This section also has chapters on lesbian mothers and their

children. The information should prove helpful for those who are concerned with this segment of the lesbian population, because many of the very serious problems are clearly delineated as being shared with nongay single or divorced mothers or as stemming from unfounded fears about the children. The often used suggestion that a person is unfit for custody simply because of orientation can now be successfully countered.

The last major section, "Social and Cultural Issues," edited by William Paul, focuses primarily on gay rights, including the question of minority status for gays. David Thomas's chapter, which describes and analyzes the murders of Harvey Milk and George Moscone, the trial of Dan White, and the reactions to the verdict that made the probation of White possible after little more than a five-year period, is especially insightful and, as the author points out, clearly shows that "it is not the utterly downtrodden who rise up; it is those who have begun to move, those whose 'rising expectations' are dashed who revolt." In a footnote to this chapter, Thomas cites Szasz as indicating that this trial was one more example of the rift between psychiatry and gays, a point which leaves the reader of Hencken's chapter on the potential for a mutual understanding between psychoanalysis and gays with even more questions about the possibility of that proposal reaching fruition.

The final section, written by Weinrich, presents a brief overview of the Task Force Findings, and also discusses the prospect for social change and the role of science in that change. The reader may be left a bit pessimistic about the prospects and a bit disheartened by the role of science, primarily because of Weinrich's statements about the length of time it takes for scientific theory, once falsified, to be discarded. Many issues about "the nature of homosexuality" should be considered dead, but, as this book clearly shows, they aren't. However, thanks to the many people who did the work in providing this book, more ammunition is now available.

The editing is generally excellent. Some repetitious material should have been eliminated, and there is no rationale given for decisions to focus on certain segments of the gay population, such as lesbian mothers, while only briefly mentioning or omitting other segments, such as the physically or mentally disabled, Third World people, those who are and attempt to remain

married, alcoholics, etc. However, the book certainly meets and exceeds the original goals of the Task Force. It also provides new, exciting ideas that are worthy of extended discussion and research. I personally have learned from this book, cited it, and used its ideas in attempts at public education. For those interested in any aspect of homoeroticism, this book is a unique and invaluable resource. **PR**

Human Sexuality in Nursing Process.

Elizabeth M. Lion, ed. New York: John Wiley and Sons, 1982 (496 pp.; \$15.95).

Reviewed by Sharna L. Striar, RN, PhD, AASECT-certified sex educator; Assistant Professor, Psychiatric-Mental Health Nursing, University of Michigan, Ann Arbor, Mich.

Human Sexuality in Nursing Process aptly describes how to integrate sexual health with total health care, something the nursing profession has too long overlooked. Well written and edited, the book's chapters are presented with the nurse-client interaction clearly in mind.

The book is careful to sensitize its readers to sexual myths and misconceptions, especially to those personal beliefs which may seriously hinder any open dialogue between the nurse and the client. Along with encouraging an insightful perspective in dealing with sexual issues pertinent to a client's age and physical condition, the book also places a strong emphasis on the importance of communication skills in educating and counseling clients. Throughout the text, such topics as sexual issues across the life-span, therapeutic approaches to sexual dysfunctions, and the effects of illness and specific physical conditions on one's sexuality are covered in a factual, descriptive style. These chapter topics speak to a wide variety of clients and are therefore useful to all nurses regardless of their area of specialization.

I have one reservation concerning the sequential organization used within the chapters. Each begins by describing structured learning experiences in which the reader is asked to examine his/her own sexuality, then goes on to present current opinions and facts on the topic being discussed, and ends with outlining a nursing process that demonstrates how to incorporate this information into nurse-client interactions about

sexual health care. Since the structural learning experiences stem from the chapter content, they would have greater meaning and impact for the reader if they were placed at the end of the chapters.

One major fault in the book's format must be commented upon. Each chapter is introduced with a photograph apparently chosen to depict some interaction between people, interaction directly or indirectly relating to the chapter content. Although this technique of providing visual images to enhance a book's text is often helpful for the reader, in this case it is not used effectively. In fact, the photographs detract from the text because most of them are confusingly inappropriate and at times actually offensive. One glaring example is in the use of the only picture of a black couple as an introduction to the chapter entitled "Sexually Transmitted Diseases." Such placement exhibits, in this day and age, a shocking insensitivity to minority issues. Indeed, the Black Nurse's Association, Inc., has issued a statement declaring that its members are highly offended by the placement of this photograph. It is regrettable that this lapse in judgment involving format and design has created the need for a major criticism of a book whose contents are a positive contribution to the literature useful in the nursing field.

Those entering the nursing profession need to recognize their prospective client's sexuality and be more active than in the past in encouraging healthy and responsible sexual expression. Lion has put together a text that nurses will find beneficial in their endeavor to understand and treat the whole person. Without the inappropriate photos, this book merits recommendation. **PR**

Loving: Women Talk About Their Love Relationships.

Linda Crawford and Lee Lanning. Minneapolis, Minn.: Midwest Health Center for Women, 1981 (155 pp.; \$6.95).

Reviewed by Lester A. Kirkendall, PhD, Professor Emeritus, Department of Family Life, Oregon State University, Corvallis, Oreg.

This publication is designed to help women regardless of age, race, marital status, or sexual preference, to explore personal feelings and attitudes toward emotional, intellectual, social, economic, and physical aspects of living. It is

divided into eight sections dealing with love, life objectives, self-appraisal, emotional feelings ("mad, sad, glad, scared"), body appraisal, being sexual, finance, and relationships with others. Each section has two parts; the first provides a discussion of a number of concepts on the topic it represents, and the second presents a questionnaire through which the respondent can document her feelings concerning the issues. For example, under the self-appraisal topic, we have the statement: "The hardest thing seems to be to define ourselves as separate from a person we love and are very close to. We let that other person's image of us shape us." A sample response: "I have lost a lot of my old self recently. I used to be completely myself with my husband. I am not that now. I am strained. I am not as free with other people as I used to be. I want to regain my old self if possible, more lightness, more humor." No scientifically balanced sampling of participants was attempted, and those participating had very diverse backgrounds.

Loving is intended to help women understand themselves and their intimate relationships, both by working through the eight questionnaires and by discussing their replies with others. Crawford and Lanning emphasize that the publication is not intended to provide the basis for therapeutic intervention, yet I am sure that, for many, such a desire will arise from its use.

While this booklet is arranged for individual use, had I had it available at the time I was teaching courses in marriage, family relations, and human sexuality, I am sure I would have found it very useful. And I would not have confined its use to my female students; the males would have found it most helpful in understanding their female partners and in broadening their outlook on human relations in general. In fact, as a closing suggestion, I suggest that a *Loving* book be prepared for males as well. **A, PR**

Women's Sexual Experience: Explorations of the Dark Continent.

Martha Kirkpatrick, ed. New York: Plenum Publishing, 1982 (344 pp.; \$25.00).

Reviewed by Nancy B. Blackman, Ph.D., Department of Human Development, Counseling and Family Studies, University of Rhode Island, Kingston, R.I.

Women's Sexual Experience is a companion volume to the earlier work, *Women's Sexual Development*, also ed-

ited by Martha Kirkpatrick (see *SIECUS Report*, May/July 1982 for review). Dr. Kirkpatrick, who writes in her preface that she strongly agrees with some of the authors' work and disagrees with others, also states very candidly that the documented "facts" are few. It is this diversity of styles, viewpoints, and subject matter which makes the book so unique. Each selection prompts implicit or explicit questions for future research, and some essays are political and come from positions of advocacy. The format enhances the volume's sense of critical dialogue since each major contribution is followed by a shorter complementary essay that is frequently an informative rebuttal derived from another writer's viewpoint. The book's value also lies in its pragmatic appropriateness to human service professionals. Several of the essays offer specific suggestions useful in educational and counseling contexts concerned with human sexuality.

A global tone for the book is established by the first essay, "Women's Sexual Response," by Helen S. Kaplan and Erica Sucher. While much of its content may not be new to readers of this review, its importance lies in the major implicit theme—how little we actually know about the psychology and physiology of female sexual experience. An interesting statement is made about the role of abstinence or "chastity" in the female's sexual experience: The capacity to inhibit as well as to express one's sexuality is seen as part of the spectrum of "normal human functioning." On the ever-present dialogue about the female orgasm, the writers simply state that we lack data on the normal physiological range of the female orgasmic threshold.

The three essays which raise issues concerning minority women (the Afro-American, the Native American, and the elderly) have clear-cut implications for educators and clinicians. Gail Elizabeth Wyatt's "The Sexual Experience of Afro-American Women: A Middle Income Sample" is a pioneer work on this topic. She writes of the mixed messages the growing Afro-American girl often receives from her parents: Sexuality is considered a taboo topic in the family, but at the same time the parents indicate a willingness to help the daughter raise a baby. The role of media in defining a standard of beauty and indirectly perpetuating the mythology of Blacks as hypererotic is also considered. The crucial significance of this piece is the relationship it demonstrates between the sexual exploitation of Black women

under slavery and cultural perceptions of promiscuity. It is a thought-provoking work, a reminder that our sexual and social histories are intertwined, and that this is of special significance in regard to an oppressed people.

In her essay, "Sexual Consequences of Acculturation of American Indian Women," Marlene Echohawk discusses the role of early missionary education in sexual socialization, and the variation in the issues raised depending upon whether or not a marriage took place within the tribe. The relationship of specific acculturation experiences to the formation of sexual identity in the American Indian woman raises significant questions for future research. This essay also contains useful information for those who counsel young American Indian women: Variables of age, tribal customs, kinship systems, etc., are all dimensions of experience that should be carefully considered on an individual basis.

"In Praise of Older Women," by B. Genevay, synthesizes theoretical concern with issues of clinical application. She has constructed a continuum extending "from denial to full relationship" that could be useful in counseling older women. The critical importance of this article is in Genevay's sensitivity to the inability of counselors to facilitate sensual and further sexual development in older women. Unconscious "ageism" often prevents this in the counseling process.

Various other psychosexual topics are also included. There is an excellent essay by Miriam Tasini on "Some Developmental Aspects of Adolescent Mothers." The symbiotic relationship between the organization of women's sexuality and domestic violence is analyzed by Del Martin in "Wife Beating: A Product of Sociosexual Development." Jennifer James contributes an excellent critique of the literature on prostitution with cogent comments about both the ramifications of the social structure and the psychological processes of the prostitute. The most irate essay is "Women, Victims of the VD Rip-Off" by Edward M. Brecher, which focuses on the issues behind the lack of a manufactured VD prophylaxis for women. Louise Armstrong's essay, "The Cradle of Sexual Politics: Incest," in which she states that "the pro-incest lobby serves a dangerous permission-giving function in light of socio-legal restraints," will interest readers on both sides of that controversy.

As I read these essays, the volume's subtitle, "Explorations of the *Dark Con-*

tinant," assumed a special relevance. The institutionalized evils that work toward a warping of female sexuality seemed harrowing and even, in some instances, diabolic. The only comfort was that, between the lines, one could sense an indignant anger—an anger that should become a part of all of us who see humanness as the essence of sexuality.
A, PR

The Myth of Masculinity. Joseph H. Pleck. Cambridge, Mass.: MIT Press, 1981 (228 pp.; \$17.50).

Reviewed by Patricia Tucker, *Journalist*, Englewood, Fla.; co-author, *Sexual Signatures: On Being a Man or a Woman* (1975).

In this book Joseph Pleck argues persuasively that the male sex role identity (MSRI) paradigm which has heretofore guided research in the field is "the product of the interaction between late 19th- and 20th-century social concerns about masculinity in the U.S. and an early immature stage of psychoanalytic thought" and "is not a useful way of understanding sex roles." He offers an alternative paradigm—sex role strain (SRS)—with promise of "a more humane and egalitarian scientific study of the sexes."

This book first traces the evolution of sex-typing tests from simple either/or, M-F scales, through tests to measure sex type at both the conscious and unconscious levels, to tests based on androgyny, i.e., the concept of masculinity and femininity as separate, sometimes overlapping, continua which exist in degrees that vary independently in a single person. He sees androgyny as "an important transitional concept to a whole new way of viewing sex roles," and believes that androgyny research "signals the end of the long search for an intrinsic relationship between sex typing and adjustment." He describes with approval the shift from scales of actual sex differences to a scale based on what is perceived to be desirable. Functional adaptiveness is, in fact, one of the central ideas of the alternative paradigm Pleck proposes.

Pleck defines the MSRI in terms of 11 propositions and then devotes a section to each, mercilessly exposing the narrow and flimsy foundations which support some towering research structures. For example, his MSRI Proposition I is that

Continued on page 23

AUDIO-VISUAL REVIEWS

These reviews were written by Deryck D. Calderwood, PhD, Director, Human Sexuality Program, New York University; Chairperson, SIECUS Board of Directors.

The spotlight this issue is on films for and about adolescents, with a focus on sexual concerns and issues. Most resources on adolescent sexuality mirror the adults' fears and confusions without giving honest respect to today's adolescents. Each of the three films reviewed below is unique in its own way and presents a special focus, but all of them present teenagers as reasoning individuals seriously concerned with finding responsible solutions to the problems they face.

Running My Way. 16 mm, color, 27½ min. Price, \$395; rental \$40. Children's Home Society of California, Public Affairs Department, 5429 McConnell Avenue, Los Angeles, CA 90066.

Running My Way is basically a film about communicating about sexuality. It is deliberately designed to stimulate discussion and open channels of communication between peers of the same sex and the opposite sex, and between teenagers and parents. The story centers around Lisa, who is a runner, and her boyfriend Tony, who coaches her. The ups and downs of their relationship are portrayed as they cope with the pressures of society, the example of friends, the expectations of parents, and their own desires. The situations presented are true to life. Even though the cards are stacked slightly in favor of "abstinence-for-now" for Tony and Lisa, some parents and adults may nevertheless feel somewhat uncomfortable in being confronted by this honest presentation of teenage life. The film concludes in an open-ended fashion, with no resolution of what will happen for Tony and Lisa in the future. This, too, may upset some adults who would like a socially acceptable finale that leaves absolutely no doubt that "virtue has triumphed," but it is one of the film's strengths that no easy answers are provided, and the producers are to be commended for their

courage in keeping foremost their goal of opening up communication. The actors get an A also. Children's Home Society of California can be proud of its contribution to that small group of films for adolescents and parents which are truly educational.

What Can A Guy Do? 16 mm or video, color, 15 min. Price: film, \$250; video, \$210; rental, \$30. Serious Business Company, 1145 Mandana Boulevard, Oakland, CA 94610.

This film, made possible by a grant from the California State Office of Family Planning, was designed to help male adolescents overcome personal and social barriers to getting information about birth control. It opens with a young woman telephoning her boyfriend to share with him her belief that she is pregnant, and the question is

asked, "What can a guy do?" Three couples, Caucasian, Hispanic, and Black, are followed from the time each discovers the possibility of pregnancy, on through their experiences in coping with this difficult situation. Interspersed with the couples' circumstances are presentations of a cross-section of high school students from various ethnic backgrounds who respond to the questions, "How did you learn about birth control?" and "Whose responsibility is birth control?" Angel Martinez is an excellent choice for role-modeling an understanding adult in a family planning agency in the dramatized sequences and, as he talks to young males directly into camera, his relaxed manner of dealing with issues difficult for young males to handle is most reassuring. There is a realistically portrayed episode, in which a 14-year-old purchases his first condoms in a drugstore, that will convince teenage males that it really can be done. The film does not provide technical information about birth control methods but stays focused on attitudes, and a range of opinions and feelings are represented which will enable young people of both sexes to compare their own reactions and experiences with those presented on the screen. It will increase the understanding of adults who deal with adolescents and provide them with a worthwhile resource especially in their work with young men. It is a well-produced film and should get wide use. A discussion guide is included.

OK To Say No: The Case For Waiting. Three color filmstrips with cassettes, 30 min. Price, \$129. Sunburst Communications, 39 Washington Avenue, Pleasantville, NY 10570.

This well-done filmstrip program uses the stories of three teenagers to present the case for abstinence as a realistic option. Part I (Vicky's Story) shows Vicky learning that sexual relations do not necessarily lead to a closer personal relationship. She comes to understand that at 16 she was not emotionally ready for sex. In Part II (Paul's Story), a young black male is pressured by peers into having sexual relations, resulting in

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demands from his girlfriend that are not compatible with the goals he has set for his life. He breaks with his sex partner and begins a new relationship in which both he and his new girlfriend agree that sex will not be a part of their sharing and that they will concentrate on other aspects of being close. Both of these stories point out that, although one may no longer be a virgin, there is no necessity to continue being active sexually. Part III (Donna's Story) focuses on a 16-year-old virgin who expects to remain one until she marries. Her story stresses her satisfaction with her life and the positive feelings she has about living according to her moral and religious beliefs. All three portions of the program include comments from experts, but there is little moralizing and the young people's own convictions carry the message that abstinence is an appropriate decision for teenagers and one that does not restrict them from positive relationships with the opposite sex. The photography is excellent, the sound crisp and clear, and the program is well produced. A leader's guide that has been well thought out is included. *OK To Say No* has something to say to all teenagers and will be supportive to those struggling with the pressures on teenagers today to be sexually active.

Midwife: With Woman. 16 mm or video cassette, color, 20 min. Price: film, \$480; video, \$420; rental, \$45 (film only). Fanlight Productions, 47 Halifax Street, Jamaica Plain, MA 02130.

Midwife is narrated by Mariette Hartley and traces the history of midwifery in America, describing its prominent role in colonial times and its gradual restriction through professional standardization until it was almost entirely eliminated by the early 1900s; the process through which it has regained acceptance; and the ever-increasing recognition of its potential contribution. Interviews with families, nurse midwives, and physicians present an intriguing and positive picture of midwives at work today. The film emphasizes the view of midwifery adherents that pregnancy is *not* an illness and childbirth is *not* a surgical operation. Important concerns involve making it possible for family to take part in the childbirth experience, and reducing the institutional rules and regulations that have become barriers to this physical and

emotional involvement of the total family. The film concludes with a moving and beautiful scene in which a husband and wife share the birth of their daughter with their parents in attendance. Without narration the film allows the wonder of the experience and the silent expression of love, tenderness, and caring to speak for themselves. It is a rare moment of film.

Body Image and Sexuality As Affected by Cancer and Its Treatment. Videocassette, color, 35 min. Price, \$85; rental, \$25. McDowell Cancer Network, 915 South Limestone Street, Lexington, KY 40536.

The sensitive issues of body image and sexuality as they are affected by cancer and treatment for cancer are presented in this film through videotaped interviews with patients and physicians. It is intended for use in professional education only and is not viewed by the producers as appropriate for patient education. It will be most helpful for health care providers and counselors. The effects of surgery, radiotherapy, and chemotherapy on body image and sexuality are discussed from both physiological and psychological perspectives. It stresses the responsibility caregivers should take in considering the total needs of the patient. In the early stages of diagnosis and treatment, the patient's primary concern is survival, but caregivers must be ready to respond or take the initiative when the patient is ready to discuss sexuality when survival is no longer the basic issue. A most articulate and well chosen group of patients gives an honest picture of their feelings, attitudes, and experiences. The physicians and medical and personnel provide information, but they are clearly reading from the prompter and the delivery is very static. In contrast to the patients, the professionals are stiff and uncomfortable. The woman narrator is the exception—she manages to be both informative and reassuringly human. Although the formality of presentation is an unfortunate distraction, there is no doubt that these professionals care and are sincere about their responsibility. It is encouraging to have honest attention given to the sexuality of cancer patients, and the film is of real value for health care providers and hopefully may inspire resources that include concern for sexual well-being in the treatment of other diseases.

Book Reviews, Continued from page 21 sex role is operationally defined by the results of psychological sex typing tests. He points out that the most frequently used sex-typing test, the Minnesota Multiphasic Personality Inventory MF Scale, is based on early 1940s comparisons of 54 male soldiers, 67 women airline employees, and 13 male homosexuals. The obvious perils in using such a group as a representative sample for any purpose are even more perilous when testing for something as variable across social groups and time (and as unstable even within the individual) as sex type. Proposition by proposition, Pleck proceeds to demolish the MSRI, finding evidence of suppression or misrepresentation of contrary evidence, and even instances where studies accepted as confirming a hypothesis in fact do not. Pleck's survey of the literature since 1930 seems exhaustive—and, certainly to this reader, exhausting—but no doubt the flood of references, citations, quotes, and attributions is a necessary precaution when attacking so well entrenched a structure as MSRI.

The book takes a positive turn in Chapter 9 when the author gets to the sex role strain (SRS) alternative. SRS's 11 propositions start with the concepts that sex roles are operationally defined by sex role stereotypes and norms, and that sex roles themselves are contradictory and inconsistent. They go on to include the strains which patterns of paid work and historical change impose. Whereas the MSRI assumes "an innate psychological need for sex-typed traits," the SRS implies that there is a correlation between sex-typed traits and "social approval and situational adaptation." Pleck finds it paradoxical that the MSRI, by adding to sex role strain, sowed the seeds of its own destruction, evidence of which can be seen in the reassessment of traditional ideas fostered by both men's and women's liberation movements. Research, he says, can best help to liberate men by exploring the roots of the sex role strains men experience.

A quotation on the book's jacket hails this volume as a work that "will require revision of virtually every textbook in developmental and personality psychology." Perhaps, but if so this will have to come by a trickle-down effect, for although Pleck states that his intention is "to make the primary literature accessible to the thoughtful reader" (and in fact the bibliography covers 28 pages), it will take a determined "thoughtful reader" to digest this book. **PR**

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