

## MALE SEXUALITY AND MASCULINE SPIRITUALITY

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Allan Sillitoe describes "the loneliness of the long distance runner" in his book by that title:

All I knew was that you had to run, run, run, without knowing why you were running, but on you went, through fields you didn't understand and into woods that made you afraid, over hills without knowing you'd been up and down, and shooting across streams that would have cut the heart out of you had you fallen into them. And the winning post was no end to it, even though the crowds might be cheering you in, because on you had to go. (Sillitoe, 1959, pp. 37-38)

I suspect that some of the major problems in masculine spirituality are suggested in Sillitoe's description. Here is loneliness (life is ultimately a solitary enterprise), strenuous performance and competition (be the best), homophobia (other men might get too close), fear of death (on you had to go), and confusion about the meaning of the race itself. Sillitoe's passage can also be suggestive of some of the major connections between male sexuality and masculine spirituality.

By sexuality I mean far more than genital sex. Rather, our sexuality is our way of being in the world as gendered persons with self-understandings as male or female, body feelings and attitudes, affectional orientations, capacities for sensuousness, and with the drive toward intimacy and communion. By spirituality I mean the ways and patterns by which the person—intellectually, emotionally, and physically—relates to that which is ultimately real and worthwhile for him or her.

Various writers (e.g., Fasteau, 1975; Goldberg, 1979; Nichols, 1975; Zilbergeld, 1978) have documented typical problems in male sexual expression: conquest orientation, orgasm focus, excessive concern with technical performance, a problem with sensual playfulness, emotional unexpressiveness, feeling responsible for the "success" of the sexual encounter, and being terrorized by not living up to the expectations of "a normal man." Perhaps many of these are related to three basic issues which connect the male sexual experience and masculine spirituality: the genitalization of sexuality, problems with intimacy, and the fear of death.

In looking at the first of these issues, I start with the premise that men tend to genitalize sexuality. This means at least the following: that men tend to isolate sex from other areas of life, tend to focus the meaning of sexuality in the genital experience, and find the genitals highly important to the male self-image. Without intending a biological determinism, we can still acknowledge that the male biological experience encourages certain tendencies different from those commonly experienced by women.

Male genitals are external, visible, and easily accessible to touch. One result of this is that males predictably masturbate earlier and more frequently than females, generating a greater tendency to focus and reinforce male sexual feelings in the genitals rather than diffusing those feelings throughout the body. Also, particularly in adolescence, the male experiences erections at awkward times and in unwanted situations, an experience which tends to persuade him that the penis is beyond his voluntary control, not really part of him. As Saint Augustine observed, his penis had a mind of its own, a lust and concupiscence not fully accessible to his willpower.

Furthermore, the sexual experience for the male seems focused in an act—an act which involves excitement, erection, sometimes penetration, and orgasm. Actions are performed. They are definable experiences which occur at specific times and places. Actions are always more specific than relationships, which are less localized in time and space and which are more diffused and broad in meanings.

Again, the male experiences his penis as an instrument for penetration. While the woman tends to experience her sexuality as more internal and mysterious, a man is inclined to experience his sexual body not as that which possesses mystery but more as an instrument for penetrating and exploring the mystery which is essentially external to himself.

All of these bodily experiences appear to incline men toward certain spiritual contours. One is externality. Mystery is less within than "out there." Mystery, which thus lies beyond the self, is to be penetrated by a self which is demarked by specific boundaries. Mystery is to be explored and, if need be, conquered. So it is with God, the ultimate mystery. God is

experienced more as transcendent than immanent, more beyond than within. Such, characteristically, has been the shape of a male-dominated theology. The Protestant Reformation itself was strongly masculinist in mood and, among other things, it was a reaction against Roman church practices which had become "too feminine"—too immanent, immediate, physical, and sensual. Thus the Reformers attacked physical representations of the divine—relics, crucifixes, stained glass, images of the Virgin. The radical "otherness" of God was recaptured, while the radical immanence of God faded.

But this concept also applies to the spirituality of males generally. Orientation to mystery is more one of penetrating otherness than of embracing it within. The mood is one of conquest, analysis, distinction, understanding. And the mystery itself is likely to be understood as dominantly characterized by stereotypically masculine virtues: order, structure, law, and rationality. This seems to hold true whether the object of one's spirituality is ultimately God, science, institutional life, career, or whatever.

If externality is one characteristic of masculine spiritual tendencies, a constellation of linearity, hardness, and upness appears to be another. These obviously are not only part of the male sexual experience, but a *prized* part of it, inasmuch as erection is pleasure and potency, and necessary for "sexual success." In the male world of achievement, hard facts mean more than soft data. Computers are "up" when they are functioning, "down" when not. Straightness is honored, sexually and otherwise. Linear history makes more sense than cyclical history, whether on a world scale or in one's own story. It seems to be otherwise with women. Penelope Washbourn writes:

I used to think of creation and the image of God as Creator as one who made, fashioned or shaped. I feel now, however, that the image of creation is best understood as being open to, sharing, participating, working with, surrendering to the movement of life . . . and I feel that through my body, specifically through the natural functioning of my female sexual structures, I have been given a perception of these graceful dimensions. (Washbourn, 1974, p. 282)

It is no accident that male spirituality, whether formally religious or not, is more inclined toward ladders than toward circles, more eager to shape than to surrender, more open to the new than to repetition, more attuned to the movement of history than to the movements of nature.

One other link between male genitality and spirituality deserves mention: the accent upon act and performance as opposed to relationship and meaning. Carol Gilligan's critique of Lawrence Kohlberg's male-oriented moral development scheme provides illustration (Gilligan, 1982). She countered Kohlberg's argument (based on his all-male samples) that the highest stages of moral development were characterized by a rational and reflective understanding of human rights by positing that this scheme reflected male experience more than female. Women are more inclined to focus on relationships and responsibilities, a focus linked in no small measure to their different sexual experience.

This, however, leads us to a second major issue in male sexuality and masculine spirituality: intimacy. What sexual dynamics lie behind the male difficulty with intimacy, and what are the effects on male spirituality?

There are two fundamental tasks which face every infant: the establishment of gender identity and the establishment of

individuation—who am I as a male or as a female, and who am I as a unique individual? Because the primary nurturing parent is usually the mother (or a female mother-substitute), the processes involved in these two tasks are different for boys than they are for girls. Girls experience themselves as being like their mothers, continuous with them, and the sense of gender identity is a natural flow. On the other hand, "mothers experience their sons as a male opposite," and boys, in order to define themselves as masculine, must physically separate themselves from their mothers. As a result, male development involves a "more empathic individuation and a more defensive firming of experienced ego boundaries" (Chodorow, 1978, pp. 150, 166-167). Male gender identity, then, becomes defined through separation and individuation, whereas that of the female is defined through attachment.

Thus, if the girl is apt to be more successful in establishing her gender identity than in establishing her individuality, it is the opposite for the boy. For him, gender identity is more likely to be a lifetime project. "What does it mean to be a man?" will be a more continuing question for him than the corresponding question for the woman. And because he has established his somewhat precarious masculinity primarily through separation and individuation, intimacy may well threaten his sense of gender much more than it threatens the female's. This is accentuated because the boy, now having initially established his emerging masculinity through separation, frequently has few positive clues about manhood. Because his father is more physically and emotionally distant

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than his mother, the clues for manhood are more likely to emerge in negative rather than in positive images: What is a boy? "Boys are *not* girls, they *aren't* sissies, they *don't* cry, they *don't* run to their mothers when they're hurt." There are many negative clues for manhood, but fewer positive ones.

Another major force impeding a man's capacities for intimacy is homophobia, the irrational fear of same-sex attraction and affection. While the dynamics of homophobia are complex, there are two facets which are particularly relevant here. One is the threat of womanization. The gay male threatens the largely heterosexual male because the homosexual symbolizes "the woman"—the one who is not masculine according to cultural standards, the one who is capable of being submissive in sexual relationships (a desire of most of the males who are tired of acting out the dominant role). Further, the gay male is a threat because he symbolizes the male-to-male acceptance, tenderness, and intimacy, which are the inner desires of every male, but which are hard to experience in a sexist and homophobic society.

Homophobia impedes the relationships of a man with other men, limiting them largely to competition and "buddyship," and preventing the genuine emotional vulnerability required for deep friendship. Homophobia impedes the relationships of fathers and sons, with fathers fearing the expression of too much affection and sons learning to put on their emotional armor. It limits men's interests, out of the fear that following certain inclinations will imply homosexuality. "The theme, sounded time after time, is this: 'A large segment of my feelings about other men are unknown or distorted because I am afraid they might have something to do with homosexuality. Now I'm lonely for other men and don't know how to find what I want with them'" (Clark, in Pleck & Sawyer, 1974, p. 92).

Intimacy is thus a problem for most men. While classical literature and philosophy (stemming from a time and culture much less marked by homophobia) frequently explore the meanings of friendship, it is significant that Christian theology and ethics say little about it. (Thomas Aquinas is an exception, though it is notable that his theory of friendship is drawn largely from Aristotle.) In our society, men's sexual experience has not conditioned them to friendship. They have been conditioned to competition and conquest. In their relationships with other men, it is easier to have buddies than to have real friends. That, for male theologians, friendship has been low on the scale of virtues is evidenced by the paucity of their writings on this subject as compared to other topics.

Friendship with God is also a muted theme in male-dominated Christian literature. While Aquinas could talk about friendship with God, and while certain medieval mystics (though they were usually women) could even talk about God as a lover, it has been difficult for most men to experience these things. Since God has been heavily imaged in masculine terms, homophobic dynamics assert themselves. This, too, is one of the marks of much current masculine spirituality.

A third major theme of male sexual experience is that of death. The male experiences erection and loss of erection. For a variety of reasons, this is the experience of life and death. Potency is life. Impotence is death. One could say, amending Freud, that perhaps it is not so much a castration fear that lurks in the male psyche, but rather a performance-failure fear. Impotence, whether a man has ever experienced it or not, is always lurking in the wings. Further, the male is always "defeated" in sexual intercourse; hardness becomes softness for him, while his female partner seemingly can go on forever.

Also, if the female bodily experience is more cyclical, more accustomed to vulnerability, it is also more apt to deal realistically with profound bodily changes. Thus, since the experience of death is the most profound of all bodily changes, it is no surprise that death fears appear stronger in males. Death, after all, is the final challenge to linear thought, to self-control, to mastery, to winning. It is the final defeat of hardness and performance. So it comes as little surprise that a male-dominated medical profession is a death-defying, death-denying profession. It comes as little surprise that a male-dominated economy is more attuned to technological reason (how can we make it work?) than to ontological reason (what does it mean, and why is it good?). Death is the most profound bodily change of all. It is the final question mark to traditional male values.

If these are some of the problems, my purpose here is not that of offering neat solutions. Such would certainly be premature. We are only beginning to understand the problems, and the answers will be slow in coming. The major task right now, I believe, is that of understanding the connections between the male sexual experience and masculine spirituality patterns. Nevertheless, I want to hazard a few suggestions that make sense to me at this point.

A richer, more fulfilling, and more peaceful masculine spirituality will depend in no small measure upon new ways of learning to be sexual. Male biology will not change; it will continue to have an effect on male sexuality that is different from the effect of female biology on female sexuality. In many ways, of course, this is to be celebrated. Phallic consciousness, however susceptible to its distortions, can be a source of strength. There is, as Robert Bly has said, "a hairy man," "an Iron John" within the male. There is a deep and dark, instinctual Zeus-type energy which men want and need to tap. And this seems related to the desire to penetrate and to explore the mystery of otherness, a desire that itself is important to human fulfillment.

At the same time, this energy needs balance through the development of a more receptive and vulnerable male sexuality which will form the grounding for a more receptive and vulnerable masculine spirituality. One important contribution to this will be more active, nurturant fathering of the male child. The emotionally and physically distant father, who rewards his son with love made conditional on performance expectations, contributes to a male shaped for independence but not intimacy, self-protection but not vulnerability, competition but not mutuality. It can be otherwise, however, with different fathering patterns.

Further, men need more capacity for sexual diffusion—the ability to feel the desire for union throughout the entire body-self, and not simply in the genitals. The achievement of this capacity may well be largely a matter of what traditional religion has called "grace." It is the sense of one's own fundamental self-acceptance simply because one *is*, not because of what one *does*. The body-self is me, I am my body, and I am graced. I do not have to achieve, conquer, penetrate, or capture the mystery. I participate in life's basic mystery just because I *am* and because God is gracious. That this gracious sense of male embodiedness can be nurtured in the socialization process is supported by James W. Prescott's research on violence and sexual pleasure. In his extensive neurophysiological and cross-cultural studies, he found that physical nurturance of babies and young children, especially the body pleasure resulting from intimate, non-exploitive touching, is

crucial to the development of peaceful and socially cooperative persons. The absence of close infant nurturance, on the other hand, is predictably correlated with high levels of adult violence and control needs, both individually and socially (Prescott, 1975).

Further, homophobic dynamics which do so much to truncate a positive masculine spirituality need to be addressed. Part of this may come through better cognitive understanding, both scientific and theological, of the acceptability of sexual orientation, whatever it may be. Part of it may come from addressing the patriarchal male sexism which underlies so much homophobia. But an important part must also come from a male's learning to love the body-self that he is. If I am dominantly heterosexual, an important ingredient of my self-acceptance is the ability to love and to celebrate rather than to fear those homoerotic desires that are also part of me. And, as Seymour Fisher (1976) has demonstrated, it is no accident that one's own body acceptance and comfort are positively correlated with the capacity to tolerate ambiguity rather than the need to engage in dichotomous thought patterns—the either/or's which fuel the homophobic fires.

Needless to say, the above suggestions about new ways of understanding or interpreting male sexuality need reinforcement at every stage of life through new socialization messages for males about what it means "to be a man." To be a man does not mean to be always in control, always dominant, competitive, and emotionally invulnerable. It means to be a male human being—with distinctive male sexual experience and energy, but also with unique capacities for the whole range of human traits.

In addition to new ways of sexual socialization, however, we need new departures in theology and ethics. One of these must be an erotic theology and ethics. Eros, the desire for fulfillment, has traditionally received a bad press in male-dominated Christian ethics. It has been labeled as egocentric and selfish, something to be suppressed, while agape, self-giving love, has been celebrated as the only genuinely Christian form of love. This, however, is not only questionable theologically and biblically, it is also seriously questionable in regard to psychological health. Men need to affirm and celebrate the eros within. We need to affirm desire as well as self-giving. Desire admits need, while self-giving without the affirmation of desire becomes condescending and controlling. And what do we need? For what do we yearn? For intimacy with males as well as females, for acceptance and celebration of ourselves as well as pressing ourselves to give and to perform, for experiencing the inwardness and immediacy of God as well as God's awesome otherness.

The affirmation of an erotic theology and ethics is also an affirmation of the goodness of pleasure. Male theology traditionally has been suspicious of pleasure. But genuine pleasure promises to enhance the genuine love of self, the capacity to love God. The authentic need for pleasure is the hunger for the other—not the hunger to absorb or conquer, but the hunger for communion, for mutual fulfillment.

Further, we need a fresh theology and ethics of friendship (something that is beginning to come from feminists, though it has yet to make significant inroads on male-dominated religious thought). Such an approach will affirm the importance of living out of the core of one's own being—"centering." It will mean a pattern of relating to others as equals rather than in hierarchical status modes. It will affirm the importance of vulnerability. It will be the honesty of being willing to say, "I need . . . I fear . . . I want . . ."

Also, we who are male need a better theology and ethics dealing with death. If we men are more inclined to distance ourselves from our bodies, are more inclined to treat bodily changes as threat, and have a greater need to triumph over the body, we need a body-affirming approach to death. Paradoxically, we discover that insofar as we fail to accept death, we also fail to embrace life; insofar as we resist the seasonal quality of life, we fail to embrace the reality and joy of our mortal flesh.

A Christian understanding of the symbol of "resurrection" has much to offer for male sexual health. It embraces the reality of bodily life—our genesis, our flowering, our changes, our vulnerability, our decay—and affirms that this is all good, and also that it is not final. I suspect that this conviction, deeply internalized, would do much to alleviate the male death fears that plague us and which make our anxious striving after deathlessness an impediment to a more healthy masculine spirituality.

These, then, are some reflections on male sexuality and masculine spirituality. That the two are deeply interconnected, I have no doubt. That I have correctly analyzed some of their connections, I am not sure. But that we will help each other in finding these connections, I have hope.

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#### SIECUS POSITION STATEMENT ON SEXUALITY AND RELIGION

SIECUS believes that organized religion has a very great contribution to make in promoting an understanding of human sexuality as one of the most positive expressions of mutual respect, caring, love, and equality among men and women.

SIECUS therefore urges religious groups and spiritual leaders to involve themselves not only in sexuality education but also in discussion of the sexual concerns of all the members of their congregations, not excluding the young, the elderly, the ill, or the physically or emotionally disabled. SIECUS also believes that it is important for religious institutions to minister to, and accord full religious participation to homosexual and bisexual women and men and to single adults and those living in non-traditional but responsible relationships.

# SPEAKING OUT

## Understanding the Reactionary Religious Mind

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This past election day, a panel on a fundamentalist television program urged viewers to vote for candidates who had taken the "right stand on those issues most crucial to Christians." The issues named were abortion, homosexuality, and the Equal Rights Amendment. Here was one more piece of evidence that major concerns of the religious right center around sexuality.

We who work in the areas of sexuality education and counseling need to be sensitive to the intense fear lying behind such concerns. It is the exploitation of such fear and anxiety that has allowed religious extremists to gain power few would have imagined not so long ago. When Jerry Falwell, for example, warns of the "dangerous impact of groups like the militant homosexuals, feminists, ACLU, NOW, NARAL, Planned Parenthood, NEA, and others who are lowering the dignity and value of human life and are attempting to purge God out of American society altogether" and charges further that such groups "are trying to steal our religious liberties and eliminate our moral absolutes" (Falwell, 1984), he knows he is touching a raw nerve. To speak of sexuality-related issues is to tap into deep feelings about what matters most to the average person in everyday life—one's identity and role as a male or female; ideals of love, marriage, and faithfulness; close family relationships; bearing and rearing children to be responsible members of society, and so on. Further, there is a lurking fear that if sexuality is permitted to get "out of control," *everything* will be chaotic and society will fall apart.

If people can be convinced that there's a conspiracy afoot which threatens to undermine what they consider most precious, they'll want to do all they can to stop it. This will include pouring time, money, and energy into a movement that promises to go to battle on their behalf and that removes their sense of helplessness and insignificance by making them feel they are playing an important part in "God's plan to save America." If, in addition, the movement promises easy, simplistic answers to the baffling questions and complex problems arising in a period of rapid social change, this seems to be just what many people are looking for. In this light, we can see the appeal of the New Right—especially its religious manifestation in fundamentalism.

As a movement and doctrinal belief system, fundamentalism is one part of the wide continuum that constitutes historically rooted Protestant evangelicalism. But the fundamentalist *mindset* or particular approach to reality can characterize persons or groups within other religious persuasions as well. It's a rigid, legalistic way of looking at the world, and its key emphasis is on *order*—a prescribed order in which everything is neatly in place (Scanzoni, 1981, 1984).

When what is considered to be a settled arrangement ("God's order") is questioned in any way, the equilibrium is disturbed and one's secure world appears thrown into disarray. For some fundamentalist persons the resulting sense of disorientation may produce actual feelings of nausea. "I became sick to my stomach when I found out what they were teaching sixth grade boys and girls together in a sex education class," one fundamentalist mother said recently. "They're trying to break down children's inhibitions and take away the sacredness of sex." Another person said, "It just turns my stomach" in describing his reaction to news of a same-sex couple who wanted a public ceremony to announce their love and commitment. Still others speak of "feeling ill" over what they call "unisex trends," persuaded that the blurring of male and female distinctions in roles, characteristics, clothing, and hairstyles is a violation of an eternal cosmic order in which females are to be subordinate to males and not their equals. One leader worries that men will be "feminized" by spending too much time with women—even their own wives.

Much energy goes into making sure nothing disturbs one's tightly closed system of order. During one community's emotionally charged public debate over schoolchildren's exposure to certain textbook material, one angry parent spoke of the "insidious attempt [by presumed 'secular humanist' educators] to replace our periods with their question marks." The reactionary religious mind feels uncomfortable with questions, doubts, choices, and thinking for oneself. I'm reminded of Kai Erikson's comment on 17th century Massachusetts Puritan society in which "the very idea of intelligent controversy seemed absurd" since, "after all, the truth was as plain as the print on everyone's Bible" (as interpreted by the clergy). In view of this, Erikson continues, "If a persuasive argument should jar a Puritan's certitude or a clever line of reasoning confuse him, he had every right to suspect some devilish mischief was afoot" (Erikson, 1966).

Still fearful of such confusion today and unable to feel comfortable with pluralism, the religious right attempts to preserve and protect its construction of reality primarily through three control mechanisms: (1) the squelching of diversity, (2) the building of a separate subculture, and (3) efforts to force society to conform to its viewpoint.

By squelching diversity, the religious right can promote the idea among its followers that its stance on various topics such as abortion, homosexuality, marital roles, child discipline, masturbation, and so on is the only "true Christian" stance. Those who interpret Scripture differently and hold other positions are discredited. ("They can't be true born-again believ-

ers." "They've sold out to liberalism and can't be trusted.") In some cases pressure is put on publishers to take certain books out of print. The October 1984 issue of the *Moral Majority Report* told of one such effort which resulted in a reputable evangelical publisher's withdrawing a book from the market—a book in which the author said there was no biblical warrant for automatically labeling abortion as murder and suggested abortion might be a tragic option in some cases. "There are points of view which should not be heard when wrapped in the pious blanket of so-called evangelical publishing," said a spokesperson for the book's far right critics who objected to "giving the mantle of evangelical respectability to the pro 'therapeutic' abortion position." Religious reactionaries apparently are afraid that their own constellation of values will somehow be invalidated by the mere existence of other ways of looking at issues.

The building of a *separate conservative religious subculture*, complete with its own radio and television broadcasting systems, "safe" authors and publishing houses (which even produce evangelical and fundamentalist sex manuals), and schools and colleges, further assures a protective environment to screen out ideas that are considered harmful to the movement's constituents, and also provides a way to bring the movement's ideas to others. Religious books on gender roles, marriage, sexuality, and childrearing that are found in the most accessible places—drugstores, supermarkets, and the like—are far more likely to originate from those on the religious right than from evangelicals on the left, mainstream Protestants, Catholics, or Jews.

But even this isn't enough. In another context, sociologists John DeLamater and Patricia MacCorquodale have written: "If society controls the expression of sexuality via norms, then the acquisition of these norms by individuals is an important control mechanism" (1979). Aware of this, the new right wants its influence felt in society's agents of socialization. All of us are aware of efforts to exert an ever increasing amount of control over the public schools, to change laws to conform to the outlook of the reactionary religious mind, to overturn community ordinances forbidding discrimination against gay men and lesbians, and so on. The media are another target. One of the boldest efforts is reflected in the January 1985 announcement of Jesse Helms's promotion of a takeover of CBS through purchases of stock by conservatives. This gesture is symbolic of an attitude prevalent in the movement.

As we come in contact with persons of the religious right, it helps to remember that they fall into at least four categories: the Aggressive Combatants, who speak in militaristic terms about "conspiracies," "takeovers," and battles against evil as personified in whatever groups are linked on their current list; the Loyal Supporters, who fear the changes in modern society and find security in following the Combatants who serve as their religious authorities; the Thoughtful Questioners who, although attracted to fundamentalism out of a genuine desire to know and please God, are not so sure all the answers are already in and thus don't accept unquestioningly all they've been told but are open to new ideas and information; and finally, the Hurting Strugglers whose life experiences do not seem to reflect the pat answers and tidy order they were taught to expect. In considering this last category, I think of the fundamentalist mother whose homosexual son is dying of AIDS and who listens to her pastor describe AIDS as "God's just punishment for perversion." I think of the young minister who prayed for a grandfather-figure for his small son and who has just learned that the substitute grandfather he thought God had

provided has been sexually molesting the boy. "How could God allow this?" he sobs to the counselor. "Please don't tell me my son will be a homosexual." I think of the conservative religious women I know who have had abortions and fear ostracism in their subculture if their secret is ever found out. I think of the woman, cruelly raped by her husband, whose pastor tells her the Bible says she must simply submit to him. And I think of the teenage incest victim in a fundamentalist home who is told by her pastor that she must keep the family together and recognize her stepfather as the head of the home in spite of what he did to her.

An awareness of the four categories can provide a basis to start from in our dealings with persons from such religious backgrounds. We can reach out to persons in the Thoughtful Questioner and Hurting Struggler categories especially. But we need to take seriously their concern with the spiritual dimension of their lives, including the guilt they may feel in certain sexual matters. We must also take care not to minimize or make light of their fear and wariness about seeking help outside their religious subculture. And we must be sensitive to their moral concerns and shock threshold. When one fundamentalist couple, after much time and hesitation, decided to try sex therapy for the husband's impotence, they were stunned when the first question they were asked was whether the husband would be willing to work with a surrogate if necessary. Obviously the therapist had not taken the time to get a sense of the couple's feelings. Last, we must also take care not to trivialize the importance of the Bible to fundamentalist Christians. We can, however, make them aware of resource materials illustrating the *positive* approach to sexuality that many persons have found in Scripture and thus assure them that sex is the creation and gift of God. Some books that keep an evangelical audience in mind are *Sex for Christians* by Lewis Smedes, although it is unfortunately flawed in its treatment of homosexuality (Eerdmans, 1976); *Celebration in the Bedroom* by Charlie and Martha Shedd (Word, 1979); and *The Gift of Sex: A Christian Guide to Sexual Fulfillment* by Clifford and Joyce Penner (Word, 1981). Some of my own efforts in this direction are *Sex Is a Parent Affair* (rev. ed. 1982, temporarily out of print), *Sexuality* (Westminster Press, 1984), two articles for a special booklet, *Christians and Homosexuality* (published by *The Other Side* magazine, 300 W. Apsley, Philadelphia, PA 19144), and *Is the Homosexual My Neighbor?* (co-authored with Virginia Ramey Mollenkott, Harper & Row, 1978).

Judging from the number of calls I get from individual counselors, from church groups, and from professional colleagues, I believe that a lot of people are not only making the effort to understand the questions and anxieties of those with conservative religious beliefs but are also working to open up mutually effective communication.

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- Scanzoni, L. D. The great chain of being and the chain of command. In J. Kalven & M. Buckley (Eds.), *Women's spirit bonding*. New York: Pilgrim Press, 1984.
- Scanzoni, L. D. Protestant views of sexuality. In J. Holland (Ed.), *Religion and sexuality*. San Francisco: The Association of Sexologists, 1981.

# BIBLIOGRAPHY OF RELIGIOUS PUBLICATIONS ON SEXUALITY AND SEX EDUCATION

This current listing of materials, published primarily by American religious groups, was compiled by Leigh Hallingby, MSW, MS, Manager, SIECUS Information Service and Mary S. Calderone Library. The citations are listed without evaluation. **SIECUS does not sell any of these publications.** If your local bookstore cannot get them for you, write directly to the publishers who addresses are given at the end of this bibliography. Unless specifically indicated, prices listed here do not include postage and handling (p/h). It is best to add an extra 15-20% to cover these costs.

Most of these items are available for use at SIECUS's Mary S. Calderone Library at New York University (715 Broadway, Room 213; 212-673-3850). Several non-denominational books dealing with religion and sexuality are listed on two other SIECUS bibliographies: "Human Sexuality: A Bibliography for Everyone" and "Human Sexuality: A Selected Bibliography for Professionals." Single copies of this bibliography are available from the SIECUS office on receipt of \$1.00 and a stamped, self-addressed business-size envelope. In bulk they are 75¢ each for 5-49 copies and 50¢ each (plus \$2.00 p/h) for 50 copies or more.

## I. Curriculum Materials

### American Lutheran Church

- *Created Male and Female*. Augsburg Publishing House, 1969. For junior high. Student pack, \$3.30; class resource kit (includes teacher's guide, charts, posters, records, pamphlets), \$26.00.
- *Decisions About Sexuality* (Decision Series). Augsburg, 1982. Six-session program for junior high. Student book by Joyce D. Sandberg, \$2.25; teacher's guide by Philip Dell, \$3.25.
- *Sexuality: Fact and Fantasy* (In the Image Series). Augsburg, 1982. Six-session program for senior high/young adult. Student book by Karen G. Bockelman, \$2.50; teacher's guide by Anita A. Johnson, \$3.75.

### Baptist Sunday School Board—Broadman Press

- Sexuality in Christian Living Series. Broadman Press, 1972-73. Five texts: *Made to Grow* (ages 6-8), \$6.95; *The Changing Me* (ages 9-11), \$6.95; *Growing Up With Sex* (ages 12-14), \$6.95; *Sex Is More Than a Word* (ages 15-17), \$6.50; *Teaching Your Children About Sex* (adults), \$4.95. The first three are also available in Spanish for \$1.40, \$1.75, and \$2.50.

### Christian Church (Disciples of Christ)

- *Growing Up to Love—Meaning of Sexuality*. Laraine Wright O'Malley. Christian Board of Publication, 1978. Six-session program for grades 7-9; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$2.85. See accompanying curriculum *The Search for Intimacy* under United Church of Christ.

### Episcopal

- *Human Sexuality Study Guide Series Overview*. Episcopal Diocese of California, rev. ed., 1982; 130-page outline for series on human sexuality for adult church groups; \$6.00.
- *Sexuality: Gift or Burden?* Dorothy F. Rose and Dorothy J. Brittain. Episcopal Diocese of Central New York, 1980; 47-page book outlining seminar to help adults clarify their values, understanding, and feelings regarding sexuality; \$3.00.

### Jewish

- *Course on Human Sexuality for Adolescents in Religious Schools, Youth Groups, and Camps*. Annette Daum and Barbara Strongin. Union of American Hebrew Congregations, Dept. of Interreligious Affairs, rev. ed., 1981; 16-hour curriculum designed to help teens cope with changing sexual mores; \$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 - 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. For parents; 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, \$3.75; 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, \$3.75, 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, Dept. of Education, U.S. Catholic Conference, 1981; \$9.75 (includes p/h).

### 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, \$8.70; supplement for use in religious settings, \$3.50; whole package, \$11.20.

### Unitarian Universalist Association

- *About Your Sexuality*. Deryck Calderwood. Unitarian Universalist Association, rev. ed., 1984. A complete multimedia program for junior high levels and up. \$275.00.
- *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. See accompanying curriculum *Growing Up to Love* under Christian Church (Disciples of Christ).
- *Sexual Abuse Prevention: A Study for Teenagers*. Marie Marshall Fortune. Pilgrim Press, 1984. A curriculum for presentation at five consecutive weekly sessions or on a weekend retreat; \$3.95.

## United Methodist Church

- *Affirming Sexuality in Christian Adulthood*. Joan Hunt and Richard Hunt. Graded Press (order from Cokesbury), 1982. For adults. Leader's guide with bound-in sound sheet and poster, \$3.95; student's book, \$1.95.
- *God Made Us: About Sex and Growing Up*. Graded Press (order from Cokesbury), 1980. For grades 5-6. Leader's guide by Dorlis Glass and Marilyn Carpenter, \$4.95; student's resource book by Eleanor Bartlett, Dorothy Gins, and Charles Herndon, \$1.30.
- *Journeys: A Christian Approach to Sexuality*. Robert Conn. Graded Press (order from Cokesbury), 1979. For late teens. Leader's book, \$1.80; student's book, \$1.80.
- *Sex and Sexuality: A Christian Understanding*. Joan Miles. Graded Press (order from Cokesbury), 1982. For junior high. Leader's guide, \$1.95; student's book, \$1.80.

## United Presbyterian Church in the U.S.A.

- *Teenage Pregnancy: The Kids Next Door*. United Presbyterian Church (order from Curriculum Order Services, UPCUSA), 1983. A six-session Youth Elect Series Course for adolescents in grades 10-12 and their parents; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$2.85.

## Non-Denominational

- *A Christian View of Youth and Sexuality*. Steve Clapp, Sue Brownfield, and Julie Seibert. C-4 Resources, 2nd ed., 1982. For teenage audience; \$7.00.
- *A Christian View of Youth and Sexuality: Adult Guide*. Steve Clapp, Sue Brownfield, and Julie Seibert. C-4 Resources, 1980. Designed to provide adults with guidance as they work to help teens develop sexual values in a Christian context; \$5.00.
- *Programs in Religious Settings*. Marjorie Dahlin. Center for Population Options, 1983; 60-page sexuality education strategy and resource guide including successful program models; \$4.00.
- *Religion: A Key Foundation for Family Life Education*. Patti O. Britton and Timothy P. Lannan, eds. Planned Parenthood Federation of America, 1983; 36 pages on sex/family life education programs which are emanating from religious organizations; \$3.00.
- *Religion and Family Life Education: A Selected, Annotated Bibliography*. Planned Parenthood Federation of America, 1983, \$3.25.
- *The Talk: A Religious Workshop for Parents and Teens on Communicating Sexual Values*. Tara Howard. Planned Parenthood of San Diego, 1982; \$9.95.
- *Teenage Sexuality: Local Church and Home Program Guide*. Steve Clapp. C-4 Resources, 1984. A 200-page expanded edition of an earlier publication entitled *Teenage Sexuality: A Crisis and Opportunity for the Church*; \$9.00.

## 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.

### 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, 50¢; 12 copies, \$4.00; 100 copies, \$30.00.
- *Abortion: A Statement of Judgment and Conviction*. American Lutheran Church (order from Augsburg), 1980. Single copies, 4¢; 12 copies, 32¢; 100 copies, \$2.40.
- *Embodiment: An Approach to Sexuality and Christian Theology*. James B. Nelson. Augsburg, 1978; \$8.95.
- *Human Sexuality and Sexual Behavior*. American Lutheran Church (order from Augsburg), 1980. Single copies, 15¢; 12 copies, \$1.65; 100 copies, \$13.50.
- *Sex, Love, or Infatuation: How Can I Really Know?* Ray E. Short. Augsburg, 1978; \$3.75; usage guide, 30¢ (12 copies, \$3.30).

### Anglican Church of Canada

- *Abortion: An Issue for Conscience*. Phyllis Creighton, ed. Anglican Book Centre, 1974; \$7.95.
- *The Abortion Question*. Bruce Alton, ed. Anglican Book Centre, 1983; \$2.25.

## 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; \$5.95.
- *Keeping Posted*, Vol. 27, No. 5, Summer 1982. Union of American Hebrew Congregations. A Jewish view of human sexuality for junior and senior high youth. Student's edition, \$1.25; leader's edition, \$2.00.
- *Marital Relations, Birth Control, and Abortion in Jewish Law*. David M. Feldman. Schocken, 1974; \$8.95.
- *A Study of Adolescent Sexuality*. S. Morton Altman et al. Jewish Welfare Board, 1981. Summary of study of 655 teens selected from membership lists of seven Jewish community centers; \$10.00

## Mennonite Church

- *Abortion: A Summary Statement*. Herald Press, 1976; 12 copies, \$2.00.

## 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 p/h).
- *Religious Affirmations of Sexuality in the Later Years*. NCC, 1981; \$3.25 (includes p/h).
- *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 General Assembly. Presbyterian Church, 1979; 25¢.
- *Nature and Value of Human Life*. Position paper on abortion adopted by the General Assembly. Presbyterian Church, 1982; \$1.45.

## Religious Society of Friends

- *Homosexuality From the Inside*. David Blamires. 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; \$1.00.

## Roman Catholic Church

- *Abortion and the Early Church: Christian, Jewish, and Pagan Attitudes in the Greco-Roman World*. Michael J. Gorman. Paulist Press, 1982; \$3.95.
- *Educational Guidance in Human Love: Outlines for Sex Education*. Sacred Congregation for Catholic Education, Rome. United States Catholic Conference, 1983; \$3.00 (includes p/h).
- *Parents Talk Love*. Matthew Kawiak and Susan Sullivan. Paulist Press, 1984. Video cassette of three 20-minute parts with study guide designed to help parents be sex educators of their children; \$99.00.
- *Parents Talk Love: A Catholic Family Handbook on Sexuality*. Susan Sullivan and Matthew Kawiak. Paulist Press, 1985; \$8.95.
- *Sexual Morality: A Catholic Perspective*. Phillip 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 Hangups 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

- *Conducting Lesbian and Gay Holy Union Ceremonies*. Robert P. Wheatley, ed. UUA, 1985; price unavailable at press time.
- *For the Record*. UUA, 1985. Resolutions by UUA regarding homosexuals, bisexuals, the Office of Lesbian and Gay Concerns, gay human rights, and Holy Union ceremonies; price unavailable at press time.
- *A Voice for Gay Human Rights: Unitarian Universalism*. Donna Scalcione-Conti, ed. UUA, 1981; 20¢ each; \$15.50 for 100.
- *Where Love Is: Affirming Lesbian and Gay Holy Unions*. Robert P. Wheatley. UUA, 1985; price unavailable at press time.

### United Church of Canada

- *Faith and Sexuality: A Spectrum of Personal Convictions Contributing to the Discussion of Human Sexuality in The United Church of Canada*. United Church of Canada, 1981; \$2.85.
- *Gift, Dilemma and Promise*. United Church of Canada, 1984. Report and affirmations on human sexuality; \$4.50.
- *In God's Image... Male and Female: A Study on Human Sexuality by the Division of Mission in Canada for the General Council of The United Church of Canada*. United Church of Canada, 1980; \$5.25.

### United Church of Christ

- *Abortion: The Moral Issues*. Edward Batchelor, ed. Pilgrim Press, 1982; \$15.95 hc, \$8.95 pb.
- *Between Two Gardens: Reflections on Sexuality and Religious Experience*. James B. Nelson. Pilgrim Press, 1984. Essays attempting to integrate human religious and sexual experiences in the face of the Western cultural split between spirit and body; \$8.95.
- *Coming Out to Parents*. Mary V. Borhek. Pilgrim Press, 1983; \$9.95.
- *Gay/Lesbian Liberation*. George R. Edwards. Pilgrim Press, 1984; \$8.95.
- *Homosexuality and Ethics*. Edward Batchelor, ed. Pilgrim Press, 1980; \$8.95 pb.
- *Human Sexuality: A Preliminary Study/The United Church of Christ*. Pilgrim Press, 1977; \$5.95; study guide, \$1.75.
- *Love and Control in Sexuality*. W. Norman Pittenger. Pilgrim Press, 1974; \$4.25.
- *Making Sexuality Human*. W. Norman Pittenger. Pilgrim Press, 1979; \$4.95.
- *My Son Eric*. Mary V. Borhek, Pilgrim Press, 1979. A mother describes her personal growth in accepting her gay son; \$8.95.
- *The Same Sex: An Appraisal of Homosexuality*. Ralph W. Weltge, ed. Pilgrim Press, 1969. An anthology of articles by experts from a variety of disciplines; \$3.95.
- *Sexual Violence: The Unmentionable Sin. An Ethical and Pastoral Perspective*. Marie Marshall Fortune. Pilgrim Press, 1983. The author, an ordained minister of the United Church of Christ, is Director of

the Center for the Prevention of Sexual and Domestic Violence; \$9.95.

### United Methodist Church

- *Guide to the Study Document on Human Sexuality*. George E. Koehler. Discipleship Resources, 1983; \$3.25.
- *Homosexuality: In Search of a Christian Understanding*. Leon Smith, ed. Discipleship Resources, 1981; \$3.00.

### United Presbyterian Church in the U.S.A.

- *Problem Pregnancies: Toward a Responsible Decision*. United Presbyterian Church, 1978; \$1.00.
- *Sexuality and the Human Community*. United Presbyterian Church, 1970; \$1.50.

### Non-Denominational

- *Comprehensive Theological Perspectives on Abortion*. Religious Affairs Committee. Gary N. McLean, ed. Planned Parenthood of Minnesota, 1984. A collection of essays covering a broad spectrum of positions on reproductive rights; \$5.95.
- *Religion and Sexuality: Judaic-Christian Viewpoints in the U.S.A.* John M. Holland, ed. The Association of Sexologists (order from Multi-Media Resource Center), 1981. Representatives of the Catholic, Protestant, and Jewish religions present their theological viewpoints on sexuality; \$5.95.

### Alternative Publications

- *A Disturbed Peace: Selected Writings of an Irish Catholic Homosexual*. Brian McNaught. Dignity, 1981; \$5.95 (includes p/h).
- *Homosexuality and Social Justice: Report of the Task Force on Gay/Lesbian Issues*. The Consultation on Homosexuality, Social Justice, and Roman Catholic Theology, 1982. Report originally published by Task Force on Lesbian/Gay Issues of the San Francisco Archdiocese; \$14.00.
- *Integrity Forum: A Publication for the Gay Christian Movement*. Address: 235 West 12th Street, New York, NY 10014. Yearly monograph; \$1.00.
- *Integrity News and Notes*. Address: 235 West 12th Street, New York, NY 10014. Published at irregular intervals; \$6.00 per year.
- The following publications, all by Ralph Blair, are available from the Homosexual Community Counseling Center: *Doubtful Christians Make Queer Saints*, 1984, \$5.00; *Ethics and Gay Christians*, 1982, \$2.00; *Evangelicals (?) Concerned*, 1982, \$2.00; *Ex-Gay (A Critical Evaluation)*, 1982, \$3.00; *Getting Close: Steps Toward Intimacy*, 1980, \$3.00; *Getting Closer: Structure for Intimacy*, 1981, \$3.00; *Hope's Gays and Gays' Hopes*, 1983, \$2.00; *Record: Newsletter of Evangelicals Concerned*, no charge; *Review: A Quarterly of Evangelicals Concerned*, no charge; *Wesleyan Praxis and Homosexual Practice*, 1983, \$3.00; *With Sunshine and Rainfall for All: An Evangelical Affirmation of Gay Rights*, 1983, \$3.00.

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**Sex Talk for a Safe Child** by Domeena Renshaw is a 34-page, illustrated book for parents or professionals to read with children under nine or with mentally slow children. It covers information about the birth process, the sexual parts of children's bodies, childhood sexual curiosity and behavior, appropriate kinds of affection and touch, expression of emotions, different types of families, "mixed up" types of touch and sexual behavior, and assertiveness against unwanted sexual attention or abuse. It is available for \$2.50 (plus \$1.50 p.h.) from: The American Medical Association, P.O. Box 10946, Chicago, IL 60610. A second edition is in preparation.

**Answers to Your Questions About Herpes and How You Can Live With It** is a 24-page pamphlet written by three physicians—William R. Gold, Norman B. Levy, and Leonard J. Rosenthal. The format provides frank and reassuring responses to over 40 questions covering all aspects of this sexually transmitted disease. Single copies of this recent publication are priced at \$1.95 (includes p/h) and may be ordered from: Virgil Smirnow Associates, Health and Public Affairs, P.O. Box 34425, Bethesda, MD 20817. Bulk rates are available.

**Cycles: Every Woman's Guide to Menstruation** (1983), a 179-page paperback by Patricia Allen and Denise Fortino, is packed with useful information regarding puberty, diet, menstrual irregularities, premenstrual syndrome, drugs prescribed for menstrual problems, toxic shock syndrome, and menopause. Priced at \$3.50 (plus p/h), this publication is available from: Pinnacle Books, 1430 Broadway, New York, NY 10018.

**Sex and the Married Woman** (1983; 216 pp.) by Dianne Grosskopf is based on a study of the sexual attitudes and behaviors of 1,207 women which was commissioned by *Playgirl* magazine and conducted by the Institute for the Advanced Study of Human Sexuality. A copy of the questionnaire is followed by analysis and discussion of the women's answers. To order, send \$8.95 (plus p/h) to: Simon & Schuster (Wallaby), 1230 Avenue of the Americas, New York, NY 10020.

**Sex Education and Counseling for Mentally Handicapped People** (1983; 308 pp.), written by Ann Craft and Michael Craft, begins with a review of the literature and then has chapters on such topics as teaching techniques, curricula, and resources for working with this population; sexuality training for parents and professionals involved with the mentally handicapped; contraception; and sexual counseling with developmentally disabled adult individuals and couples. To order, send \$19.95 (plus p/h) to: University Park Press, 300 North Charles Street, Baltimore, MD 21201.

**Human Sexuality in Health and Illness** by Nancy Fugate Woods is now available in a third edition (1984). This 476-page book, oriented toward health professionals, provides an overview of human sexuality; examines sexual health and health care; and has 15 chapters on sexuality as it relates to such medical phenomena as pregnancy, abortion, and various illnesses and disabilities. The price is \$15.95 (plus p/h), and it is published by: The C. V. Mosby Company, 11830 Westline Industrial Drive, St. Louis, MO 63146.

**Human Medicine: Ethical Perspectives on Today's Medical Issues** (1984; 224 pp.) by James B. Nelson and Jo Anne Smith Rohricht is a revised and expanded edition of Nelson's original 1973 book. It includes up-to-date studies of abortion, reproductive technologies, genetics, and health care systems, with thoughtful analysis of the complex social, political, and economic issues involved. This is a useful resource for all those concerned with medical ethics. It is priced at \$10.95 (pb) and is available from: Augsburg Publishing House, 426 S. Fifth Street, Box 1209, Minneapolis, MN 55440.

# RESEARCH NOTES

"Research Notes" is prepared by Elizabeth Rice Allgeier, PhD, Department of Psychology, Bowling Green State University, Bowling Green, Ohio. Sarah K. Murnen, Psychology Department, State University of New York at Albany, co-authored this issue's column.

## Perceptions of Parents as Sexual Beings: Pocs and Godow Revisited

Although they generally believe that their parents are happily married, adolescents tend to think that these happy relationships exist in the relative absence of sexual intimacy. These were the findings of a fascinating and widely cited 1977 study by Ollie Pocs and Annette Godow. These researchers asked 646 college students to estimate their parents' frequency and kinds of sexual activity. The students' estimates were compared to the actual figures for coital activity as reported a quarter of a century earlier by respondents in the Kinsey group's studies (Kinsey, Pomeroy, & Martin, 1948; Kinsey, Pomeroy, Martin, & Gebhard, 1953). Although subsequent research has reported higher rates of marital sexual activity than found by the Kinsey group (e.g., Hunt, 1974; Westoff, 1974), students in Pocs and Godow's (1977) research provided estimates of parental coital frequency that were far lower than the frequency reported by the Kinsey group's volunteers. According to Pocs and Godow, "for almost all age categories and both sexes, Kinsey's sample mean was twice as high as student estimates" (p. 33). For example, parents aged 36–40 were estimated to have coitus 4 times a month, whereas the Kinsey group respondents reported having coitus an average of 8.0 (female) or 8.8 (male) times a month with their spouses. For parents 41–45, students gave estimates of about 3 times a month, compared to 6.8 (female) or 7.6 (male) by the Kinsey volunteers.

Pocs and Godow suggested three alternative explanations for these findings: cultural expectations that the frequency of sexual activity declines as we age; an "incest taboo" in which people suppress thoughts of their parents as sexual beings; or a failure of parents to communicate the fact that they enjoy their marital sex, thus leading to the logical assumption by children that their parents are nonsexual. Comments made by some of the students in Pocs and Godow's study seemed to support the "incest taboo" explanation, e.g., "Who ever thinks about their parents' sexual relations—except perverts" (p. 34).

Antonette Zeiss (1982) examined two of the three explanations advanced by Pocs and Godow. If the cultural stereotype of a decline in sexual frequency with age was responsible for Pocs and Godow's findings, then students should give estimates of marital coital frequency that show similar declines with advancing age for both their parents and married couples on the average. If, however, offspring suppress thoughts of their parents as sexual in line with the incest taboo hypothesis, then lower estimates should be given for parents than for average couples. Also, consistent with an incest taboo explanation, the task of providing estimates of parents' (vs. average couples') coital frequencies should be more stressful. Accordingly, Zeiss asked 229 students to estimate the coital frequency

of either their parents or average married couples at 10-year intervals ranging from ages 20 to 89. All students were then asked to respond to the Profile of Mood States (POMS, McNair, Lorr, & Droppleman, 1971). The POMS consists of 65 adjectives to which respondents indicate their feelings on a 5-point scale ranging from "not at all" to "extremely" descriptive. The scale assesses anxiety, depression, hostility, vigor, fatigue, and confusion. Consistent with the cultural expectation hypothesis, regardless of whether students gave estimates for their parents or average couples, as age increased the estimated frequency of coitus decreased. However, the frequency estimates for parents were generally lower than were the estimates for average married couples, a finding that is more consistent with the incest taboo than with the cultural expectations hypothesis. Further, students who estimated their parents' coital frequency were significantly more anxious and depressed than were those who gave estimates for average couples.

Based on these two studies, then, we might conclude not only that college students generally expect coital frequency to decline with age, but also that some of the discrepancy between students' perceptions of parents' sexual activity and the self-reported rates from Kinsey et al. (1948; 1953), Hunt (1974), and Westoff (1974) may also be due to discomfort in thinking of parents as sexual—the incest taboo. However, Hoyt (1978) found that more than 70% of a college sample of 50 students reported that they had tried to imagine their parents' sex lives. Although self-reported reactions to such images were varied, the most common response was a happy, pleased feeling—in contrast with Zeiss's findings of depression and anxiety.

In trying to account for their findings, both Pocs and Godow (1977) and Zeiss (1982) suggested, but did not test, a communication hypothesis. As Pocs and Godow put it, ". . . many parents may appear to be non-sexual because they hesitate to discuss the topic of sexuality in any way with their children (Bell, 1966) or because they are not inclined to exhibit loving, affectionate responses, let alone sexual behavior, in the presence of their children" (p. 35). Addressing the same hypothesis, Zeiss (1982) suggested that it might be possible to examine the explanatory capacity of the incest taboo vs. communication hypotheses by "studying families which vary on the dimension of parental communication about sex. If the communication hypothesis is correct, then children whose parents openly express their sexual feeling for each other, verbally or nonverbally, should not show the pattern of results found in this report and in the prior work of Pocs and Godow (1977). If distortion continues to occur in estimates of intercourse fre-

quency, and/or if distress associated with thoughts of parental intercourse persist, then the incest taboo hypothesis would warrant further consideration" (p. 54).

In exploring the possibility that individual differences in levels of communication about sexuality from their parents might be related to estimates of parental coital frequency, we (Murnen & Allgeier, 1985) did not directly assess levels of communication within families. Instead, we expanded the general methodology used by Zeiss by adding a third estimation group and a self-report questionnaire regarding extent of parental communication about sexuality. Specifically, we asked 120 students to provide coital frequency estimates for parents, average couples, or themselves at the different age spans used by Zeiss. Following Zeiss, we also included the Profile of Mood States. Finally, we administered a 14-item questionnaire in which students were asked to indicate the extent to which their mothers and fathers discussed various aspects of sexuality with them, and the extent to which their parents were affectionate with one another in their presence. On the basis of their responses to these items, the students were categorized into high or low self-reported parental communication groups.

In support of our expectations, and in line with the communication hypothesis suggested by both Pocs and Godow (1977) and Zeiss (1982), those students reporting high (vs. low) levels of communication with their parents estimated greater coital frequency for their parents. We were somewhat surprised that this "communication effect" was limited to estimates for parents' coital frequency; that is, those groups reporting higher parental communication did not expect greater frequencies for average couples or for themselves across the lifespan. The estimates of declining coital frequency with age found by Zeiss were replicated by our students' responses. In contrast to Zeiss's findings, and to the incest taboo hypothesis, however, anxiety and depression scores did not vary as a function of whether students were asked to estimate the coital frequency of their parents, average couples, or themselves, nor were there differences in expectations of coital frequencies as a function of whether students were rating their parents, average couples, or themselves across the age span.

Our finding of no difference between estimation groups appears to be due to ratings of parental frequency (across communication groups) being somewhat higher than in Zeiss's research, but our students continued to demonstrate the pattern first identified by Pocs and Godow. That is, in a comparison of data for the same general age range (41-50), the average self-reported frequency was 6.8 times a month by the Kinsey volunteers, compared to estimates of about 3 times a month by both Pocs and Godow's and our volunteers. Even the estimate of slightly over once a week given by the high parental communication group was below that of the self-reports of the Kinsey group volunteers.

We remain, then, with one consistent finding through the three studies investigating offsprings' estimates of their parents' coital frequency: We parents apparently make love with about twice the frequency that our children think we do. The explanation for this consistent discrepancy has yet to be resolved. Pocs and Godow discovered the discrepancy, and Zeiss obtained support for an incest taboo explanation both in the difference in estimates and in levels of anxiety and depression of students estimating parents' vs. average couples' coital frequency. We replicated neither of these findings, thus providing no support for the incest taboo hypothesis. However, we did find a relationship between level of communication and

estimated parental coital frequency. The fact that we found a communication effect stimulates further questions. Although students' estimates are lower than adults' self-reports, are they correlated with parents' sexual activities? Do parents who have sex more often talk about sex more openly with their children? Is the general discrepancy between adults' and their offsprings' estimates due more to norms regarding privacy about our sexual experiences (what we might call a "parental sneakiness hypothesis") than to a desire to suppress thoughts of parents as sexual beings? Finally, the direction of inquiry in this line of research has thus far been concerned with students' estimates of their parents' activities. What are the perceptions of parents in regard to the sexual activities of their college-age offspring and is there a similar discrepancy? We are currently working on the development of a parallel form to use with parents in addressing these questions. I will be happy to send copies to any of you who also wish to collect data on these issues.

The actual and potential benefits of parent-child communication and education about sexuality have been addressed in a previous column (Allgeier, 1982), as well as by Pocs and Godow (1977) and by Zeiss (1982).

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## DO YOU KNOW THAT...

### Resources to Write for . . .

**Culture Clash: The Making of Gay Sensibility** (1984) by Michael Bronski is an interesting study of "the dynamics of gay liberation and homophobia, of change and backlash," and would be a useful resource for those exploring the cultural aspects involved in the homosexual confrontation and integration within twentieth-century American society. This 249-page book (\$20.00 hc, \$9.00 pb) is published by: South End Press, 302 Columbus Avenue, Boston, MA 02116.

**Providing Counseling and Advocacy for Disabled Persons Who Have Been Sexually Abused: A Training Manual for Rape Crisis Center Volunteers** is a 1984 publication of the Developmental Disabilities Project of Seattle Rape Relief. The 50-page manual includes basic information about mental, physical, and sensorial disabilities, as well as suggestions, guidelines, and reproducible handouts for use in organizing training sessions for volunteers. It costs \$22.00 (plus p/h) and is available from: SRR, 1825 South Jackson, Suite 102, Seattle, WA 98144.

# SUMMER 1985 GRADUATE STUDIES IN HUMAN SEXUALITY AND SEX EDUCATION

Programs are listed alphabetically by state. Announcements arriving too late for this listing will be published in the May 1985 SIECUS Report. See California Family Life Education Institute listing for additional courses in Georgia, Iowa, New Jersey, New Mexico, New York, Tennessee, and Texas.

## Arizona

### University of Arizona, Tucson, Ariz.

- *Hlth 330. Human Sexuality.* June 5–July 11, 3 units. Also being given July 12–August 14.

**Write to:** Mrs. Judy Nevin or Ms. Sue Habkink, Health Education Department, University of Arizona, 1435 No. Fremont, Tucson, AZ 85719.

## California

### Family Life Education Institute, Santa Cruz, Calif.

- *Family Life Educator Training.* Albuquerque, N. Mex., April 28–May 1; Brownsville, Tex., May 12–16; Knoxville, Tenn., June 2–6; Atlanta, Ga., June 23–27; Des Moines, Iowa, July 14–18; Montclair, N.J., July 28–August 1; Troy, N.Y., August 11–15. Credit: 2.5 CEUs, 25 hours.
- *Adolescent Sexual Abuse Prevention Training.* Albuquerque, N. Mex., May 1–3; Brownsville, Tex., May 16–18; Knoxville, Tenn., June 6–8; Atlanta, Ga., June 27–29; Des Moines, Iowa, July 18–20; Montclair, N.J., August 1–3; Troy, N.Y., August 15–17. Credit: 1.5 CEUs, 15 hours.

**Write to:** Training Department, ETR Associates, 1700 Mission Street, Suite 203, Santa Cruz, CA 95060.

### National Sex Forum, San Francisco, Calif.

- *SAR XXIV, #311 (Sexual Attitude Restructuring).* June 29–July 6, 4 units/60 hours.
- *SAR XXV, #311 (Sexual Attitude Restructuring).* August 17–24, 4 units/60 hours.

Note: Continuing Education or graduate credit available through the Institute for Advanced Study of Human Sexuality.

**Write to:** Rodger Morales, National Sex Forum, 1523 Franklin Street, San Francisco, CA 94109.

## District of Columbia

### American University, International Council of Family Health, Washington, D.C.

- *Advanced Sex Therapy.* June 23–28, 3 credits.
- *Sex Education for Trainers and Educators.* June 23–28, 3 credits.

**Write to:** Patricia Schiller, Director, 5010 Wisconsin Avenue, NW, Suite 304, Washington, DC 20016.

## Indiana

### Ball State University, Muncie, Ind.

- *HSC 561. Health, Sexuality, and Family Life.* June 10–July 12, 4 credits. Also being given July 15–August 15.
- *HSC 563. Sex Education and School Health.* July 15–August 15, 4 credits.

**Write to:** Dr. David Marini, Department of Physiology and Health Science, Ball State University, Muncie, IN 47306.

## Minnesota

### University of Minnesota, Medical School, Minneapolis, Minn.

- *Chemical Dependency and Family Intimacy Summer Institute.* July 14–19, 33 hours, CEU and AMA.

**Write to:** Diane Campbell, Program in Human Sexuality, Research East Building, 2630 University Avenue, SE, Minneapolis, MN 55414.

## New Jersey

### Kean College of New Jersey, Union, N.J.

- *Human Sexuality in Family Life Education.* July 8–25, 3 credits.
- *Developing and Teaching a Family Life Education Program.* July 8–25, 3 credits.
- *Family Advocacy.* July 8–25, 3 credits.
- *Perspectives on the Family With Implications for Education.* July 8–25, 3 credits.

These courses are part of the Summer Institute on Family Life Education. Students register for two courses, 6 credits.

**Write to:** Dr. Marjorie Kelly, Department of Early Childhood and Family Studies, Kean College of New Jersey, Union, NJ 07083.

### Trenton State College, Trenton, N.J.

- *Topics in Family Life and Sex Education.* August 5–16, 3 credits.

**Write to:** Continuing Education, Trenton State College, Hillwood Lakes, CN 550, Trenton, NJ 08625.

### UMDNJ-Rutgers Medical School, in cooperation with the UMDNJ-Office of Continuing Education, Piscataway, N.J.

- *Understanding Sexuality.* June 24–29, 1 hr. P/F, 3 hrs. letter grade.

**Write to:** Marcia Kosofsky, MSW, or Patricia C. Sarles, EdS, Department of Environmental and Community Medicine, Box 101, Piscataway, NJ 08854.

## New York

### Cornell University, Ithaca, N.Y.

- *Health Issues and the Sexual Development of Adolescents.* July 15–19, 1 credit.
- *Teaching Human Sexuality in Schools and Community Settings.* July 22–26, 1–3 credits.

**Write to:** Andrea Parrot, PhD, Department of Human Service Studies, N132 MVR, Cornell University, Ithaca, NY 14853.

### Hofstra University, Hempstead, N.Y.

- *Values in Sexuality.* May 23–June 10, 3 semester hours.
- *Introduction to Sex Counseling.* June 11–25, 3 semester hours.

**Write to:** Efreem Rosen, PhD, New College, Hofstra University, Hempstead, NY 11550.

### New York University, New York, N.Y.

- *Study Abroad 1985: The Netherlands – Human Sexuality.* June 30–August 22, 12 credits.

**Write to:** Deryck Calderwood, PhD, Human Sexuality Program, 715 Broadway, Second Floor, New York, NY 10003.

### Syracuse University, Syracuse, N.Y.

- *Sexuality Education for the 80s and Beyond.* Annual Workshop on Sexuality. July 8–14, 2 or 3 credits. Given at Thornfield Conference Center, Cazenovia Lake, 30 minutes from Syracuse.

**Write to:** Summer Session, Syracuse University, 117 College Place, Syracuse, NY 13210; or to: Alison McCain Deming, Director, 401-A Clinton Street, Fayetteville, NY 13066.

## Oregon

### Oregon State University, Corvallis, Oreg.

- *H 461. Sexuality Education.* June 24–July 19, 3 credits.

**Write to:** Margaret M. Smith, EdD, Department of Health, Waldo 321, Oregon State University, Corvallis, OR 97331-6406.

## Pennsylvania

### Indiana University of Pennsylvania, Indiana, Pa.

- *Psychology for Teaching Sex Education for Disabled People*. July 29–August 2, 3 credits.

**Write to:** Professor L. B. DeFabo, 246 Stouffer Hall, IUP, Indiana, PA 15705.

### University of Pennsylvania, Philadelphia, Pa.

- *Concepts in Human Sexuality*. May 13–17, 3 semester hours. Also being given May 20–24 and August 12–16.
- *Behavioral Foundations of Human Sexuality*. May 28–June 3, 3 semester hours.

**Write to:** Dr. Kenneth D. George, Graduate School of Education, University of Pennsylvania, 3700 Walnut, C-1, Philadelphia, PA 19104.

### West Chester University, West Chester, Pa.

- *Human Sexuality Workshop*. July 10–16, 3 credits. Also being given July 18–24.

**Write to:** Dr. Robert Nye, Health Department, West Chester University, West Chester, PA 19383.

## Vermont

### University of Vermont, Burlington, Vt.

- *Sex Education and Counseling*. July 15–29, 3 credits.

**Write to:** Kay Frances Schepp, EdD, UVM Counseling and Testing Center, Burlington, VT 05405.

- *Perspectives in Human Sexuality*. June 17–28, 3 credits.

**Write to:** Dr. James R. Barbour, Department of Human Development Studies, C-150 Living Learning Center, Burlington, VT 05405.

## Wisconsin

### University of Wisconsin-Madison, Madison, Wis.

- *Education and Sex Role Socialization*. June 17–July 11, 3 credits. Also being given July 15–August 8.
- *Child, Adolescent, and Family Psychotherapy*. June 17–August 8, 3 credits.

**Write to:** Susan Disch or Nancy Gebert, UW-Madison Division of Summer Sessions, 433 North Murray Street, Madison, WI 53706.

## Canada

### University of Guelph, Guelph, Ontario.

- *"Love, Sex and Intimacy"—7th Annual Sexuality Conference*. June 17–19.

**Write to:** Continuing Education, University of Guelph, Guelph, Ontario N1G 2W1, Canada.

# DO YOU KNOW THAT . . .

## Resources to Write for . . .

**Sexual Health and Diabetes** (1983) by Linda K. Strodman and Ralph F. Knopf is a publication of the Michigan Diabetes Research and Training Center. It primarily covers two areas: sexual function and dysfunction in men and women with diabetes, and making decisions about childbearing. Also included are a glossary and a list of suggested readings. Ten copies of this 37-page booklet are available for \$16.50 (plus p/h) from: Publications Distribution Service, 839 Greene Street, P.O. Box 1104, Ann Arbor, MI 48106.

**Educators Handbook** (1984), edited by Debra Haffner for Planned Parenthood of Metropolitan Washington, is intended as a useful reference for sexuality educators across the nation. It includes PPMW's flexible modules for educational presentations on contraception, sexually transmitted diseases, male sexuality, and parents as sex educators. The handbook also contains guidelines on working with the media, marketing education programs, and generating revenue. The background section includes fact sheets and recommendations for print and audio-visual resources. To order, send \$12.00 (includes p/h) to: Resource Center, PPMW, 1108 16th Street, NW, Washington, DC 20036.

**Guidelines and Recommendations for Healthful Gay Sexual Activity** is now available from the National Coalition of Gay Sexually Transmitted Disease Services in a fourth (1984) edition. This eight-page flyer gives a brief description of a number of sexually transmitted diseases common to gay men, followed by suggested guidelines which are based on both common sense and current understanding about the occurrence and transmission of infections. Finally there is a questionnaire with self-rating chart for individual gay men to use to estimate if they are at low, medium, or high risk of developing an STD. To obtain this flyer, send \$1.00 to: NCGSTDs, P.O. Box 239, Milwaukee, WI 53201-0239. Bulk rates are available.

**Getting in Touch With Yourself** is a 37-page, illustrated booklet for mentally disabled women and men to help them learn about and become comfortable with the sexual parts of their bodies. The author, Sally S. Miller, also gives information about touching these areas and about masturbation. This booklet, written at a very easy reading level, is available for \$5.00 (plus \$1.50 p/h) from: Sally S. Miller, 210 Main Street, Flemington, NJ 08822.

**Sexuality Education for American Youth: Abstracts from Journal Literature, 1979–1982**, edited by David R. Stronk, is a bibliography of 115 articles compiled from 39 sources. Each citation is fully annotated and gives the address of the author or publisher. The nine chapters of this 75-page 1983 book cover: the development of teenagers' knowledge and attitudes, parents and their children's sexuality, teenage mothers and fathers, adolescent contraceptive use and pregnancy risk, sexuality education in school and non-school settings, guidelines for sexuality education in the schools, evaluation of programs, and barriers to sexuality education. It is available for \$10.00 (plus \$1.50 p/h) from: Network Publications: 1700 Mission Street, Suite 203, Santa Cruz, CA 95060.

**Caring, Loving, and Sexuality: Using Skills to Make Tough Choices** (1984) by Gilda Gussin, Ann Buxbaum, and Nicholas Danforth is designed to prepare teenagers to make responsible decisions about sex. This 83-page curriculum and workbook presents important basic facts about reproduction, birth control, the hazards of teenage pregnancy, and where to get help. Keeping their goals and values in mind, adolescents learn to define their personal rules for relationships and sexual behavior. They then practice strategies for dealing with pressures for intimacy and fulfilling their needs for loving and caring without relying on sexual activity. The Student's Handbook is priced at \$6.95 and the Teacher/Leader's Guide at \$8.95 (plus \$3.00 p/h). They may be ordered from: Management Sciences for Health, 165 Allendale Road, Boston, MA 02130.

# AUDIO-VISUAL REVIEWS

Members of the Audio-Visual Review Panel for this issue were: Sara Avni, graduate student, Human Sexuality Program, New York University; Martha D. Calderwood, MA, University of Medicine and Dentistry of New Jersey; Rita Cotterly, MEd, MRE, doctoral candidate, Human Sexuality Program, New York University; Neal Fawcett, sexuality educator and consultant; Leigh Hallingby, MSW, MS, Manager, SIECUS Information Service and Mary S. Calderone Library; Jean Levitan, PhD, Assistant Professor, Health Science, William Paterson College; Pat Criscitiello Murphy, MSW, psychotherapist in private practice and President, Princeton Seminars, Inc.; Alex Sareyan, President, Mental Health Materials Center; and Linda Schwarz, Education Department, Planned Parenthood Federation of America. The reviews were written by Leigh Hallingby.

**What Guys Want.** 1983, 16 mm, 16 min. Purchase, \$395; rental, \$40. Polymorph Films, 118 South Street, Boston, MA 02111; (617) 542-2004.

Here we meet four male teenagers—two white, one black, and one Hispanic—who share some of their attitudes and experiences about their masculinity and their sexual behavior. The first one is “always out to have a good time” and feels that, as far as women are concerned, “there are many fish in the sea.” The second married the first girl who did not reject him. The third started sex at age 12 and became a teenage father. The last one feels that preventing pregnancy is mainly the girl’s responsibility. In between interviews a female narrator adds some “preachy” remarks.

The panel had a mixed reaction to this film. Some were bothered by a poor sound track and by the narrator’s comments which did not seem adequately tied into what the boys said and which, by their value-laden tone, made the film less open-ended. Others felt that it would nevertheless be a useful film for

triggering discussion among both boys and girls about adolescent male sexuality. Sex educators looking for a film to use in exploring this subject matter should therefore preview this one to see if it meets their needs. **EL, LT, P, PR**

**Oh, Boy! Babies!** 1983, 16 mm or video, 30 min. Purchase, \$500 (16 mm), \$400 (video); rental, \$50. Learning Corporation of America, 1350 Avenue of the Americas, New York, NY 10102; (212) 397-9330.

Originally shown on television, this film is based on an award-winning book of the same title by Alison Cragin Herzog and Jane Lawrence Mali, which in turn was inspired by an actual infant-care class for sixth-grade boys in a private school in New York City. We follow a multi-ethnic group of fairly upper middle-class boys who decide to take their school’s infant-care elective course and in the process experience considerable teasing from their peer group. Various class sessions cover such tasks as feeding, diapering, bathing, undressing and dressing, holding, and playing with babies.

A subplot has been added so that the program focuses on one boy who lives with his mother, stepfather, and new baby brother. At the beginning of the show he is quite hostile toward his half brother and stepfather, but after being in the infant-care class, he develops a new appreciation of the relationships he can enjoy with both. There are also attempts by some of the boys to resolve their feelings about their fathers’ having left them, and they determine that they will never do such a thing.

The panel was unanimous in agreeing that *Oh, Boy! Babies!* is an excellent television program, with good production, entertainment, and educational values. The members disagreed, however, on how useful the film would be for sex educators. Some felt that it basically belongs on television and others believe

that, since it is so vital that boys and men learn to be nurturing, this is an important and unique resource for sex educators to use for consciousness-raising and permission-giving in this area. Some felt that by using only boys the film might give a message that girls naturally know how to care for babies and don’t need instruction. Actually the film was made that way because the students in the real-life class on which it is based were all boys. At any rate, this is a charming, well-acted, both effective and affective film which may meet the needs of some sex educators. **C, ET, LT, A, P, PR**

**When Teens Get Pregnant.** 1982, 16 mm, 18 min. Purchase, \$395; rental, \$40. Polymorph Films, 118 South Street, Boston, MA 02111; (617) 542-2004.

In this film, five young women—two black, two white, and one Hispanic—tell poignant stories about their lives before pregnancy, their families, school, peer pressure to have sex, the reality as opposed to the fantasy of sex, the differences between their own and their partners’ needs and expectations, and how their pregnancies have changed their lives. One of the girls met a man who “introduced her to the joys of womanhood” and then abandoned her. Another, also abandoned by her boyfriend, wanted a baby because she was attracted to her sister’s baby who went around saying “I love you.” A third is expecting twins and plans to give them up for adoption. A married 18-year-old does not know how she’ll manage to care for her new baby with her 17-month-old at home. A narrator explains the outcome of each pregnancy and how each young woman was getting along in early motherhood.

This film is similar in format to *What Guys Want*, also reviewed in this issue. The producers actually intended that they be used together. Of the two, the panel preferred this film, partly because the participants and their stories were

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**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.

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more engaging, and partly because there was no "preachy" narration in between interviews. *When Teens Get Pregnant* is recommended as a consciousness-raiser and discussion-starter on issues of adolescent sexuality and pregnancy. It is especially valuable for pointing out the shortsightedness of adolescents and their inability to see future negative consequences of present decisions. The young women in it are memorable, real people whose stories cannot fail to have an impact. **ET, LT, A, P, PR**

**Hope Is Not a Method III.** 1984, 16 mm or video, 22 min. Purchase, \$450; rental, \$45. Perennial Education, 930 Pitner Avenue, Evanston, IL 60202; (800) 323-9084.

This film, oriented toward young single people, covers the spectrum of available birth control methods, including the latest additions—the sponge and the cervical cap. Also covered are the pill, IUD, condom, foam, natural family planning, abortion, and sterilization. For the most part the factual information presented is accurate. The graphics, while not especially appealing, offer useful explanations of how each method works.

To the panel's knowledge, this is the only film that covers, one by one, all the modern methods of birth control. As such it is a vital contribution to the audio-visual resources available to professionals in the fields of family planning and sex education. The panel felt that it would be most useful in a clinic setting for giving information to patients waiting to see the medical staff. For a classroom setting, a three-dimensional presentation with a birth control kit would probably be more dynamic. **ET, LT, A, P, PR**

**Teens Having Babies.** 1983, 16 mm, 20 min. Purchase, \$395; rental, \$40. Polymorph Films, 118 South Street, Boston, MA 02111; (617) 542-2004.

*Teens Having Babies* shows adolescents attending a special Young Mothers Clinic for prenatal care which includes: a medical history; a pelvic examination, demonstrations of uterine growth and fetal development; advice concerning nutrition, smoking, drugs, and alcohol; and a social service interview. A child-

birth preparation class for teenage mothers and their male or female coaches reviews labor and delivery, gives common indications for having a cesarean section, and demonstrates breathing and relaxation exercises. The final scene shows a teenage couple participating in their baby's birth in a hospital setting. All of this takes place in an almost ideal environment where there is an accepting attitude toward teen pregnancy and where the staff, all women, are extremely helpful to and supportive of the patients.

One flaw in the film is that the young woman at the beginning who is registering for prenatal care is already 22 weeks into her pregnancy. Nothing is said about this being rather late to begin, and a moderator would need to stress the importance of registering in the first trimester. Otherwise, this film seems like an excellent one for orienting pregnant adolescents to prenatal care, hospital procedures, delivery stages, and birth. Unfortunately, the "TLC" given to the young women in the film probably far exceeds that which most of them would get in real life in hospital clinics. But perhaps seeing this film will serve to

raise the consciousness of both the caregivers and the patients about what type of care might be possible. **ET, LT, PR**

**If You Want to Dance.** 1983, 16 mm or video, 14 min. Purchase, \$325 (16 mm), \$295 (video); rental \$40. New Dimension Films, 85895 Lorane Highway, Eugene, OR 97405; (503) 484-7125.

This film begins in a locker room with three high school boys discussing their differing views about responsibility for sexual behavior with girls and possible pregnancy. The scene then shifts to a hospital room where Chris, the girlfriend of Jeff (one of the boys in the first scene), is recuperating after having delivered a baby. She is talking with another patient, a beleaguered 18-year-old who has just had her second baby and whose boyfriend has left her. In the final scene, Jeff is visiting Chris and his two locker room friends arrive to find the couple arguing about whether she will give the baby up for adoption and about who was responsible for the pregnancy. Jeff storms out of the hospital, triggering a conversation between his two friends once again about male responsibility.

Because of the overwhelmingly negative images it presents, this film, like many others on teenage pregnancy, could be accused of using scare tactics for prevention. It is unlike many of the others, however, in two major respects. First, it is an ideal length to allow plenty of time for discussion. (Would that all filmmakers for the adolescent market would limit themselves to the 15-20 minute range!) Second, it is open-ended—we never learn whether Chris decides to keep the baby or give it up. Certainly, the film will stimulate useful discussion. A drawback which may limit its range of usefulness is that all the characters are white. **ET, LT, A, P, PR**

**Have a Healthy Baby: Labor and Delivery (Revised).** 1984, 16 mm or video, 29 min. Purchase, \$475 (16 mm), \$380 (video); rental, \$50. Churchill Films, 662 North Robertson Boulevard, Los Angeles, CA 90069-9990; (213) 657-5110.

This superb film is the second of a two-part series which begins with *Have a Healthy Baby: Pregnancy* (covering conception, intra-uterine development,

## Choices: In Sexuality with Physical Disability

(16 mm & Video/Color/60 Mins.)

Produced for:  
Institute of Rehabilitation Medicine  
New York University Medical Center  
Joan L. Bardach Ph.D., Project Director  
Frank Padrone Ph.D., Co-Director

... Choices is a film which can be used time and time again in rehabilitation facilities human sexuality programs and in any group where issues of sexual interaction and adjustment to a disability are being discussed. If both parts cannot be purchased, Part 1 is a tremendously good discussion starter and should not be missed...

**Pam Boyle, Coordinator:** Reproductive Health and Disabilities Program of the Margaret Sanger Center of Planned Parenthood. NYC.



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and prenatal care). In this presentation on labor and delivery, we follow two very appealing couples through the birth process. A black couple having their first child experience the birth in a hospital with all the trappings and procedures of modern medicine, including shaving, enema, I.V., and episiotomy. The Hispanic/Caucasian couple (having their fourth child) have opted for "natural" child birth at a birthing center. Excellent narration and animation complement the live sequences, explaining, with just the right balance between technicality and simplicity, the effacement of the cervix, discharge of the mucous plug, breaking of the water bag, various stages of labor, and the birth process itself.

Both fathers, one experienced and the other obviously nervous about this first-time event, serve as fine models of coaching and nurturing partners, and both couples display a great deal of tender, touching interaction. The film presents a good balance between the anxiety, frustration, and exhaustion of labor and the excitement and joy of birth. The panel was unanimous in its feeling that this is one of the best birthing films ever made and hopes that it receives the widest distribution among all types of audiences from early teens onward. **ET, LT, A, P, PR**

**Boy to Man** (Revised). 1984, 16 mm or video, 15 min. Purchase, \$310; rental, \$40. **Girl to Woman** (Revised). 1984, 16 mm or video, 17 min. Purchase, \$340; rental, \$40; **Then One Year** (Revised). 1984, 16 mm or video, 20 min. Purchase, \$390 (16 mm), \$350 (video); rental, \$40. Churchill Films, 662 North Robertson Boulevard, Los Angeles, CA 90069-9990; (213) 657-5110.

These films deal primarily with the physiological changes which take place in boys and girls at the onset of adolescence. The first two separate the information by gender, and the third combines information on both sexes. Dealing first with variations in height and weight, they move to the changes in body hair, body contour, and skin, and then to the phenomena of glandular changes and sexual and reproductive maturation. Individual differences, such as those in rates of growth, onset of maturity and menstrual cycles, are stressed as being normal variants. The need for good

hygiene habits, proper nutrition, and plenty of exercise is emphasized. The factual material is interspersed with shots of pubescent children running, playing ball, starting to date, going to a party, and talking together.

Unfortunately, especially given the wide distribution they are likely to receive in the schools, there is much to criticize in these films. For instance, the graphics are uninspiring and are not labeled. The view presented of acne is simplistic, implying that using soap and water and eating the proper foods will solve the problem. The handling of sexuality is especially disappointing, and one gets the impression that the material covered has been "sanitized" for acceptance in the public schools. Sex and reproduction are more or less equated. There is no discussion of the growth of the penis, and the graphic used to illustrate ejaculation does not include the head of the penis. Wet dreams are mentioned but not described. Orgasm and masturbation are mentioned in the film for males and in the combined film but not in the one for females. The clitoris is described only as "a very sensitive organ."

Whereas such films as *Am I Normal?* and *Dear Diary* make the learning experience an enjoyable one, these films definitely do not. The two cited above or the curriculum on *New Methods of Puberty Education* from Planned Parenthood of Northwest New Jersey are far preferable to these three lackluster presentations. Children dealing with all the physical and emotional changes of puberty surely deserve something better. **ET, P, PR**

**Treating Vaginismus.** 1984, 16 mm or video, 30 min. Purchase, \$495 (16 mm), \$420 (video); rental, \$75. Multi-Focus, 333 West 52nd Street, New York, NY 10019; (800) 821-0514.

This unique film is a valuable addition to the audio-visuals made for sex therapists and their patients. Viewers are introduced to a middle-class, suburban white woman with vaginismus who, accompanied by her husband, progresses through an initial examination by a gynecologist, a referral to and consultations with a sex therapist, and a program of home exercises done alone and with her husband, ultimately reaching the goal of successful intercourse. The therapy approach involves deep relaxation exercises for the whole body, conscious contracting and relaxing of the vaginal opening, insertion of gradually larger dildos into the vagina, and eventual insertion of the husband's penis. The role of the sex therapist is effectively played by Joseph LoPiccolo who is well known in the field. Some of the other acting, however, is a bit stilted.

The film highlights a number of important points which can help encourage and reassure both new and ongoing patients. For example, it shows that neither partner is "at fault" and that the wife's vaginismus may actually be related to the repressive attitudes toward sex with which she was raised (as revealed in her sex history). We also see that the woman initially has doubts about whether her therapy will be successful and that occasional setbacks can occur. The reassuring quality of the therapist and the supportive nature of the husband add to the film's strength. Any individual or couple dealing with vaginismus would surely find the film extremely informative. The panel was very impressed. Would that there were equally fine films on each of the major sexual dysfunctions! **A, PR**

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## World Congress Papers Published

Selected papers from the Fifth and Sixth World Congresses of Sexology are now available in book form as part of a new series entitled *Sexual Medicine*. Volume I, *International Research in Sexology*, edited by Harold I. Lief (Series Editor) and Zwi Hoch, presents 27 papers from the 1981 Congress held in Jerusalem. Volume II, *Emerging Dimensions of Sexology*, edited by R. Taylor Segraves and Erwin J. Haeberle, contains 35 papers from the 1983 Washington, D.C. Congress. Each of these 1984 hard-cover books is priced at \$40.00. Orders should be sent to: Praeger Publishers, 521 Fifth Avenue, New York, NY 10175.

## NAF Annual Meeting

The 9th Annual Meeting of the National Abortion Federation will be held June 9-12, 1985, in Boston, Massachusetts. The theme will be "Abortion: A Moral Choice." For further information, write: NAF, 900 Pennsylvania Avenue, SE, Washington, DC 20003.

## Journal Call for Papers

The journal *Marriage and Family Review* has announced a special issue to be devoted to the topic of "Deviance and the Family," edited by Dr. Marvin B. Sussman, editor-in-chief of the journal, and Dr. Frank E. Hagan. Some suggested areas of inquiry include: violence in the family (e.g., sexual abuse of children and spouse abuse); the role of the family in such areas as sexual deviance, drug abuse, and mental illness; and crisis intervention and family therapy. Proposals for articles should be sent to Frank Hagan, PhD, Graduate Program in Criminal Justice Administration, Mercyhurst College, Erie, PA 16501.

## Child Sexual Abuse Conference

The interdisciplinary conference on Child Sexual Abuse originally planned for January 16-17 at Fordham University School of Law in New York City has been rescheduled for March 28-29, 1985. For registration details, call (212) 340-0445.

## Resources to Write for . . .

**Sex: The Facts, the Acts and Your Feelings** by Michael Carrera, originally published in 1981 by Crown Publishers, is now available from: Avant-Garde, 251 West 57th Street, New York, NY 10019. It is priced at \$14.00.

**The Joan Davies Family Life Update**, a four-page periodical issued monthly from September through June, is designed to provide professionals with information about current methods and materials for teaching sex and family life education to special education students. Volume II (1984-85) will feature books, games, films, teaching tips, curriculum ideas, lesson plans, and a question/answer forum. For a one-year subscription, send \$15.00 to: Joan Davies Associates, 98 Southview Terrace North, Middletown, NJ 07748.

**Sexual Awareness: Enhancing Sexual Pleasure** (1984; 240 pp.) by Barry and Emily McCarthy is a revised and expanded paperback edition of a 1978 book by these authors. The text and exercises encourage the healthy expression of sexuality in a positive, loving relationship. It is priced at \$9.95 and was published by: Carrol and Graf, Inc., 260 Fifth Avenue, New York, NY 10001.

**A Woman's Guide to Sexually Transmitted Diseases** is presented in the October 1984 issue of *Second Opinion*, the monthly newsletter of the Coalition for the Medical Rights of Women. The eight pages include reports on chlamydia, herpes, and pelvic inflammatory disease, as well as a summary of the common STDs. For a single copy (\$1.00) or for more information about the coalition and its work, write to: CMRW, 2845 24th Street, San Francisco, CA 94110.

**Gay and Gray: The Older Homosexual Man** by Raymond M. Berger, a useful resource on this topic originally reviewed in the November 1982 *SIECUS Report*, is now available in paperback (233 pp.). Priced at \$7.95, it is published by: Alyson Publications, 40 Plympton Street, Boston, MA 02118. For mail orders, add \$1.00 p/h.

**What Are They Teaching Our Children?** (15¢ each) is one of three new pamphlets available from Planned Parenthood of Santa Barbara. It is designed to clear up confusion and allay fears that parents may have about sex education classes, as well as to invite them to get involved in the sexuality education of their children. **Parents as Lovers** (20¢ each) explores myths, facts, and commonly shared sexual concerns and feelings regarding sexuality for both partners during pregnancy and after childbirth. **I Never Thought It Could Happen to Me** (15¢ each), directed toward teenage males, is an amusing yet informative and serious look at the reality of unprotected intercourse, teenage fatherhood, and contraception. All three can be purchased from: PPSB, 518 Garden Street, Santa Barbara, CA 93101. Bulk prices are available.

**How to Raise a Street Smart Child** (1984) by Grace Hechinger, subtitled "The Complete Parent's Guide to Safety on the Street and at Home," presents practical suggestions on how to teach children to take precautions against potential danger without generating fear and paranoia. A section on sexual abuse is included. This 160-page book is priced at \$14.95 and is published by: Facts on File, 460 Park Avenue South, New York, NY 10016.

**Black Lesbian in White America** (1983) by Anita Cornwell presents a selection of the work of this pioneer activist, feminist, and journalist, dating from 1970 to 1980. It includes essays, letters, and chapters of autobiographical writing describing, in her direct and open style, what it was like to come out as a young black lesbian in the 1950s. This paperback is priced at \$7.50 (plus 15% p/h) and may be ordered from: The Naiad Press, P.O. Box 10543, Tallahassee, FL 32302.

# BOOK REVIEWS

**Sex and the Bible.** Gerald Larue. Buffalo, N.Y.: Prometheus Books, 1983 (173 pp.; \$9.95).

*Reviewed by Keith Ignatius, DMin, Educational Ministries, American Baptist Churches; member, SIECUS Board of Directors.*

Why should we care what the Bible has to say about homosexuality, transvestism, circumcision, surrogate parents, testicles? Gerald Larue gives us one important reason. His book, *Sex and the Bible*, is based on the premise that the Bible has been and continues to be a pervasive influence in people's understanding of human sexuality. Regardless of whether or not one believes in the authority of the Bible, one cannot escape its impact—individually and societally. Our Western culture has been shaped and continues to be affected by the interests and concerns rising out of the Christian and Judaic religions, both of which are firmly rooted in the Bible. No other ancient document affects our individual and group lives with such direct and subtle force. Therefore, if we are to deal creatively, holistically, and responsibly with the current questions of human sexuality, we should care about what the Bible says.

Larue describes his book as "an attempt to look at many of the ideas about human sexuality in the Bible . . . utilizing methods and insights from literary, historical, and cultural studies." In discussing each of approximately 30 topics, he takes us back to the biblical view and then moves to a commentary on how those images still impinge on our culture and have an impact on our individual lives. He handles the material with brevity and clarity, as well as with sound biblical scholarship. Except in those areas where human worth is degraded and demeaned, he makes no judgment as to what one should believe and practice.

Reading between the lines of the biblical records, we see the same kind of struggle with sexuality and human rela-

tionships that exists today. The very fact that the Bible has so much to say in this area indicates the wide range of sexual practices, attitudes, and community concerns that existed among those ancient people. It is apparent that we have not changed very much in the last 3,000 years.

This otherwise admirable book is slightly flawed by Larue's preoccupation with ultra-conservative groups such as the Moral Majority. In my opinion, he includes too many references to the negative impact these particular groups have had and not enough to the many positive contributions that have been made within the entire framework of Christianity and Judaism. This is not to say, however, that I disliked the book. It was interesting reading and would be useful in group discussions with people struggling with their own sense of sexual identity, as well as for those seeking to add another dimension to their understanding of the wide variety of sexual attitudes and practices prevalent in today's society. **A, PR**

**The New Testament and Homosexuality.** Robin Scroggs. Philadelphia: Fortress Press, 1983 (158 pp.; \$14.95).

*Reviewed by Robert M. Davidson, Pastor, West-Park Presbyterian Church, New York, N.Y.; member, Presbyterian Task Force on Homosexuality.*

In the often highly heated polemical debate concerning the morality of homosexuality, the teachings of the Bible are used time and again as ammunition to attack lesbian and gay sexual practices. Dr. Scroggs, New Testament professor at Chicago Theological Seminary, has provided some in-depth analysis of biblical (especially New Testament) references to homosexuality that give a different perspective.

Since the four gospels record not a word from Jesus about homosexuality, major attention in this book is directed to references to homosexuality in the

New Testament made by Saint Paul. Scroggs also touches upon recent discussion of Old Testament references to homosexuality, underlining the diversity of views about the significance of passages in Deuteronomy 23:17-18, Leviticus 18:22 and 20:13, Genesis 19, and Judges 19.

In his focus on the New Testament and Pauline understanding of homosexuality, Scroggs takes a long look at the homosexual patterns of the Greco-Roman world. Reviewing records of such practices and of other non-biblical Jewish and Christian writers of the New Testament era, he discovers that there are two general understandings of homosexuality as it existed then. The first object of disapproval was pederasty—the sexual relationship between older men and young boys as practiced from before the time of Socrates on into the New Testament era by upper-class Greek and Roman males. The second disapproval was against the practice of heterosexual persons carrying out homosexual activity. The latter was seen to be contrary to their "nature." Scroggs points out that homosexual prostitution was still another part of the social scene to which both Jews and Christians objected.

On the basis of such an analysis, Scroggs states: "The conclusion I have to draw seems inevitable: Biblical judgments against homosexuality are not relevant to today's debate. . . . What the New Testament was against was the image of homosexuality as pederasty and primarily here its more sordid and dehumanizing dimensions." He concludes by emphasizing that, while the specific biblical injunctions are irrelevant, the major themes of the New Testament—love, compassion, God's grace—can provide a background for discussion concerning the morality of homosexual lifestyles.

For those willing to carry on a search for the truth, this study of one aspect of Gentile life of the New Testament period will be helpful. For those who comb the scriptures seeking to find pas-

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**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.

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sages that will support an already adopted homophobia, the data and analysis will be disappointing. (Such persons have sometimes been described as using the Bible the way a drunk uses a lamp post—for support rather than illumination.) While Scroggs takes no personal stand on the morality of homosexual lifestyles, he does make clear that none of the biblical passages in the New Testament is discussing a loving, long-term sexual relationship between persons of the same sex. Also helpful are the appendices, including one that seeks to gain some limited insight into the near total silence of the Bible and the scant record in Greco-Roman writings on lesbian activity.

Scroggs makes an effective case for removing the New Testament as an authoritative weapon against homosexuality in order that the discussion may center on whether or not homosexual relationships can be responsible, loving, and caring. **A, PR**

**Sex and the Pulpit.** Abraham L. Feinberg. Toronto, Ontario: Methuen, Inc., 1981; distributed in U.S. by Speak Out, P.O. Box 7720, Reno, NV 89510 (318 pp.; \$12.95).

*Reviewed by James B. Nelson, PhD, United Theological Seminary of the Twin Cities, New Brighton, Minn.; author, Embodiment: An Approach to Sexuality and Christian Theology (1978); member, SIECUS Board of Directors.*

This is a remarkable, exhilarating, and deeply encouraging book, albeit somewhat uneven and occasionally frustrating. It was written at the age of 82 by a distinguished rabbi widely known in the U.S. and Canada for his religious and peace leadership.

Feinberg's thesis is not new but it is very important: Sex is God's gift for human happiness and ought to be so affirmed and celebrated by organized religion. Instead, the record of religion in the West—mainly that of Christianity but also, to some extent, of Judaism—has been largely sex-negative. With the outspoken vigor of a biblical prophet, the author unmasks the sexual fears, ignorance, and hypocrisy of numerous religious leaders over the centuries and into the present. Yet he finds ample reason for hopefulness—particularly in the women's movement, in gay/lesbian liberation, in the growing recognition of the bitter fruits of pervasive male sexism

in religion, in the increasing acceptance of varied sexual lifestyles, and in the sex-positive views of many contemporary theologians. Feinberg's ideal is "the integration of sexual powers into the total personality so that the erotic urge can serve and invigorate the spiritual urge, to reach union in love with a human being and with God." He argues for a rational and tolerant sexual code in religion, a code which neither confines sexual intimacy to marriage nor blesses promiscuity.

All of this is to the good. Yet the book has its frustrations. It tends to be wordy and the language sometimes seems dramatically contrived. Some of the historical data are not quite accurate. Further, while convinced of the rightness and urgency of the feminist critique, the author too frequently reverts to masculinist language and imagery and to unfortunate sex-role stereotypes.

But if the book's sins are present, its virtues abound even more. It is a very personal document and the reader feels the author genuinely present in its pages. There are numerous sections of striking personal candor. There is a vigorous sense of conviction without arrogance. And one cannot read the

book without engaging the beautiful presence of an obviously sexually vibrant person of 82 years. Rabbi Feinberg is himself a remarkable demonstration of his main thesis. I should like to meet him. **A, PR**

**Sexuality.** Letha Dawson Scanzoni. One of a 12-book series entitled *Choices: Guides for Today's Woman*. Philadelphia: The Westminster Press, 1984 (120 pp.; \$6.95 paper).

*Reviewed by Mary S. Calderone, MD, MPH, Adjunct Professor, Human Sexuality Program, Health Education Department, New York University; co-founder and former president of SIECUS.*

There are those who are convinced that to be a professing Christian is automatically to be anti-sexual. Others are equally sure that if a self-professed believer writes about sex the result is bound to be stodgy, preachy, and indigestible. Both groups are mistaken, as are those agnostics who tend to be over- sure that they alone know how to deal with values in terms that are human rather than anti-human. Let all such people read Letha Scanzoni's 120-page book and be happily surprised by its charm, wit, grace, intelligence, wisdom, and sterling values.

Scanzoni has a way with words. Early on she remarks that pairing is not as mandatory as most teenagers and even adults seem to believe, for, in truth, "not to be paired is *not* to be impaired"! Dead on for a bull's-eye. She presents a broad series of one- and two-paragraph vignettes illustrating how women differently experience various aspects of their sexual selves in daily life, and then analyzes the validities and non-validities of these differences in short pithy paragraphs. In Chapter 3 she skillfully and pointedly differentiates between Old Testament Jewish attitudes and Christian attitudes about the sexual lives and rights of wives. This is particularly effective because, instead of taking a polemical approach, she makes her points through thoughtful consideration of the questions. She states flatly here that "sexual shame and the denial of female sexuality do not originate in the Bible at all," and that "our true theological heritage in sexual matters has been clouded over by erroneous ideas without any basis in biblical ideals."

In Chapter 4 she points out that, regarding sexual values and decision

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making, the words "one flesh" encompass many aspects of human relationships besides the literal one. In Chapter 5 she discusses masturbation and homosexuality and their significance in our and other times. Her wisdom in Chapter 7 can help us clarify our judgments and feelings in the present critical dilemmas relating to the sexual violences of rape and incest.

All in all, this small book is so easy to read and, at the same time, so valuable that it could and should be made available for discussion in high school and college classes. The many powerful insights and firm yet sensitive values it offers could provide young and old alike with opportunities to hone their own thinking about sex and sexuality today. Indeed, the book would be an ideal take-off point for family conversations about this all-absorbing and important topic. **LT, A, P, PR**

**The Maternity Sourcebook: 230 Basic Decisions for Pregnancy, Birth, and Baby Care.** Wendy and Matthew Lesko. New York: Warner Books, 1984 (467 pp.; \$10.95 paper).

*Reviewed by Diony Young, BA, consumer advocate and educator in maternal health; consultant to the International Childbirth Education Association; author, Changing Childbirth: Family Birth in the Hospital (1982).*

*The Maternity Sourcebook* is an extremely comprehensive resource guide for expectant and new parents. Divided into three parts entitled "Your Pregnancy," "Your Ninth Month and Childbirth," and "Your First Year Together," it succeeds admirably in presenting the pros and cons of medical management and practices from the beginning of pregnancy to the end of the child's first year.

Readers can easily find their way around the book and obtain whatever background information they need. Care practices, procedures, and technologies are clearly explained, benefits and risks are outlined, and options are presented. Women are given important facts to help them decide who will be their birth practitioner and baby physician, where their baby should be born, and what type of birth is right for them. They are told the questions to ask and factors to weigh, and are encouraged to make their own decisions.

Sexual activity during pregnancy is comprehensively and frankly discussed,

highlighting the latest research findings and giving precautions and practical suggestions to expectant parents. Similar helpful information is provided about sexual relations during the postpartum period, with the basic approach being that "anything is fine, as long as it feels comfortable." Contraceptive methods are described, giving advantages and disadvantages depending on the needs and health of the individual woman (e.g., whether or not she is breastfeeding). Child development, care, feeding, and parenting tips are practical and reassuring.

Each of the 12 chapters lists sources for additional information on the topics discussed, and the appendices provide names and descriptions of organizations, government resources, and journals, and tips on how to do your own research. *The Maternity Sourcebook* is filled with tables, lists, and charts, enabling the authors to pack the maximum amount of information between its covers.

Wendy and Matthew Lesko have written a straightforward, sensible, and very useful guide for parents. Most importantly, they treat their readers as intelligent individuals who are eminently capable of making informed decisions about all the issues relating to pregnancy, birth, and their child. **A, P, PR**

**The Sex Lives of College Students.** Jay Segal. Wayne, Pa.: Miles Standish Press, 1984 (499 pp.; \$3.95 paper).

*Reviewed by Pat Murphy, MSW, psychotherapist, Rutgers The State University, New Brunswick, N.J.*

This 499-page book is an attempt to present the sexual attitudes, experiences, and conflicts of college students of the 70s and 80s. It is primarily a collection of excerpts from the sexual autobiographies of students who took Dr. Segal's elective university courses over a 12-year period and covers students' "feeling" responses, in their own words, to a wide variety of experiences such as: orgasm, masturbation, loss of virginity, touching, petting, sexual games, dating, turn-ons, turn-offs, oral sex, and sexual fantasy.

The respondents are from five universities in diverse sections of the country where the author taught courses in Human Sexuality and Family Life Education. All five were large city or state universities, with enrollments of 16,000 to

49,000 students. Of the 2,436 autobiographies, 61% were by women. The class assignment, to write a sexual autobiography, was "optional." Students were encouraged to think about their own sex lives in the context of objective findings of sex researchers and write about their feelings rather than about the actual episodes involved. Segal reports that although many students were initially reluctant to participate, the majority took the risk and felt that it was a rewarding experience. He noted that students still believe many of the sexual myths; that a good proportion wondered why they had not been given more sex information at an earlier age; and that "Am I normal?" was a question that frequently came through.

Segal, now on the graduate faculty of the Department of Health Education at Temple University, has managed to collect a lot of data that should be useful to sex educators as reference material on students' attitudes about particular subjects. However, it is important to keep in mind that the population represented in this study does not reflect a cross section of the total student bodies sampled.

This book inadvertently seems to support the myth that all college students are very sexually active and are having indiscriminate sex. According to the studies I have read, there are still a lot of college students who have not had intercourse and, of those that have, most are monogamous. It is true that the percentage of those who have had intercourse has increased since the '20s through the '60s, a period during which premarital coitus among college women ranged from 15% to 20%, while male rates hovered around 50% to 60%. In the late '60s a change became evident when the gap between men and women began to close and by 1972 the coital rates for both men and women appeared to be 70% in some of the universities sampled. My own research at a large eastern university in 1979 revealed that over one third of the women had never had intercourse and neither had more than one fifth of the men. Perhaps even more significant, however, were the sexual activity data from both my 1979 study and a follow-up in 1984 which showed that over 50% of both males and females did not currently have a sex partner, and more than 80% of those who did were monogamous.

Thus this book is not a source of authoritative statistics on the sex lives of college students. What it does provide is a sampling of their attitudes and feelings

about specific sexuality experiences, presented in a rich narrative framework.  
**A, PR**

**Child Pornography and Sex Rings.** Ann Wolbert Burgess, ed., with Marieanne Lindeqvist Clark. Lexington, Mass.: Lexington Books, 1984 (221 pp.; \$18.00).

*Reviewed by Paul N. Gerber, Special Agent, Minnesota Bureau of Criminal Apprehension, St. Paul, Minn.*

As an investigator and as a psychotherapist with broad experience in the areas of child pornography, child prostitution, and sex rings involving children, I found that this book validated a number of the hypotheses I believe in—hypotheses I have not found clearly addressed in any other book or periodical. It would therefore serve as a useful resource for professionals embarking on careers that will bring them into contact with perpetrators or victims of the above types of child abuse.

Because my experience so far has led me to believe that any discussion of these topics cannot come to absolute, definitive conclusions, I think that the authors presented here have a tendency to generalize too broadly, given the scope of the research which serves as the basis for their remarks. Our research into the social and cultural phenomenon of sexual exploitation of children might be measured as a single breath in a lifetime. We are at the embryonic stage of viewing this subject matter, and to speak in absolutes or with great authority seems misleading. In my casework throughout the state of Minnesota, I am continually amazed at the variables in the dynamics of this crime resulting from differing economic, cultural, and ethnic components. I would assume that nationally there are even more variables, and thus, there is even greater diversity.

Most refreshing in the book were the comments about agency barriers and professional barriers. The compartmentalization of enforcement divisions within city, county, state, and federal enforcement agencies works against the effective detection and eradication of sexual crimes perpetrated on children. This is one of a myriad of political issues surrounding victimization. An even broader political issue of victimization comes into focus when this book speaks of the tendency among helping professionals to protect their territories by not referring the case as part of the network-

ing procedure, or by failing to ask for additional support when inadequacies within the initiating agency are obvious. This is a national scandal that has long plagued the field of law enforcement. The book makes it apparent that this same situation exists among other helping professions. Also acknowledged here is that social and cultural attitudes and beliefs are intertwined with the problem of child sexual exploitation. These particular barriers to solution of the problem dwarf the others. In our patriarchal society children, for the most part, are still viewed as chattel. The idea that they have independent rights came to attention only in the slipstream of the feminist movement.

The book accurately outlines child prostitution/child pornography as a "cottage" industry, and although the criminal behavior involved can be "organized" in the pure sense of the word, it is by no means synonymous with what is more popularly defined as "organized crime." The book brilliantly and astutely identifies the subculture of pedophiles that exists in our society. These individuals find each other by a variety of structured and unstructured means, from very visible organizations such as the North American Man Boy Love Association, to less sophisticated and more fragmented endeavors such as regional publications of "swinger-type" magazines. Because child pornography and prostitution function as cottage industries, they present a unique detection problem. Law enforcement must look to private homes to identify and apprehend the vast majority of the perpetrators of these crimes. Since an enforcement effort of this kind demands networking among all helping professionals, this book is invaluable in clarifying most aspects of the various professional barriers. Also, the vital need to address these crimes is underscored by the discussion of intergenerational sexual behavior which stresses the fact that today's victim is often tomorrow's perpetrator. The chapters on addressing the needs of the victims once they are in the grip of the system were also valuable.

My expertise lies mainly in dealing with adolescent male prostitutes, and I found that the book's discussion of the "hustler" coincided with my own research, observations, and experience. In networking with other helping professionals who deal with adolescent female prostitutes, I have learned that these young women are difficult subjects to deal with at some levels. When

they assume negative stereotypic sex roles this becomes part of what prevents them from being open and verbal about their victimization. My use of the term *negative* is not based on the conventional male role model. The primary barrier is that males in our society learn early on to separate and individuate, while females learn to value relationships. These basic values are what cause adolescent male prostitutes to easily compromise negative relationships and their female counterparts to be highly protective of them. In this particular area, the book is rather incomplete. The authors themselves acknowledge their limited coverage of the adolescent female prostitute. I would also like to have seen illustrations of the double standards that come into play in the treatment of these crimes within the criminal justice system—most specifically, the difference in outcome that occurs when the perpetrator is in a position of power and authority.

My overall reaction to the book was positive, and I feel it could be considered a "must" for people new to the field. My complaints are basically with what the book *did not* say, as opposed to what it *did* say. I am not a professional critic but simply one of a network of helping professionals committed to eliminating the sexual exploitation of children from our social order. It is clear that creating healthy attitudes, additional education in the broadest scope, swift enforcement, rigorous prosecution, realistic punitive measures, and effective treatment are all necessary and integral steps in solving this social problem. There is really only one sure way to eliminate child abuse: "Create and maintain a society in which all adults become the protectors of all children."

**PR**

**S and M: Studies in Sado-masochism.** Thomas Weinberg and G. W. Levi Kamel, eds. Buffalo, N.Y.: Prometheus Books, 1983 (211 pp.; \$21.95).

*Reviewed by Mary Jane Herron, PhD, Adjunct Professor, Department of Marriage and Family Counseling, Seton Hall University; and William G. Herron, PhD, Professor, Department of Psychology, St. John's University.*

Although only four of the 18 articles were written especially for the book, this collection definitely belongs in the library of anyone seriously interested in the topic of Sadism and Masochism. De-

scribed as a treatise on the social aspects of sexual sadomasochism, it is actually an S and M sampler which resists categorization. A great deal of interesting information is provided, particularly about gay S and M. The article by Lawrence Mass is fascinating in its reexamination of previous theorizing about sadomasochism. Pat Califia's piece about "A Secret Side of Lesbian Sexuality" is stunning, an erotic classic. And the editors present a truly detailed treatment of "leathersex." Interesting phenomena, many of them still to be explained, abound as well, including the predominance of submissive men, the markedly underground nature of heterosexual S and M as compared to gay S and M, and the specificity of pain as pleasure.

The book is not without faults. It has a scattered quality overall, with considerable repetition. Also, although it was published in 1983, there is no mention of the available 1981 research on submissive and dominant heterosexual women who were not prostitutes. This is a group the authors found nonexistent for research purposes. The articles actually focus primarily on men, thereby tending to limit the personal interest women might have in the book. A defensive tone frequently appears as well, natural enough when authors are sympathetic to a minority, but suspect when facts do not support it. For example, the results presented indicate that the pain involved in sadomasochism generally goes at least a bit beyond what submissives want. That's dangerous. Why not just admit the danger rather than insisting on how minimal it is? Also, the attempted wrap-around of sociological theory is a limping process, replete with exceptions. Our guess would be that the best answer in this book to the question of what S and M is all about can be found in Califia's words: "My own needs dictate. . ."

Ongoing research will result in more definitive books. In the meantime, this collection is worth reading. **PR**

**Premature Adolescent Pregnancy and Parenthood.** Elizabeth R. McAnarney, ed. New York: Grune and Stratton, 1983 (418 pp.; \$39.50).

*Reviewed by Catherine S. Chilman, PhD, Professor, School of Social Welfare, University of Wisconsin-Milwaukee; author, Adolescent Sexuality in a Changing American Society, 1984.*

Addressed primarily to professionals in perinatology, this book appears to be

strongest in its medical content which, of course, is appropriate for its intended readership. It covers many aspects of early adolescent pregnancy and child-bearing: sexual activity, prevention, biology, psychological aspects, and intervention approaches.

Social scientists and professionals in such social and psychological fields as counseling, education, and psychotherapy are not as well served as medical personnel in that the sociological and psychological knowledge bases for a number of the chapters (especially those on psychological aspects of adolescent pregnancy) are seriously flawed by their lack of rigorous, thorough, and sophisticated analysis of pertinent recent research. This lack probably arises from the fact that very few of the authors of these chapters have research and theory specializations in such fields as psychology, anthropology, or sociology (aside from several demographers who do contribute excellent chapters and psychiatrists who bring rich clinical experience to their essays). However, a number of the psychiatrically oriented essays contain overly traditional attitudes, a scattering of relevant studies, and too easily generalized assumptions.

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In many chapters teenagers are seen as a monolithic type (i.e., *the adolescent*). More appropriately, one should take into account such factors as variations among adolescents in terms of their developmental stage, age, gender, race, ethnicity, socioeconomic status, characteristics of family of origin, life experiences, educational achievement, and social/psychological characteristics.

Even though the book has weaknesses in its social and psychological research bases, the author-editor is to be congratulated for her multi-disciplinary approach. Indeed, the needs of pregnant and parenting teenagers are apt to be complex and rife with medical, social, psychological, and economic difficulties, particularly if the parents are under age 18, unmarried, and poor. As one section especially recognizes, prevention of early adolescent pregnancies is a primary goal. However, the material presented seems to be especially limited in that nearly all of the emphasis is on contraceptive techniques. Important as this subject is, research shows that a complex of social, psychological, economic, and other factors (as well as contraceptive technologies) is differentially associated for varying groups of adolescents in respect to their use or non-use of contraceptives.

A chapter on early mothering in adolescents is also worrisome. The author, R. Lawrence, proceeds on a now disproven assumption that the mother-infant attachment is of virtually sole, *primary*, and irreplaceable importance to a child's social and emotional development. A number of extremely small studies with highly biased samples are quoted regarding the deficiencies of adolescent mothering—a finding *not* supported by a number of longitudinal investigations using better samples and, in some instances, more appropriate controls. (See, for example, Card, *Long-term Consequences of Children Born to Adolescent Parents*, 1978; Furstenberg, *Unplanned Parenthood*, 1976; Maracek, *Economic, Social and Psychological Consequences of Adolescent Child-bearing*, 1979.) Although the author recognizes that the research she relies on does have a number of problems, she tends to overlook the probability that factors such as poverty, racism, and difficulties in family backgrounds may be more salient than the mother's age in contributing to developmental deficiencies of children of teenage parents.

Much more satisfactory on the topic of developmental outcomes of children

of teenage parents is an outstanding chapter by E. Kinard and L. Klerman, who conclude, on the basis of a highly competent analysis of the research, that the cognitive development of children of adolescent and older parents is far more heavily affected by sociodemographic variables than by maternal or paternal age at the child's birth.

J. McCarthy and E. Radish contribute a fine chapter concerning education and childrearing among teenagers. They make important points when they suggest that the educational experiences and achievements of adolescent mothers in 1980 may be quite different from those in 1960, a period in which many of the frequently quoted studies showing seriously adverse educational outcomes were carried out. Recent policies forbidding exclusion of pregnant and parenting women from public schools have made a major contribution to educational continuation by young pregnant women and mothers (as has the availability of child-care resources). Then, too, the adolescent mothers of today may have quite different characteristics from those of an earlier period in that the "culture of sexuality" has changed so profoundly. These points are illustrative of a larger one: All studies of the causes and outcomes of human behavior should take into account the historical period of time in which the study was

performed and the age, size, and nature of the cohort that was studied.

J. Jekel and L. Klerman's valuable chapter concerning comprehensive service programs (health, educational, welfare, vocational, social service) for pregnant and parenting adolescents provides a brief, but highly informative, overview of past and present public policies, the present state of comprehensive programs, and recommendations for the future.

L. Handwerker and C. Hodgman make an important contribution of consistently impressive expertise in their chapter, "Approach to Adolescents by the Perinatal Staff." There is a welcome emphasis on individual variations, and respect and sensitivity toward each patient as a particular person who may be struggling with such problems as anxiety, dependency needs, feelings of inadequacy, and fear. Recognition of the concerns of young fathers adds significantly to this essay.

McAnarney and A. Thiede provide a thought-provoking finale. Although the emphasis in the summary and recommendations is primarily medical (which is as it should be for this particular book), the authors recognize the multi-faceted aspects of adolescent pregnancy and parenting, and the need, therefore, for the combined services of physicians, certified nurse-midwives, registered

nurses, social workers, psychiatrists, and psychologists. Their recommendations for further research tend to be overly focused on the parenting capabilities of adolescent parents, especially mothers.

Important considerations are generally missing in this and other chapters: the socioeconomic contexts in which adolescent pregnancy and parenting occur, contexts that are often crucial to both the causes and outcomes of teenage parenting. What of the family systems from which these adolescents come and to which so many return? What of the financial resources? What of the job opportunities? What of the community resources? A truly comprehensive approach to this topic would take into far greater account the total ecology in which adolescent pregnancy and parenting occur.

Despite these criticisms, I believe the book to be excellent in many ways. Although I am not actually in a position to judge the adequacy of the medical content, I do think that, considering the impressive qualifications of the authors of the relevant chapters, professionals in perinatology would find the volume exceptionally valuable. Professionals in social and behavioral fields will also profit from this book, particularly from its chapters dealing with physical health and/or community planning for pregnant and parenting adolescents. **PR**

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SIECUS is affiliated with the Department of Health Education of the School of Education, Health, Nursing, and Arts Professions of New York University.

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