

Pornography has always been a difficult subject to handle. Even defining the term has proven to be virtually impossible. Something that appears pornographic to one person may not seem so to another. And, under some interpretations, a person can deplore the existence of pornography but at the same time recognize its legal right to exist. A number of communities across the country are currently being asked to consider various forms of new antipornography legislation, and often professionals in the field of sexuality are asked to testify either on behalf of or against such laws. SIECUS has been contacted by a number of these people and what has surfaced as one of the most important factors in this process is that the pro or con decision should not be made until a thorough and reasoned study has been made of the proposed law's terminology and the full implications of its enactment. The authors of this article have made just such a study. The conclusions they reach are their own, but the methods they used to arrive at them represent a sound model to follow, not only for those active in actual legislative discussion but also for anyone concerned with antipornography activity in general.

## FALSE PROMISES: NEW ANTIPORNOGRAPHY LEGISLATION IN THE U.S.

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In the United States, after two decades of increasing community tolerance for dissenting or disturbing sexual or political materials, there is now growing momentum for retrenchment. In an atmosphere of increased conservatism, evidenced by a wave of book banning and anti-gay harassment, support for new repressive legislation of various kinds is growing. We will deal here with new antipornography laws—in particular those proposed in Minneapolis and Indianapolis in 1984.

Antipornography laws have mixed roots of support. Though they are popular with the conservative constituencies that traditionally favor legal restrictions on sexual expression of all kinds, they are often endorsed by antipornography feminists who oppose traditional obscenity and censorship laws. The model law of this type (see p. 6), which is now being widely copied, was drawn up in the politically progressive city of Minneapolis by two radical feminists, author Andrea Dworkin and attorney Catharine MacKinnon. It was passed by the city council there, but vetoed by the mayor. A similar law was also passed in Indianapolis, but later declared unconstitutional in federal court. While this ruling is being appealed, other cities are considering other versions of the legislation. Action is also being taken on the federal level, as Attorney General Edwin Meese moves to appoint a commission to study pornography and recommend appropriate legal action against it at the municipal, state, and federal levels.

Dworkin, MacKinnon, and their feminist supporters believe that the new antipornography laws are not censorship laws. They also claim that the legislative effort behind them is based on feminist support. Both of these claims are dubious at best. Though the new laws are civil laws that allow individuals to sue the makers, sellers, distributors, or exhibitors of pornography, and not criminal laws leading to arrest and imprisonment, their censoring impact would be substantially as severe as criminal obscenity laws. Materials could be removed from

public availability by court injunction, and publishers and booksellers could be subject to potentially endless legal harassment. Passage of the laws was therefore achieved with the support of right-wing elements who expect the new laws to accomplish what censorship efforts are meant to accomplish. Ironically, many antifeminist conservatives backed these laws, while many feminists opposed them. In Indianapolis, the law was supported by extreme right-wing religious fundamentalists, while there was *no* local feminist support. In other cities, traditional procensorship forces have expressed interest in the new approach to banning sexually explicit materials. Meanwhile, anticensorship feminists have become alarmed at these new developments and are seeking to galvanize feminist opposition to the new antipornography legislative strategy pioneered in Minneapolis.

One is tempted to ask, How can this be happening? How can feminists be entrusting the patriarchal state with the task of legally distinguishing between permissible and impermissible sexual images? But in fact this new development is not as surprising as it at first seems. Pornography has come to be seen as a central cause of women's oppression by a significant number of feminists. Some even argue that pornography is the root of virtually all forms of exploitation and discrimination against women. It is a short step from such a belief to the conviction that laws against pornography can end the inequality of the sexes. But this analysis takes feminists very close—indeed far too close—to measures that will ultimately support conservative, anti-sex, procensorship forces in American society, for it is with these forces that women have forged alliances in passing such legislation.

### Definitions: The Central Flaw

The antipornography ordinances passed in Minneapolis and Indianapolis were framed as amendments to municipal civil

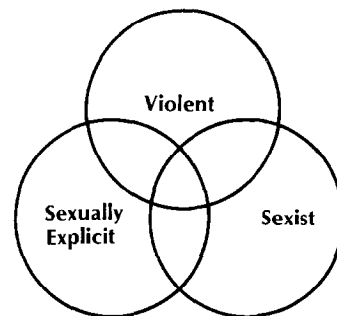
rights laws. They provide for complaints to be filed against pornography in the same manner that complaints are filed against employment discrimination. If enforced, the laws would make illegal public or private availability (except in libraries) of any materials deemed pornographic. Such material could be the object of a lawsuit on several grounds. The ordinance would penalize four kinds of behavior associated with pornography: its production, sale, exhibition, or distribution (“trafficking”); coercion into pornographic performance; forcing pornography on a person; and assault or physical attack due to pornography.

Under this law, a woman “acting as a woman against the subordination of women” could file a complaint; men could also file complaints if they could “prove injury in the same way that a woman is injured.” The procedural steps in the two ordinances differ, but they generally allow the complainant either to file an administrative complaint with the city’s equal opportunity commission (Minneapolis or Indianapolis), or to file a lawsuit directly in court (Minneapolis). If the local commission found the law had been violated, it would file a lawsuit. By either procedure, the court—not “women”—would have the final say on whether the materials fit the definition of pornography, and would have the authority to award monetary damages and issue an injunction (or court order) preventing further distribution of the material in question.

Although proponents claim that the Minneapolis and Indianapolis ordinances represent a new way to regulate pornography, their strategy is still laden with our culture’s old, repressive approach to sexuality. The legislation does not

target just the images of gross sexual violence that most supporters claim to be its target, but instead drifts toward covering an increasingly wide range of sexually explicit material.

The most problematic feature of this approach, then, is a conceptual flaw embedded in the law itself. Supporters of this type of legislation say that the target of their efforts is misogynist, sexually explicit, and violent representation, whether in pictures or words. Indeed, the feminist antipornography movement is fueled by women’s anger at the most repugnant examples of pornography. But a close examination of the wording of the model legislative text, and examples of purportedly actionable material offered by proponents of the legislation in court briefs suggest that the law is actually aimed at a range of material considerably broader than that which proponents claim is their target. The discrepancies between the law’s explicit and implicit aims have been almost invisible to us, because these distortions are very similar to distortions about sexuality in the culture as a whole. Those being asked to support such legislation should make a close reading of the law and its supporting texts. Hidden beneath illogical transformations, nonsequiturs, and highly permeable definitions are familiar sexual scripts drawn from mainstream, sexist culture that potentially could have very negative consequences for women.



The Venn diagram above illustrates the three areas targeted by the law, and represents a scheme that classifies words or images that have any of these characteristics: violence, sexual explicitness, or sexism. Clearly, a text or an image might have only one characteristic. Material can be violent but not sexually explicit or sexist: for example, a war movie in which both men and women suffer injury or death without regard to or because of their gender. Material can be sexist but not sexually explicit and violent. Many materials from mainstream media—television, popular novels, magazines, newspapers—come to mind which depict either distraught housewives or the “happy sexism” of the idealized family. Finally, material can be sexually explicit but not violent or sexist: for example, women’s own explicit writing about sexuality or the freely chosen sexual behavior depicted in sex education films.

As the diagram illustrates, areas can also intersect, reflecting a range of combinations of the three characteristics. Images can be violent and sexually explicit without being sexist—for example, a narrative about a rape in a men’s prison, or a documentary about the effect of a rape on a woman. The latter example illustrates the importance of context in evaluating whether material that is sexually explicit and violent is also sexist. The intent of the maker, the context of the film, and the perception of the viewer together render a depiction of a rape sympathetic, harrowing, even educational, rather than sensational, victim-blaming, and laudatory.

Another possible overlap is between material that is violent and sexist but not sexually explicit. Films or books that

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describe violence directed against women by men in a way that clearly shows gender antagonism and inequality and sometimes strong sexual tension, but no sexual explicitness, fall into this category—for example, the popular genre of slasher films in which women are stalked, terrified, and killed by men; or accounts of mass murder of women, fueled by male rage. Finally, a third point of overlap arises when material is sexually explicit and sexist without being violent—that is, when sex is consensual but still reflects themes of male superiority and female abjectness. Some sex education materials could be included in this category, as well as a great deal of regular pornography.

The remaining domain, the inner core, is one in which the material is simultaneously violent, sexually explicit, and sexist—for example, an image of a naked woman being slashed by a knife-wielding rapist. The Minneapolis law, however, does not by any means confine itself to this material.

To be actionable under this law's definition of pornography, material must be judged by the courts to be "the sexually explicit subordination of women, graphically depicted whether in pictures or in words, that also includes at least one or more" of nine criteria. Of these, only four involve the intersection of violence, sexual explicitness, and sexism, and then only arguably so. Even in these cases, many questions remain about whether images with all three characteristics do in fact cause violence against women. And the task of evaluating material that is ostensibly the target of these criteria becomes complicated—if not hopeless—because most of the clauses that contain these criteria mix actions or qualities of violence with those that are not particularly associated with violence.

The section that comes closest to the stated purpose of the legislation is clause (iii): "women are presented as sexual objects who experience sexual pleasure in being raped." This clause is intended to cover depictions of rape that are sexually explicit and sexist; the act of rape itself signifies the violence. But other clauses are not so clear-cut, because the list of characteristics often mixes signs or by-products of violence with phenomena that are unrelated or irrelevant to judging violence. We might be willing to agree that clause (ii)—"women are presented as sexual objects who enjoy pain or humiliation"—signifies at its outset the conjunction of all three characteristics, with violence the presumed cause of pain, but the presence of the words "and humiliation" at the end is problematic. Humiliation may be offensive or disagreeable, but it does not necessarily imply violence.

Several other clauses have little to do with violence at all; they refer to material that is sexually explicit and sexist, thus falling outside the triad of characteristics at which the legislation is supposedly aimed. For example, movies in which "women are presented as dehumanized sexual objects, things, or commodities" may be infuriating and offensive, but they are not violent.

Finally, some clauses describe material that is neither violent nor necessarily sexist. Clause (v), "women . . . in postures of sexual submission or sexual servility, including by inviting penetration," and clause (viii), "women . . . being penetrated by objects or animals," are sexually explicit, but not violent and not obviously sexist unless one believes that penetration—whether heterosexual, lesbian, or autoerotic masturbation—is indicative of gender inequality and female oppression. Similarly problematic are clauses that invoke representations of "women . . . as whores by nature" and "women's body parts . . . such that women are reduced to those parts."

Texts filed in support of the Indianapolis law show how

broadly it could be applied. In one amicus brief concerning *Deep Throat*, MacKinnon contended that the content of the film falls within the category which prohibits presenting women as sexual objects "through postures or positions of servility or submission or display." The City of Indianapolis concurred: "In the film *Deep Throat* a woman is being shown as being ever eager for oral penetration by a series of men's penises, often on her hands and knees. There are repeated scenes in which her genitalia are graphically displayed and she is shown as enjoying men ejaculating on her face."

These descriptions are very revealing, since they suggest that multiple partners, group sex, and oral sex subordinate women and hence are sexist. The notion that the female character is "used" by men suggests that it is improbable that a woman would engage in fellatio of her own accord. *Deep Throat* does draw on several sexist conventions common in advertising and the entire visual culture—the woman as object of the male gaze, and the assumption of heterosexuality, for example—but both briefs described a movie quite different from the one viewers see. At its heart, this analysis implies that heterosexual sex itself is sexist and that behavior pleasurable to men is repugnant to women. In some contexts, the representation of fellatio can be sexist, but are we willing to concede that it *always is*? If not, then what is proposed as actionable under the Indianapolis law includes merely sexually explicit representation (the traditional target of obscenity laws), which proponents of the legislation vociferously insist they are not interested in attacking.

Analysis of clauses in the Minneapolis ordinance and several examples offered in court briefs filed in connection with the Indianapolis ordinance shows that the law targets material that is sexually explicit and sexist, but ignores material that is violent and sexist, violent and sexually explicit, only violent, or only sexist.

Certain troubling questions arise here, for if one claims, as some antipornography activists do, that there is a direct relationship between images and behavior, why should images of violence against women or scenarios of sexism in general not be similarly proscribed? Why is sexual explicitness singled out as the cause of women's oppression? For proponents to exempt violent and sexist images, or even sexist images, from regulation is inconsistent, especially since they are so pervasive.

Even more difficulties arise from the vagueness of certain terms crucial in interpreting the ordinances. The term "subordination" is especially important, since pornography is defined as the "sexually explicit subordination of women." The authors of this legislation intend it to modify each of the clauses, and they appear to believe that it provides a definition of sexism that each example must meet. The term is never defined in the legislation, yet the Indianapolis brief, for example, suggests that the average viewer, on the basis of "his or her common understanding of what it means for one person to subordinate another" should be able to decide what is pornographic. But what kind of sexually explicit acts place a woman in an inferior status? To some, *any* graphic sexual act violates women's dignity and therefore subordinates them. To others, consensual heterosexual lovemaking within the boundaries of procreation and marriage is acceptable, but heterosexual acts that do not have reproduction as their aim lower women's status and hence subordinate them. Still others accept a wide range of nonprocreative, perhaps even nonmarital, heterosexuality but draw the line at lesbian sex, which they view as degrading.

The term "sexual object" is also problematic. The City of Indianapolis's brief maintains that "the term sexual object,

often shortened to sex object, has enjoyed a wide popularity in mainstream American culture in the past 15 years, and is used to denote the objectification of a person on the basis of their sex or sex appeal. . . . People know what it means to disregard all aspects of personhood but sex, to reduce a person to a thing used for sex." But, indeed, people do not agree on this point. The definition of "sex object" is far from clear or uniform. For example, some feminist and liberal cultural critics have used the term in referring to a sexual relationship that occurs without strong emotional ties and experience. More conservative critics maintain that any detachment of women's sexuality from procreation, marriage, and family objectifies it, removing it from its "natural" web of associations and context. Unredeemed and unprotected by domesticity and family, women—and their sexuality—become things used by men. In both these views, women are never sexually autonomous agents who direct and enjoy their sexuality for their own purposes, but rather are victims. In the same vein, other problematic terms include "inviting penetration," "whores by nature," and "positions of display."

Through close analysis of the proposed legislation one sees how vague the boundaries of the definitions that contain the inner core of the Venn diagram really are. Their dissolution does not happen equally at all points, but only at some: The inner core begins to include sexually explicit and sexist material, and finally expands to include purely sexually explicit material. Thus "sexually explicit" becomes identified and equated with "violent" with no further definition or explanation.

It is also striking that so many proponents have failed to notice that the laws (as well as examples of actionable material) cover such a diversity of work, not just that small and symbolic epicenter where many forms of opposition to women converge. It suggests that for many of us sexuality remains a difficult area. We have no clearly developed framework in which to think about sex equivalent to the frameworks that are available for thinking about race, gender, and class issues. Consequently, in sex, as in few other areas of human behavior, unexamined and unjustifiable prejudice passes itself off as considered opinion about what is desirable and normal. And finally, sex arouses considerable anxiety, stemming from both the meeting with individual difference and from the prospect—suggested by feminists themselves—that sexual behavior is constructed socially and is not simply "natural."

The law takes advantage of everyone's relative ignorance and anxious ambivalence about sex, distorting and oversimplifying what confronts us in building a sexual politic. For example, antipornography feminists draw on several feminist theories about the role of violent, aggressive, or sexist representations. The first is relatively straightforward: that these images trigger men into action. The second suggests that violent images act more subtly, to socialize men to act in sexist or violent ways by making this behavior seem commonplace and more acceptable, if not expected. The third assumption is that violent, sexually explicit, or even sexist images are offensive to women, assaulting their sensibilities and sense of self. Although we have all used metaphor to exhort people to action or illustrate a point, antipornography proponents have frequently used these conventions of speech as if they were literal statements of fact. But, as critic Julie Abraham has noted, these metaphors have gotten out of hand, for they fail to recognize, for example, that the assault committed by a wife beater is quite different from the visual "assault" of a sexist ad on television. The nature of that difference is still being clarified in a complex

debate within feminism that must continue; this law cuts off speculation, settling on a causal relationship between image and action that is too starkly simple.

This metaphor also paves the way for reclassifying images that are merely sexist as also violent and aggressive. Thus, it is no accident that the briefs supporting the legislation first invoke violent images and rapidly move to include sexist and sexually explicit images without noting that they are different. The equation is made easier by the constant shifts back to examples of depictions of real violence, almost to draw attention away from the sexually explicit or sexist material that in fact would be affected by the laws.

Most important, what underlies this legislation and the success of its analysis in blurring and exceeding boundaries is an appeal to a very traditional view of sex: Sex is degrading to women. By this logic, any illustrations or descriptions of explicit sexual acts that involve women are in themselves affronts to women's dignity. In its brief, the City of Indianapolis was quite specific about this point: "The harms caused by pornography are by no means limited to acts of physical aggression. The mere existence of pornography in society degrades and demeans all women." Embedded in this view are several other familiar themes: that sex is degrading to women, but not to men; that men are raving beasts; that sex is dangerous for women; that sexuality is male, not female; that women are victims, not sexual actors; that men inflict "it" on women; that penetration is submission; that heterosexual sexuality, rather than the institution of heterosexuality, is sexist.

These assumptions, in part intended, in part unintended, lead us back to the traditional target of obscenity law: sexually explicit material. What initially appeared novel, then, is really the reappearance of a traditional theme.

### **The Dangers of Application**

The heart of the ordinance is the "trafficking" section, which would allow almost anyone to seek the removal of any materials falling within the law's definition of pornography. Ordinance defenders strenuously protest that the issue is not censorship because the state, as such, is not authorized to initiate criminal prosecutions. But the prospect of having to defend a potentially infinite number of privately filed complaints creates at least as much of a chilling effect against pornographic or sexual speech as does a criminal law. And as long as representatives of the state—in this case, judges—have ultimate say over the interpretation, the distinction between this ordinance and "real" censorship will not hold.

In addition, three major problems should dissuade feminists from supporting this kind of law: First, the sexual images in question do not cause more harm than other aspects of misogynist culture; second, sexually explicit speech, even in male-dominated society, serves positive social functions for women; and third, the passage and enforcement of antipornography laws such as those supported in Minneapolis and Indianapolis are more likely to impede, rather than advance, feminist goals.

Ordinance proponents contend that pornography does cause violence because it conditions male sexual response to images of violence, and thus provokes violence against women. The strongest research they offer is based on psychology experiments that employ films depicting a rape scene, toward the end of which the woman is shown to be enjoying the attack. (It was attitudes rather than behavior that were actually being evaluated in this research.) The ordinances, by contrast, cover a much broader range of materials than this one specific heterosexual rape scenario. Further, the studies which

ordinance proponents cite do not support the theory that pornography causes violence against women.

In addition, the argument that pornography itself plays a major role in the general oppression of women contradicts the evidence of history. It need hardly be said that pornography did not lead to the burning of witches or the English common law treatment of women as chattel property. Nor can pornography be blamed for the enactment of laws from at least the 18th century that allowed a husband to rape or beat his wife with impunity. In any period, the causes of women's oppression have been many and complex, drawing on the fundamental social and economic structures of society. Ordinance proponents offer little evidence to explain how the mass production of pornography—a relatively recent phenomenon—could have become so potent a causative agent so quickly.

The silencing of women is another example of the harm attributed to pornography. Yet if this argument were correct, one would expect that as the social visibility of pornography has increased, the tendency to credit women's accounts of rape would have decreased. In fact, although the treatment of women complainants in rape cases is far from perfect, the last 15 years of work by the women's movement has resulted in marked improvements. In many places, the corroboration requirement has now been abolished; cross-examination of victims as to past sexual experiences has been prohibited; and a number of police forces have developed specially trained units and procedures to improve the handling of sexual assault cases. The presence of rape fantasies in pornography may in part reflect a backlash against these advances in the women's movement, but to argue that most people routinely disbelieve women who file charges of rape belittles the real improvements made in social consciousness and law.

The consequences of enforcing such a law are much more likely to obstruct than advance feminist political goals. On the level of ideas, further narrowing of the public realm of sexual speech coincides all too well with the privatization of sexual, reproductive, and family issues sought by the far right. Practically speaking, the ordinances could result in attempts to eliminate the images associated with homosexuality. Doubtless there are heterosexual women who believe that lesbianism is a "degrading" form of "subordination."

Most ironically, while the ordinances would do nothing to improve the material conditions of most women's lives, their high visibility might well divert energy from the drive to enact other, less popular laws that would genuinely empower women—comparable worth legislation, for example, or affirmative action requirements, or fairer property and support principles in divorce laws.

Other provisions of the ordinances concern coercive behavior. On close examination, however, even most of these are problematic. For example, one of the vaguest prohibits "forcing" pornography on a person. "Forcing" is not defined in the law, and one is left to speculate whether it means forced to respond to pornography, forced to read it, or forced to glance at it before turning away. Also unclear is whether the perpetrator must in fact have some superior power over the person being forced—that is, is there a meaningful threat that makes the concept of force real? Many of the other "assault" actions dealt with in these provisions are already covered by existing laws.

### Conclusion

These antipornography laws, which would increase the state's regulation of sexual images, present many dangers for

women. Although the ordinances draw much of their support from women's anger at the market for images of sexual violence, they are aimed not at violence, but at sexual explicitness. Far-right elements recognize the possibility of using the full potential of the ordinances to enforce their sexually conservative world view, and have supported them for that reason. Anyone interested in women's rights and status should therefore look carefully at the text of these "model" laws in order to understand why many believe them to be a useful tool in antifeminist moral crusades.

The proposed ordinances are also dangerous because they seek to embody in law an analysis of the role of sexuality and sexual images in the oppression of women with which even all feminists do not agree. Underlying virtually every section of the proposed laws there is an assumption that sexuality is a realm of unremitting, unequaled victimization for women. Pornography appears as the monster that made this so. The ordinances' authors seek to impose their analysis by putting state power behind it. But it has also been argued by feminists that the sexual terrain, however power-laden, is actively contested. Women are agents, and not merely victims, who make decisions and act on them, and who desire, seek out, and enjoy sexuality.

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**AIDS Legal Guide: A Professional Resource on AIDS-Related Legal Issues and Discrimination** is a 1984 publication of the Lambda Legal Defense and Education Fund. This 100-page guide, developed primarily for attorneys, will also be useful to people with AIDS and those working with them. The 10 chapters cover provision of services, confidentiality, wills and powers of attorney, housing, public benefits, insurance, the military, prisoners, immigration, and discrimination. Appendices include relevant documents and lists of referrals. The guide is available to individuals for \$15.00 per copy and to institutions for \$25.00 (including p/h) from: Lambda LDEF, 132 West 43rd Street, New York, NY 10036. Bulk rates are available.

**DES Exposure: Questions and Answers for Mothers, Daughters and Sons** (1984, \$1.00) and **Fertility and Pregnancy Guide for DES Daughters and Sons** (1983, \$6.00) are publications of the consumer group, DES Action National. The first is a 16-page pamphlet giving information and advice about diethylstilbestrol (DES) and its subsequent effects both on the women for whom it was prescribed between 1941 and 1971 to prevent miscarriage and on their daughters and sons. The second presents 48 pages of details concerning the higher risks of infertility in DES daughters and sons, as well as on the increased risks of miscarriage, tubal pregnancy, and premature delivery for DES daughters. Both are available from: DES Action, 1638-B Haight Street, San Francisco, CA 94117. Prices include p/h.

# Excerpts from the Minneapolis Ordinance

The key provisions of the original Minneapolis ordinance are reprinted below:

(1) *Special Findings on Pornography*: The council finds that pornography is central in creating and maintaining the civil inequality of the sexes. Pornography is a systematic practice of exploitation and subordination based on sex which differentially harms women. The bigotry and contempt it promotes, with the acts of aggression it fosters, harm women's opportunities for equality of rights in employment, education, property rights, public accommodations and public services; create public harassment and private denigration; promote injury and degradation such as rape, battery and prostitution and inhibit just enforcement of laws against these acts; contribute significantly to restricting women from full exercise of citizenship and participation in public life, including in neighborhoods; damage relations between the sexes; and undermine women's equal exercise of rights to speech and action guaranteed to all citizens under the constitutions and laws of the United States and the State of Minnesota.

(gg) *Pornography*. Pornography is a form of discrimination on the basis of sex.

(1) Pornography is the sexually explicit subordination of women, graphically depicted, whether in pictures or in words, that also includes one or more of the following:

- (i) women are presented as dehumanized sexual objects, things or commodities; or
- (ii) women are presented as sexual objects who enjoy pain or humiliation; or
- (iii) women are presented as sexual objects who experience sexual pleasure in being raped; or
- (iv) women are presented as sexual objects tied up or cut up or mutilated or bruised or physically hurt; or
- (v) women are presented in postures of sexual submission; [or sexual servility, including by inviting penetration;]\* or
- (vi) women's body parts—including but not limited to vaginas, breasts, and buttocks—are exhibited, such that women are reduced to those parts; or
- (vii) women are presented as whores by nature; or
- (viii) women are presented being penetrated by objects or animals; or
- (ix) women are presented in scenarios of degradation, injury, abasement, torture, shown as filthy or inferior, bleeding, bruised, or hurt in a context that makes these conditions sexual.

(2) The use of men, children, or transsexuals in the place of women ... is pornography for purposes of ... this statute.

(l) *Discrimination by trafficking in pornography*.

The production, sale, exhibition, or distribution of pornography is discrimination against women by means of trafficking in pornography:

- (1) City, state, and federally funded public libraries or private and public university and college libraries in which pornography is available for study, including on open shelves shall not be construed to be trafficking in pornography but special display presentations of pornography in said places is sex discrimination.
- (2) The formation of private clubs or associations for purposes of trafficking in pornography is illegal and shall be considered a conspiracy to violate the civil rights of women.
- (3) Any woman has a cause of action hereunder as a woman acting against the subordination of women. Any man or transsexual who alleges injury by pornography in the way women are injured by it shall also have a cause of action.

(m) *Coercion into pornographic performances*. Any person, including transsexual, who is coerced, intimidated, or fraudulently induced (hereafter, "coerced") into performing for pornography shall have a cause of action against the maker(s), seller(s), exhibitor(s) or distributor(s) of said pornography for damages and for the elimination of the products of the performance(s) from the public view.

(1) *Limitation of action*. This claim shall not expire before five years have elapsed from the date of the coerced performance(s) or from the last appearance or sale of any product of the performance(s); whichever date is later;

(2) Proof of one or more of the following facts or conditions shall not, without more, negate a finding of coercion:

- (aa) that the person is a woman; or
- (bb) that the person is or has been a prostitute; or
- (cc) that the person has attained the age of majority; or
- (dd) that the person is connected by blood or marriage to anyone involved in or related to the making of the pornography; or
- (ee) that the person has previously had, or been thought to have had, sexual relations with anyone including anyone involved in or related to the making of the pornography; or
- (ff) that the person has previously posed for sexually explicit pictures for or with anyone, including anyone involved in or related to the making of the pornography at issue; or
- (gg) that anyone else, including a spouse or other relative, has given permission on the person's behalf; or
- (hh) that the person actually consented to a use of the performance that is changed into pornography; or
- (ii) that the person knew that the purpose of the acts or events in question was to make pornography; or
- (jj) that the person showed no resistance or appeared to cooperate actively in the photographic sessions or in the sexual events that produced the pornography; or
- (kk) that the person signed a contract, or made statements affirming a willingness to cooperate; or
- (ll) that no physical force, threats, or weapons were used in the making of the pornography; or
- (mm) that the person was paid or otherwise compensated.

(n) *Forcing pornography on a person*. Any woman, man, child, or transsexual who has pornography forced on them in any place of employment, in education, in a home, or in any public place has a cause of action against the perpetrator and/or institution.

(o) *Assault or physical attack due to pornography*. Any woman, man, child, or transsexual who is assaulted, physically attacked or injured in a way that is directly caused by specific pornography has a claim for damages against the perpetrator, the maker(s), distributor(s), seller(s) and/or exhibitor(s), and for an injunction against the specific pornography's further exhibition, distribution, or sale. No damages shall be assessed (A) against maker(s) for pornography made, (B) against distributor(s) for pornography distributed, (C) against seller(s) for pornography sold, or (D) against exhibitors for pornography exhibited prior to the effective date of this act.

(p) *Defenses*. Where the materials which are the subject matter of a cause of action under subsections (l), (m), (n), or (o) of this section are pornography, it shall not be a defense that the defendant did not know or intend that the materials are pornography or sex discrimination.

\*The bracketed phrase appears in an early version of the Minneapolis ordinance but may have been removed before the bill was formally introduced in the city council. It has reappeared, however, in subsequent defenses of the ordinance by its supporters. See J. Miller, "Civil Rights, Not Censorship," *Village Voice*, Nov. 6, 1984, p. 6.

# RESEARCH NOTES

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

## "Incomplete Rejection Strategies": A Response

The following comment was received from Timothy Perper, PhD, following the publication of my November 1984 Research Notes column and it is reproduced here in its entirety—E.R.A.

In her November 1984 Research Notes on "Courtship Disorders and Sexual Health," Allgeier raises some major issues concerning rape research and the possibility that it can contribute to the widespread ideology that rape victims are to blame for their own rape. Since my colleague Dr. David Weis and I—and perhaps other researchers as well—have used the phrase "incomplete rejection strategies" that Allgeier quotes (page 10, column 2), I want to comment on the issues she raises.

First, a point of scholarship. The existence and definition of "incomplete rejection strategies" will be documented in detail in my forthcoming *The Eyes of Love: The Biosocial Bases of Human Courtship*, to be published by ISI Press [Institute for Scientific Information], Philadelphia. Weis and I are also co-authoring a paper that discusses the concept. Both sources should explain why two male writers came finally to believe that some strategies used by some women for rejecting men's sexual overtures can enhance the likelihood of date and acquaintanceship assault and rape.

At least I do not feel "trepidation" about publishing such ideas, though others may, as perhaps Allgeier is suggesting. But, even so, there is a problem which I believe Allgeier underestimates. It concerns how scholars, scientists, and laypeople construe and understand such ideas. It is possible that even readers of the *SIECUS Report* misconstrued my last sentence in the preceding paragraph, and read "enhance the likelihood" to mean "contribute to."

Thus, I suggest that serious problems exist concerning not only how a phrase like "incomplete rejection" is construed, but also how an investigator's theoretical framework will be understood, especially by laypeople—for example, jury members in a rape trial. I submit that any researcher on rape and other pathologies of courtship must carefully and thoughtfully deal with those problems of understanding.

By the phrase "incomplete rejection" I mean—and believe Weis would agree—a strategy in which the woman is confronted with a man who wants to have sexual intercourse when she does not, even though she does not want to break off their relationship. She must then reject his sexual overtures without rejecting him personally or emotionally. In a specific, technical sense, her rejection is "incomplete" as compared to the "complete" rejection enacted by a woman who wants neither sexual intercourse nor any further relationship with the

man. Working separately and together, Weis and I found that both situations are quite commonly described by women, college women in particular.

In the incomplete rejection strategy, the woman wants to delay intercourse until she knows the man better, feels that he loves her, respects her as a person—[these appear] among other reasons given by women in interviews and questionnaires. Yet, if the man does not understand these reasons—for example, if he is a little bit drunk, or believes that "sometimes women like it if you use force"—this situation can be very dangerous for the woman. She may try to limit their sexual involvement to necking or petting, while he may force her to have intercourse. She has not "contributed" to her own rape, either legally or, I believe, morally. Indeed, the crime remains the man's fault, in the legal sense, and the law provides punishment for that fault.

This definition (and analysis) was, I believe, worked out fairly carefully to avoid the impression of "blaming the victim." Nonetheless, consider a careless reader—or a jury member—who hears the phrase "incomplete rejection" and takes it to mean that the woman did not say *No* to the alleged rapist, or did not resist him "really forcefully." A defense attorney, eager for acquittal, can blame the victim for "incompletely rejecting" the man, even though Weis and I stress explicitly that her rejection of intercourse is thorough and heart-felt.

And, so, the key question: What responsibility do we, as researchers, have for employing a phrase that *might* be misconstrued? One responsibility, I believe, is careful publication—not overly hasty, and especially not carelessly worded. Beyond that, one might argue that our ethical responsibilities cease, but perhaps they do not.

Here, I believe, is the problem that we in sexuality research, education, and counseling *must* address, and I know that Allgeier will agree. How are our scientific, scholarly, and technical phrases understood by laypeople? My phrase "enhance the likelihood of...rape" means that statistically the probability of rape is increased in certain definable circumstances. To discover those circumstances is, of course, a legitimate and much needed research goal. But we must also express ourselves so that all can understand us. If the layperson thinks my phrase means that "of course, under those circumstances, a man would naturally try to persuade her to have intercourse," then the problem is not merely mine—in the personal sense of using a phrase so easily misread—but *ours*. It belongs to the scientific and scholarly community for expressing ourselves in ways laypeople cannot readily understand and, therefore, for



de facto inviting them to attribute their own meanings to our words. Under those circumstances, I submit that caution, if not "trepidation," is precisely what is called for.

#### Allgeier's Response:

Perper's comment (and the fact that he felt called upon to write it) provides an excellent example of the point I was trying to make in the "Courtship Disorders and Sexual Health" column. Those of us involved in conducting research on assault are very concerned about potential "blame the victim" misinterpretations if we try to examine behaviors by women that are associated with increased likelihood of assault.

Ironically, I received Perper's comments as my colleagues and I were completing a grant proposal to study victim selection and reaction factors. We were in the midst of struggling to find an analogy that would convey the precise distinction that Perper made between "enhance the likelihood" and "contribute to." We ended up using a burglary analogy. That is, families who have strong locks, an alarm system, lights that turn on at

night when they are away, and neighbors who will pick up their newspapers and mail, etc. when they are out of town may have reduced their risk of burglary. Families who do not employ these safeguards may be at greater risk of burglary. Without implying that any family wants to be robbed, researchers could investigate various factors such as those listed above (locks, lights, etc.) to see which appear to be most strongly associated with returning to an intact house. To the extent that we avoid research on effective strategies for reducing the likelihood of burglary (or assault) because of fear that victim precipitation will be implied, we reduce the likelihood of providing helpful information to potential victims.

Parenthetically, I want to acknowledge that the phrase "incomplete rejection strategies" is one that I heard from Perper and Weis during conversations together. Because other studies that I was drawing from to make the point regarding our general concern about victim precipitation misinterpretations were not yet published, I felt that it was inappropriate to cite Perper and Weis in my column at that time.

## DO YOU KNOW THAT . . .

### Resources to Write for . . .

**A Survivor's Guide to Menstrual Cycle Changes/PMS** is a 24-page guide to understanding the physical and psychological changes that affect 50-80% of all women who menstruate. Written by Mary Sojourner, it includes sections on how to chart the menstrual cycle and reduce unpleasant menstrual symptoms via changes in patterns regarding nutrition, drugs, alcohol, and exercise; support from other women; and medical and mental-health care. This 24-page, 1983 publication is available for \$4.00 (includes p/h) from: Planned Parenthood of Rochester and Monroe County, 24 Windsor Street, Rochester, NY 14605.

**Female Sterilization and Vasectomy** are two excellent consumer pamphlets published in 1984 by the Association for Voluntary Sterilization. Each answers questions regarding the procedures, decision-making about permanent birth control, patient rights, after-effects of the surgery, failure rates, and possible restoration of fertility. These 12-page pamphlets are priced at \$40.00 for 100 copies. Another 1984 publication from the same source is **Counseling for Voluntary Surgical Contraception: Guidelines for Programs in the United States**, a 24-page booklet priced at \$2.50. These publications may be ordered from: AVS, National Division, 122 East 42nd Street, New York, NY 10168.

**Homosexuality as Viewed From Five Perspectives: The Child, the Parents, the Family, the Counselor, the Community** by Marcia Weitzman is a 33-page booklet published in 1984 by the National Federation of Parents and Friends of Gays. Through an informal review of current literature and research, the author attempts to raise the consciousness of the reader concerning misconceptions, biases, and fears about homosexuality. She also discusses the positive progress being made toward improved understanding and acceptance of sexual minorities. Aimed at both consumers and professionals, this handbook is available for \$2.75 from: NF-PFOG Library Service, 5715 16th Street, NW, Washington, DC 20011. Bulk rates are available.

## 1985 Summer Workshops: An Addendum

See the March 1985 SIECUS Report for a complete listing.

### Florida

**Forensic Mental Health Associates**, Newton Center, Mass.

- *Assessment and Treatment of Sex Offenders: A Medico-Legal Approach*. August 29-30, in Orlando, Florida.

**Write to:** Dorothy Molis, 29 Linwood Street, Webster, MA 01570.

### Kansas

**Kansas State University**, Manhattan, Kans.

- *FCDEV 708. Sexuality and Adolescence*. June 4-July 25, 3 credits.

**Write to:** M. Betsy Bergen, PhD, 309 Justin Hall, Kansas State University, Manhattan, KS 66506.

### Missouri

**Forensic Mental Health Associates**, Newton Center, Mass.

- *Child Sexual Abuse Assessment and Treatment: Victims and Offenders*. August 15-16, in Kansas City, Missouri.

**Write to:** Dorothy Molis, 29 Linwood Street, Webster, MA 01570.

**Washington University**, St. Louis, Mo.

- *L12 Educ 5014. Developing Skills in Sexuality Education*. June 17-28, 2 units.

**Write to:** STEP, Box 1183, Washington University, St. Louis, MO 63130.

### New Jersey

**UMDNJ-New Jersey Medical School**, Newark, N.J.

- *Sexual Abuse of Children and Adolescents*. June 1, 6 hours of credit in Category I for Physicians' Recognition Award of AMA.

**Write to:** Patricia C. Sarles, EdS, Coordinator, UMDNJ-Office of Continuing Education, 100 Bergen Street, Newark, NJ 07103.

### New Mexico

**University of New Mexico, Sante Fe, N.M.**

- *SAR and Institute: A Spectrum of Sexual Roles and Relationships*. SAR, June 21-23; Institute, June 23-28; CEUs and graduate credit available.

**Write to:** Carol Cassell, 7129 Edwina NE, Albuquerque, NM 87110.



# SEXUALITY PERIODICALS FOR PROFESSIONALS: A BIBLIOGRAPHY

This annotated listing of sexuality periodicals was prepared by Leigh Hallingby, MSW, MS, Manager, SIECUS Information Service and Mary S. Calderone Library. All of these periodicals are available for use at this library which is located at 715 Broadway, Room 213, New York University, New York, N.Y. 10003; (212) 673-3850. For subscriptions write directly to the publishers listed. Single copies of this bibliography are available from SIECUS on receipt of 50¢ and a stamped, self-addressed, business-size envelope for each list requested. In bulk they are: 35¢ each for 5-49 copies; 25¢ each (plus \$1.00 p/h) for 50 copies or more. This bibliography is updated every two years.

**Alternative Lifestyles.** *Human Sciences Press, 72 Fifth Avenue, New York, NY 10011. Annual subscription: \$33 individual, \$69 institutional.*

This quarterly journal explores the sexual and social dynamics of intimacy both within and beyond traditional conceptions of marriage and the nuclear family. The editor is Larry Constantine of Tufts University.

**Archives of Sexual Behavior.** *Plenum Publishing Corp., 233 Spring Street, New York, NY 10013. Annual subscription: \$48 individual, \$160 institutional.*

Richard Green of the State University of New York at Stony Brook edits this bimonthly journal of research studies on sexual behavior.

**Australian Journal of Sex, Marriage, and Family.** *Family Life Movement of Australia, P.O. Box 143, Concord, N.S.W. 2137, Australia. Annual subscription outside Australia: \$25.*

Bruce H. Peterson is the editor of this quarterly journal which is designed to meet the research and information needs of professionals working in the areas of marriage, family, and sexuality.

**British Journal of Sexual Medicine.** *Tower House, Southampton Street, London WC2E 7LS, England. Annual subscription outside Great Britain: £36 (approximately \$40).*

A monthly publication for physicians, edited by Alan Riley, providing medical information on research and treatment in the sexuality field.

**The Cabirion and Gay Books Bulletin.** *Gay Academic Union, Inc., Box 480, Lenox Hill Station, New York, NY 10021. Cost: \$3 per issue.*

Reviews a wide variety of books and provides brief reports on research, forthcoming books, and other gay scholarship activities. Edited by Wayne Dynes, it is published twice a year.

**Current Research Updates in Human Sexuality.** *Current Research Updates, P.O. Box 2577, Bellingham, WA 96227. Annual subscription: \$48 individual, \$70 institutional.*

Edited by E. R. Mahoney, this publication provides a monthly index to human sexuality literature. All entries are listed under one of 25 subject headings and cross-listed where relevant. Address of first author is given wherever possible.

**Emphasis Subscriber Service.** *Department of Education, Planned Parenthood Federation of America, Inc., 810 Seventh Avenue, New York, NY 10019. Annual subscription: \$21.*

Subscribers annually receive: two issues of the periodical *Emphasis*, each with a program-oriented theme; three annotated bibliographies, in some instances coordinated topically with *Emphasis*; four reference sheets; two white papers ("think pieces" on issues); and *Linkline*, a bimonthly newsletter of activities and publications.

**Family Life Educator.** *National Family Life Education Network, 1700 Mission Street, Suite 203, Santa Cruz, CA 95060. Individual annual membership (including subscription): \$30.*

Mary Nelson edits this quarterly publication of the National Family Life Education Network. It includes summaries of recent information and developments in family life education, annotations and reprint information from recently published journal articles, legislative updates, film and book reviews, and suggestions for classroom activities.

**Impact.** *Ed-U Press, P.O. Box 583, Fayetteville, NY 13066. Cost: Free.*

This periodical, edited by Bev Grossman, is an annual publication of the Institute for Family Research and Education at Syracuse University. It highlights areas such as preparing parents to be

effective sex educators of their children, censorship, and opposition to sex education in the schools.

**Journal of Homosexuality.** *Haworth Press, 28 East 22nd Street, New York, NY 10010. Annual subscription: \$34 individual, \$82 institutional, \$97 library.*

John P. DeCecco, director of the Center for Research and Education in Sexuality (CERES) at San Francisco State University, edits this quarterly journal. It presents empirical research and its clinical implications on homosexuality, bisexuality, gender identity, and alternative lifestyles.

**Journal of Sex and Marital Therapy.** *Brunner/Mazel Inc., 19 Union Square West, New York, NY 10003. Annual subscription: \$28 individual, \$44.20 institutional.*

Emphasizes new therapeutic techniques, research on outcome, and special clinical problems, as well as the theoretical parameters of sexual functioning and marital relationships. Editors of this quarterly journal are Helen Singer Kaplan, Clifford J. Sager, and Raul C. Schiavi.

**Journal of Sex Education and Therapy.** *American Association of Sex Educators, Counselors, and Therapists, 11 Dupont Circle, NW, Suite 220, Washington, DC 20036. Individual annual membership (including subscription): \$100. Annual subscription for non-members: \$8.*

Edited by Gary F. Kelly, this biannual journal includes research reports on sexual attitudes and behaviors, as well as on sex education and therapy.

**Journal of Sex Research.** *Society for the Scientific Study of Sex, Inc., P.O. Box 29795, Philadelphia, PA 19117. Individual annual membership (including subscription): \$70. Annual subscription for non-members: \$40 individual, \$65 institutional.*

Clive M. Davis, of the Department of Psychology at Syracuse University, edits this quarterly publication which serves as a forum for the interdisciplinary exchange of knowledge among professionals concerned with the scientific study of sexuality.

**Journal of Social Work and Human Sexuality.** Haworth Press, 28 East 22nd Street, New York, NY 10010. Annual subscription: \$32 individual, \$62 institutional, \$82 library.

Published triannually, with one issue a year devoted to a specialized theme. Presents material of generic interest to social workers involved with the broad range of issues pertaining to human sexuality and family planning. The editor is David A. Shore of Southern Illinois University.

**Medical Aspects of Human Sexuality.** Hospital Publications, Inc., 300 Harmon Meadow Boulevard, Secaucus, NJ 07094. Annual subscription: free to physicians on controlled circulation basis, \$30 for other subscribers, \$20 students.

Edited by Charlotte N. Isler, this monthly journal covers the physical, psychological, and cultural components of human sexuality and related aspects of family life.

**Sex Care Digest.** Youngs Drug Products Corp., P.O. Box 385, 865 Centennial

Avenue, Piscataway, NJ 08854-0385. Cost: Free.

This bimonthly newsletter, edited by Frank E. Hewens, highlights recent news items, research, and publications in the sexuality and reproduction fields.

**Sex Education Coalition News.** Sex Education Coalition, 1309 L Street, NW, Washington, DC 20005. Individual annual membership (including subscription): \$20. Annual subscription for non-members: \$15.

Although it is published by a regional group, this periodical's wide-ranging lead articles, book and audio-visual reviews, and other features make it of national interest. Joan Benesch and Ann Thompson Cook are the editors.

**Sex Roles.** Plenum Publishing Corp., 233 Spring Street, New York, NY 10013. Annual subscription: \$45 individual, \$255 institutional.

Phyllis A. Katz, of the Institute for Research on Social Problems, Boulder, Colorado, edits this journal which is concerned with the basic processes underlying gender role socialization and its consequences. It is published twice a month.

**Sexual Medicine Today.** Address: 257 Park Avenue South, New York, NY 10010. Annual subscription: \$25.

Published monthly by International Medical News Service, Inc., this periodi-

cal reports on medical developments and treatments within the sexuality field. Ken Senertth is the editor.

**Sexuality and Disability.** Human Sciences Press, 72 Fifth Avenue, New York, NY 10011. Annual subscription: \$32 individual, \$84 institutional.

Arnold Melman, of Beth Israel Hospital in New York City, edits this quarterly journal. It presents clinical and research developments in the area of sexuality as they relate to a wide range of physical and mental illnesses and disabling conditions.

**Sexuality Today.** ATCOM, Inc., 2315 Broadway, New York, NY 10024. Annual subscription: \$59 individual, \$74 institutional.

A weekly newsletter, edited by Suzanne Prescod, reporting on all types of important developments within the sexuality field.

**SIECUS Report.** Sex Information and Education Council of the U.S., 80 Fifth Avenue, Suite 801, New York, NY 10011. Annual membership (including subscription): \$40 individual, \$90 institutional, \$40 library.

This bimonthly publication, edited by Anne Backman, features articles, research notes, multimedia reviews, book reviews, specialized bibliographies, and resource and workshop listings in the field of human sexuality.

## DO YOU KNOW THAT...

### Resources to Write for . . .

**The Second Nine Months: The Sexual and Emotional Concerns of the New Mother** (1984, 220 pp.) by Judith M. Gansberg and Arthur P. Mostel answers questions about the special emotional and physical problems that occur after childbirth. The chapter on sexuality includes discussions on "The First Six Weeks," "The Later Months," and "Sex and the Nursing Mother." Priced at \$12.95, this book may be ordered from: Tribeca Communications, 401 Broadway, Suite 1907, New York, NY 10013.

**Permanent Birth Control for Women, Birth Control for Men: Responsible Loving for the Man Who Cares, and Vasectomy: Permanent Birth Control for Men** are brochures on family planning and voluntary sterilization published by the Association for Voluntary Sterilization in 1983 for low literacy audiences. Written in simple, nontechnical language, they are available in both English and Spanish and are priced at \$15 for 100, \$70 for 500, and \$120 for 1,000. Order from: AVS, 122 East 42nd Street, New York, NY 10168.

**Your First (Or Twenty-Third) Pelvic Exam: How to Turn an Embarrassing Moment into a Positive Experience** is an eight-page flyer explaining the purpose of and procedure for pelvic examinations. Illustrations and humor are used throughout to help women overcome anxiety about the exam so that they can relax and better understand what is happening. Single copies are priced at 50¢; 100 copies, \$15.00 (plus 15% p/h). Order from: Planned Parenthood of Atlanta, 100 Edgewood Avenue, NE, Suite 1604, Atlanta, GA 30303.

**Lesbian Mothers and Their Children: An Annotated Bibliography of Legal and Psychological Materials** is a 67-page booklet edited by Donna J. Hitchens and Ann G. Thomas, published in its second edition in 1983. The first section cites legal materials, including cases and law review articles. The second section cites books, chapters in books, and periodical articles on the subjects of lesbian relationships, mothering among lesbians, and the mental health of lesbians and their children. Individual copies cost \$3.60 (includes p/h) and orders should be sent to: The Lesbian Rights Project, 1370 Mission Street, 4th Floor, San Francisco, CA 94103.

# DO YOU KNOW THAT . . .

## SSTAR Annual Meeting

The 11th annual meeting of the Society for Sex Therapy and Research (SSTAR) will be held June 28-30, 1985 in Minneapolis. The theme is "Advances in the Treatment of Sexual Problems of Special Populations," and the list of speakers includes William Masters, Virginia Johnson, David Finkelhor, and Gene Abel. For further information, contact Diane Campbell, Program in Human Sexuality, 2630 University Avenue SE, University of Minnesota, Minneapolis, MN 55414.

## Dissertation Awards

The Kinsey Institute will award prizes of \$1,000 each to as many as three doctoral dissertations in the areas of sex behavior, gender, and reproduction accepted by an accredited university between May 1, 1984 and April 30, 1985. Applications must be received by July 1, 1985. For detailed information, write to Dr. June Reinisch, Director, Kinsey Institute for Research, 416 Morrison Hall, Indiana University, Bloomington, IN 47405.

## International Congress

The Second International Congress on Psychiatry, Law and Ethics will be held February 16-21, 1986, in Tel Aviv, Israel. Anyone interested in presenting material related to sexology and law at the Congress should contact: Judge Amnon Carmi, Chairman of the Organizing Committee, P.O. Box 394, Tel Aviv 61003, Israel.

## Resources to Write for . . .

**Another Mother Tongue: Gay Words, Gay Worlds** (1984) by Judy Grahn provides historical background for gay cultural attributes, words, and phrases. Each chapter emphasizes one particular aspect, e.g., the origin of the color lavender's significance as a gay attribute. A unique blend of legend, anecdotal material, and autobiography, this 324-page book is a useful resource for people interested in lesbian and gay history. It is priced at \$19.95 and is published by: Beacon Press, 25 Beacon Street, Boston, MA 02108.

**About Our Children** presents in its first seven pages a comprehensive statement about homosexuality, what it is and what it is not. Reference notes to substantiate the authoritativeness of the material are included. In the following four pages, translations of the major points are given in Chinese, French, Japanese, and Spanish. Reading lists, as well as addresses of related organizations, are appended. Originally published in 1978 by the Federation of Parents and Friends of Lesbians and Gays and widely distributed since then, the booklet also includes a number of statements from parents that attest to the importance of this organization's work. For a free copy, send a self-addressed, stamped envelope to: Parents FLAG, P.O. Box 24565, Los Angeles, CA 90024. Additional copies are 15¢ each.

**Ritualized Homosexuality in Melanesia**, edited by Gilbert H. Herdt, is a unique collection of new essays by leading anthropologists, examining homosexual behavior in the Southwestern Pacific area and providing important insights along the spectrum of cross-cultural study of sex and gender. This 409-page book was published in 1984 by University of California Press (2120 Berkeley Way, Berkeley, CA 94720) and is priced at \$24.95.

**Rehabilitation Digest**, a publication of the Canadian Rehabilitation Council for the Disabled, devoted its Spring 1984 issue (Vol. 15, No. 1) to "Sexuality and Disability." Included are an overview article by two staff members of the Royal Ottawa Rehabilitation Centre, as well as two articles by disabled people on sexuality and sex education. The resource guide at the conclusion was prepared by Michael Barrett, Chairperson of the Sex Information and Education Council of Canada. To obtain a copy, send \$2.75 (plus p/h) to: CRCDC, Suite 2110, One Yonge Street, Toronto, Ontario M5E 1E5, Canada.

**No Is Not Enough: Helping Teenagers Avoid Sexual Assault** (1984, 177 pp.) by Caren Adams, Jennifer Jay, and Jan Loreen-Martin is aimed at helping parents develop an understanding of the problems of adolescent sexual assault, acquaintance rape, and exploitation. Clearly written and comprehensive, it outlines ways to reduce teenagers' vulnerability and increase communication. Mail orders (\$6.95 plus \$1.00 p/h) should be sent to: Impact Publishers, P.O. Box 1094, San Luis Obispo, CA 93406.

**Boy or Girl: How to Help Choose the Sex of Your Baby** (rev. ed. 1984) by Elizabeth Whelan discusses the most recent techniques for sex preselection, techniques that have a success record of up to 68%. The author also deals with the psychological needs involved in planning a family, and cautions that "human sex control is not an option to be taken lightly." The book contains 155 pages and costs \$10.95. The publisher is: The Bobbs-Merrill Company, 4300 West 62nd Street, Indianapolis, IN 46206.

**The Two of Us** (1984) by Larry J. Uhrig "affirms, celebrates, and symbolizes" gay and lesbian relationships. In its 140 pages, the author, a minister with extensive experience in counseling, discusses falling in love, relationship skills, rites of blessing, and the blending of spirituality and sexuality into a productive whole. Priced at \$6.95 (plus \$1.00 p/h), this book is available from: Alyson Publications, P.O. Box 2783, Boston, MA 02208.

**Chlamydia and NGU** (nongonococcal urethritis) by Douglas R. Harger and Thomas F. Britton is a 48-page booklet written for the Venereal Disease Action Council of Portland, Oregon, to explain these common sexually transmitted diseases. This 1984 publication includes case studies; a detailed description of the diseases; information about history, diagnosis, treatment, and prevention; and a bibliography and glossary. Priced at \$2.00, the booklet can be ordered from: VDAC, 3231 SE 50th Street, Portland, OR 97206. Bulk rates are available.

**What Parents Should Know About Child Sexual Abuse** is a 1984 leaflet by Cynthia Crosson Tower and Susan Russell McCauley, published by the National Education Association. Priced at \$4.95 per package of 25, it is available from: NEA Professional Library, P.O. Box 509, West Haven, CT 06516. Use Stock No. 0827-X-00 to facilitate orders.

**Fertility Awareness** (1984) by Regina Asaph Pfeiffer and Katherine Whitlock describes the most recent techniques available for both becoming pregnant and avoiding pregnancy. A chapter on "Well-Woman Menopause" is also included, as well as a 17-page section listing references, suggested readings, and fertility awareness resource groups. This 214-page paperback costs \$7.95; it is also available at a special discount when ordered in bulk quantities. Write to: Prentice-Hall, Englewood Cliffs, NJ 07632.

**Gay Men's Health: A Guide to the AID Syndrome and Other Sexually Transmitted Diseases** (1983) by Jeanne Kassler is a 166-page summation of the major and minor STDs affecting male homosexuals. The better-known diseases covered include AIDS, hepatitis, herpes, syphilis, and gonorrhea. Less well-known venereal diseases discussed are intestinal infections (including parasites, bacteria, and worms), viral diseases, tropical diseases, pubic lice, scabies, and, finally, urethritis, proctitis, epididymitis, and prostatitis. There is also information on what to expect from the medical examination and on the costs of STD tests; a list of clinics, hotlines, and referral centers; a glossary; and a bibliography. The book costs \$12.95 and is published by: Harper & Row, 10 East 53rd Street, New York, NY 10022.

**Retraining Adult Sex Offenders: Methods and Models** is a 1984 publication of the Prison Research Education/Action Project (PREAP) of the New York State Council of Churches. This 319-page book, written by Fay Honey Knopp, includes a descriptive study of 10 adult sex-offender treatment programs. The appendices present samples of useful program documents and treatment tools, a nationwide listing of treatment providers and programs, and a review of training resources for those interested in entering the field. The book is available for \$20.00 (includes p/h) from: Safer Society Press, 3049 East Genesee Street, Syracuse, NY 13224.

**Woman-Centered Pregnancy and Birth** (1984) by Ginny Cassidy-Brinn, Francie Hornstein, and Carol Downer of the Federation of Feminist Women's Health Centers is designed to give the pregnant woman and her support person(s) information that will help them choose a birth attendant, ask her/him the right questions, and evaluate the answers. It also describes the available technology and the situations for which this technology may be helpful or harmful. This 204-page, illustrated book is available for \$11.95 (plus 15% p/h) from: Cleis Press, P.O. Box 8933, Pittsburgh, PA 15221.

**If She's Pregnant: Men and Unplanned Pregnancy** (1982), an eight-page flyer by Stephen McAllister published by Planned Parenthood of Snohomish County, gives the male partner in couples involved in unplanned pregnancy information regarding their options and describes how each option affects each partner. Also discussed are feelings generated about the pregnancy and supportive roles that can be played. Bulk prices begin at 50¢ each for 1-10 copies. Orders should be sent to: PPSC, 2730 Hoyt Avenue, Everett, WA 98201.

**The Sexual Victimization of Children** (179 pp.) by Mary de Young is not a new book (1982) but researchers involved in the study of incest and pedophilia may wish to include it in their reference library. For the section on incest, a large clinical sample was created composed of incest victims (80, ranging in age from four to 53), offenders, and non-participating family members. The section on pedophilia is based on a clinical sample of 47 offenders and 30 victims. To order a copy, send \$18.95 (plus 15% p.h.) to: McFarland and Co., Box 611, Jefferson, NC 28640.

**Imprint**, the journal of the National Student Nurses Association, devoted its November 1984 issue (Vol. 13, No. 4) to a "Focus on Human Sexuality." Among the articles included are: "The Missing Link in Nursing Education: Sexuality," "Sources of Help and Information Concerning Sexual and Reproductive Questions," "Sexual Activity in Later Life: A Challenging Issue for Nurses," and "AIDS." To order, send \$3.00 to: NSNA, Box 187, Sabina, OH 45169.

**Birth Control: What's the Scoop?** (65¢ each) is one of three new pamphlets available from Hawaii Planned Parenthood. Designed in comic-book format, this 10-page publication is oriented toward sexually active adolescents and explains all of the methods of birth control, including the contraceptive sponge and abstinence. **Sex Without Birth Control** (35¢ each) is a one-page flyer for male teenagers, encouraging responsible sexual behavior and contraceptive use. The four-page pamphlet, **Thank Goodness You're Not Pregnant** (50¢ each), is aimed at women who are relieved to find out that their pregnancy test was negative. The odds of becoming pregnant without birth control are presented, along with a brief description of each contraceptive method. These pamphlets are each sold in lots of 50 by: HPP, 1164 Bishop Street, Suite 1220, Honolulu, HI 96813.

**Maternal Identity and the Maternal Experience** (1984, 242 pp.) by Reva Rubin is primarily aimed at "nurses and other health and helping professionals addressing the needs and care of women in the maternity experience," but pregnant women who are interested in understanding all the psychological dynamics of this special phase of their life will find it helpful. Based on research with over 6,000 women, the book analyzes the emotional and thought processes that accompany each stage of pregnancy and childbirth, including postpartum phases. To obtain a copy, send \$23.95 (plus \$1.30 p/h) to: Springer Publishing Co., 200 Park Avenue South, New York, NY 10003.

**INTACT Educational Foundation Report of 1984 Hospital Survey** presents data on trends in the practice of circumcision of newborn boys in maternity departments in U.S. hospitals. Single copies of this report are available for 45¢ (plus a business-size, self-addressed, stamped envelope) from: Rosemary Romberg, INTACT, 4521 Fremont Street, Bellingham, WA 98226.

**PMS: Premenstrual Syndrome** (1983) by Ronald V. Norris and Colleen Sullivan is a 338-page book which gives detailed information about a syndrome that affects five million American women—how to recognize it and how to alleviate it through diet, exercise, vitamins, relaxation therapy, and hormones. Priced at \$15.95, it is available from: Rawson Associates, 597 Fifth Avenue, New York, NY 10017.

# BOOK REVIEWS

**Abortion and the Politics of Motherhood.** Kristin Luker. Berkeley and Los Angeles: University of California Press, 1984 (324 pp.; \$14.95).

**Our Right to Choose: Toward a New Ethic of Abortion.** Beverly Wildung Harrison. Boston: Beacon Press, 1983 (334 pp.; \$9.95).

*Reviewed by Letha Dawson Scanzoni, professional writer on social issues and religion, Greensboro, N.C.; coauthor of Men, Women, and Change and Is the Homosexual My Neighbor?; author of Sex Is a Parent Affair and Sexuality.*

Why is the current debate over abortion so intense and bitter? "Part of the answer is simple," writes sociologist Kristin Luker. "The two sides share almost no common premises and very little common language." Both Luker's book and that of Christian ethicist Beverly Wildung Harrison show that the abortion polarization reflects an underlying value clash that encompasses much more than the abortion issue itself—primarily deep emotionally charged beliefs about the nature and roles of women and men, the meaning of sexuality, and how the concept of *family* should be understood.

Luker's book is intended to explore how activists on both sides of the question came to feel as they do about the rightness or wrongness of abortion and how this issue, once seldom discussed publicly, has turned into a hotly contested public debate and is both a fervent political cause and a moral crusade. As a research sociologist, Luker aims for objectivity with the intent of helping us better understand what is and has been rather than what should be. In contrast, Harrison tells us that she has designed her book "to make it harder for anyone to speak of abortion as a 'moral dilemma,' without giving women's well-being central standing in the discussion." She points out that the "right to choose" in her book's title refers to the

right of women "to *conditions for procreative choice*, not merely the narrower option of elective abortion" [italics hers].

The two books together provide all concerned persons with a richer, fuller understanding of what the abortion debate signifies in our day. Professionals who deal directly with the question on a regular basis and who so often experience the fall-out from the sharp controversy that surrounds it will find the insights of these authors especially helpful.

Luker's book is divided into two major sections, one providing historical background and the other setting forth the present situation. Her engaging style rivets the attention of her readers as she draws us along in searching out answers to the intriguing questions she raises throughout the book: Why did little regulation of abortion in the United States exist before the second half of the nineteenth century? What was the intent of the physicians who spearheaded the first anti-abortion movement between 1850 and 1890, and how have the arguments they formulated to reach their goal affected the current debate? What brought about the increasing pressures for reform or repeal of abortion laws during the 1960s? What transformed the abortion debate from "a quiet, restricted technical debate among concerned professionals" into a sharp controversy that at times seems to threaten to tear apart the very fabric of American life? "Why is it that the opponents of abortion are becoming more effective politically at a time when public support and acceptance of abortion seem to be increasing?" What strategies would both the pro-choice and anti-abortion sides have to utilize in order to win the support of the majority of Americans who hold a middle-of-the-road position on abortion—the 50–80% of the public who, according to Luker's careful examination of reputable polls, "simultaneously approve of 'necessary' abor-

tions and disapprove of 'casual' abortions"?

Luker sees four points as basic to her analysis. First, we are to keep in mind that historically "the moral status of the embryo has always been ambiguous." Second, the abortion debate is not about "facts" (for example, the stage of development at which heartbeats begin) but about what the facts *mean*. Third, "the debate about abortion is a debate about personhood" and thus draws ordinary people into larger questions about bioethics and the allocation of scarce resources. And fourth, the current abortion issue "is emotionally charged because new political constituencies—primarily women—have vested interests in whether the embryo is defined as a baby or as a fetus." (In spite of its being technically less accurate, Luker chooses to confine herself to the more neutral term *embryo* throughout the book, since even language has become "politicized" in the debate.)

Much of Luker's book focuses on California, one of the first states to liberalize abortion laws (ironically, under Governor Ronald Reagan's administration), as a case study of how changes in attitudes and laws came about, what happened as a result, and public reactions. Luker provides a sociological profile of both "pro-choice" and "pro-life" activists in that state, based on intensive interviews, and concludes that the present round of the abortion controversy "has become a debate among women, women with different values in the social world, different experiences of it, and different resources with which to cope with it. . . . While on the surface it is the embryo's fate that seems to be at stake, the abortion debate is actually about the meanings of *women's lives*."

Beverly Wildung Harrison's *Our Right to Choose* illuminates this observation further. "The inability of many people to see that procreative choice is conditional to women's social well-being reflects a failure of imagination and empathy," she writes, pointing out that a

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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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good society is concerned with promoting conditions for the well-being of its people and that coercion in childbearing is antithetical to women's well-being. She refers to Jewish moral philosopher Ronald Green's argument that "men and women alike would opt for a policy of procreative choice as the basis of childbearing if they had to determine the rules for a good society without knowing whether they would be female or male in that society."

Harrison is concerned about the widespread notion that the anti-abortion side is the side with the moral approach to the issue. "Moral legitimacy needs to be wrested from those who oppose creative choice," she asserts. "Those who press moral claims while ignoring the concrete well-being of people do not deserve to control the definition of 'morality.'" She would like to see moral philosophers and theologians show sensitivity to the concrete reality of women's lives rather than look at abortion as an isolated act, abstracted from the actual conditions in which a woman faces pregnancy or the possibility of it. She is deeply disturbed by pro-life politics that "intent as it is on eliminating all elective abortion, is so suffused with the implicit judgment that women are not responsible decision makers."

Harrison's book provides a critique of the anti-woman bias that has characterized so much of the theological and moral tradition on the question of abortion. She takes a new look at the history of Christian teachings on the topic as well as providing an overview of the full spectrum of theologies behind the moral debate on abortion today. And she suggests the elements that are essential to a new ethic of procreative choice.

Harrison shows her readers that it is not enough to view the abortion question as a simple moral quandary in which the only relevant question is the "moral valuation of fetal life." She writes: "If, however, one recognizes the moral dubiousness of a society that treats women as less than full persons with an appropriate and serious moral claim to well-being, self-respect, self-direction, and noncoercion in childbearing, and if one also recognizes the disadvantaged state of most women's lives, one's approach to the morality of abortion must shift. Even if one holds, as I do not, that fetal life is, from conception or at the point when the genetic code is planted, essentially a full, existent human life, it is necessary to compre-

hend that we are dealing with a genuine moral dilemma, a conflict of 'rights,' not a moral chimera in which the 'innocent party'—the fetal 'person'—is, by definition, the 'wronged' party in the moral equation."

I found both books fascinating reading and, in fact, wore out two highlighter pens underlining them! They are excellent contributions to the current discussion and debate which will likely be with us for some time to come. **A, PR**

[Another recent book on abortion is *Moments on Maple Avenue: The Reality of Abortion by Louise Kapp Howe* (New York: Macmillan, 1984, 209 pp., \$13.95) in which the author recreates a typical day in a modern abortion clinic, providing a rational, constructive approach to the physiological and emotional factors involved.—Ed.]

**Human Sexuality and Its Problems.** John Bancroft. Edinburgh, Scotland, and New York: Churchill Livingstone, 1983 (447 pp.; \$24.95).

Reviewed by Richard J. Cross, MD, Professor of Environmental and Community Medicine, Rutgers Medical School, University of Medicine and Dentistry of New Jersey; member, SIECUS Board of Directors.

When we have literally dozens of good books on human sexuality and its problems to choose from, why do we need another, particularly one from across the ocean? The answer is that this book is different. John Bancroft is clearly a man of broad interests, and the reader of his book picks up numerous unusual and entertaining tidbits. At the same time, the author avoids the chief danger of broad coverage, namely superficiality. He has covered almost every aspect of sexuality and the sexual problems people encounter in a thorough, well-balanced, carefully documented fashion. On every topic the pertinent literature from both sides of the Atlantic is summarized and analyzed. Although the reader should not anticipate brilliant breakthroughs or innovative insights, the conclusions reached are sound and sensible. (In other words, they usually coincide with those of this reviewer.)

This is a superb book for "health professionals specially interested in working with sexual problems." Because of its in-depth coverage and clinical orientation, it will be of limited value to others.

Bancroft's chief focus is on scientific data and their interpretation. That feelings are important is repeatedly emphasized, but little is said about love or jealousy or other powerful emotions since there are few solid data on which to base conclusions.

Compressing all this information into 447 pages calls for delicate judgments about priorities. In general, the author's decisions were sound. I was surprised, however, at the lack of discussion about penis or breast size. Perhaps Scots are less concerned about size than are Americans. I also would have preferred a more thorough discussion of the problems associated with aging, but such preferences are individual ones.

The author spent four years writing this book. Add to this the publication time and the almost two years it took for the book to get to this country and for me to write this review, and one can see why its coverage of developments since 1980 is necessarily limited. For example, there is nothing about such recent topics as female ejaculation or AIDS.

Two chores not welcomed by most authors are proofreading and indexing. Neither has been well done here. The typographical errors do not cause ambiguity, but they are annoying. The massive amount of data presented could have made this a valuable volume for reference purposes, but the brevity and inadequacy of the index seriously limit its usefulness in this regard.

In summary, this book contains an excellent, thoughtful, well-balanced assessment of what is known about most aspects of human sexuality. It is highly recommended to professionals in the field, but will be of limited value to those without some pertinent background. **PR**

**Victims of Sexual Aggression: Treatment of Children, Women, and Men.** Irving R. Stuart and Joanne G. Greer, eds. New York: Van Nostrand Reinhold, 1984 (320 pp.; \$28.50).

Reviewed by William F. Hobson, MS, Co-Director, Sex Offender Program, Connecticut Correctional Institution-Somers, Somers, Conn.: private practice in counseling, Springfield, Mass.

This is the second collaborative effort by these authors and, as in their first volume, they have collected a series of clearly written and informative articles by a variety of well-known professionals in the field of sexual assault. The book

succeeds admirably in fulfilling its stated purpose of "informing practitioners of the variety of current approaches."

The spectrum of issues dealt with is impressive, with several chapters focusing on minority victim groups, such as male children, male inmates in a correctional institution, college students, older women, and prostitutes. In addition, new approaches to working with victims are discussed, with case studies provided to illustrate specific points. Besides providing information, the articles often present arguments in favor of certain techniques or philosophies. In this way, the reader is not only educated but is also challenged to examine and consider.

The contributors present a range of formats and approaches, including crisis intervention, short- and long-term therapy, and individual and group work. One chapter outlines behavioral treatment of sexual dysfunction resulting from sexual assault. Two chapters of particular interest delineate the effects of premorbid personality characteristics on later adjustment to rape experiences and give attention to the impact of sexual assault on the spouses of victims. In addition to the text, the authors have provided several useful protocols for interviewing and investigating, as well as checklists of victim responses to assault, and some explanatory charts.

Well-organized and edited, this book is a valuable resource for professionals dealing with sexual assault, including physicians, nurses, and counselors working with victims and offenders privately or in institutions and agencies. **PR**

**Labeling Women Deviant: Gender, Stigma and Social Control.** Edwin M. Schur. Philadelphia: Temple University Press, 1984 (286 pp.; \$24.95).

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

As its title suggests, this work examines how certain prejudices towards women are created and maintained through social interaction. The deviance described here is viewed not as a function of a person's problematic behavior, but as an evolving concept affected by the manner in which *others* define and respond to certain behaviors *they* consider problematic. These behaviors are given various collective definitions

which, in effect, victimize women. The resulting definitions are then, consciously or unconsciously, reinforced by societal control mechanisms. (For example, in prostitution the woman is the criminal.) As a scholarly presentation of the major elements in the creation of "female deviance" and the ensuing interpretation and response, the book is certainly a key reference book, minus rhetoric, on how women are stigmatized and controlled by various cultural institutions.

The author's carefully reasoned approach is both a strength and a weakness. His insights are common knowledge to most women today and the studies quoted are now familiar to the majority of women scholars in the behavioral sciences. Thus the audience for this book may be limited. Those who might benefit the most may not be attracted to it; men in power structures rarely read books on "deviant" females. However, this is not to underestimate the value of Schur's cogent analyses of the social and cultural manifestations of the stigma/deviant maintenance system. For example, in discussing battered women, the point is made that, although the programs for this population now

have wide public acceptance and are even sanctioned by federal law enforcement, little has taken place which regulates the systemic conditions that lead to wife beating. Programs become compartmentalized into a "social welfare" structure with vestiges of the medical model. Husbands who beat wives are "sick," women who allow themselves to be repeatedly beaten are "sick," and the cultural milieu surrounding them is ignored.

The chapter on "Substantive Application" briefly discusses the parallel between prostitution and the use of sexual surrogates in sex therapy. Such a parallel may infuriate some, but the point implicit here is that sex therapy practitioners may not have fully considered the extent to which such institutions as clinics often define female sexual behavior (or lack of it) as what is wrong with her. In his description of "soft-porn," the author's analysis of the subtle ways in which women are objectified is excellent. A cycle of proliferation, escalation, and legitimation blurs the issue of 12-year-old nymphettes in designer-label jeans. Other issues discussed are obesity and anorexia, the medicalizing of childbirth, abortion, lesbianism, sexual harassment, female crime, and the diagnosis of women as mentally ill.

This is a well-documented work which reminds us to focus on the macro level, to recognize the interrelatedness between the labeler and the offender. In this connection, the author in his conclusion makes the point that as perceptions of threats increase, so do categorical stigmas. It is a prophetic ending. **A, PR**

**The What's Happening to My Body Book for Boys.** Lynda Madaras, with Dane Saavedra. New York: Newmarket Press, 1984 (217 pp.; \$14.95 hardcover, \$8.95 paperback).

*Reviewed by Daniel N. Watter, EdD, Instructor, Department of Health Science, The William Paterson College of New Jersey, Wayne, N.J.*

Lynda Madaras, with the assistance of 15-year-old Dane Saavedra, has put together an outstanding guide to understanding puberty. Although written primarily for boys in the 9-15 year-old age group, many parts of this book will be of interest to some younger and older boys as well. Indeed, parents may find the book just as useful to them as it is to their sons. Madaras, a sex educator, has a

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way of making parents feel at ease with the thought of sex education for their children and offers many practical suggestions for beginning the dialogue between parent and son.

The book has many strengths. Madaras has a readable, enjoyable, and non-euphemistic writing style. The information she presents is basic but well formulated, and the illustrations of body parts and body development are well designed. In addition, each time a new word is introduced in the text it is printed phonetically at the bottom of the page. This feature will undoubtedly help readers avoid some of the painful embarrassment that often accompanies the mispronunciation of sexual terms.

Madaras has a welcome holistic approach to puberty education—an approach that is too often lacking in other books and materials on the topic. She seems aware of and discusses not only the physical but also the emotional changes and confusion often associated with puberty. Anecdotes are liberally placed throughout the book in an effort to let boys know that they are not alone with their feelings of confusion and that these feelings are quite normal.

Madaras seems to have an important gift as a sex educator that comes through clearly in her writing: She deals with questions that the boys themselves want answered and in a manner they can relate to. Too often sex educators and parents discuss only what *they* are comfortable with and/or what *they* think the kids should know. And she does with her book what all educators should strive to do—get students to think. By posing thoughtful questions, she encourages her young readers to become more comfortable with themselves and the changes puberty brings. For example, in a section on liking your body, Madaras writes: “If you fall within the normal ranges and still aren’t satisfied with the way your body looks, maybe you need to think about where you’ve gotten these ideas about how your body *should* look, ideas that are making you feel dissatisfied with the way you *do* look.”

Other topics discussed in the book include acne, masturbation, penis size, and breast changes. Since the author recognizes that boys often have questions about female puberty, a brief chapter is devoted to female body development and menstruation.

Perhaps the book’s only weakness is an unavoidable one: It is not compre-

hensive. Madaras herself admits that the chapter devoted to the general theme of “Sexuality” could not possibly cover the whole spectrum of pertinent topics. So she has chosen to provide here answers to some of the most common questions she has received as a sex educator, with the result that homosexuality, birth control, pregnancy, STDs, and sex crimes are all covered in one chapter. However, at the end of the book she provides a list of additional readings so that any unanswered questions may be researched. In addition, Madaras encourages readers to write to her directly for further help.

One final highlight to this truly impressive and valuable book. Aware of the fact that testicular cancer is one of the most common cancers in males aged 20–35, Madaras includes instructions in how to perform testicular self-examination and encourages regular practice of this important health procedure. **ET, LT, P, PR**

**Childhood and Sexuality.** Stevi Jackson. Oxford, England, and New York: Basil Blackwell, 1982 (192 pp.; \$19.95 hardcover, \$6.95 paperback).

*Reviewed by Floyd M. Martinson, PhD, Guest Researcher, Center for Child Research, University of Trondheim, Norway.*

Stevi Jackson is a lecturer in the Department of Social Studies at the Polytechnic of Wales, Pontypridd. Her thesis in this book is as follows: Most problems surrounding child sexuality stem from the fact that, in modern Western societies, (1) children have been set apart from the rest of the population as a special category of people with their own needs, and (2) sexuality has been treated as a special area of life and the preserve of adults only.

In many aspects of their lives, but particularly in regard to their sexuality, children today are not encouraged to gain knowledge and experience, to mature in responsibility, or to become independent and acquire rights. They experience a prolonged childhood. Jackson points out that this was not always so. In earlier times, children were closely integrated into the working and social life of the community as a whole, and they were not shielded from the realities of sex, either in life or in literature. For example, in an early edition of Grimms’ *Fairytales*, Sleeping Beauty was not awak-

ened by a kiss as she is in current children’s editions but by rape. As the modern perspective on children evolved, childish innocence came to be equated with ignorance. (I would have been more comfortable with some of the broad generalizations Jackson makes about Western societies if she had begun by pointing out that modern Sweden is something of an exception to what she says about contemporary child sexual ignorance.)

Jackson asks why information concerning sexual activity that is physically enjoyable and that expresses attraction and affection should be kept from children, adding that in a number of pre-literate societies children appear to have no difficulty assimilating such sexual information. She recognizes, of course, that children must be shielded from sex that is used as a medium of dominance and power. But their very sexual ignorance is part of the danger. They would be better prepared for the possibilities of both “good” and “bad” sex if they weren’t taught to perceive sex as being set apart from the rest of human experience. Sexual education should be a matter of course.

Jackson sees no reason why children should not be considered sexual beings. From her sociological perspective, their lack of sexual awareness lies not in a lack of capacity but in a lack of opportunity to know. When children are prevented from acquiring sexual knowledge and sexual awareness, they cannot fully become sexual beings. Isolated from the mainstream of life, sexual learning, when it does occur in adolescence, is more troublesome, confusing, and upsetting than it should be.

Sexual learning in childhood is apt to revolve primarily around the concept of gender—the differences between men and women. Women are traditionally depicted in the West as being vulnerable, attractive (glamorous and romantic), passive, modest, domestic, and nurturant; men are depicted as being sexually active, aggressive, dominating, as well as more highly valued than women. To be male is to be adult; to be female is to be childish. Only “bad” women are sexually active. Sex is something men do *to* women, not *with* women. The later discovery of a more egalitarian sexual perspective—namely, that men can be tender and affectionate and that women can be sexually active—may come as a real shock to both sexes and may be discovered too late in life

and too incompletely to ever become a fully realized perspective. If children know from the start that sex is a normal part of life within a context of pleasure and affection, then, for example, parental sexual activity would seem quite natural to them and the discovery would come as no shock.

Can sex education remedy the situation? Jackson is dubious since the basic problem stems from the entire societal framework. Moreover, most sex education does little to challenge traditional cultural perspectives on the nature of men and women and on the nature and purposes of sexual activity. Also, most sex educators (certainly in Great Britain) attempt to prepare adolescents for the future rather than to help children come to terms with their sexuality as they are actually experiencing it in the present. To do the latter is seen as taking the risk of creating a politically explosive situation. From Jackson's perspective, none of the difficulties surrounding sex education would exist if children were not treated as a special category of people, and sexuality as a special area of life. The problem is not how to tell children about sex but how to stop concealing it from them. (Jackson's comments on the directions that sex education has taken in the United States indicate that she is not altogether impressed.)

*Childhood and Sexuality* is not an unabashed plea for greater sexual freedom for children. Jackson recognizes that child sexual freedom per se can hardly be envisaged within the present structure of society. On the other hand, she is not afraid of the consequences of exposing children to the nature of human sexual life as it is experienced in the lives of individuals. There is much food for thought in her perspective and in the manner in which she supports it. Whether one agrees with her or not, this is an important book. **P, PR**

**Sexual Behavior of Canadian Young People.** Edward S. Herold. Markham, Ont.: Fitzhenry & Whiteside, 195 Allstate Parkway, L3R 4T8; 1984 (183 pp.; \$9.95).

Reviewed by Edwin G. Belzer Jr., PhD, Professor, Health Education Division, Dalhousie University, Halifax, Nova Scotia, Canada.

For 15 years I have taught human sexuality courses at a Canadian university. In recent years, during which expanding

enrollments have necessitated the adoption of a textbook, I've wished for one which is similar in quality and comprehensiveness to the best of those available from the United States, but which also includes Canadian information when dealing with incidence and prevalence rates, laws, trends, etc. So when I heard that Edward Herold of the University of Guelph's Department of Family Studies had just published a book, I was eager to see it.

The Introduction states that the book is expressly "designed for courses in which the sexual behavior of Canadian young people is a major topic" and that its information "will also be useful to professionals who educate or counsel young people, . . . [e.g.] teachers, physicians, nurses, social workers, and clergy." For my courses, therefore, which deal with diverse aspects of sexuality from conception to old age, this was still not adequate as a comprehensive text, but certainly it will be of great value as a supplementary resource.

Wisdom gained from years of experience as a sex educator and researcher fairly glows from Herold's pages. The book is a remarkably current synthesis of predominantly Canadian research, much of it done by the author himself, and judiciously interwoven anecdotal material. During the past 12 years, Herold has done a great deal of research on the erotosexual and birth control values and behaviors of Canadian adolescents and his book is especially strong on these topics. A unique feature is the incorporation of Canadian government statistics on abortion, childbirth, and sexually transmitted diseases for the 10 provinces and two territories, as well as for the country as a whole. Comparable data are not included in sexuality texts from the United States, probably because the presentation of over 50 categories would tend to overwhelm rather than enlighten.

The chapter on homosexuality acknowledges preference, behavior and identity as variables of sexual orientation. Instructors who select *Sexual Behaviour of Canadian Young People* as a supplement to their basic textbook will be pleased with this chapter's succinctness. The splendid and much-needed chapter on sex education in the schools is also concise and well-organized.

There are some lapses in the book's editing (missing commas, errors in grammar and word choice) but overall my reaction was strongly positive. This is a

welcome addition to the Canadian literature on human sexuality, and professionals from other countries who work with young people will find the book helpful in broadening their own perspectives on adolescent sexual behavior. **PR**

**Men's Reproductive Health.** Janice M. Swanson and Katherine A. Forrest, eds. New York: Springer Publishing, 1984 (398 pp.; \$27.95).

Reviewed by Vincent J. Longo, MD, FACS, Chief of Urology, Lawrence Memorial Hospital, New London, Conn.; AAECT-certified sex therapist and educator.

Like its companion pieces in the Springer "Focus on Men" Series (Edward Walerstein's *Circumcision: An American Health Fallacy* and Lois M. Tamir's *Men in Their Forties: The Transition to Middle Age*), this anthology on male sexuality is comprehensive and unique—comprehensive because it covers diverse aspects of male sexuality as seen in the fields of psychology, sociology, urology, nursing, gerontology, public health, and family planning; unique because it has been skillfully edited, sparing the reader the repetition generally characteristic of such collections.

Included are excellent chapters on men's health which point out that, in the absence of a medical speciality devoted to males only, men's needs are not being incorporated into the current primary-care models. A caveat section suggests that the male sex role may be "dangerous to one's health": The psychosocial perspective hypothesizes that the greater mortality rate of men (as compared to that of women in similar age groups) is at least partially a consequence of the demands of the male role.

The male reproductive system and its possible disorders are covered in detail, including discussion concerning anatomy and physiology, sexual development in adolescence, sexually transmitted diseases in men (complete and well documented), disorders of the male reproductive system (did you know that up to 76% of sons whose mothers were medicated with stilbestrol during pregnancy develop genital abnormalities?), male infertility (how gratifying to find and treat that varicocele!), sexual and reproductive effects of pharmacologic agents (Table 8.1 is a valuable reference

on drug-induced sexual dysfunction and gynecomastia in males), and environmental-occupational reproductive hazards (with a summary table of environmental agents causing adverse male reproductive effects).

The section on Men and Family Planning is especially well done, presenting an interesting social/historical update followed by specific considerations of contraception—condoms and withdrawal, shared contraception, vasectomy—and a crystal-ball look into the future of fertility control, with special reference to the hypothalamic-pituitary analogs.

The diagnostic and therapeutic aspects of male sexual dysfunction are discussed in the five final chapters which deal with male socialization and sexual malaise, diagnosis and management of organic male sexual dysfunction (e.g., the penile implant surgical procedure), behavior modification methods for resolution of sexual dysfunctions, the importance of the sexual/reproductive/contraceptive histories, and sex counseling.

This is an excellent text—to be read and re-read—of value to the trainee as well as the practitioner. **PR**

**Crisis Time: Love, Marriage, and the Male at Midlife.** William A. Nolen. New York: Dodd, Mead, 1984 (192 pp.; \$15.95).

**Prime Time: Sexual Health for Men Over Fifty.** Leslie R. Schover. New York: Holt, Rinehart & Winston, 1984 (251 pp.; \$15.95).

*Reviewed by Sam Julty, MSW, author, lecturer, and sex educator, specializing in Men's Studies, New York, N.Y.*

For over 100 years physicians and psychologists have been studying women's midlife stage. Because the substance of their work was firmly rooted in pathology, we all became well versed in what was *wrong* about a woman being on the high side of age 40. The grace of midlife was left for the poets to describe. It took the efforts of new research for us to learn what was *normal* about the mid and older life stages of women, and the activities of the women's political and health movements to learn what was *positive* about them.

Now, the target seems to be the mid-life man. As he gets on the high side of 40, he has much to look forward to, not the least of which are the theories of

physicians and psychologists which travel the pathway of pathology to revitalize all the negative perspectives about growing older.

An apt example is *Crisis Time* by Dr. William Nolen. One does not have to look further than the title to note the perspective. The author, a practicing surgeon, attempts to prove that "a mid-life crisis is an inevitable part of life" by citing his experiences in dealing with his own depression and self-destructive behavior, along with anecdotal examples of other men's experiences with similar ailments. Though he admits that the problem cannot be clearly defined or diagnosed as a medical dysfunction and is not recognized by other doctors, he asks that we accept his perspective. He fancies calling this "inevitable part of life" a *disease*, defining this term as a state of being "without ease," since he believes that "few conditions fit the definition better than the midlife crisis."

For me the nature and presentation of this theory by a member of a profession which is so attuned to precision and so detuned to rash conclusions in the evaluation of new findings bespeak a chutzpah to be approached with caution. I was also struck by his attitude toward the general health of midlife men, as evidenced by such statements as: "If you want to, . . . enjoy the cigarette and stop worrying about lung cancer." "So if you like desserts, then run that risk [of dying a year earlier]." "Is it worth all the misery of all that jogging just to live to be 75 instead of 74½?" Fortunately, my allotted space disallows a more detailed indictment of Nolen's theory.

Dr. Schover's *Prime Time* does have three positive aspects. The first is the book's upbeat title. The second is the author's rejection of the term "impotence" to describe erectile dysfunction. The third is her philosophy which is built around the concept of limiting her professional role: She will provide men with pertinent information but it will then be up to them to make their *own* decisions about their sex lives. For these aspects I recommend the book. On the negative side is its strong emphasis on pathology.

In the section on erectile difficulties, 10 pages were devoted to "temporary" (psychogenic) erection problems, a scant two pages for "permanent" (physiogenic) types of problems. The author's discussion on the effects of diabetes on erectile capacity gives the impression of being informed, but it actually

reflects the inconclusive speculations of many internists and diabetologists. And I found Schover's approach to sexual intimacy was faulted by its emphasis on intercourse. Not highlighted enough were the rationale, techniques, and orgasmic pleasures of non-coital sexual activity. I found this shortcoming startling in a book aimed at a population of men generally uninterested in fathering a new life, frequently unable to accomplish intromission, and often locked into the concept that intercourse is the only form of sexual activity.

Some readers may consider my critique of these books as being too severe or narrow. I welcome such an observation. I am near the end of my midlife stage, a period that has been marked by some loneliness and some confusions. Indeed, I went through similar feelings many years ago concerning my divorce and my diabetes. But well-written books on these particular subjects by sensitive and knowledgeable authors gave me valuable props for my support system during that time. A few good books, especially by physicians and psychologists, would have been a great help for me during these recent years in dispelling the myths and fears of aging. The severity of my criticism here is directly related to my concern for men who are about to enter midlife. They deserve help from professionals who can ease that entry by providing an outlook not entirely based on pathology.

**Innovations in Psychotherapy With Homosexuals.** Emery Hetrick and Terry Stein, eds. Washington, D.C.: American Psychiatric Press, 1984 (131 pp.; \$12.00).

*Reviewed by Michael Shernoff, CSW, ACSW, Executive Director, Chelsea Psychotherapy Associates, New York, N.Y.*

Psychiatry and the other mental health professions have altered and expanded their views of lesbians and gay men radically since 1973 when the Diagnostic and Statistical Manual dropped homosexuality as a diagnostic category. One illustration of this change can be seen in the fact that the American Psychiatric Press has published this book which asks: "How can the therapeutic process deal with the problems that result from systemic negative attitudes about gay and lesbian people?"

*Innovations in Psychotherapy With Homosexuals* is an important and useful

book. Its only flaws stem from the limitations involved in having each chapter written by a different author. I was left with the feeling of having read six enticing introductory essays, each of which could certainly be expanded into a full-length book.

Because *Innovations* is an introduction to this complex area of treatment, each article was understandably more theoretical than prescriptive in its approach. More in-depth attention to clinical observations, case studies, and specific suggestions for interventions and treatment strategies would have made this volume even more practical. An underlying theme throughout is that homophobia (i.e., irrational fear of homosexuals and homosexuality) deeply affects all people—both gay and non-gay—and also has significant impact on both the client and the psychotherapist. The writers also cite the need to be aware of any lingering heterosexual bias and its effects on treatment.

The chapter on "Psychotherapy With Lesbian Couples" by Sallyann Roth was notable for its inclusion of specific treatment strategies. Monogamy versus non-monogamy, stress related to unequal access to resources, and "breaking up" were all dealt with insightfully. Many lesbian couples become isolated within their relationship and overly dependent upon each other. Because this process, known as merging, can ultimately destroy a relationship, professional intervention may be called for in some instances. The author also discusses female couples who, in following women's traditional patterns of socialization, quite understandably go without genital sex for considerable lengths of time. As these periods become longer and longer, both partners tend to increase their avoidance of sex. Clients in treatment often broach this topic by requesting normative information about the sexual frequency of other lesbians. This information-giving opens up the opportunity for detailed explorations not only of socialization patterns but of all the factors which may affect the genital sexual activity and nonactivity of the women seeking therapy.

In their chapter on "Ego Dystonic Homosexuality" (i.e., unhappiness at having a homosexual orientation and desire to have heterosexual relations), Emery Hetrick and A. Damien Martin postulate that this is a normal developmental stage that most lesbian and gay people go through as part of developing

a well-integrated and self-actualizing personality. The authors clearly demonstrate how important it is for therapists to recognize and understand this phase of identity formation in order to help clients avoid experiencing guilt about these feelings. Clients also need help in working through and resolving these feelings without being led to assume from the start that these are indications of wanting to change one's sexual orientation.

The chapter of "Homophobia, Coming Out, and Identity" by Terry Stein and Carol Cohen discusses a number of issues not addressed before in any of the literature about working with lesbian or gay clients. The authors caution the therapist not to avoid discussing a patient's negative feelings about homosexuality. Avoiding an exploration of these feelings is as homophobic as reinforcing them. Also discussed here is the need to recognize that the client may at times be using his/her homosexuality as a defense against experiencing or dealing with deeper or more painful areas that have nothing to do with sexual orientation—areas that need to be explored in order for therapy to progress.

In "Psychotherapy for Male Couples: An Application of Staging Theory," David McWhirter and Andrew Mattison continue their ground-breaking work of reporting on large numbers of male couples and discuss their theory of the developmental stages of these relationships. The authors do not, however, present any information not covered in their previous publications. They state: "Stage discrepancy between partners is one of the most common influences on stage movement of the couple. When one partner moves more rapidly or slowly through a stage than the other, stage development for the relationship is slowed." They see this problem so frequently in their clinic that the concept alone has been useful in their psychotherapy with gay male couples. Some specific suggestions for intervening would have strengthened this article greatly.

While I hope that the book's authors who have not yet done so will expand their work into full-length versions, the book as it stands is excellent and clearly written. Practitioners at a variety of skill levels will find it useful. Needless to say, psychotherapists who still view homosexuality itself as pathology will probably have some difficulty integrating its concepts. **PR**

**Lesbians, Gay Men and Suicide.** Eric E. Rofes. San Francisco: Grey Fox Press, 1983 (162 pp.; \$7.95 paper).

*Reviewed by Emery S. Hetrick, MD, Clinical Assistant Professor of Psychiatry, New York University Medical Center; President, The Institute for the Protection of Lesbian and Gay Youth, Inc., New York, N.Y.*

Eric Rofes brings credentials as teacher, writer, and gay activist to the ambitious task of examining possible connections between homosexuality and suicide. He writes a clean discursive prose while making politically correct points. However, in spite of his liberal use of qualifying statements, he often over-simplifies an extremely complex subject and, in many instances, implies causal relationships where none have been proven to exist. Also he frequently makes uncritical use of research and presents stories of lives of lesbians and gay men who have attempted suicide as if they were clinical case histories. In the vignettes, many of them interesting and indeed

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quite moving, he tends to miss the point or cast the material into a sociologically procrustean bed that often overlooks important medical and psychiatric issues.

The book's main thesis is that social stigmatization puts additional stress on some gays and lesbians already at risk beyond endurance. In the first chapter Rofes reviews the literary tradition in which the homosexual character usually commits suicide. He then reports data pertaining to suicide attempts from three general studies about gay men and lesbians, portions of which tend to support his thesis that this group has attempted suicide more frequently than have the matched control groups. Yet we cannot accept as proven this most basic point, since, as Rofes notes, it is not possible to obtain truly random samples of homosexuals, and the data were gathered about 15 years ago in a different social environment.

In subsequent chapters he presents case histories to illustrate factors that he thinks are particularly relevant, i.e., substance abuse, blackmail and exposure, youth, holiday periods, and the "coming out" process. In the chapter on blackmail and exposure, Rofes does make the important point that some homosexual men and women have killed themselves out of the fear of discovery and subsequent humiliation. But reading this chapter I began to feel that he over-elaborated his point, giving the impression that large numbers of homosexuals had been blackmailed and exposed but providing no actual data.

Even more problematic is the relationship of alcoholism and suicide to the gay community. It is currently popular to estimate that 30% of gay men and lesbians are alcoholics. Studies promoting this figure base their conclusions on skewed sampling and variable definitions of alcoholism, with no consideration of age as a factor in alcohol-related problems. Rofes uncritically accepts these studies and gives a long history of a young gay alcoholic and his attempts to commit suicide. At the end of the story I was convinced that the social conflicts emphasized by Rofes had much less to do with this young man's difficulties than did the severe primary alcoholism and its complications.

In the chapter on activism Rofes interprets the lives and deaths of two activists and suggests that their suicides resulted from the failure of the gay liberation movement to meet their deeper psycho-

logical and emotional needs. It may be true that their needs were not met, but clinically severe biological depression was clearly more responsible here than were frustrated expectations.

When discussing gay youth and suicide, Rofes does make important points about the lack of role models, the absence of helpful and positive professional support, and the dearth of correct information. A significant portion of gay youth do become demoralized; some of them become clinically depressed and attempt suicide, and some succeed. He suggests that the gay movement can now provide much of the necessary role modeling and many positive images for youth to assist them in the transition into gay life. While in general this is true, in this context it is naive. Many of the gay youth who are serious suicide risks are psychiatrically ill and need competent professional care.

Rofes overlooks relevant and important psychiatric research that would give depth and perspective to his discussion. Without this background he risks perpetuating the very image he may wish to dispel, that of the sick and unhappy homosexual. This is my strongest criticism of the book. While politically correct, it treats the subject superficially and without full grasp of the extraordinarily complex interplay of variables. **PR**

**Gay/Lesbian Liberation: A Biblical Perspective.** George R. Edwards. New York: Pilgrim Press, 1984 (153 pp.; \$9.95).

*Reviewed by Kevin Gordon, MPhil, Director, The Consultation on Homosexuality, Social Justice, and Roman Catholic Theology; former chairperson, San Francisco Archdiocesan Gay/Lesbian Task Force, publisher of Homosexuality and Social Justice, 1982.*

Forty years ago, the witnessing of a brutal incident of "queer bashing" in a state hospital sparked the social justice passions of a young scripture scholar, George R. Edwards. Presently serving as Professor of New Testament at Louisville Presbyterian Theological Seminary, he has now provided us with a specialized, scholarly, yet readable analysis of the biblical sources that traditionally have generated much of the physical, emotional, and spiritual violence directed against lesbian and gay persons.

Chapters 2 through 4 are the center-

piece of this brief book, providing a revisionist investigation of the relatively little that Scripture actually says about homosexuality as it was then understood or misunderstood. Of special value is Edwards's "liberationist perspective" on the captivity of Scripture itself. By investigating the social processes involved, as well as the question of why only selected features of a tradition attain moral normativeness—the very features that reinforce the power of the strong and increase the vulnerability of the disempowered—he gives us a clearer picture of the ways in which the Bible has historically served as an instrument of social coercion.

Edwards evenhandedly adjudicates influential commentators on the Sodom story, from Hermann Gunkel through von Rad, to their antithesis, D. Sherwin Bailey, who in turn influenced John McNeill and John Boswell. He is able to demonstrate that Gunkel *read into* the Sodom story (Genesis 19) the attempted pederastic rape interpretation reflecting 19th century cultural conditioning, thereby turning an account of masculinity run amuck into a conveniently timed condemnation of homosexuality. On the other hand, Bailey's attempt to *read out* the coital sense of "know" (Genesis 19:5) proved not to be persuasive, although the focus of both Gunkel and Bailey on the issue of inhospitality in the Sodom story was a major advance.

Edwards points out that the prophets were as silent on the subject of homosexual acts as Jesus was in the four gospels—"a significant silence." On the other hand, the Holiness Code and Deuteronomic history do condemn male cultic homosexuality. "These two traditions, substantially at variance in character, have been in Judeo-Christian interpretation pasted together as one establishmentarian and homophobic amalgam, precious to the perpetuation of biblical pietism while placing in eclipse the moral depth and liberative power of prophetic faith. The amalgam of these traditions and the consequent censoring of the most distinctive feature within them has been brought about by an exegetical tour de force." As for Saint Paul, his New Testament letters show no understanding of same-sex orientation comparable to that provided in modern psychology and sociology, and so "provide no answers to questions the modern church asks about homosexuals."

These three central chapters on interpretation are preceded by a brief intro-

ductory chapter that attempts to situate homosexuality within both liberation theology and contemporary sexology, but the development of these ideas is far too sketchy. The final chapter's goal of correlating liberation, love, and sexuality is also too ambitious for the allotted space. At his own exegetical specialty, however, Edwards is excellent. He clearly recognizes that the evaluation of biblical ideas cannot disregard relevant information from modern medical and psychological sources. **A, PR**

**Radical Love: An Approach to Sexual Spirituality.** Dody H. Donnelly. Minneapolis: Winston Press, 1984 (135 pp.; \$6.95).

*Reviewed by James B. Nelson, PhD, Professor of Christian Ethics, United Theological Seminary of the Twin Cities, New Brighton, Minn.; member, SIECUS Board of Directors.*

The central argument of this lively and readable book is that spirituality must be sexual and sexuality must be spiritual if we are to find our destined fulfillment—that of becoming radical lovers. The core of spirituality in this Christian perspective is the faith that knows we are loved by God. The core of sexuality is our embodied human yearning for communion, “the greater intercourse we have with the world, the sensuous embracing of life.” It is, Donnelly argues, as we accept God's acceptance of us that the healing of the dualisms begins. The central alienating problem of life revolves around those dualisms which split mind from body, God from world, male from female, and heterosexual from homosexual.

Donnelly presents an erotic, incarnational theology. It is erotic because she affirms eros, that deeply human yearning for fulfillment (including sexual fulfillment), as the source of life and the fuel for all other loves. It is incarnational because she affirms bodily, sensual experience as fundamental to any genuine communion with God and others, because she finds a positive image of the body-self necessary to positive spirituality, and because she finds God present, active, and redeeming in the bodily stuff of this earth. The following sample sentences suggest this welcome erotic and incarnational flavor: “This world, our mutual home with God, is God's

cosmic dance.” “Human intercourse is a glorious attempt to mirror the instant union God produces in our bodies and hearts. . . . Sexual intercourse is our loving imitation of how God makes love.”

In addressing sexual lifestyles, the author affirms pluralism. She decries the idolatry of using heterosexual intercourse as the sole criterion for “normal” sexual relationships. Further, she argues strongly for tentativeness about our lifestyles. What we embrace now ought not necessarily to be forever. There is a “temporary call”—the call to follow a particular path in sexual relationships until such time as the Spirit may call us in a different direction. Whether our structures and relationships are genuinely humanizing, whether they are just, whether they produce freedom and fidelity—in short, whether they exhibit radical love—these are the criteria constantly to be applied.

Donnelly writes with an admirably strong feminist consciousness. Her major arguments are not new, but they are terribly important and winsomely expressed. Her writing style is informal, personal, and engaging. The overall impact of the book will be healing and challenging, particularly to those whose mindsets about sexuality and spirituality are still locked in dualistic divisions, **A, PR**

**Any Man Can: The Multiple Orgasmic Technique for Every Loving Man.** William Hartman and Marilyn Fithian. New York: St. Martin's Press, 1984 (177 pp.; \$10.95).

*Reviewed by Gary F. Kelly, MEd, Headmaster, The Clarkson School, and Director, Student Development Center, Clarkson University, Potsdam, N.Y.; Editor, Journal of Sex Education and Therapy.*

In graduate school, I was taught to avoid “allness” words. While I realize that authors are often at the mercy of publishers' marketing specialists, I am still bothered by book titles that seem to make unsubstantiated allness claims, such as “any man can.” And after reading Hartman and Fithian's book, I remain unconvinced that *any man* has the potential for consistently experiencing multiple orgasms.

On the positive side, this book is written in a readable and down-to-earth style; it is well organized and its points

are made clearly and succinctly. It deals with a variety of subjects that are peripherally related to its stated goal. As with most books of this sort, one has a tendency to leaf through it to find the summarized step-by-step guide to accomplishing the end result, only to discover that it is short and simple enough to have been discussed in a pamphlet. And the secret here for “every loving man” is, of course, daily, unrelenting practice for an unspecified—but possibly quite lengthy—period of time.

One major concern I have about the book's message is its renewed emphasis on orgasm as the whole focus of sex for men, just at a time when we were beginning to make progress in other directions. Yet if we men were honest with ourselves, we would have to admit that that focus has never really left us, and most of us would love to be able to experience a whole string of orgasms in a single sexual experience.

The authors of *Any Man Can* make big business of pointing out that orgasm and ejaculation are not synonymous, and that male and female orgasmic responses are actually very similar. None of this is new, of course. They also suggest that men should do Kegel exercises regularly, with an eventual goal of 200 per day. Recent research has called into question the advisability of such a suggestion, and has even hinted that it is very easy to overtax the pubococcygeous muscle. The final goal of the book's prescribed program is to learn how to prevent “full” ejaculation of semen until the man is finally ready, while in the meantime he experiences periods of orgasmic contractions. Hartman and Fithian insist that the quality of the final “big” orgasm is not diminished by leakage of small amounts of semen during these earlier orgasms. The evidence presented in support of this contention is most subjective, as would be most of the experiential evidence of men that would contradict it.

The authors' work supports earlier research findings that men who are good at self-hypnosis and generating other altered states of consciousness seem to be the likeliest candidates for experiencing multiple orgasms. Coupled with the rather nebulous population of 33 male subjects and “others” from which the book's techniques have been devised, this evidence only further increases my skepticism about whether indeed “any man can.” But maybe this skepticism is just sour grapes. **A, PR**

# AUDIO-VISUAL REVIEWS

Members of the SIECUS Audio-Visual Review Panel for this issue were: Carmen Reyes Aviles, MEd, SIECUS Hispanic Parent Learning Project; Sara Avni, graduate student in Human Sexuality, New York University; Joan Bardach, PhD, Clinical Professor of Rehabilitation Medicine (Psychology) and Supervisor, Postdoctoral Program in Psychoanalysis and Psychotherapy, New York University; Peggy Brick, MEd, Department of Education, Planned Parenthood of Bergen County, Hackensack, N.J.; Patti Britton, Department of Education, Planned Parenthood Federation of America; Martha Calderwood, MA, Human Sexuality Program, University of Medicine and Dentistry of New Jersey; Rita Cotterly, MEd, MRE, Graduate Assistant, SIECUS Information Service and Mary S. Calderone Library, and doctoral candidate, Human Sexuality Program, New York University; Leigh Hallingby, MSW, MS, Manager, SIECUS Information Service and Mary S. Calderone Library; Alex Sareyan, President, Mental Health Materials Center; Linda Schwarz, Department of Education, Planned Parenthood Federation of America; and Jan Sola, PhD, Program Consultant, National Board, YWCA of the USA, New York, N.Y. The reviews were written by Leigh Hallingby.

**Choices: The Mating Game.** 1984, video, 58 min. Purchase, \$30; no rental. The Ounce of Prevention Foundation, 180 North LaSalle, Suite 1820, Chicago, IL 60601; (312) 853-6080.

In this videotaped program designed for either television or classroom use two teenagers are chased after school by the "Puberty Patrol" and they escape into what they believe is a deserted building, only to find themselves in the middle of a fantasy game show called "The Mating Game." The program material is performed by a skilled group of professional actors from the Twelfth

Night Repertory Company whose members wrote, produced, and performed in this production as they have in similar live productions in more than 350 junior and senior high schools in the western states.

An emcee asks the two teenagers various questions about growing up, making decisions about sexual activity, sexually transmitted diseases, and marriage and parenting responsibilities. If they answer a question correctly, they advance in the game; if not, they watch special skits which are the highlights of the program. For instance, in one there is an STD convention done with puppets, and in another a town of reversed roles with pregnant adolescent males.

The strength of *Choices* is that it does get across some valuable information and messages about sexuality within the context of good entertainment performed by a multi-ethnic cast. Also, it is unusually inexpensive. The obvious disadvantage is its hour length, which makes it difficult to use in a classroom. The panel felt that younger teens would be particularly responsive to this video and that educators wishing to use it could break it into two or three segments or just show selected parts. **ET, LT**

**For Paul: Portrait of a Gay Relationship.** 1984, 16 mm or video, 27 min. Purchase, \$475 (16 mm), \$425 (video); rental, \$55. Filmmakers Library, 133 East 58th Street, New York, NY 10022; (212) 355-6545.

Filmmaker Bruce Glawson has made an autobiographical film about his longstanding relationship with his lover, Paul. We see this Canadian couple leading a comfortable suburban life which includes building a home together, entertaining gay and straight male and female friends at a barbecue, and relaxing at home. While it is definitely a positive portrait of a gay male relationship which will help to counteract negative stereotypes, the panel found *For Paul*

disappointing in several ways. The "faceless" off-camera voice interviewing Bruce and Paul has an amateurish quality and is also hard to hear. In general, the film is unfocused, rambling, without emotional punch. Some potentially sensitive issues, such as dealing with parents and having sex outside the relationship, are raised but never fully developed.

Although this film could be useful for some audiences, it seems to be a comedown from Glawson's previous work, *Michael, A Gay Son*, which has much more potential for raising consciousness and triggering discussion. **A, PR**

**Bellybuttons Are Navels.** 1985, 16 mm or video, 12 min. Purchase, \$250 (16 mm), \$210 (video); rental, \$40. Multi-Focus, 333 West 52nd Street, Room 801, New York, NY 10019; (800) 821-0514.

This film opens with four-year-old Megan and three-year-old Jonathan in their nightclothes, sitting with their grandmother who is about to read them a bedtime story. They ask for "the book Mommy already read to us," called *Bellybuttons Are Navels* (used in the film but not yet available in published form). With the children beside her, Grandma begins to read to them about different body parts, starting with the eyes, ears, nose, mouth, arms, fingers, and nipples. Each two-page spread covers a different body part and is shown in close-up. There are attractive illustrations of a little boy and girl being bathed and then drying off. (Their pet cat appears on every page.) Then, from the section on the body's genital area, Grandma reads to the children about the vulva, penis, scrotum, clitoris, buttocks, and anus. They ask their grandmother whether she has a clitoris and she responds that she does. The book's final section describes the legs and the feet.

The film ends with a brief scene of Grandma tucking Megan in and asking her what she would do if anyone tried to

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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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touch any part of her body against her will. Megan responds, "Tell Mommy." This scene is the one thing about the film to which the panel members objected. They felt that it did not flow naturally from the rest of the film and seemed "tacked on." They also did not like the implication that the goal of sexual abuse prevention is needed as a motivation to legitimize and justify basic sex education for children.

*Bellybuttons Are Navels* is a pioneering film and filmmaker Mark Schoen is to be congratulated for providing this model for teaching children the proper names of *all* their body parts. Having reviewed a number of child sexual abuse prevention films which talk about "private parts" and "the parts of the body covered by a bathing suit," the panel was greatly relieved to see an audiovisual in which a penis is a penis and a vulva is a vulva. And there is no coyness in the characters' reactions. Both Megan and Jonathan are spontaneous and charming in their comfort with the material presented. This is a fine resource for educators to use with teachers, parents, and young children as both a model for accurate education about the body and a discussion starter about people's comfort level in communicating about sexuality. **C, P, PR**

**David Roche Talks to You About Love.** 1983, 16 mm or video, 22 min. Purchase, \$450 (16 mm), \$400 (video); rental, \$50. Filmmakers Library, 133 East 58th Street, New York, NY 10022; (212) 355-6545.

David Roche is a performing artist who, through a combination of monologue, theatre, and autobiography, presents a cynical, depressing view of love. He focuses on people's lack of ability to reciprocate in relationships, and his basic attitude seems to be "If I'm not lying to you, you'll be lying to me." Although, as a gay person, he concentrates on a disillusioning relationship he has had with another man, what he has to say could also be applicable to heterosexuals.

The review panel found David Roche to be a narcissistic, bitter, and self-pitying young man. We did not feel that this would be an appropriate film to use for consciousness raising about homosexuality because it might perpetuate negative stereotypes—especially in its reference to Roche's adolescent involvement with a pederastic teacher. However, the topic of love certainly is a

worthy one and since there are actually very few films devoted to this topic, educators skilled in leading discussion sessions might want to consider this film as a stimulus. Appropriate audiences might be professionals, gay men, and college students. **A, PR**

**We're Here Now: Prostitution.** 1984, 16 mm or video, 35 min. Purchase, \$525 (16 mm), \$475 (video); rental, \$55. Filmmakers Library, 133 East 58th Street, New York, NY 10022; (212) 355-6545.

Seven women, formerly in "the life" of prostitution, meet with two mental-health professionals in a group therapy session which forms the basis of this superb film. The women range in appearance from somewhat glamorous to very plain and any of them could be the woman next door. Although their working locales differed—e.g., on the streets, in their own homes, and in Nevada brothels—they all have the same story to tell: exploitation by pimps and customers, beatings, arrests, deadening their emotions with drugs and alcohol. In no way can these women be described as "happy hookers." The theme

of their need to assuage the lack of self-esteem through a quest for love and security comes through as a key factor in their vulnerability to prostitution.

A powerful feature of this film is the ongoing struggle of these women to return to the mainstream of society. It is clear that prostitution is a negative life pattern that is nonetheless hard to break. But their ability mutually to share their lives and feelings, and through this process to support and empower one another, is a beautiful and moving process. A young woman who has just had a baby strikes a particular nerve in the group when she tearfully questions her ability to meet her baby's emotional needs. The others, all of whom seem to have children also, begin to cry, share their own heartaches as mothers, hug the troubled young woman, and put their arms around each other. The group provides an exquisite model of women's capacity for supporting one another.

*We're Here Now* is an excellent film for debunking the myths of prostitution and showing prostitutes as real people. Although the women shown are all white, it seems likely that minority women could benefit also since collectively these seven represent "everywoman," and what they say speaks volumes about the position of women in society and the importance of self-love in breaking the cycle of oppression. Finally, this film would be a great training resource because it illustrates the power and success of the group therapy process, along with the requisite skills of the facilitating social workers. In short, *We're Here Now* is an outstanding film, rich on many levels. It deserves the widest possible distribution among audiences from early teens on up. **ET, LT, A, P, PR**

**Parents Talk Love,** 1984, video, 60 min. (three 20-min. parts). Purchase, \$99; rental, \$20. Paulist Press, 545 Island Road, Ramsey, NJ 07446; (201) 825-7300.

This hour-long, three-part video series represents an admirable effort by Matthew Kawiak and Susan Sullivan to provide Catholic parents with positive messages about sexuality and sex education, while at the same time keeping within the teachings of their church. The fact that the people in this video are always referred to as Christians rather than as Catholics may represent a hope by the filmmakers that this series will cross denominational lines. Review panel members, however, were unan-

## 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.



Mercury Productions  
17 West 45 Street, NYC 10036  
(212) 869-4073

imous in agreeing that it would only be appropriate for Catholics.

The strength of this audio-visual lies in the positive messages that the narrators give about sexuality and sex education. For instance, Part I stresses that children are sexual from the moment of conception and that education for a positive attitude toward sexuality must begin at birth. Part II emphasizes that communication between parent and child about sexuality must be open and honest, with use of proper terminology and facts appropriate to the developmental age of the child. Teens are the focus of Part III which advises that neither the "big talk" nor a crisis-oriented approach is the most desirable way to teach children about their sexuality, and that parents should emphasize to their children the values behind behavior, rather than try to affect their children's behavior by exercising control.

The weakness of *Parents Talk Love* lies in the vignettes and some of the discussion sessions used to illustrate the above points. First, the use of parents and children from a diocese in Rochester, N.Y., to act out the vignettes results in stilted, amateurish acting. Second, the vignettes often do not reflect the film's messages. In one, for example, a mother tells her college-age son that the reason he and

his girlfriend may not share a bedroom in her home is because he has younger siblings. This response seems more like an exercise in control than a frank discussion of values. Also there are no group leaders on film to help the parents process what happened in the vignettes or what is being said within the groups. Finally, there is considerable overlap among the three parts.

Nevertheless, the panel encourages educators working with Catholic families to preview *Parents Talk Love* and select sections which give the messages they would like their groups to hear and which would also serve as good stimulus for discussion. **P**

**And Contact Is Made.** 1982, 16 mm or video, 13 min. Purchase, \$240 (16 mm), \$190 (video); rental, \$40. LeRoy Peterson and Associates, 15508 McKenzie Boulevard, Minnetonka, MN 55345; (612) 933-6271.

What difference does a disability make when people first meet, look, speak, touch, and try to establish meaningful contact? The nine people in this film—six disabled (by amputation, cerebral palsy, facial disformity, polio, and

spinal cord injury) and three "temporarily ablebodied" (TAB)—share the answers they have learned. For instance, one woman has become more comfortable with being watched and will even "stare people down" herself when feeling mischievous. One of the men realizes that the way he used to look at disabled people is the way he now assumes they look at him. The people we meet are not just "talking heads." A paraplegic woman and her TAB partner are shown visiting an arboretum, two people make wheelchair-to-car transfers, and a double amputee plays golf.

This is not a film about sexuality in the narrow sense of sexual activity, but it raises issues relevant to the broader understanding of human sexuality: body image, self-confidence, risk taking, communication, relationships, and stereotyping. The message is that our perceptions of ourselves and others create communication barriers, but that we can learn to reach out to those we initially perceive as being different and satisfy the universal human desire to make contact. The 13-minute length is a special asset of this unique, praiseworthy film which is recommended for audiences from early teens up. It is accompanied by an excellent study guide. **ET, LT, A, P, PR**

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