

CENSORSHIP: AN ELITIST WEAPON

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Public education in America is under attack by radicals who would like to have schools indoctrinate our children with ultra-fundamentalist Christian values based on literal interpretations of the Bible. Such notions have been dismissed in the past as extremist and ludicrous and in defiance of the Constitution, but this latest effort is well organized and financially well supported. Reports from communities all across the country indicate that ultra-fundamentalists are indeed gaining power. For political reasons, the Reagan administration and Congress have responded positively to this radical agenda. In addition, many of the nation's textbook publishers have capitulated to the right wing's censorship demands in order to protect their profits. And sex education has become a special target in the right's campaign to undermine the First Amendment. If, as socially concerned individuals, we want our children to become critical and creative thinkers of conscience rather than victims of a controlled political philosophy, we must fight back. A first step is to take a serious look at what is happening.

"Sex education in the schools is the reason we have all those teenage abortions," said a woman to New York's Governor Cuomo at a recent "Vox Populi" hearing on Long Island. "That's why the Hatch amendment must be enforced," she went on, "to stop teaching all those 'isms' in the public schools so that teenagers won't need abortions." Variations of such themes echo all across the nation: charges that the schools promote immorality, homosexuality, promiscuity, and STD and, according to Texas textbook censors Mel and Norma Gabler, "teach abnormal attitudes and alien thoughts."

What "isms" does the far right claim currently pervade the nation's schools and pervert the nation's school children? The umbrella "ism" is secular humanism, used by far right groups as a code to mean anti-God, anti-family, and anti-American. Secular humanism is the new *bête noire* replacing communism—a rallying cry devised to spark the assault on public education. The basic premise involved here is that all curricula, texts, materials, and teachers in the public schools are *anti-Christian* because they do not teach Christianity in what the far right considers a Christian nation. Given that premise, it is easy to understand why the Moral Majority's Jerry Falwell called for throwing out the nation's textbooks which he described as Soviet propaganda, and ridding the nation of public schools. "Some school texts are nothing more than academic pornography," he has said. "I hope to live to see the day when, as in the early days of our country, we won't have any public

schools. The churches will have taken them over again and Christians will be running them." Until that time comes, Falwell has committed himself to "fight with my last breath to make sure books like *Our Bodies, Ourselves* are removed from the public schools once and for all. . . . It is so important that we remove offensive materials from our classrooms and libraries immediately. . . . Moral Majority is already working with several organizations to remove these harmful sex education materials from classrooms." Falwell has lots of help toward achieving those goals—in the highest reaches of Congress and the Reagan administration, including the U.S. Department of Education, and from numerous well-financed far-right organizations promoting censorship in communities across the nation. He has also been getting substantial cooperation from the nation's textbook publishers who, like sailboats in the sea, heel in the wind.

Using new federal rules which now empower the U.S. Department of Education to withhold money *and* to resolve local school disputes in federally funded programs, the far right has stepped up its organized attack on sex education. Aroused by Phyllis Schlafly's battle cry of "child abuse in the classroom," and emboldened by Senator Orrin Hatch's amendment to the General Education Provisions Act, targeted parents all around the country are deluging local schools with letters demanding that parental consent be required before a vast array of topics may be discussed with their children. The "R-rated" list includes almost every topic in education about human sexuality—premarital sex, extra-marital sex, contraception, abortion, homosexuality, group sex and group marriage, prostitution, incest, masturbation, divorce, population control, roles of males versus females, values clarification (including use of moral dilemmas), discussion of religious or moral standards, role playing, open-ended discussions of moral issues, sensitivity training, family life, education in parenting, and pornography or any materials containing profanity or sexual explicitness. Drug and alcohol abuse, suicide and euthanasia, evolution, and nuclear war also appear on a seemingly unending list of no-no's.

The Hatch amendment to the General Education Provisions Act prohibits psychological and psychiatric treatment and testing in federally funded programs without parental consent. According to Senator Hatch, its purpose is to "give parents some control over children and stop experimental programs from going on." This may not sound objectionable, but new

rules implemented in November 1984 (six years after the amendment was passed) are so broad and so vague that far-right groups have seized upon them as a way to harass school administrators on almost any aspect of curriculum, holding over their heads the threat that non-compliance with their demands could mean loss of federal funds and federal intervention in local disputes.

Even New York's Senator Daniel Moynihan is among those who have capitulated to far-right pressures, enabling another amendment by Senator Hatch to give legislative authority to a flim-flam: the notion that secular humanism is taught in the schools. The Magnet Schools legislation authorizes funds for math and science programs in schools designed to attract students of all races. To win Hatch support, Moynihan and others acceded to a provision that "grants . . . may not be used for . . . courses of instruction the substance of which is secular humanism." But nowhere in the second Hatch amendment is secular humanism defined; this task is left to the discretion of each individual school district. Senator Moynihan believes this to be an "innocuous addition, part of the legislative compromise to secure desegregation funding." But at a time when so many teachers are being attacked for "secular humanism," the two Hatch amendments can only lead to continued witch-hunts.

Encouraged by Senator Hatch's actions, the Maryland Coalition for Concerned Parents compiled a list of "sensitive subjects" (see above for samples), and devised a form letter for parents to send to their local schools. With Eagle Forum's help, a quarter of a million letters have been circulated throughout the country, urging parents to use Hatch regulations to prevent

their schools from "manipulating" children's "values and moral standards" through "curricula, textbooks, audio-visual materials, or supplementary assignments." Local school districts in all parts of the country are feeling the effects of this barrage—even those without federally funded programs subject to the regulations:

- In Alabama, the state textbook committee rejected nearly all the textbooks Eagle Forum opposed, including those that teachers said were the best texts available. Critics said that material in the books violates privacy by asking students to reveal thoughts and feelings and private family matters, and is explicit about where to get and how to use contraceptives. Critics also said that the books asked students to make decisions about homosexuality, drug and alcohol use, premarital sex, abortion, suicide, and similar issues without providing adequate information about the consequences. The committee's recommendations were approved.

- In Palm Beach, Florida, a school board member who had failed to convince the board to remove the textbook *Let's Talk About Health* from the 7th-grade curriculum ultimately convinced a state senator to introduce a bill in the state senate for that purpose. Objections to the book stemmed from its "sexually explicit illustrations, values clarification, and undermining of parental religious values." Exacerbated by another parent who demanded that the schools send a copy of the book to every parent, the controversy exploded into a campaign of intimidation against the schools. National anti-censorship groups became embroiled in the still ongoing fight. Hundreds of parents descended on a school board meeting, along with a television crew from the Christian Broadcasting Network, raising concerns about national religious-right influence.

- In the Buffalo, New York, area, Effective Parenting Information for Children (EPIC), a broadly endorsed and highly respected family life and child abuse prevention program designed to teach responsible decision-making and self-esteem, is under attack for "promoting secular humanism." Critics claim that the program is a form of behavior modification and that it attempts to dictate values and morals, thus usurping the authority of the parent. "Right-to-Life" groups call it a "smoke screen for humanistic, pro-abortion sex education." Among materials provided by the national far-right network and distributed by local opponents of EPIC are descriptions of the "religion of secular humanism" by Phyllis Schlafly and Pro-Family Forum attacks on parenting education programs, quoting proverbs from the Bible. Critics further warn: "EPIC's shameful endorsement of the bizarre and kinky views on human sexuality [in books by Mary Calderone, Sol Gordon, Eric Johnson, and Wardell Pomeroy] is an endorsement of the permissive values being promoted by Planned Parenthood, SIECUS, and AASECT."

- In Cobb County, Georgia, a school superintendent's guidelines to teachers warns them not to mention abortion as a means of birth control or homosexuality except to answer direct questions from students. Topics that may be covered *only* with approved materials are: evolution; abortion as a social, political, or government issue; communism; religion, witchcraft and the supernatural; and questions about personal concerns and the family.

- In Lincoln County, Oregon, the entire guidance and counseling program was removed as a result of allegations that it "violated the Hatch amendment."

- Hillsboro, Missouri, parents invoked the Hatch amendment to support their attacks on reading assignments, guidance counseling, and films shown in the schools—even though

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the programs received no direct federal funding. Coming under attack were the Walt Disney movie *Never Cry Wolf*, and the films *Romeo and Juliet* and *The Lottery*. Critics charged the schools with teaching Nazi-like values and psychosocial programs. The superintendent sought written opinions from the area's district attorneys and the state's Department of Education to support his position that the district was in no way violating the Hatch amendment.

• In Peoria, Illinois, three Judy Blume books were removed from the school library by the school board. They were later returned but access was restricted to older children and to those who had parental consent. The books—*Then Again Maybe I Won't*, *Deenie*, and *Blubber*—had been banned by school personnel because of sexual references and strong language. It was a parent who led the fight to restore the books to the school library, urging the trustees to provide “a rich variety of reading materials to meet student needs.”

These are but a small sampling of the organized attacks on schools taking place all across the nation. No area is spared by virtue of geography or demography—there are censors in the east as well as the west and in the cities as well as on the farms.

If we are to judge by what textbook publishers publish, discomfort with sexuality and with what we want our children to know about sex seems to have varied very little from the 19th to the 20th century. A recent study by the Virginia Board of Education verifies that all major publishers of high school literature anthologies delete some 400 sexually explicit lines from *Romeo and Juliet* without telling readers that the text is incomplete. De-romanticizing Shakespeare—as one commentator expressed it—is not new. Thomas Bowdler started the tradition in the 1800s with his expurgated volumes called *Family Shakespeare*. In spite of the fact that today's youth is surrounded by sexual messages everywhere, some publishers defend their decision to “censor” Shakespeare on the grounds that the deleted material is “so bawdy and ribald as to divert students' attention.”

The zealotry of censors can convince educators that academic freedom and critical thinking do not have strong community support *when in fact they do*. For example, the polls consistently show that the vast majority of parents want the schools to provide sex education. But nowhere is the chilling effect of small but vocal opposition groups better illustrated than in the experience of trying to establish these programs in the schools. At the present time, only 10% of the nation's students have access to formal sex education curricula.

It is interesting to note that in New Jersey's mandated family life program the parental permission requirement has resulted in having to excuse only 1% of the children from the classes—a significant indication of parental support. And yet a small group of people, after losing their claim in the U.S. Supreme Court that the program violates their religious freedom, are still challenging the program by seeking state legislation to overturn the mandate. Although we may disagree with them, we have to commend their diligence in exercising their constitutional freedom to be heard.

In spite of overwhelming parental and community support, the New York City schools are currently embroiled in a controversy over extending the new family living program to cover additional districts. Even though their numbers are small, the critics have been effective in stalling such programs because they have based their campaigns on the exercise of constitutional rights—persistently, vigilantly, and aggressively expressing their points of view. When proponents of sex education programs fail to make their support consistently appar-

ent and non-negotiable, educators often take the path of least resistance in warding off critics.

A recent Alan Guttmacher Institute study points to inadequate sex education as a major reason why the U.S. has the highest teen pregnancy rate among the Western developed countries. Even the reality of the stunning statistics in that study will not change the climate here in the U.S. unless socially concerned individuals accept personal responsibility for advocacy and take action. To do nothing is to do a great injustice to America's youngsters. Censorship promotes ignorance—not innocence—leaving its victims vulnerable to exploitation and depriving them of the ability to make rational personal decisions based on the best possible information. All citizens in a democracy have the obligation to help young people become thoughtful, responsible, and independent adults. That is also—and should continue to be—the goal of public education. The organizations listed below can help those who are interested in ensuring that this goal is not reshaped or redefined through the steady progress of censorship proponents.

NATIONAL ORGANIZATIONS TO CONSULT IN WORKING AGAINST CENSORSHIP

- American Civil Liberties Union, 132 West 43rd Street, New York, NY 10036; (212) 944-9800.
- American Library Association, Office for Intellectual Freedom, 50 East Huron Street, Chicago, IL 60611; (312) 944-6780.
- Association of American Publishers, 1 Park Avenue, New York, NY 10016; (212) 689-8920.
- National Coalition Against Censorship, 132 West 43rd Street, New York, NY 10036; (212) 944-9899.
- National Council of Teachers of English, 1111 Kenyon Road, Urbana, IL 61801; (217) 328-3870.
- National Education Association, 1201 16th Street, NW, Washington, DC 20036; (202) 833-4000.
- People for the American Way, 1424 16th Street, NW, Suite 601, Washington, DC 20036; (202) 462-4777.

[A report on the Alan Guttmacher Institute study mentioned above will be featured in Vol. XIV, No 1 of the SIECUS Report which will appear in late September, 1985—Ed.]

DO YOU KNOW THAT . . .

Resources to Write for . . .

Mainly for Men: Information-at-a-Glance About Your Body, Your Health, and Your Sexuality is a two-page flyer about testicular self-examination, DES sons, sexually transmitted diseases and their prevention, the condom, the prostate gland, and common sexual concerns of men. Single copies are available at 35¢ each from: Planned Parenthood of Southern Arizona, 127 South Fifth Avenue, Tucson, AZ 85701-2091. Bulk rates are available.

Sexual Abuse of Children, Incest: A Family's Secret, Rape: A Crime of Sexual Assault, The Cycle of Life: Understanding Menstruation, Understanding Homosexuality, and VD and STD: The Social Diseases are 12-14 page pamphlets covering health and family life education topics in a series oriented toward students and adults and published by LSE: Life Skills Education, Inc. Bulk rates begin at \$1.35 each for one to 25 copies, regardless of title assortment. To order these pamphlets or to receive the publisher's catalog, write to: Life Skills Education, Dept. 55, 200 Broad Street, Weymouth, MA 02188.

SPEAKING OUT

Being Banned

Norma Klein

Author

Member, SIECUS Board of Directors

Perhaps the proudest moment of my literary career happened during the summer of 1982 when I read in *Publishers Weekly* that I was one of the most banned writers in America. Judy Blume and I were the only women writers on the list, as well as the only authors of books for children. We also comprised half of the four living writers, the other two being Alexander Solzhenitsyn and Kurt Vonnegut. The remaining five writers were D. H. Lawrence, Daniel Defoe, Ernest Hemingway, William Faulkner, and Richard Brautigan. My first thought was: I'll never be in such good company again. My second was to envision a talk show, somewhere in outer space, with all of us sitting on a cloud, each privately wondering what the connecting link was that bound us together.

I would venture to say that Judy Blume and I were on the list primarily for two reasons: We write for children and adolescents and our books are popular with them. They often contain elements of life that teenagers find true, real, and involving, but which adults find disturbing—which explains why books for teenagers are judged differently than books for adults in ways that are not always helpful to their true audience. And whereas adult books are reviewed by adults, young adult books are not reviewed by teenagers.

The extent to which censorship is taking place in America today is frightening. We like to think we are living in a free society. We take pride in contrasting the freedom we enjoy to the lack of freedom of writers in, for example, Eastern Europe. Philip Roth once remarked that in Eastern Europe writers have little freedom in what they can publish but have great importance, and that in America writers have total freedom but no importance. Alas, not so, as far as freedom in America pertains to the field of children's books. Books for teenagers containing what is called "explicit sexual detail" not only have difficulty getting published, they have even greater difficulty in being allowed to remain on the shelves. We are not as free as we would like to think, and unless we take care, the freedom to read whatever we choose to read will erode still further.

What is it like to be banned? My books are banned all over America and I don't always hear about each particular case. Some of these bannings are successful, some are defeated. A few years ago the writers' organization PEN started a Freedom to Read fund which is used to send a writer to any part of the country where a book is being held under scrutiny in order that the writer may defend his/her work. I took advantage of this opportunity in the spring of 1984 when I flew to Vancouver, Washington, to defend my book *It's Okay If You Don't Love Me*. The book had been published in 1977, seven years earlier but, to the dismay of the people who felt it was objectionable, it was still very popular with junior high school students. It had been checked out 16 times in four months, a sign to them that the book was, as they put it, "hot stuff," a sign to me that I'd

written a book teenagers found entertaining as well as possibly enlightening.

The parent who wanted *It's Okay* removed was a woman whom I shall call Ann Smith. She asserted that the book "promotes dishonesty, in addition to other negative qualities," but never gave examples. She felt it was "poorly written with weak characterization"—a subjective statement and not grounds for removal. Her final point was that it "contributed" to sex out of marriage, childhood sex, and oral sex. As someone during the course of the hearing commented, "Do books about the sunset contribute to its occurrence?" The only "childhood sex" in the book, incidentally, is between two 17-year-olds. On the basis of these arguments, as it were, the book was removed from all junior high school libraries in the area. I flew out to take part in a challenge to that decision organized by Gordon Conable, a public librarian and a strong supporter of people's right to make their own choice of what to read.

One thing struck me first upon hearing Ms. Smith's statement before the school board: She had never read the book. She admitted as much to several people who spoke to her before the hearing. I used to think this was rare. It isn't. Many books are banned by people who have never read them. A single word—"sex," for instance—is enough, to say nothing of a phrase or a paragraph. One case was dismissed by the U.S. Supreme Court when it became clear that not a single person among those protesting a group of books had read any of them.

In our minds we tend to dress up our enemies and make them more formidable and articulate than they often are. Before meeting her, I imagined Ms. Smith as a combination of Gore Vidal and William Buckley—well versed in public speaking, intelligent, informed, articulate. I planned in my head the replies I would make to the objections I thought she would put forth. To my surprise an overweight, breathless, hostile woman took the stand and managed, in the space of five minutes, not to finish a single sentence. There were no arguments, no matter how loosely you define that term. There were, instead, comments such as "They say reading is so good. Well, Hitler could read!" Or "I have foster children and they've been abused and mistreated and I don't want this to go on any longer." Ms. Smith was a would-be writer who, to her own surprise, had never been published. She saw this as part of a conspiracy by the Eastern literary establishment, a mare's nest of liberals who were intent on keeping the writings of people like herself out of print. Someone like this might strike us as pathetic and even evoke compassion until one realizes that these people are fierce in their anti-intellectual bias and, if they had their way, would virtually make a mockery of our library system. Here was I in Vancouver because Ms. Smith, on the basis of statements such as those I've just described, had already succeeded in having *It's Okay* banned! Gordon Conable organized the hear-

ing in order to protest the banning. Without reading the book themselves, the school board had supported Ms. Smith.

I'd like to digress here just briefly to mention what I think are some of the fears behind attempts to censor. My young adult books are often about 17- or 18-year-olds, but they are largely read by 10- to 14-year-olds. By the time they reach high school most good readers are reading adult fiction. But what one hears over and over again is, "Is a 13- or 14- or 15-year-old mature enough for that book?" These are kids who, in a year or two, will not only be reading adult fiction; they will also be fighting in wars, starting families, living away from home, voting. The fact of this inevitable independence scares many parents. By the time children are teenagers, they are often starting to question their parents' beliefs and possibly to repudiate them. To most of us this is not only an inevitable process but a healthy one. It's how we all become adults. But parents like Ms. Smith view this breaking away as a frightening rejection of all that they stand for. They need a scapegoat for what they see happening, and books become that scapegoat. They deceive themselves into thinking that, if only these evil books didn't exist, the kids would be accepting everything their parents think or believe, would remain children forever, would never go out into a larger world in which other ways of looking at things may be more appealing or seem more rational.

Of the speakers at the Vancouver hearing about three-quarters defended the book and defended it eloquently. In order to speak you had to sign your name on a sheet of paper. The moderator read each name in turn, allowing that person to take the stand and either read or speak their piece. I never knew, therefore, if the person taking the stand was about to defend me or rake me over the coals. The most dramatic moment came when a man who looked a little like Luciano Pavarotti lumbered up and intoned in a basso profundo voice, "I come to bury Norma Klein, not to praise her!" My heart starting thumping until it became clear that I was Julius Caesar and Ms. Smith and her supporters were the "honorable people" who had unjustly slain him. I likewise at first misinterpreted the rambling speech of a young man who I thought was praising me for being a so-called secular humanist. His manner was so deferential that I was surprised to learn when the hearing was over that to be called a secular humanist is the darkest kind of condemnation. I still take it as a compliment.

One irony about all these censorship hearings is that the students themselves are never asked their opinions. How helpful it might have been if the 16 students who had checked out *It's Okay* had been asked why the book was important to them! There were, in fact, two students at the hearing, but they were only there to cover it for their school paper. They came up to me privately and said how much they liked my books. As one of them admitted, "You can just reread *Little House on the Prairie* so many times."

After everyone had spoken, the school board members said they would render their judgment in several days. One person who had spoken in my behalf reminded them that they need not take either side; they could render a "compromise decision." This is, alas, what they seemingly did. Their final decision was that the book was still not to be allowed on the junior high library shelves, but could be kept in the high school libraries. Fine, except *It's Okay* was not in any high school library. This is a little like the Alice in Wonderland situation of not being able to have more tea when you never had any to begin with. A triumph of fear and needless anxiety. I know that *It's Okay* will continue to be read, because my books sell mainly in paperback and in book stores directly to junior high

school students. But I feel it is a book that belongs in junior high libraries and during the three-hour hearing I heard not one comment that proved why it should not be there.

In closing, I'd like to say that I feel we have to take a very firm First Amendment position in combating censorship. *No book should ever be removed from any library.* I once received a letter from the head of a library in the midwest who asked if I minded if one or several of my books were placed on a list of Objectionable Books. The list would be taped to the wall near the checkout counter. I said that indeed I would mind and my reason was that I think every book in the world is objectionable to someone. As a feminist, I find much of the fiction written by men sexist and offensive in some ways. Yet I do not want to ban or censor these books. I also find the romances which have become so popular among both teenagers and older women horribly offensive, not only because they are terribly written, but also because the world they portray is, in my opinion, sick and distorted. But I do not want these books removed from circulation. The moment we say, "Censor this, not that," we are joining hands with all the Ann Smiths of this world.

Books are written to entertain, to make people think, to excite them, to expose them to new ideas. If we strip our library shelves, we will be creating a generation of young people who are not capable of thinking and understanding either themselves, other human beings, or the world at large. Fighting censorship is a way of insuring our future as a nation.

New SIECUS Executive Director

On February 1, 1985, Barbara Whitney, RN, MS, resigned from her position as Executive Director of SIECUS in order to resume her doctoral studies. After interviewing the applicants for this position who were selected by the Search Committee, the SIECUS Board of Directors announced on May 1 the election of Ann Welbourne-Moglia, PhD, as the new Executive Director.

Dr. Welbourne-Moglia has had extensive experience in the human sexuality field. She was the founder and for eight years a director of Community Sex Information, Inc., a New York based telephone service through which professional volunteers provide callers with answers to questions relating to sexuality. In 1974 she served as coordinator of the Family Living Sex Information Project in 14 New York City high schools—the first project of its kind in the metropolitan area designed to teach adolescents in peer groups how to acquire appropriate information and resources regarding their sexuality concerns. For the past seven years, Dr. Welbourne-Moglia has been an Associate Professor in the School of Nursing and Health Sciences Center at the State University of New York at Stony Brook. Her research and writing have focused primarily on parent-child communication about sexuality and on sexual health and disability. She has also been active in sex therapy practice.

A member of the SIECUS Board of Directors since 1979, Dr. Welbourne-Moglia was elected as Chairperson in October 1984. She resigned from that position and from the Board when she became a candidate for executive director. Nancy Esibill, PhD, formerly Vice-Chairperson, is now serving as Acting-Chairperson of the Board. She is an Assistant Professor in the Department of Rehabilitation Counseling at New York University.

WHERE THE ACTION IS

Contraceptive Product Advertising

Anne Kastor
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Fifty-five percent of all pregnancies in the United States are unintended. A growing number of Americans believe that broadcast advertising of non-prescriptive contraceptive products in the U.S. could help address this problem by providing information to consumers about contraception, and by breaking the taboos about discussing birth control—thus conveying the message that contraception is necessary and socially accepted. Indeed, recent research on teen pregnancy in developed countries suggests that openness about sexuality, often conveyed through the media, is linked with lower teen pregnancy rates. The major networks in this country, however, refuse to accept ads for contraceptive products.

The sexual content of television programming and advertising has long been controversial. It is estimated that the American television audience is exposed to 9,230 sexual references, innuendos, and acts each year. At the same time, viewers hear virtually nothing about the consequences of and responsibilities inherent in sexual activity. Not only are contraceptive product ads banned from the networks, but references to contraception in any form are practically non-existent in television programming.

The debate over contraceptive product advertising began about a decade ago. For years, the National Association of Broadcasters (NAB), a trade association of television and radio broadcasters, imposed a ban on contraceptive product advertising as part of its programming and advertising code for member stations. Although adherence to the code was voluntary, it was followed by almost all NAB stations. Over the years, the NAB loosened many of its restrictions, and stations began accepting ads for a number of "personal products," including sanitary napkins, feminine hygiene products, and hemorrhoidal treatments. However, the ban on contraceptive product advertising remained.

In May 1982, the NAB cancelled its code in response to an anti-trust lawsuit. (The substance of the suit was unrelated to contraceptive product advertising.) The individual networks, however, adopted their own bans on contraceptive product advertising and, despite manufacturer interest, have repeatedly refused to air ads. Contraceptives continue to be listed among the few products not accepted by the networks. It is interesting and sociologically illuminating to note that other "unacceptable" categories include: cigarettes, X-rated movies, "adult" magazines, and astrology services.

The network bans have not kept contraceptive advertisements off the air entirely. Ads for a contraceptive sponge and for some brands of vaginal inserts have been presented on local radio and television stations and on cable television but, with

one or two exceptions, condom manufacturers have not traditionally pursued broadcast advertising. These manufacturers, who have maintained consistent shares of the market for years, apparently do not think expensive television advertising is worth the investment. Makers of the new female products, each with small shares of the over-the-counter contraceptive market, have seen broadcast advertising as an opportunity to expand that share. They hope that television advertising, despite its high price tag compared with that of print advertising, will pay off. As these new products' sales rise and broadcast advertising of contraceptives becomes more common, condom manufacturers may decide it is beneficial and indeed necessary to advertise on television and radio.

Why have the networks resisted contraceptive product ads? They argue that such ads would offend some viewers. These fears are largely unsubstantiated, however, since the ads already running on cable and local stations have met with little or no opposition. This public acceptance is not surprising, considering the current ads' straightforward and yet tasteful approach. Some even discuss the need for birth control, regardless of the method used. In one radio ad a woman says, "Birth control. Talk about pressure! Deciding which method to use is so confusing . . . and so unromantic. But deep down I know I have to do something." Others examine reasons for delaying childbearing: "Look, I just got my first job and it means a lot to me," a woman explains. "What would I do if I got pregnant?" In a radio ad played on college stations, a woman says, "For me, it's scary just thinking about getting pregnant. I mean, I'm still in college." Unfortunately, only one ad developed so far, a late-70s ad for Trojans condoms, presents men and women as mutually responsible for contraception.

A wide variety of public interest and professional organizations support contraceptive product advertising. In 1983, the Center for Population Options (CPO) organized a task force to advocate contraceptive product advertising on network television and radio. This task force consists of representatives of nine national organizations including the American Public Health Association, the National Urban League, and the United Methodist Church (Board of Church and Society), and of concerned individuals, e.g., SIECUS Board member Lorna Sarrel. A major task force activity has involved gaining support for contraceptive product advertising among other national organizations. Supportive groups now include the American College of Nurse-Midwives, the American Jewish Congress, and the Society for Adolescent Medicine.

The task force has also developed a list of recommended guidelines for the production and selection of contraceptive

product ads. The recommendations are designed to assist manufacturers, advertisers, and broadcasters in the development and selection of advertisements. They are aimed at ensuring that ads are tasteful, accurate, and educational. At least 15 national organizations, including SIECUS, have endorsed the guidelines and others are in the process of doing so. These guidelines are reprinted here for *SIECUS Report* readers.

What does the future hold for contraceptive product advertising? Recent meetings between CPO staff and network standards and practices executives began an important dialogue between the two parties. Showing that contraceptive product ads are acceptable to a variety of constituencies and communities is critical to convincing the networks to reverse their ban. Supporters expect that, as public response continues to be favorable, the national networks will join the expanding list of stations airing these ads.

For more information about contraceptive product advertising, contact: Anne Kastor, Center for Population Options, 1012 14th Street, NW, Suite 1200, Washington, DC 20005; (202) 347-5700.

RECOMMENDED GUIDELINES FOR CONTRACEPTIVE PRODUCT ADVERTISEMENTS

Product Use:

Ads should advise viewers to visit a health professional.

Product Effectiveness:

- (1) Ads must give accurate and clear information about the product's effectiveness.
- (2) All comparisons to other products must be accurate and must be made in equivalent terms.
- (3) Ads must advise viewers to read package instructions and must mention any waiting period between application and effectiveness.

Product Portrayal:

- (1) Ads should suggest the product's use in the context of a responsible relationship.
- (2) Ads should suggest that contraception is a responsibility shared by men and women.

DO YOU KNOW THAT . . .

Child Abuse Conference

The Seventh National Conference on Child Abuse and Neglect will be held November 10-13, 1985 in Chicago. The theme will be "Reaching for the Rainbow—A National Commitment to End Child Abuse." For details, write to: The Seventh National Conference Headquarters, 400 N. Michigan Avenue, Suite 2300, Chicago, IL 60611.

Information Center

The Reproductive Health Information Center, for a \$15 annual fee, provides members with the following services: annotated listings of materials available on family planning, health care, pregnancy, and sexuality; a newsletter highlighting materials which are free, inexpensive, new, or unusual; advertising for member-produced materials; and an audio-visual lending library. For more information, contact: Education Programs Associates, 1 West Campbell Avenue, #C, Campbell, CA 95008.

Resources to Write for . . .

Child Abuse and Neglect: A Teacher's Handbook for Detection, Reporting, and Classroom Management (1984) is a 112-page publication of the National Education Association written by Cynthia Crosson Tower. The nine chapters cover such topics as how to recognize child abuse and neglect (including sexual abuse), the reporting process, validating suspicions, involvement of protective agencies, going to court, how to help the child after the reporting process, and preventive measures. Copies are available for \$14.95 (hc) and \$7.95 (pb) from: NEA Professional Library, P.O. Box 509, West Haven, CT 06516.

Havelock Ellis by Phyllis Grosskurth, originally published in 1980, is now available in a paperback edition. This definitive biography of a pioneer in the study of sexuality was reviewed in the January 1981 *SIECUS Report*. Priced at \$14.95 and published by New York University Press, it is being distributed by: Columbia University Press, 562 West 113th Street, New York, NY 10025.

Get Smart: Advice for Teens with Babies (1984) by Dorothy Rich and Elaine Wilcox is a 42-page problem-solving manual for adolescent mothers. The first section, "Loving Your Baby," gives information and advice on such topics as breast-feeding, shots, playpens, and toilet training. "Loving Yourself" discusses combining school and/or employment with motherhood, raising a child with the mother's family, and contact with the baby's father. Finally, "Helping Your Baby Grow Up Smart" suggests learning activities that are appropriate for infants from birth on through the toddler stage. To order, send \$5.00 (plus \$1.50 p/h) to: Home and School Institute, 1201 16th Street, NW, Washington, DC 20036.

Beyond Reproduction: Tips and Techniques for Teaching Sensitive Family Life Educational Issues is a 16-page guide covering the areas of parental involvement, course content, and the teaching process. In the content section, topics include contraception, decision making, pregnancy alternatives, and sexual behavior and orientation. Under "Process" there are suggestions regarding establishing ground rules; responding to questions about personal beliefs; and selecting guest speakers, learning activities, and audio-visual materials. To order this 1983 booklet, send \$2.50 (includes p/h) to: Network Publications, 1700 Mission Street, Suite 203, P.O. Box 8506, Santa Cruz, CA 95061-8506.

Male Involvement in Family Planning: Report on an IPPF Staff Consultation (1984, 57 pp.) discusses the objectives of the International Planned Parenthood Federation's September 1983 meeting held in London: to review progress in the development of programs for males; to analyze issues, gaps, and problems with regard to men's needs; to examine strategies for increasing male involvement; and to develop short- and long-term action plans to strengthen Federation programs for males. To order, send \$3.75 (includes p/h) to: International Planned Parenthood Federation, 18-20 Lower Regent Street, London SW1Y 4PW, England. A companion volume of collected background papers is also available.

RESEARCH NOTES

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

"Are You Ready for Sex?": Informed Consent for Sexual Intimacy

Last spring in my human sexuality class, I discussed the Zelnik and Kim (1982) nationally representative data indicating that unintended pregnancy was less likely for those women who had received sexual and contraceptive education from their parents and/or schools than for those who had not. I then wondered (aloud) how many of the 235 students in my course had received sexual and contraceptive education from their parents, and the students indicated a willingness to report, anonymously, their own experiences.

As *SIECUS Report* readers already know, a majority of people in various samples (Abelson et al., 1971; Athanasiou et al., 1970; Bennett & Dickinson, 1980) indicate a preference for parents as the source of education about sexuality, but few report actually obtaining sexual information from their parents. Gebhard (1977) reported some increase in the percentage of people who obtained education about various aspects of sexuality from their mothers over that reported by the Kinsey group's (1948, 1953) samples. Nonetheless, most people in Gebhard's sample still reported relying on other sources (peers, the media, etc.) for sexual information. Because most of my students were born in the mid-1960s, I thought that perhaps some of the attitudes of that generation's parents might be associated with a greater openness toward family discussion of sexuality and contraception. Therefore, I was heartened when I read the first anonymous response to my course survey. This young woman wrote: "My parents sat me down at around age 15 and asked me to explain what I knew. They explained my misconception." Her response to the question regarding whether she had had birth control education (B.C. Ed.) was: "Yes . . . took me to doctor to get on the pill." A few other women reported the same general level of communication with and helpfulness from their parents. Other men and women in the class reported that their parents had told them that it wasn't a good idea to have sex before marriage, "but if you're going to . . ." and then had gone into a discussion of contraception.

The overwhelming majority (77% of the men and 70% of the women), however, reported that they had no discussion of birth control with their parents. Discussion of sexuality was also nonexistent or sharply limited. In fact, after "B.C. Ed.—no," the next most common phrase to appear in their reports was a categorical directive attributed to parents regarding sex: "Don't do it." This was followed in frequency by the conditional phrase "not until after marriage." Here are a few of their comments in regard to being given birth control education: "No. Was told to 'keep that thing in your pants'" (male student). "No. When my parents did suspect, I was called a whore" (female student). "No, and it's surprising since my father is in the medical field" (male student). And my favorite: "No. As a

general indication of their attitude toward sex, when Princess Di became pregnant the second time, my father said she had been 'indulgent.'"

I reported these results to my class, and we had a general discussion of the "don't do it" command and about the reasons why this phrase is unlikely to encourage open discussion of values between parents and their offspring. The "wait until marriage" requirement, of course, is a condition met by very few contemporary adolescents, regardless of parents' injunctions. I am not arguing that parents should throw up their hands in despair; in fact, I see the two strategies described above—don't do it and wait until after marriage—as an avoidance of the issues that should be considered in making decisions about sexual intimacy. Parents who use such strategies are not providing their offspring with "informed consent," a point to which I will return shortly.

It wasn't until after these class discussions that I received from Robert Friar, a biologist who teaches human sexuality at Ferris State University, an intriguing list of the conditions people might want to consider when making decisions about becoming sexually intimate with someone. The list was a modification of questions raised by Lieberman and Peck in their book, *Sex and Birth Control* (1982). The eight-question list, developed by Friar and his colleagues, Mary McCorriston and Linda Dannison, was titled, "Are You Ready for Sex?" and subtitled, "You Are Not Ready If. . . ." Friar and I had the opportunity at a recent conference to talk about what the ramifications of the subtitle's negative approach might be for discussions that parents typically have with their offspring. I tried my hand at rewriting the list in more positive, prescriptive (not proscriptive) terms and sent it back to Friar who further modified it.

Some of the clauses under the 4th condition may seem rather unrealistic in an ongoing sexual relationship. For example, one might have sex at times with one's regular partner because of the desire to receive or give love and affection; therefore, it may be more appropriate to be concerned if sex is being used initially or consistently in an instrumental fashion. Parents and offspring may quibble or disagree about some of the other conditions on this list, but family discussion of these issues could provide parents with the opportunity to give their children accurate and useful information. The proscriptive "Don't do it!" isn't likely to be very helpful to adolescents wrestling with their sexual decisions. Armed with knowledge about sexuality, adolescents may be far better prepared to understand the potential ramifications of sexual interactions and thus be more truly able to give or refuse "informed consent" in regard to participating in sexual activity. Such family discussions can also model for adolescents the appropriateness

of talking openly with a potential partner about the risks and benefits of sexual intimacy. Here is the list as it now reads:

Are You Ready for Sex?

You Are Ready If:

1. You feel guiltless and comfortable about your present level of involvement.
2. You are confident that you will not be humiliated and that your reputation will not be hurt.
3. Neither partner is pressuring the other for sex.
4. You are not trying to:
 - a. prove your love for the other person;
 - b. increase your self-worth;
 - c. prove that you are mature;
 - d. show that you can attract a sexual partner;
 - e. get attention, affection, or love;
 - f. rebel against parents, society, etc.
5. It will be an expression of your current feelings rather than an attempt to improve a poor relationship or one that is "growing cold."
6. You can discuss and agree on an effective method of contraception and share the details, responsibilities, and costs of the use of the method.
7. You can discuss the potential of contracting or transmitting sexually transmitted diseases.
8. You have discussed and agreed on what both of you will do if conception occurs, because no contraceptive method is 100% effective.

Next semester I will give the list to my students to help them with their own sexual deliberations, but my fondest hope is that those who plan eventually to become parents will save it for use with their children in discussions about sexuality. It would be wonderful if, by the year 2000, the majority of our students could report experiences with their parents similar to those of the young woman cited above whose parents provided her with information to eliminate, as she put it, her "misconceptions."

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DO YOU KNOW THAT...

Resources to Write for . . .

Sexuality Education Strategy and Resource Guides, an excellent series of six booklets published in 1983 by the Center for Population Options, is based on this organization's experience with its Youth Serving Agencies Project. The titles of these 40-60 page booklets are: *Programs for Preadolescents*, *Small Group Workshops*, *Programs in Religious Settings*, *Programs for Parents*, *Peer Education*, and *Programs for Young Men*. Each guide covers four areas: research perspectives related to the specific strategy, a description of successful program models that emerged during the project, issues to consider when implementing a program, and recommended resources. Individual copies cost \$4.00 each, and the set of six is available for \$20.00. Order from: CPO, 1012 14th Street, NW, Suite 1200, Washington, DC 20005.

The Front Lines of Sexuality Education: A Guide to Building and Maintaining Community Support (1984) documents the studies conducted by Peter Scales over a 10-year period across the U.S. to examine the politics of sexuality education. The first section describes the controversy involved, and Part II organizes the results of the study into a series of useful guidelines for program planners. Part III consists of training exercises designed to be used for self-training and to train others in techniques of building and maintaining community support for sex education. This 87-page publication by Dr. Scales is available for \$12.95 from: Network Publications, P.O. Box 8506, Santa Cruz, CA 95061-8506.

The Lavender Couch (1985, 199 pp.) by Marny Hall is a consumer's guide to psychotherapy for lesbians and gay men. Its chapters answer the questions: Who goes to therapy? How does one locate a lesbian/gay affirmative therapist? What should one expect of the procedure? How should impasses be handled? The resource section lists gay and lesbian organizations, directories, and national networks. This paperback costs \$7.95 and is published by: Alyson Publications, P.O. Box 2783, Boston, MA 02208.

Books on Trial: A Survey of Recent Cases (1985) is a 24-page report on school book-banning litigation published by the National Coalition Against Censorship. Summaries are presented of current cases and previous decisions. Also included is a list of the books which have been banned in various states. Single copies cost \$5.00. The organization also publishes the quarterly *Censorship News*. For subscription information or to order *Books on Trial*, write to: National Coalition Against Censorship, 132 West 43rd Street, New York, NY 10036.

Why Me? Help for Victims of Child Sexual Abuse (Even If They Are Adults Now), a 111-page, 1984 book by Lynn B. Daugherty, is intended for people who have been sexually abused, for their friends, relatives, and spouses, and for counselors. Much factual information about child sexual abuse is presented, along with personal accounts by individuals who have had this experience, a discussion of the many emotions involved, and a guide to recovery. To order, send \$7.95 (plus \$1.00 p/h) to: Mother Courage Press, 1533 Illinois Street, Racine, WI 53405.

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; Caesar Branchini, National Center for Health Education, New York City; Peggy Brick, MEd, The Center for Family Life Education, Planned Parenthood of Bergen County, Hackensack, N.J.; Patti O. Britton, Department of Education, Planned Parenthood Federation of America; 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; Herb Samuels, MSSW, Instructor, La Guardia Community College; Alex Sareyan, President, Mental Health Materials Center; and Linda Schwarz, Department of Education, Planned Parenthood Federation of America. The reviews were written by Leigh Hallingby.

The Silent Scream. 1985, 16 mm or video, 28 min. Purchase, \$400 (16 mm), \$350 (¾" video), \$100 (½" video). Write regarding rental. American Portrait Films, 1695 West Crescent Avenue, Suite 500, Anaheim, CA 92801; (714) 535-2189.

There are many things that can be said about this much publicized anti-abortion film, but there is one statement that should serve as a preface for them all: Because of its use of lies, distortion, and deception to get across its anti-choice point of view, *The Silent Scream* is a highly immoral and unethical film. It is narrated by Dr. Bernard Nathanson, a founding member of the National Abortion Rights Action League (NARAL) and former director of the Western world's largest abortion clinic. He explains that

the new science of fetology has proven "beyond question" that the fetus is a full-fledged human being. He then attempts to convince the viewer that abortion is murder by showing on an ultra-sound screen the abortion of an alleged 12-week-old fetus, including scenes which allegedly show the fetus rearing away from the physician's suction tube in a "silent scream" of horror at its imminent extinction.

The deceptions in the film include the following: use of a foot-long plastic model to represent a fetus that in reality is about 2" long at the time of the abortion; using normal speed to show the fetus as placid prior to the abortion and then speeding up the ultra-sound frames to show the fetus "in distress" at the time of the abortion; describing purely reflex actions of the fetus as being motivated and intentional; using a low-quality ultra-sound camera at the most crucial junctures in order to make the viewer totally dependent on Dr. Nathanson's interpretation of what is going on; and falsely stating that the vast majority of early abortions require separate crushing and removal of the fetal head.

Other faults of the film include the following: propagandistic language such as calling the fetus the "child," the doctor the "abortionist," and the womb the "sanctuary"; implying that abortion clinics are franchised in the same manner as hamburger stands; saying that there is evidence of underworld involvement in the abortion industry; showing pictures of fetuses in stages far beyond the abortion stage, most likely stillborn, thrown away in garbage cans; and using the lowest possible estimate (estimates range from 100,000 up to one million) of the number of illegal abortions prior to 1973 in order to show the most dramatic possible increase in the number of abortions performed. Finally, the only view of women in this film pictures them as confused, helpless people, deceived as to the real truth about abortion. The points of view of women who, for a complex variety of social, economic, physical, and psychological rea-

sons, make the choice to have an abortion are entirely omitted.

In spite of all its negative qualities, many of the people seeing *The Silent Scream* without the benefit of having its lies and distortions pointed out to them may be vulnerable to its inflammatory rhetoric and gut-level appeal in the name of humanity. For this reason, whenever it is shown it should be followed by *A Planned Parenthood Response to "The Silent Scream"* (reviewed below). The SIECUS Audio-Visual Review Panel does not recommend *The Silent Scream* for any audience except professionals who wish to understand the viewpoint and tactics of those opposed to reproductive freedom. **PR**

A Planned Parenthood Response to "The Silent Scream." 1985, video, 23 min. Purchase, \$35 (¾"), \$25 (½"), \$30 (15-min. version, ¾"); no rental. Planned Parenthood of Seattle-King County, 2211 East Madison, Seattle, WA 98112; (206) 328-7734.

Planned Parenthood of Seattle is to be commended for working quickly and on a low budget to put together this video which responds to *The Silent Scream* and which should always be shown after any screening of this anti-abortion film. Executive Director Lee Minto, a warm, appealing woman, introduces the video, pointing out Planned Parenthood's efforts to prevent the need for abortions while at the same time recognizing women's present needs for safe, legal abortion services. Four doctors from the University of Washington Medical School—three men and one woman—then point out and discuss the untruths and misrepresentations in *The Silent Scream*. The sixth spokesperson is Pepper Schwartz, PhD, co-author of *American Couples*, who speaks both as a sociologist and as the mother of a week-old baby (her second child).

This video is primarily responding on an intellectual level to an audio-visual that appeals to the emotions in the most

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.

blatantly exploitive way. *A Planned Parenthood Response* does, nonetheless, do an effective job of pointing out the lies and distortions of *The Silent Scream*. Perhaps other films will eventually be made that deal in a responsible way with appropriate emotional counter-arguments—concerning, for example, the dangers of illegal abortions, the stories of women who have had abortions and of those to whom they have been denied, and the fate of children who are not wanted. Until such films come along, we are fortunate to have this presentation of six articulate and at times eloquent spokespeople for the pro-choice point of view. **PR**

Strong Kids, Safe Kids. 1984, ½" video, 43 min. Purchase, \$29.95. Ed-U Press, P.O. Box 583, Fayetteville, NY 13066; (315) 637-9524. Also available in stores distributing home videos.

Oriented toward the home video market, *Strong Kids, Safe Kids* is designed to be watched by parents together with their children from ages 3 to 12 and to stimulate discussion among them about child sexual abuse prevention. The entertainment and production values are superb, with a fast-paced, playful format that moves rapidly from scene to scene in a Sesame Street style. Well-known television characters appear, including Henry Winkler (who is also the Executive Producer) as both himself and "the Fonz," the Smurfs, and the Flintstones. There are also colorful graphics and several songs, most notably a hilarious one about the genitals. Interspersed throughout are messages from the noted sex educator Sol Gordon and from Kee McFarlane, a specialist in the study of child sexual abuse.

Some of the messages pertain generally to the importance of parent-child communication about sexuality and others pertain specifically to the topic at hand, including for children: the right to say no to adults, clarification of the range of different kinds of touch, the importance of getting away from abusers and of never keeping "uncomfortable" secrets, and learning that children are never to blame for child sexual abuse. For parents the program emphasizes listening to and believing their children; there are even specific instructions to "turn off the video now and talk as a family."

One of the few flaws in this program is its length which is more problematic in a

time-limited setting such as the classroom than in the home setting for which it is intended. Also, although the correct terms for the genitals are given, use of these terms is not modeled; "private parts" is used instead. Finally, the advice that a child should never let anyone touch his or her private parts is overstated. Despite these drawbacks, the panel highly recommends this video for home viewing, as well as for use in all kinds of educational and community settings where children and parents gather. Above all, it effectively turns a scary subject into a non-threatening one and makes learning about sex fun for the whole family. **C, P, PR**

The Cases of Detective Duncan. 1984, filmstrip with cassette or record and teacher's guide, 10 min. Purchase, \$39; no rental. Marshfilm, P.O. Box 8082, Shawnee Mission, KS 66208; (800) 821-3303.

Detective Duncan, an appealing black preadolescent girl, is the heroine of the park, solving mysteries of stolen bicycles and lost dogs. In this admirable filmstrip, she helps two friends who are upset

about their recent experiences with incidents of attempted sexual abuse: Peter, who is white, was approached in the park by a male stranger; Maria, a Hispanic, was left at home in the care of an uncle who attempted to abuse her sexually. Detective Duncan gives her friends excellent advice regarding trusting their feelings, getting away from these bad situations, and, above all, talking to their parents. The story does not seem contrived but is credible and engaging, and both situations are successfully resolved with parental involvement.

The review panel found much to recommend in this filmstrip, including: the model it presents of children helping children, the ethnic mix, the black female as heroine, the mixture of stranger and intra-familial child sexual abuse, the use of both a boy and a girl as potential victims, the sound advice given, the program's brevity, and the low cost. As in many other audio-visuals on this topic, there is no mention of the genitals and no explanation of exactly what child sexual abuse consists of, and a skilled discussion leader would be needed to give more depth to the coverage. However, this is an excellent resource to use in opening up this important subject and is recommended for teachers, children, and parents. **C, ET, P, PR**

Sexual Myths and Facts. 1983, filmstrip with cassette and teacher's guide, 16 min. Purchase, \$49; no rental. Sunburst Communications, 39 Washington Avenue, Room RH41, Pleasantville, NY 10570; (800) 431-1934.

Aimed at teenagers, this filmstrip attempts to set the record straight in areas where sexual misinformation abounds: pregnancy, birth control, sexually transmitted diseases, sexual attitudes, and how people see and use their bodies sexually. Among the myths discussed are the following: You cannot get pregnant the first time you have intercourse or if you have sex standing up; douching and withdrawal are reliable methods of birth control; gonorrhea is easy to cure; and "everyone is doing it." The sexual myths and the actual facts are presented for the most part against a background of an ethnically mixed group of adolescents picnicking and boating in a suburban setting.

Reactions of the panel were varied but tended toward the negative. A major

Choices: In Sexuality with Physical Disability

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

Produced for:
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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

complaint involved the lack of congruence between the audio and the visual parts. Even when graphics were used that *did* relate to the particular myth being debunked, they tended to be only of fair to poor quality. There were also other problems: The filmstrip does not genuinely engage one's interest, it packs in too much information for an adolescent audience to absorb, the live action scenes are contrived, and the narration is preachy. A few panel members felt, however, that this would be a useful resource since it can easily be shown in segments, with each being used to stimulate a discussion of other myths on that particular topic. **ET, LT**

Menstruation: Hormones in Harmony. 1984, video, 19 min. Purchase, \$295; rental, \$30. Perennial Education, 930 Pitner Avenue, Evanston, IL 60202; (800) 323-9084.

Since there are much better resources available on this same topic, it is difficult to understand why Planned Parenthood of Portland, Oregon, made this audio-visual (which is actually a filmstrip or slide presentation of still pictures with audio narration on a videotape). The panel had overwhelmingly negative reactions: "confusing graphics; trivializing music; overly complicated for target audience of middle school age; no explanation of Toxic Shock Syndrome; boring and tedious." And the statement that unfertilized eggs go to the "Old Eggs Home" was the last straw! For these reasons this audio-visual is not recommended for any audience.

Young Men's Sexual Responsibility. 1984, 80 slides with cassette, 25 min. Purchase, \$115; no rental. Also available in video format. University of Minnesota, Media Distribution, Box 734, Mayo Building, 420 Delaware Street, SE, Minneapolis, MN 55455; (612) 376-8340.

This fine slide presentation fills some previously gaping voids in terms of the target audience, the subject matter, and the use of live models rather than graphics. Three cheers for the University of Minnesota School of Public Health for making an audio-visual program for college men about sexual responsibility, and for using photographs of live men in the nude with both flaccid and erect penises! The emphasis here is on heightening men's awareness of contraceptive

issues and on helping them adapt to new behaviors that lead to equal sharing of these responsibilities with their female partners. The program covers male and female sexual anatomy and functioning; issues to take into account when choosing a contraceptive; nine contraceptive options, their success rates, and correct usage; and responsible communication between young men and their partners, whether they are involved in casual sex or a long-term relationship. There is an underlying assumption that men want to act responsibly and will do so when given more information and support.

The few drawbacks of this audio-visual include its white middle-class college orientation and some questionable figures used in giving rates of effectiveness for the contraceptives. However, these criticisms are not significant enough to keep the panel from recommending that this resource receive the widest possible distribution among both men and women of traditional college age. Unfortunately, the values in our society make it highly unlikely that an audio-visual with this degree of explicitness will be shown to a high school audience. A companion piece, perhaps using graphics rather than live models, is

needed for adolescent boys. **LT, A**

Also available from the same publishers and distributor is *Young Men's Reproductive Health* (see November 1984 *SIECUS Report*) which provides information about the male reproductive system, testicular cancer, hernias, and prostatic problems.

Understanding Human Reproduction.

1984, 2 filmstrips with cassettes and teacher's guide. Purchase, \$99; no rental. Sunburst Communications, 39 Washington Avenue, Room RH41, Pleasantville, NY 10570; (800) 431-1934.

Part I, "A New Life Begins," describes the male and female reproductive systems, the role of hormones in triggering each part of the menstrual cycle, and the details of how conception occurs. In Part II, "The Baby Grows," one couple is followed through the various stages of pregnancy. Included are scenes of the doctor counseling the mother-to-be regarding good health during pregnancy; an amniocentesis procedure; and childbirth classes. Regrettably, in the delivery portion photographs of three-dimensional models are used instead of showing an actual birth.

Several panel members were very impressed with Part I for its clear, factual, slow-paced presentation, well orchestrated with photographs and excellent graphics. Others, however, questioned whether this presentation would really hold the interest of the high school audience for which it is intended and thought it was an overload of information which might be more suitable for college or adult audiences.

Part II was less well received, partly because it seemed to be targeted for a different audience—expectant parents, as opposed to students. The panel saw it as being "painfully middle-class," and we particularly resented the statement that women late in pregnancy develop a "nesting instinct, including the urge to clean." If an educator's only choice of format is the filmstrip, this might be a suitable birthing film, but if 16 mm or video equipment is available, there are definitely better audio-visuals available (e.g., *Have a Healthy Baby: Labor and Delivery*, reviewed in the March 1985 *SIECUS Report*). Both Parts I and II are accompanied (as are many other sexuality audio-visuals) by saccharine music which, instead of enhancing the presentation, tends to annoy and distract the viewers. **LT, A, P**

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DO YOU KNOW THAT...

Resources to Write for . . .

Providing Counseling and Advocacy for Disabled Persons Who Have Been Sexually Abused: A Training Manual for Rape Crisis Center Volunteers is a 49-page publication of the Seattle Rape Relief Developmental Disabilities Project. Specific disabilities covered include blindness, cerebral palsy, hearing impairment, and mental retardation. To order this 1984 publication, send \$20.00 to: Seattle Rape Relief, 1825 South Jackson, Suite 102, Seattle, WA 98144.

Teenage Sexual Health: A Guide for Counselors, Nurses, Teachers, Sex Educators, Physicians, Parents, and Teenagers (1983) is a 198-page book by Amelia M. Withington, David A. Grimes, and Robert A. Hatcher, who are associated with the eminent Emory University/Grady Memorial Hospital Family Planning Program in Atlanta. The goal of this book is to provide a brief overview of adolescent sexuality, including both the theoretical and practical aspects of the issues involved. Hence the content ranges from facts concerning psychoanalytic development in adolescence, to a discussion of the spectrum of adolescent sexual expression, to the most up-to-date recommendations for treating STDs. The book is available for \$9.95 (plus p/h) from: Irvington Publishers, 551 Fifth Avenue, New York, NY 10176.

The Married Homosexual Man: A Psychological Study was written by Michael W. Ross of the Flinders University of South Australia Medical School, who in 1982 was awarded the Hugo Biegel Prize of the Society for the Scientific Study of Sex. While much of the information here is derived from the author's 1975 research on the topic, he has expanded this study to include material based on his subsequent work. The issues discussed revolve around why homosexual men marry, how they cope, and how both the lay person and the professional "may better understand the phenomenon in order to deal with it." Included in the appendices are the original research questionnaire and tables of results. The book costs \$14.95 and was published in 1983 by: Routledge & Kegan Paul, 9 Park Street, Boston, MA 02108.

BOOK REVIEWS

Pornography and Sexual Aggression.

Neil M. Malamuth and Edward Donnerstein, eds. Orlando, Fla.: Academic Press, 1984 (333 pp.; \$35.00).

Reviewed by Wendy Stock, PhD, Department of Psychology, Texas A & M University, College Station, Texas.

Neil Malamuth and Edward Donnerstein have edited a sound, academically respectable book on a currently controversial subject. Many of the contributors have been in the vanguard of the new spate of research on the effects of violent pornography—research spurred forward by the increasing incidence of violent and abusive representations of women in pornographic publications, and by the contentions of feminists that pornography contributes to the ideological tolerance of rape. Currently, one-third of all adult paperbacks portray sexual force against women with a positive outcome, i.e., the woman enjoys being raped. Other content analyses of today's pornographic material document a higher rate of eroticized violence against women than in previous years. In this volume, Malamuth and Donnerstein have examined the degree to which feminist theory regarding the negative effects of pornography is supported by empirical data.

The major bone of contention in this research concerns the extent to which sexually explicit material, per se, or violent material, or violent/sexually explicit material causes attitudinal and behavioral change—in particular, the question of whether or not any of these foster rape acceptance, acceptance of male/female interpersonal violence, and desensitization to violence against women. This volume's contributors examine the question from various perspectives grouped under the general categories of individual differences, experimental studies, correlational and cross-cultural factors, communicative factors, and legal implications of the research.

Byrne and Kelley, in the introductory

chapter, offer a historical perspective on pornography research and comment on the research presented in this volume. In part I, "Individual Differences," Malamuth and Donnerstein present the findings of a series of experimental studies focused on the effect of violent (or aggressive) pornography on fantasy, attitude, beliefs, and aggressive behavior. Malamuth's research on individual differences has focused on the identification of males within the general population who show greater inclinations to act aggressively against females. His findings on males' self-reported likelihood of rape support feminist writings on the subject of rape (Brownmiller, 1975; Russell, 1980), which postulate that there are many "normal" men in the general population with a propensity to rape. The thrust of Malamuth's findings supports the assertion that the mass media can contribute toward making the cultural climate more accepting of aggression against women. Specifically, his data indicate that aggressive forms of pornography can affect aggressive attitudes towards women, and can desensitize an individual's perception of rape. Furthermore, these attitudes and perceptions are directly related to aggressive behavior toward women.

Donnerstein presents a series of studies demonstrating that it is the aggressive content of pornography that contributes to acceptance of violence against women, pointing out that when the sexual content is removed from stimulus films used in the research, leaving only the aggressive components, a similar pattern of aggression and asocial attitudes results. Donnerstein makes a salient point with respect to all research conducted on pornography: He notes that, even when violent content has been removed from pornographic stimuli, there remain a number of other factors which could have an antisocial impact, including asymmetrical power roles, objectification, and the eroticization of female subjugation. He suggests that all of these, which are common in main-

stream pornography, could play a role in affecting negative attitudes and behavior toward women.

Donnerstein's conclusions are supported by Zillman and Bryant's study, described in Chapter 4, in which 160 male and female undergraduates were shown a number of standard pornographic films depicting explicit sexual activities, none of which entail coercion or the deliberate infliction or reception of pain. In spite of the fact that overt male/female violence was not portrayed, Zillman and Bryant found that both their male and female subjects, after massive exposure to such material, recommended significantly shorter terms of imprisonment for rapists. In addition, massive exposure to standard pornography resulted in an increase in men's sexual callousness toward women and sharp declines in the support of the female liberation movement. Zillman and Bryant speculate that these effects result from the "characteristic portrayal of women in pornography as socially nondiscriminating, as hysterically euphoric in response to just about any sexual or pseudosexual stimulation, and as eager to accommodate seemingly any and every sexual request."

It is of note that Donnerstein suggests changing the boundaries of what is covered by the term *pornography*. As it stands, this term encompasses portrayals ranging from mere sexual explicitness, to objectifying and dehumanizing representations of women, to scenes of rape, torture, and mutilation. He proposes that pornography be defined instead in terms of its degrading and dehumanizing portrayals of women, not in terms of sexual content. This volume is to be commended for making a clear distinction between the impact of explicit sexual material versus that of material which is *both* sexually explicit and dehumanizing, degrading, or violent. Readers in the fields of sex education or sex therapy may already be sensitized to the lack of purely erotic material for educational and therapeutic

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.

uses. It is common practice among sex therapists to recommend that clients view pornography as a means of enhancing sexual fantasy and sexual arousal. This volume highlights the necessity of knowing what type of material is being recommended so that potentially damaging pornography is not unwittingly paired with therapeutic sexually explicit material.

Space limitations prevent review of other excellent chapters in this volume, including those by Abrahamson and Hayashi, Koss and Leonard, Goodchilds and Zellman, Penrod and Linz, and Eysenck. All in all, this volume is an excellent collection of state-of-the-art research in the area of pornography and sexual aggression, directly addressing the most controversial and salient issues.

PR

Circumcision: What Every Parent Should Know. Anne Briggs. Earlysville, Va.: Birth and Parenting Publications, 1984 (135 pp.; \$3.50). Distributed by International Childbirth Education Association, P.O. Box 20048, Minneapolis, MN 55420.

Circumcision: The Painful Dilemma. Rosemary Romberg. South Hadley, Mass.; Bergin and Garvey, 1985 (435 pp.; \$14.95). Distributed by INTACT Foundation, 4521 Fremont Street, Bellingham, WA 98226.

Reviewed by Edward Wallerstein, author, Circumcision: An American Health Fal-lacy, 1980.

Circumcision practice in the United States is scandalous. We are the only country where the overwhelming majority of male newborns (about 80%) undergo penile surgery for *non-religious* reasons. More startling, the medical profession advises that routine circumcisions—more than one and a quarter million annually—are unnecessary. With few exceptions, the practice continues nationwide. What can be done to reduce this vestige of outmoded surgery? Why have efforts thus far met with little success? One of the problems is that much of the circumcision literature—pro and anti, popular and professional—is contradictory. Circumcision, we are told, is painful and painless; enhances sexual pleasure and destroys it; prevents VD and cancer and does not prevent them.

Books that attempt to clarify this circumcision confusion are welcome. The fact that both books being reviewed

here were written by women should augur well for the anti-circumcision effort, and are doubly welcome. Both writers are health professionals: Briggs is a nurse, Romberg a childbirth educator. Both rely on similar, if not identical sources, and both correctly demonstrate that the claimed benefits of improved health and hygiene are false. The books differ in style and scope. Briggs provides a summary of the issues in 135 pages. Romberg offers a compendium of encyclopedic proportions—435 pages—much of it anecdotal. Both discuss history, rationale, ritual, surgical techniques, and problems. Romberg covers topics in greater detail and adds further dimensions—including foreskin restoration and female circumcision—and a plethora of illustrations of circumcision disasters. Both authors employ interview techniques, Romberg in greater number. Romberg's book makes for ease of reading by having a key sentence stand out on the page.

The Briggs book is essentially sound, but it does have several flaws. For example, she estimates the circumcision rate to be between 90% and 95%, "based upon my own research." What research? Briggs does not say. The most recent data on circumcision rates were provided by Seattle area hospitals and revealed a drop, in the years 1981–85, from about 80% to 50%. No nationwide data exist. Briggs links her book to Romberg's by quoting passages from the latter: "Rosemary Romberg of INTACT has done some research with adult men and primal therapy. She states, 'Men who have been circumcised as newborns frequently re-live their own circumcisions and report that they re-experience a severe trauma with tremendous pain'" (emphasis mine). Again, there are no substantiating data. But even though its flaws detract from its value, the Briggs book has much to recommend it.

Romberg's book is presented as an authoritative source on circumcision, and indeed it is in many factual areas. However, Romberg, in her own words or in unquestioned quotes from others, presents a scientifically undocumented and distorted relationship between circumcision and personality and/or societal problems. Her quotes are wide-ranging, suggesting a possible cause and effect between circumcision and the high divorce rate, left-handedness, and homosexuality (she brackets this last-named with possible "misincarnation"). In one quote, the word "boobs" is used as a synonym for breasts.

In her zeal to demolish the myth that circumcision is painless and inconsequential, Romberg carries the issue to the opposite extreme when she states that it is so traumatic that the child may lapse into "semi-coma" or "coma-like" sleep. She suggests that the Jewish ritual may be "null and void" unless the child feels "a great deal of pain." She asks whether "slicing off the foreskin" and "having their penises tortured" could provide a connection between circumcision and "the fact that so many people today have serious problems related to drugs and sex." The words *cut*, *slashed*, *slit*, and *torn* are often used in the same sentence which may end with as many as five exclamation marks. She relates one mother's story of her child's reaction to his circumcision one and a half years later: He awakened screaming and was "brought to a position of a crucifix." This occurred once a year for two years. The mother consulted a leader in primal therapy. "He agreed that this was a typical circumcision trauma."

Romberg also perpetuates the myth that circumcision may be related to Sudden Infant Death Syndrome (SIDS) and hopes "that researchers will investigate this in the future." She omits mention of the National SIDS Foundation which could have provided data to disprove her hypothesis. Instead, the longest quote in the three pages devoted to SIDS comes from the Remain Intact Organization of Larchwood, Iowa. This organization is the brainchild of "Rev. Russell Zangger, DD"—an unschooled, self-styled "minister" who claims that circumcision is perhaps the cause of two-thirds of SIDS deaths. He is "well schooled" in the art of inference: "Did you know that almost all homosexuals have been circumcised?" "Did you know that almost, if not all rapists have been circumcised?"

In regard to vagrancy/criminality, Romberg writes: "Certainly today there are many who are spiritual leaders or are in other ways commendable people, who also happen to have been subjected to circumcision in infancy. No one has ever done a controlled study concerning the percentage of circumcised penises among criminals and vagrants compared to that among highly accomplished people of exemplary character." To equate criminality with vagrancy smacks of 19th century sociology. To suggest that these social problems may be linked to circumcision status is preposterous.

Romberg admits agonizing over the

Jewish ritual. "What stand to take in regard to Jewish ritual circumcision has been the stickiest aspect of the entire dilemma." Ample space is devoted to the subject, including a poignant interview with a rabbi who performs the rite. The surgery involved is accurately described in many books, most recently (1982) in *Bris Milah* (Covenant of Circumcision) by Rabbi Henry C. Romberg, MD. Rosemary Romberg (not related to the rabbi) does not quote from his book, nor does she include it in her bibliography. Instead, in her chapter "Circumcision and Judaism," she quotes one Alexander D'Alba, MD: "The days preceding the circumcision, the foreskin of a child previously circumcised is put into the mouth of the infant about to undergo this operation. . . . After circumcision, the bloody foreskin is placed in a bowl containing water and spices, and each member of the congregation as he leaves the Synagogue would bathe his hands and face." These statements are false and anti-Semitic. But this is not the only instance of citing anti-Semitic sources. Other quotes about Jews from Zangger are revealing: "America's survival depends on a lot of things, but our alliance with Israel is the very thing that keeps circumcision going. . . . Why do we, a Christian nation, join forces with a nation that is anything but Christian?"

On the subject of anti-Semitism, one additional source should be questioned. In 1979, Nicholas Carter wrote *Circumcision: The Tragic Myth*. In Romberg's bibliography, the publisher is shown as Londinium Press, London, England, but in the text she incorrectly lists the publisher as Noontide Press, with no address. In a *New York Times* article (March 11, 1981) Noontide press was described as the "publishing arm" of the Institute for Historical Review, a group identified as one that denies that the Holocaust took place. The Carter book has many flaws, but it is not anti-Semitic. It was printed by Londinium Press, and was merely *distributed* by Noontide Press of Torrance, California. People who ordered the Carter book from Noontide subsequently received hate mail.

Circumcision is an emotionally charged subject. Any alteration of its practice in the United States requires honesty and accuracy. Both books contain important information: Circumcision is unnecessary surgery; it is potentially harmful; the presumption that it offers the benefits of improved sex, hygiene, and health is false; and for these reasons routine

circumcision should cease. But, unfortunately, sober perspective is lacking. Gross exaggerations, particularly by Romberg, diminish credibility.

Lesbian Nuns: Breaking Silence. Rosemary Curb and Nancy Manahan, eds. Tallahassee, Fla.: The Naiad Press, 1985 (383 pp.; \$9.95 paperback).

Reviewed by Rita Cotterly, MEd, MRE, doctoral candidate, Human Sexuality Program, New York University.

What Kinsey's books did for the general public, *Lesbian Nuns* will do for the religious communities of women—it will shock, stimulate, inform, console, and heal. (I wonder how people's responses would differ if a book were entitled *Heterosexual Nuns, Bisexual Nuns, Asexual Nuns*, or just plain *Sexual Nuns*.) But its powerful impact will not be restricted to these women or only to people residing in the United States.

According to the editors, the term "lesbian nuns" refers both to lesbians still in religious communities and those who have left; "nun" is used in its popular sense as a woman who has taken the vows of poverty, chastity, and obedience in a religious community; "lesbian" reveals their primary spiritual and political commitment to loving women, as well as their sexual orientation, but not necessarily their sexual activity. "Breaking silence" has a double meaning. The first is the "breaking of the historic silence" in this first book to be published about erotic love between women in religious life. The second meaning refers to the rule of silence observed in convents before the Second Vatican Council. "The nuns could speak only at specified times, usually in groups; they worked, studied, and ate in silence."

From approximately 350 responses to requests in feminist and gay journals, newspapers, professional conferences, and women's bookstores, Rosemary Curb and Nancy Manahan, former lesbian nuns, have edited 51 brief autobiographies of women who courageously open the closet door by opening the doors to their hearts and psyches. Their stories were chosen not as a random sampling, but for their diversity. The women range in age from their late 20s to their mid-60s. Those who left their orders spent an average of eight years in religious life (in a range of from one to 29 years); present nuns have spent seven to

45 years in religious communities. Although more than half entered in their late teens between 1955 and 1965, others entered after college. Most come from Irish, German, and Italian working-class families in the northeast, midwest, and large cities; four are black, three Hispanic, and three Canadian. Only a few knew they were lesbian before they entered religious life and all intended to be celibate in the convent. Most had never heard the word "lesbian" before they entered. They were "abysmally ignorant of their sexuality." The book "does not assert that all or even most nuns are lesbians, nor does it condemn or condone sexual activity in convents."

Many people, including women who entered the convent in the 1970s, may not understand some of the book because it derives from a different societal period—before the feminist movement, before the gay/lesbian movement, before the Second Vatican Council, and before sisters en masse received their education not just in their own community colleges but in Catholic and state colleges across the country. The lack of sex education in the home, school, and church, the sex-negative attitude of society and the Church, the absence of television during their childhood and adolescence, and the absence of the birth control pill account greatly for the women's sexual naiveté.

The Lesbian Nuns describe "leaving a world they hardly knew," surrounded by people, yet living in isolation, and experiencing frustration, confusion, guilt, depression, fear, anger, bitterness, failure, alienation, and disillusionment as they tried to cope with labels of "sick, deviant, crazy, unfit, abnormal, immature" from some people who were racist and homophobic. No pain, though, was worse than "the pain of not being me." How much grief could have been avoided had sexuality, including orientation, been discussed and accepted with these women when they were children and adolescents! Whether the women left the convent or remained, coming to grips with their personhood was a monumental struggle. Eventually they were taught, affirmed, and loved by non-judgmental individuals within and outside of the convent, by superiors, sisters, priests, families, friends, and organizations, particularly New Ways Ministry and women in the feminist movement. Curb aptly summarizes these struggles: "I have been amazed at our strength to survive patriarchal oppression, gender stereotyping, and pervasive homopho-

bia." And she accurately describes the convents: "Even though the outer structure of religious life was the cloak of male dominance, the inner reality of convents is genuine sisterhood." And again: "Yes, we do carry the scars and pains of old wounds, but we are visionaries who believe fiercely in the power of the spirit to heal and transform ourselves and the world."

These women have spoken; they have broken the internal and external silences to name themselves: Lesbian. It will be fascinating to observe who listens—and see what their gender and orientation are. Will their responses parallel those cited in the book? A 65-year-old lesbian nun heard. Her answer: "Women who are homosexuals—the Lesbian community—are a vital part of the Church. . . . I'll never understand people who want to ostracize them from the mystical body of Christ." When a 75-year-old nun spoke with a lesbian nun who was leaving the convent, she counselled her "with long selections from Dante to let go of whatever does not lead to life." A set of parents who at one time had totally rejected their daughter and her lover changed their minds and explained, "Your father and I decided that we were being arrogant, intolerant, and unchristian."

I wish to thank the Lesbian Nuns for sharing their time, talents, and energy both in and out of the convent, both in the Church and in the Kingdom, for challenging us to confront our own sexuality, for confirming that "grace builds on nature," for inviting all women to work together in solidarity to combat all forms of oppression, for daring to remind us that our calling God "Father" obliges us to claim each other as "brothers and sisters," for distinguishing between institution and community, for suggesting that we re-examine our God-given need to be touched and our God-given command to love, for synthesizing the best in theology and psychology, for recognizing that our lived experiences are a source of divine revelation, for demonstrating magnificently that there need not be dichotomy between thinking and believing, and believing and feeling.

By breaking silence, the Lesbian Nuns acted in the spirit of Bishop James W. Malone, president of the National Conference of Catholic Bishops, who exhorted journalists recently by saying: "We do not purchase religious freedom at the price of silencing religious voices" (*Catholic New Yorker*, April 18, 1985). As

one of the sisters wrote, "As long as society can keep us isolated and invisible, it succeeds in keeping us powerless." As long as there are people in bondage due to discrimination in the Church and in society, let's hope that there will be courageous prophets, such as the Lesbian Nuns, who "believe and therefore speak out."

I hope that this book will motivate the many women, including nuns, who have been in the forefront of peace and justice issues to work on another vital issue—sexuality education for all, including accurate information, dialogue on all topics, and a theology of sexuality. Organizations such as the Leadership Conference of Women Religious, the National Association of Religious Women, and the National Coalition of American Nuns, as well as directors of religious education, vicars of education, and principals, could lend their voices, power, and skills to this endeavor.

Since nuns live in community, it was appropriate that this book be written by a group rather than by an individual. It's also apropos that the book has been published in the springtime—a time when we celebrate the mystery of Jesus' life, death, and resurrection—for this book acknowledges and reverences the mystery and gift of our created, sexual selves, our lives, our dyings, and our risings. Just as the Apostles recognized Jesus in the breaking of the bread, I recognized the Lord in the breaking of silence by the Lesbian Nuns. **A, P, PR**

Human Sexuality in Medical Social Work. Larry Lister and David A. Shore, eds. New York: Haworth Press, 1984 (130 pp.; \$19.95).

Reviewed by Penny Jeffra Schwartz, ACSW, Social Worker, Adult Neurosurgery and Neurofibromatosis, The Mount Sinai Medical Center, New York, N.Y.

The co-editors of this collection claim that, despite the apparent super-specialization implied by the book's title, the topic requires a "breadth of view when considering social work practice with sexual issues in health care." The nine articles effectively demonstrate this point, delineating the various roles of the social worker in the health care system, the diverse ways social workers may affect both clients and the health care system itself, and the

many domains in which sexuality issues may be expressed (e.g., clinical, organizational, interpersonal, etc.). Because this volume's content is both generic and specific, it is applicable to all social workers regardless of whether or not they are involved in the health field. In addition, it reminds us that good program development derives from social workers' ability to move from the specific case to the conceptualization of unmet social needs.

The first article, "Direct Social Work Practice, Human Sexuality, and Health Care Systems" by Larry Lister, provides the conceptual framework within which the other articles may be viewed. The author offers several definitions of sexuality, describes the variety of systems which offer health services, and enumerates four roles social workers use in order to "impact on health and health care." In the various combinations of definitions of sexuality, social work roles, and health care systems, he sees numerous challenging opportunities for workers to have an impact in the specific area of human sexuality. The articles that follow provide the proof of Lister's claim.

In his article, "A Social Work Perspective on Sexual Health," Harvey Gochros examines attitudes about sexual health, how these are formed, and how they influence sexual expression. He considers factors which determine attitudes, as well as professional biases which influence attitudes (e.g., reproductive bias, language as a social control of sexual expression). He advocates the evaluation of sexual behavior in the context of its meaning to the person and in its "relationship to other aspects of the individual's life."

"Addressing the Sexual Needs of Patients in Health Care Systems" by David Shore and Janice Pyrc captures the mediating-type activity of social work interventions in both direct practice and health care systems. The authors maintain that this multi-level activity promotes an organizational recognition of the "patient's right as a sexual being."

Social workers in the health field often find themselves acting as case coordinators/managers. This derives in part from the social-work roles of advocate, mediator, negotiator, etc., and also from the tendency, especially in this era of high-tech medicine, for medical care to become fragmented when people have several medical problems requiring the attention of specialists. Larry Lister's article, "System Linkage: Dealing with Sex-

ual Issues in a Case Management Approach," helps to identify this coordinator role as one which provides yet another opportunity for social workers to impact favorably on a client's sexuality by assessing and intervening in the other systems or resources with which the client is involved. He makes the eloquent point that, in addition to protecting the sexuality of patients, social workers can play an integral part in assuring that the "quality of patients' lives will remain a primary concern in the provision of health care services."

James Gripton and Mary Valentich discuss the initial stage of social work intervention—the assessment. In "Assessing Sexual Concerns of Clients with Health Problems," they claim that this information gathering serves to guide the "social work activities in relation to client goals." The rationale for early social work intervention, the "interaction of sex, impairment, disability, and handicap," the components and timing of the assessment, and interview guidelines are delineated. The authors state that the introduction of the topic of sexual concerns both "validates the individual as a sexual person and gives permission for sexual concerns to be raised when the client chooses to do so." Thus the client's right to self-determination is reaffirmed at a time when illness/disability or the health care system may well be robbing the client of his/her sense of control and dignity.

In "Sexuality and Chronic Illness," Mary Sheridan reviews the threats to the chronically ill person's integrity and self-concept and the interaction of these on sexual functioning. She stresses the importance and difficulty of gaining clarity with respect to the emotional versus the physical themes and the extent to which each contributes to sexual concerns. The social worker's role as the "health care professional with special concern for the emotional health" of patients is thus extended to include being the facilitator of the patient's sexual rehabilitation.

"Social Work with Challenged Women: Sexism, Sexuality and the Female Cancer Experience" by Trudy E. Darty and Sandra J. Potter considers the impact the diagnosis of cancer has on a woman's own body and on her psyche. Breast and reproductive tract cancers strike areas of the body that relate directly to a woman's thoughts and feelings about herself as a sexual being. Bodily changes are more readily endured and mastered

when a woman's self-esteem is based on her "personhood and own accomplishment, rather than on a transitory beauty that will ultimately fade with age." The social worker's role is that of facilitator and nurturer of the client's own strengths during the crisis of illness.

"Women's Health/Sexuality: The Case of Menopause" by Constance Lindermann examines the physiological and psychosocial impacts of this life-cycle event and stresses the importance of giving women a sense of self-determination and control so that they will not suffer from the negative stereotypes associated with this stage.

Thomas Jones examines "Treatment Approaches to Sexual Problems with Dual Diagnosis Clients"—i.e., persons with both a mental disorder and a developmental disability. He suggests that in this area behavioral programming, counseling, social skills training, and sex education are effective techniques for the social worker and supports this claim with case examples. He makes the important point that an individual's sexual issues "cannot be separated from society or its various regulations and infringements."

Concluding the volume on this note reinforces the initial plea for social workers to view human sexuality issues on several levels at the same time. The entire collection reflects the theme of the volume, yet each chapter makes its own contribution to the social work literature in health care and human sexuality. **PR**

Swept Away. Carol Cassell. New York: Simon & Schuster, 1984 (208 pp.; \$14.95).

Reviewed by Barbara Whitney, RN, MS, Program Consultant and former Executive Director of SIECUS.

Carol Cassell has accomplished a task many sexuality educators dream about—synthesizing the many impressions and factual data they gather in the diverse settings of their professional work. In organizing her thoughts and experiences, Cassell discovered that "the morass of confusion about modern sexuality, especially female sexuality, has set the stage to create a strategy for dealing with sex that women almost universally seek refuge in: a strategy I call Swept Away." She describes this strategy as "a coping mechanism that is, at best, still ambivalent about, and at worst, con-

demnatory of female sexuality. It is a tactic, employed unconsciously by women to get what they want—a man, sexual pleasure—without having to pay the price of being labeled wanton or promiscuous." Consequently, being "swept away" involves "a counterfeit emotion, a fraud, a disguise of our true erotic feelings which we've been socialized to describe as romance."

Cassell believes that women will not be able to deal more effectively with being female and sexual until our culture "comfortably" accepts the fact that sex is an integral part of everyone's life. Her primary concern in this book is to provide women the opportunity to "look at their own sexual conflicts and design their own solutions based on intelligent consideration; I want men to have the opportunity to understand why women act the way they do."

In the ensuing pages Cassell takes us through considerable background data to support her thesis, citing material from psychotherapists, from books, and from articles in professional journals, popular magazines, and newspapers—all of which is sprinkled liberally with quotes from women (and a few men) further illustrating her points. She is to be commended for including her own life experience as she builds her case, sharing with us her vulnerability to the socialization process she describes.

Succeeding chapters examine some myths and the forces that perpetuate them. For example, on regarding sex as a commodity, she writes: "The old contract of sex for security has been invalidated, so we've tried to rewrite it, adding a rider: sex equals love. . . . Unfortunately, it's a contract only women have signed." She concludes with a strong plea for each woman to "invent yourself," understanding and moving beyond the mythology highlighted in the book to an honest affirmation of both sex and love as they occur in relationships.

The extensive support material makes the presentation difficult to follow at times, with the author's argument often getting lost among the quotes and references. The uneven development of the book's primary points weakens its overall persuasiveness. But even though its force is occasionally diluted, the theme remains a powerful one. I hope that the book's primary audience, the general public, along with sexuality professionals, will discover for themselves its important message. **A, PR**

AUDIO-VISUALS FOR SEXUALITY PROFESSIONALS: AN ADDENDUM TO A SELECTED BIBLIOGRAPHY

This annotated addendum to *Audio-Visuals for Sexuality Professionals: A Selected Bibliography* (originally published in the May-July 1983 *SIECUS Report*) was prepared by Leigh Hallingby, MSW, MS, Manager, SIECUS Information Service and Mary S. Calderone Library. The selections are based primarily on reviews of the SIECUS Audio-Visual Review Panel published in the *SIECUS Report* from November 1983 to July 1985. For general information which also pertains to this addendum, please read the introduction to the original edition.

SIECUS does not produce or distribute any audio-visual materials. However, individuals with questions regarding the selection and use of

sexuality audio-visuals are welcome to visit or call the SIECUS Information Service and Mary S. Calderone Library, 715 Broadway, Room 213, New York University, New York, NY 10003; (212) 673-3850.

Single copies of the original bibliography plus addendum may be obtained from SIECUS for \$2.00 and a stamped self-addressed, business-size envelope. In bulk they are \$1.50 each for 5-49 copies and \$1.00 each (plus \$4.00 for postage and handling) for 50 copies or more. The addendum is available alone for \$1.00 plus a stamped, self-addressed, business size envelope. This bibliography will be updated again in two years.

ADOLESCENT PREGNANCY AND PARENTHOOD

IF YOU WANT TO DANCE

A trigger film in which an adolescent couple cannot agree on whether to keep or give up their newborn baby. The young father and his male friends hold differing views about responsibility for pregnancy in their sexual behavior with girls.

New Dimension Films (1983), 14 min. Price, \$325 (16 mm), \$295 (video); rental, \$40.

LOOKING FOR LOVE

In this poignant documentary, several teenage mothers and mothers-to-be (all black and Hispanic), as well as their own mothers and one teenage father, talk about how the pregnancies have affected their lives. Especially strong in dealing with intense mother-daughter conflict that can result from teenage pregnancy.

Educational Cable Consortium (1982), 30 min. Price, \$225 (16 mm), \$75 (video); rental, \$95 (16 mm), \$35 (video).

SWEET SIXTEEN AND PREGNANT

A documentary exploring the true stories of five young women who become pregnant as teenagers. Case studies are excellent for their geographic distribution, ethnic mix, and range of outcomes portrayed. Film is meant to motivate adolescents to avoid early sexual activity, use contraception, and not become teen parents.

MTI Teleprograms (1982), 29 min. Price, \$450 (16 mm), \$400 (video); rental, \$70.

WHEN TEENS GET PREGNANT

Five real-life young women—two white, two black, and one Hispanic—tell moving stories about their lives before pregnancy, their families, school, peer pressure to have sex, the differences between their own and their partners' needs and expectations, and

how their pregnancies have changed their lives (mostly for the worse). Meant to be used with *What Guys Want*.

Polymorph (1982), 18 min. Price, \$395; rental, \$40.

ADOLESCENT SEXUALITY

CHOICES: THE MATING GAME

An emcee asks two teenagers various questions about growing up, making decisions about sexual activity, sexually transmitted diseases, and marriage and parenting responsibilities. When they do not answer correctly, they watch clever skits by the Twelfth Night Repertory Company which are the highlight of this video. Younger teens would probably be particularly responsive to the valuable information and messages about sexuality presented here in a highly entertaining format.

The Ounce of Prevention Fund (1984), video, 58 min. Price, \$30; no rental.

FIRST THINGS FIRST

A white middle-class adolescent couple come to terms with their priorities, deciding that caring for each other and being sensitive to each other's feelings are more important than the urgency of making a decision about having sexual intercourse. Throughout, Leslie and Rick are shown interacting with each other, peers, siblings, and parents.

Bill Wadsworth Productions (1983), 30 min. Price, \$485; rental, \$50.

HARD CLIMB

Three young men, one in his late 20s and two in their teens, go on a mountain-climbing weekend during which various incidents and discussions raise issues of sex roles, dating, sexual activity, pornography, homosexuality, competition, cooperation, peer pressure, and self-esteem. The message is that in life, as

in mountain climbing, "you've got to find your own way up."

Perennial Education (1983), 27 min. Price, \$450; rental, \$50.

WHAT GUYS WANT

Four male teenagers—two white, one black and one Hispanic—share their real-life attitudes and experiences regarding masculinity and sexual behavior. These range from "always being out to have a good time," to marrying the first non-rejecting girlfriend, to being a single teen father. Meant to be used with *When Teens Get Pregnant*.

Polymorph (1983), 16 min. Price, \$395; rental, \$40.

AGING

LOVE IN LATER LIFE

Wonderful portrait of a successful and admirable partnership between a 69- and 70-year-old Dutch wife and husband who have been married for 44 years. Nudity, massage, and love-making are all shown as very much an integral part of Mary and Keith's life together. (No explicit scenes of genital activity.)

Multi-Focus (1983), 30 min. Price, \$595 (16 mm), \$505 (video); rental, \$65.

CONTRACEPTION AND ABORTION

HOPE IS NOT A METHOD III

Oriented toward young people, this film covers, one by one, all of the currently available methods of birth control, including the sponge, cervical cap, and sterilization. Abortion is also discussed.

Perennial Education (1984), 22 min. Price, \$450; rental, \$45.

FAMILY SEX EDUCATION

BELLYBUTTONS ARE NAVELS

Grandma is reading a book of the same title as the film to four-year-old Megan and three-year-old Jonathan. Each two-page spread covers a different body part: eyes, ears, nose, mouth, arms, fingers, vulva, penis, scrotum, clitoris, buttocks, anus, legs, and feet. A fine resource for teachers, parents, and young children both as a model for accurate education about the body and for starting discussion about people's comfort level in communicating about sexuality.

Multi-Focus (1985), 12 min. Price, \$250 (16 mm), \$210 (video); rental, \$40.

WALK WITH ME

In this film on parent-child communication about sexuality produced by the Cleveland Program for Sexual Learning, a single mother, a black couple, and a white couple speak appealingly and articulately about their own sex education while they were growing up, their feelings about giving birth to their children, and the sexual learning that takes place between themselves and their children. Its suburban middle-class orientation might make it inappropriate for some audiences.

Perennial Education (1983), 28 min. Price, \$495; rental, \$50.

FEMALE SEXUAL HEALTH

DES: THE TIMEBOMB DRUG

An excellent documentary examining the history, marketing, and medical consequences of diethylstilbestrol (DES), a drug prescribed for pregnant women from the 1940s to the 1960s to prevent miscarriages. Some children born to these women have had grave medical problems such as cancer and genital abnormalities, and serious problems with conception and pregnancy.

Filmakers Library (1983), 27 min. Price, \$475 (16 mm), \$425 (video); rental, \$55.

MALE SEXUALITY

THE CIRCUMCISION QUESTION

Presents non-circumcision as a viable social and medical option for male children. Dr. Benjamin Spock discusses his own change of mind from pro to con regarding the question of circumcision.

Perennial Education (1983), 15 min. Price, \$299; rental, \$30.

YOUNG MEN'S REPRODUCTIVE HEALTH

The vast majority of males ages 15-24 would benefit from this information and advice about their sexual and reproductive systems. Topics discussed: anatomy and physiology, penis size, circumcision, testicular cancer, hernias, and conditions for self-referral to the health care system. Photographs of men (all white) from a fraternity and computer graphics are used to illustrate the various points.

University of Minnesota Media Distribution (1984), 74 slides with cassette, 20 min. Price \$115; no rental.

YOUNG MEN'S SEXUAL RESPONSIBILITY

Covers male and female sexual anatomy and functioning; how to choose a contraceptive; nine contraceptive options, their success rates, and correct usage; and responsible communication between young men and their partners. Effectively uses photographs of live models.

University of Minnesota Media Distribution (1984), 80 slides with cassette, 20 min. Price, \$115; no rental.

MARRIAGE AND FAMILY

HOME SWEET HOME: KIDS TALK ABOUT JOINT CUSTODY

Mel Roman, a psychologist, creates a relaxed atmosphere in which five children, ages 8 to 12, share their feelings (very positive) about living alternately with their mothers and fathers after their parents were divorced. Although the film's vantage point is limited by the high socio-economic status of the families involved, the children are spontaneous and delightful and Dr. Roman does a sensitive job of drawing out their feelings.

Filmakers Library (1983), 20 min. Price, \$425 (16 mm), \$375 (video); rental, \$45.

MENTAL DISABILITY

CIRCLES

A curriculum package for use in helping moderately retarded/developmentally disabled individuals grasp the concepts of personal space, social distance, appropriate kinds of touch, and protection against inappropriate touch and advances from others. The audio-visual program explains the various concepts through the story of Joyce, her family, friends, and acquaintances.

Stanfield Film Associates (1983), 151 color slides with 2 cassettes, 19 color pictures, 5' x 10' floor or wall graphic, and leader's guide. Price, \$399; no rental.

PHYSICAL DISABILITY

AND CONTACT IS MADE

Nine people—six disabled and three "temporarily able-bodied"—share their answers to the question of what difference a disability makes when people first meet, look, speak, and touch. Raises issues relevant to sexuality in the broadest sense, including body image, self-confidence, risk-taking, communication, relationships, and stereotyping.

Leroy Peterson & Associates (1982), 13 min. Price \$240 (16 mm); \$190 (video); rental, \$40.

PROSTITUTION

CHICKEN RANCH

Interesting and worthwhile look at the work-a-day lives of the women who work in one of Nevada's legal houses of prostitution. Includes their interactions with Fran, their "madam"; Walter, the owner of the house; the customers; and each other.

Nick Broomfield Productions (1983), 84 min. Price, \$1200 (16 mm), \$600 (video); rental, \$125.

WE'RE HERE NOW: PROSTITUTION

Seven women, all former prostitutes meet with two mental health professionals in a group therapy session during which they share their difficult lives and feelings and thereby support and empower one another in a beautiful, moving way. Fine resource for debunking the myths of prostitution, exploring women's place in society, and modeling the group therapy process.

Filmakers Library (1983), 35 min. Price, \$525 (16 mm), \$475 (video); rental, \$55.

PUBERTY

BOY TO MAN (Revised) GIRL TO WOMAN (Revised) THEN ONE YEAR (Revised)

These three films deal primarily with the physiological changes which take place in boys and girls at the onset of adolescence. The first two separate the information by gender and the third presents a combined view. These rather lackluster, sanitized presentations seem oriented toward finding wide acceptance in school systems.

Churchill Films (1984). No. 1: 15 min.; price, \$310; rental, \$40. No. 2: 17 min.; price, \$340; rental, \$40. No. 3: 20 min.; price, \$390 (16 mm), \$350 (video); rental, \$40.

REPRODUCTION: PREGNANCY AND BIRTH

HAVE A HEALTHY BABY: LABOR AND DELIVERY (Revised)

A superb, tender birthing film focusing on a black couple having their first child in a hospital with all the trapping of modern medicine, and a Caucasian/Hispanic couple having their fourth child at a birthing center. Animation effectively depicts the various stages of the birth process.
Churchill Films (1984), 29 min. Price, \$475 (16 mm), \$380 (video); rental, \$50.

LIFE IN THE WOMB: THE FIRST STAGES OF HUMAN DEVELOPMENT

Part I covers the physical changes that occur in the germinal embryonic and fetal stages of prenatal life. Part II focuses on the hereditary and maternal environment factors that influence prenatal development.
Human Relations Media (1983), two filmstrips with cassettes, 40 min. Price, \$108; no rental.

SEX ROLES

KELTIE'S BEARD: A WOMAN'S STORY

Keltie talks directly to the camera about what her full-grown natural beard means to her and what the consequences have been. This is a disarming, confronting film guaranteed to draw a visceral reaction and to promote a lively discussion of sex roles, societal norms of beauty, body image, self-expression, and women's liberation.
Filmakers Library (1983), 9 min. Price, \$300 (16 mm); \$250 (video); rental, \$35.

OH, BOY! BABIES!

Based on a true story and originally shown on television, this film follows a group of sixth-grade boys at a private school in New York City through their school's elective course on infant care. Useful resource for encouraging nurturing behavior in boys and men.
Learning Corporation of America (1983), 30 min. Price, \$500 (16 mm), \$350 (video); rental, \$50.

SEXUAL ABUSE

BETTER SAFE THAN SORRY II

With a multi-ethnic group of youngsters ranging in age from 5 to 9, television personality Stephanie Edwards provides children with excellent information and strategies to prevent sexual abuse. A few potentially dan-

gerous situations are dramatized, and the "say no, get away, and tell someone" rules are repeated a number of times. Also available in Spanish.

Filmfair Communications (1983), 15 min. Price, \$290; rental, \$30.

THE CASES OF DETECTIVE DUNCAN

Detective Duncan, a black preadolescent girl, helps two friends who are upset about recent incidents of attempted sexual abuse: Peter who was approached in the park by a male stranger and Maria who was left at home in care of an uncle. Admirable for its credible story, sound advice, and good ethnic mixture of characters in an urban setting.
Marshfilm (1983), filmstrip with cassette, 10 min. Price, \$39; no rental.

CHILD SEXUAL ABUSE: AN OUNCE OF PREVENTION

These three videos for three different age groups (4-8, 9-11, 12-14) were made by Planned Parenthood of Cincinnati. Each shows a racially mixed group of children figuring out for themselves and then spelling out for the viewers a clear set of rules to follow when confronted with "sexual assault." Age-appropriate examples of potentially abusive situations are dramatized for each group.
Agency for Instructional Technology (1983), three 18-min. videos. Purchase, \$150 each or \$500 for 4 (including one for parents); rental, \$30 each.

STRONG KIDS, SAFE KIDS

Oriented toward the home video market, this is recommended for entertaining and educational family viewing and for stimulation of discussion about child sexual abuse prevention. Well-known television characters such as "the Fonz," the Smurfs, and the Flintstones appear, along with professional experts, in a fast-paced playful format that makes a scary subject non-threatening.
Ed-U Press (1984), 1/2" video, 42 min. Price, \$29.95.

TOUCH

Shows the fine work of Minneapolis's pioneering Illusion Theater founded by Cordelia Anderson, who narrates along with Lindsay Wagner. Explores the continuum of touch from nurturing to confusing to exploitive, and includes information about sexual abuse and how to prevent it. Appropriate for children of all ages.
MTI Teleprograms (1984), 32 min. Price, \$495 (16 mm), \$395 (video); rental, \$80.

SEXUAL DYSFUNCTION AND THERAPY

TREATING VAGINISMUS

Follows a married woman with vaginismus

who progresses through an initial examination, a referral to and consultation with a sex therapist, a program of home exercises, and ultimately successful intercourse. Informative and reassuring.

Multi-Focus (1984), 30 min. Price, \$495 (16 mm), \$425 (video); rental, \$75.

SEXUALLY TRANSMITTED DISEASES

HERPES: FACING THE REALITIES

Reassuring filmstrip revolving around a fictional account of a young woman who contracts herpes from casual sex, subsequently becomes involved with a man who does not have herpes, informs him of her condition, and ultimately marries him. As the story unfolds, factual information is also presented along with advice about treatment, including self-help techniques such as relaxation, visualization, and nutrition.
Sunburst Communications (1983), filmstrip with cassette, 17 min. Price, \$49; no rental.

HERPES SIMPLEX II

Explains the medical aspects of herpes genitalis via graphics which are clear and informative. The emotional side is dealt with via excellent clips from a discussion group made up of a good cross-section of people with herpes. Also available in Spanish.
Milner-Fenwick (1982), 20 min. Price, \$295 (16 mm), \$250 (video); rental, \$15.

OTHER TOPICS

NOT A LOVE STORY: A FILM ABOUT PORNOGRAPHY

A filmmaker and a Montreal stripper set out together to explore the world of erotic magazines, peep shows, strip joints, and sex supermarkets. There are frank interviews with female and male producers, directors, publishers, photographers, models, and live performers, as well as with prominent feminist critics of pornography. A moving, engaging, and potentially enraging film.
National Film Board of Canada (1982), 68 min. Price, \$825 (16 mm), \$450 (video); rental, \$80.

THE TOUCH FILM WITH JESSIE POTTER

Dr. Potter shares her insights into the emotional and physical benefits of touch, as well as the consequences of lack of touch. Consistently fine dramatizations and true-to-life scenes illustrate her vital message. Highly recommended for all audiences.
Sterling Productions (1983), 22 min. Price, \$425 (16 mm), \$390 (video); rental, \$60.

DISTRIBUTORS

Agency for Instructional
Technology
Box A
Bloomington, IN 47402
(812) 339-2203

Nick Broomfield Productions
24 Lincoln Park
Marblehead, MA 01945
(617) 639-0632

Churchill Films
662 North Robertson Boulevard
Los Angeles, CA 90069-9990
(213) 657-5110

Ed-U Press
Box 583
Fayetteville, NY 13066
(315) 637-9524

Educational Cable Consortium
24 Beechwood Road
Summit, NJ 07901
(201) 277-2870

Filmakers Library
133 East 58th Street
New York, NY 10022
(212) 355-6545

Filmfair Communications
10900 Ventura Boulevard
P.O. Box 1728
Studio City, CA 91604
(818) 985-0244

Human Relations Media
175 Tompkins Avenue
Pleasantville, NY 10570
(914) 769-7496

Learning Corporation of America
108 Wilmot Road
Deerfield, IL 60015
(800) 323-6301

Marshfilm
P.O. Box 8082
Shawnee Mission, KS 66208
(800) 821-3303

Milner-Fenwick
2125 Greenspring Drive
Timonium, MD 21093
(800) 638-8652

MTI Teleprograms
108 Wilmot Road
Deerfield, IL 60015
(800) 323-6301

Multi-Focus
333 West 52nd Street
New York, NY 10019; or
1525 Franklin Street
San Francisco, CA 94109
(800) 821-0514

National Film Board of Canada
Film Library
22 Riverview Drive
Wayne, NJ 07470
(201) 628-9111

New Dimension Films
85895 Lorane Highway
Eugene, OR 97405
(503) 484-7125

The Ounce of Prevention Fund
180 North LaSalle, Suite 1820
Chicago, IL 60601
(312) 853-6080

Perennial Education
930 Pitner Avenue
Evanston, IL 60202
(800) 323-9084

LeRoy Peterson & Associates
15508 McKenzie Boulevard
Minnetonka, MN 55345
(612) 933-6271

Polymorph Films
118 South Street
Boston, MA 02111
(617) 542-2004

Stanfield Film Associates
P.O. Box 1983-C
Santa Monica, CA 90406
(800) 421-6534

Sterling Productions
500 North Dearborn Street
Suite 916
Chicago, IL 60610
(312) 329-1183

Sunburst Communications
39 Washington Avenue
Pleasantville, NY 10570
(800) 431-1934

University of Minnesota
Media Distribution
Box 734 Mayo Building
420 Delaware Street, SE
Minneapolis, MN 55455
(612) 376-8340

Bill Wadsworth Productions
1913 West 37th
Austin, TX 78731
(512) 478-2971

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