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SEXU- EDUCATION

R E P O R T

SEXUALITY EDUCATION:
A GLOBAL PERSPECTIVE

APRIL/MAY 2000

SIECUS

R E P O R T

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FROM THE EDITOR CONSIDER THE PEOPLE YOU WANT TO REACH

Mac Edwards

During my five years as editor of the *SIECUS Report*, I have learned that you can have all the right information and still fail if you don't consider the people you're trying to reach. Talk *at* someone and you're wasting your time. Work *with* someone and you will likely succeed.

This issue of the *SIECUS Report* is filled with articles that make this point time and again. Educators who fail to consider individual perspectives, backgrounds, and cultures will ultimately fail. I think this is one of the most important lessons anyone can learn.

SUCCESSFUL TELEVISION DRAMA

Just as I was beginning to edit this *SIECUS Report* on "Sexuality Education from Global and Ethnic Perspectives," I received a report from the Johns Hopkins University Center for Communication Programs about a Bangladesh television drama that makes this same point.

Titled *Shabuj Shathi*, the drama's central character is a young woman named Bokul who is typical of the average Bangladeshi citizen. The blueprint for her story was developed by a design team whose task was to create a truly entertaining story outline blended with family planning and sexual health messages. That outline was then developed into a full-fledged television drama written by one of Bangladesh's most popular writers. The subsequent broadcast proved very successful with over 75 percent of all citizens in urban areas watching and a large percentage of those eventually contacting family health services for the first time.

We are pleased to provide you with the full text of this success story in the article titled "Popular Bangladesh Television Drama Promotes Family Planning Services."

MAKING THE SAME POINT

The other articles in this issue continue to make the same point: consider the people you are trying to reach before you start your communication effort.

Dr. Figen Cok, an associate professor at Ankara University in Turkey writes in "Reflections on An Adolescent Sexuality Education Program in Turkey" of her own experiences as a young person and of her subsequent work to create a sexuality education program for the youth in her native country. She talks of creating "a unique program that would fit the cultural needs of Turkish children."

Then Dr. Robert Francoeur, a professor of human

sexuality at Fairleigh Dickinson University in New Jersey and editor of the *International Encyclopedia of Sexuality*, writes in "Ethnic Views of Sexuality in Nigeria" of Action Health's efforts to learn more about the customs of the 250 tribal and ethnic groups in that country. He provides "snapshots" that point to the challenge that educators face in trying to understand the ethnic, racial, religious, and cultural diversity among students and clients.

Next, Bonnie Shepard, a visiting fellow at the David Rockefeller Center for Latin American Studies at Harvard University, writes in "The Power of Conversation Workshops: Sexuality Education in Chile" about a new program that concentrates on breaking the taboos of young people talking about relationships and sexuality. Called JOCAS, it has had a ripple effect improving communication between students, teachers, and parents.

SEXUAL RIGHTS AND RELIGION

This *SIECUS Report* also includes the World Association for Sexology's *Declaration of Sexual Rights* adopted last summer at the group's biannual meeting in Hong Kong. The *Declaration* is the product of the group's 100 member organizations representing over 30 countries in Europe, Africa, Asia, North and South America, and Australia.

Finally, this issue includes an update of SIECUS's *Annotated Bibliography on Religion, Spirituality, and Sexuality*. Just as we must learn to understand and respect the diverse cultures of the world in teaching about sexuality issues so must we learn about the diverse religious groups who can help us to affirm sexuality as an expression of equality, mutual respect, caring, and love.

INTEGRITY, DETERMINATION

Finally, this is the last issue of the *SIECUS Report* that I will edit under the direction of SIECUS President Debra Haffner. When she hired me, I told her that I could bring to the *SIECUS Report* the perspective of a professional journalist but not that of an educator. Since then, I have learned a great deal about sexuality education, sexual health, and sexual rights. But most of all I have learned a lot about integrity and determination as we have tried, often in the face of fierce opposition, to help educate people about sexuality issues. This is the real legacy Debra leaves us.

FROM THE PRESIDENT TO MAKE AN END IS TO MAKE A NEW BEGINNING

Debra W. Haffner, M.P.H.

What we call a beginning is often the end and to make an end is to make a beginning. The end is where we start from. We shall not cease exploration and the end of all our exploring will be to arrive where we started and know the place for the first time.

I am inspired by these words from T. S. Eliot as I prepare my last *SIECUS Report* message. On June 1, I will leave SIECUS, my home for the past 12 years, to begin developing a ministry that will address the brokenness that so many in our culture experience about their sexuality and that will affirm sexuality as an integral part of our spiritual lives. I am not leaving the sexuality and reproductive rights field; I seek, instead, to work to promote its goals as a religious leader.

I had the privilege of a six-month sabbatical in 1996 that changed my understanding of my vocation and my calling in life. When I returned, I wrote in our *SIECUS Developments* newsletter that I realized that I had been called to my work in sexology in 1975. I now realize that I am being called to this more formalized ministry. I will first pursue full-time seminary studies in order to have the foundation to develop this national ministry on sexuality and religion.

I remember as a little girl fearing what my 45-year-old grandmother called derisively “the change” that women went through in mid-life. I feel powerfully alive as I anticipate the coming changes in my life. It was a long, difficult decision for me to leave the presidency of SIECUS. I will miss all that SIECUS has offered me, but I feel a sense of grace that I am accepting God’s call for the next steps in my vocation.

GROWING TOGETHER

SIECUS and I have grown together. Twelve years ago, SIECUS was struggling to come to terms with its identity following Dr. Mary Calderone’s retirement in 1982. Twelve years ago, I was a 33-year-old sexuality educator deeply committed to the field and eager to become an executive director. I remember telling the 1988 search committee that the AIDS epidemic meant that the world needed an organization like SIECUS more than ever. We

agreed to take a chance on each other—I, on an organization with \$10,000 in operating funds and little in terms of programs; they, on an eager but inexperienced chief executive officer.

The goal of our first strategic plan was bold. The Board proposed that by the year 2000, SIECUS would once again be seen as the “nationally recognized and respected leader in the field of human sexuality, promoting societal change toward greater sexual well-being, understanding, tolerance, and equity.” Together, we have achieved that goal.

This work would not have been possible without the support of thousands of people like you. I am so grateful to my colleagues at other national organizations who chose to risk becoming more involved in sexuality issues. I am indebted to the many professionals who have served on our Board of Directors and our numerous advisory committees and task forces.

I am especially honored to have had the opportunity to work closely with Lorna Sarrel, Bob Selverstone, Peggy Brick, and Bill Yarber, all consummate sexologists and all wonderful human beings, who chaired the Board during my tenure. I am also thankful to our current Board Chair Shirley Dilsworth for easing my transition. I have had the chance to work with a dedicated, committed, diverse staff who have taught me so much about our work, about the challenges of being a family friendly and sexually healthy workplace, and about myself as a leader, colleague, and friend.

EXPERIENCES

I have had the most incredible experiences at SIECUS. I have traveled to almost every state in the nation and participated in programs and conferences in more than a dozen countries. I have spoken to or trained more than 50,000 professionals. I have testified before Congress, spoken in the English House of Lords, represented SIECUS at the White House and at countless community meetings across the country. I have had the opportunity to share my views on a regular basis on national television and radio as well as in newspapers and magazines.

It has also been such a pleasure to serve as publisher of the *SIECUS Report* for the past twelve years. Each issue

*“I am confident
we have built a
strong foundation
for SIECUS’
future.”*

has been a lesson in a new topic. We have worked hard to bring our readers cutting edge issues in the sexuality field. I have also been committed to finding and publishing new voices and new perspectives. I am especially grateful to Mac Edwards, our editor since 1995, for bringing the *SIECUS Report* to a new level of professionalism. As a reader, it may not be obvious that each issue of the *Report* takes hundreds of hours of staff work before it is mailed to you. It will be lovely to become a *SIECUS Report* subscriber and only read the articles in their final published form!

OUR WORK ISN'T OVER

I have watched America grow up about sexuality issues. No, SIECUS's job isn't over, but in the past 12 years, Americans have become more understanding about sexual orientation, more affirming of sexuality education, and better able to separate public from private morality.

I am so grateful for all of the gifts I have been given at SIECUS. I am confident that we have built a strong foundation for SIECUS's future and that SIECUS will continue to thrive. I will hold SIECUS and you in my heart as I, indeed, make a new beginning.

INTERNATIONAL REPRODUCTIVE AND SEXUAL HEALTH UPDATE

This is a report from SIECUS's public policy office on recent actions relating to reproductive and sexual health issues worldwide.

China. China's State Family Planning Commission recently announced its plans to initiate a nationwide promotion of emergency contraceptive options.

The goal of the project is to provide the public with a better understanding of emergency birth control methods that are currently available. China's first emergency contraceptive center opened on January 28, 2000. The center's staff members report that many of their clients know very little about emergency contraception.

Great Britain. The European Commission's report released on March 21 says teens in the United Kingdom are more likely to give birth or undergo abortions than those in any other European Union country.

The average birth rate for European Union teens aged 15 to 19 is 10 live births per 1,000 teens. Comparatively, the United Kingdom has the highest rate with 22 live births per 1,000 teens, followed by Portugal whose rate is 17 live births per 1,000 teens.

In March, Great Britain's Royal College of Obstetricians and Gynecologists outlined new guidelines on abortion. A woman seeking an abortion should: receive abortion services within seven days of requesting one; wait no longer than three weeks after being referred to undergo the procedure; be treated separately from women seeking other gynecological care; be offered a choice of abortion methods; and be counseled on future contraceptive use.

Gillian Penney, who led the Royal College of Obstetricians and Gynecologists' committee that drafted the guidelines, reiterated that abortion is a safe procedure that should be funded by the nation's National Health

Service and be viewed as an integral part of reproductive and sexual health care services.

India. A recent study conducted by India's National Family Health Survey reported a sharp decline in the fertility rate among women in Andhra Pradesh. These findings defy conventional theories that socioeconomic development is necessary for rapid declines in fertility.

Health Secretary Rachel Chatterjee has attributed the fertility decline to greater acceptance of new family planning methods. Dr. T. K. Roy claims however that the fertility decline is a result of family welfare programs which include sterilization services. He reported that over half of married women in Andhra Pradesh are sterilized and that women are undergoing sterilization at the average age of 24 to 25.

Nigeria. Nigerian President Olusegun Obasanjo has announced that the Nigerian government is considering legislation to strengthen its campaign against the spread of AIDS. Pending legislation includes a bill outlawing discrimination against people infected with HIV.

President Obasanjo also stated that his government would welcome advice from international organizations in drafting anti-AIDS legislation.

UNFPA. The United Nations Population Fund (UNFPA) has announced the recipients of its 2000 Population Award presented annually to individuals and institutions that have made "outstanding contributions to increasing the awareness of population problems and to their solutions."

This year, Dr. Ismail Awadallah Sallam, the Minister of Health and Population of Egypt, and MEXFAM, a Mexican family planning organization, will share the award.

REFLECTIONS ON AN ADOLESCENT SEXUALITY EDUCATION PROGRAM IN TURKEY

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Turkey is a secular country of 65 million people with most people identifying as being Muslim. The majority of the population is very young and highly influenced by media events from Europe and North America.

Similar to many other Muslim countries in the world, there are no sexuality classes, no mention of sexuality in health courses or no sexuality textbook material in Turkish schools. Other issues take priority and sexuality education is pushed aside as unimportant and irrelevant.

There are many cultural, political, and religious reasons for this absence. It could be said that there is general ignorance of sexuality in the leadership of the national Turkish educational system. Such ignorance primarily arises from the belief that the topic of sexuality should remain “taboo” in our culture. Further, many believe that Turkish children and adolescents are not mature enough to learn about this topic.

SEXUALITY EDUCATION

The purpose of this article is to share my reflections on the process of developing a comprehensive sexuality education program for Turkish adolescents. To my knowledge, this educational program is the only one that exists in Turkey. Data from formal evaluations of the project are currently being compiled; but, in the meantime, I would like to informally comment on my personal journey that has involved moving from a concept to implementing a curricula in a country torn between the modern and the old.

I grew up in a middle-class family in a small apartment complex in Ankara. My parents were both university graduates, and they were determined that their two children would receive good educations. Even though we grew up in a home that encouraged learning, we never discussed sexuality issues. I remember when I was 11 years old and was told by a girlfriend how conception occurred. The information she gave me was filled with misinformation and delivered with strong negative emotion. Three years later, I was part of a group of teenage girls who were informed by a male friend (one who felt himself very knowledgeable about sexual issues) how to have sexual intercourse. Again, the information was quite fascinating but lacked any sense of accuracy.

None of my teachers talked with me about sexuality either. However, conversations among my peer group continued to flourish; funny, erroneous sexual stories without scientifically based information permeated my life as an adolescent.

Although it is now many years later, this situation of passing inaccurate sexual information among adolescent peers continues in Turkey.¹ What is particularly troubling is that currently there is extensive sexual experimentation among Turkish youth.² Clearly, without accurate sexual information, these young people are at risk for pregnancy, sexually transmitted diseases, and unhealthy intimate relationships.³

I grew from being a little girl who was given inaccurate information about sexuality to a psychologist determined to investigate sexuality issues and educate people about sexuality in my country. In a Turkish university setting, I started by helping future counselors and teachers understand the importance of sexuality by including information about human sexual development in my classes.

But my quest has not been easy. For example, as a professional working from a developmental perspective, I wanted to conduct research on pubescent development and look at adolescent body image. Sadly, earlier in my career, I was not allowed to ask research participants to share their pubescent experience about sexuality. Words like *body hair*, *breast*, and *genital development* were forbidden. I was very discouraged.

A SABBATICAL

In the early 1990s, HIV/AIDS became recognized as a serious health concern for the young people of my country, and this concern opened windows of opportunity for related research. As a result of a chance contact with an international research project on *University Students and HIV/AIDS*, I was able to conduct research regarding Turkish college students. During my analysis of data, I noticed a serious lack of accurate information about sexuality, no exposure to school-based sexuality education, and a tremendous cry from Turkish students for the school system to provide adolescents with accurate information about sexuality.⁴

This experience rekindled my passion for helping adolescents access sexuality information and motivated me

“I wanted to create a unique program that would fit the cultural needs of Turkish children.”

to request an educational sabbatical in the United States. With trepidation, I prepared a grant proposal for the Turkish Academy of Sciences to support research and development for the first school-based sexuality education curricula for Turkish adolescents 12 to 14 years of age. I was surprised and encouraged when the Turkish government accepted my proposal because I realized they could easily have seen it as too controversial to support. In the grant proposal, I emphasized that I did not want simply to adopt a sexuality education program developed for American students. Instead, I wanted to borrow some ideas from sexuality experts and then create a unique program that would fit the cultural needs of Turkish children.

In the western part of the United States, I observed health classes at middle and high school levels for several months. I was impressed with the level of comfort of American health teachers when teaching about sexuality and their straightforward approach to adolescent sexuality education. I was also amazed at students' willingness to discuss sexuality issues with their peers in an open and relatively mature manner. I examined several models of sexuality education programs for schools and churches. I found that a common thread among many was that SIECUS resources and guidelines were used as a framework for part of their instructional curriculum.

IMPLEMENTING A PROGRAM

The program I developed included both lecture and hands-on interactive activities. A lecture format is very comfortable for students in Turkish schools. The participatory activities are something new. I covered such topics as *Human Development*, *Family Messages*, and *Conception and Birth Control*. I placed great emphasis on sexual behavior and Turkish culture, including religion. I included such activities as interviews with peers and adults about their actual knowledge on HIV/AIDS, brainstorming sessions about adolescent thinking regarding masturbation, and journal writing. I included instructions on how to implement these educational activities so that other interested Turkish professionals could duplicate the curricula.

When I returned home, six Turkish educators reviewed my work before it was implemented in the school setting. I was particularly interested in receiving feedback about their views on the cultural appropriateness of the materials for Turkish children. My colleagues encouraged me to emphasize HIV/AIDS, condom use, gender roles, and sexual abuse prevention (all which are relatively new topics for Turkey).

I was fortunate to find a school that supported my idea of incorporating sexuality in its curriculum. I must admit the school is not typically Turkish. Rather, it is a private school affiliated with a national university. Before

I delivered the program, I organized a parent orientation meeting where I shared information about the developmental characteristics of adolescents 12 to 14 years of age. My personal contact with the parents greatly relieved their anxiety. I subsequently received their consent for their children to participate in the sexuality curriculum during the regular school day.

I had the opportunity to implement the curricula with roughly 50 children in grades seven and eight. The program lasted two months. We met weekly in small groups for several hours. The students responded very positively to the class format, which required a great deal of personal involvement on their part. They were also extremely delighted about their "luck" of having a different school schedule. They were more comfortable talking about sexuality than I had expected. They appeared intent on gathering as much accurate information as possible. Topics about condoms and conception were particularly popular. They had many questions that until then they had never asked an adult. They seemed to thrive when their questions were answered. The sexuality class was a welcomed experience. Teachers, administrators, and parents also responded positively. The only negative comment was that other teachers found the students difficult to "settle down" after they left the sexuality class; they said the students were "overly talkative" in their next classes.

My dream of implementing sexuality curricula in Turkish schools is just beginning. There is much work to do. I learned a great deal from my collaborations with American sexuality professionals, and I thank them and SIECUS for providing resources that supported my project.

More collaboration with other interested Turkish professionals is my next step. I believe it is important to work with counselors, teachers, health professionals, and professors so that we, as a united group, can make a difference with our youth. And, most important, it is critical that we involve Turkish students and parents in our sexuality education process.

I have learned that the sexuality curriculum I developed will not change the whole Turkish educational system. Still, it is a small and important step. I believe my country is open to learning new ways of meeting the educational needs of its children and families. I predict that international health and sexuality education professionals will be hearing more from Turkish colleagues in the near future. We have joined the universal educational mission of talking openly about sexuality in our schools.

SIECUS Report readers can contact Dr. Cok through Lizbeth Gray, M.S.W., Ph.D., Associate Professor, School of Education, Oregon State University, Corvallis, OR, 97330. Her E-mail address is grayli@orst.edu.

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SUGGESTED READING ON ETHNIC CULTURAL APPROACHES TO SEXUALITY ISSUES

For educators interested in learning more about various cultural, ethnic, and country-specific approaches to sexuality issues:

Sexuality in America: Understanding Our Sexual Values and Behavior by R. P. Koch and D. L. Weis, editors (ISBN: 0-8264-1193-2; Continuum International, New York, 1999). There are sections on Latinos, African-Americans, feminists, and Mormons. There are also sections on various religious values and attitudes.

The International Encyclopedia of Sexuality, Volumes 1 through 3 by R. T. Francoeur, editor (ISBNs: 0-8264-0838-9; 0-8264-0839-7; 0-8264-0839-7; Continuum International, New York, 1997). Volume 1 contains information on Argentina, Australia, Bahrain, Brazil, Canada, China, the Czech Republic and Slovakia, Finland, French Polynesia, Germany, Ghana, and Greece. Volume 2 contains information on India, Indonesia, Iran, Ireland, Israel, Japan, Kenya, Mexico, the Netherlands, Poland, Puerto Rico, Russia, and South Africa. Volume 3 contains information on Spain, Sweden, Thailand, the Ukraine, the United Kingdom, and the United States.

Volume 4, which is scheduled for publication this year, will include information on Austria, Colombia, Cuba, Cyprus, Egypt, France, Gypsies of Greece/Albania, Hong Kong, Iceland, Indonesian mountain tribes, Italy, Korea, Malawi, Morocco, New Zealand, Nigeria, Norway, Pakistan, the Philippines, Tanzania, Turkey, Venezuela, and Vietnam.

Ethnicity and Family Therapy, 2nd Edition by M. McGoldrick, J. Giordano, and J. K. Pearce (ISBN: 0-89862-959-4; Guilford Press, New York). There are sections on Jamaican, Haitian, African-American Muslim, Nigerian, Cuban, Mexican, Puerto Rican, Brazilian, Chinese, Japanese, Korean, Cambodian, Indonesian, Philippine, Arabian, Iranian, Lebanese, Armenian, Hindu, Amish, Dutch, French Canadian, German, Greek, Hungarian, Irish, Italian, Portuguese, Scandinavian, Jewish, Soviet Jewish, Israeli, Slovak, Russian, Czech, Slavic, and Polish families.

ETHNIC VIEWS OF SEXUALITY IN NIGERIA

Robert T. Francoeur, Ph.D.

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In gathering material for the fourth volume of *The International Encyclopedia of Sexuality*, contributors to a chapter on sexuality in Nigeria provided a new insight into the vital need for sexuality and family life educators worldwide to expand their knowledge of the cultural diversity of their local populations.

Like all African nations, Nigeria's boundaries are the capricious result of European colonial conquests and power struggles that ignored ancient tribal and ethnic land distributions. To understand sexual attitudes, customs, and behavior in Nigeria, one must be aware of the diversity of tribal, ethnic, and religious traditions among its 118 million people.

Nigeria has over 250 distinct tribal or ethnic groups. Slightly over 20 percent of them are ethnic Hausa, 20 percent are Yoruba, 17 percent are Ibo, nine percent are Fulani, and the remaining 34 percent are other ethnic (or tribal) minorities. Half of the population are Muslim and live mainly in the north, 40 percent are Christian and live mainly in the south. Ten percent practice one of the indigenous religions.

In preparing a chapter for the new volume of the *International Encyclopedia*, Uwem Edimo Esiet and Nike Esiet of Action Health in Lagos used some unique material they had recently developed while working with the New York-based International Women's Health Coalition on a national program to train regional sexuality and family life educators for Nigeria.

One component in the dozen regional training meetings they conducted around the country involved breaking the trainees into ethnically homogeneous groups and asking those in each tribal group to summarize the attitudes and values of their particular culture on a few key issues: sexuality education; menstruation; sexual intercourse, pregnancy, and contraception; menopause; homosexuality; and female/male circumcision.

These "snapshots" of the diverse sexual values and attitudes among the major tribal cultures of Nigeria are a powerful clue to the challenge that family life educators face today in trying to cope with the growing ethnic, racial, religious, and cultural diversity among their students and clients.

SEXUALITY EDUCATION

Regions: Ipoti-Ekiti, Oyo, and Yorubaland

Ethnic Group: Yoruba

Knowledge about sexuality is acquired through storytelling myths from peers as well as through schools, apprenticeship centers, television, films, romantic novels, magazines, and overheard adult conversations. There is no positive attitude regarding sexuality education. Sexuality is freely discussed in the beer parlor, at home when the husband and wife are quarreling, or during marriage preparation in the church or mosque. Otherwise, sexuality issues are never discussed, and people are repulsed by such talk. When compelled to discuss sexuality issues, these tribes are very shy. The more educated people usually discuss sexuality among peers and with people of the same sex.

Regions: Kano, Katsina, and Kaduna

Ethnic Group: Muslim Hausa

Most children in these regions acquire knowledge about sexuality through peer groups, the media, and films. Parents do not discuss sexuality with their children. Parents are very negative about sexuality education due to the misconception that it will possibly promote promiscuity and negatively affect the children. People discuss sexual topics freely among friends and peers.

Region: Borno

Sexuality information is acquired through peer groups and parents. The general attitude toward sexuality education is negative. Talking openly about sexuality is taboo.

Region: Benue

Ethnic Groups: Tiv, Idoma, and Isala

Children learn about sexuality from their peers, through storytelling, and through cultural practices of gender roles. Mothers tell their daughters about the consequences of sexual intercourse when they start menstruating. They usually provide no knowledge on hygiene. People are generally not comfortable with sexuality education. Spouses rarely communicate about sexuality. They are, however, beginning to discuss family planning. They consider talking about sexuality as irresponsible.

Regions: Akwa-Ibom and the Cross River States

Ethnic Groups: Efik and Ibibio

Children acquire sexual knowledge by listening to stories told by elders, by eavesdropping on adult talk, and from older sisters, cousins, house helpers, school peers, and electronic and print media. Teenagers also learn about sexuality during moonlight activities with their peers. In these activities, known as *Edibe Erok* (Hide-and-Seek), they make a ring in a sand heap with a broomstick. They then sit, mostly naked, around the sand heap and try to locate the ring. When they find it, they are joyous. They then exchange pleasant conversation that sometimes results in sexual activity. Knowledge about sexuality is considered appropriate for the married. Sexuality education is seen as a way of corrupting children. People do not have comfortable attitudes about sexuality. People do not publicly discuss sexual topics. They do, however, discuss them in private. Similarly, the hide-and-seek game is conducted at night, out of the sight and awareness of adults.

Region: Delta State

Ethnic Groups: Uhobod, Ibos, Ijaws, Isaw, and Itsekirus

Children learn about sexuality through their peers and through the media. Most people view sexuality education negatively because they believe it causes young people to initiate sexual relationships. Discussion of sexual topics is taboo. Men do, however, discuss sexuality—especially when they want to tell their peers about the number of women with whom they've had sexual intercourse.

Region: Edo

Children in this region learn about sexuality through their parents and peers. The general attitude toward sexuality education is negative. Discussion of sexual topics is avoided because these people believe such discussion will result in promiscuity and exposure to bad influences. They do not readily discuss sexuality issues because they are considered taboo.

Regions: Imo, Enugu, and Anambra States

Ethnic Group: Ibo

Knowledge about sexuality is picked up accidentally—mostly from peers. There is no formal sexuality education. Parents teach their children through attitudes and behavior. Knowledge comes from peers. Sexuality education does not exist. Sexuality is never discussed.

MENSTRUATION

Regions: Ipoti-Ekiti, Oyo, and Yorubaland

Ethnic Group: Yoruba

Menarche is seen as a coming of age. At this time, a young girl is advised not to be too close to a man because she may become pregnant. There are also quite a number of taboos associated with menstruation. Powerful people—such as

warriors and leaders—are not supposed to copulate with their wives during this period since it neutralizes the efficacy of any charms they are using. Albinos are believed to be the result of pregnancy occurring during the menstrual period. Menstruating women are often considered dirty, and people will often not associate with them during this time.

Regions: Kano, Katsina, and Kaduna

Ethnic Group: Muslim Hausa

The social and cultural beliefs of the Muslim Hausa treat menstruation with silence. It is simply not discussed. If a young single woman starts menstruating in her father's house, she is immediately married to any available man. This is referred to as *Sadaka*. Menstruation prior to marriage is considered a bad omen. When a young married woman begins menstruating in her father's house, her mother-in-law is faced with the task of teaching her what she needs to know. During menstruation, women do not sleep with their husbands, do not say their five daily prayers, and are not allowed to fast. Early marriage, even before menarche, is common in many regions of Nigeria although there is a movement away from prepubescent marriages.

Region: Borno

There are no taboos or rites relating to menstruation in the Borno State.

Region: Benue

Ethnic Groups: Tiv, Idoma, and Isala

There are no taboos or rites relating to menstruation in the Benue State except that a family must give a daughter in marriage when she begins menstruating. This early marriage tradition is, however, changing.

Regions: Akwa-Ibom and the Cross River States

Ethnic Groups: Efik and Ibibio

Some people in this area see menstruation as unclean. They consider women as dirty during their period. Hence, they must not cook or serve food at this time. Some churches and cults refuse to let women attend services during their period. Young menstruating women must hygienically and properly discard used sanitary napkins because an enemy might use them to charm the individual. Sexual intercourse during menstruation is taboo. Menstrual cramps are relieved by massaging the waist and lower abdomen with hot water, by drinking illicit gin, and by using a hot pepperish sauce to flush out the bad blood.

Region: Delta State

Ethnic Groups: Uhobod, Ibos, Ijaws, Isaw, and Itsekirus

Menstruation in the Delta State is a welcome development and a sign of womanhood. In some regions, no special attention is paid to menarche apart from the mother telling the daughter

that she has become a woman and must not go near men. In other regions, a young betrothed menstruating woman is visited by her prospective husband as a sign of homage to her family. Some regions require that a menstruating woman not stay with her husband. Instead, a mat is used to construct a hut for her where she stays for about seven days. Some fathers may exempt their daughters from such restrictions, but if they do, the father must perform a ritual cleansing when the daughter's menses ends.

Region: Edo

During menstruation, women are forbidden to prepare meals for their husbands. In fact, they must refrain from doing anything for them. The woman must not even sleep in the same house. People believe she might die if she doesn't comply.

Regions: Imo, Enugu, and Anambra States

Ethnic Group: Ibo

In the past, a menstruating woman could not cook for her husband. This is no longer taboo. She cannot, however, have sexual intercourse during her period.

**SEXUAL INTERCOURSE,
CONCEPTION, PREGNANCY**

Regions: Ipoti-Ekiti, Oyo, and Yorubaland

Ethnic Group: Yoruba

The Oyo do not allow premarital sexual relationships. They think sexual intercourse is solely for procreation. They think pleasure comes second. They prefer male offspring because they will carry on the family name. In fact, a Yoruba man will seek a new wife if his current one produces only girls. Sexuality is male dominated with the male initiating and dictating. Female response or satisfaction is not considered. Coitus takes place at night and in the dark. Among the Ipoti-Ekiti, premarital sexual relations are taboo. Coitus is strictly for procreation.

Regions: Kano, Katsina, and Kaduna

Ethnic Group: Muslim Hausa

These cultures frown on premarital sexual relations. They also frown on sexual foreplay prior to coitus. The room in which sexual relations take place is usually dark or semi-dark. The male indicates his readiness to penetrate the female by clearing his voice. The woman always remains clothed or, at the least, semi-nude. At the end of sexual intercourse, both partners take a ritual bath called *Ghusul Janabat*. Male children are preferred because they can continue the family name as well as help with the farm work.

Region: Borno

Premarital sexual relations are taboo. Contraception is not acceptable and female children are more appreciated.

Region: Benue

Ethnic Groups: Tiv, Idoma, and Isala

Premarital sexual relations are not encouraged. A divorced woman is, however, free to have sexual relations with a male. Sexual relations are for procreation. Polygamy is acceptable. Women abstain from sexual relations while breast-feeding. There is no foreplay before coitus. Techniques for coitus are never discussed. A wife must allow her husband to have a girlfriend (called a "sister") from his own clan. The wife must relinquish her bed for the "sister," and she must treat her well. Men are unhappy when their wives have female children. The wife is considered responsible for the gender of children. Men are considered responsible when children are well behaved. Women are considered responsible when children are not well behaved. When a man marries, his wife takes an oath to Aleku, the overseer of women, who then checks on her fidelity. During the annual Aleku festival, the men are allowed to have sexual relations with any female who has not taken an oath to Aleku.

Regions: Akwa-Ibom and the Cross River States

Ethnic Groups: Efik and Ibibio

Premarital sexual relations are considered an abomination. Sexual intercourse is considered solely for procreation. A childless wife has no place in the home. Women are believed to determine the gender of their children. The position of the fetus in the uterus is believed to determine the gender of the child. A woman who continues to have female children is thrown out of the home. A badly behaved child is said to take after the mother. Among the Efiks and Ibibios, an engaged woman is educated on home management during the "fattening period." This includes learning how to care for her husband, how to care for babies and children, how to cook meals, how to clean the house, and how to conduct a full body massage. Coitus is designed for procreation or to satisfy the husband. Foreplay is highly valued prior to sexual intercourse.

Region: Delta State

Ethnic Groups: Uhobod, Ibos, Ijaws, Isaw, and Itsekirus

Sexual intercourse is considered sacred in some regions of the Delta State. Premarital sexual relations are taboo and shameful in areas where virginity at marriage is cherished. It is, however, allowed in some regions. A young female is expected to become pregnant soon after marriage. Male children are preferred. Women who have only female children are hated by their husbands and their families. Most such husbands eventually marry another woman.

Region: Edo

Wives must respond to their husbands' sexual demands. Male children are preferred. Premarital sexual relationships

are accepted. Sexual intercourse is for procreation and recreation. Women should become pregnant within the first year of marriage. The first child should be male. Female children are not warmly welcomed. Children are considered God given. A couple with many children is considered blessed.

Regions: Imo, Enugu, and Anambra States

Ethnic Group: Ibo

Even though premarital sexual relations were previously prohibited, they are no longer in certain areas. Pregnant teenage girls are quickly married because they are known to be fertile. Sexual intercourse is for procreation. Conception is considered a thing of joy. Male offspring are preferred. Women are considered the source of a child's bad traits while men are considered the source of good ones. Pregnant woman are prohibited from eating such foods as snails and grass-cutter meats (herbivores) because they are believed to cause excessive salivation and to prolong labor.

MENOPAUSE

Regions: Ipoti-Ekiti, Oyo, and Yorubaland

Ethnic Group: Yoruba

Menopause signifies that a woman "is old and should be preparing for the grave." Women don't talk about menopause. Menopause is seen as the end of womanhood. Menopausal women are seen as old people and recognized as mothers rather than wives.

Region: Borno

Menopause is considered "having a sleepy pregnancy."

Region: Benue

Ethnic Groups: Tiv, Idoma, and Isala

Menopause is almost not even recognized when one leads an active life. It means that a woman is getting near retirement age.

Regions: Akwa-Ibom and the Cross River States

Ethnic Groups: Efik and Ibibio

The culture does not accept or see menopause as a natural aging process. It is attributed to attacks of witchcraft. When this happens, the male begins looking for a younger wife. At the same time, the woman begins seeking a treatment or cure. During menopause, women are expected to become psychologically unstable, suspicious, irritable, and talkative. Menopausal women are considered to have outlived both their reproductive role and their usefulness in the home. A woman who is menopausal is not expected to continue having a sexual relationship with her husband. She usually arranges for a younger woman to live with her husband.

Region: Delta State

Ethnic Groups: Uhobod, Ibos, Ijaws, Isaw, and Itsekirus

Menopause is seen as the end of a woman's reproductive and sexual life. At this time, her husband may take another wife in order to satisfy his sexual urges. Menopausal women often become depressed when they feel they are no longer useful or cherished.

Region: Edo

Men do not find their wives useful after they are menopausal. People feel that the "bad blood" lost during menstruation now stays in the woman's body and causes problems. Menopausal women are no longer considered productive.

Regions: Imo, Enugu, and Anambra States

Ethnic Group: Ibo

Menopausal women gain more respect because they are now considered men. There are usually no acceptance problems for women who are menopausal.

HOMOSEXUALITY

Regions: Ipoti-Ekiti, Oyo, and Yorubaland

Ethnic Group: Yoruba

People believe that homosexuality does not exist. They feel that people who have sexual relations with the same gender are outcasts.

Regions: Kano, Katsina, and Kaduna

Ethnic Group: Muslim Hausa

Homosexuals exist in this culture, but they are not accepted.

Region: Borno

Homosexuals and bisexuals exist in this culture, but they are considered taboo.

Region: Benue

Ethnic Groups: Tiv, Idoma, and Isala

People believe that homosexuality and bisexuality do not exist.

Regions: Akwa-Ibom and the Cross River States

Ethnic Groups: Efik and Ibibio

People forbid homosexual or bisexual acts. Anyone who engages in same-sex acts is stigmatized and considered an outcast.

Region: Edo

There are no forms of homosexuality or bisexuality allowed in this culture.

Regions: Imo, Enugu, and Anambra States

Ethnic Group: Ibo

People say they know nothing of homosexuality or bisexuality.

MALE, FEMALE CIRCUMCISION

Regions: Ipoti-Ekiti, Oyo, and Yorubaland

Ethnic Group: Yoruba

Both male and female circumcision are practiced as part of the culture of the region. Many professionals now discourage female circumcision because of related health problems. Circumcision usually occurs in the first three months of life. Female circumcision is often performed to reduce a woman's sexual desire and promiscuity. It is sometimes performed to prevent a child's head from touching the mother's clitoris during birth. It is believed that infants will die if their head touches the clitoris. In some areas, female circumcision is considered an initiation into womanhood.

Regions: Kano, Katsina, and Kaduna

Ethnic Group: Muslim Hausa

Only male circumcision is practiced in this region. An elderly person called a Wanzami usually circumcises a boy at age six or seven when he is old enough to realize that, as a male, he should endure pain. He begins by making incantations and by digging a hole into which the blood will flow. He then holds the male's legs apart with two sticks and performs the circumcision. Afterward, the Wanzami is given money and gifts. The circumcised male is fed and then taken to a home other than his own to recover. He receives gifts from well-wishers and relatives.

Region: Borno

Male circumcision usually takes place sometime after the boy is seven years old. Because unsterilized instruments are used, the males often become infected and die.

Region: Benue

Ethnic Groups: Tiv, Idoma, and Isala

Males are circumcised sometime between birth and five years of age. There are no rituals involved in this circumcision. People who are skilled in the procedure perform it either in homes or hospitals. Males often become infected due to poor hygiene.

Regions: Akwa-Ibom and the Cross River States

Ethnic Groups: Efik and Ibibio

Circumcision is considered the societal norm for both males and females. Males are circumcised as babies. Females are circumcised when they enter puberty or just before they are married. Females are usually circumcised to prevent promiscuity.

It is believed that they will become promiscuous if they enjoy sexual relations. Females are also often circumcised as an act of purification. It is believed that circumcision of the mother helps the fetal head descend smoothly during birth. The female circumcision ritual often includes spitting gin on the wound, swabbing iodine on the wound, and spreading palm or engine oil on the wound. Consequences of female circumcision include infections, tetanus, kiloid/fibroid formations, postpartum hemorrhage, psychological trauma, and frigidity.

Region: Delta State

Ethnic Groups: Uhobod, Ibos, Ijaws, Isaw, and Itsekirus

Males are usually circumcised within a few weeks of birth. Some parts of the state no longer conduct female circumcision. Others do, however, still circumcise women as a sign of their honor and maturity as well as a sign of parental pride. These people also believe that female circumcision will prevent promiscuity. Females are usually circumcised when they are between 13 and 21 years of age. After the circumcision, they are usually cared for by young girls with their waists beautifully beaded. If they are engaged, their fiancé will bring gifts to everyone in the family and will help prepare meals. Both male and female circumcision sometimes result in infection and death.

Region: Edo

Male and female circumcisions are usually performed on the seventh day after birth. They sometimes result in infection and death.

Regions: Imo, Enugu, and Anambra States

Ethnic Group: Ibo

Male circumcision usually occurs eight days after birth. Female circumcision is generally no longer practiced. There are no rituals connected to either circumcision.

CONCLUSION

As stated previously, these "snapshots" point to the challenge that family life educators face today in trying to cope with the growing ethnic, racial, religious, and cultural diversity among their students and clients.

It is obviously impossible for anyone to become an "expert" on all the ramifications of this challenge. Still, it is a fascinating challenge for any educator, counselor, or therapist willing to invest some time in reading and listening.

This kind of basic knowledge and sensitivity can enhance the effectiveness of a person's efforts in family life education. It can also help reduce the risk of inadvertently embarrassing or even antagonizing students, clients, and their families.

THE POWER OF CONVERSATION WORKSHOPS: SEXUALITY EDUCATION IN CHILE

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Every once in a while a program comes along that is so simple yet so effective that one wonders why it wasn't done before.

This was my reaction to the highly successful sexuality education program promoted by the Chilean government called "Conversation Workshops on Relationships and Sexuality," best known by the Spanish acronym JOCAS.¹

The model is remarkable for its powerful effects in breaking down taboos on conversations on sensitive subjects, for its emphasis on the empowerment of adolescents, and for its relative ease and low cost of implementation compared to other sexuality education programs.

DISCERNMENT

In the Latin American context, where strong conflicts about sexual and reproductive rights are rampant, JOCAS is a decentralized and participatory educational model designed to break the taboos on conversations about relationships and sexuality, to put the school community in touch with resource people who can help meet the needs of youth in these areas, and to empower participants—especially adolescents—to use conversation to analyze common problems and possible courses of action.

The model recognizes the informal origins of most learning about relationships and sexuality and relies on the formal school setting to activate information conversations and information-seeking as the most effective mode of learning.

Operating in the highly complex realm of sexuality and relationships where strong feelings and sensations often overpower judgment, the model posits that *discernment* is key to taking control over one's destiny. Breaking the taboo on conversation helps participants put words to unspoken emotions and sensations, thus enabling them to overtly negotiate needs and desires with others.

JOCAS is not, however, just a participatory pedagogical method. It is based on ideas about health education in which the learner acquires the skills to make informed autonomous decisions. It also has a ripple effect.² The conversations during JOCAS are designed to inspire additional and better quality conversations among peers, within the school community, and in families.

SERIES OF MOMENTS

JOCAS is neither a curriculum nor a program in sexuality education. Rather, it is a series of three events (called "moments") in which the whole school community is involved—students, administrators, teachers, and parents. These three events completely break the school's routine for two-hour workshops.³ During the preparatory phase, an organizing committee of administrators, teachers, students, and parents learn how to run JOCAS.

Talking it over. Led by a peer facilitator, small groups of students (no more than 20 each) first meet from one to two hours to converse in an unstructured way about relationships and sexuality. In a large school, this moment can involve as many as 30 groups of students meeting simultaneously. The teachers and parents meet separately for their own conversations while community resource people unobtrusively observe the small groups. Speaking from their experiences, participants raise their doubts and concerns and share knowledge. At the end of the exercise, the group summarizes its concerns in the form of questions. After the first workshop, the resource people and the school's organizing committee review the questions and discuss possible responses. The experience is designed to engage both the emotional and rational sides of the participants, awakening their interest in learning more.

Gaining insight. In the second workshop, the resource people meet with groups of students of the same age to respond to the questions that they raised in the first workshop. There is also time for dialogue. The resource people represent three general areas of expertise: health professionals, psychologists or social workers, and religious leaders or other respected figures. The goal is for participants to incorporate new knowledge and perspectives to enrich their reflections on relationships and sexuality.

Discerning options. The third workshop has two stages: the first includes discussions within the same small groups as in the first workshop; the second is an interchange between students and parents in larger groups. The group chooses a previously discussed problem or topic and imagines themselves in the place of the various protagonists (parents, boyfriend, girlfriend). They then discuss at least three different

ways to respond. The aim is not to arrive at a consensus but to help members reflect on their options. Once this discussion is finished, the groups from each grade meet with the participating parents from each grade to share the outcome of their discussions.

Celebrating the experience. At the conclusion, all the participants join together and present skits, sing songs, or read poems that they prepared during their discussions. A party follows where they express the happiness that comes from living through the experience.⁴

CONTROVERSIES AND CHANGES

Chile has a relatively high adolescent pregnancy rate compared to other Latin American countries, with 16.6 percent of all pregnancies occurring in mothers 19 years of age and under and with approximately 70 percent of these pregnancies occurring outside of marriage.⁵

Still, Chile is a very socially conservative country polarized on sexual and reproductive issues and bound by taboos. Given this political climate, the only option for the government sexuality education commission was to completely decentralize all sexuality education in Chile, with each school in complete charge of its own program. It is probably thanks to this principle of local control, as well as the participatory nature of the model itself, that JOCAS has been implemented in more than 600 schools nationwide and in more than half of the high schools in the country since 1996.⁶

JOCAS is still, however, vulnerable to the polarized political context within which it operates. The program generates controversy because it is practically impossible to censor the conversations and the creative expressions of the young participants. In fact, it was JOCAS's third moment—the only *public* moment—that generated unfavorable media attention. Journalists from the newspaper *El Mercurio* published pictures of the “scandalous” mural writings of the students as well as of schoolboys holding condoms they received from a health clinic at the conclusion of the JOCAS programs. Public controversy exploded and has regularly recurred since then.

While the government publicly defended the program, it eventually reached a private compromise with the Catholic Church that forced the elimination of the two most public elements of the third moment. Originally, after the group discussion, student groups left a written and artistic “register” of their reactions to JOCAS on giant paper murals or collages. Finally, there was a fair in which the entire student community could view the murals while resource people offered written and audiovisual materials on the JOCAS subjects. Most sexuality educators and health care professionals believe that the model was weakened when the murals and the fair were eliminated.

Unfortunately, public controversies have resulted in JOCAS shifting its goal from improving the conversational skills of adolescents to that of improving intergenerational dialogue between young people and their parents/teachers. This “top-down” concept has made JOCAS more palatable to a wider range of social actors and has just resulted in the endorsement of the Chilean Conference of Catholic Bishops. In 1996, SERNAM ran the first pilots of community-based JOCAS⁷ and has continued to sponsor about 20 each year nationwide since then. Municipalities are more politically independent and subject to less pressure from the Church than the Ministry of Education so that JOCAS has been able to conserve the murals and the resource fair during the third moment.

These community-based events have the added advantage of permitting a wider array of actors to become involved in organizing and allowing the flexibility to hold the events on the weekends so that more parents can become involved. Finally, the community-based JOCAS allows for greater richness of simultaneous activities in various community spaces and institutions, thus increasing the ripple effects of the events.⁸

Several of those involved comment, however, on the difficulties of mobilizing community actors to work together to carry out distinct simultaneous events. Successful implementation is greatly dependent on the degree of interest and the organizing ability of the mayor or other high-level municipal officials.

REFLECTIONS ON THE MODEL

There is a rich store of lessons for sexuality educators around the world in terms of the implementation of JOCAS in Chilean schools.⁹

Resistance to Censorship. JOCAS is a useful model for socially conservative settings precisely because conversations in small peer-led groups are hard to censor and because their impact relies on the power of informal, yet profound, conversation. Textbooks or written curricula tend to come under close scrutiny and almost always run the risk of censorship in societies where issues related to sexuality are contentious.

Quality Control. While the Ministry of Education standardizes the training of the “coordinating group” in each school, the extremely decentralized implementation of JOCAS in each school means that the chances for variations and distortions increase. The quality of the interventions of the community resource people are sometimes uneven and there are no provisions for nationwide training programs. Individuals are usually forced to seek information from their own resources when responding to questions. This in itself, however, often has a positive effect.

Playing tricks on the model.¹⁰ According to the training model, the community resource people should expose the students to alternative viewpoints. However, in very

conservative settings, the community resource people may be directed by the school authorities to refuse to answer some questions or present only one viewpoint on a values-based question. Furthermore, most professionals involved in JOCAS observed that it is more common for the “experts” to decide in advance how to respond to a question so they do not publicly air their disagreements. Finally, there are known examples of some schools entirely cutting out the third moment where participants discuss and interchange ideas in order “to avoid problematic situations.”¹¹

Impact. The JOCAS evaluations show both high levels of satisfaction and impact among participants. Students indicate that they now ask more questions and have more information. They also indicate that they approach teachers more freely and feel a climate of respect.

A frequent positive effect of the program is that adults in the community “have their blindfolds removed” with regard to the level of sexual activity among students and the pressing problems that they face as a result.

In practice, too few parents attend the program to meet the goal of improving the quantity and quality of conversations between children and parents.¹² Because of this low participation level, the effects on family life are limited to those parents that attend, and the youth express the unsatisfied need to have their parents attend the program in order to improve the quality of communication.¹³

Another important aspect of the program is the opportunity for the community to broaden the network of resources available to youth and to the school through interactions with JOCAS resource people. Finally, as a result of the program, many schools have established ongoing sexuality education programs.

Positive Effects. The 1999 evaluation report gives an eloquent summary of one of the main positive effects of JOCAS: “The students’ skills are shown to be greatly improved in...resolving common dilemmas in their relationships and sexuality; and in seeking information through appropriate and reliable channels, enabling them to make more reasoned decisions. The adults view them as more serious and motivated, while the students feel more sure of themselves and responsible [in the area of relationships and sexuality].”

“The improvement is linked in part to the horizontal relationships promoted by JOCAS, which permits the youth to construct relationships of trust among themselves and with adults. Thus, they are able to express themselves and create public spaces in which to learn to reflect on these intimate issues.”

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1. *Jornadas de Conversación Comunitarias sobre Afectividad y Sexualidad* (“JOCAS” is pronounced “hōkūs”). The research on which this article was based was made possible thanks to the generous support

of the Ford Foundation and the David Rockefeller Center for Latin American Studies at Harvard University. The author served as Program Officer in charge of the Sexual and Reproductive Health Program of the Ford Foundation in the Andean and Southern Cone Region from 1992–98, and supported an evaluation of the 1996 and 1997 JOCAS, carried out by EDUK, the Chilean NGO that implemented the first pilot JOCAS.

2. *Procesos de resonancia* is the phrase in Spanish used by those writing about JOCAS.

3. This section is based on the revised edition of the manual for the school-based JOCAS. See P. Abatte, P. Arraigada, and G. González, *Téxto Guía para la Autogestión de Jornadas de Conversación sobre Afectividad y Sexualidad* (Santiago: Ministry of Education, 1999).

4. Abatte et al, 1997 version of the Ministry of Education manual, p. 43.

5. Ministry of Health statistics, and a UNICEF study of adolescent paternity, cited by Dr. Miguel Angel González, director of the Adolescent Health Program.

6. According to pre-electoral public opinion polls taken in late 1998. Interviews with Gabriela Pischedda, the original Women’s Ministry (SERNAM) representative to the JOCAS design team, and Ximena Barría, of SERNAM.

7. *Jornadas de Conversación Comunitarias sobre Afectividad y Sexualidad*.

8. This variety of simultaneous activities in a community are called *Eventos Comunitarios de Resonancia sobre Afectividad y Sexualidad* (Community Events with Repercussions on Relationships and Sexuality) and can include radio programs, street theater and fairs, events in health clinics and schools as well as the main activity of group conversations. (Unpublished memo, Rodrigo Vera, UNFPA.)

9. UNFPA has supported replications of the JOCAS in Argentina, Brazil, Bolivia, Costa Rica, the Dominican Republic, and Mexico. There are both manuals and videos in Spanish available describing both the school-based JOCAS and the community-based JOCAS. Those interested in these and similar models can consult with Rodrigo Vera of the Country Technical Support Team of UNFPA in Mexico at rodrigo.vera@eat.org.mx

10. Phrase of Alejandro Stuardo, one of the evaluators of the community-based JOCAS.

11. Interview with Magdalena Kleincsek of EDUK.

12. Interview with Rosario del Solar, responsible for the JOCAS in the Ministry of Education

13. V. Espinoza and P. Aguirre, Executive Summary of Evaluation Report on the 1997 JOCAS: “Evaluación de Impacto de las Jornadas de Conversación sobre Afectividad y Sexualidad,” Santiago: Ministry of Education, 1999.

POPULAR BANGLADESH TELEVISION DRAMA PROMOTES FAMILY PLANNING SERVICES

Bokul, a dedicated and charming Bangladeshi health worker, is the latest heroine of an Entertainment-Education television drama and a persuasive role model for thousands of community members and health workers throughout Bangladesh.

As the central character in a 13-part television drama, *Shabuj Shathi*, Bokul inspires the people of Bangladesh to a greater understanding of health workers and using health systems.

HEALTH SERVICES CAMPAIGN

The television drama, *Shabuj Shathi*, is a key part of the Providers Campaign of the Bangladesh Ministry of Health and Family Welfare, with technical assistance from the Johns Hopkins University Population Communication Services (JHU/PCS). The focus of this multimedia campaign is to promote integrated family planning and family health services.

The campaign logo, the green umbrella, represents the overall protection offered by these integrated health services. The slogan “Take Services, Stay Well” stresses the key message of the campaign: “For health and family planning services, go to a place where you see the green umbrella.” The logo is displayed prominently on all health centers as a reminder of the importance of health facilities and providers.

IMAGE, ATTITUDE ENHANCER

Shabuj Shathi was designed to enhance the self-image of the health workers themselves and improve the attitude of communities toward these people who bring health and family planning services to homes and encourage people to go to health centers.

The most powerful way to improve the communities’ attitude was through the visual demonstration of the daily life of a respected and admired health worker. Hence, the idea of *Shabuj Shathi*, with Bokul as the central character.

The impact of *Shabuj Shathi* is witness to the power of Entertainment-Education drama when it is designed, written, and produced with painstaking care. Nationally, the drama was watched by 35 percent of Bangladeshis 15 years and older. However, 79 percent of the total Bangladesh population in urban areas and 65 percent in rural areas with access to television watched the program, according to the National Media Survey conducted by Org-Marg Quest Ltd. (OMQ)

A DESIGN DOCUMENT

What made *Shabuj Shathi* so successful? First, the *Shabuj Shathi* design team created the design blueprint that spelled out the messages to be included in each episode.

Then Humayun Ahmed, one of Bangladesh’s most popular writers, blended the images into a story containing all the elements that hold an audience: drama, suspense, humor, love, tragedy, and—of great importance in Bangladesh—music and poetry. His drama also demonstrated the importance of a realistic main character. Bokul appealed to the audience because she suffered the same feelings of hurt, anger, success, and joy that anyone can experience. Her realism helped viewers appreciate field workers as “social teachers,” and motivated viewers to take greater advantage of the green umbrella services.

IMPACT ON BANGLADESH

The drama was evaluated by a nationally representative sample survey of 10,400 men and women ages 15 to 49 (OMQ, 1998) and a subsample of 4,566 married women ages 16 to 49, weighted by region and urban/rural residence.

Overall health knowledge was found to be significantly related to the number of episodes watched and number of messages recalled, after controlling for socioeconomic characteristics and other sources of health information.

Visiting a family planning or health facility was also significantly related to watching the drama. Almost 35 percent of married women who watched said that they had visited a family planning or health facility within the last six months compared to 23 percent of those who did not watch. Those who watched also had higher rates of contraceptive use, 53 percent compared to 38 percent who did not watch. After controlling for socioeconomic characteristics and other influences on behavior, married women who saw the drama were found to be 1.8 times more likely to have visited a health facility and 1.6 times more likely to use a modern contraceptive than women who did not watch.

CONCLUSION

A second Entertainment-Education television drama is now being produced in Bangladesh for broadcast this year. Based on the success of *Shabuj Shathi*, it is expected to have a strong, impact on family health and family planning.

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DECLARATION OF SEXUAL RIGHTS

World Association for Sexology

The World Association for Sexology (WAS) adopted the Universal Declaration of Sexual Rights at its 14th biannual meeting in Hong Kong on August 26, 1999.

Founded in 1978, WAS is a worldwide coalition of activists, researchers, academics, medical professionals, and providers who work to further the understanding and development of sexology throughout the world.

WAS has nearly 100 member organizations and numerous individual memberships, representing over 30 countries in Europe, Africa, Asia, North and South America, and Australia.

—Editor

Sexuality is an integral part of the personality of every human being. Its full development depends upon the satisfaction of basic human needs such as the desire for contact, intimacy, emotional expression, pleasure, tenderness, and love.

Sexuality is constructed through the interaction between the individual and social structures. Full development of sexuality is essential for individual, interpersonal, and societal well-being.

Sexual rights are universal human rights based on the inherent freedom, dignity, and equality of all human beings. Since health is a fundamental human right, so must sexual health be a basic human right. In order to assure that human beings and societies develop healthy sexuality, the following sexual rights must be recognized, promoted, respected, and defended by all societies through all means. Sexual health is the result of an environment that recognizes, respects, and exercises these sexual rights.

1. The right to sexual freedom. Sexual freedom encompasses the possibility for individuals to express their full sexual potential. However, this excludes all forms of sexual coercion, exploitation, and abuse at any time and situation in life.

2. The right to sexual autonomy, sexual integrity, and safety of the sexual body. This right involves the ability to make autonomous decisions about one's sexual life within a context of one's own personal and social ethics. It also encompasses control and enjoyment of our own bodies free from torture, mutilation, and violence of any sort.

3. The right to sexual privacy. This involves the right for individual decisions and behaviors about intimacy as long as they do not intrude on the sexual rights of others.

4. The right to sexual equity. This refers to freedom from all forms of discrimination regardless of sex, gender, sexual orientation, age, race, social class, religion, or physical and emotional disability.

5. The right to sexual pleasure. Sexual pleasure, including autoeroticism, is a source of physical, psychological, intellectual, and spiritual well-being.

6. The right to emotional sexual expression. Sexual expression is more than erotic pleasure or sexual acts. Individuals have a right to express their sexuality through communication, touch, emotional expression, and love.

7. The right to sexually associate freely. This means the possibility to marry or not, to divorce, and to establish other types of responsible sexual associations.

8. The right to make free and responsible reproductive choices. This encompasses the right to decide whether or not to have children, the number and spacing of children, and the right to full access to the means of fertility regulation.

9. The right to sexual information based upon scientific inquiry. This right implies that sexual information should be generated through the process of unencumbered and yet scientifically ethical inquiry, and disseminated in appropriate ways at all societal levels.

10. The right to comprehensive sexuality education. This is a lifelong process from birth throughout the life cycle and should involve all social institutions.

11. The right to sexual health care. Sexual health care should be available for prevention and treatment of all sexual concerns, problems, and disorders.

A SIECUS Annotated Bibliography of Available Materials and Organizations

Religion can play a significant role in promoting an understanding of sexuality as an affirming expression of equality, mutual respect, caring, and love. Religious groups and spiritual leaders can become more involved in sexuality education and in promoting the sexual health of their constituents, including those who are gay, lesbian, bisexual, young, elderly, ill, or with physical, cognitive, or emotional disabilities.

This bibliography is designed to provide information that they—as well as parents, educators and the general public—can use to better understand the positive relationship between religion, sexuality, and spirituality.

SIECUS does not sell or distribute publications not developed and published by SIECUS itself. They are however, available for use in the Mary S. Calderone Library. For those interested in purchasing any of the following books, each annotation contains contact and price information.

Copies of this bibliography are available for purchase from the SIECUS Publications Department. Costs are: 1–4 copies, \$3 each; 5–49 copies, \$2.75; 50–100 copies, \$2.50; 100 or more copies, \$2.25. They are also available at no cost on the SIECUS Web site.

SIECUS is located at 130 West 42nd Street, Suite 350, New York, NY 10036©7802; Phone: 212/819-9770; Fax: 212/819-9776; E©mail: siecus@siecus.org; Web site: <http://www.siecus.org>

GENERAL

Body Theology

James B. Nelson

A thoughtful look at the separation of body and spirit that prevails in the traditions of some churches, this book emphasizes the importance of the body and sexuality to the human relationship with God. It focuses on three areas of concern: sexual theology, men's issues, and biomedical ethics.

1992; \$19.95; ISBN 0-664-25379-2; Westminster John Knox Press, A Division of Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>

Buddhism, Sexuality, and Gender

Jose Ignacio Cabezón, Editor

This book explores diverse social questions as they relate to sexual orientation and feminism in the Buddhist world. Four main topics include: Buddhist history, contemporary culture, Buddhist symbols, and homosexuality. The contributors explore these issues within different historical contexts from the beginning of Buddhism to the present era. Other issues

include abortion and the role of women in the Buddhist culture.

1992; \$21.95; ISBN 0-7914-0758-6; State University of New York Press, c/o CUP Services, P. O. Box 6525, Ithaca, NY 14851; Phone: 800/666-2211; Fax: 800/688-2877; Web site: <http://www.cornellpress.cornell.edu>

The Burden of the Flesh: Fasting and Sexuality in Early Christianity

Teresa M. Shaw

This book discusses early Christian notions of the body—diet, sexuality, the passions, and the ideal of virginity—and sheds light on the growth of Christian ideals that remain powerful cultural forces today.

2000; \$27; ISBN 0-8006-2765-2; Augsburg Fortress Publishers, P. O. Box 1209, Minneapolis, MN 55440; Phone: 800/328-4648; Fax: 800/722-7766; Web site: <http://www.augsburgfortress.org>

Carnal Israel: Reading Sex in Talmudic Culture

Daniel Boyarin

Endorsing the rabbinic Jewish belief that the human body was animated by the soul,

the author argues that rabbinic Judaism does not allow for a separation of spirit and body. Human sexuality in the Jewish faith is a marriage of body and soul. The book includes a general index, an index of primary Jewish texts, and a bibliography. 1993; \$16.95; ISBN 0-520-20336-4; California/Princeton Press Fulfillment Services, P. O. Box 7780-4721, Philadelphia, PA 19182-4721; Phone: 800/822-6657; Fax: 800/999-1958; Web site: <http://www.ucpress.edu>

Christianity and Sexuality in the Early Modern World: Regulating Desire, Reforming Practice

Merry E. Weiser-Hank

This book examines the ways in which Christian ideas and institutions shaped both sexual norms and conduct from the time of Luther and Columbus to that of Thomas Jefferson. It is global in scope and geographic in organization as it addresses many aspects of sexuality.

2000; \$22.99; ISBN 0-415-14434-5; Routledge, 7625 Empire Drive, Florence, KY 41022; Phone: 800/634-7064; Fax: 800/248-4724; Web site: <http://www.routledge-ny.com>

Curriculum, Religion, and Public Education: Conversations for an Enlarging Public Square

James T. Sears and James C. Carper, Editors

This volume explores five curriculum subjects that have been “ground zero” in community debates—science and human evolution, textbook selection, sexuality education, character development, and outcome-based education. 1998; \$29.95; ISBN 0-8077-3706-2; Teachers College Press, P. O. Box 20, Williston, VT 05495; Phone: 800/575-6566; Fax: 802/864-7626; Web site: <http://www.teacherscollegepress.com>

The Good Book: Reading the Bible with Mind and Heart

Peter J. Gomes

This book is for those who are eager to reintroduce themselves to the Bible, who are looking for timeless wisdom and comfort, who want to reconcile what they know of the Bible with what they know of themselves and the world, and who want to reclaim the responsibility of biblical interpretation from those who would use the Bible for division and exclusion. It discusses the Bible and race, anti-Semitism, women, and sexual orientation.

1998; \$13; ISBN 0-380723239; HarperCollins Publishers, 1000 Keystone Industrial Park, Scranton, PA 18512; Phone: 800/843-9389; Fax: 800/822-4090; Web site: <http://www.harpercollins.com>

Heavenly Sex: Sexuality in the Jewish Tradition

Dr. Ruth K. Westheimer and Jonathan Mark

This book explores sexuality in the context of Jewish religion and culture. It makes a connection between sexuality, spirituality, and sexual roles as it examines the books of the Bible. Appendices are titled “Legal Codification” and “A Biblical Glossary.”

1995; \$25; ISBN 0-8147-9268-5; New York University Press, 838 Broadway, New York, NY 10003; Phone: 800/996-6987; Fax: 212/995-3833; Web site: <http://www.nypress.nyu.edu>

The Holy Letter: A Study in Jewish Sexual Morality

Seymour J. Cohen

Translated from a thirteenth-century Hebrew text, *Iggeret ha-Kodesh*, this book looks at the spiritual insights of Jewish thought. It serves as both a guide for the marital relationship as well as a kabbalistic work illustrating God’s relationship to people. Chapters include “The Nature of Intercourse,” “The Time of Intercourse,” and “The Intention of Union.” 1994; \$30; ISBN 1-56821-086-8; Jason Aronson Inc., P. O. Box 1539, Fort Lee, NJ 07024; Phone: 800/782-0015; Fax: 201/840-7242; Web site: <http://www.aronson.com>

Nine Tips to Help Faith Leaders and Their Communities Address Teen Pregnancy

The National Campaign to Prevent Teen Pregnancy

This resource includes nine tips on how to address teen pregnancy issues. It summarizes the experiences and advice of faith leaders around the country. It also includes a resource list of faith-based resources.

1998; Free; The National Campaign to Prevent Teen Pregnancy, 2100 M Street, N.W., Suite 300, Washington, DC 20037; Phone: 202/261-5655; Fax: 202/331-7735; Web site: <http://www.teenpregnancy.org>

Politics, Gender, and the Islamic Past: The Legacy of ‘A’isha bint Abi Bakr

D. A. Spellberg

This study of ‘A’isha bint Abi Bakr, the wife of the Prophet Muhammad, examines the validity of patriarchal interpretations of her life developed by medieval male historians. The book focuses on the correlation between ‘A’isha, the historical figure, and the identity of the Islamic people, specifically Muslim women.

1996; \$18.50; ISBN 0-231-07999-0; Columbia University Press, 136 South Broadway, Irvington, NY 10533; Phone: 800/944-8648; Fax: 800/944-1844; Web site: <http://www.columbia.edu/cu/cup>

Religious Declaration on Sexual Morality, Justice, and Healing

This declaration, which is suitable for display in faith-based institutions, was developed by religious leaders to affirm a progressive religious view on sexuality issues.

2000; \$5; SIECUS, Publications Department, 130 West 42nd Street, Suite 350, New York, NY 10036-7802; Phone: 212/819-9770; Fax: 212/819-9776; Web site: <http://www.siecus.org>

Sexual Morality in the World’s Religions

Geoffrey Parrinder

This book explores sexual morality within the historical and contemporary framework of today’s predominant world religions. Chapters include “Sacred Sex In India,” “Buddhist Renunciation,” “Chinese Yin and Yang,” “Traditional Africa,” “Islamic Customs,” “Hebrew Affirmations,” “Christian Diversity,” “Baha’i Ideals,” and “Modern Influences.”

1996; \$14.95; ISBN 1-85168-108-6; Penguin Putnam Inc., P. O. Box 12289, Newark, NJ 07101; Phone: 800/253-6476; Web site: <http://www.penguinputnam.com>

Sexuality: A Reader

Karen Lebacqz with David Sinacore-Guinn, Editors

This anthology of essays weaves together different dimensions of sexuality from religious perspectives. Authors include John D’ Emilio, James B. Nelson, Leonore Tiefer, and Naomi Wolf. The book is a college-level publication intended to be read as a whole text.

1999; \$26.95; ISBN 0-8298-1210-5; The Pilgrim Press, 230 Sheldon Road, Berea, OH 44017; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.pilgrimpress.com>

Sexuality and Catholicism

Thomas C. Fox

This volume addresses the theme of sexuality and sin in the Roman Catholic Church. Chapters range from discussions on birth

control and abortion to feminism and morality. The author considers several papal encyclicals and their impact on the church's treatment of these issues.

2000; \$15.95; ISBN 0-80761-468-8; *W.W. Norton*, 800 Keystone Industrial Park, Scranton, PA 18512; Phone: 800/233-4830; Fax: 800/458-6515; Web site: <http://www.wwnorton.com>

Sexuality and Christianity: A Bibliography Focusing on the Catholic Experience

Lisa M. Hisel

This bibliography includes both Catholic and Christian voices in a discussion of sexuality.

1998; \$5; *Catholics For a Free Choice*, 1436 U Street, N.W., Suite 301, Washington, DC 20009-3997; Phone: 202/986-6093; Fax: 202/332-7995; Web site: <http://www.catholicsforchoice.org>

Sexuality and the Black Church: Womanist Perspective

Kelly Brown Douglas

This book addresses why sexuality has been a "taboo" subject for the Black church and community. It helps to promote theological discourse that positively affects attitudes and behaviors regarding sexuality.

1999; \$14; ISBN 1-57075-242-7; *Orbis Books*, P. O. Box 302, Maryknoll, NY 10545; Phone: 800/258-5838; Fax: 914/941-7005; Web site: <http://orbisbooks.com>

Sexuality and the Sacred: Sources for Theological Reflection

James B. Nelson and
Sandra P. Longfellow, Editors

This book of essays discusses the foundations and meanings of human sexuality. It then explores the relationship between sexuality and spirituality. Contributing authors include Carter Heyward, Lisa Sowle Cahill, L. William Countryman, Margaret Farley, and Audre Lorde.

1994; \$29.95; ISBN 0-664-25529-9; *Westminster John Knox Press*, A Division of

Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>

The Sexuality of Jesus

William E. Phipps

An examination of the sexual identity of Jesus, this book analyzes Western interpretations of Jesus' life and teachings. It suggests that Jesus promoted positive attitudes toward women, sexuality, and marriage. It also looks at the ways in which the Jesus of the Gospels is relevant to current discussions about sexuality and gender.

1996; \$16.95; ISBN 0-8298-1144-3; *The Pilgrim Press*, 230 Sheldon Road, Berea, OH 44017; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.pilgrimpress.com>

Survivor Prayers: Talking with God About Childhood Sexual Abuse

Catherine J. Foote

Written for survivors of sexual abuse, this book explores the effect that the abuse has on people's relationship with God. The author offers prayers and meditations to help people heal.

1994; \$12.95; ISBN 0-664-25435-7; *Westminster John Knox Press*, A Division of *Presbyterian Publishing Corporation*, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>

A Time to Speak: Faith Communities and Sexuality Education

Debra W. Haffner

This is a guide for faith communities on providing sexuality education, promoting sexual health, and advocating better programs.

1999; \$12.95; *SIECUS*, Publications Department, 130 West 42nd Street, Suite 350, New York, NY 10036-7802; Phone: 212/819-9770; Fax: 212/819-9776; Web site: <http://www.siecus.org>

Wrestling with Angels: What Genesis Teaches Us About Our Spiritual Identity, Sexuality, and Personal Relationships

Naomi H. Rosenblatt and Joshua Horwitz

A retelling of the ancient stories of Genesis, this book presents the Bible as a collection of lessons relevant to modern generations. Its primary goal is to narrate the story of Genesis to an audience that is largely unfamiliar with the Bible. It discusses the Biblical treatment of such issues as spiritual identity, human responsibility, human purpose, gender roles, sexuality, and family.

1997; \$12.95; ISBN 0-385-31333-0; *Distribution Services*, Bantam Doubleday Dell, 2451 South Wolf Road, Des Plaines, IL 60018; 800/323-9872; Fax: 800/659-2436; Web site: <http://www.randomhouse.com>

The Yetzer: A Kabbalistic Perspective on Eroticism and Human Sexuality

Mordechai Rotenberg

This book delineates the interdependence between sexual desire and spiritual creativity as well as the integration between the concepts as they are defined by Jewish mysticism and modern psychology. Chapters include: "Creation and Procreation," "The 'Yetzer' as Creative Neurosis," "Ecstasy and Spiritual Sexuality," and "The 'Yetzer' in the Socio-psychological Therapy Room."

1997; \$40; ISBN: 1-56821-898-2; *Jason Aronson, Inc.*, P. O. Box 1539, Fort Lee, NJ 07024; Fax: 201/840-7242; Web site: www.aronson.com

ETHICS

Arguing About Sex: The Rhetoric of Christian Sexual Morality

Joseph Monti

This book analyzes the Christian church's position on sexuality and ethics and builds a comprehensive argument about sexual ethics in late modernity. It includes a bibliography, index, and notes.

1995; \$19.95; ISBN 0-7914-2480-4; State University of New York Press, c/o CUP Services, P. O. Box 6525, Ithaca, NY 14851; Phone: 800/666-2211; Fax: 800/688-2877; Web site: <http://www.cornellpress.cornell.edu>

**Body, Sex, and Pleasure:
Reconstructing Christian
Sexual Ethics**

Christine E. Gudorf

Drawing on historical and contemporary Christian theology, social sciences, scripture, and natural law, this book proposes a reevaluation of traditional Christian sexual ethics. It focuses on such issues as sexual roles, procreationism, spirituality, and body image. 1995; \$15.95; ISBN 0-8298-1062-5; *The Pilgrim Press, 230 Sheldon Road, Berea, OH 44017; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.pilgrimpress.com>*

**Erotic Justice: A Liberating
Ethic of Sexuality**

Marvin M. Ellison

This book explores love as a metaphor for justice. The author calls for a liberation of moral discourse and encourages a merger of erotic desire and the search for social justice. 1996; \$19.95; ISBN 0-664-25646-5; *Westminster John Knox Press, A Division of Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>*

**Finding Your Way: A Book
About Sexual Ethics**

Susan Neiburg Terkel

This book is intended for adolescents. In it, the author explains the importance of making educated decisions about sexual behavior and of compassionately and sensitively appreciating others' sexual standards. The author presents examples and scenarios on sexual intercourse, sexually transmitted diseases, pregnancy, and religious ideas about sexuality.

1995; \$25; ISBN 0-531-11234-9; Franklin Watts, A Division of Grolier Publishing, Sherman Turnpike, Danbury, CT 06816; Phone: 800/621-1115, extension 2660; Fax: 203/797-3657; Web site: <http://www.publishing.grolier.com>

**Living in Sin: A Bishop Rethinks
Human Sexuality**

John Shelby Spong

Raising questions about the traditional tenets of the Episcopal church regarding sexuality, this book discusses alternatives to a fear-based approach to sexuality education. It calls for inclusive teachings and encourages healthy, nonexploitative relationships. Issues include divorce, celibacy, homosexuality, and feminism. 1990; \$16; ISBN 0-06-067507-1; *HarperCollins Publishers, P. O. Box 588, Scranton, PA 18512; Phone: 800/331-3761; Fax: 800/822-4090; Web site: <http://www.harpercollins.com>*

**Does No Harm: Sexual Ethics
for the Rest of Us**

Marie M. Fortune

With a foreword by former U.S. Surgeon General M. Jocelyn Elders, M.D., this book is a comprehensive guide to ethical sexual decision-making for people of all ages. 1998; \$12.95; ISBN 0-8264-1128-2; *Continuum International, P. O. Box 605, Herndon, VA 20172; Phone: 800/561-7704; Fax: 703/661-1501; Web site: <http://www.continuum-books.com>*

Sex in the Parish

Karen Lebacqz and Ronald G. Barton

This book explores the sexual dynamics between pastor and parishioner in an ethical context. Topics include the pastoral role in the church; women in ministry; gay, lesbian, and bisexual pastors; and appropriate limits between pastor and parishioner. It offers a wide-ranging ethical debate on issues of sexuality in faith-based communities. 1991; \$24.95; ISBN 0-664-25087-4; *Westminster John Knox Press, A Division of*

Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>

SEXUAL ORIENTATION

**Biblical Ethics & Homosexuality:
Listening to Scripture**

Robert L. Brawley, Editor

These essays were written in response to the recommendations of the General Assembly of the United Presbyterian Church, U.S.A., on discussing sexuality and sexual orientation. The essays encourage readers to relate the Bible to contemporary society and to use it to persuade others to appreciate diverse perspectives on sexuality. 1996; \$19.95; ISBN 0-664-25638-4; *Westminster John Knox Press, A Division of Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>*

**Building Bridges: Gay
and Lesbian Reality and
the Catholic Church**

Robert Nugent and Jeannine Gramick

The authors of this book examine issues related to sexual orientation from four perspectives: educational and social concerns; counseling and pastoral issues; religious and clerical life; and evolving theological perspectives. The main theme is respect and dignity for gays and lesbians in society and in the Catholic Church. 1992; \$12.95; ISBN 0-89622-503-8; *Twenty-Third Publications, 185 Willow Street, Mystic, CT 06355; Phone: 800/321-0411; Fax: 800/572-0788.*

**Coming Out As Parents: You and
Your Homosexual Child**

David K. Switzer

Written for Christian parents of gay, lesbian, or bisexual children, this book will also help these children understand their

parents' struggle. The author clarifies the meaning of gay, lesbian, and bisexuality and helps parents understand their feelings and reactions. He also explores recent scientific, social, and Biblical aspects.

1996; \$15.95; ISBN 0-664-25636-8; Westminster John Knox Press, A Division of Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>

**Finishing the Journey:
Questions and Answers
From the United Methodists
of Conviction**

John Thornburg and Alicia Dean, Editors

This book contains 15 essays by United Methodists—some of whom are the most respected voices in the church—asking parishioners to open their minds and to join gays and lesbians as they seek liberation from persecution. Essays include “Why Should We Care About This Issue?,” “When Should Our Christian Conscience Overrule the Order of the Church?,” “Why Should the Church Allow Ordination of Gay Men and Lesbians?,” and “How Can the Church Heal on This Issue?”

2000; \$3; ISBN: 0-9679181-0-X; Northaven United Methodist Church, Preston Road, Dallas, TX, 75230-3457; Phone: 214/363-2479; Fax: 214/373-3972; Web site: <http://www.northaven.org>

**Freedom, Glorious Freedom:
The Spiritual Journey to the
Fullness of Life for Gays,
Lesbians, and Everybody Else**

John J. McNeill

This book is devoted to the achievement of spiritual maturity and self-acceptance. Issues include freedom of conscience, coming out, and intimate relationships.

1995; \$16; ISBN 0-8070-7937-5; Houghton Mifflin, 181 Ballardvale Street, Wilmington, MA 01887; Phone: 800/225-3362; Fax: 800/634-7568; Web site: <http://www.hmco.com>

**Homosexuality and
Christian Community**

Choon-Leong Seow, Editor

This book, written by members of the Princeton Theological Seminary faculty, addresses the diverse issues relating to homosexuality in the church. The essays are divided into three parts: “What Do the Scriptures Say?,” “How Do the Scriptures Inform Our Theological Reflection?,” and “How Do We Live Faithfully?”

1996; \$17.95; ISBN 0-664-25664-3; Westminster John Knox Press, A Division of Presbyterian Publishing Corporation, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/227-2872; Fax: 800/541-5113; Web site: <http://www.ppcpub.org>

**Our Selves, Our Souls & Bodies:
Sexuality and the Household
of God**

Charles Hefling, Editor

This collection of essays addresses the church's current debate on sexual orientation. Titles include “Finding a Way to Talk,” “Intimate Listening,” “Christian Marriage and Homosexual Monogamy,” and “Lesbian and Gay Christians and the Gay-Friendly Church.”

1996; \$12.95; ISBN 1-56101-122-3; Cowley Publications, 28 Temple Place, Boston, MA 02111; Phone: 800/225-1534; Fax: 617/423-2354; Web site: www.cowley.org

**Though I Stand at the Door
and Knock: Discussions on the
Black Church's Struggle with
Homosexuality and AIDS**

Julia Walker, Editor

This publication encourages churches and individuals to discuss sexual orientation and AIDS. Essays include “Homosexuality and the African American Church,” “The Black Church Beyond Homophobia,” and “Good News for Homosexuals.”

1997; \$5; The Balm in Gilead, Inc., 130 West 42nd Street, Suite 450, New York, NY 10036; Phone: 212/730-7381; Fax: 212/730-2551; Web site: <http://www.balmingilead.org>

**Unrepentant, Self-Affirming,
Practicing Lesbian/Bisexual/Gay
People within Organized Religion**

Gary David Comstock

This book is based primarily on studies of gay people in organized religion. It discusses their experiences in their churches, mosques, and synagogues. It asks where they belong, what they do, how they feel, and what they think about their religious communities.

1996; \$29.95; ISBN 0-8264-0881-8; Continuum International, P. O. Box 605, Herndon, VA 20172; Phone: 800/561-7704; Fax: 703/661-1501; Web site: <http://www.continuum-books.com>

EDUCATION GUIDES

AMERICAN BAPTIST CHURCHES

**Family Sexuality Education:
A Course for Parents**

Joe H. Leonard

This five-unit program is for parents with children between the ages of three and 12. Topics include “Exploring and Understanding Our Own Sexuality,” “Sexuality Through Childhood,” “Sexuality in the Home,” “Values,” and “Communication Skills.”

1995; \$15; Judson Publishing, P. O. Box 851, Valley Forge, PA 19482-0851; Phone: 800/458-3766; Fax 610/768-2107; Web site: <http://www.judsonpress.com>

CATHOLIC

**Benziger Family Life Program:
Grades K–8 Third Edition**

This Catholic family-life program is for students in kindergarten through eighth grade. Each grade has its own curriculum. Themes are “God's Gift of Family,” “God's Gift of Self,” “God's Gift of Life,” “God's Gift of Sexuality,” and “God's Gift of Community.” A Student Edition, Teacher's Wraparound Edition, Family Connection, and Teacher's Resource Book are available for each grade.

1995; Kindergarten, First, and Second Grade: Student Edition, \$9.96 each; Teacher's Wraparound Edition, \$20.24 each; Teacher's Resource Book, \$21.28 each; Family Connection, \$3.04 each; Third through Eighth Grade: Student Edition, \$11.32 each; Teacher's Wraparound Edition, \$20.24 each; Teacher's Resource Book, \$21.28 each; Family Connection, \$3.04 each. Parent Video, \$24.68; Teacher Training Video, \$24.68. Glencoe/McGraw-Hill, P. O. Box 543; Blacklick, OH 43004-0543; Phone: 800/334-7344; Fax: 614/860-1877; Web site: <http://www.glencoe.com/benziger>

In God's Image: Male and Female

Patricia Martens Miller

This human sexuality program is for grades five through eight. It consists of four manuals: *Respecting Yourself*; *Asserting Yourself*; *Informing Yourself*; and *Challenging Yourself*. Each manual is composed of five sessions. Topics include "Sexuality: Something Special," "It's O.K. to Say 'NO,'" "Consequences," "Homosexuality: The Christian Attitude," "Abortion: A Serious Issue," "Dating Decisions," "Teens, Babies, and Marriage," "Birth Control/ Self-Control," and "The Miracle of Birth." Teacher's manuals, videos, student's and parent's worksheets, and additional materials are available.

1989; Teacher's Manual, \$10 each manual; Call for pricing of additional materials; Flannery Company, 13123 Arrowspace Drive, Victorville, CA 92394; Phone 800/456-3400; Fax: 800/284-5600.

CHURCH OF THE BRETHREN

Dating: The Art of Respect

Debbie Eisenbise and Lee Krahenbuhl

This curriculum, jointly published by the Mennonite Church and the General Conference of the Church of the Brethren, consists of six core sessions and one optional session. It uses First Corinthians 13 to show youth that dating involves deep friendship built on respect, mutual admiration, and trust.

1998; \$14.95; Faith & Life Press, P. O. Box 347, Newton, KS 67114; Phone: 800/743-2484; Fax: 316/283-0454; Web site: <http://www2.southwind.net>

The Serpent's Apple: Temptation in the Bible

Aiden Schlichting Enns

This five-session curriculum enables leaders to explore having sexual intercourse, accumulating wealth, grabbing power, and taking control with youth.

1997; \$12.95; Faith & Life Press, P. O. Box 347, Newton, KS 67114; Phone: 800/743-2484; Fax: 316/283-0454; Web site: <http://www2.southwind.net>

EVANGELICAL LUTHERAN CHURCH IN AMERICA

YouthTalk: Sexuality

YouthTalk is a theme-based curriculum for junior high and high school youth. Topics include "Voices & Messages," "Relationships," "Real Difficulties," "Self-esteem," "Religion," and "Sexuality." *YouthTalk: Sexuality* consists of five sessions that will help youth to understand that sexuality is an ongoing aspect of their lives and to appreciate the God-given goodness of their own sexuality. It addresses gender roles, dating, date rape, AIDS, and attitudes and behaviors.

1994; Leader Guide, \$4.99; Student Guide, *Out of Print*; Augsburg Fortress Publishers, 426 South Fifth Street, P.O. Box 1209, Minneapolis, MN 55440-1209; Phone: 800/328-4648; Fax: 800/722-7766; Web site: <http://www.augsburgfortress.org>

MENNONITE CHURCH, GENERAL CONFERENCE

Dating: The Art of Respect

Debbie Eisenbise and Lee Krahenbuhl

This curriculum, jointly published by the Mennonite Church and the General

Conference of the Church of the Brethren, consists of six core sessions and one optional session. It uses 1st Corinthians 13 to show youth that dating involves deep friendship built on respect, mutual admiration, and trust.

1998; \$14.95; Faith & Life Press, P. O. Box 347, Newton, KS 67114; Phone: 800/743-2484; Fax: 316/283-0454; Web site: <http://www2.southwind.net/gmc/flp>

God's Gift of Sex

This is a five-session Bible study curriculum that enables leaders to talk openly with junior high youth about sexuality.

2000; \$9.95; Faith & Life Press, P. O. Box 347, Newton, KS 67114; Phone: 800/743-2484; Fax: 316/283-0454; Web site: <http://www2.southwind.net/gmc/flp>

The Serpent's Apple: Temptation in the Bible

Aiden Schlichting Enns

This five-session curriculum enables leaders to explore having sexual intercourse, accumulating wealth, grabbing power, and taking control with youth.

1997; \$12.95; Faith & Life Press, P. O. Box 347, Newton, KS 67114; Phone: 800/743-2484; Fax: 316/283-0454; Web site: <http://www2.southwind.net/~gmc/flp>

Some Body! Fast Lane Bible Studies For Junior High Youth

Steve Ropp

This curriculum challenges youth to appreciate and care for their bodies. It consists of five sessions. Using Bible passages, the sessions address body image, self-esteem, peer pressure, abstinence, and physical fitness.

1998; \$9.95; Faith & Life Press, P. O. Box 347, Newton, KS 67114; Phone: 800/743-2484; Fax: 316/283-0454; Web site: <http://www2.southwind.net/~gmc/flp>

THE METHODIST CHURCH**The Church Studies:
Homosexuality***Dorothy Williams*

This 10-session study guide explores the issues of homosexuality from a Christian perspective. It contains the complete text of the *Report of the Committee to Study Homosexuality* presented at the 1992 General Conference of the United Methodist Church. It also includes the official United Methodist position on homosexuality as contained in *Social Principles*.

1994; Teacher's Kit, \$14; Study Book, \$5; *Cokesbury, 201 Eighth Avenue South, P. O. Box 801, Nashville, TN 37202-0801; Phone: 800/672-1789; Fax: 800/445-8189; Web site: <http://www.cokesbury.org>*

**Created by God: About Human
Sexuality for Older Girls & Boys,
Revised and Updated***James H. Ritchie, Jr., Ed.D.*

This curriculum consists of a leader session, a parent session, four student sessions, and a student/parent session. It addresses questions that pre-teens have about their physical development and their growing awareness of sexuality. 1999; Leader's Resource Kit, CD-ROM \$49.95; Student Guide, \$9.95; *Cokesbury, 201 Eighth Avenue South, P. O. Box 801, Nashville, TN 37202-0801; Phone: 800/672-1789; Fax: 800/445-8189; Web site: <http://www.cokesbury.org>*

Male and Female: Blessed by God

This curriculum is designed for adolescents in grades 10 through 12 and their parents. It consists of seven core sessions and four optional sessions. Topics include the Biblical and theological foundations for sexuality, decision-making, relationships, dating, sexuality in the media, sexually explicit materials, sexual abuse, and sexually transmitted diseases. 1989; Leader's Guide, \$6; *Cokesbury, 201 Eighth Avenue South, P. O. Box 801, Nashville, TN 37202-0801; Phone: 800/672-1789; Fax: 800/445-8189; Web site: <http://www.cokesbury.org>*

Our Sexuality: God's Good Gift*Branson L. Thurston, Editor*

This curriculum is designed for adolescents in grades seven through nine and their parents. It consists of seven core sessions and four optional sessions. Topics include Biblical and theological foundations for sexuality, decision-making, relationships, dating, sexuality and the media, sexually explicit materials, sexual abuse, and sexually transmitted diseases. 1989; Leader's Guide, \$6; *Cokesbury, 201 Eighth Avenue South, P. O. Box 801, Nashville, TN 37202-0801; Phone: 800/672-1789; Fax: 800/445-8189; Web site: <http://www.cokesbury.org>*

**To the Point: Confronting Youth
Issues/AIDS***Diane L. Hyson, Editor
Carmen M. Gaud*

This resource offers practical ways to talk to teens and adults about AIDS in a Biblical and theological context. It consists of five sessions as well as teacher background information. A Spanish section is also included. The HIV/AIDS information needs updating. 1993; \$11; *Cokesbury, 201 Eighth Avenue South, P. O. Box 801, Nashville, TN 37202-0801; Phone: 800/672-1789; Fax: 800/445-8189; Web site: <http://www.cokesbury.org>*

MULTIFAITH**Challenging Myself, Deepening
My Faith: A Multifaith Curriculum
Countering Homophobia***Terri Casey, Editor*

This curriculum, targeted at adolescents and adults, explores attitudes and points of view about homophobia from different faith perspectives. It consists of four sessions: Christian, Jewish, Buddhist, and non-denominational attitudes and viewpoints about homophobia. A video is included. 1997; \$20; *Multifaith Works, 1729 Harvard Avenue, Seattle, WA 98122; Phone: 206/324-1520; Fax: 206/324-1128; Web site: <http://www.multifaith.org>*

**Let's Be Real: Honest Discussions
About Faith and Sexuality***Duane A. Ewers and
M. Stevens Games, Editors*

This nondenominational Christian curriculum is designed for adolescents in middle school and high school. It consists of six sessions that discuss anatomy, decision-making, relationships, contraception, and sexually transmitted diseases, as well as media and culture. A parent resource is included.

1998; \$30; Let's Listen, \$7; Let's Decide, \$5; *Abingdon Press, 201 Eighth Avenue South, P. O. Box 801, Nashville, TN 37202-0801; Phone: 800/251-3320; Fax: 800/836-7802; Web site: <http://www.abingdon.org>*

Sexuality: God's Gift*Anne Krabill Hershberger, Editor*

This volume is intended to complement secular sexuality education textbooks. It also serves as a resource for discussion groups and classes in a congregational setting. Essays include "The Gift and Intimacy," "The Gift and Same-Sex Orientation," and "The Gift and the Sensuous."

1999; \$14.99; ISBN 0-8361-9111-0; *Herald Press, 616 Walnut Avenue, Scottsdale, PA 15683; Phone: 800/245-7894; Fax: 724/887-3111; Web site: <http://www.mph.org>*

**Unmasking Sexual Con Games:
Helping Teens Identify Good
and Bad Relationships,
Second Edition***Ron Herron and
Kathleen M. Sorensen*

This five-session curriculum is targeted to middle and high school youth. It helps them to learn to identify and deal with sexual harassment and abuse.

1997; Leader's Guide, \$29.95; Student Guide, \$4.50; Parent Guide, \$8.95; *Boys Town Press, 14100 Crawford Street, Boys Town, NE 68010; Phone: 800/282-6657; Fax: 402/498-1310; Web site: <http://www.bh.boystown.org/btpress>*

PRESBYTERIAN CHURCH (U.S.A.)

The Congregation: A Community of Care and Healing, HIV/AIDS Awareness Resources

Beth Basham, Editor

This 12-session study guide for older adolescents and adults is designed to engage local leaders and congregations in discussions of the issues surrounding HIV/AIDS.

1993; \$2.50; *Presbyterian Distribution Service, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/524-2612; Fax: 502/569-8030; Web site: <http://www.pcusa.org/pcusa/currpub>*

God's Gift of Sexuality: Study for Young People in the Reformed Tradition in the Presbyterian Church (U.S.A.)

Mary Lee Talbot, Editor

David M. Dobson, Editor for Revised Edition

This is a sexuality education program for middle and high school students. The course for middle school students consists of seven sessions. Topics include anatomy and physiology, puberty, relationships and intimacy, sexual violence, values and decisions, and communication. The course for high school students consists of 11 sessions. Topics include sensuality, intimacy, sexual identity, anatomy and physiology, contraception, sexually transmitted diseases, parenthood, decision-making, and communication. A *Leader's Guide* and a *Parent's Guide* are also available. 1998; *Younger Youth Guide, \$7.95; Older Youth Guide, \$7.95; Leader's Guide, \$17.95; Parent's Guide, \$6.95; Presbyterian Distribution Service, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/524-2612; Fax: 502/569-8030; Web site: <http://www.pcusa.org/pcusa/currpub>*

God's Plan for Growing Up

Faye Burdick, Editor

This program is designed to assist parents in talking about sexuality with their elementary school children. It includes a "Leader's Guide," "Parent's Guide," "Wonderfully Made,"

a book for children in grades 2-3; "Amazing Stuff," a book for children in grades 4-5; and "Listening In," an audio cassette.

1996; *Leader's Guide, \$11.95; Parent's Guide, \$6.95; Wonderfully Made, \$6.95; Amazing Stuff, \$6.95; Listening In, \$8.95; Presbyterian Distribution Service, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/524-2612; Fax: 502/569-8030; Web site: <http://www.pcusa.org/pcusa/currpub>*

In God's Image

Janet Neff Brewer

This multicultural sexuality education curriculum is designed for children ages three to five. It consists of three resources: *Children's Book*, a book for parents to share with their children throughout the early years; *Guide for Parents*, a guide to help parents deal with situations and questions as they teach their children facts and values related to sexuality from a faith perspective; and *Guide for Congregations*, a guide to suggest ways that churches can support parents as the primary sexuality educators of their children. 1998; *Children's Book, \$14.95; Guide for Parents, \$6.95; Guide for Congregations, \$7.95; Presbyterian Distribution Service, 100 Witherspoon Street, Louisville, KY 40202-1396; Phone: 800/524-2612; Fax: 502/569-8030; Web site: <http://www.pcusa.org/pcusa/currpub>*

SALVATION ARMY

Bridging the Gap Between Youth and Community Services: A Life Skills Education Program

This program consists of 12 sessions and discusses self-respect, physical and emotional development (including sexuality), and information about community resources.

1996; \$20; *The Salvation Army, Social Services Department, 440 West Nyack Road, West Nyack, NY 10994-1739; Phone: 914/620-7394; Fax: 914/620-7759.*

SOUTHERN BAPTIST CONVENTION

The Christian Sex Education Set

This series is designed for parents to use with pre-adolescent and adolescent children in the home. It includes an orientation session to introduce parents to the material. In addition, it suggests that parents meet in a support group format to discuss issues related to their experiences. This series promotes abstinence, chastity, self-esteem, and self-discipline. It consists of the following books: *Boys and Girls Alike & Different: A Book for Young Children; My Body and Me: A Book for Middle-age Children; Sex! What's That? Written for Pre-adolescents; Sexuality: God's Gift for Adolescents; and Christian Sex Education.*

1993; *Complete set, \$39.95 (also available individually), Lifeway Christian Resources, Customer Service Department, P. O. Box 113, Nashville, TN 37202-0113; Phone: 800/458-2772; Fax: 615/251-5933; Web site: <http://www.lifeway.comstores>*

True Love Waits 1999-2000 Crossing Bridges with Purity

True Love Waits is an abstinence-only-until-marriage campaign for teenagers and college students. The manual *Crossing Bridges with Purity* consists of three parts: "The Home Worship Plan," "The Church Worship Plan," and "The Campus Plan." 1998; \$14.95; *Lifeway Christian Resource, Customer Service Department, P. O. Box 113, Nashville, TN 37202-0113; Phone: 800/458-2772; Fax: 615/251-5933; Web site: <http://www.lifeway.comstores>*

UNION OF AMERICAN HEBREW CONGREGATIONS

AIDS: Insights and Strategies, A Resource for Religious School and Congregational Program Development

Dr. Betsy Katz

This HIV/AIDS education resource is targeted at three age groups: kindergarten through third grade, fourth through sixth

grade, and seventh grade through high school. It provides congregational activities as well as suggestions for parental involvement. The HIV/AIDS information needs updating. \$12; *Union of American Hebrew Congregations Press, 633 Third Avenue, New York, NY 10017; Phone: 888/489-8242; Fax: 212/650-4119; Web site: <http://www.uahcpress.com>*

KULANU (All of Us) A Program for Congregations Implementing Gay and Lesbian Inclusion for Union of American Hebrew Congregations

This manual offers practical suggestions and curriculum content to encourage gay and lesbian inclusion in the Jewish Community. Chapters include “History and Texts,” “Steps to Inclusion,” “Life Cycles,” “Leadership Training and Education,” “(Re)defining Family and Temple Membership,” and “Employment Practices.”

1996; \$12; *Union of American Hebrew Congregations Press, 633 Third Avenue, New York, NY 10017; Phone: 888/489-8242; Fax: 212/650-4119; Web site: <http://www.uahcpress.com>*

UNITARIAN UNIVERSALIST ASSOCIATION

Beyond Pink and Blue: Exploring Our Stereotypes of Sexuality and Gender, a Program for Ages 13 to 15

Tracey Robinson-Harris and Ritch C. Savin-Williams

This 12-session curriculum is designed to increase adolescents’ awareness of their attitudes, behaviors, emotional reactions, and understanding of gender identity, gender roles, and sexual orientation.

1994; \$20; *Unitarian Universalist Association, UUA Bookstore, 25 Beacon Street, Boston, MA 02108; Phone: 800/215-9076; Fax: 617/723-4805; Web site: <http://www.uua.org>*

Our Whole Lives (OWL) A Lifespan Sexuality Education Series

This is a comprehensive lifespan sexuality education series developed jointly by the

Unitarian Universalist Association and the United Church Board for Homeland Ministries. The series includes: *OWL: Sexuality Education for K–1, 1999, \$40; OWL: Sexuality Education for Grades 4–6, 2000, \$40; OWL: Sexuality Education for Grades 7–9, 1999, \$75; OWL: Sexuality Education for Grades 10–12, 2000, \$60; OWL: Sexuality Education for Adults, 2000, \$60; The Parent Guide to OWL: Grades K–1 and 4–6, 2000, \$15; The Advocacy Manual for Sexuality Education, Health and Justice: Resources for Communities of Faith, 1999, \$12; Each curriculum in the series covers the six concepts outlined by SIECUS’s *Guidelines for Comprehensive Sexuality Education Kindergarten–12th Grade*: human development, relationships, personal skills, sexual behavior, sexual health, and society and culture.*

Unitarian Universalist Association, UUA Bookstore, 25 Beacon Street, Boston, MA 02108; Phone: 800/215-9076; Fax: 617/723-4805; Web site: <http://www.uua.org>

The Welcoming Congregation: Resources for Affirming Bisexual, Gay, Lesbian, and/or Transgender People, Second Edition

Scott W. Alexander, Editor

Although it is designed for Unitarian congregations, the 14 workshops in the manual can be adapted for any denomination that is interested in becoming more welcoming of bisexual, gay, lesbian, and/or transgendered persons.

1999; \$30; *Unitarian Universalist Association, UUA Bookstore, 25 Beacon Street, Boston, MA 02108; Phone: 800/215-9076; Fax: 617/723-4805; Web site: <http://www.uua.org>*

UNITED CHURCH OF CHRIST

Affirming Persons—Saving Lives: AIDS Awareness and Prevention Education

William R. Johnson and Cynthia A. Bouman

This curriculum integrates Christian values, Bible study, and theological reflection and prayer, into a comprehensive HIV-prevention

program. It includes sessions for each of the following age groups: preschool/kindergarten (four sessions), grades one and two (four sessions), grades three and four (four sessions), grades five and six (six sessions), youth (11 core sessions and one optional session), adults (seven sessions), parents (three sessions), and intergenerational (seven sessions). Also included are a teacher’s booklet, handouts, teacher’s support resources, and two videos. 1993; \$130, *UCC churches, agencies, institutions, or organizations; \$175, other churches and organizations; \$195, individuals; United Church Press, 700 Prospect Avenue, Cleveland, OH 44115-1100; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.ucc.org>*

Created in God’s Image: A Human Sexuality Program for Ministry and Mission

Overview:

Faith A. Johnson and Gordon J. Svoboda, II

Leader’s Manual

Eleanor S. Morrison and Melanie Morrison

Participant’s Book:

Melanie Morrison and Eleanor S. Morrison

A Manual for Ministries in the Congregation:

Mary Ellen Haines and Bill Stackhouse

This program is written for college students and adults. It consists of 10 sessions and is designed to create an opportunity for a congregation to integrate sexuality issues in its ministry and mission. The resources explore human sexuality from Biblical, theological, and ethical perspectives. Topics include “Sexuality and the Life of the Church,” “Early Sexual Learning in Home, Church, and School,” “Intimacy and Loneliness,” “Moral Agency and Decision Making,” and “Male and Female Sexuality.” 1993; available with training; contact Faith A. Johnson for more information at 216/736-3282; *Division of the American Missionary Association, United Church for Homeland Ministries, 700 Prospect Avenue, Cleveland, OH 44115-1100; Fax: 216/736-3263; Web site: <http://www.ucc.org>*

Creating Compassion: Activities for Understanding HIV/AIDS

Phyllis Vos Wezeman

This is an activity book designed for children and adults. It utilizes nine themes—world, nation, state, community, neighborhood, school, congregation, family, and self—and employs art forms as teaching methods. Each theme consists of 13 activities that are appropriate for different age groups.

1994; \$15.95; United Church Press, 700 Prospect Avenue, Cleveland, OH 44115-1100; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.ucc.org>

Our Whole Lives (OWL) A Lifespan Sexuality Education Series

This is a comprehensive lifespan sexuality education series developed jointly by the Unitarian Universalist Association and the United Church Board for Homeland Ministries. The series includes: OWL: Sexuality Education for K-1, 1999, \$40; OWL: Sexuality Education for Grades 4-6, 2000, \$40; OWL: Sexuality Education for Grades 7-9, 1999, \$75; OWL: Sexuality Education for Grades 10-12, 2000, \$60; OWL: Sexuality Education for Adults, 2000, \$60; The Parent Guide to OWL: Grades K-1 and 4-6, 2000, \$15; The Advocacy Manual for Sexuality Education, Health and Justice: Resources for Communities of Faith, 1999, \$12; Each curriculum in the series covers the six concepts outlined by SIECUS's *Guidelines for Comprehensive Sexuality Education Kindergarten-12th Grade*: human development, relationships, personal skills, sexual behavior, sexual health, and society and culture.

Unitarian Universalist Association, UUA Bookstore, 25 Beacon Street, Boston, MA 02108; Phone: 800/215-9076; Fax: 617/723-4805; Web site: <http://www.uua.org>

Preventing Child Sexual Abuse Ages 5-8; Ages 9-12

Kathryn Goering Reid with Marie M. Fortune

These two curricula provide information about sexual abuse and prevention to children in the context of a religious education

program. The curriculum for ages five through eight consists of 10 sessions, and the curriculum for ages nine through 12 consists of 13 sessions.

1994; Ages 5-8, \$11.95; 1989; Ages 9-12, \$9.95; United Church Press, 700 Prospect Avenue, Cleveland, OH 44115-1100; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.ucc.org>

Sexual Abuse Prevention: A Course of Study for Teenagers Revised and Updated

Rebecca Voelkel-Haugen and Marie M. Fortune

This curriculum covers sexual abuse and harassment. It consists of six sessions and is designed to help teens distinguish healthy sexuality from sexual abuse and violence. Topics include sexual harassment, dating violence (including date rape), incest, sexually explicit materials, and abusive images found in popular media. The first and last session frame the conversation within theological and ethical issues.

1996; \$8.95; United Church Press, 700 Prospect Avenue, Cleveland, OH 44115-1100; Phone: 800/537-3394; Fax: 216/736-3713; Web site: <http://www.ucc.org>

ORGANIZATIONS AND WEB SITES

AIDS National Interfaith Network

This organization links people of faith, mobilizes religious leadership, promotes quality pastoral care, and fosters compassionate, nonjudgmental services to and on behalf of people with or affected by AIDS.

1400 I Street, N.W., Suite 1220, Washington, DC 20005; Phone: 202/842-0010; Fax: 202/842-3323; Web site: <http://www.thebody.com>

The Balm in Gilead

This organization works with black churches to prevent HIV/AIDS in the African American community and to provide support to those infected and or affected with HIV/AIDS. It also provides training, networking, and education on HIV/AIDS and black communities.

130 West 42nd Street, Suite 450, New York, NY 10036; Phone: 212/730-7381, 888/225-6243; Fax: 212/730-2551; Web site: <http://www.balmingilead.org>

Carpenter Program in Religion, Gender, and Sexuality

This Vanderbilt University Divinity School program's mission is to encourage conversations on religion, gender, and sexuality through religious, ideological, and cultural contexts.

235 Divinity School Nashville, TN 37240; Phone: 615/343-3974; Fax: 615/343-9957; Web site: <http://divinity.lib.vanderbilt.edu/carpenter>

Catholics for a Free Choice

This social justice organization shapes and advances sexual and reproductive ethics based on justice, a commitment to women's well-being, and respect for the moral capacity of women and men to make sound decisions about their lives. It also provides discourse, education, and advocacy to infuse these values into public policy, community life, and Catholic social thinking and teaching.

1436 U Street, N.W., Suite 301, Washington, DC 20009-3997; Phone: 202/986-6093; Fax: 202/332-7995; Web site: <http://www.igc.org/catholicvote>

Center for the Prevention of Sexual and Domestic Violence

This organization is a ministry that encourages education and prevention measures to stop sexual and domestic violence. It engages religious leaders to serve as a bridge between religious and secular communities to end such violence.

936 N. 34th Street, Suite 200, Seattle, WA 98103; Phone: 206/634-1903; Fax: 206/634-0115; Web site: <http://www.cpsdv.org>

Center for Sexuality and Religion

This organization provides a forum for international and intercultural dialogue to help health care professionals understand the significance of religious beliefs and practices on sexual health, to foster the competence and integrity of religious leaders

in matters of sexuality, to advance religious understandings and practices that are sexually positive, and to promote sexual health and justice for all persons.

Old Eagle School Road, Suite 719, Wayne, PA 19087-1708; Phone: 610/995-0341; Fax: 610/995-0364; Web site: <http://www.ctsr.org>

Common Ground Network for Life and Choice

The purpose of this project is to help people on both sides of the abortion issue understand each other and talk with each other in a nonadversarial manner.

Search for Common Ground, 1601 Connecticut Ave., N.W., Suite 200, Washington, DC 20009; Phone: 202/265-4300; Fax: 202/232-6718; Web site: <http://www.sfcg.org>

Dignity/USA

This is a national organization of gay, lesbian, bisexual, and transgendered Catholics, their families and friends. It works to promote spiritual development, social reform, and feminist issues. Its National AIDS Project provides referrals, advocacy, spiritual companionship, and healing services for Catholics with HIV/AIDS.

1500 Massachusetts Avenue, N.W., Suite 11, Washington, DC 20005; Phone: 800/877-8797; Fax: 202/429-9808; Web site: <http://www.dignityusa.org>

Interfaith Sexual Trauma Institute (ISTI)

This institute promotes the prevention of sexual abuse, exploitation, and harassment through research, education, and publications. It offers leadership, gives voice, and facilitates healing to survivors, communities of faith, and offenders as well as to those who care for them.

St. John's Abbey and University Collegeville, MN 56321; Phone: 320/363-3994; Fax: 320/363-3954; Web site: <http://www.csbsju.edu/isti/index.html>

Interfaith Working Group

This group's mission is to inform the public of the diversity of religious opinion on social

issues by providing a voice and a forum for religious organizations, congregations, and clergy that support gay rights, reproductive freedom, and the separation of church and state. Its Web site has information on "Religious Opinion on Social Issues."

P. O. Box 11706, Philadelphia, PA 19101; Phone: 215/235-3050; Fax: 215/232-0829; Web site: <http://www.iwgonline.org>

Pro-Choice Religious Network

This network is the outgrowth of a national grassroots movement among those who believe that there is a theological and a spiritual basis for reproductive freedom and who want to show that religious political extremists do not speak for all religions or all religious Americans.

Planned Parenthood Federation of America, 810 Seventh Avenue, New York, NY 10019; Phone: 212/261-4721; Fax: 212/247-6342; Web site: <http://www.plannedparenthood.org>

Religious Coalition for Reproductive Choice

This coalition is designed to ensure that every woman is free to make decisions about having children based on her own conscience and religious beliefs, and without government interference.

1025 Vermont Avenue N.W., Suite 1130, Washington, DC 20005; Phone: 202/628-7700; FAX: 202/628-7716; Web site: <http://www.rcc.org>

Religious Consultation on Population, Reproductive Health, and Ethics

This is an international multifaith organization of scholars who address issues of population, consumption, ecology, and reproductive health. The Consultation recognizes the motivational power of religion and seeks to influence scholarship, policymaking, and popular opinion in appropriate and effective ways.

2717 E. Hampshire Avenue, Milwaukee, WI 53211; Phone: 414/962-3166; FAX: 414/962-9248; Web site: <http://www.igc.apc.org/consultation>

Sexuality Information and Education Council of the United States (SIECUS)

SIECUS's mission is to affirm that sexuality is a natural and healthy part of living; to develop, collect, and disseminate information; promote comprehensive education about sexuality; and to advocate the right of individuals to make responsible sexuality choices.

SIECUS also works to help people understand the relationship between their sexuality and their spiritual lives.

130 West 42nd Street, Suite 350, New York, NY 10036-7802; Phone: 212/819-9770; Fax: 212/819-9776; Web sites: <http://www.siecus.org>; <http://www.religionproject.org>

Women's Alliance for Theology, Ethics, and Ritual (WATER)

This is a feminist educational center that responds to the need for theological, ethical, and liturgical development for and by women.

8035 13th Street, Silver Spring, MD 20910; Phone: 301/589-2509; Fax: 301/589-3150; Web site: <http://www.hers.com/water>

Working Group on Family Ministries and Human Sexuality

This group of over 20 denominations and a dozen family-serving organizations raises consciousness in the churches and in society on a variety of sexuality issues. In addition, it develops and sells resources relating to marriage and parenting, intergenerational education, and sexuality and social justice for families.

Office of Family Ministries in Human Sexuality, National Council of Churches, 475 Riverside Drive, Room 848, New York, NY 10115-0050; Phone: 212/870-2673; Fax: 212/870-2030; Web site: <http://www.nccusa.org>

INSTRUCTIONS FOR AUTHORS

Submitting Articles and Book and Audiovisual Reviews for Publication in the *SIECUS Report*

Each issue of the *SIECUS Report* features groundbreaking articles and commentary by leaders and front-line professionals in the field of sexuality and education, along with news, special bibliographies on varied topics, book and audiovisual reviews, recommended resources, and advocacy updates. All of this comes to members and other subscribers six times each year.

Manuscripts are read with the understanding that they are not under consideration elsewhere and have not been published previously. Manuscripts not accepted for publication will not be returned. Upon acceptance, all manuscripts will be edited for grammar, conciseness, organization, and clarity.

To expedite production, submissions should adhere to the following guidelines:

PREPARATION OF MANUSCRIPTS

Feature articles are usually 2,000–4,000 words. Book and audiovisual reviews are typically 200–600 words.

Manuscripts should be submitted on 8½ x 11 inch paper, double-spaced, with paragraphs indented. Authors should also send a computer disk containing their submission.

All disks should be clearly labeled with the title of submission, author's name, type of computer or word processor used, and type of software used.

The following guidelines summarize the information that should appear in all manuscripts. Authors should refer to the current issue of the *SIECUS Report* as a guide to our style for punctuation, capitalization, and reference format.

Articles

The beginning of an article should include the title, subtitle, author's name and professional degrees, and author's title and professional affiliation.

Articles may incorporate sidebars, lists of special resources, and other supplementary information of interest. Charts should be included only if necessary and should be submitted in camera-ready form. References should be numbered consecutively throughout the manuscript and listed at the end.

Book Reviews

The beginning of a book review should include the title of the book, author's or editor's name, place of publication (city and state), publisher's name, copyright date, number of pages, and price for hardcover and paperback editions.

Audiovisual Reviews

The beginning of an audiovisual review should include the title of the work, producer's name, year, running time, name and address of distributor, and price.

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COMPLIMENTARY COPIES/BULK RATE

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