

## RELIGION'S RESPONSE TO THE NEW SEXUALITY

by The Rev. Leon Smith, B.D., Ed.D.\*

This article is based on a paper given by the writer at the 1974 Milton S. Eisenhower Symposium at Johns Hopkins University and on responses to it made by representatives of several major Protestant denominations in the U.S. and Canada. Nevertheless, it represents the views of only one person as he describes what he sees happening in the churches, for there is a wide variety of responses among the churches, even within a single denomination.

The original paper was shared with 20 denominational leaders with requests for their reactions and official statements. Replies were received from fewer than half of them. One reported that his church had taken "no official actions." Another cautioned against calling some items "trends" since he saw them as only "trickles" at the present time. Such caution is well taken, but the original impression remains—trends do begin with trickles, yet have more to do with *directions of movement* that seem to have within them enough force to become established than with final achievement of a position. Furthermore, in this particular area it appears that the direction of each trend is inherent in the basic theological position, taken by many churches, that sexuality is a good gift of God, and that what remains is to discover and affirm positive healthy ways of functioning as sexual beings. An example of this basic position is the official statement in "The Social Principles of the United Methodist Church" adopted in 1972:

*"We recognize that sexuality is a good gift of God and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the church and society."*

Another is the one adopted by the Lutheran Church in America in 1970, which also notes the cultural and ethical changes taking place:

*"Sex, marriage and family are gifts of God in which to rejoice. Their essential goodness cannot be obscured by any crisis of our time.*

*As traditional moral codes are being challenged, there is a profound struggle to formulate bases of ethical judgment which have meaning for contemporary man. Powerful forces of social change, joined with discoveries in the medical and life sciences, influence all aspects of human*

*existence. The church is concerned not only with specific issues and controversies, but with the basic Christian understanding of man's sexuality."*

What follows are brief descriptions of twelve trends in religion's response to the new understanding in human sexuality.

### Sex Education in the Churches

The most obvious trend is a great increase in sex education in the churches for persons of all ages—children, youth and adults. Some churches have committees on human sexuality whose task is to see that a life-span education in human sexuality is developed. They review their present programs and curriculum resources to identify new units of study that may be needed. Some churches, such as the Missouri Synod Lutherans, the Southern Baptists, the Methodists and the Unitarians, have developed full lines of curriculum resources in human sexuality. Others have nationwide programs to train leaders for such programs. The United Methodists, for example, have 100 certified leaders who plan to reach 6,000 young people plus their parents in the two-year period, 1975-76. Sex education is increasing for ministers themselves such as in the extensive program in the American Lutheran Church.

### Support for Sex Education in Public Schools

The church's support of sex education in the public schools is a long-standing policy of many churches in the U.S. and Canada. Many churches rallied to the support of SIECUS and the public schools when these were under attack by extremist groups in 1969 and 1970. A typical policy statement is the one reaffirmed by the United Methodists in 1972:

*"We support the development of school systems and innovative methods of education designed to assist each child toward full humanity. All children have the right to full sexual education, appropriate to their stage of development, that utilizes the best educational techniques and insights."*

### Support of Sex Research

Instead of opposing sex research, as many religious leaders did when the first Kinsey studies were released,

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\*Rev. Smith, a SIECUS Board member, is Director of Educational Ministries in Marriage for The United Methodist Church, Nashville, Tennessee.

## STAFF CHANGES AT SIECUS

The SIECUS Board of Directors announced at its October meeting that Dr. Mary S. Calderone has assumed the staff position of President of SIECUS, and Dr. Joyce Dudley Fleming was appointed SIECUS' Executive Director. In announcing these changes, Dr. Wardell Pomeroy, SIECUS



Dr. Joyce Dudley Fleming, SIECUS' new Executive Director and Dr. Mary S. Calderone SIECUS' President conferring at a recent Board of Director's meeting.

Chairperson, stated that Dr. Calderone will continue her leadership role in the development of policy and programs of the organization which she has served as Executive Director since its inception in 1964. She will be able to increase her lecturing, writing, and television commitments, and will continue to represent SIECUS in the United States and abroad.

Dr. Fleming comes to SIECUS from *Psychology Today* magazine where she served as Assistant Managing Editor for three years. In this post she was responsible for commissioning, editing and writing articles on human sexual behavior for that widely-read publication. A *cum laude* graduate in psychology from Ohio Wesleyan University (1965), Dr. Flem-

ing continued her studies in zoology and psychology at the University of California, Berkeley under Dr. Frank Beach, the distinguished researcher in sexual behavior. She received her Ph.D. in 1970. At Berkeley she served as director of a psychological laboratory, where she was involved in the design of research studies. While in California she was frequently a speaker on female sexuality for the American Association of University Women.

As the new Executive Director of SIECUS, Dr. Fleming stated, "Since its founding 11 years ago SIECUS has directed most of its efforts to educating the helping professions about the need for human sexuality education. Now we must expand this dialogue to include everyone who wants to talk, or to listen. Developing the lines of communication between SIECUS and these individuals will be my major goal.

We are planning to develop a network of SIECUS affiliates, local organizations that will assess the sex education needs of a community and develop appropriate programs. Our affiliates will give us a clearer picture of local issues and concerns; we in turn will give them guidance in meeting those concerns. Each community has a unique pattern of sex education needs and resources. I will help the local groups map these patterns and design appropriate programs."

Dr. Fleming brings a rich and diverse background in research, administration, and journalism to her new duties as Executive Director of SIECUS. Welcome!

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# SPEAKING OUT

## INTERNATIONAL WOMEN'S YEAR AND SEXUALITY

*Evalyn S. Gendel, M.D.*

If there were a broader, universally accepted understanding of the women's movement, it would be easy to make generalizations—not necessarily correct—about its relationship to sexuality. Stereotypic ideas and a whole belief system have rapidly developed around a definition of feminism. It has been defined as everything from the causal factor of male impotence, to the answer to world peace. Three pertinent issues need to be addressed to help sort out these definitions and, if possible, to prevent another sexual mythology from emerging.

The first issue concerns the confusion of women's rights with the so-called sexual revolution and sexual freedom. The second revolves around the misconception by many women and men in this country that the women's movement automatically requires the women who are part of it to be anti-male, anti-motherhood and family, and maliciously aggressive. The third issue involves the larger scope of the worldwide feminist movement which itself demonstrates the spectrum of women's concerns across political, national and cultural boundaries.

The women's movement encompasses concepts of human sexuality that relate primarily to women's recognition of their total individualism and the integration of their sexuality into that expanding knowledge of themselves. It is to be distinguished from the feminist struggle to eliminate sexism as deeply prejudicial behavior. It must also be separated from the arena of the sexual revolution where it is being equated with a move for sexual license for women. Social, economic and legal sexist practices deny civil rights to women and the movement concentrates on removing those types of barriers. In affirming their own sexuality, the emphasis is toward enhancing self-understanding and examining sex roles in the society for both women and men. The establishment of open relationships between the sexes, and the need for intimacy and caring between the same and opposite sexes are some of the characteristics related to sexuality. Women's liberation or women's rights defined solely as sexual freedom is a narrow and mistaken myth, often used by those who are threatened by it to ridicule the movement, or to imply a narrowness of focus, in order to diminish its impact.

In the United States feminism has also come to evoke, for some people, an image of militant, even violent, "bra-burning" women who would remove men from all positions of power, who hate all males and who dislike all women who take care of their homes, husbands, children or lovers out of their own wishes and desires. Many women and men, for instance, who will actively support the Equal Rights Amendment, or defend other legal and social areas affecting wom-

en, will loudly deny that they believe in the feminist movement, or will declare that they would never become part of it. Others who are indifferent to women's rights will generally laugh at the efforts which are being made and dismiss them. Those who are threatened by it, however, will mount anti-feminist campaigns using slogans which utilize the anti-male, anti-family idea to dissuade other women from becoming active and will go so far as to imply that the goals are also un-American and a threat to our system of government. The fact that feminists work toward setting women free to be what is best for them and toward their rights to options, is overlooked. Freedom to choose a career with or without being wife, mother, lover and homemaker is as precious as choosing to be wife, mother, lover and homemaker with or without having a career.

At the international level, a microcosm of the extent of this confusion was seen at the International Women's Year Conference in Mexico City in June 1975. A whole new view of feminism was formed by many women who attended. The Third World, Developing World, and the Industrial-Western World were represented by women with diverse backgrounds and needs. The dream of a merging of these worlds into a "Fourth World" of compassion and peace which women might fashion, was not attained. Women from countries where they are still virtual slaves, or are fighting for food, clothing and bare survival were not moved by those who sought equal professional career opportunities, or legal and social rights. Some women described cruel ritual punishments still inflicted on daughters whose state of virginity was in question in family-made marriage arrangements—to the point of some being murdered if they brought "disgrace" upon their father's house. Women from such countries were disinterested in concerns over sexism in literature, politics, or career development. Nationalism, racism and religious prejudice were prevalent among women of all nations' as they are in their male leaders. Goals for a women's international charter were often defeated as these issues flared. Many delegates reported disillusionment and disappointment with what occurred. To me, this is not discouraging, however. Before any group can find common ground and strong uniting bonds, it must struggle to overcome long accepted beliefs and values related to race, religion, color and political persuasion. These separating influences are part of the cultural heritage of each person (woman). Women are often astonished to find that they harbor these characteristics of regional, national and inter-continental backgrounds and the antagonisms which they generate.

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# DO YOU KNOW THAT . . .

## **Louisville Times Runs Sex Information Column**

The daily newspaper has become a new source of sex education in Louisville, Kentucky, but not by printing lurid news stories about rape and other sex crimes. In April, 1975 the *Louisville Times* with a circulation of nearly 200,000 introduced a new weekly column called "It's Okay to Talk About Sex." The column written by Robert C. Long, M.D., of the University of Louisville School of Medicine and SIECUS Advisory Board member, consists of a question-and-answer format based on letters from readers. Dr. Long believes this column provides a unique opportunity to extend sex education throughout the community. The newspaper's editors expected there would be some opposition to the column in the form of letters or phone calls, but none has surfaced. Readership of the column has not been studied as yet but feedback indicates that it is being discussed widely throughout the community. Increasing the frequency of the column to more than once a week is currently under discussion.

## **Condom Commercials on TV—Pro and Con**

Recent broadcasting of TV commercials for condoms by a California station initially drew such negative reactions from viewers that they were taken off the air. A little later the viewer responses changed eight-to-one in favor of the commercials and they were reinstated. In an informal poll, conducted by the *ACOG Newsletter*, of Fellows of the American College of Obstetricians and Gynecologists there was general support of the concept of TV advertising contraceptives as long as they were in good taste. Stated Louise B. Tyrer, M.D., former head of ACOG's Division of Family Planning and now Vice-President for Medical Affairs of Planned Parenthood-World Population, "It is certainly as important that viewers be as aware of contraceptive options as they are of douches, mouthwashes and other consumer health products now advertised on TV." Another positive response came from George M. Ryan, M.D., Past Chairman of ACOG's Committee on Obstetric Practice, "This kind of advertising can help keep the public aware of the practical aspects—not just the passion—of sex."

## **New Journal On Sex Roles Launched**

A new scholarly journal devoted to research on sex roles and their relationship to child rearing, socialization, sexual behavior, work and personality has just been announced.

The quarterly journal called *Sex Roles*, under the editorship of Phyllis Katz, a psychologist at the City University of New York, is published by Plenum Press in New York.

The first issue will report on such subjects as how men and women differ in the way they perceive spatial relationships, why women seek to avoid success, and vocational aspirations of preschoolers. Says editor Katz, "A person's gender determines to a large extent the kind of life style he or she will have. Yet scientists are just beginning to obtain some understanding of how sex roles mold individuals, and how such roles may be changing with time. We are hopeful that this new journal will at once consolidate and increase our understanding of these very significant issues."

Subscriptions to *Sex Roles* are \$14.00 for individuals and \$35.00 for institutions. Write to Plenum Publishing Corporation, 227 West 17th Street, New York, NY 10011.

## **International Congress of Sexology— Montreal 1976**

The Society for the Scientific Study of Sex and the Department of Sexology, University of Quebec in Montreal will co-sponsor an International Congress of Sexology, October 28-31, 1976 in Montreal, Canada. Program topics will cover sex therapy, sex education, sex differences in eroticism, and ethical issues in sex therapy and research. Short research papers are invited. For further information contact Professor Robert Gemme, Department of Sexology, University of Quebec in Montreal, C.P. 8888, Montreal, Quebec, Canada H3C 3P8.

## **Adult Sex Education Program Available on Video-Cassette**

A comprehensive sex education program for adults is now available on video-cassette from the Public Television Library. The course called *Human Sexuality* was developed by the College of Continuing Education, University of Hawaii and was originally broadcast on the educational television station in Hawaii. Instructor for the course is Dr. Milton Diamond of the University of Hawaii Medical School. The course consists of 30 half-hour programs covering such topics as sexual development, sexual identity, sex and the law, sex and the handicapped, sex and the arts and sex and ethics. This program in video-cassette format can be used by any organization that has video playback equipment. For further information about this program contact The Public Television Library, 475 L'Enfant Plaza, S.W., Washington, D.C. 20024. Phone (202) 488-5000.

# WHERE THE ACTION IS

## SEX EDUCATION PROGRAM FOR SOCIAL WORKERS ESTABLISHED AT UNIVERSITY OF HAWAII

*By Derek L. Burlison, Ed.D.*

The field of social work, historically dedicated to helping people in need, now has a training center to prepare social work students to deal with sex-related problems of clients. The University of Hawaii School of Social Work has announced the establishment of the Center for the Study of Social Work Education in Human Sexuality which has been funded with a five-year training grant from the National Institute of Mental Health.

Only a handful of the schools of social work in the United States currently provides any direct training and clinical experiences in dealing with sex-related problems. Under the leadership of Dr. Harvey L. Gochros, Professor of Social Work, the University of Hawaii School of Social Work has been developing over the past five years a curriculum in human sexuality tailored to the needs of social work. Now with the establishment of their Center, states Dr. Gochros, who will serve as its Director, "For perhaps the first time, a new and significant area of social work practice curriculum will be subject to a systematic attempt to organize and produce curricular materials, to train instructors, to develop pedagogical approaches that reflect the orientation of social work to sex-related problems and to develop the necessary resources to deal effectively with the problems."

### **Focus on Special Populations**

A major goal of the Center will be to provide training that will have a direct impact on social work services dealing with sex-related problems of populations who have usually been overlooked. Such groups include ethnic minorities, the aged, the physically handicapped, the mentally retarded, the homosexually oriented, the victims of sexual offenses and the imprisoned—all victims of sexual oppression.

Dr. Gochros feels Hawaii has some unique characteristics that make it a logical site for the Center. First, the work he and his colleagues have already done in developing a concentration in human sexuality in the School of Social Work has given them experience in curriculum development and faculty preparation. The Center will also work cooperatively with nationally known authorities in sex education from other faculties in the university representing the schools of law, medicine, and public health. Hawaii itself within a small

geographic area has a varied and multi-ethnic population providing diverse cultures for study of sexual attitudes and behavior.

### **Training Programs Begin Summer 1976**

After the initial planning year the first training session will be held the summer of 1976, with similar sessions held the following three summers. These intensive four-week sessions will cover desensitization experiences to increase comfort in dealing with sexual behavior, basic information about the range of sexual behavior, types of sexual problems encountered among sexually oppressed groups, levels of intervention social workers can employ in preventing and alleviating sex-related problems, skills in counseling about sexual problems, and behavioral and other approaches for dealing with sexual problems.

Two types of candidates are invited to apply for this training opportunity over the next four years. First priority will be given to teachers currently on the staff of schools of social work who have begun or are planning courses, institutes or workshops for social workers in human sexuality with a special interest in serving the sexually oppressed. It is felt that by reaching staff now working in schools of social work, the training they receive can in turn be passed on to others. The second group invited to apply are social workers in agencies and institutions directly serving sexually oppressed clients, who wish to establish programs and services in sex education and counseling. Successful candidates for the program will receive round trip air fare to Hawaii, tuition and a per diem stipend of \$30 a day.

This is an outstanding continuing education opportunity, but is limited to 15 participants for each year of the program, so competition for the training grants will be keen. Nevertheless, if even half of the schools of social work in this country can place a staff member in this training program and then in turn develop their own programs, the field of social work could begin to have a tremendous impact on the sexual health of this nation.

For further information about applying for this program, write to Mr. Jerry Murphy, M.S.W., Project Coordinator, University of Hawaii School of Social Work, Hawaii Hall, 2500 Campus Road, Honolulu, Hawaii 96822.

# BOOK REVIEWS

**Loving Women/Loving Men: Gay Liberation and the Church.** Sally Gearhart and William R. Johnson, editors. San Francisco: Glide Publications, Inc., 1974. (165 pp.; \$6.95).

Reviewed by Alan P. Bell, Ph.D.

This five-chapter paperback consists essentially of two movements, an *adagio* followed by a *con spirito*. The first three chapters take the reader slowly and sometimes monotonously through the relatively brief history of homosexual/heterosexual dialogue within the Church. An account of how the Council on Religion and the Homosexual was formed, including the nature of this initial gay/straight sparring, is followed by a now familiar apologia for homosexuality in the light of various Biblical injunctions, where Old Testament pronouncements are put in their historical context and St. Paul is put in his place. Evidence of gays' attempts to be heard in the Church and to have an impact on the collective ignorance of ecclesiastics is reported in some detail. Minor successes in various denominations are recorded, with more denunciations than congratulations meted out to the establishment. The chapter's most important point is that dialogue between homosexually and heterosexually oriented persons is imperative, to which I would add, regardless of the initial outcome. It is only out of the painful attempts to meet and be met, to effect a genuine communication between persons who are too convinced of their own points of view, that new perspectives and new determinations will never emerge. Even those fiat handed down by certain enlightened authorities can be no substitute for the gutsy exchanges of common folk.

The first movement hardly prepares the reader for the next. In the last two chapters the authors speak their minds with a remarkable and convincing passion. Their highly articulate views indict the Church at its very core. The gay male author not only takes out after the Biblical literalists, but urges his gay

brothers to join him in his grievance against any theology which remains uninformed by contemporary, experiential realities, in his rejection of lifeless legalism, and in his contempt for the patriarchal and paternalistic features of institutionalized Christianity. He calls upon the Church to re-examine its notions of the place and purpose of sexuality and, in the process, to rediscover its own mission to humankind.

The last chapter, by the lesbian author, takes up this and other cries. Her strident words, like crashing cymbals, explore and reject all of the ways in which the Church has been a party to the continuing degradation of women. She attacks the Church's "masculist" theology and, above all, its authoritarian and hierarchical structure which makes infants of those who buy into it. She rejoices in all the "No's!" which lesbians have directed toward a culture intent upon training women to be less than who they are. And, finally, she is intelligent enough to realize that her forceful recommendations are actually a plea that the Church, as she has painfully experienced it, must die. Her strong reactions suggest that her plea also contains the hope that the Church's death will be followed by its resurrection in a totally different form.

Thanks to this book, I think I have a clearer picture of what the shouting is all about. I now have the sense, as never before, that gay liberation amounts to more than revolutionary slogans, that its concerns have to do with us all, and that its impatience is not simply with various institutions, but the entire fabric of society and with dehumanization in any form. **A, PR.**

**Sexuality and Human Values.** Mary S. Calderone, M.D., editor. New York: Associated Press, 1975. (158 pp.; \$7.95).

Reviewed by James Siefkes, B.D.

This gem of a book is the result of a unique conference on religion and sexuality sponsored by the Sex Information and Education Council of the

U.S. (SIECUS) in St. Louis in the fall of 1971. The conference provided a forum for researchers in sexuality and values and religionists for dialogue. The researchers sought to present to the religious community current research data about how sexuality and values develop in the human being. The researchers then departed from the conference, giving the religionists an opportunity to discuss the theological implications during the closing day. Neither the conference nor the book comes to any momentous conclusions or resolutions, but certainly it should send religionists in search of a proper and fitting theological stance regarding the insights of behavioral research. It should inspire any reader to deeper personal investigation, discovery, and celebration of one of God's greatest gifts toward a fulfilled and abundant life.

The final chapter, by the Rev. John C. Thomas of the Jesuit Center for Social Studies, Georgetown University, suggests that the conference (and, I add, the contents of this book) bring participants (readers) to a "fertile zero." "In the sense that it provides the tolerance and rationality needed to ensure effective dialogue on any morally sensitive, emotion-laden issue under conditions of pluralism and change."

Researchers contributing to the book include: Philip and Lorna Sarrel of Yale, Wardell Pomeroy of New York, Judd Marmor, president of the American Psychiatric Association, William Masters and Virginia Johnson, Lawrence Kohlberg and Carol Gilligan of Harvard, Carlfred Broderick of University of Southern California, Robert Staples of University of California-San Francisco. Tying it all together is the keen editorial pen of Mary S. Calderone, President of SIECUS.

The twelve chapters deal with development of gender identity, counseling, sexual knowledge, attitudes and values in three sub-cultures, sexual responsiveness, moral reasoning and value function, and theological reflection.

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This book is a must for parish pastors and other teachers and counselors in religious community. I recommend it for church study groups at many levels. While it is geared to the professional, even youth can participate in its contents. I found myself reading from it to my sixteen-year-old daughter and twelve-year-old son at the supper table one evening with enlightening and rewarding discussion for the whole family. I will settle for "fertile zero" as a good first step for church and society. *Sexuality and Human Values* takes a large and positive step in that direction. **A, PR**

**The Sexually Aggressive Woman.** Adelaide Bry. New York, NY: Peter H. Wyden, 1975. (181 pp.; \$7.95).

*Reviewed by Diane B. Brashear, Ph.D.*

At first glance, this book would seem to be of little value to our basic understanding about women and would fall into a category of sensational research. The author, a Philadelphia therapist, advertised in personal columns for women who were "sexually aggressive," and then interviewed them. At best, this book is heuristic research and may identify some interesting hypotheses. The book mainly contains case reports of sexual behavior of women who view themselves as aggressive. The author defines the sexually aggressive woman as a "doer," an initiator, one who is at least equal if not dominant in her participation in the sex act. The case reports are descriptive, sometimes reading more like an erotic novelette than a behavioral report. In general, the book characterizes sexually aggressive women as active, heterosexual, genitally oriented, and who may separate sexual intercourse from romantic attachments and long standing relationships. Although some of the women were bisexual, the case reports generally reflected heterosexuality. Most of the women were married to sexually competent males who, the author inferred, could not completely satisfy these sexually energetic females. Many subjects felt they were not like other women. While there are serious limitations to this kind of reporting, I also welcome more enlightenment about such females who are socially and psychologically functional but not "promiscuous" nor with other so called

"problems." I suspect it will aid other women who also fall into this general category. **PR, A.**

**Human Sexuality: A Psychosocial Perspective.** Richard Hettlinger. Belmont, CA: Wadsworth Publishing Co., 1975. (315 pp.; \$6.95).

*Reviewed by Haskell R. Coplin, Ph.D.*

For the sex educator who teaches a course in human sexuality at the college level the reading resources are becoming ever richer. There are several types from which to choose: basic comprehensive texts on human sexuality, books of readings from the relevant literature, special treatments of specific topics. Hettlinger's book will be a welcome competitor in an increasingly competitive field, for he has produced a highly readable text book which not only treats many of the most salient areas in human sexuality (including pornography, premarital sex, sexual varietism, sexual liberation, and the future of marriage), but provides diverse readings on each of the topics which reflect the controversies that prevail. Hettlinger calls his book a "psychosocial perspective" and leaves the task of elucidating the biology and mechanics of sex to others (though a brief appendix provides up-to-date information for college students concerning birth control, abortion and venereal diseases).

Hettlinger sets as his main task the development of a philosophy of sexuality. He states: "Whether an individual finds intercourse an appropriate expression of a particular relationship or not; whether his or her fulfillment is heterosexual or homosexual; whether the goal is a traditional marriage, life in a commune, or whatever—these seem to be quite secondary (though not unimportant) issues. What matters, I suggest, is that the student learn to act and think sexually without evasion, deceit, or illusion; that he or she can distinguish the false myths (of the old and the counter cultures) from the truth; and above all that there is growth in the capacity for self giving, sympathy, and caring." The author presents carefully reasoned and compassionate arguments in defense of his positions while attempting to provide "equal time" for those who do not share his perspective. In this he mainly succeeds, providing excellent resources throughout the text for the var-

ious topics under discussion.

For those who prefer a "scientifically detached" and clinically removed approach to the controversial areas in human sexuality, this text will not be the first choice. For those who want to provide a richly articulated series of discussions of those areas most relevant to the lives of college students as background for further study, this book can be an exciting choice. Throughout the book the author's wealth of experience as counselor and teacher of college students for more than a score of years shines through. He is aware that students come to college with diverse backgrounds and preparations for dealing with the world of sexuality: "There is evidence that for a significant proportion of today's college men and women, unexamined and uninhibited sexual freedom is possible without anxiety, conflict, or apparent psychological harm. Yet there are many others for whom this is not the case, who need help in clarifying their sexual needs and support in sustaining their deepest convictions when the loudest forces on campus are proclaiming what one psychiatrist has called 'a sexual utopia in which the kingdom of the orgasm will supposedly replace the house of the ego.' "

For the latter group this book can be helpful in exploring the pros and cons of sexual issues. Not only is it an excellent candidate for the college level course in human sexuality, it can be a rich resource for the sex counselor or educator who deals with pre- and post-college populations. **A, PR, SH**

**Human Sexuality, A Health Practitioner's Text.** Richard Green, M.D., editor. Baltimore, MD: Williams & Wilkins Company, 1975. (251 pp.: \$14.50, \$9.50 paper).

*Reviewed by Evalyn S. Gendel, M.D.*

This is a well edited, well written and important book. It is not only one that will assist the health practitioner, but also those in related fields of counseling and referral in the helping professions. Although it is intended primarily as a textbook on human sexuality for medical students and doctors (who indeed need this type of collected works to fill an important hiatus in the medical liter-

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ature), its potential audience is much broader.

The editor has done an excellent job. The continuity between chapters is made clear and at the same time asks some provocative questions. Chapters such as, "Why Sex Education for Medical Students?" and "Explicit Sexual Material in Medical School Curricula", to name the first and the last, cover a wide range of topics.

The contributors are all well experienced in the areas in which they write and, except for two chapters, all are original contributions written especially for this text. Although there are numerous authors, there is a consistency to the writing style which is helpful in making this the kind of book that you want to read at once for total scope and then to use as a reference for specific areas.

There is a great deal of concise information for all health professionals and for other individuals who work in counseling situations. I believe the editor has accomplished what he intended in filling a special need for education about human sexuality in medical and other professional schools. I highly recommend its use. **PR**

**The Teenage Pregnant Girl.** Jack Zackler, M.D. and Wayne Brandstadt, M.D., editors. Springfield, IL: Charles C. Thomas, 1974. (300 pp.; \$12.95).

*Reviewed by June Dobbs Butts, Ed.D.*

The subject matter to which the book addresses itself is of compelling import. Teenage mothers are increasing in every region, race, and class. The general public, the young women themselves, as well as those who serve them, need a collection of good resource materials to help them understand this phenomenon. Such a book would serve a useful purpose; unfortunately this one is not it.

There is an unevenness in this book which struck the reviewer from the first glance at the dust jacket through the reading of its 12 disparate chapters. The editors are conspicuous by their absence: they contributed no chapters although their research is mentioned by others. What is missing, therefore, is their point of view in interpreting and collecting cogent information and opinions. Even the use of sub-divisions would have helped focus and clarify the

contents into meaningful and related areas. The book seems hastily assembled, e.g., the name of the senior author of an article on social psychiatry is omitted from the title page of his chapter, there are "open" parentheses without "closed" parentheses, etc. A succession of such minor but irritating details served to convince this reviewer that Zackler and Brandstadt must be better doctors than editors!

The dust jacket shows the faces of two young girls who stare out with all the blankness of a Barbie doll, their heads inclined as though in shame. Where is the flesh and blood, real-life child-mother who abounds in America today? And where is the teenage father? He is a phantom in this book. Not a single chapter speaks to his needs, frustrations, strengths, or fears. The first two chapters (both written by Cutright) use the opprobrious term "illegitimate" although others do not. There is a sympathetic chapter (Shouse) dealing with "Psychological and Emotional Problems of Pregnancy in Adolescence" which recognizes the individuality of these very young women. "Even though they may share some general psychological features, pregnant adolescents and their families, including their babies, boyfriends and husbands, cannot be stereotyped. There is as much variety in this population as there are geographical regions, cultural differences, and personality styles in our society." She also included a verbatim panel discussion by pregnant teenagers which is full of pathos, courage and wry humor. It makes for startling contrast to the statistical survey reportage of the initial chapters.

Another interesting chapter is "Obstetrical and Medical Problems of Teenage Pregnancy" (Stepto, et al.) which explains with medical accuracy and humanistic concern the myriad stresses which a pregnancy must impose upon the body of the young person at a time of her critical growth and development. Other authors, whose work is factual and whose opinions are non-judgmental, speak from the vantage point of specialists who deal with this population: Pilpel's chapter on current laws, Selstad's writing on the role of the community health nurse are examples. A case study (Ryan & Sharpe) provides a model for a comprehensive service program, and there is a chapter (Jekel & Klerman) on program evaluation.

Since the attitude of the staff serving the pregnant teenager is crucial to the success of medical and counseling services, the chapter (White, et al) on this subject is much needed and well done. They advocate helping the young parent beyond the birth process and on into the trying periods of adjustment as young parents who need a variety of services. "For one adolescent they may provide only abortion counseling and medical services; for another prenatal services, schooling, child care, and young parents' counseling groups; and, for a third, residential and infant care services while she is seeking employment and/or a living situation."

In their Foreword, the editors' key word is *prevention*. Perhaps, then, the highlight of this book is the chapter "Bringing About Change" (Howard) commenting on the formerly punitive societal attitude toward the teenage pregnant girl and the ignoring of her special needs. Howard places all this in perspective. "Thus rejected by family, isolated from peers, ostracized by the school system, barely tolerated by the medical establishment, and mostly ignored by the social service system, it is no wonder that young mothers showed up so disproportionately in a negative way in divorce, health, educational, employment and welfare statistics. Indeed, society has been reaping the rewards of its own neglect and hostility." Citing the social changes which took place in the 1960's stemming from the civil rights movement and consequent quests for legal redress of a wide variety of societal inequities, Howard feels that the mood of America today is solidifying in the direction of prevention of unwanted teenage pregnancies and toward the unbiased offering of human services to young childbearing and childrearing families. **PR, A.**

**Other Choices for Becoming a Woman.** Joyce Slayton Mitchell. Pittsburgh, PA: Know, Inc., 1975. (180 pp.; \$5.00 paper).

*Reviewed by Maude I. Parker, M.A.*

This handbook is touted as the only feminist handbook for high school women. It offers palatable, non-threatening, almost routinely conventional presentations of the usual guidance topics for girls 15-18 years old, but hardly lives up to its promotional

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blurbs that promise challenging approaches on topics dealing with career decisions and sexuality. Rather this book provides realistic and reasonable suggestions for changing life styles for young women.

Some of the topics, e.g., summer employment, fall completely within the conventional jobs of bus girl, waitress, car hop, baby sitting and volunteer work. Sexual topics such as homosexuality and masturbation are handled gingerly. The reader is told to check in other references if she has more interest in the topic of homosexuality than is covered in the short paragraph provided. The author states that masturbation could have a bad effect if it interfered with other activities but no mention is made of what activities she has in mind, thus leaving the reader perplexed. There is no discussion about high masturbatory frequency as possibly indicative of some emotional problem. The sections on religion are equally fuzzy. The chapter on Judaism does not, for this writer, offer any reassurance that the image of woman has been or will be equal to that of man in the eyes of believers.

The debunking of stereotypes is attempted by authors in chapters on marriage choices and career decisions. The point is made that rigid stereotypes are retardants to achieving one's full potential as a woman and they can be changed. Rancor and anti-male propaganda are not discernible; in fact, Ms. Mitchell consistently reveals a wholesome outlook on human interactions. Margaret Mead's chapter on friendship explores the good things about friendship with women as well as men, which have not always been favored by high school women in the past. Mead explores the good points of change, especially those that are allowing young people more time for self-discovery, developing independence and learning about other people.

The chapter, "Read to Learn," provides a good list of books by women and about women. Such a bibliographic resource is valuable for all feminists who would extend their connection to other women through reading. Both fiction and biography can provide models of inspiration, helping young readers to become more fulfilled as women.

*Other Choices for Becoming a Woman* offers a modicum of information on sexuality and will probably find

an audience among the more introspective teen women who are progressing from *Seventeen* and *Cosmopolitan* to *Redbook* and *MS*. **LT**

**For Yourself: The Fulfillment of Female Sexuality.** Lonnie Garfield Barbach. Garden City, NY: Doubleday & Co., 1975. (218 pp.; \$7.95).

*Reviewed by Linda Steichen-Hodes*

This is a superb book. Dr. Barbach, a clinical-social psychologist building upon her experience as a sex therapist using Masters and Johnson and other techniques, has developed a new treatment program for "pre-orgasmic" women. The phenomenal success of these five-week group sessions (preliminary statistics from the Human Sexuality Program at the University of California Medical Center indicate that 93% of the women left their groups consistently experiencing orgasms), indicate that Dr. Barbach is on to something. That something appears to be a combination of Permission—to be oneself, to be a woman, to be sexual, to be in control; Confrontation—of the myths and fears internalized by women socialized in our culture, and Support—both from Dr. Barbach and from the many women with whom she has worked, who are quoted in the book.

Although written primarily for women who are pre-orgasmic and who do not have access to an established sex therapy program (which usually requires a cooperative and steady sexual partner), *For Yourself* will also be valuable to women in general who want to enjoy and develop their sexuality, and to their partners. Very readable, it is written with warmth, sensitivity and respect for the uniqueness and individuality of every woman. The first three chapters deal with many of the myths, misinformation and repressive attitudes with which women are socialized today, often leading to feelings of shame, anger, boredom and frustration. Following chapters focus on physiological-psychological aspects of female sexuality and orgasm, and upon the five-week course of exercises used successfully by women in the groups to become orgasmic. These exercises are described in sufficient detail so that the reader can herself practice them at home. Another chapter

deals with becoming orgasmic with a partner once orgasm is easily achieved alone. Other subjects deal, in somewhat less detail, with sexuality and pregnancy, sexuality and aging, taking care of one's own body, and bringing up children sexually.

Throughout the book, basic information, amplified with helpful bibliographic and other sources, is interwoven with the shared experiences and feelings of the many and diverse women with whom Dr. Barbach has worked in her groups. This combination of information, support, and sharing make it a very personal book and accounts for its uniqueness. Although primarily dealing with heterosexual women of all ages (since this was the primary make-up of her groups), Barbach continually supports the right of each woman to make her own choices about all aspects of her sexual self. "When you take control of your life, and feel free to be yourself, you lose fear. . . . This diminished fear coupled with a sense of self-respect allows for greater respect of others and their rights to be themselves. . . . Sexual liberation is a beginning."

Though documented, annotated and indexed like a text, this book is rather a richly woven tapestry of information and how-to's which can only be liberating to the men and women who read it. It is a welcome addition to the therapist's as well as the non-therapist's bookshelf, where hopefully a similarly liberating book on male sexuality might soon join it. **A, PR**

**Consenting Adult.** Laura Z. Hobson. Garden City, NY: Doubleday & Co., Inc., 1975. (256 pp.; \$7.95).

*Reviewed by Frederick E. Bidgood, M.A.*

It is only rarely that the *SIECUS Report* reviews fiction, but occasionally a novel is published which, because of its subject matter and treatment, deserves the professional consideration of our readers. Such a book is *Consenting Adult*, which deals with the topic of homosexuality in a way which no other work has attempted—from the viewpoint of the parent of a homosexual adolescent.

As a novel, the book is both sensitive and powerful, delineating the gut-level

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emotions of alienation, rejection, re-  
crimination, guilt, hostility and fear  
which all but tear apart a liberal,  
middle-class family when a teenage  
son, the youngest of three children,  
announces that he thinks he is a  
homosexual. In the microcosm of Tes-  
sa, the mother who is a successful book  
editor, and her family, the narrative  
chronicles thirteen years of gradual  
change in the attitudes of society to-  
ward homosexuals—a period encom-  
passing the British Wolfenden Report,  
the beginnings and growth of the gay  
liberation movement, up to the deci-  
sion in 1973 of the American Psychiatric  
Association to delete the category of  
homosexuality from its *Manual of Men-  
tal Disorders*. From 1960, when her  
teenage son reluctantly and apologeti-  
cally announces his homosexuality and  
asks for Tessa's help in overcoming this  
"sickness," the novel deals with the  
relationships among all the family  
members as they make their individual  
attempts to cope with the situation.

Tessa reacts (as most parents still  
would today) with considerable emo-  
tional confusion, but with a vast quan-  
tity of what is often downgraded as  
"mother-love," and a persistent sense  
of responsibility to stand by her son, to  
try to understand, to provide psychia-  
tric treatment to effect a "cure," and to  
learn as much as she can about this  
strange affliction of her son and its  
impact on her family. Thus begins a  
long, painful, educational and emo-  
tional growth process for the family but  
especially for Tessa. For her son, it in-  
cludes a disheartening and self-  
denigrating period of psychoanalysis; a  
lonely search for identity, self-worth  
and self-acceptance; and, finally, his  
"coming out." For Tessa, it is a parallel  
process—starting with a frantic obses-  
sion for information about the topic of  
homosexuality (carefully summarized  
and shared with the reader) to deal  
with her confusion and parental con-  
cern, tempering into an intellectual ac-  
ceptance of her need to affirm the  
personhood of her son, and finally re-  
joicing with him at his acceptance of  
and comfort with himself.

It is the depiction of this growth  
process that gives the book its  
therapeutic value. Although society's  
general condemnation of homosexuals  
has been mitigated over the past fifteen  
years, there is still a tremendous de-  
gree of opprobrium and stigma at-

tached to the label "homosexual."  
When it strikes close to home—to their  
own son or daughter—today's parents  
face the same heartache and pain, the  
same agonizing search for help, for  
information, and for understanding as  
did Tessa. While the book is obviously  
no panacea, the factual information  
presented may be of considerable help  
to such troubled parents. But what may  
be of far greater benefit is the power of  
this novel to generate a sense of iden-  
tity and empathy with Tessa, thus help-  
ing parents to begin to reassess their  
feelings and attitudes toward their  
homosexual children in light of this  
information, to come to grips with their  
fears and alienation from their chil-  
dren, to accept them as the same chil-  
dren they had always cared for and  
loved "before," and to welcome them  
back as full members of their families.

Despite some literary difficulties in  
trying to pull together smoothly all of  
the research, reports, events and con-  
troversy surrounding the topic of  
homosexuality within the narrative  
framework, *Consenting Adult* is an im-  
portant book, not only because it will  
be widely read, but because it can be a  
valuable resource—as a source of in-  
formation, comfort and inspiration—  
for parents of homosexual children and  
for those pastors, physicians and other  
professionals to whom they turn for  
help. But whether read within an edu-  
cational or counseling context, or  
merely as leisure reading, it cannot  
help but be a moving and positive ex-  
perience. **A, P, PR**

**Let's Make Sex a Household Word: A  
Guide for Parents and Children.** Sol  
Gordon, New York: The John Day Co.,  
1975. (256 pp.; \$8.95).

Reviewed by Lorna B. Flynn, M.A.

There is an enormous amount of  
constructive material in psychologist  
Sol Gordon's new book for parents.  
However, it is hampered by poor or-  
ganization and the author's penchant  
for writing something about every pos-  
sible aspect of sexuality without deal-  
ing adequately with many areas. While  
the title suggests that the book is for  
both parents and children, this re-  
viewer thinks that a more appropriate  
audience is the unsophisticated adult.

Gordon divides the book into three  
sections: "Coming to Terms with Our  
Sexual Selves," "Coming to Terms with

our Sexual Children," and "Coming to  
Terms with Sexual Terms and Politics."  
The first section is the weakest. While  
Gordon's emphasis is rightly on com-  
munication, and the concepts he dis-  
cusses exemplify healthy sexual atti-  
tudes, he skips from topic to topic,  
often repeating himself. He uses the  
irritating "royal we" (as in "we believe"  
when he means "I believe"), and he  
makes unsubstantiated, sweeping  
generalizations—many of which his  
readers would like to believe—such as,  
"The areas in which good schools  
work together with parents to provide  
comprehensive sex education are the  
neighborhoods with the lowest rates of  
VD, unwanted pregnancy and birth."  
At times Gordon seems to be writing so  
hastily that one doubts that he means  
what he implies—e.g., that adolescents  
who trust their parents would tell them  
everything (p. 36).

Gordon's discussion of homosexual-  
ity exemplifies his tendency to cover  
material inadequately. Not only does  
he separate homosexuality and bisexu-  
ality, but he totally ignores Kinsey's 0-6  
Scale, preferring instead to say "I sus-  
pect that no one is either heterosexual  
or homosexual. . . ."

A chapter on the single parent and  
one on fatherhood by Professor Robert  
Picket are both highlights of the first  
section.

The second section—on children's  
sexuality—is better organized and  
more useful. Gordon presents con-  
structive information such as ways of  
talking about and dealing with mastur-  
bation, methods of handling a child's  
undesired use of slang. He (Gordon  
says "We") firmly believes that children  
under the age of 17 should not engage  
in sexual intercourse because of their  
lack of emotional maturity and the  
usual lack of birth control.

Elizabeth Canfield contributes an ex-  
cellent discussion of the rights and re-  
sponsibilities of adolescents, but in-  
explicably follows it with one on ques-  
tions asked by college students which  
lacks continuity and adds nothing to  
the book.

A tame but commendable article on  
the double standard by Roger Libby  
and Ronald Mazur is unfortunately pref-  
aced by a caveat that could keep it  
from being read because of the fear  
that its ideas are too permissive!

This section also includes an excel-  
lent chapter on sex and the handicap-

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ped, and a poor one on sex education in schools and religious organizations. Another disappointing chapter attempts to address morality. It is confusing and disorganized and never really deals with this important topic.

Gordon's "Bill of Sexual Rights and Responsibilities" highlights the final section. It deals with such topics as freedom from stereotyping, freedom of information, and freedom of sexual expression for the handicapped. Elizabeth Canfield's "Skeptic's Glossary" contains much food for thought and family discussion. A very brief section on physiology could have been omitted. Gordon's own glossary is useful, but his list of selected readings is very incomplete. The book is indexed.

While there are no new ideas in this book, it does contain quite a bit of useful and constructive information. Its lack of organization and its inclusion of incomplete, confusing and unnecessary material should have been avoided by an author-editor from whom people working in the field of sexuality have come to expect much. **P A**

**La Sexualité Prémaritale** (Premarital Sexuality). Claude Crepault and Robert Gemme. Montreal: Les Presses de L'Université Du Québec, 1975. (208 pp.; \$6.95).

*Reviewed by Gabriel V. Laury, M.D.*

The authors studied sexual attitudes and behavior of 629 single people between the ages of 19 and 22. The subjects were students, workers or unemployed persons of French Canadian origin and of the Catholic faith residing in Montreal, Canada.

The first 110 pages are subdivided into three chapters: The traditional model of sexual differentiation, premarital sexuality outside of Canada, and premarital sexuality in Quebec.

The second half of the book is taken up by seven well organized appendices, containing numerous tables, devoted to the questionnaire, methodology and the experimental conditions of the survey. There are eight pages of bibliography.

The authors demonstrate from their survey that females feel that premarital sexual experiences should take place in the context of love. Males, on the other hand, feel that love is desirable but not necessary. Sexual attitudes and be-

havior in the context of love were similar for males and females. There was a difference, on the other hand, in attitudes toward sexual experiences taking place in the absence of love. Males showed more dualistic sexual attitudes than females. (Dualism is defined by the authors as a situation in which sexual behavior is the same within or outside of a love context.) Men were also involved in more sexual activity in non-loving contexts. It was also found that males were more sexually incongruent (contradiction between the attitude and behavior) than females. It is of interest that female subjects were more religious than their male counterparts.

If we compare this book with the classic Kinsey report on human sexual behavior, we notice marked differences in findings. For instance, on the subject of masturbation: according to the Canadian authors' statistics, 66% of the males sampled had masturbated, most of them two or three times over the past six months. Only 24% of the females sampled had masturbated over the past six months, the majority of them once or twice. The Kinsey report, in comparison, indicates that the rate of masturbation was much higher, for example, by age 20, 33% of the females and 92% of the males had masturbated. However, we must bear in mind that Kinsey asked whether the subject had ever masturbated, while Crepault and Gemme asked whether they had done so in the past six months.

The reviewer was somewhat surprised that the authors translated "caresse des parties sexuelles" (caressing the genital area) into "active necking." Similarly, fellatio and cunnilingus were called "active petting." The reader might have been better off if the authors had stuck strictly to French and called a rose a rose.

In the eight page bibliography of a French book on premarital sexuality I had hoped to find many recent references to French articles and books on this subject, but was disappointed. Indeed many of the French books mentioned are translations from the English (e.g. Margaret Mead, Erich Fromm, Betty Friedan, Kate Millet . . .). Others are translations from the German (Freud). As for the "original" French references, they are few and not recent. No mention, for instance, is made of P. Simon's voluminous report on the sexual behavior of the French ("Le

Comportement Sexuel des Français"). Finally an index would have been a welcome addition and simplified the task of the average reader.

In spite of its flaws, this serious and meticulously written book will be of interest to professionals involved in research and teaching in the field of human sexuality. **PR**

**Naked Nomads: Unmarried Men in America.** George Gilder, New York, NY: Quadrangle, 1975. (180 pp.; \$7.95).

*Reviewed by Larry P. Scott*

This book was something of a surprise to me. With society's growing acceptance of singleness as a viable life style, I anticipated it would espouse and support this way of life. How wrong I was. As a single man, I initially resented the many criticisms and statistics indicating that we, as a group, are derelicts of various persuasions. However, one can agree that the "Playboy" image is, in many cases, a facade representing shallow interactions among lonely individuals, with singles bars being prime examples of this facade. I do take issue with the repetitious statistics (which soon become tedious) and references about single men being lonely, failures (financially, etc.) criminals, mentally ill, accident- and suicide-prone. One can argue very persuasively using current divorce statistics that the state of marriage is a pretty sorry mess as well. Possibly, my personal adverse reaction is based on being an exception to all those categories, except perhaps the occasional loneliness that a single person may experience.

Gilder quotes the French sociologist Emile Durkheim, "When we have no other object than ourselves we cannot avoid the thought that our efforts will finally end in nothingness . . ." and argues that single life may be less fulfilling if the single person is only caring for his own welfare and direction. But, are sharing and caring relationships to be found only among the married?

Gilder makes his points very directly, selectively choosing his "experts" to support his arguments and ignoring those who might contradict them. His discussion of the sexual revolution and its impact/destructiveness on the single male is interesting, but difficult to sub-

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stantiate. Also, it was hard for me to equate non-marriage with inadequacy, because I've seen too many exceptions to the trends he cites.

His historical approach to the continuing suppression of the male's ability to express his masculinity (sexual identity and aggression) seems quite hypothetical at this point. It is plausible, in my opinion, but not to be accepted blindly without more substantiation.

His emphasis on the value and power of love holds some credence. "Love changes, deepens and channels the flows of energy, emotion, and will that impel a man's most important commitments and most extreme behaviors." "Wife and family give future like nothing else can." "This is the ultimate barrenness of the single life. Nothing really happens. The past is meaningless and the future irrelevant. The present is boring, because it does not flow from a significant past or into a connected future. It has no plot or development of character. Because it is not dependent on anyone, or responsible for anyone, it does not care. So drama is lost as well." There is obviously a relationship between love and a sense of the future, but Gilder's faith in the pervasive power of love is closer to a sermon than it is to reality.

The total impact of *Naked Nomads* for me was a great deal of thought and self-reflection. I found it valid in some cases, controversial and biased in others. If nothing else, I no longer take my singleness so nonchalantly. **A**

**To Be A Man/To Be A Woman.** Kenneth and Alice Hamilton. Nashville: Abingdon Press, 1975. (159 pp.; \$2.95, paper).

Reviewed by James A. Siefkes, B.D.

This book is co-authored by a husband-and-wife team at the University of Winnipeg, Canada. Religion and English are their respective disciplines. The style and content reflect their experience and bias regarding the church constituency, for which it is written; the ministry in which they have served;

the nuclear family in which they have lived and raised their children.

The book is divided into eleven chapters or lessons (the usual is 11 to 13 for a Sunday School quarter). The book centers about the issues of maleness and femaleness as related to the sexual revolution, the Kingdom of God, man and woman relationships, fallen society, the fallen person, and the dimensions of body, mind and spirit. A concluding lesson deals with life in the church. The language might prove confusing to the uninitiated in Christian doctrine.

Each lesson is followed by several pages of teacher-pupil aids and learning suggestions: a lead question for the lesson; a stated goal of the lesson; a rather detailed outline of the lesson material (for teachers who prefer to lecture); ten or twelve questions for discussion; learning/teaching suggestions such as role play, and biblical references for further study.

As I read the book I was reminded of days of teaching recipe-type Sunday School curricula usually based on teacher knowledge and pupil ignorance. In one sense the book is deceptive. Lesson titles, graphics, cover and layout are attractive, modern and provocative. They imply a "new look" at old issues for church people. The book, in reality, clearly intends to indoctrinate, convert to a viewpoint and reinforce rather traditional stereotypes. For example: the lesson on "The Fallen Person" is introduced by the title and picture page showing a destitute man, sitting upon an upturned basket in the street, warming his hands over rubble and ashes, as if there were a parallel to be drawn between the "poor" and the "fallen."

The book is a noble, and I think, honest attempt to bridge the gap between the traditional and more liberal present day norms and standards, but the authors didn't make it. The style is parent to child and dogmatic. Certain assumptions about "the will of God", homosexuality, or the single lifestyle clearly reflect the authoritarian, traditional and legalistic approach of the authors.

I fear this approach may be counter-

productive to the authors' intentions of helping people to struggle with the question of what it means to be a man or to be a woman. If I were a parish pastor and I wanted to provide a teacher in my parish with materials with which to lead a class on what it means to be a man or a woman and a Christian, I believe I'd find a way other than to offer this book as a guide. **A, PR**



#### ABOUT THE REVIEWERS

Reviews of books, journal articles and audio visuals are written by present and former members of the SIECUS Board, Advisory Panel and Staff, unless otherwise noted. Background information about these persons is found on the back cover of the SIECUS Report. Identification of all others follows:

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Linda Steichen-Hodes, MSW candidate at George Williams College, instructor in transactional analysis at College of DuPage and psychotherapist at Oak Park Family Service Agency, Oak Park, IL.

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*Audience Level Indicators.* The bold type letter(s) following book reviews indicate the general audience level. Keys to categories are as follows: **C**—Children (elementary grades), **ET**—Early teens (junior high), **LT**—Late teens (senior high), **A**—College, general adult public, **P**—Parents, **PR**—Professionals (educators, physicians, clergy, public health workers, nurses, etc.).

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# AUDIO-VISUAL REVIEWS

Audio-visual material is reviewed by Derek L. Burlison, Ed.D., SIECUS Director of Educational and Research Services, unless otherwise indicated.

**Would You Kiss A Naked Man?** 16mm sound/color, 20 min. Perennial Education, P.O. Box 236, Northfield, IL 60093. Price: \$275; rental, \$28.

Here is a beautifully produced film on teenage sexuality which is neither clinically sterile nor crisis-oriented. It treats such issues as virginity, peer pressures, sexual game playing, nudity, teen-parent relationships, sex roles, and the meaning of love and commitment, all within a dramatic framework that is tender, but for some perhaps too idealistic.

The producers of this educational film have taken a calculated risk in promoting it to the school market since it includes a brief nude scene. It remains to be seen whether the field of sex education has matured enough to accept tasteful displays, however brief, of the nude body on film in the classroom.

The dramatic scenario of this film approaches a teenage romantic fantasy and could be criticized on grounds of credibility, but it provides a framework for a lot of serious discussion about sexuality as a good sex education film should do.

A young couple walk through the meadow with their picnic basket. They decide to have a swim in a secluded pond before eating. While diving the girl's swim suit halter comes off and the boy friend retrieves it with much teasing. Their picnic plans are suddenly interrupted by a flash thunderstorm and they run for shelter to an old barn filled with fresh hay. Cold and shivering in their wet bathing suits, they agree that it's sensible to take them off (here comes the nude scene) and wrap up in their towels. As contrived as this scenario is, the dialogue centers around many issues related to the psychosexual development of adolescence that a skillful teacher can direct toward many hours of valuable discussion.

This is a new and different kind of sex education resource which effectively

uses the medium of film to probe into adolescent feelings and values. Successful use of this film requires a level of trust and open communication that is by no means present in many classrooms or youth groups. Young men, in particular, might tend to make a big joke of the situation presented in the film as a defense against dealing with their personal feelings which the film will certainly generate. In the hands of an experienced teacher, skillful in the use of group dynamics, this film can be a valuable instructional tool. It is not recommended for beginners.

**Are We Still Going to the Movies?** 16mm, sound/color, 14 min. CRM Educational Films, Del Mar, CA 92014. Price \$150; rental \$15.

Through use of a dramatic conflict situation this film attempts to deal with male and female role expectations in a teenage relationship. A young couple are on a picnic. The young man's amorous advances are rejected and a heated argument ensues. There is an implication that sex is not a new experience for this couple, but on this occasion the young woman has romance on her mind, not sex. The dialogue is intense, the acting good, but the message of the film—that sex is not all there is to a relationship—is so labored that it is likely to elicit a "So what's new?" response from young people today. They will also resent and reject the stereotypic portrayal of the young man in the film as a turned on stud who can only respond with sarcasm or pouting to his girl friend's rejection. Exploration of male and female attitudes and expectations in teenage relationships is an essential aspect of any good sex education program for adolescents. Educational films can make a contribution to this exploration by presenting positive models of teenage communication and interaction. Leave the hyped-up dramatic confrontations to the soap operas.

**Not Together Now: End of a Marriage.** 16mm, sound/color, 25 min. Polymorph Films, 331 Newbury Street, Boston, MA 02115. Price: \$325; rental, \$30.

Here on film is an actual case history of a marriage gone stale. Why? Not for the usual reasons—money, sex, in-laws, alcohol or infidelity. In fact, the viewer never really finds out all the reasons for the failure of this marriage, which of course is reality. The dynamics of a marriage are a complex network of factors that even close friends can seldom comprehend in their totality. In this low-key documentary film using a camera-as-interviewer technique, an attractive and intelligent young couple with three children share their feelings about why they were attracted to one another, why they got married, the tensions in their life together and the lives they lead now that they are separated. There is no rancor or vindictiveness as they comment on their marriage. Neither comes off as a villain in the relationship. On the surface one wonders why this marriage didn't succeed. Its erosion is more subtle—different goals, different interests, his driving ambition, her lack of fulfillment as mother and housewife. Both speak about their marriage with candor and sensitive introspection. The husband, in particular, shares his feelings about separation from his children, about the loneliness and meaninglessness of his new single status, which are male points of view too often lacking in the literature on marriage and divorce. This *marriage* has failed, but these *people* are not failures. As an educational tool the film is not an object lesson on what makes marriages go wrong. Rather, it can serve as an open-ended case history to look at the dynamics of marriage without the over-romanticizing and stereotyping so frequently seen in educational films on marriage. Recommended for high school or college courses on marriage and family life, and for young adult study groups.

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churches in North America are now taking clear-cut stands encouraging research in human sexuality. For example, The United Methodists declare the "Medical, theological and humanistic disciplines should combine in a determined effort to understand human sexuality more completely." Also, Masters and Johnson report that ministers are not only utilizing the results of their research but are prominent among professionals being trained in various centers in their methods of sexual therapy.

### **Movement From Rigid Rules to Broad Ethical Principles**

One of the most significant developments in religion's efforts to formulate bases of ethical judgment for sexual behavior, is the trend away from relying on rigid rules for sexual conduct to an effort to find broad ethical principles which individuals might use in specific situations as guidelines in their sexual decisions. More and more both youth and adult studies are based on the exploration of ethical principles and not on prescribing rules. This exploration requires free and open communication regarding all kinds of sexual behavior, as well as the relevant ethical principles.

### **Emphasis on Individual Freedom and Responsibility**

Closely related to basic ethical principles is the trend which affirms personal freedom and responsibility in sexual behavior. The churches are beginning to support efforts to abolish legal restrictions on private sexual activities. This trend is illustrated in efforts to remove abortion from the criminal code (placing it instead under laws relating to other procedures of medical practice) and in calls to churches to work for removal of laws which define as criminal, sexual acts privately committed by consenting adults.

### **Acceptance of Different Life Styles**

With the recognition and acceptance of our pluralistic culture, there is a trend away from punitive attitudes toward persons whose sexual practices may be different from one's own or from those of the majority, and away from rejection of such persons toward genuine Christian concern for them. Instead of ostracizing persons of alternate life styles, as churches once did, now they are making efforts to understand them and to provide special ministries for them. One example is the Lutheran Church of America's official statement which says the church "seeks to respond understandingly to persons who enter into relationships which do not demonstrate a covenant of fidelity."

### **Emphasis on Marriage Enrichment**

At the same time, perhaps the most extensive effect of the new sexuality is taking place *inside* marriage, in the enrichment of marriage as a vital, growing relationship which enhances the personal development of both partners with a strong emphasis on sexual enrichment.

All major religious groups in North America, Catholic, Jewish and Protestant, are in the forefront of the marital

growth movement, and have been supportive in establishing a new national non-sectarian organization founded by Vera and David Mace two years ago—ACME (Association of Couples for Marriage Enrichment), 403 South Hawthorne Rd., Winston-Salem NC 27103.

Another significant contribution to sexual enrichment is being made through my own church's Marriage Communication Labs—one of the major forms of marital growth groups in North America—which my wife and I pioneered in developing 10 years ago. During that time we have trained more than 500 couples in 15 denominations and 12 countries to lead these labs. Some of these couples have trained an additional 200 leader couples. We estimate that more than 10,000 couples participate in Marriage Communication Labs each year. Each of these labs gives a major block of time to sexual enrichment. In addition, we have developed a full 48-hour Marriage Lab on Sexual Enrichment using explicit erotic films. In its 1975 meeting the General Synod called on the Reformed Church in America to "continue to provide financial resources to assist congregations and classes in Marriage Communication Labs."

### **Concern for Equal Status of Men and Women**

Churches are so concerned about affirming the equal status of men and women that they are joining in the struggle to overcome sex stereotyping and discrimination based on sex. They are making policy decisions (Christian Church-Disciples of Christ), employing women specifically for consciousness-raising responsibilities (Church of the Brethren), or establishing commissions on the status and role of women to see that women are given equal treatment throughout the church (United Methodist Church). Many are eliminating sex stereotyping and discrimination in church occupations, in ordination of women and in curriculum materials.

### **Affirmation of Sexual Intercourse for Pleasure**

Although there are still some persons who consider sex as "dirty" or "sinful," there is a definite trend of affirming not only sexuality in its broadest sense, but more specifically sexual intercourse itself. Intercourse is affirmed for the purpose of giving personal pleasure to women as well as men and of enriching their relationship. It is to be enjoyed entirely apart from its role in procreation. This attitude is being encouraged in official church publications for pastors in premarital counseling, for couples in workshops in marriage enrichment and marriage counseling, as well as in the training of ministers in theological schools and continuing education.

### **Redefinition of Pornography**

The churches' affirmation of human sexuality has contributed to a redefinition of pornography in the Christian community, as well as in the general society. Of course, this redefinition is not yet complete, but the direction is clearly toward a reverent appreciation of the body and a joyful celebration of the erotic. Nudity is no longer considered

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pornographic, nor are certain explicit films depicting various kinds of sexual behavior.

The National Sex Forum, which produces explicit erotic films for education and research purposes, was founded by a Methodist minister in one of our Methodist churches in San Francisco. He is Ted McIlvenna, a former colleague of mine. Many church groups in addition to other professional groups are using these films in SAR—Sexual Attitude Reassessment—seminars. In the church-sponsored SARs I have conducted, more than 95% of the participants have found the experience very helpful. Requests for these seminars are increasing. (See SIECUS Report, July 1975).

### **Affirmation of Masturbation**

The Christian community is at the very beginning of a trend toward affirming masturbation, for both males and females, as a healthy form of sexual behavior throughout life. Although we still have a long way to go, to more and more religious leaders, masturbation is not limited to a developmental stage nor rejected after marriage. It is being considered as a wholesome, complementary sexual experience at appropriate times and places in a person's life.

Many pastoral counselors share this view of masturbation in their counseling with individuals and couples seeking help with their sexual needs. This view is frequently discussed in the sexual enrichment sessions in Marriage Communication Labs. The subject is also included in sex education sessions with parents and youth to help them to be free enough to discuss masturbation and to develop a positive attitude toward it. Books with this affirmative attitude are recommended for church libraries to be made available to parents and youth.

### **Full Acceptance of Homosexual Persons**

In recent years an unmistakable trend has emerged in the direction of full acceptance of persons of homosexual orientation, whether male or female. Religious leaders are beginning to see homosexual behavior no longer as *deviant*, with all its negative connotations, but as *variant*, a much more neutral word. Generally the churches are still ambivalent regarding homosexual behavior, but they are clear in affirming homosexuals as persons of worth. The central issue currently is the ordination of known homosexuals.

In 1970 the Lutheran Church in America officially said: "Scientific research has not been able to provide conclusive evidence regarding the causes of homosexuality. Nevertheless, homosexuality is viewed biblically as a departure from the heterosexual structure of God's creation. Persons who engage in homosexual behavior are sinners only as are all other persons—alienated from God and neighbor. However, they are often the special and undeserving victims of prejudice and discrimination in law, law enforcement, cultural mores and congregational life. In relation to this area of concern, the sexual behavior of freely consenting adults in private is not an appropriate subject for legislation or police action. It is essential to see such persons as entitled to understanding and justice in church and community."

The United Methodist Church said at its 1972 General Conference: "Homosexuals no less than heterosexuals are persons of sacred worth, who need the ministry and guidance of the church in their struggles for human develop-

ment, as well as the spiritual and emotional care of a fellowship which enables reconciling relationships with God, with others and with self. Further, we insist that all persons are entitled to have their human and civil rights ensured." But, I am sorry to report, when it was brought to a vote, this affirmative statement was amended by the following contradictory clause: "though we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching."

With the success of the amendment, the negative forces felt their power and moved to reopen a previously adopted statement on marriage. They succeeded in inserting the following sentence: "We do not recommend marriage between two persons of the same sex." This action is a clear give-away to the fact that an increasing number of ministers are presiding at a religious ceremony celebrating the commitment of persons of the same sex to a life of love and fidelity to one another.

### **Summary**

Even though the above descriptions of trends are necessarily sketchy and incomplete, they do convey some sense of the struggle now going on in the religious community to come to terms with the new sexuality. Obviously most of the above trends are happening in the total culture as well as in the churches. What is distinctive about these trends in the churches is that they are based on a deeper understanding of the Bible and are an effort to spell out the implications of ethical principles derived from the faith.

To be sure, the struggle is not yet over—in many cases, it is only beginning. Nevertheless, I believe the direction is clearly one of affirmation of human sexuality as essentially good, not to be rejected or abused, but to be accepted and used for personal and relational fulfillment.



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As these issues of the confusion about the feminist movement in this country and the complex factors involved internationally become clarified, the critical focus might then be sharpened. In my opinion, the right to choose to have life options without prejudice or judgement of one group towards another, is the right that women must have. Regardless of country of origin, the effort it takes to be free from the legal, political, sexual, economic or social barriers which would obstruct this *right to choose* is what the women's movement is about. Those who believe in the human dignity and integrity of this effort hopefully will shout "Hooray" and join in with it.

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