

RELIGION AND HUMAN SEXUALITY: Recent Developments in Catholic Thought

Charles B. Weiser
 Director, Aquinas Institute
 Princeton, New Jersey

To add anything significant to the body of literature concerned with the relationship between religion and human sexuality is a daunting task and one I will not take up. The position of the Roman Catholic Church, which as one of its priests I share, on the morality of sexual activity is clear enough to most and need not be restated here. All I intend to do is to share some of my impressions of a few changes in the discussion of human sexuality within the Roman Church that strike me as significant, in the hope that you might find them interesting.

It seems to me that we are coming to think of human sexuality in a different way. One way of looking at the human person with strong roots in Christian thought is to see the person as composed of intellect, will, and passions. Although the passions have good purposes they can become disordered and can even, to put it crudely, overcome the intellect and will. This way of understanding ourselves can lead to what some people call the "wild horse image" of sexual passion. Within this image, sexual desire is something that needs to be kept under control, for uncontrolled by intellect and by will it can carry the person along on a ride that will damage the self and others. Secular cultures know similar attempts to understand sexual desire. At least, as popularly conceived, what is sometimes called the *id* and sometimes the *libido* is a kind of discrete bit of energy within the person which will find ways of expressing itself consciously or unconsciously, and this expression should be monitored to decrease the likelihood of destructive behavior.

Any intellectual constructs we use in our attempts to understand ourselves and order our experiences have both their values and their inadequacies. The analytic ways I have crudely described have proven useful for many of us, in putting names to some of our experiences of internal conflict and in appreciating such experiences of personal integration as we have known. A limitation they share is a tendency to alienate us somewhat from our sexuality. So it can happen, for example, that a person could view a particular sexual act as losing control of self, or see it as a simple discharge of energy or meeting of a need. What many want to point out today is that, in much sexual activity, we can discern a significant expression of the self. In understanding our sexual

activity (or inactivity) we can find a précis of important parts of our personal story, and significant hints about the entire story line.

Another way of looking at self is as a mystery. By mystery, I do not mean an intellectual puzzle to be solved but a reality so complex, deep, and involving that we never fully understand or appreciate it even though it constantly invites us to further exploration. This model for self-understanding assumes a unity of the self which allows for paradox. According to it we discover ourselves in our interior life and we reveal and create ourselves in decisions and action. This model suffers from a certain vagueness and can tempt us to narcissism. Nonetheless it challenges us to understand our sexuality as our humanity viewed from a certain perspective. It is true that chemists, biologists, psychologists, anthropologists, poets and other artists, and even theologians, can fill the word *sexuality* with meaning; still it remains something inseparable from our humanity. We need to see our sexual fantasies and activity as making sense when we recognize that they are part of our quest for integrity, however on target that quest may be.

Among those in the ministry who find this model of human nature helpful there has been a subtle but significant shift in spiritual direction. Although most continue to be concerned about the moral evaluation of behavior and, where necessary, change in that behavior, the emphasis moves from the control of sexual fantasy and behavior to a search with the parishioner for the aspirations and fears that these behaviors and fantasies encode. In this kind of spiritual counseling sexuality is seen not merely as a passion to be ordered correctly but as one way that the creator calls us into being, and so sexual desire tells us much about what it means to be a creature and challenges the tendency in our culture to idolize individual self-sufficiency.

Another change in dealing with human sexuality within my church which strikes me as important has to do with the evaluation of risk-taking in spiritual development. Until recently most confessors would demand that penitents avoid, whenever possible, persons, places, and things that could easily be occasions of sin, sexual or otherwise. So, for example, he would require a married woman to discontinue a

simply friendly relationship with a man not her husband when she realized that she and/or he were beginning to experience strong sexual feelings in their relationship; or a confessor would require a priest to stop being emotionally involved with a woman in any situation that was not work-related and in which either experienced sexual arousal. The confessor's evaluation of the situation would be that the risk of serious sin outweighed the value of the relationship.

Influenced by the work of developmental psychologists such as Erikson, today some see the risk of arrested development to be potentially more dangerous to the individual's personal growth than the risk of committing a sexual sin. Confessors who reason this way would want to assist the penitent in understanding the relationship from many different perspectives, in appreciating the risks involved and, if the benefits of the relationship outweighed the risks, in restructuring the relationship in such a way as to minimize the risks. Although most of those who are doing spiritual counseling in this way hold strongly to the Church's teachings on the morality of sexual activity, they perceive the risks of sexual activity that they would disapprove within a broader context than was previously the case.

Most people are aware that many priests think that celibacy should be optional for diocesan priests (as distinct from religious priests who make vows of poverty, chastity, and obedience and are committed to some or another form of common life). But not so many are aware that priests are becoming increasingly feisty in asserting that total abstinence from genital activity is not a dehumanizing way of life for those who do so for good reasons. They believe that it is possible to be aware of and to accept their own sexuality without expressing it genitally with others or with the self.

Recently a book very popular among priests and people in vows was entitled *The Sexual Celibate*—a title which until the last decade or so would have sounded as strange to many of the Catholic clergy as no doubt it sounds today to many outside our tradition. This book by Donald Goergen makes a case for the possibility of real intimacy and rich affectivity for the celibate.

My description of these trends within the Roman Catholic Church in the United States has been rather crude. The trends themselves are in an early form of evolution and much in need of further clarification. As this decade proceeds, however, they will receive much attention. What I suspect will emerge from broad reflection on the kinds of experiences these trends may produce is a less defensive and more convincing presentation of traditional Catholic morality, perhaps at a time when our culture will be wanting to hear it.

Special Combined Issue

You will note that this issue combines the May and July issues (Numbers 5 and 6) of Volume VIII. This was necessary for a number of reasons, principally because the editor, Dr. Mary S. Calderone, will be in Australia for the entire month of May, the deadline month for the July issue. Also, in this way we can bring our readers an enlarged book review section so that, before the summer months, they can be aware of new books available in the field.

DO YOU KNOW THAT...

World Congress 1981

The Fifth World Congress of Sexology will be held in Jerusalem, Israel, on June 21–26, 1981. The theme, "Applied Sexology," was chosen in recognition of the expanding demand for clinical, practical application of the scientific knowledge gained through increased research in the field. In response to the United Nations designation of 1981 as the International Year for Disabled Persons, a post-Congress symposium, "Applied Sexology and Disability," has been scheduled for June 28–29 in Haifa. For a descriptive brochure, write to: The Secretariat, P.O. Box 16271, Tel Aviv, Israel.

Training in Marriage and Sex Counseling

The Marriage Council of Philadelphia (Division of Family Study, Department of Psychiatry of the University of Pennsylvania School of Medicine) offers a clinically based program in marriage and sex counseling and sex education for professionals seeking training in these areas. This full-time, 11-month program is open to candidates who have had supervised counseling experience and have a master's degree or above. (It is *not* an internship for students seeking an initial counseling practicum.) This program is approved by AAMFT as a training center in marriage and family counseling. For details, write to Ellen M. Berman, MD, Director of Clinical Training, Marriage Council of Philadelphia, Inc., 4025 Chestnut Street, Philadelphia, PA 19104.

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Editor—Mary S. Calderone, MD

Managing Editor—Anne Backman, MA

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WHERE THE ACTION IS

Family and Church Sexuality Project

"Families Working Together" is the title of a 1980 sexuality education project sponsored by the Family Life Issues Group of the United Church Board for Homeland Ministries (UCBHM), the national mission board of the United Church of Christ. Designed for congregations and church families, this project concentrates on facilitating communication and understanding in sexuality issues and in assisting persons young and old to become responsible decision makers in the realm of their own sexuality.

The approach and content of the project were developed in two pilot projects during 1979 in the South Central (Texas and Louisiana) and Nebraska Conferences of the UCC, supported through the UCBHM Teenage Pregnancy Project. A statement from the South Central Project Proposal eloquently states the rationale for this approach:

We believe that the family has been and should be the primary place in which children both grow physically and develop a system of values. In our time, there are complex and vexing issues of sexuality in both of these areas. Our churches should provide support for parents and children in clarifying these issues, supplying pertinent factual information related thereto, and providing a sound biblical and theological basis for thinking, discussing, and deciding. Our goal in these endeavors should not be to develop "experts" in genetics, human procreation, or the social sciences, but rather, to develop parents who are "askable" about questions related to human sexuality, youth who have confidence in the concern and honesty of their parents, and a common willingness to seek information and counsel with regard to these perplexing issues.

The project will work with churches in five to seven Conferences (usually a state) of the United Church of Christ. Within each Conference a broadly representative committee including young people of both sexes will be formed to oversee the project. Volunteer leadership teams of one adult and a young person of the other sex will be trained to carry out programs at their own churches.

The general format of the programs in local churches calls for six two-hour sessions for youth and six two-hour sessions for parents. Since the content of the programs for each group is similar and easily allows for various mixes of participants, some churches have decided to combine young people and adults for all or some portions of the six meetings. Primarily family units will participate, but teenagers and adults as individuals are welcomed. Programs focus on the following important aspects of sexuality: biblical and theological perspectives, communication, knowledge, values clarification, and decision making. Each participating congregation is able to tailor the program to its individual needs. While it does not promote a particular value system, the

program does encourage the development of an internally consistent set of values within the context of church and family.

Leadership training for both adult and youth leaders includes experience with the program content itself, familiarization with the rationale for the approach and with the various myths and misconceptions regarding sexuality education, how and where to contact local expert resource persons, and planning for the implementation of the program at each local church.

A staff consultant from UCBHM is available to meet twice with each project, during the planning stage and as a leader in the training schedule. The three films used in the program and provided free of charge by the project's central office are: *About Sex*, an informational film for teenagers concerning sexuality issues; *Loving Parents*, in which parents respond to vignettes concerning communication about sexuality and discuss their role in the sex education of their children; and *Are We Still Going to the Movies?* wherein a teenage couple confront each other regarding their understandings and expectations in their relationship. Supplementary resource materials made available at cost include: *The Holy Bible*; *You* by Sol Gordon; *Learning about Sex* by Gary Kelly; *Values in Sexuality* by Eleanor S. Morrison and Mila Underhill Price; *Embodiment* by James Nelson; *Human Sexuality: A Preliminary Study*, the United Church of Christ; *Issues in Sexual Ethics* by United Church People for a Biblical Witness; and "Sex Is Awful," *Journal of Current Social Issues*, Spring 1978.

Experience with the earlier pilot projects has shown that the inclusion of young people in planning and implementing the programs has proved invaluable. The teenage leaders have provided excellent editorial input, assisted in publicity, and been extremely competent leaders. In addition, the broadly representative coordinating committee has been especially important in anticipating any problems or roadblocks, and in tailoring the programs to the needs of the churches in a given Conference. During the sessions, valuable discussions were facilitated by showing films to parents and youth simultaneously, followed first by separate, then joint discussions. Parents felt reassured by the mature responses to the films among the youth who, in turn, became more aware of the feelings of their parents and other adults involved.

"Families Working Together" is this church's response to the crucial need for new approaches in sexuality education.

[Note: This report was prepared by Bill Stackhouse, MTS, ACS, project associate to the UCBHM Teenage Pregnancy Project and director of the "Families Working Together" Project. In addition, he teaches Human Sexuality and Counseling at Brooklyn College (CUNY).—Ed.]

SPEAKING OUT

Church-Sponsored Human Sexuality Programs

Rev. Steven Davis, MSW
United Church of Christ
and

Jane Hardy, MEd
Program Coordinator, Human Growth, Development,
and Reproduction Seminars, Glastonbury Public School System,
Glastonbury, Connecticut

In 1969 the Congregational Church in South Glastonbury, Connecticut, embarked upon a risky but ultimately rewarding venture of incorporating human sexuality education into the parish's youth program. Based upon the then-pilot curriculum *About Your Sexuality* (Unitarian-Universalist Association), the program initially addressed itself to junior high school young people and their parents. Since its introduction, this sexuality dimension of the youth program has been expanded to include senior high students and has been well received by over 500 adolescents and adults. We have subsequently augmented the *About Your Sexuality* curriculum with other materials and resources of our own, all of which evolved into a program "Human Sexuality Awareness in the Church" for various-aged young people, parents, and adults.

Although these programs are enthusiastically received by the overwhelming majority of participants, the *initiation* of such programs into the parish often becomes a problem of concern. The relevancy of the church's involvement in the area of human sexuality is frequently questioned as is the issue of how moral values will be approached. It is therefore crucial that church leaders address these issues before embarking upon such a venture.

Why is the church an appropriate, indeed highly desirable setting for programs in human sexuality?

The Church as a Healing Community

Historically we inherit the identity of being a community of healing and reconciling activity. We derive our vocation from that of our Lord, who initiates and illustrates his ministry with these words from Isaiah:

The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor, he has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed. (Luke 4:18)

Given the church's recent recovery of a more holistic appreciation of physical health and spiritual well-being, healing necessarily includes the preventive dimension in the area of sexuality. This means the accumulation of knowledge and hopefully the cultivation of wisdom. Furthermore, one power to which we are all captive and from which we need continual release is that of ignorance. Ignorance potentiates fear, fear

generates mistrust, and mistrust fragments relationships. Education in sexuality addresses fears, reduces ignorance, and therefore, by its very nature, is an effort in reconciliation.

The Church as an Evangelical, Educational Community

The function of most religious education is, in a caring forum, to help illuminate and integrate the spiritual dimensions of who a person *is* with how a person *behaves* in his or her everyday-life context. One of our tasks as parents, adults, and youth leaders in the church is to discover ways of presenting the gospel as a living reality for young people. This means we must address issues which are relevant to their lives. Although sexuality is an ever-present life dimension, the adolescent years are, for most of us, the beginning of our making decisions which involve overt expressions of who we are sexually. At this time when support and concern are so crucial, it is often the case that such communication as there may have been between parents and children actually deteriorates.

It can be most helpful and reassuring for young people to have the demonstrated interest of parents and the confidence of some other adults significant in their lives. Here again, the church is a valuable resource. It has been our experience that in such a setting a significant level of trust is generated not only among peers but also with those adult leaders who are instrumental in establishing an honest, caring, and comfortable atmosphere. All questions are answered frankly and as sensitively as possible. Sometimes this includes replying, "I don't know the answer to that, but let's find out."

The Church as a Confessing Community

We all have our ignorances to confess, our dilemmas to acknowledge, and our mistakes from which to learn. Traditionally, the church accepts these as part of who we are. Nevertheless, some parents feel paralyzed by feelings of guilt or confusion when it comes to personal values and moral issues and they are intent on finding out what the church authoritatively says in these areas. The scope of this article does not permit adequate elaboration on this matter, although obviously further discussion must first come to terms with the preliminary question, "Who is the church?" United Church of Christ polity and Presbyterian polity suggest that

we, the people, are the church, in dialogue with the direction of our spiritual forebears but also with the dictates of our own spirit-enlivened consciences manifested in community. As such, by definition, we the church may not always succeed in being as clear, concise, and consistent as we would like to be.

These attitude inventories that we have developed and used with parents and adults do indicate areas of inconsistency and confusion, but these people are also unanimous in their opinion that sexuality awareness should take place in the church, and the overwhelming majority feel that the Bible is not the ultimate authority in matters of sexual morality. Adults are less than unanimous and at times widely disparate, however, when it comes to matters of homosexuality as an acceptable lifestyle for others or for their children, premarital intercourse, masturbation for pleasure, and laws concerning obscenity and pornography.

What is important is that inconsistency and/or confusion with respect to these issues do not necessarily demonstrate a lack of faithfulness or moral fortitude. Rather, they reveal

areas of continuing, conscionable struggle, which serve as helpful, humble reminders that we, the church, are rightfully a confessing community, still journeying our way through to completeness.

Essentially, our community task as religious educators and sex educators is to provide accurate information, to offer opportunities for identifying and cultivating values, to assist young people in developing resources that better enable them to communicate effectively, and to guide them in making decisions consistent with the requirements of conscience. But perhaps most importantly, our task is to share with them the glorious message that sexuality is a gift of God, a birthright of, and potential for, creation.

We positively regard the church as a community which encourages people to be all they can be, to glorify God through utilizing all of their gifts. Thus, we feel called to support our young people by recognizing their sexuality as something we value in them, not just something we fear, and by providing them and their parents with opportunities to appreciate better this aspect of who they are.

DO YOU KNOW THAT...

Resources to Write For . . .

Sexuality and Neuromuscular Disease by Frances Anderson, Joan Bardach, and Joseph Goodgold, is a 52-page monograph designed for use by rehabilitation professionals. Derived primarily from structured clinical interviews with 40 patients at the Neuromuscular Disease Center at the Institute of Rehabilitation Medicine, it deals with the sexual needs and concerns of adolescents and adults with neuromuscular disease, parental attitudes about these, the functional limitations on sexual activity, and guidelines for sexual counseling. Clear-cut diagrams are included showing the best positions for each neuromuscular limitation. Chapter VI is an eight-page, categorized listing of the resources cited. A limited number of free copies are available from the Publications Office, Institute of Rehabilitation Medicine, New York University Medical Center, 400 East 34th Street, New York, NY 10016.

Sexuality Education for Parents: A Training Manual for Facilitators, by Stephanie Braaten Hanson and Nadeane Nass, is a well-organized, comprehensive guide, which stresses the importance of facilitator training, marketing, sponsorship, and evaluation for a parent sex education program. Developed for and successfully used by the Dodge-Jefferson Chapter of Planned Parenthood in Wisconsin, the curriculum for four two-hour sessions is based on the belief that sexuality education should include discussions about attitudes, feelings, moral values, and the reasons for these, along with the facts on topics related directly to sex such as anatomy, conception, menstruation, etc. The conclusion lists suggestions for a resource take-home packet and recommended reading for parents. Single copies cost \$8.50 which includes postage. Write to: Planned Parenthood Association, Dodge-Jefferson Chapter, 159 West Garland Street, Jefferson, WI 53549.

The Catalog of Family Planning Materials, a 1979 publication of the Department of Health, Education and Welfare, is a softcover book containing over 100 pages of annotated references to available printed, audio-visual, and display materials in the field of family planning and human sexuality, with listings for both the general public and professionals, covering such areas as sex education, contraception, and adoption. The five- to ten-line annotations for each item are particularly helpful in making an appropriate selection among the many available choices. The small typeface may cause some reading difficulties, but the catalog, which costs \$3.25, is a useful resource. To order, write to: Superintendent of Documents, U.S. Government Printing Office, Washington, DC 20402

Sexuality and Deafness is a compilation of eight articles (with references) by Robert R. Davila, Della Fitz-Gerald, Max Fitz-Gerald, and Clarence M. Williams on topics concerned with sex education for the hearing impaired. The titles are: "Sex Education from the Deaf Perspective," "Deaf People are Sexual, Too!" "Behind the Times," "Sexual Implications of Deafness," "The Sex Educator: Who's Teaching the Teacher Sex Education?" "Sex Education Survey of Residential Facilities for the Deaf," "Human Sexuality and the Handicapped Child," and "Parents: A Child's First Sex Educator." It is published by the Pre-College Programs of Gallaudet College in conjunction with the Kendall Demonstration Elementary School, Model Secondary School for the Deaf. For a free copy, write to Outreach, Box 114, Pre-College Programs, Gallaudet College, Kendall Green, Washington, DC 20002.

Sexuality and Disability: A National Symposium is a compilation of the proceedings of the May 18-20, 1979, conference held at the University of California in San Francisco. In addition to copies of the 18 papers presented, this 145-page publication includes a selective bibliography on sexuality and disability, and a resource list of pertinent agencies. To obtain a copy, send \$5.75 to: The Sex and Disability Unit, Human Sexuality Program, Department of Psychiatry, University of California, 814 Mission Street, 2nd floor, San Francisco, CA 94103.

BOOK REVIEWS

Dimensions of Human Sexuality. Dennis Doherty, ed. Garden City, N.Y.: Doubleday and Company, 1979 (249 pp.; \$8.95).

Reviewed by James B. Nelson, PhD, Professor of Christian Ethics, United Theological Seminary of the Twin Cities, New Brighton, Minn.

Occasionally a book appears which elicits such significant debate that a follow-up volume of critical responses ensues. Such has been the case with *Human Sexuality: New Directions in American Catholic Thought* (Paulist Press, 1977). Commissioned by the Catholic Theological Society of America, it was produced by a five-scholar team headed by Fr. Anthony Kosnik. Its authors specifically invited others to join them "in the continuing search for more satisfactory answers to the mystery of human sexuality." The response to the Kosnik volume was varied, to say the least. It was officially condemned by the Vatican "for the erroneous conclusions and the potentially harmful impact these ideas can have on the correct formation of the Christian conscience of so many people." The American Catholic hierarchy likewise denounced the book. Many Catholics, however, celebrated the fresh "new directions" it articulated with both compassion and scholarly integrity. These latter folk were joined by many outside the Catholic Church who found the book a rich resource for anyone living within the Judeo-Christian tradition. I recorded my own enthusiasm in a *SIECUS Report* review in January 1978, and the essays in the Doherty volume reveal something of the wide spectrum of responses.

The Kosnik committee was originally commissioned to provide "some helpful and illuminating guidelines in the present confusion" in sexual morality. *Human Sexuality* was a remarkable blend of biblical theology, empirical

data, and reinterpretation of the Catholic tradition, all shaped into a personalist approach to sexual ethics. While traditional Catholic moral theology placed its central emphasis upon the sexual act and whether or not such an act was in accord with natural law, the Kosnik volume placed its emphasis squarely upon the *person*, upon his or her relationships, and intentions, and upon the meanings of sexual expressions for that person's "creative growth toward integration." The net result was that *Human Sexuality* departed significantly from official Vatican teachings on such issues as masturbation, contraception, premarital sex, homosexuality, and sterilization. Eschewing absolute moral judgments on specific sexual acts, the book instead endorsed a plurality of values which the committee felt sexual behavior ought to embrace—the qualities of being self-liberating, other-enriching, honest, faithful, socially responsible, life-serving, and joyous.

The Doherty volume is a set of essays by 11 Catholic scholars and critics. The essays range from vigorous disapproval to supportive elaboration of *Human Sexuality's* position. Some articles fault the book for "scholarly superficiality" and "glaring lacunae" (Jensen and Stuhlmüller on the Old Testament, and Doherty on church tradition). Some essays more sympathetically press for extensions of the book's arguments (La Verdiere on the New Testament, and Baum on Freudian and Marxian interpretations of sexuality). One essay, that of William May, illustrates how even the erudite scholar can miss the basic point of a book: May claims that *Human Sexuality* embraces the Platonic body-spirit dualism which, in actuality, is the furthest thing from the Kosnik committee's approach. Ethicist Daniel Maguire's evaluation is both empathetically generous and invigoratingly critical. A poignant article by two

lay Catholic journalists, Mayo and Patricia Mohs, highlights the devastating legacy of the church's negative approach to much in sexuality; but, surprisingly, at the same time the Mohses request a more precise statement regarding what constitutes sexual immorality.

In terms of the issues of churchly authority and politics, Archbishop Joseph Bernardin's essay is noteworthy. He indicts *Human Sexuality* for departing from "the proper role" of Catholic moral theology which, he claims, should remain on the level of general and absolute norms and not attempt to give specific pastoral counsel. He also indicts the book for departing from churchly tradition and from the directives of the Catholic episcopacy, a departure which he believes manifests either ignorance or sin (or both) on the part of its authors.

In a gracious but courageously honest final chapter, Fr. Anthony Kosnik speaks for himself and for others on the team which produced *Human Sexuality*. The spirit of his response accords with the spirit of the original book—the desire to be faithfully Catholic and at the same time to chart the emerging directions in liberal Roman thought on sexuality. Those directions insist that human sexuality is far broader and richer than genital sex. Human sexuality is central rather than accidental to personhood and to human becoming. Its expressions in various forms of genital activity are to be evaluated fundamentally in terms of contributions to the creative integration and fulfillment of the persons involved—not primarily in terms of the physical structure of the acts themselves nor in terms of a doctrine of what accords with "nature."

I believe that Daniel Maguire wrote the fitting conclusion in his essay: "They [the authors of *Human Sexuality*] dared to face issues which most

Audience Level Indicators: C—Children (elementary grades), ET—Early teens (junior high), LT—Late teens (senior high), A—College, general adult public, P—Parents, PR—Professionals.

Catholic moralists have not faced with candor. In so doing, they have smoked us all out and have guaranteed a more substantive and helpful discussion of human sexuality than we have had in years. Because of their work the debate they have stimulated also promises to be an event in theory." **A, PR**

Celebration in the Bedroom. Charlie Shedd and Martha Shedd. Waco, Texas: Word Books, 1979 (127 pp.; \$5.95).

Reviewed by William H. Genné, MA, ACS, Montclair Counseling Center, Montclair, N.J.

If at the time they conducted their 1977 study on female sexuality this book had been available, the editors of *Redbook* magazine would not have been so surprised at finding that women who are religious state that they get more enjoyment out of sex.

Here is a book, written by a couple married for 39 years and published by a conservative Christian publishing house, in which each chapter begins with a prayer and is liberally sprinkled with Biblical quotations—a book that commends oral sex, mutual masturbation, or whatever else appeals to a married couple that is not physically, mentally, or psychologically harmful in any way nor prohibited by the Bible.

Charlie and Martha Shedd are nationally known for their "Fun Marriage Forums" which they have for years conducted throughout the country. In this book, they use some of the hundreds of questions and shared experiences they have encountered in those forums as bases for their brief, to-the-point comments.

With "Then God created male and female and it was excellent in every way" (Genesis 1) as their theme throughout, they explore the many ways in which it is possible to celebrate the gift of sexuality. For Christians they integrate these sexual experiences into Bible study and prayer for a total personal and spiritual development.

The authors make it quite clear that they are writing about sexual enrichment and celebration for married couples who have made a commitment of fidelity to each other. Based on this, they offer many practical and some unusual suggestions for experiencing God's gift of sex in marriage as "excellent in every way!" **A**

Human Sexuality Methods and Materials for the Education, Family Life and Health Professions: An Annotated Guide to the Audiovisuals. Ronald S. Daniel. Brea, Calif.: Heuristic Publishing Company, 1979 (512 pp.; \$35.00 perfect bound, \$45.00 casebound).

Reviewed by Deryck D. Calderwood, PhD, Director, Human Sexuality Program, New York University; member, SIECUS Board of Directors.

This volume, the first of a projected five-volume series on various classes of resources for educators in the family life and human sexuality fields, is the result of prodigious research and represents a monumental contribution to the field. It belongs on the shelf of every educator and counselor as well as in every library.

There are some 3100 annotated listings of audio-visuals categorized into 28 basic topics areas: marriage and family, reproduction, alternate life styles and premarital sex, birth control, venereal disease, gender related materials, masturbation, values and attitudes, arousal and response cycle, homosexuality, variant sexual behaviors, counseling techniques and dysfunctions, medically based health instructions, the mentally and physically compromised, geriatric sexuality, sex and law, sex education, affection/communication/touching, drugs and sex, adolescence and puberty, pregnancy and birth, cross-cultural sexual studies, standards for beauty and sex attraction, explicit sexual acts, series and multiple titles, humor and satire, fantasy, and misconceptions and myths.

There are four sections to this guide. Section I is an alphabetical listing indicating format (slide, motion picture, video cassette, etc.), running time, copyright date (the majority of the films covered were produced in the '60s and '70s), age-level indicators, distributors, and a brief objective annotation. Section II arranges the films by topics and age levels with references to related topic areas. Section III provides a list of distributors, their addresses, and information about their policies where appropriate. Films available free of charge are indicated. Section IV is an index to subject headings so that key words of a more sharply defined interest refer one to related basic categories. In addition to this encyclopedic information, there is an Introduction which gives an overview and analysis of

the trends in the field and answers the formidable question asked concerning all such resources, "But won't it soon be out of date?" with the assurance that current data is constantly fed to the computer so that periodic supplements will be published. There is a concise, easy-to-understand discussion on the use of the guide and a well-reasoned, well-presented essay on the "Creative and Effective Use of Audiovisuals" which is an invaluable resource in itself.

As reviewer of films for the *SIECUS Report*, organizer of the annual Film Exhibits for the National Council on Family Relations, as well as a producer of films, I am constantly involved with audio-visuals, and receive reams of promotional material and correspondence related to film resources. I therefore have an unusually keen appreciation of the task Daniel undertook and the superlative contribution he has made. I am impressed by the comprehensiveness, the accuracy of the information, and the format which makes the information so easily accessible. The price of this valuable resource is minimal compared to the enrichment it can bring to our educational programs and the greatly enhanced discrimination it can provide in planning them. **PR**

Gay Men: The Sociology of Male Homosexuality. Martin P. Levine, ed. New York: Harper and Row, 1979 (346 pp.; \$14.95).

Reviewed by Louie Crew, PhD, associate professor of English, University of Wisconsin at Stevens Point; compiler of The Gay Academic (ETC, 1978); founder of INTEGRITY, the International Organization of Gay Episcopalians.

Sociologist Martin Levine has collected 21 manuscripts about gay male "oppression" and "culture," all but three of which have been previously published or presented at academic forums, half from 1971-75 and half from 1976-79. It is useful to see contrasts or continuing mythology in the two time slots. It is also useful to have this material accessible in one volume, most of it suitable for general readers and scholars alike.

Gay Men openly confronts many of the hostile stereotypes. Levine asserts: "What is disheartening about these

stereotypes is their inaccuracy" (p. 2); clearly as a scientist he resists such descriptions of gay persons as "the hopeless neurotic, the moral degenerate, the nelly queen, the effete dandy" (p. 1). It is disheartening that stereotypes continue to perpetuate the ignorance of heterosexuals about homosexuals, doing a disservice to both groups.

In the book, several scholars speak with quiet, strong authority of their own gay experience. Laud Humphreys, longtime pioneer in the careful study of gay male issues, writes here (1979) from an unobtrusive but unambiguous gay male perspective, eschewing the distancing pronouns *they*, *them*, *their*, and *theirs* for *we*, *us*, *our*, and *ours*. But the fact that in the book some gays continue to keep a safe ambiguity about their personal orientation seems to be an indication of the continued risk of reprisals from heterosexual scholars rather than of scholarly "objectivity" on the writers' parts. Of course, some contributors may well be closeted heterosexuals!

The authors often disagree in their assessments of gay male achievements and goals. Those who focus on oppression, as do Eugene E. Levitt and Albert D. Klassen, Jr. in a partial report of the findings of a four-year investigation supported by NIMH, paint a grim prognosis. Those who focus on individual and collective efforts at personal and social change, however, as do the writers of the 16 manuscripts about gay male culture, are typically more hopeful. Understandably, in the midst of an extended, ongoing skirmish, no one has any advantage of hindsight.

Richard Zoglin (1974) touts the emergence of "the homosexual executive." Martin S. Weinberg and Colin J. Williams (1975) explore the increased access to gay baths, and Martin Hoffman (1972) offers a typology of male hustlers. Brian Miller (1978) points toward a future of improved mental and social health when gay fathers can openly identify themselves to their children. Jim Kelly (1977) discusses the myths and realities concerning the aging male homosexual. Levine's own essay (1979), an examination of the validity of the "gay ghetto" as a sociological concept, includes points concerning gay capitalism and other aspects of successful gay "clout." Humphreys (1979) generalizes, from much of this kind of evidence, that we have moved

from being a limited and deviant subculture to being a richly diverse and extensive entity which he calls, in T. S. Eliot's phrase, "a satellite culture." He particularly welcomes the emergence of a "new, masculine image on the gay male scene . . . light years away from 'the effete martini sippers' of preliberation times" (p. 137).

Others suggest that these changes are not unequivocal signs of progress. Barry D. Adams (1979) opposes assimilation of gays into a corrupt mainstream culture and views their limited economic influence as small return for the rigid conformity required for success. Jack Nichols (1977) in "Butcher Than Thou: Beyond Machismo" celebrates much of the diversity of gay male culture. Had Levine not chosen to ignore the lesbian question in this volume, he would have found far more evidence of a changed society than of a merely accommodating one.

At last the professionals are beginning to ask a few of the right kinds of questions about the quality of gay lives. As a gay male academic surviving in rural America, I urge people to read this book as a heuristic exercise, finding here the kinds of provocative thinking that must ultimately lead to the continued research so desperately needed by all gays, whether lesbians or males. **A, PR**

Sexual Secrets. Nik Douglas and Penny Slinger. New York: Destiny Books, 1979 (383 pp.; \$24.95).

Reviewed by Alex Comfort, MB, BCh, DSc, consultant psychiatrist, Brentwood Veterans Administration Hospital; formerly visiting Fellow, Indian Statistical Institute.

"Oriental" philosophies (meaning basically those traditions which spring from the Vedas) have been acutely ambivalent over their valuation of sex. On one hand it has been regarded as a drain on spirituality: this is the tradition most vocally evident in modern India since Gandhiji. On the other, it is seen as the paradigm of a cosmic dyad—an important meditative tool, and an inherently edifying part of daily life.

By far the most important concern of all these positive traditions is the production of oceanic experience—best explained, perhaps, to modern Americans as the direct empathic awareness of the thingless or quantum-me-

chanical universe (Brahman) as against middle-order phenomenal reality (māya). Both "yoga" in general and specific sexual exercises have this basic aim. In the case of sexuality, not only does the man-woman dyad have iconographic and allusive power, but special techniques were developed to make use of the normally brief "window" of dissociation preceding orgasm to facilitate the oceanic experience.

Religious exercises of this kind (popularly and sometimes incorrectly lumped together as "Tantric," both in this book and many others) have spilled over throughout Asia into popular sexual lore, which includes magic, enhanced pleasure, and sexual acrobatics—as for many lay Orientals, hatha-yoga is an edifying form of gymnastics. It is this popular erotological tradition in India, Japan, and China on which the authors of *Sexual Secrets* draw. There is nothing secret about it, beyond the attempt of Eastern and Western prudes to limit the popular circulation of posture books, and most of it is already available to American readers. One more account of it will do no harm, and the long quotations from erotological works may be unfamiliar to some. Even the attempt to philosophize sexual pleasure has its Oriental counterparts, and the revival of awareness, in post-Puritan Christendom, that sexual and all other daily living is sacramental and worthy has merit.

That the authors have undoubtedly talked to some serious yogis is apparent if only because much that they repeat is what contemporary Hindu sadhus invariably say to visiting *mleccha*—the spiritual effects of diet, for example. They have also acquired, apparently, most of the religious language and some of the benefits in sexual introspection which accrue to lay Hindus, and probably can accrue to lay Europeans, although they do not need most of the overlay of folklore inherent in, for example, popularizations of the concept of the "subtle body"—anyone accustomed to biofeedback work will be familiar with the difficulty of verbalizing wholly psychophysiological maneuvers. But they neither talk nor write like serious mystics, most of whom do not write and are persuaded with difficulty to talk. One can usually identify those who have experienced less perception personally by their style, which is emphatically not the

style of this book. The final effect is equally emphatically not oriental, but closer to the California smorgasbord. The authors give a free rendering (unidentified by name) of what appears to be a vernacular copy of the *Siva Tantra*—difficult to place when they have made it over because it introduces such terms as “bioelectric energy,” but reasonably close to several popular Tantric expositions in Sanskrit or Bengali. So far, so good; but they also mix up texts from canonical works, popular literature, erotology, sexual fantasy, and at least four distinct geographical areas. The result resembles a history of Judeo-Christian thought drawn from an omelet composed of the Torah, Revelations, *Paradise Lost*, St. Ignatius, the *Book of Mormon*, and Mary Baker Eddy, and produced as a coffee-table book for Eskimos.

Some of this muddle springs from a basic European difficulty in placing oneself vis-a-vis an in-depth cultural tradition, but the net result is a further confusion between the usual and the meditative uses of sexuality—which are quite different things, in that for oceanic purposes orgasm is delayed or even avoided altogether, a socially inappropriate or random partner is preferred in order to depersonalize the experience, and the intention is deeply and sometimes ferociously serious even when it is playful or joyous! One wonders when, if ever, the authors prefaced their “Tantric” exercises by discipline and by meditating in a burning-ground: the trivialization of this religious experience is no more pleasing than the trivialization of Christian teaching by pop evangelists. Serious students of the Tantric uses of sexuality in meditation should stick to the writings of Professor Bharati, Philip Rawson, or Professor Guenther until they understand what it is actually about.

The book has an enormous number of illustrations, chiefly redrawn from Oriental (Indian, Chinese, Japanese) sources—sometimes misleadingly, as in the case of the picture on page 199, where the figure of the instructing guru has been left out. On page 97, an illustration of the defloration of a novice Japanese prostitute is used to illustrate “massage”! Chinese, Japanese, Roman, Buddhist, Taoist, and Islamic illustrations are cited in a Hindu context. For readers seriously interested in Oriental uses of sexuality,

religious and secular, the safest approach would probably be to disregard the expository text, and treat this as a posture book with edification—in which role it has many Indian counterparts—making due allowance for the postural adaptability which comes from long practice of hatha-yoga if they value their intervertebral discs. Used in this way, it is not so very different from Orissan palm-leaf books in which the text is chiefly “for the birds”; the general recognition of woman as a secular as well as a sacred initiatrix is at least edifying for a macho culture. Few if any of the postures designed to demonstrate nonejaculatory intercourse are likely to be of much value to modern, unmystical Americans, and the psychophysiological skills which serious oceanic mystics acquire by prolonged discipline, personal instruction, and 20-odd years of practice cannot be packaged for instant acquisition, although samadhi may indeed come unawares on those who engage in sex for purely secular ends.

More serious students will find the availability of the material in one place useful, but they will have to sort out the mishmash for themselves. Either the authors are fluent in Sanskrit, Chinese, Pali, Tibetan, Ghurkali, Japanese, and Punjabi, or the sources of the translations they have used should be given. The bibliography does not identify individual quotations; plenty of available translations bear little relationship to the original documents. It will do general readers no harm, however, to recognize that sexual experience has dimensions, going beyond the immediate and affectionate, which Christian traditions have ignored, even if this book thoroughly confuses its sources.

Love and Limerence: The Experience of Being in Love. Dorothy Tennov. New York: Stein and Day, 1979 (324 pp.; \$11.95).

Reviewed by John Money, PhD, Professor of Medical Psychology and Associate Professor of Pediatrics, Departments of Psychiatry and Behavioral Sciences and Pediatrics, The Johns Hopkins University and Hospital, Baltimore, Md.

Unheralded, a typescript of Dorothy Tennov's book arrived on my desk early in 1979. My opinion was requested and I wrote: “A few books in

each generation define and direct the development of a new branch of science. *Love and Limerence* does just that for psychology and sexology.” You will be an '80s dropout if you don't read this book.

Limerence is a term newly coined by the author. The need for it grew out of her clinical work and survey research on that condition for which in the vernacular we have no specific term. There are only circumlocutions such as *love-smitten*, *madly in love*, *head over heels in love*, *being in state of having fallen in love*, *being swept off your feet*, *obsessed*, or *being gaga over*. The nearest one-word terms are incomplete synonyms such as *infatuation* and *dotting*.

Limerence has no etymology. It was chosen arbitrarily, so that it would not be rooted in other concepts. Because it could have, as an analogue, *amorance*, it simulates a Latin etymology. Thus it can form the adjective *limerent*. There is not yet a *limerentor* or a *limerentee*, the latter being referred to in the book somewhat infelicitously as LO (limerent object). The verb form, not used by the author, would be *to limerent*, and it could be both transitive and intransitive.

When I first read *Love and Limerence*, all those to whom I spoke of it immediately adopted the term *limerence* into their vocabularies. It filled a lexical blank and gave a name to a phenomenon that everyone recognized, either from personal experience or as witnessed in others. *Limerence* is self-evidently related to love, but it is not synonymous with it. Love is a multipurpose term that includes sacred and profane love, and affectional and erotosexual love. *Limerent* love is erotosexual, but it is much else as well. *Limerence* begins in the limerent lover and projects itself, possibly with momentous suddenness, onto the other person, the LO, who may or may not reciprocate. The very possibility, to say nothing of the actuality of reciprocity, precipitates the limerent lover into a state of obsessive and ecstatic bliss. One-sided or mismatched limerence precipitates obsessive and catastrophic agony—the syndrome of unrequited love, or the “broken heart” which is not yet officially recognized in psychiatry.

The reader will find in *Love and Limerence* a well-documented delineation of the phenomenology of limer-

ence. There are chapters or sections on its social effects, such as in marriage; its biological implications; its significance in art, literature and history; its commercial exploitation; the dire consequences of its mismanagement and misdiagnosis as transference in psychotherapy; the possibility of help for the limerent sufferer; and the homolimerent.

Now that the term *limerence* has been coined and defined, there will undoubtedly be a surge of scholarly and research interest in all the various manifestations involved in this love aspect of human sexuality. Sexologically, the '60s were the decade of Masters and Johnson's sex therapy. The '70s were the decade of gender identity. The '80s are likely to become the decade of love-bonding and limerence.

Love and Limerence is of great importance for psychologists as well as sexologists. It should be used in all human sexuality and sex education courses, and in medical curricula, and ought to be an essential part of the postgraduate and continuing-education training of psychotherapists, psychiatrists, gynecologists, urologists, and of pediatricians serving adolescents. In addition, it should have widespread appeal to the general public, including youth. It should be pointed out, however, that limerence is a state not limited to youth, for it can and does engulf and overwhelm individuals of any age, from kindergarteners to nonogenarians. **LT, A, PR**

Intimate Partners: Hidden Patterns in Love Relationships. Clifford J. Sager and Bernice Hunt. New York: McGraw-Hill, 1979 (194 pp.; \$8.95).

Reviewed by David L. Weis, PhD, Home Economics Department, Douglass College, Rutgers University, New Brunswick, N.J.

Intimate Partners will probably please readers in the general public, and it may well help them understand the dynamics of loving relationships. However, the authors did not need a book of 200 pages to convey their message. As a result, the work is at times tedious.

The book is built around the concept of establishing mutually satisfying covenants which Sager and Hunt define as the set of expectations that individuals bring to intimate relationships, the sharing of which will help prevent fu-

ture interpersonal conflict. The specificity of the discussion concerned with how individuals can develop an awareness of their particular covenant elements is one of the major strengths of *Intimate Partners*, as is the discussion of the process of establishing expectations as a couple, with one of the most interesting and enjoyable chapters focusing on sexual agreement.

Despite the strengths of this book and the importance of much of what it has to say, there are several limitations and inadequacies. In an effort to make the book understandable to the general public, the authors may have underestimated their readers. The history of marriage in the introductory chapter is oversimplified and inaccurate, as is the overview of contemporary marriage which suggests that there are no rules or models for modern relationships.

Sager and Hunt define seven basic behavioral profiles which are groupings of personality characteristics: equal, romantic, parental, childlike, rational, companionate, and parallel. They also discuss the combinations of these profiles in intimate relationships. Although not explicitly noted, the seven behavioral profiles share com-

mon underlying factors and, rather than discussing how variation in these factors influences the dynamics of relationships in specific terms, the authors decided to discuss generalized types. Their global presentation may only serve to confuse readers by obscuring the complexities of intimacy.

Unfortunately, the book's limitations represent more than small problems for this reviewer, and its weaknesses seriously detract from its value. Although it may well provoke some thought, it should still be read with some skepticism. **A**

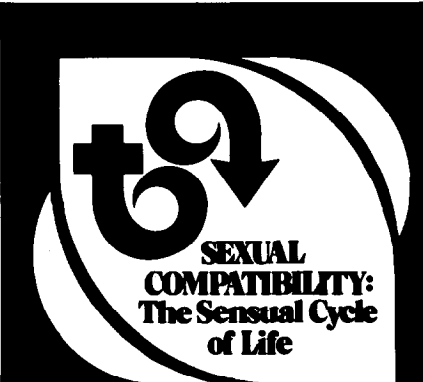
Sexual Excitement, Sexual Peace: The Place of Masturbation in Adult Relationships. Suzanne Sarnoff and Irving Sarnoff. New York: M. Evans and Company, 1979 (319 pp.; \$12.50).

Reviewed by Sam Julty, writer and lecturer in the field of human sexuality; author of Men's Bodies, Men's Selves (Dell, 1979).

As a youngster I got my sex education by keeping my ears open while the older boys bragged. Theirs was no comprehensive course, but rather a beginner's guide to what was "ok" and what was "ng" in sex. Touching a bare breast was ok; touching through a heavy sweater and bra was ng. Oral-genital sex when *she* does it was ok; when *he* does it was ng. Intercourse was very ok; "playing with yourself" was definitely ng. So I listened, learned, and yearned for the time when I could test all these theories empirically, meanwhile feeling very uncomfortable about my own inevitable self-pleasuring activities.

Therefore when I opened a book which claims that it "confronts and defuses social and emotional taboos" about masturbation, I anticipated the comfort and pleasure of scholarly authority to support what most sexologists now consider a natural activity. I regret to say I was disappointed.

What distracted me was the strong ambivalence of the authors, which was carried to such an extent that I wondered if they themselves have made peace with this form of sexual expression. Irving Sarnoff said that, except for one brief period on a wartime troopship, he had intentionally and scrupulously avoided masturbation until he was 52; Suzanne Sarnoff, on the other hand, said that she began so young that



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she could not remember a time without it as a form of release. Somehow I felt they used themselves as examples for their theory that self-pleasuring is *both ok and ng*.

The book's many positive assertions about self-pleasuring are rapidly followed by qualifiers, cautions and, in my view, nonsense theories of the Freudian model for development. For instance, while they say, "Through their bodily self-explorations, children start their sex education long before they can possibly ask questions about sex," the Sarnoffs tell parents that masturbation fantasies are connected to incestuous desires, and for good measure they throw in castration fears as well. In maintaining the Freudian pronatalist and homophobic view they say, "Masturbation is not a real relationship." The implication here is that the only genuine article is one with a member of the other sex, and that it must lead to procreation. A pronouncement such as "Solitary masturbation is always implicitly homosexual, no matter how heterosexual the fantasies are that accompany it," is, in my view, about as productive as declaring that self-pleasuring leads to blindness.

I was particularly offended by the ignorance and bias shown in a statement at the end of the book—soon after the mention of Dr. Tissot, the founder of the theory that masturbation leads to insanity, and Anthony Comstock, the 19th Century Joe McCarthy of sex. Although both were criticized for their harsh views on masturbation, the Sarnoffs yet felt it important to add, "If writers on sexual liberation keep on pushing masturbation as a pure delight, many people may begin to feel unliberated and deprived unless they are masturbating regularly and intensively." For me this bespeaks a certain type of chutzpah which sometimes shows up in the professional community. No sex educator, counselor, or therapist worthy of the title can pretend it is within his or her power to define an activity for the person engaged in it. All we can do is learn what that activity means to that person and deal with it on the basis of exactly that and no more. No one can push masturbation as "pure delight" any more than he or she can say it is a "poor substitute for a meaningful heterosexual relationship." The Sarnoffs would do well to consider what is probably a "founded" rumor: 98% of

all people masturbate—the other 2% are liars.

I agree with the authors when they point out that "nobody on earth—not even his [sic] parents—can possibly get inside a baby's being to tell him when he feels the desire to masturbate or how he should enjoy doing it." I feel compelled to add, however, that neither should anyone guess about the guilt or motivation of anyone else with the desire for self-pleasuring.

I wish I could say that this is a book we sex educators can use. Too many ok's are checkmated by too many ng's. The know-nothings, the enemies of sex knowledge, the pundits who declare that anything beyond reproduction is sin are never ambivalent. They are clear. To deal with that kind of opposition, data, messages, and positions are required that are equally clear. This book does not fall into that category.

The Other Man, The Other Woman.

Joel D. Block. New York: Grosset and Dunlap, 1978 (196 pp.; \$8.95).

Reviewed by Laura J. Singer, EdD, psychoanalytic psychotherapist; president, Save-A-Marriage, Inc.

People have extramarital affairs for many reasons. Revenge, avoidance of real-life problems through escape into a romantic liaison, and the need to boost one's ego with an attractive mate are some of the destructive motivations behind extramarital behavior. However, affairs may also come about because the real sexual and emotional needs of the individual are not being met within the bounds of marriage. In *The Other Man, The Other Woman*, the author points out that the desire to remain guiltless and avoid affairs in spite of inner drives may also be destructive, because a life motivated by the desire to conform to a preconceived idea of one's being in the right, of being a "good child," is an immature and unsatisfying one.

This does not mean that extramarital liaisons undertaken by an individual to promote his/her emotional growth will necessarily be less of a threat to the marital union. On the contrary, relationships based on the inhibition of emotional and sexual needs may crack under the pressure of an extramarital alliance. For some marriages, however, the energy and understanding garnered by the partner in contact with a

mate outside the home may help bring new life and respect for the opportunities and advantages of marriage.

Block emphasizes communication skills as the key to improving the marital union, and to tackling the challenge of the complex feelings engendered in both partners by the discovery of infidelity. Several sample interactions showing how the same marital difficulties can be handled constructively or destructively are included in the text to illustrate this point. Nagging, mutual blaming, and accusations preclude real communication as does excessive defensiveness or apathy on the part of the errant mate.

While working out their problems, couples with children need to be alert not to involve their offspring in marital discord. Using the children to sabotage a mate's confidence and trying to appeal to a spouse through the manipulative use of the children are tactics to be avoided. Block does a nice job of reviewing the basic psychological games parents often act out with their children. He also includes several strategies that children use to take advantage of the division between the authorities in the household.

The author views the extramarital affair as a possible stimulus for growth—a helpful and reassuring viewpoint for many readers. He tends to underplay the concept that marriage is a bond that is based, even theoretically, on the understanding that both individuals will be monogamous, with extramarital affairs generally perceived as a violation of that trust. In addition, a mate's reaction to the discovery of an extramarital affair may involve many serious and deeply rooted emotional conflicts not readily resolvable within the rationalistic outlook proffered by the author.

A list of questions for the couple trying to improve their relationship includes, for example, "Is rejoining your spouse at the close of the day a pleasant event?" and "What positive factors do you feel are missing from your marriage?" For those who need professional help, the author provides some reasonable counsel, such as "Do not judge therapists by the amount of money they charge." "Do not enter therapy unless you can afford it for some time." A list of questions (taken from *I Can If I Want To* by Arnold Lazarus and Allen Fay, New York: Wil-

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My Body, My Health: The Concerned Woman's Guide to Gynecology. Felicia Hance Stewart, Gary K. Stewart, Felicia Jane Guest, and Robert A. Hatcher. No. 1, p. 13.

Natural Sex. Mary Shivanandan. No. 1, p. 11.

The New Old: Struggling for Decent Aging. Ronald Gross, Beatrice Gross, and Sylvia Seidman, eds. No. 1, p. 14.

The New Sex Education: The Sex Educator's Resource Book. Herbert A. Otto, ed. No. 2, p. 10.

Not My Daughter: Facing Up to Adolescent Pregnancy. Katherine Oettinger, with Elizabeth C. Monney. No. 3, p. 6.

Older Women/Younger Men. Jane Seskin and Bette Ziegler. No. 5/6, p. 17.

The Other Man, the Other Woman. Joel D. Block. No. 5/6, p. 11.

Positively Gay. Betty Berzon and Robert Leighton, eds. No. 3, p. 6.

Questions and Answers about Love and Sex. Editors of *Bride's Magazine* and Mary S. Calderone. No. 3, p. 7.

Readings in Human Sexuality 78/79. Annual Editions. Dushkin Publishing Group. No. 1, p. 12.

Sex Education Books for Young Adults 1892-1979. Patricia J. Campbell. No. 4, p. 11.

Sex Education for Physically Handicapped Youth. C. Edmund Hopper and William A. Allen. No. 5/6, p. 21.

Sex Research: Bibliographies from the Institute for Sex Research. Joan Scherer Brewer and Rod W. Wright, comps. No. 2, p. 12.

Sexual Excitement, Sexual Peace: The Place of Masturbation in Adult Relationships. Suzanne Sarnoff and Irving Sarnoff. No. 5/6, p. 10.

Sexual Secrets. Nik Douglas and Penny Slinger. No. 5/6, p. 8.

Sexual Unfolding: Sexual Development and Sex Therapy in Late Adolescence. Lorna J. Sarrel and Philip M. Sarrel. No. 3, p. 4.

Sexually Victimized Children. David Finkelhor. No. 4, p. 12.

Song of Love: A Biblical Understanding of Sex. Helmut Gollwitzer. No. 1, p. 12.

The Spada Report. James Spada. No. 2, p. 13.

The Teenage Body Book. Kathy McCoy and Charles Wibbelsman. No. 2, p. 14.

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The Transsexual Empire. Janice G. Raymond. No. 5/6, p. 17.

Transvestism: A Handbook with Case Studies. Harry Brierley. No. 5/6, p. 16.

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Women: A Book for Men. James Wagenvoort and Peyton Bailey, eds. No. 3, p. 5.

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Comfort, Alex, and Comfort, Jane. *The Facts of Love: Living, Loving and Growing Up.* No. 2, p. 14.

Crew, Louie, ed. *The Gay Academic.* No. 1, p. 9.

Daniel, Ronald S. *Human Sexuality Methods and Materials for the Education, Family Life and Health Professions: An Annotated Guide to the Audiovisuals.* No. 5/6, p. 7.

Doherty, Dennis, ed. *Dimensions of Human Sexuality.* No. 5/6, p. 6.

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Kaplan, Helen Singer. *Making Sense of Sex: The New Facts about Sex and Love for Young People.* No. 4, p. 14.

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Landers, Ann. *The Ann Landers Encyclopedia.* No. 1, p. 15.

Levine, Martin P., ed. *Gay Men: The Sociology of Male Homosexuality.* No. 5/6, p. 7.

LoPiccolo, Joseph, and LoPiccolo, Leslie, eds. *The Handbook of Sex Therapy.* No. 1, p. 10.

Masters, Williams H., and Johnson, Virginia E. *Homosexuality in Perspective.* No. 1, p. 1.

McCoy, Kathy, and Wibbelsman, Charles. *The Teenage Body Book.* No. 2, p. 14.

Moses, Alice. *Identity Management in Lesbian Women.* No. 1, p. 14.

Oettinger, Katherine B., with Monney, Elizabeth C. *Not My Daughter: Facing Up to Adolescent Pregnancy.* No. 3, p. 6.

Otto, Herbert A., ed. *The New Sex Education: The Sex Educator's Resource Book.* No. 2, p. 10.

Raymond, Janice G. *The Transsexual Empire.* No. 5/6, p. 17.

Sager, Clifford J., and Hunt, Bernice. *Intimate Partners: Hidden Patterns in Love Relationships.* No. 5/6, p. 10.

Sarnoff, Suzanne, and Sarnoff, Irving. *Sexual Excitement, Sexual Peace: The Place of Masturbation in Adult Relationships.* No. 5/6, p. 10.

Sarrel, Lorna J., and Sarrel, Philip M. *Sexual Unfolding: Sexual Development and Sex Therapy in Late Adolescence.* No. 3, p. 4.

Saxon, Burt, and Kelman, Peter. *Modern Human Sexuality.* No. 4, p. 11.

Seskin, Jane, and Ziegler, Bette. *Older Women/Younger Men.* No. 5/6, p. 17.

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- Disabilities: An Annotated Bibliography*. No. 1, p. 9.
- Shivanandan, Mary. *Natural Sex*. No. 1, p. 11.
- Shedd, Charlie, and Shedd, Martha. *Celebration in the Bedroom*. No. 5/6, p. 7.
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- Stewart, Felicia Hance; Stewart, Gary K.; Guest, Felicia Jane; and Hatcher, Robert A. *My Body, My Health: The Concerned Woman's Guide to Gynecology*. No. 1, p. 13.
- Tennov, Dorothy. *Love and Limerence: The Experience of Being in Love*. No. 5/6, p. 9.
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- _____, eds. *Women: A Book for Men*. No. 3, p. 5.
- Winship, Elizabeth; Caparulo, Frank; and Harlin, Vivian K. *Masculinity and Femininity*, revised ed. No. 4, p. 11.
- Wolf, Deborah Goleman. *The Lesbian Community*. No. 5/6, p. 16.
- Zussman, Leon, and Zussman, Shirley, with Brecher, Jeremy. *Getting Together: A Guide to Sexual Enrichment for Couples*. No. 1, p. 11.

1980 Summer Workshops: Addendum

See the March 1980 SIECUS Report for a complete listing.

Colorado

Rocky Mountain Planned Parenthood Center for Continuing Education, Denver, Colo.

- *Sexuality and Disabilities*. June 6–7, CNA, SW, or Academic credit.
- *Sexuality and Mental Retardation*. June 13–14, CNA, SW, or Academic credit.

Write to: Debbie Casselman, RMPP CCE, 2030 East 20th Avenue, Denver, CO 80205.

Connecticut

Central Connecticut State College, New Britain, Conn.

- *Family Life: Human Sexuality*. June 30–August 6, 3 semester hours.

Write to: Annie L. Cotten-Huston, PhD, Department of Psychology, Central Connecticut State College, New Britain, CT 06050.

New Jersey

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

- *Human Sexuality*. June 23–July 31, 3 credits.
- *Parenting Education*. July 7–17, 3 credits.

Write to: Ethel J. Madsen, Kean College of New Jersey, Union, NJ 07083.

New York

Cornell University, Ithaca, N.Y.

- *HSS 607. Teaching Human Sexuality*. June 23–28, 1 credit.

Write to: Andrea Eggleston, N135, MVR Hall, Cornell University, Ithaca, NY 14853.

Pennsylvania

Indiana University of Pennsylvania, Indiana, Pa.

- *EP 581. Psychology for Teaching Sex Education*. June 9–13, 3 credits.
- *EP 581. Psychology for Teaching Sex Education*. August 4–8, 3 credits.

Write to: Leonard DeFabo, 246 Stouffer Hall, IUP, Indiana, PA 15705.

DO YOU KNOW THAT...

Chemical Abuse and Sexuality

A conference entitled "Chemical Abuse and Sexuality: Defining the Relationships" will be held September 8–10, 1980, in Minneapolis, Minnesota. Sponsored by the Program in Human Sexuality, Medical School, and the Alcohol and Drug Counseling Education Program, School of Public Health, University of Minnesota, this conference will bring together experts in the fields of chemical abuse and sexology for discussions on such topics as pharmacological effects of drugs on sexual functioning, sexual abuse and chemical abuse/dependency, victimization issues, and sexual problems of chemical abusers. For further information and registration materials, contact Diane Campbell, Department of Conferences, 210 Nolte Center, University of Minnesota, Minneapolis, MN 55455.

Anaheim Program Information

In the March 1980 *SIECUS Report* article on the "Sex Education at Home" program sponsored by the Birth Control Institute in Anaheim, California, pertinent instructions concerning information requests were inadvertently omitted. Individuals and agencies wishing to receive program information and a sample packet may do so by sending \$5.00 to: BCI Life Skills Management Program, 1242 West Lincoln Avenue, Anaheim, CA 92805.

Training for Parents and Teachers of Students with Sensory Disabilities

The Sex and Disability Unit of the Human Sexuality Program at the University of California at San Francisco has received a grant from HEW to augment the training of special education teachers and parents in new approaches to family life education for students who are either visually or hearing impaired. Two separate training activities will deal with sexuality and family life education, and social skills development. All workshop sessions will be interpreted in sign language. The program is being conducted in each of three years (1979–82): in the East during 1979–80, in the Midwest during 1980–81, and on the West Coast during 1981–82. For information, contact Carla Thornton, RN, MS, at UCSF, Sex and Disability Unit, 814 Mission Street, 2nd Floor, San Francisco, CA 94103.

Resources to Write for . . .

Good Sex after 50 is a compact, well-written booklet designed to encourage middle-aged and older people to maintain their sexual life. The advice in its 48 pages is realistic, forthright, and reassuring, and includes discussions of such topics as "How Health Problems Affect Sexual Activity," and "Where to Seek Advice about Sex." The authors are Ruth K. Witkin and Robert J. Nissen. Copies cost \$3.00 each and are available from Regency Press, 32 Ridge Drive, Port Washington, NY 11050.

RESEARCH NOTES

This report was prepared by Stephen Sloan, PhD, Sex Education Specialist for Training, Education, and Consultation of the Venereal Disease Control Division of the Center for Disease Control, Department of Health and Human Resources, Atlanta, Georgia.

Three Current Studies

Perceived and Real Barriers to Sex Education

The first preliminary report for this federally-sponsored contract was just completed by Peter Scales of MATHTECH, Inc. A comprehensive search of the literature and related discussions with experts yielded a list of approximately 140 barriers to sex education. The next stage of this study will examine the importance of these barriers which will be rated by individuals representing a variety of situations. Rated individuals included clergy, family planning educators, school teachers, professional sex educators, youth workers, along with other individuals in sex education. Data distinguishing real from perceived barriers, as well as data on the perceived ease or difficulty of overcoming barriers, will be collected. The completion date for this study is late 1981. For further information, contact: Dr. Walter J. Gunn, Bureau of Health Education, Center for Disease Control, Atlanta, GA 30333.

Peer Counselors as Sex Educators

Henry David and Raymond Johnson of the Transnational Family Research Institute, in association with Planned Parenthood/Metropolitan Washington (PP/MW), with support of a federal contract, conducted a study entitled "Teen Problem Pregnancies: Peer Counselors' Perceptions about Community Concerns and Solutions."

Using a Delphi procedure, panels of nine or fewer peer counselors were queried about their observations regarding factors influencing sexual behavior, contraceptive usage, and pregnancy resolution among sexually active, urban, inner city adolescent men and women under age 18. Other topics explored were sex education, parental influence and home environment, peer pressures, media influences, characteristics of the couple relationship, academic achievement, career aspirations, and perceived job opportunities. There were two main stages to the Delphi inquiry: (1) identification of what peer counselors considered major determinants of unwanted pregnancy, and (2) identification of countermeasures which in the opinion of peer counselors might serve to reduce the importance of these determinants.

Based on these panels, plus follow-up discussions with peer counselors, the research team made three major recommendations which they presented to a PP/MW workshop for community leaders on Community Solutions to Problem Pregnancies. These recommendations were: (1) improve-

ment of school sex education programs by placing more emphasis on women's needs, assertiveness training, and communication problems with males, particularly about basic contraceptive information; (2) greater parent initiatives, perhaps in discussing problems of teenage sexuality and pregnancy with teenagers other than their own children; and (3) improved development and marketing of an effective nonprescriptive contraceptive meeting teenagers' needs.

The researchers provide a list of about 100 possible factors responsible for teenage pregnancy which they compiled from many sources. This could be a valuable resource for any organization beginning a peer program. The use of peer counselors in family planning and sex education is fairly new. This study provides both a review of past efforts and suggestions for many strategies to use in attacking the teen pregnancy problem. While the researchers point out the limitations to this study, I feel it has more generalizability than they wish to take credit for. For further information contact: Henry P. David or Raymond L. Johnson, Transnational Family Research Institute, 8307 Whitman Drive, Bethesda, MD 20034.

Touching and Childhood Sexual Development

In a study that could have some important implications for sex education and the role of parents, Dr. Nancy Blackman, a professor at the University of Rhode Island, found that as early as age three children received negative messages about their bodies. Children at this age seem to feel that the genitals are already a taboo area.

The study entitled "Touching and Pleasure: Their Significance in the Development of the Preschool Age Child" looks at three very different groups of children: the Afro-American, the Cape Verdean, and the Anglo-white. While most children expressed a desire for more touching, the white children were touched the least, and the Afro-American the most. As other studies have shown, girls were touched more often than boys; however, in the case of father-daughter interaction, reciprocation was not allowed. This study also found that white fathers touched the least of all those studied.

The repercussions of these findings on child sexual development and body image really emphasize the need for parent education. For further information, contact: Dr. Nancy Blackman, Department of Human Development, Counseling and Family Studies, University of Rhode Island, Kingston, RI 02881.

Books, Continued from page 11

liam Morrow, 1975) seems to add value as a guide to helping those who have selected a therapist assess how they feel about the help they are receiving.

The book is well written and compassionate, and will help married couples in their efforts to understand the complex emotions and concerns that lie behind extramarital relationships. A

Transvestism: A Handbook with Case Studies for Psychologists, Psychiatrists, and Counsellors. Harry Brierley. Elmsford, N.Y.: Pergamon Press, Inc., 1979 (259 pp.; \$13.00).

Reviewed by Daniel C. Herzog, MS, ACS, Eastern Regional Chapter secretary and National Board member, Society for the Scientific Study of Sex; vice-president, American Foundation for Gender and Genital Medicine and Science, Inc.

While there are some positive aspects to this book on transvestism, which is aimed at aiding the helping professionals to deal more effectively with male transvestites, the overall effect is one of confusion.

Three of the chapters, which deal with definitions of transvestism, legal aspects of transvestite behavior, and literature by and about transvestites, are extremely interesting and enlightening but relatively short in comparison to most of the others. In the chapter concerning definitional aspects of transvestism, the author offers the reader three interesting and important theories about possible etiological aspects and developmental sequences of transvestism in males: (1) that transvestism might develop from fetishistic experiences and might be a precursor to transsexuality; (2) that transvestism is a level of adjustment in the developing transsexual personality; and (3) that transsexuality might be quite different from transvestism in etiological terms.

The main problem with the book is that, on the whole, it tends to lack clarity and focus, because Brierley frequently skips from concept to concept without drawing sufficient conclusions or using literary bridges. At times, the author also randomly inserts theoretical ideas which do not really appear to fit into the general theme of certain passages.

Although Brierley has indicated via the title that this book is intended to be

on the subject of transvestism, many pages are used to explain aspects of homosexuality and transsexuality. Granted, there may be some behavioral and psychosexual distinctions which can be drawn between transvestism and homosexuality or transsexuality; a book purported to be on transvestism, however, should stick primarily to that subject.

In discussing transvestism in terms of sexual behaviors, gender identities, and gender roles, Brierley bases his arguments and theoretical rationalizations on research which deals primarily with homosexuals, transsexuals, and hermaphrodites, thus giving little insight to the reader about these concerns as they relate to male transvestites.

Because of the general scarcity of professional readings on the subject of transvestism, it is regrettable that this uneven book, with its diffused focus, cannot be fully recommended.

The Lesbian Community. Deborah Goleman Wolf. Berkeley: University of California Press, 1979 (206 pp.; \$12.95).

Reviewed by Julia Penelope Stanley, PhD, Associate Professor of English, University of Nebraska-Lincoln; Chairwoman, Linguistics Committee, College of Arts and Sciences.

I imagine that there still exist, somewhere, people who believe that lesbians (and gays, for that matter) will not only welcome a friendly book but will, indeed, be grateful for its publication by an established press. Perhaps those lesbians do exist, but I am not among them, nor am I blindly grateful for the publication of Wolf's *The Lesbian Community*. The book is, to be sure, "friendly" in its own way, insofar as Wolf tries to portray the women involved in the San Francisco lesbian community as human beings with an integrity of their own. As in so many books of its kind, however, there is no way of disguising the detached tone of the "outside expert," the lack of personal involvement in the community being described. Wolf tells us, in fact, early in her Introduction, that she is a heterosexual researcher, and many of the flaws in her understanding of lesbian lives and her presentation of various aspects of the lesbian network can be traced to the fact that, with all the goodwill she could muster, there is

really no way for her to grasp fully the meaning of being a lesbian in a patriarchal culture.

Perhaps because there was no way for Wolf to present herself as anything other than an "outside expert," her depiction of lesbian culture is flawed in various ways. She tells us, for example, that *Heresies*, which she correctly describes as "a New York-based feminist publication," is "building a Lesbian Herstory Archives in New York City." In fact, there is no connection between *Heresies*, which is not lesbian identified, and the Lesbian Herstory Archives. (The Lesbian Herstory Archives grew out of a C-R group that was part of the Women's Caucus of the Gay Academic Union. Three New York women take primary responsibility for maintaining the Archives, which is housed in one room of an apartment.) Although she mentions some of the publications available to the national lesbian community, e.g., *Lesbian Tide*, she includes magazines that are identified as *feminist*, not lesbian, such as *Quest* (although there are lesbians on their staffs), and ignores periodicals such as *Lesbian Connection* (read by thousands of lesbians), *Sinister Wisdom*, and *Conditions*. (She also fails to mention *Chrysalis: A Magazine of Women's Culture*, which is widely read and contributed to by lesbian feminists.)

What is more offensive to this reader are some of her descriptions. In one instance, her language is downright patronizing: "a rather endearing trait is the use of inexpensive boy's socks, often mismatched." We are also informed that lesbians spend "some leisure time . . . with pets," and Wolf elaborates the stereotype by "explaining" that lesbians have "an unusually high number" of "soft creatures" because it gives us "something to cuddle and talk to . . . when other people are unavailable." Aren't pets tolerated anymore within the confines of the heterosexual nuclear family? (Lesbians have pets because we don't have children. It's the old "frustrated maternal instinct" come back to haunt us!)

More questionable is her reliance on the term "romantic" as an adjective descriptive of lesbian relationships. She reports one lesbian as saying, "Lesbians are the most romantic people on earth!" and quotes an anonymous lesbian writing in *Cosmopolitan* (of all places!) to support this characteriza-

tion. Wolf says, for example, "The pair relationship is the building block of the community, the ideal to which community members aspire." The "pair relationship" may still be the "building block," but among lesbian feminists at least, coupleism is also regarded as one of the most destructive models copied from heterosexist society, and "romanticism," as a view of the process of loving, was one of the first patriarchal definitions rejected by feminist analysts (Ti-Grace Atkinson, Adrienne Rich, and Mary Daly are only three out of many I could name). If Wolf felt comfortable in using the term "romantic" to describe lesbian relationships, she revealed only her superficial understanding of the complexities of the new structures for relationships that lesbians are exploring, although many are still trapped in heterosexist assumptions about love, relationships, and relating.

More serious, however, is the way in which Wolf chose to dichotomize the San Francisco lesbian community. In an effort to demonstrate "the range of possibilities inherent in [this] lesbian-feminist community," she chose to describe a women's coffeehouse (Demeter's Daughters) and the Women's Training Center. These two community projects reflect, she tells us, "deep differences in outlook between their two founding collectives." What are these "deep differences"? Some of us, I suspect, will be shocked: "Demeter's Daughters is an environment for feminists in which all of its activities and furnishings reflect and reinforce *cultural feminism*. By contrast, the Women's Training Center addresses itself to *more political, class-oriented needs*" (my italics). I lack the space here to provide an adequate analysis of the masculinist frame of mind that manages to perceive socialist feminism as somehow "more political" than so-called cultural feminism, thereby denying that women's art and the development of a women-identified culture is, in and of itself, a political activity in a patriarchal society. I draw attention to her putative division of the lesbian community only as one illustration of the distorted analysis promoted by "outside experts," however well intentioned they may be.

The Lesbian Community, with its misinformation, omissions, and misinterpretations, is a "nice" little book that will not offend a majority of lesbians, if only because the author did try

to be fair (and we still give credit for that), nor will it seriously threaten masculinist behavioral scientists, because Wolf relied on popular anthropological methods in conducting her research. Its usefulness to lesbians may lie primarily in its availability and the sincere attempt of the author to present the lesbian community in a more favorable light than we are usually provided in the male media and in male textbooks. What it may offer is some hope to those young women, sitting in university classes where it is required reading, who are painfully wrestling with their own lesbian identity and who are secretly terrified at the idea of being social outcasts. *The Lesbian Community* will show them that they are not alone, that other women have struggled with their lesbian identities and are now building a lesbian community to which all of us can contribute. A

Older Women/Younger Men. Jane Seskin and Bette Ziegler. Garden City, N.Y.: Anchor Press/Doubleday, 1979 (143 pp.; \$7.95).

Reviewed by Mary S. Calderone, MD, president, SIECUS.

Every once in a while a book comes along that offers information rather than data, insights rather than conclusions, and yet opens doors and windows so that we breathe and say, "Ah so!" This is such a one, and it especially merits respect because the authors are not professionals in any field relating to human sexuality, but are popular writers.

The book is not so much a study or a survey as an exploration—of the states of mind and relationships of a number of couples with age disparities of 5 to 29 years between the older women and the younger men involved. The largest number lie within the 5- to 20-year age difference, peaking at 10 to 14 years. The actual number of couples involved is not ascertainable, for no statistics or tables are included. The responses were elicited by an advertisement in papers and magazines, and on bulletin boards in universities and adult education centers. So no conclusions can be drawn, not even that December (she)—May (he) relationships work, because no one can tell how many of those for whom it didn't work failed to respond—nor, for that matter, how

long it would continue to work for the ones who were interviewed. Furthermore, there are no time-span indications. The relationships seem to have lasted between a few months and seven years. Twelve women in the 10- to 14-year age differential, considered by the writers as representing an interesting and varied sampling, were interviewed at length. Some were married, and one factor all had in common: mutually and highly enjoyable sexual relationships with younger men.

Regardless of statistics, the important thing is that these relationships happened. Therefore, in contrast to the well-known older men/younger women relationships that more or less have societal approval, these older women/younger men relationships can now at least be recognized as a part of the human experience even though they are not usually accorded societal approval, but indeed still generate scorn, mockery, or suspicion.

One such couple—she 45 and he 24—had been married for a year after having dated for three years. She says, "When we're walking down the street or eating in a restaurant or making love, we don't talk about age, we talk about life." In another case it is he (37 to her 46) who says, "The last three years have been the happiest ones of my life. You've got to tell people in your book that it's not age that matters, but who, what and where the people are in their own stages of development that counts. When you find the person who is right for you, you can't afford to let some dumb number stand in your way."

This book is good reading for young and old, professional and non-professional. In the end, flexibility and adaptability in loving and caring can be open sesame to unexpected happiness. As one woman remarked, "Sixty is young. It's all in how you see it." A, PR

The Transsexual Empire. Janice G. Raymond. Boston: Beacon Press, 1979 (220 pp.; \$12.95).

Reviewed by Leah C. Schaefer, EdD, psychotherapist, New York City; author, Women and Sex (Pantheon); sex researcher; national president, Society for the Scientific Study of Sex.

This work was originally done as a doctoral dissertation and now, as a padded and overly complicated book, it has

unfortunately received a lot of publicity. So here we are, reviewing it when the decent thing to do would be to forget it and put it away in embarrassed silence.

It is quite startling and unsettling for one of Raymond's academic accomplishment to exhibit such a lack of sympathy, such a lack of scientific impartiality, as well as a lack of ability to accept the facts—facts of the continued existence of these unhappy people (these "troublesome transsexuals" who just won't go away!). Her anger and contempt make me sad, as does her discussion of "cures." No competent worker in the field of transsexualism has ever claimed to "cure" the patients—only to attempt to make their lives more bearable and thus possibly more productive. From my own clinical experience, I know only too well that transsexual people certainly do not need another intellectual tract to confuse the issue even further.

Raymond, in questioning the motives of the medical-psychiatric "empire" that has been built around the controversial gender operation, feels that the medical-psychiatric complex is attempting to deal with an "agonizing moral and political issue" through the use of surgery, hormone treatments, and gender-identity programming. "These methods," contends the author, "reinforce the prejudice of a sexist society and compel the transsexual to exchange one stereotyped role for the other."

Both Raymond and her *New York Times* reviewer, the eminent Thomas Szasz, take the point of view that transsexualism is a disease (so designated, they say, by the medical and psychiatric empire), and that this empire (composed of urologists, gynecologists, endocrinologists, plastic surgeons, etc.) "combine to create [my italics] transsexuals."

Drs. Raymond and Szasz both speak of "cures" of the transsexual by the so-called transsexual empire. The fact is that transsexualism is not a disease and it cannot be "cured." It is a phenomenon which occurs/happens to some individuals for reasons not totally understood, although the better thinkers in the field (Benjamin, Green, Money, etc.) tend to hold to theories suggesting some phenomenal prenatal imprinting. More important, the medical profession, in most cases, does not make the original diagnosis. Rather the

people in this area themselves come to the practitioner self-diagnosed. (Our task, if anything is to weed out the nongenuine transsexuals so that the inappropriate people do not go into the program.)

Raymond does make some interesting points, having to do with androgyny, for instance, and lesbianism-feminism, and male doctors with sexist attitudes. But it all really has little to do with transsexualism; it has little to do with the powerful feelings, yearnings, dreams, and pains that torture the hearts and minds of most transsexuals from as far back as they can remember; it has little to do with how they spend most of their lives either wondering how they can help themselves to adjust to the world or learning to feel consonant with themselves; and little to do with how transsexuals try to suppress these feelings in hopes that if they do enough male (or female) things, this torturous conflict will submerge itself once and for all—which it usually does not.

Wardell Pomeroy writes in "The Diagnosis and Treatment of Transvestites and Transsexuals" (reprinted in *Journal of Sex and Marital Therapy*, Spring 1975), "Those therapists/practitioners who believe that somehow TVism [transvestism] and TSism [transsexualism] be classified as an illness or neurosis, or at least a weakness, or who think there is something 'bad' about it, even though they do not always express such feelings openly, would do better to leave diagnosis and treatment to colleagues who do not have these feelings." I think the same should prevail for sex researchers. If we are to help transsexuals, we should do more research on what causes their uncomfortable and troublesome phenomenon.

Raymond quotes a Casablanca surgeon, who has operated on more than 700 American males and who characterizes the transsexual transformation as follows: "I don't change men into women. I transform male genitals into genitals that have a female aspect. All the rest is in the patient's mind." I feel that no one knows this better than the transsexual.

Raymond believes that sex-role stereotyping should cease (don't we all!) and that transsexuals should not be comforted with surgery but instead helped by their doctors to accept themselves as they are and plunge

ahead into their world with their *unadorned* "differentness." The world must change, says Raymond. It must learn to accept the "otherness" of such people, people unchanged by artificial means. Transsexuals must be courageous, Raymond goes on (and on and on!), taking themselves as they are and seeing to it that society accepts them, without intervention from the medical world.

Well, this is indeed a "brave new world" that she is painting, but since it does not yet exist her recommendation denies life, happiness, and some measure of acceptance and success to a worthy group of people who cannot wait for the arrival of this shining Utopia where all of us will be loved "as we are" and not as society would have us be.

This is a sad, angry, and unscientific book. It should be put quietly away on the shelf, filed among "Curiosities and Extravagances."

Teenage Sexuality: A Survey of Teenage Sexual Behavior. Aaron Hass. New York: Macmillan, Inc., 1979 (203 pp.; \$10.95).

Reviewed by Jane M. Quinn, ACSW, Project Director, Program to Expand Sexuality Education in Cooperation with Young-Serving Agencies, The Population Institute, Washington, D.C.

It is with considerable ambivalence that I write this review. It is my belief that continued debate and discussion on the subject of teenage sexuality will serve to enhance our acceptance and understanding of the subject, and I had hoped that Dr. Hass's new book would make a contribution to this effort. However, I find myself disappointed on several fronts. The book is so poorly written and its research so inadequately designed that the reader is left to wonder what portion of its content can be trusted.

Dr. Hass is on the clinical faculty of the Department of Psychiatry, UCLA School of Medicine, where he teaches and supervises at the Human Sexuality Clinic. In *Teenage Sexuality* he presents the results of a survey of 625 adolescents (ages 15–18) in which separate but similar questionnaires were administered to 307 boys and 318 girls, followed by interviews with 10% of the respondents. The results are categorized according to specific behaviors

(dating, petting, oral sex, sexual intercourse, masturbation, orgasm, fantasies, homosexuality) and according to a range of attitudinal issues (sexual motivation, double standard, performance anxiety, responses to pornography). Each chapter contains some statistical information and analysis but focuses mainly on narrative accounts—that is, actual responses of teenagers to specific questions about sexual behavior and attitudes. Despite my serious misgivings about the research and analysis in *Teenage Sexuality*, I believe there is potential value in these accounts. The descriptions by young people of their sexual feelings and experiences are both compelling and instructive, and may serve to raise the consciousness of the many adults who deny the existence of genuine sexual feelings among the young and unmarried.

The publisher's widely advertised claim that the study is "the first solid point of reference available today" on the topic of teenage sexuality is, of course, untrue, given the serious and thoughtful body of work published by Robert Sorenson, Melvin Zelnik and John Kantner, Susan Ross and the Youth Values Project, Sol Gordon, Peter Scales, E. James Lieberman, Herschel Thornburg, and many other researchers and sex educators. (The author himself seems equally unfamiliar with most of these earlier works; he relies heavily on Sorenson's findings and nowhere even mentions the other writers.) The advertising directed at professionals promises a scientific milestone, comparing the book to the Kinsey and Hite Reports. Parents are offered both startling explicitness and profound reassurance—though they will no doubt find more of the former than the latter. Young people are promised a unique type of sex education through the opportunity to read what their peers say about sexuality.

It is my guess that professionals will be the group most let down by these claims. Unlike *The Hite Report*, which was greeted in this publication and elsewhere as a source of new insights about female sexual response, *Teenage Sexuality* contains little information that has not already been described elsewhere. And if some professionals objected to Shere Hite's methodology, more are sure to find flaws in Hass's techniques. For example, approximately 90% of his sample is drawn from southern California. Readers may be

excused for wondering how widely applicable his findings are, given such accounts as the following about how a 15-year-old boy discovered masturbation: "I was in a Jacuzzi sitting right next to a water jet . . ." In addition, Hass's statistics on some issues, including masturbation, differ so radically from Sorenson's as to appear questionable.

Even more disappointing, however, is the total absence of any inquiry into contraceptive use. Anticipating professional concern, the author states: "There were many topics related to sexuality that were omitted from the questionnaire. The most obvious concerns—pregnancy, contraception, and venereal disease—were not omitted because they were felt to be unimportant to this study. On the contrary, with the number of teenage pregnancies reaching epidemic proportions and the lack of accurate knowledge on the part of adolescents regarding contraception and venereal disease appalling, there is a great need for information of this kind to be publicized and made available." After several readings of this paragraph, I was able to determine that

contraceptive use would not be a subject of inquiry in this particular study. Hass's rationale for this omission is unconvincing: "I am aware of several recent studies as well as those ongoing at the present time which will be addressing these issues." In my estimation, any purported survey of adolescent sexual behavior should include the important subject of contraceptive use or nonuse by adolescents.

There are several references in the book to the current state of sex education for adolescents. The author's basic understanding of existing sex education curricula in schools is that they are too biological in orientation and generally inadequate. "For most schools, it consists of a dry lecture or film about sperms and eggs in a health class. Some of the more recent progressive sex-education curricula have attempted to impart knowledge of contraception and venereal disease. However, what is still lacking in any shape or form in schools that I have come into contact with is an open discussion about sexual anxieties, sexual expectations, different sexual activities, and *feelings* about sex." Like many statements in *Teenage Sexuality*, this description of the author's experience (which is repeated later in the book as fact) presents an inaccurate picture of the current state of the field. Studies recently completed for the Family Impact Seminar of George Washington University and for the U.S. Center for Disease Control by MATHTECH, Inc., definitely establish the existence of a number of comprehensive school-based courses. Thus, when the author fails to document other statements later in the text (such as, "past surveys have indicated that the proportion of the adult population accepting *recreational* sex has steadily risen over the last four decades"), the reader naturally questions the basis for such generalizations.

For professionals who are familiar with earlier work on adolescent sexuality, this book stands little chance of increasing their understanding of the subject; for parents, it may offer help toward accepting the reality of adolescent sexual behavior and feelings; and for teenagers, it may provide more understanding of their own sexuality through learning about the experiences of their peers. Even here, certain caveats apply. The overemphasis in *Teenage Sexuality* on explicit descrip-

Continued on page 21

Love and Love Sickness

The Science of Sex, Gender
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Love and Love Sickness provides a panoramic view of the entire spectrum of human sexual behavior—"from making a baby to learning mathematics." Drawing upon a wide range of subject matter, Money covers such topics as sex roles in historical perspective; sexual taboos; the principles of erotic sexuality; the pathology of love; and pornography. It's the most ambitious, most provocative work yet from the distinguished Johns Hopkins medical psychologist and sexologist. \$16.95

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University Press

Baltimore, Maryland 21218

AUDIO-VISUAL REVIEWS

The following films were reviewed by Deryck Calderwood, PhD, Director, Human Sexuality Program, New York University; member, SIECUS Board of Directors.

The Story of Menstruation. Color film-strip, audio cassette, 12 min. Purchase only, \$6.95. Kimberly-Clark Corporation, The Life Cycle Center, 2001 Marathon Avenue, Neenah, WI 54956.

This classic filmstrip has been revised and given new visuals. While one of its aims is to promote sanitary protection products, it also effectively encourages the development of a healthy, confident attitude not only toward menstruation but toward the body itself, and related health habits. It is a good basic resource with a contemporary look.

Five Women, Five Births. 16 mm, B/W, 29 min. Price, \$475; rental, \$50. Benchmark Films, 145 Scarborough Road, Briarcliff Manor, NY 10510.

This film, along with a comprehensive handbook, is a very effective teaching resource about birth. The film consists of a series of black-and-white still photographs, with narration by five women in their own words describing what the birth experience meant to each of them. This format has several advantages: the still images allow one to concentrate more completely on what each woman has to say, the birth scenes are not as confrontational to watch as color motion pictures (although they are depicted openly), and they set a personal tone that is especially appropriate to the event they celebrate. The first woman compares the cold, clinical experience of the birth of her first child with the warm, personal experience of the second birth in the same hospital two years later when she herself was permitted to determine how she wanted it handled. The second woman, having her first child, decides on delivery at home with the help of midwives and the support of her husband, mother, sister, and close friends. The third sequence deals with

a Caesarean birth because of a breech presentation. The fourth woman, who is single, also has a breech delivery which she decides to have in a spontaneous, unmedicated vaginal birth. The fifth woman delivers at home after a long, anxious labor, supported by her husband and the doctor. The Leboyer approach is used with dim light and warm bath for the baby afterward. Additional information from the handbook allows for further teaching opportunities. The handbook also includes instructions for organizing an education "childbirth event" for the community, questions for discussion, a complete checklist to enable couples to design their own birth experience, and a complete transcript of all the narration. A film that captures the feelings and emotions that accompany birth and which, through the handbook,

provides much solid information, this is a welcome addition to the growing number of new audio-visual resources concerning birth.

Common Female Dysfunctions. 16mm, color, 20 min., or video cassette. Purchase only, \$250. Milner-Fenwich, Inc., 2125 Greenspring Drive, Timonium, MD 21093.

Within the framework of a couple's visit to a doctor, this film in simple, straightforward, illustrated-lecture format defines primary and secondary anorgasmia, vaginismus, and dyspareunia. (Male sexual dysfunctions—impotence and premature ejaculation—are to be covered in a companion film.) The doctor also outlines the basic topic areas that would be explored if the couple should seek therapy, i.e., early sex education, the beginning of the couple relationship, and an overview of the nonsexual aspects of married life. The most significant contribution of the film lies in a sequence in which eight women from late teens to early 70s describe, in their own words, the sensation of orgasm. The film would be a helpful discussion starter for college classes or for agency personnel who have no background in sexuality.

Into Womanhood. Into Manhood. Filmstrip or slides, 30 min. Purchase only, \$80. The Stanfield House, 12381 Wilshire Boulevard, Suite 203, Los Angeles, CA 90025.

These two filmstrips, based on the actual questions of students, help pre-adolescents and teenagers deal with their physical and emotional development. *Into Womanhood* explains menstruation and helps prepare girls for their first menstrual period. *Into Manhood*, in a frank presentation, helps boys understand ejaculation and the various situations in which it may take place. Both use live models as well as drawings and convey a positive view of body functions as natural and as legitimate topics for discussion. There is no prepared audio cassette; rather,

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along with a helpful teacher's guide, there is a written script which is to be adapted for each specific classroom group. This provides an opportunity to tailor each presentation appropriately for age, ethnic backgrounds, or special concerns. A captioned filmstrip can be ordered for students with hearing difficulties. Both films can—and should—be shown to both sexes.

The Failing Marriage. 16 mm, videotape; color, 20 min. Transactional Dynamics Institute, P.O. Box 414, Glenside, PA 19038. Purchase, \$275; rental, \$30.

Reviewed by Ellen Berman, MD, Associate Professor of Psychiatry, Director

Books, Continued from page 19

tions of sexual behavior and the underemphasis on sexual abstinence as a healthy and legitimate option may mislead parents and adolescents alike. Nor would this book meet the needs of parents who are seeking ways to help their teenage sons and daughters with sexual issues, or of adolescents seeking fundamental sexual information. Both groups would be far better advised to consult the useful materials already available on these subjects, such as the newly revised *The Sexual Adolescent* (Gordon, Scales, Everly), *Sex and the American Teenager* (Kappelman), or *Your Child and Sex* (Pomeroy) for parents; and *Facts about Sex* (Gordon), *Learning about Sex* (Kelly), *Sex and Birth Control* (Lieberman and Peck), or *The Facts of Love* (Comfort and Comfort) for teenagers. **LT, P**

Sex Education for Physically Handicapped Youth. C. Edmund Hopper and William A. Allen. Springfield, Ill.: Charles C Thomas, 1980 (130 pp.; \$8.75).

Reviewed by Nancy L. Esibill, PhD, Assistant Professor, Department of Rehabilitation Counseling, New York University, New York, N.Y.

This small, well-meaning book appears to have a confusing intent. Written at the request of disabled young people, it is also meant, according to the authors, for parents and teachers of those

of Clinical Training, Marriage Council of Philadelphia, University of Pennsylvania.

This film was developed to teach awareness of dysfunctional communication patterns. It portrays a couple, on the verge of divorce, in the midst of a fierce fight, ostensibly over the wife's sister but actually over all of the couple's grievances. The relationship is then discussed by Dr. Summers who comments on and interprets the interaction pattern from a transactional analysis and systems viewpoint.

The fight is done brilliantly. A middle-class and presumably "civilized" couple argues at home about whether the wife's sister can stay with them. The argument escalates to

youngsters. The format of the book, however, is set up in a conversational tone between the authors and "you"—the young person with a disability.

In an effort to cover the broad range of disabilities, the authors make some broad assumptions about these (e.g., "Even though you are still under care and treatment") and about feelings (e.g., "By the time you're old enough to read this book you very likely realize you are pretty much stuck with your body the way it is"). The chapter on self-concept does have a positive attitude and shows concern for the feelings of disabled adolescents. It addresses health, grooming, and nutritional issues as well as development of compensatory skills and interests to increase self-awareness and enhance the self-image. Similarly, the chapter on dating is basic and reassuring, even providing some exercises for developing conversational skills.

The arrangement of chapters in this book is difficult to understand. Much of the basic anatomical and physiological information and illustration is in the second half of the book in the chapter on childbirth, after the chapters on masturbation and intercourse. Homosexuality seems to be considered as an afterthought and is sandwiched between a chapter on genetics and one on community resources at the end of the book.

One is not sure whether the authors' occasional but obvious discomfort is with some of the subject matter or with the parents and teachers they have instructed to read along. There are ambiv-

alent and often judgmental statements about several topics, notably oral and anal sex, fantasy, masturbation, and homosexuality. There is also a juxtaposition of topics which causes confusion and could cause harm. For example, the chapter on homosexuality includes a section on sexual pervers and the improper advances they can make under the guise of well-meaning assistance. But the sentence "Usually homosexuals are not a threat to other people" that concludes this section is clearly pejorative in light of the paragraphs preceding it. Similarly, an implication occurs in the chapter on fantasy where there is a discussion of mental illness, specifically paranoid delusions: "There are thousands of people confined to mental hospitals today who actually are living their daydreams."

Other chapters in the book focus on venereal disease, birth control, intercourse, and lifestyles. Because the approach is so broad, specific disabilities, with the limitations causing special needs, are rarely mentioned. If I were counseling a young teenager in this area, I would use some of the good books currently available on teenage sexuality and supplement them with information relevant to the person's particular disability.

The authors are quite right that the mainstreaming of disabled youth will increase the need to provide accurate information regarding their sexuality. This book, however, has a number of shortcomings that cause it to fall so far short of that goal that it is difficult to recommend it.

BIBLIOGRAPHY OF RELIGIOUS PUBLICATIONS ON SEXUALITY AND SEX EDUCATION

The following is a current listing of materials published by American religious groups. **SIECUS does not sell any of these publications.** If your local bookstore cannot get them for you, write directly to the publishers whose addresses are given at the end of this list. Most of the items are available for use at the SIECUS Resource Center and Library at New York University [51 West 4th Street, 5th Floor, (212) 673-3850], Leigh Hallingby, MSW, MS, librarian. Single copies of this bibliography are available from SIECUS on receipt of 25¢ and a stamped, self-addressed, legal-size envelope for each list required. In bulk they are: 15¢ each for 2-49 copies; 10¢ each for 50 copies or more.

This bibliography was compiled from responses to questionnaires sent to the headquarters offices of the various groups; the materials are listed without evaluation.

I. Curriculum Materials

American Lutheran Church

- *Created Male and Female*. Augsburg Publishing House, 1969. Student pack, \$2.10; class resource kit (includes teacher's guide, charts, posters, records, pamphlets), \$15.00.

Christian Church (Disciples of Christ)

- *Growing Up to Love—Meaning of Sexuality*. Laraine Wright O'Malley. Christian Board of Publication, 1978. For grades 7-9; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$1.75.

Jewish

- *Course on Human Sexuality for Adolescents in Religious Schools, Youth Groups, and Camps*. Annette Daum and Barbara Strongin. New York Federation of Reform Synagogues, 1979; \$2.00.
- *Love, Sex, and Marriage, A Jewish View*. Roland B. Gittelsohn. Union of American Hebrew Congregations, rev. ed., 1980. For grade 11 and up. \$7.95.

Lutheran Church in America

- *Understanding Your Sexual Self*. Lutheran Church Press (order from Fortress), 1979. For grades 8-9; \$2.50.
- *Update on Love, Sex, and Life*. Lutheran Church Press (order from Fortress), 1974. For senior high level. Pupil's book, \$1.50; teacher's guide, \$2.50.

Lutheran Church—Missouri Synod

- *The Concordia Sex Education Series*. Concordia, 1967. Six texts: *I Wonder, I Wonder* (ages 5-8), \$3.80; *Wonderfully Made* (ages 9-11), \$3.80; *Take the High Road* (ages 12-14), \$4.10; *Life Can Be Sexual* (ages 15 and up), \$4.10; *Parents' Guide to Christian Conversation about Sex*, \$4.10; *Christian View of Sex Education*, \$4.10; 4 filmstrips, \$6.50 each; 4 records, \$3.50 each.

Mennonite Church

- *Love and Sex Are Not Enough*. Charles P. DeSanto. Herald Press, 1977. Written to help young people think seriously about dating, courtship, and marriage. Book, \$3.95; activity guide, \$1.25.

Roman Catholic Church

- *Education in Love Series*. Committee on Sex Education, Diocese of Rochester, N.Y. Paulist Press, 1971. Handbook for parents, 75¢; two teacher's guides: for grades 1-8, \$3.25, and 9-12, \$2.50.
- *The Gift of New Life*. Benziger, 1978. Fifth-grade level of the *Benziger Family Life Program*; \$3.00; teacher's manual, \$3.20; family handbook, \$1.62.

Southern Baptist Convention

- *Sexuality in Christian Living Series*. Broadman Press, 1972-73. Six

texts: *Made to Grow* (ages 6-8), \$4.50; *The Changing Me* (ages 9-11), \$4.50; *Growing Up with Sex* (ages 12-14), \$3.50; *Sex Is More Than a Word* (ages 15-17), \$3.50; *Made for Each Other* (young adults), \$6.50; *Teaching Your Children about Sex* (adults), \$2.95.

Unitarian-Universalist Association

- *About Your Sexuality*. Deryck Calderwood. Unitarian-Universalist Association, rev. ed., 1978. A complete multimedia program for junior high levels and up; \$135.00.
- *The Haunting House*. Barbara Hollerorth. UUA, 1974. A complete multimedia program for K-2, including a unit on sexuality entitled "Our First Home"; \$99.00.
- *The Invisible Minority: The Homosexuals in Our Society*. Deryck Calderwood and Wasily Szkodzensky. UUA, 1972. A three-part sound filmstrip in color for adolescents and adults; \$18.00.

United Methodist Church

- *The Bible and the Body*. Barbara Morgan and Steven Clapp. Graded Press, 1979. For senior high youth. Leader's guide, \$1.50; student's book, \$1.20.
- *Family Ministry*. Leon Smith. Discipleship Resources, 1975. Includes a chapter on "Education in Human Sexuality," with resources and programs across the life span; \$2.50.
- *God and Human Sexuality*. John P. Gilbert, ed. Graded Press, 1971. Unit No. 8 of the adult curriculum series, *Christian Faith in Life*. Study book, \$1.50; supplement, \$1.00.
- *God Made Us: About Sex and Growing Up*. Graded Press, 1980. For grades 5-6. Leader's guide by Dorliss Glass and Marilyn Carpenter, \$4.95; student's resource by Eleanor Bartlett, Dorothy Gins, and Charles Herndon, 85¢.
- *Journeys: A Christian Approach to Sexuality*. Robert Conn. Graded Press, 1979. For late teens. Leader's book, \$1.15; student book, \$1.25.
- *Sexually Speaking—Who Am I?* Graded Press, 1973. For junior high. Course design guide by William G. Patterson, \$2.45; student book by Anne C. Blanchard, \$1.45.
- *Youth Views Sexuality*. Graded Press, 1971. For senior high age level. Course design guide by Anne C. Blanchard, \$2.45; student book by Ellis B. Johnson, \$1.45.

II. Religion and Sexuality

American Baptist Churches in the U.S.A.

- *Expecting*. Elizabeth Hambrick-Stowe. Judson Press, 1978. A Christian exploration of pregnancy and childbirth; \$3.95.
- *Homosexuality and the Christian Faith: A Symposium*. Harold Twiss, ed. Judson Press, 1978; \$3.95.

American Lutheran Church

- *Abortion in Christian Perspective*. American Lutheran Church, 1980; no charge for single copies.

- *Embodiment: An Approach to Sexuality and Christian Theology*. James B. Nelson. Augsburg, 1978; \$8.95 (cloth); \$5.95 (paper).
- *Human Sexuality and Sexual Behavior*. American Lutheran Church, 1979; no charge for single copies.
- *Human Sexuality: The Findings of the Action Research Project in Human Sexuality*. American Lutheran Church, 1977; no charge for single copies.
- *Sex, Love, or Infatuation: How Can I Really Know?* Ray E. Short. Augsburg, 1978; \$1.95; usage guide, 10¢.
- *The Stork Is Dead*. Charlie W. Shedd. Augsburg, 1968. A factual book on sex for teenagers; \$1.50.

Jewish

- *Choosing a Sex Ethic: A Jewish Inquiry*. Eugene B. Borowitz. Schocken, 1969; \$3.45.
- *A Jewish View of Love and Marriage*. Stanley Rabinowitz. B'nai B'rith Youth Organization, 1972; 75¢.
- *Marital Relations, Birth Control, and Abortion in Jewish Law*. David M. Feldman. Schocken, 1974; \$5.95.

Mennonite Church

- *A Christian Approach to Sexuality*. John W. Miller. Herald Press, 1973. Includes study suggestions for each chapter and a sexual attitudes inventory; \$2.25.
- *Consultations on Human Sexuality*. Mennonite Medical Association, 1978-79. A compilation of research papers; \$12.00.

National Council of Churches

- *Abortion: A Paper for Study*. National Council of Churches, 1973; 25¢.
- *Family Ministries and Human Sexuality Newsletter*. NCC; one-year subscription, \$3.00.
- *Family Planning: Emerging Issues and Christian Perspectives*. Muriel Webb, comp. NCC, 1972; 50¢.
- *A Synoptic of Recent Denominational Statements on Sexuality*. William H. Genné, comp. NCC, 1976; \$1.50.
- *Two Churches Face Issues of Human Sexuality*. G. William Sheek, NCC, 1978; \$1.00.

Presbyterian Church in the U.S.A.

- *Abortion: Documents for Church Study*. Presbyterian Church, 1974; 50¢.
- *The Church and Homosexuality: A Preliminary Study*. Presbyterian Church, 1978; 75¢.
- *Homosexuality and the Church: A Position Paper*. Adopted by the 119th General Assembly. Presbyterian Church, 1979; 50¢.

Reformed Church in America

- *Homosexual People and the Christian Church*. RCAgenda, November-December, 1979; \$3.50 (photocopy).

Religious Society of Friends

- *Homosexuality from the Inside*. David Blamires. Friends Home Service Committee (order from Friends Book Store), 1973; \$1.25.
- *Human Sexuality and the Quaker Conscience*. Mary S. Calderone. Friends General Conference (order from Friends Book Store), 1973; \$1.00.
- *Towards a Quaker View of Sex*. Friends Home Service Committee (order from Friends Book Store), 1964; \$1.50.

Roman Catholic Church

- *Achieving Sexual Maturity*. Ronald Sarno. Paulist Press, 1969. A guide to Christian morality for young people; \$2.95.
- *The Mystery of Sexuality*. Rosemary Haughton. Paulist Press, 1972; \$2.45.
- *Sexual Morality: A Catholic Perspective*. Philip S. Keane. Paulist Press, 1977; \$6.95.

Salvation Army

- *The Salvation Army's Position on Abortion*. The Salvation Army, 1972; no charge.
- *The Salvation Army on Sexual Permissiveness*. The Salvation Army, 1971; no charge.

Seventh-Day Adventist Church

- Six flyers: *The Dating Machine*, 1970; *Don't Let It Bug You: VD*, 1971; *Is Love All We Need: Situation Ethics*, 1972; *Sexual Solitaire*, 1971; *Two of a Kind: Homosexuality*, 1972; *When Two Become One: Marriage*, 1970. Wayout; no charge.

Unitarian-Universalist Association

- *Gay Concerns Packet*. Unitarian-Universalist Association, 1979. An informational packet of articles, pamphlets, and general commentary. "Planning Guide for Same Sex Ceremonies" included if requested; no charge.
- *Statements by the Unitarian-Universalist Association of Churches and Fellowships Regarding Homosexuals, Bisexuals, Office of Gay Concerns, and Gay Human Rights*. UUA, 1977; no charge.

United Church of Christ

- *Happily Ever After?* Youth Magazine, July-August 1979. United Church Press; \$1.00.
- *Homosexuality and Ethics*. Edward Batchelor, ed. Pilgrim Press, 1980; \$10.95.
- *Human Sexuality: A Preliminary Study/The United Church of Christ*. Pilgrim Press, 1977; \$5.95; study guide, \$1.75.
- *Love and Control in Sexuality*. Norman Pittenger. Pilgrim Press, 1974; \$4.25.
- *Making Sexuality Human*. Norman Pittenger. Pilgrim Press, 1979; \$4.95.
- *My Son Eric*. Mary V. Borhec. Pilgrim Press, 1979. A mother describes her personal growth in accepting her gay son; \$8.95.
- *The Same Sex: An Appraisal of Homosexuality*. Ralph W. Weltge, ed. Pilgrim Press, 1969. An anthology of articles by experts from a variety of disciplines; \$3.95.
- *Sex Is Awful*. Journal of Current Social Issues, Spring 1978; United Church Press; \$3.75.

United Methodist Church

- *A Christian Perspective on a Variety of Life Styles*. Nellie Moser, ed. Graded Press, 1976. Recommended for young adults; \$1.40.

United Presbyterian Church in the U.S.A.

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

Alternative Publications

- *Etiological and Treatment Literature on Homosexuality*. Ralph Blair. Homosexual Community Counseling Center, 1972; \$2.00.
- *An Evangelical Look at Homosexuality*. Ralph Blair. HCCC, 1972; \$1.50.
- *Holier-than-Thou Hocus-Pocus and Homosexuality*. Ralph Blair. HCCC, 1977; \$2.00.
- *Homophobia in the Churches*. Ralph Blair. HCCC, 1979; \$2.00.
- *Homosexual Christians*. HCCC, 1977. A discussion among five men; on cassette; \$3.00.
- *Insight: A Quarterly of Lesbian/Gay Christian Opinion*. P.O. Box 5110, Grand Central Station, New York, NY 10017; \$8.00 per year.
- *Integrity Forum: For Gay Episcopalians and Their Friends*. P.O. Box 891, Oak Park, IL 60303; bimonthly \$17.00 per year; \$12.00 with membership.
- *Record: Newsletter of Evangelicals Concerned*. 30 East 60th Street, Room 803, New York, NY 10022; no charge.
- *Review: A Quarterly of Evangelicals Concerned*. 30 East 60th Street, Room 803, New York, NY 10022; no charge.

III. Religion and Sex Education

- *Growing up to Love: A Guide to Sex Education*. H. Clair Amstutz. Herald Press, 1968; 95¢.
- *Interfaith Statement on Sex Education*. NCC, Synagogue Council of America, and U.S. Catholic Conference. NCC, 1968; 10¢ each or \$7.00 for 100.
- *Resource Guide on Christian Education in Sexuality*. NCC, 1975; single copies \$1.00; 10-50 copies. 75¢ each; more than 50, 50¢ each.

Publishers and Distributors

American Lutheran Church
422 S. Fifth Street
Minneapolis, MN 55415

Augsburg Publishing House
426 S. Fifth Street
Minneapolis, MN 55415

Benziger, Inc.
17337 Ventura Boulevard, 3rd Floor
Encino, CA 91316

B'nai B'rith Youth Organization
1640 Rhode Island Avenue NW
Washington, DC 20036

Broadman Press
127 Ninth Avenue North
Nashville, TN 37203

Christian Board of Publication
Box 179
St. Louis, MO 63166

Concordia Publishing House
3558 South Jefferson Avenue
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