

THE WALLS OF CHINA

"Rising and falling in concert with the ridges of the northern hills and undulating far off into the distance, the Great Wall consistently exceeds visitors' expectations. The only man-made object visible from earth's orbit, the wall remains one of the most astonishing of humanity's accomplishments." (From China Guidebook, Arne Keijzer and Frederick Kaplan, Eurasia Press, New York, 1981.)

[The following articles were written for the SIECUS Report by participants in the Summer 1981 SIECUS/NYU Colloquium in China. The authors present personal impressions of their experiences in learning about the sexuality and family planning practices in this enormously important country.—Ed.]

INTRODUCTION

Written by the co-leaders of the 1981 SIECUS/NYU Colloquium: Ronald Moglia, EdD, Associate Professor, Human Sexuality Program, New York University; and Barbara Whitney, RN, MS, Executive Director, SIECUS.

For most of us the Great Wall symbolizes China, and indeed it is an accurate symbol because this is truly a nation of many walls—millions of walls for a myriad of functions, around a mud hut, a home, a factory, a hotel, a palace, all part of a great and ancient culture based on walling in possessions and walling out danger.

But more important for the participants in the SIECUS/NYU Colloquium to the People's Republic of China this summer were the invisible walls inhibiting our understanding of the Chinese culture. Midway through our 17-day visit, as we began to discuss how we might share our experiences with SIECUS Report readers, we were struck by the proliferation of questions engendered by our fleeting glimpses behind the walls on those occasions when a gate was opened through information shared at official briefings, a candid comment, an unexpected conversation, or an observed behavior.

The following articles were prepared by SIECUS/NYU people who shared the exhausting pace of the China Colloquium in exploring this wonderfully different culture. Each of us has chosen to write about one aspect of the experience which was personally most significant. Obviously viewpoints and impressions will vary—not all of us were looking through the same break in the wall or into the same courtyards. And on occasion there will be some unavoidable overlap in our descriptions. In any case, these experiences are shared in the hope that SIECUS Report readers will not only learn more about sexuality and family planning in China but also get a sense of

the impact of participating in the Colloquium itself. In essence, this is an adventure story about SIECUS's visit to the ancient home of its Yin and Yang emblem.

INSCRUTABLE ISSUES

Written by Jane Quinn, ACSW, Project Director, Center for Population Options, Washington, DC; member, SIECUS Board of Directors.

Our first work assignment when the Colloquium participants convened as a group was for each of us to list five questions we would most like to ask during our China visit. A master list could then be compiled to serve as the basis for discussion in our meetings with family planning and medical personnel in the People's Republic. Happy to have a thought-provoking task and a mechanism for channeling our curiosity and anticipation during the day-long plane trip, seatmates compared notes and identified various aspects of family planning, human sexuality, and general culture that we hoped to explore during the next three weeks. For me, a striking feature of the trip was observing how our questions changed during the course of our stay in China, and how the evolution of our questions reflected movement from an American perspective to what Deryck Calderwood has termed "a homocentric view of sexuality" (SIECUS Report, March 1981)—i.e., a view which recognizes the existence of a wide variety of patterns, practices, and concepts related to sexuality and that is not tied to a single cultural perspective.

At our initial orientation session in Los Angeles, we learned that our fellow travelers were family planning professionals from all over the United States. As a group, we demonstrated the multi-disciplinary nature of the sex education/counseling field and, at the same time, a common interest and expertise in human sexuality as it is conceptualized in American culture. Thus, in formulating questions to ask our Chinese friends, we brought this interest and expertise to bear, ending up with a master list of approximately 100 questions in 10 categories. Not surprisingly, the categories of "sex education" and "family planning" contained the greatest number of

inquiries. Other categories were: sociological patterns, legal issues, abortion, adoption, clinical/reproductive health care and infertility, statistical procedures, research, population control, and general historical/cultural considerations.

Having read a number of background articles and books preceding the trip, we had many specific questions about contraceptive technology and about China's new one-child family policy. We had also read that there was little premarital sexual activity and virtually no adolescent pregnancy in China, and we were eager to understand how this situation—so different from our own—had come to pass. We wanted to know how young people in China learn about sexuality, and what role sexuality plays in the life of the average person. We knew that the practice of arranged marriages was only recently abandoned in China, and wondered what effect this change was having on younger and older generations. We knew also of the dramatic post-Liberation changes in women's rights and wondered how this modification related to reproductive rights and reproductive health care. We wanted to know if abortion was a controversial issue in China. The therapists in our group were interested in exploring how sexual dysfunction was dealt with and which types of dysfunction were most common. Our university professors were interested in learning about sex education courses and contraceptive use among Chinese college students, and we were all hoping to learn of any research data on sexual behavior and contraceptive use in various aspects of their population. Our list contained questions about homosexuality and masturbation, although we expected to encounter difficulty in obtaining information in these sensitive areas.

Our questions were carefully worded because we wanted to explore issues, not just receive one-word answers. As events turned out, we did encounter difficulties—but not the ones we expected. We learned that many of our “carefully worded” questions were simply not relevant to the Chinese culture. For example, the question “Has there been any research about frequency of intercourse among college students?” means very little in a country that has conducted no sexological research and which professes to have little, if any, sexual activity among college students. Our long list of questions about specific aspects of sex and birth control education for young people was met with essentially one answer—that there is no need for such education until marriage (although some anatomy and reproductive biology are taught in “middle school,” the equivalent of our secondary school).

A second difficulty had to do with translation problems. Since no member of our delegation spoke Chinese and few of our Chinese colleagues spoke English, we had to rely heavily on interpreters, some of whom were not familiar with the technical vocabulary of family planning and human sexuality. The tedious process of translating our questions from English into Chinese, receiving a lengthy answer in Chinese, and having that answer translated into English often produced totally unsatisfactory results—such as answers that clearly did not fit the original questions, or responses that raised more questions than they answered. The sensitive nature of some of our questions led to further translation difficulties. Obviously we could not control whether the question would be asked subtly or bluntly. We often felt that the nuances were lost and that our questions—and the resulting replies—were reduced to their most basic levels.

Perhaps the most significant difficulty we encountered revolved around the ever-present factor of the tremendous differences in our two cultures. It was ironic that the very

reason most of us had come to China—our fascination with these differences—turned out to be an almost insurmountable barrier. Some of the most poignant moments occurred at sessions with our Chinese family planning colleagues when we recognized the vastness of the cultural gulf between us. We would ask a question that seemed exciting and extremely salient, and the question would be met with a blank stare, and a look of incomprehension. More than once, after two or three rounds of translation to make sure the question was understood, our Chinese friends stated that there was no answer because the situations in our countries were so different. It was generally the questions about the moral basis for sexual rules, about sexual decision-making, and about sexual dysfunction that resulted in this type of dilemma. We came to realize that, despite the two-way desire to share information, we were often talking not only in two different languages but also around two different sets of concepts.

Our response to these phenomena was to shift mental and verbal gears as quickly as we could. By mid-trip the “question committee” had edited the now-famous list and individual group members continually clarified what they wanted to know, based partly on what they thought could be learned. We spent more time and energy exploring implications, meanings, and connections, and less time asking for data on specific sexual behaviors. We looked at larger issues in the culture and tried to tie family planning and family life issues to these broader concepts (for example, personal freedom versus collective good). And we learned to accept the fact that unanswered questions, contradictions, controlled interaction, and mis-communication were an integral part of the fascinating experience of exploring family planning and human sexuality in the People's Republic of China.

SIECUS REPORT

Volume X, Number 2

November 1981

The *SIECUS Report* is published bimonthly and distributed only to SIECUS Associates on a volume basis.

SIECUS Associate fees: Individual—\$30; Organization—\$75; Student (with validation)—\$15; Library (with validation)—\$15; Benefactor—\$100 and over.

Single copies of back or current issues of the *SIECUS Report* may be ordered for \$3 each, prepaid.

All inquiries should be directed to the SIECUS Publications Office at the address below.

SIECUS Report is available on microfilm from University Microfilms, 300 North Zeeb Road, Ann Arbor, MI 48106.

Editor—Mary S. Calderone, MD
Managing Editor—Anne Backman, MA

Copyright © 1981 by The Sex Information and Education Council of the U.S., Inc., 80 Fifth Avenue, Suite 801-2, New York, NY 10011.

Library of Congress catalog card number 72-627361.

No part of the *SIECUS Report* may be reproduced in any form without written permission from the SIECUS Publications Office.

OBSERVATIONS CONCERNING FAMILY PLANNING EDUCATION IN CHINA

Written by Marian V. Hamburg, EdD, Chairperson, Department of Health Education, New York University; member, SIECUS Board of Directors.

Sometimes you know what to expect when going to a new country, especially if you are an experienced traveler and have prepared yourself by reading travel guides, brochures, books, and articles. The pre-trip orientations for the Colloquium failed to prepare me fully for the experience of being in the People's Republic of China, probably because there is so little to use as a social frame of reference. The egalitarian society, familiar enough in theory, is totally foreign when experienced. The sameness of the neighborhoods, the buildings, and the people is striking. Since there are no privately owned cars, city streets are crowded with people on bicycles, people all dressed in similar fashion—loose white shirts and dark baggy trousers or skirts. The architecture is “unadorned functional” with most buildings the same square shape and tan color. You quickly realize that these appearances are simply the outward manifestation of the basic social philosophy which makes China's culture vastly different from our own and makes comparisons between China and the United States extremely difficult—and even irrelevant.

As a participant in the Colloquium, I wanted to learn all I could about China's educational approaches to family planning, to discover how China was achieving such incredible success in reducing population growth. I was particularly intrigued by the idea that raising the marriage age is a part of their family planning program and I was anxious to grasp some understanding of the ethos and political system which generated this approach to the population problem. It wouldn't work in the United States. Why does it work in China?

China is a huge country. We covered over 2,000 miles, spending time in six cities—Beijing (Peking), Shijiazhuang, Louyang, Xian, Shanghai, and Guanzhou (Canton), meeting with government leaders of the family planning program, hospital administrators, medical personnel, leaders of neighborhood committees and communes, and selected citizens. Only rarely was there opportunity to talk with people on the street, although there was certainly no lack of them in this country of nearly one billion population! There were eager young people outside the hotels early every morning waiting for a chance to “practice English,” but there were also definite restrictions about communications with foreigners.

My observations here are necessarily based on short and limited exposure and should not be viewed as comprehensive or complete. They are merely some of the things I saw, heard, or thought. As often as possible I have used the words of the Chinese people who talked with us, although in order to facilitate reading none is identified by name.

Marriage and Family Planning Policies

We went to China with foreknowledge of the official position on marriage and family planning. The first marriage law of the People's Republic, promulgated in 1950, had abolished the inferior status of women and the practice of compulsory arranged marriages. Males were permitted to marry at 20, females at 18, but recent emphasis has been placed on later marriages with the new marriage law setting the minimum ages at 22 for men and 20 for women. We learned from several different health professionals that almost everyone marries—it

is expected. An unmarried person over 28 is a rarity. There is a strong family ethic.

The one-child-family policy (which everyone is “requested” to follow) was adopted in September 1980 by the Central Committee of the People's Republic. Prior to this the policy had been no more than two children per family. As a national family planning official put it, “The one-child policy developed from the realization that encouragement of children is in contradiction to the economic interests of the country.” He used statistics to support that statement:

Of China's population of one billion, 50% is under 20 years of age. Between now and the year 2000 there will be 250 million marriageable couples. About 20 million young people marry each year, making 10 million couples. With one child per couple, 10 million babies are born each year. There are seven million deaths per year. This produces a net population increase of three million each year.

Interestingly, there is no encouragement of no-child families. Each married couple is expected to have one child, and is given help if faced with problems of infertility. It is necessary to get official permission to marry and also to have a child.

The Family Planning Program

The family planning program in China is carried out by an extensive organizational network at national, provincial, and local government levels. Officials described it as a “propaganda campaign,” a familiar technique in China where the media are widely used to publicize the message.

Billboards promoting the program were familiar sights, most of them showing a happy couple with one girl-child. A family planning physician told us that “education is needed to encourage equality of the sexes so that the parents of a girl will not want to have another child in hope of having a boy.” Posters were prominently displayed in the five urban hospitals we visited, in the two production team offices of the rural barefoot doctors, and on the bulletin boards of each of the four factories we toured. A popular set of four posters presents the advantages of the one-child family as follows: (1) Late marriage is best; there is more time to work and study; (2) one child is best for the mother's health; (3) you get free medical care for your child if you have only one; and (4) there is more time to teach your one child.

The state-run television which operates for three or four hours each day regularly explains the one-child policy. We were told that, although three or four films with a story related to family planning have been produced in China, more such films are needed.

At the state office of family planning we were given large, attractive calendars with full color photographs promoting the one-child family concept. Again, the one child depicted was usually a girl. Additionally, we were given samples of towels and handkerchiefs with similar messages. It would appear that information about the one-child family is being widely spread.

Exposure to these posters and billboards gives one an appreciation of the importance of the Chinese family. Traditionally, there has been a closeness among family members, and it is not likely that the reduced size of the family will change this.

When we asked questions about teenage pregnancies, we were informed that sexual experience is expected to be delayed until marriage. A family planning official told us, “Before marriage there is little sex. The Chinese people are not

very sexualized and believe that sex should be forbidden up until the time of marriage. There are few abortions for unmarried women. Education about sex is for adults—those about to be married."

School Programs

We were not surprised to learn that there is little if any sex education in schools. The chief of publicity and education of the family planning office told us that school programs are not very evenly developed and vary from province to province, but that health is widely taught in elementary and secondary schools, with physiology a part of it for 14- and 15-year-olds. "There are no special topics on sex. Sexual teaching is not generally acceptable, especially in the countryside. However, in the high schools there are lectures on the significance of family planning." Who teaches? "Regular teachers who must learn from doctors in the hospital. Teachers have textbooks."

In Shanghai, however, we were told that the physiology teaching in the middle school does include sex education and reproduction and that there is no parental objection to it. "Why would parents object?" We had no way of knowing what the content of that curriculum might be and it would be a mistake to conclude that there is more than mere structure and function of the reproductive system, especially in view of the fact that our speaker told us that one "cannot talk openly about sex in China." When pressed on that question, he conceded that maybe two very close friends might speak to each other, but discussion about sex between parents and children is practically unknown.

Adult Education

Sex information for adults is given at the time of marriage. As we were told at the Beijing Medical College: "We don't have to educate people before marriage; we can do it after marriage." Our speaker pointed out that there are two sex books in China for the general population, *Sex Knowledge* and *The Wedding Night*—both intended for couples at the time of their marriage. In Shanghai we were told: "A lot of young people get married collectively and the organization usually gives a present, including the book about sex and some contraceptives." It appears, therefore, that the major targets of the state's family planning education are married or about-to-be-married adults, not children or adolescents.

Family Planning Workers

An extensive network of family planning workers supplies the key educators. All hospitals have a family planning office. We observed both pre-natal group sessions and individual counseling of expectant mothers, all of which emphasized the control of birth after one child has been delivered. We learned about the emphasis on excellent health care for all pregnant women to ensure that their one child would be a healthy baby. Family planning counseling services and a great variety of contraceptive methods are readily accessible at no cost to men and women—if they are married.

There are also family planning workers in the factories where people work. Their job was described as entailing "plenty of work since they are in charge of getting a marriage card (permission) for workers who want to get married, and for arranging their pre-marriage physical and family planning education. They are also responsible for checking with the pertinent neighborhood committee to find out when the couple can have a child. And the family planning worker also gives the award to persons agreeing to be a one-child family."

In the rural areas there are family planning teams who "teach about the process of fertilization and about contraception." They must obtain permission from the Production Brigade to authorize a child. "They work with the problem couples—to persuade them to have only one. A pregnant woman who has not been given permission for a second child is persuaded to have an abortion." Apparently these family planning workers must also deal with problems of myths and misconceptions. For example, in encouraging sterilization after a couple has one child, "it is often necessary to explain that vasectomy will not make men into eunuchs."

Although there are obviously many regulations about getting permission to marry and permission to have a child, the program is not viewed—at least by one official—as coercive. As the head of Family Planning in Shanghai carefully pointed out: "We allow people to make their own plan; it is not forced. If we make explanation clearly to people, they will support the principle. They will take the goals of the country into consideration." As an example, he explained factory quotas: "At the top level every factory has a plan for the number of children. The family planning workers of the many different working groups periodically make a survey of expected children. This is done by making a determination of the number of child-bearing women workers. When women reach the preferred marriageable age of 25, they are asked by the factory doctor if they are ready to marry. If so, they might be expected to have a baby in another year. If a 25-year-old woman is not ready to marry, then she is passed by for that year—no child would be expected. The responsible factory official reports to the city family planning office the number of expected births to find out if that is consistent with the plan for the total city. If a factory population wants to have more children than it has been allocated, certain adjustments (delays in marriage or in pregnancy) are made."

Unique Aspects of the Program

Most of the elements of this program are familiar to us: the publicity, the information and education, the counseling, the provision of services and of contraceptive devices. What is unique about the Chinese approach is its use of reward and punishment which varies from province to province and between rural and urban populations. As described to us in one area: "The reward system for one child includes monthly subsidies of 4 yuan [1 yuan is approximately 60¢; average total income is 40 yuan per month], free education up to the senior high school, priority for getting into key schools, priority for housing, and 5% more pension to the parents upon retirement." None of these is provided to couples having two children, and in some areas there are additional economic penalties. In one locality we were told: "If a couple has three children they must give 10% of the total family wages to the factory or commune for 16 years. That helps the State educate their children. It costs money to do that, so they are just sharing the burden. If every family had three children, you can imagine the number. Those couples who want three are very few and it is mostly because they want a son, and continue until they get one."

Also unique is raising the age of marriage. A question concerning this approach was answered in this way: "Later marriage is one approach to family planning. The general tendency now is to get married at 25 or 26 because of the importance of family planning. Even couples who do get married early will delay children. In factories, if people get married

early, the factory doctor will consult with them and ask them if they will have their baby two or three years later, not right away."

We asked questions about late marriage and the problems associated with reaching sexual maturity prior to the recommended age of marriage at 25 or 26. One typical response was: "Really, this is physically a very difficult question because human beings are advanced animals. There are sexual desires, but I think before the age of 20 if you have high spiritual goals it is not hard to overcome the desires. In your society it is different than ours. We think the social inference is so important—we put emphasis on how to get technical innovation for which we need advanced knowledge. So our young people put in a lot of time on study. If you study hard you overcome some of the other problems. We take a very serious attitude toward sex. Public opinion is very unfavorable to sex before marriage."

From all the information received and from our own observations, it seems apparent that the family planning program is achieving success in China. If problems exist, we did not hear much about them. China's program can only be viewed in its own socio-cultural setting and not in the context of other countries.

THOUGHTS ON FREEDOM

Written by Leigh Hallingby, MSW, MS, SIECUS Librarian.

The most intriguing issue for me in China was that of freedom. Whereas the United States was founded on the belief in freedom and continues to worship it, China has never had a tradition of personal freedom and continues to restrict it. The Colloquium's visit there helped me realize that the true difference between our country and China is not the presence or absence of freedom, but rather the nature of the freedom involved. For instance, whereas we are relatively free to choose our type of work, place of employment, and place to live, we are less free to walk the streets in safety. In China, on the other hand, if one is not free to choose an occupation and a place to live and work but *can* walk around without fear of crime and violence, does one not, in fact, have a certain freedom that is not afforded in the United States?

Certain basic assumptions which underlie the Chinese culture explain why personal freedom is of relatively low order of importance there. First, everyone belongs to a series of larger units—the family, then either a neighborhood committee in the city or a commune in the countryside, and finally to the society at large. The individual self is less important than any of these larger units. Second, how an individual's actions affect those larger units is understood to be more important than their immediate effect on the individual, because what benefits or hurts everyone will in the long run benefit or hurt the individual also.

Because of this philosophy, the Chinese do not have one of the freedoms we hold most sacred: the freedom to engage in self-defeating and self-destructive behavior. I remember from my former experiences as a social worker that one of the hardest things to learn was to let the clients exercise their right to "mess up their own lives." People here in the U.S., for instance, have the right to become alcoholics or drug addicts and both to start having babies at as young an age as their bodies will allow and to have as many as their wishes or fate may dictate. A pregnant 14-year-old has the same options as a pregnant 24-year-old, including keeping the child, adoption,

foster care, and abortion. The probable negative effects of adolescent pregnancy on the girl herself, the potential child, the father, her family, and the society at large are less important than her right to free choice.

How does the freedom issue manifest itself in terms of marriage and family, lifestyle, sexuality, and family planning in China? In general, the Chinese do not have sexual freedom as we know it in the post-sexual-revolution era in the U.S. Information about sex is withheld for the most part until the time of marriage, and premarital sexual intercourse is seriously frowned upon. Sexual pleasure seems to have a very low priority with the Chinese. We asked several times whether they were concerned that, by encouraging repression of sexual desires until marriage, their society was creating a potential for future sexual dysfunction in a large number of its people. The answer was always the same: No, this is not a concern.

There is one basic lifestyle which everyone is expected to follow in China: marriage, parenting of one child, living with the parents of one spouse or the other, and caring for one's parents in their old age. While unfortunately we never had an appropriate opportunity to broach the topic of homosexuality, it seemed very clear that a person with a homosexual orientation would be expected to get married and have one child just like everyone else. There is certainly no visible homosexual subculture. Nor are the Chinese in any sense free to choose to live together without being married, to remain single, to remain childless, or to be single parents.

In essence, many of the lifestyle and sexual practices which the government of the People's Republic of China is dictating seem very similar to those that the New Right is trying to impose in the United States. I wondered, therefore, how I could almost be admiring in China things that horrify me at home, and I came up with two possible explanations. First, China is a monolithic society, and thus it is not a matter of one minority group in a pluralistic society attempting to make everyone think and behave in the same way. Second, the sexual taboos in China seem to be motivated by practical rather than religious and moral concerns. Consider, for instance, the implications of adolescent pregnancy in a country whose resources barely support the present population.

There were at least two sex-related aspects of China's culture that were less repressive than anticipated. I had been particularly concerned about a woman's right to have more than one child if she so desired. Having read that a mother of one child is strongly encouraged to get an abortion if she becomes pregnant again, I envisioned hordes of women being forced into the operating room and aborted against their will. I was relieved to learn that, as serious as the Chinese are about the one-child family, they do not carry it to this extreme. Cooperation is achieved through intensive education. That women are in fact free to have more than one child was evident from statistics we received in Hebei (a province with a predominantly rural population) showing that only 60% of the births there were first births. (Interestingly, our guide from urban Beijing was unaware of these statistics and found them surprising.)

Another contrast in relative freedom relates to nudity and bodily functions in the young. During hot weather, Chinese children up to the age of about six wear no clothing or go about nude from the waist down. If they are fully clad, chances are they have a slit in their pants so that they can go to the bathroom by squatting in the streets. Thus, for young children at least, there are freedoms involving public display of nudity

and bodily functions that are not part of our American custom.

Since the Chinese apparently do not have freedom of access to sexual information and are not free to choose from a wide range of sexual expression and lifestyles, it is likely that they are experiencing far less sexual pleasure than humans are capable of. Nonetheless, they are free from some of the potentially more painful aspects of sexual expression. It is well known that the Chinese virtually eliminated venereal disease and prostitution at the time of Liberation, and we saw no evidence to contradict this. (Prostitution in the U.S. has often been linked to drug addiction, which was brought under control and eliminated in China after 1949.) Teenage pregnancy is almost non-existent. While there are now some billboards showing pretty, Western-looking women promoting products, it is safe to say that the Chinese are relatively free from the tremendous commercialization of sex that constantly bombards us through every available medium.

The China Colloquium experiences made me realize that, as much as we worship and enjoy our personal freedom, sexual and otherwise, we also pay a high price for it. As repressive, Victorian, and regimented as the Chinese are about sexuality, they are sexually free in certain ways that we are not. In other words, there are trade-offs.

THE LUXURY OF DEBATE

Written by William R. Stayton, ThD, Assistant Professor of Psychiatry and Human Behavior, Thomas Jefferson University Medical College, Philadelphia, Pa.; member, SIECUS Board of Directors.

It was quite a shock to learn that there are almost one billion people in the People's Republic of China. There are just over four billion people on earth. Thus almost one out of every four people on earth lives in China! Add to the above statistics the fact that half of China's people are under the age of 20. By the year 2000, at the present population growth rate China will add as many more people as now live in the United States, and half the population will be under 16. Even though the present economic standard of living is very low by our standards, I saw no evidence of destitution or starvation in China. The basic necessities of food, shelter, clothing, and medical care seem to be available to all. But the leaders of the People's Republic of China know that, unless the population growth rate is drastically reduced in the immediate future, nothing but economic and human disaster lies ahead.

For the first time I realized what a luxury we have here in the United States in that we can still *debate* the morality of birth control and abortion. After seeing the number of people crowding the cities and countryside in China, the reality of overpopulation and its effect on the earth's limited resources become clear. The Biblical formula for human survival—to "be fruitful and multiply"—is in this century totally untenable. In China it would be immoral and probably even inhuman to debate the ethics of birth control and abortion. Information about birth control methods is freely disseminated and abortion is available free of charge at most clinics and hospitals throughout the country. Family planning is obviously one of the most ambitious projects currently being undertaken by the government.

One further impression from my trip to China: Children are loved, wanted, and well cared for in a very significant way. To have a child is very important; family life is a central part of life and the strength and future of China will be built on the

strength of its family life as much as on its technological advances. Having witnessed China's remarkable success, I am firmly convinced that as long as we continue to debate and legislate against responsible birth control and abortion procedures, we will continue to undermine our own nation and ultimately and irresponsibly weaken the strengths found in our family life.

SUMMING UP

Written by Ronald Moglia and Barbara Whitney.

Most literature dealing with the qualifications for professionals in the sexuality field cites the importance of being aware of one's own values. Central to the SIECUS/NYU Colloquium concept is the opportunity to be confronted with our own biases and assumptions by observing ourselves and our reactions in a culture which operates with a different set. The challenge, therefore, is not only to try and identify basic values in the host country, but also to look anew at our own.

That awareness often comes in unexpected ways. During one of the first meetings in China with an official who worked on national programs in family planning, our group inquired how the government was going to implement the one-child family system. The official's answer was that the government would use a national program of propaganda to educate the people. The group's reaction to the word *propaganda* was one of silent concern because it triggered preconceived ideas of falsehoods, mind-control, coercion—everything that we had been taught to associate with a totalitarian state. It took some effort to move past the strong messages of our own cultural heritage before we could understand that the Chinese use the word *propaganda* to mean *public education*. The program of propaganda which the official mentioned consisted of posters, radio and television announcements, and educational programs to acquaint the populace with the financial and social benefits of having only one child.

We went to China armed with knowledge about current family planning policy and service, as well as ancient and modern sexual behavior, thanks to a bibliography and 120 pages of readings gleaned from various literature by our SIECUS librarian and sent to all participants. It is quite possible that on more than one occasion we knew more about historical Chinese sexual behavior than our hosts did, even though we had no opportunity to verify this.

For the visitor, China presents the additional challenge of securing accurate information in a closed society. The control that this society has over its people is difficult for Americans to comprehend. We soon became aware that China consists of almost a billion people who are emerging from the Cultural Revolution, a time of great personal and national stress. Most of our English-speaking contacts were very candid about their own experience during this revolution, for at that time persons who spoke English were special targets of re-education through assignment to jobs in factories and on farms. Universities were closed, families divided, and outspoken critics of policy were prosecuted. The Chinese government system is still in control of job assignments, responsibilities, and privileges.

In order for some of the Chinese family planning personnel who had previously visited members of our group in the U.S. to meet with us in China, complex bureaucratic procedures had to be instituted to secure permission, and it was not certain until we arrived whether or not that would be possible. Clearly, by denying permission to attend professional gatherings, officials can effectively isolate any "professional" (Ameri-

can term) or "worker" (equivalent Chinese term). Thus, although the Chinese are now basking in the new freedoms of the "restructured" society, the memory of the past and the realization that the pendulum could swing back must color their response to American eagerness to probe. As a result, any conversations criticizing government policies were few and usually conducted in private or with trusted friends.

Briefings were official, fact-filled, and polite, with opportunities for questions truncated by the translation time. On occasion we were blessed with a candid comment, more or less "off the record." But more typical was the briefing with one government official who praised the success of the one-child family, and claimed that because of this success the marriage law had just been changed to lower the age for marriage from the mid-20s to the early 20s. When asked how the government would reconcile the fact that, by lowering the age, China will have five generations giving birth to offspring during the next century instead of four, he replied: "That has been planned for." The fault in government logic could not be acknowledged. The Chinese believe their own propaganda!

Given the limitations of officially shared information, we sought other clues. Although the visits to homes, hospitals, factories, nurseries, museums, and cultural events were carefully selected to show us "the best," they still afforded opportunities to observe various aspects of sexuality in China—the unisex clothing; both women and men in all types of work (most ob/gyn physicians we spoke to were women); the centrality of the family; the importance of children (essential to care for parents in old age); child-rearing practices; the absence of public expressions of affection; the absence of objectification of sex through staring, whistling, or advertising . . . and many more.

A SIECUS/NYU Colloquium is always a unique experience. And, grammatical license permitted, this particular one was even more unique than its precedents. It is impossible adequately to convey the myriad of impressions, ideas, and culture-shocks we received even in so brief a visit.

Perhaps the final words should be given to Dr. Tien Kai-Hui, an amazing Chinese gentleman and scholar, chief physician of the Hunan Provincial Research Institute and director of Family Planning for this province, who received special permission to travel with us when we visited the Great Wall. On that day, as was often our habit during the long bus rides, we were singing traditional favorite American songs, and when we had finished a rousing chorus of "Row, Row, Row Your Boat," Dr. Tien shared with one of the Colloquium participants his personal version of that song:

"Row, row, row your boat,
Bravely against the stream,
Bravely, bravely, bravely,
Life is full of strengths."

SEX THROUGH THE AGES IN CHINA

[To add some historical dimension to our coverage of the SIECUS/NYU Colloquium visit to China, the editors asked Alex Gross, who has spent many years studying Eastern sexual practices and who is the co-author of a forthcoming book entitled *Beyond Orgasm*, to prepare a brief overview of ancient Chinese concepts of sexuality.]

Over 3,000 years of Chinese sexual history can scarcely be covered here. What follows is a summary—even a caricature—

of work by Van Gulik, Needham, Levy, and others, plus some simplifications of my own for which they cannot be held responsible. Sex customs naturally varied over the centuries, but certain practices and attitudes remained relatively unchanged and can be termed distinctly Chinese. They affected many foreign cultures, including that of India (far more than vice versa) and are not without influence even today.

Chinese sexology is basically inseparable from Chinese medicine, philosophy, and cosmology. These and related studies form a unified self-corroborating view of the universe. Human life may be seen—enormously simplified—as a ping-pong game between sun and earth, using the human body as a vertical ping-pong table. The sun launches infinite numbers of minutely small ping-pong balls into the fingers; these sun particles pass through arms, head, and body, exiting via the toes. Earth then returns the volley by relaunching an equal number of earth particles up through the toes, into the chest, the arms, and out again through the fingers. This goes on continually. Any imbalance leads to illness. If either flow stops, death ensues. If we imagine these particles taking specific pathways through the body, we have the basis for all of Chinese medicine, which uses needles, heat, gymnastics, massage, breathing techniques, food and/or herb substances, and sexual practices to correct the flow of sun (or "Yang") and earth (or "Yin") particles.

Despite appearances, this doctrine in fact contains nothing intrinsically religious or mystical—it is a relatively scientific approach based on observation. It overlaps biology and chemistry, even astronomy and physics, for the sun itself is seen as trapped in a further ping-pong game within a larger system. The separate parts of the human body—even on a minute level—are also caught up together in miniature versions of this sport. Confronting us is perhaps a unified field theory without benefit of mathematics, telescopes, or electron microscopes.

The sexual act affects this particle exchange both in itself and in its combination of elements of gymnastics, massage, and breathing practices. Specialized techniques are recommended for specific physical complaints, but even more remarkable are the various ultra-orgasmic practices sometimes termed *coitus reservatus*. Claims are heard that practitioners so align themselves with the sun-earth interchange as to appreciate its power and sublimity. The reasoning: Man is seen as predominantly sun/ying, woman as mainly earth/yin. If either or both achieve orgasm, considerable energy is of course liberated, but it is also lost to the total magnetic field.

A proof is that orgasm often ends the sex act. But if one or both partners withhold orgasm, the belief is that far greater energy can be produced over a longer duration. The image used is one of thunderclouds looming portentously over the earth without discharging moisture. Reports of such heightened erotic moods and atmospherics are a commonplace of ultra-orgasmic literature. Related claims have been heard throughout history from proponents of Indian Tantra, Troubadour love practices, at least four different nineteenth-century American variants, and from some prestigious French physicians in modern times. Much of this material is still untranslated or otherwise unknown in the U.S.

These practices flourished in China for at least 2,000 years, roughly from the Han Dynasty (202 B.C.–220 A.D.) until the close of the Ming Dynasty (1368–1644). Orgasms were encouraged for both men and women, the only questions being how many, for what purpose, and when. Age, health, seasonal factors, and the need for heirs were some of the variables. Accord-

ing to a Sui Dynasty (589-618) sex manual, once a day is right for a healthy male of 30, once every two days for the less robust. At 50 this became once every five (or ten) days. Significantly, no limit is placed on the number or duration of love-making sessions, and such ultra-orgasmic techniques may have arisen to help householders satisfy their numerous wives and concubines, for failure to do so could become known and affect one's social standing.

These techniques had a darker side, which may have led to their eclipse. They took time to learn, and some adherents never succeeded. But they also sparked some ultra-orgasmic "perversions" even among the successful. Some men undertook to "steal" female sexual energy, some women practiced the reverse. Some concluded that if a few deferred orgasms could preserve health, still more might confer longevity, immortality, even magical invincibility. Sects arose espousing such claims and even became political forces during unsettled periods. Such excesses encouraged the belief that sexual expression must be limited. During the Ching Dynasty (1644-1912) the Confucianists, who saw unbridled sexuality as a threat to sound government, encouraged this view, and it is this which still prevails today.

Male homosexuality was generally accepted during most periods, and even became highly fashionable. Some emperors were gay—the expression *tuan-hsiu* or "cut sleeves" which denotes homosexuality concerns such an emperor who cut off the sleeves of his robe rather than disturb a sleeping favorite. Lesbianism was also condoned—same-sex exchanges supposedly had no effect on sun-earth magnetism. China's most notorious sex practice, the enforced foot-binding of women, lasted almost a thousand years, dying out only in this century. It allegedly produced a sensual gait, and women's crippled feet were subjected to various fetishistic practices. Manchu women were enraged by an imperial edict of 1664 which forbade them from binding their own feet.

Earlier in this century a Chinese sexologist argued that in sexual matters his countrymen long ago knew everything described in modern Western works, a claim not lightly dismissed, although such knowledge was not always widely disseminated. Foot-binding has now vanished, but ultra-orgasmic practices may still have a following in China. The younger generation of sino-sexologists has found evidence of this, for example, in descriptions in recent birth control pamphlets and in case studies of Chinese-American immigrants. One such scholar concludes that knowledge of these techniques, while admittedly esoteric, still persists on the village level, and she attributes China's laws on late marriage to skillful government manipulation of debased but still powerful sun-earth concepts linking age of marriage and health/longevity (Linda Gail Chen, 1974). Such notions are deeply embedded in the Chinese language, and it is difficult to have a simple conversation—even about the weather—without using words directly related to these ideas. Whatever the final answers may be, it is clear that much of ancient China still flows like an underground river beneath the surface of the modern nation.

References

- Chen, L. G. *Traditional Chinese concepts of sex and body*. Unpublished paper, Stanford University, 1974.
 Edwards, J. W. "The concern for health in sexual matters in the 'old society' and 'new society' in China." *Journal of Sex Research*, May 1976, pp. 88-103.
 Ishihara, A., & Levy, H. S. *The tao of sex*. Yokohama: Shibundo, 1968.
 Needham, J. *Science and civilization in China*. New York: Cambridge University Press, 1954 (ongoing); Volume II, pp. 146-52.
 Van Gulik, R. H. *Sexual life in ancient China*. Leiden, Holland: E. J. Brill, 1961.

[Tentative plans are being made for a Summer 1982 NYU/SIECUS Colloquium in Sri Lanka (formerly Ceylon). Readers who are interested in participating are asked to write for more information from the SIECUS office.—Ed.]

DO YOU KNOW THAT...

Resources to Write for . . .

Exploring the Parenthood Choice: An Activities Guide for Educators, a 1981 publication of the National Alliance for Optional Parenthood written by Ann Ulmschneider, focuses on "parenthood as a choice." The 20 group activities outlined are not presented simply as preparation for parenthood, but as preparation for making the decision about whether or not to be a parent. The guide is designed to be used in both formal and informal educational settings, including classrooms, clinic workshops, and youth groups. To receive a copy, send \$5.25 to NAOP, 2010 Massachusetts Avenue, NW, Washington, DC 20036.

An Annotated Guide to Resources in Sexuality Education (revised edition), compiled by Pamela M. Wilson, lists materials available for use with various age levels from elementary through senior high school. The sections on curricula and audio-visual materials are especially valuable. The guide, priced at \$10.00, is distributed by Mathtech, 4630 Montgomery Avenue, Bethesda, MD 20014.

Sexually Transmitted Diseases Bulletin, a new periodical available at no charge and published for Burroughs Wellcome Company by Park Row Publishers, Inc., summarizes current research in the STD field. The foreword in Volume 1, Number 1, (June 1981) states, "Clinical application is what we have in mind for the *Sexually Transmitted Diseases Bulletin*: news and information of a practical nature for physicians—specialists and non-specialists alike—who treat STD and their sequelae." To request a copy, write: S. T. D. Bulletin, 15 Park Row, New York, NY 10038.

Family Life Education: Teacher Training Manual (1981) by Ellen Wagman, Lynne Cooper, and Kay Rodenberg Todd is an excellent resource based on an extensive, California-wide program development project. This 536-page comprehensive manual is a practical, step-by-step guide to planning, producing, and evaluating family life education teacher training programs. Tab-indexed, it provides concrete examples of activities and tested forms, clarifying each aspect of training. It also covers such questions as how to select appropriate family life education teachers, what community and school administrative involvement is necessary, and what resources and sources of funding currently exist. To order, send \$25.00, plus \$2.00 for postage and handling, to Planned Parenthood of Santa Cruz County, Education Department, Publications, 212 Laurel Street, Santa Cruz, CA 95062.

CHINA: A SELECTED BIBLIOGRAPHY

on Sexuality, Family Planning, and Marriage and Family

This bibliography was prepared by SIECUS librarian, Leigh Hallingby, for the members of the SIECUS/NYU China Colloquium. All of the citations listed are available for use at the SIECUS Resource Center and Library. For information on receiving copies of the articles, write to Leigh Hallingby at the SIECUS office.

Sexual Behavior - Ancient

- Bullough, Vern L. *Sexual Variance in Society and History*. Chicago: University of Chicago Press, 1976. Ch. 11: "Sexual Theory and Attitudes in Ancient China."
- Chang, Jolan. *The Tao of Love and Sex: The Ancient Chinese Way to Ecstasy*. New York: E. P. Dutton, 1977.
- Chang, Jolan. "Understanding the Tao of Loving." *British Journal of Sexual Medicine*, 1980, 7(67):36-41.
- Tannahill, Reay. *Sex in History*. New York: Stein and Day, 1980. Ch. 7: "China."
- Van Gulik, R. H. *Sexual Life in Ancient China: A Preliminary Survey of Chinese Sex and Society from ca. 1500 B.C. till 1644 A.D.* New York: Humanities Press, 1961.

Sexual Behavior - Modern

- Butterfield, Fox. "Love and Sex in China." *New York Times Magazine*, 13 January 1980.
- Edwards, James E. "The Concern for Health in Sexual Matters in the 'Old Society' and 'New Society' in China." *Journal of Sex Research*, 1976, 12(2):88-103.
- Fraser, Stewart E., ed. *Sex, Schools and Society: International Perspective*. Nashville, Tenn.: George Peabody College for Teachers and Aurora Publishers, 1972. "China," pp. 271-317.
- Friend, Robert. "How Does China Treat Homosexuals?" *Eastern Horizon*, July 1978, pp. 36-37.
- Haslam, M. T. "Medicine and the Orient: Shen-K'uei Syndrome." *British Journal of Sexual Medicine*, 1980, 7(67):31-36.
- Money, John. "Peking: The Sexual Revolution." In *Handbook of Sexology*, Volume I, edited by John Money and Herman Musaph, pp. 543-50. New York: Elsevier, 1978.

Family Planning

- Chen Muhua. "Birth Planning in China." *Family Planning Perspectives*, 1979, 11(6):348-54.
- Fraser, Stewart E. "China—New Incentives in Population, SIECUS Report, November 1981

Births, and Education." *British Journal of Sexual Medicine*. Part I: 1979, 6(54):13-18; Part II: 1979, 6(55):21-24.

"Low Potassium Levels from Use of Gossypol Linked to Paralysis." *Family Planning Perspectives*, 1981, 13(1):44-45.

Sex Education

- Fraser, Stewart E. "Sexual Behavior and Social Education in China." *Journal of Sex Education and Therapy*, 1978, 4(1):40-42.
- Weisskopf, Michael. "China's Latest 'Red Book' Is All About Sex." *Washington Post*, 12 November 1980.

Marriage and Family

- Butterfield, Fox. "How China Raises Its Well-Behaved Children." *New York Times*, 5 January 1981.
- "Care for Over 380 Million Children." *Beijing Review*, 6 April 1981, pp. 5-6.
- "Helping Young People Find Partners." *Beijing Review*, 29 October 1980, pp. 21-28.
- Kong Yong. "Marriage and Family Relations." *Beijing Review*, 14 May 1981, pp. 20-28.
- Murstein, Bernard I. *Love, Sex, and Marriage Through the Ages*. New York: Springer, 1974. Ch. 20: "Marriage in China: Past and Present."
- "New Marriage Law." *Beijing Review*, 16 March 1981, pp. 21-27.

Health Care/Medical Services

- Dobson, Allen. "Health Care in China After Mao." *Health Care Financing Review*, Winter 1981, pp. 41-53.
- Fairweather, D. V. I. "Some Medical Impressions of a Second China Visit." *International Planned Parenthood Federation Medical Bulletin*, 1979, 13(6):1-3.
- Lin Yang. "Medical and Health Service." *Beijing Review*, 23 June 1980, pp. 17-27.
- Lin Yang. "Traditional Medicine in China Today." *Beijing Review*, 15 December 1980, pp. 21-25.

CHILDREN, VALUES, AND SEXUALITY

The word *value* has many definitions according to how it is being used. Because it is frequently heard with relation to sex or other potentially controversial behavior, I'd like to talk about it within the scope of my own definition: "a self-accepted principle by which one elects to govern certain of one's actions."

Sometimes this principle is self-developed as well as self-accepted and self-applied; at other times it may be one developed by one's church, by one's social group, by one's profession, or by a philosopher whom one respects—but, in any case, for it to be operative in one's own life, it must be self-accepted and self-applied. Actually, one can develop a whole network of values relating to different aspects of life, and this then becomes a personal value system. Presumably in such a system the values will reinforce rather than conflict with each other. Furthermore, it can be recognized that a person's values are not always necessarily equivalent to or consonant with societal laws or religious dogmas.

Our social structure has certain fairly well-developed values that are specific to children—tell the truth, be loyal, don't steal. Certain values regarding adult sexuality are now in various stages of evolution. But we are not yet accustomed to discussing values relating to the sexuality of childhood, simply because we are not yet accustomed to accepting the simple fact that children are sexual.

The capacity for sexual response is present from birth onward, with the most intensive period for sexual learning corresponding roughly with the peak language-learning years, 10 months to 5 years. Sexual learning is multi-faceted, and includes learning what your gender is and what behavior specific to that gender is expected; learning where your sexual pleasure lies, how to produce it, and how to behave appropriately with regard to it; learning the names of sexual parts and their future role in reproduction; and others of the many facets that relate to sexuality.

In sexual learning, as in learning to walk and talk, children reach for autonomy, and they must master concrete phases in this development before moving on to the abstract kind of thinking necessary to negotiate successful adolescence and adolescent relationships—and values. The young child is permitted—encouraged—to become autonomous in everything except sexuality. When a six-month-old discovers nose, ears, mouth, and feet and receives proud parental applause, but gets frowns, loud no-nos, or slaps when discovering penis or vulva, then powerful negative values are initiated in relation to this body area. This evolving network of impressions is usually reinforced during toilet training by expressions of disgust or disapproval over soiled diapers or training pants.

Piled on these signals so negative for the development of autonomy are deadening silences or crashing "don'ts" during the preschool years, when the constant need to verify the self as "okay" is shown in self/other sexual games such as "playing doctor." By then the child has been taught to identify the whole genital area as "bad" and "dirty" (negative value), or "not me" (no value because its existence as a pleasure source is denied). Yet that is as functionally busy an area of the body as any other, what with elimination and the pleasurable feelings the child usually experiences every day. How can we expect this child to make moral decisions about its genital needs in the teen years when all he/she has experienced is devaluation or denial of these needs through disapproval or silence from the adults all of his/her life? One must *value* something before one can develop values about it and its role in one's life.

In a recent book review Kevin Axe, managing editor of *U.S. Catholic*, writing in *The Critic*, provided a key to our dilemma about sexual values: "The basis of all morality is responsible action on the part of human beings—of any age. The message, in the end, is quite simple: find out what sex is really all about, be aware of what you're doing before you do it, and take full responsibility for what you've done. In a family context, what parent could ask for more?"

With an eye to the future development of values about sex as self-developed and self-applied principles, what can parents do with their infants and preschoolers as preparation for the onset of adolescence? How can they help their young children develop values that will have positive effects on future sexual behavior?

- A parent can smile when the six-month-old infant discovers his or her sexual pleasure center, and can leave the diaper off for a while.
- The two-and-a-half year old can be lifted in a smiling parent's arms and placed gently on his/her bed "until you've finished pleasuring yourself." Staying comfortably in sight is reassuring and, as the child becomes secure that this is not punishment but permission, the door can be closed because "people like it to be private when they pleasure." Mutual respect for closed doors by both child and parents will then follow quite naturally and without strain.
- The five- to six-year-old entering the outside world of school can be taught that "how we feel about things in our house may not be how other families feel about things at their house. No doors closed? No bathroom play? No clothes off? Okay. Respect *their* rules when you visit. In *our* house we'll respect ours."
- The nine-year-old who is comfortable with his/her full information on the details of the reproductive process can be

similarly cautioned: e.g., "Your friends' parents may not be ready yet to tell their children everything you already know about where babies come from. So I would like you to respect them—and their values—and not do the telling for them."

- The thirteen-year-old who has just ejaculated or menstruated for the first time can be assured by the parents of the present value of this as a milestone in "growing up." The parents can also re-emphasize its potential value for future elective reproduction. In further conversations they can help their son or daughter to place highest value on responsible use of their sexual-procreative powers in adolescent dating relationships, with acceptance of full responsibility for the welfare

of the other person involved. This could mean decision to use contraception. But even better, I would settle for elective abstention from sexual intercourse, leaving open the many other forms of adolescent sexual expression so important for growth of relationships toward maturity. If this value were held by more and more teenagers, the number of teenage pregnancies should be significantly reduced. Further, teen relationships might take on a more mature, decision-making aura instead of the exploitive, defiant, and self-destructive one that surrounds them today.

"What parent could ask for more?"

DO YOU KNOW THAT...

Resources to Write for . . .

Growing Up and Liking It and For Boys: A Book about Girls are braille versions of pamphlets put out by Personal Products Company, and printed in 1980 at the American Printing House for the Blind in Louisville, Kentucky. Both books explain menstruation and what happens to girls at puberty, and include diagrams. School systems may request one complimentary copy of each book. Additional copies cost \$1.50 each. Write to: Personal Products Company, Milltown, NJ 08850.

Hot Flash: A Newsletter for Mid-Life and Older Women which began publication in Summer 1981 is an outgrowth of the first national conference on the health issues of women over 40 held in 1980 at the State University of New York at Stony Brook. It will be published quarterly and will feature articles on new research in the field, legislative alerts, an opinion column, and announcements of events, workshops, and conferences. The regular subscription rate is \$10.00 per year. For full details write to: *Hot Flash*, School of Allied Health Professions, Health Sciences Center, State University of New York, Stony Brook, NY 11794.

Gay Catholic Priests: A Study of Cognitive and Affective Dissonance is a doctoral dissertation written by Richard Wagner and published as Monograph No. 1 of the Institute for the Advanced Study of Human Sexuality. This fascinating and unique study presents an analysis of the sexual behaviors of a sample of 50 gay priests recruited from all sections of the country, and ranging in age from 27 to 58 years. It includes tables and a survey of the responses to the author's 34 questions. For ordering information, write to: Specific Press, 1523 Franklin Street, San Francisco, CA 94109.

Parent-Child Sex Education: A Training Module, written by Jean Brown, Mary Downs, Lynn Peterson, and Carol Simpson, is designed to meet the special sex education program needs of family planning clinics, schools, churches, and youth agencies. In its 80 pages it includes four separate and distinct outlines for courses involving mothers and daughters (ages 9-12 and adolescent) and fathers and sons (ages 9-12 and adolescent). Priced at \$13.95 each plus 80¢ postage and handling, copies are available from Parent-Child Experience, Inc., 1518 South 18th Street, St. Joseph, MO 64507.

Ontario Sexuality Conference

The theme of the fourth annual Guelph conference on sexuality to be held June 14-16, 1982, will be "Sexual Decision-Making." The conference will examine current issues and educational and counseling approaches used by teachers, health professionals, social workers, and clergy. For information, contact: Continuing Education, University of Guelph, Guelph, Ontario, Canada N1G 2W1.

Changing Family Conference

The Changing Family Conference will hold its 11th annual meeting February 10-12, 1982, at the University of Iowa. The papers to be presented will deal with the theme "Sexuality and Family." Full conference information is available from: Howard J. Ruppel, Jr., Changing Family Conference, Division of Continuing Education, C108 Seashore Hall, University of Iowa, Iowa City, Iowa 52242.

Community Sex Information

In October 1981, Community Sex Information (CSI) began its 10th year of service as a telephone information line. Staffed by trained volunteers, CSI operates Monday through Thursday from 6 p.m. to 8 p.m., at (212) 677-3320. Inquiries are welcome. Further information may be obtained from CSI, P.O. Box 2858, Grand Central Station, New York, NY 10017.

Training Program: Chemical Dependency and Family Intimacy

The National Center for Chemical Dependency and Family Intimacy has instituted a program designed to train mental health therapists and alcohol/drug abuse counselors in effective intervention and treatment of chemically dependent persons and their families who often experience intimacy and sexuality problems associated with alcohol and other drug abuse. A Resource Center has also been established to provide information through videotapes, audiotapes, and written materials. For further details, contact: National Center for Chemical Dependency and Family Intimacy, Program in Human Sexuality, Department of Family Practice and Community Health, University of Minnesota Medical School, 2630 University Avenue SE, Minneapolis, MN 55414.

BOOK REVIEWS

Religion and Sexuality: Three American Communal Experiments of the Nineteenth Century. Lawrence Foster. New York: Oxford University Press, 1981 (363 pp.; \$19.95).

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

Experiments with alternative marriage and sexual patterns, communal living, and unorthodox life styles are hardly new in American society. Few people are aware of how, in the turbulent decades preceding the Civil War, thousands of Americans, upset by the social disorganization around them and discontented with conventional marriage and sex-role patterns, embarked upon bold experiments with new religious and sexual life styles. Lawrence Foster, historian at the Georgia Institute of Technology, has written a careful, sympathetic interpretation of three of the most colorful and controversial groups—the Shakers, the Oneida Perfectionists, and the Mormons.

While most writers have treated these groups (at best) as collections of eccentrics or (at worst) as psychopaths, Foster takes them with genuine seriousness. His aim is not simple description, though the book is rich in descriptive detail, but rather an interpretation of the aims and purposes involved. What led these thousands of persons to give up traditional monogamy and adopt alternative sexual systems such as celibacy, group marriage, or polygamy? How were these religious communities conceived and institutionalized? How might the struggles of these nineteenth-century people illumine our own current dissatisfactions with marriage and sex roles?

All three groups were products of the great religious revivals of that era, and all three were millennial in nature—in anticipation of God's thoroughgoing transformation of life on earth through their own religious community. The Shakers

had their origins in Ann Lee, an English woman, who late in the eighteenth century became convinced that "carnal intercourse" was the root of all evil. Separating from her husband, she and a small band of followers came to America where, during the next few years, a vigorous network of Shaker communities was established. The Shakers owned all things in common, were celibate, condemned all sexual intercourse, were pacifists, and utilized ecstatic religious activities (including dancing and "shaking") both to sublimate troublesome sexual impulses and to transform the character of believers. Strikingly, celibacy freed women for active leadership, and the Shaker concept of God was of one who combined both male and female characteristics.

If the strict discipline of Shaker communities stemmed from the matriarchy of Ann Lee, no less disciplined was the community of Oneida Perfectionists under the patriarchy of John Humphrey Noyes. Though influenced by the Shakers, Noyes reversed their system: If the jealousies and strife of exclusiveness could be eliminated by celibacy, then why not approach the problems from the other end of the spectrum and make sexual intercourse free for all with all in the holy community? Thus, Noyes developed the doctrine of "Complex Marriage" (each married to everyone else), accompanied by the discipline of birth control by male continence (intercourse without male ejaculation), and somewhat later introduced a system of genetically selective breeding. The essence of the complex marriage system was the elimination of "selfishness," and the subordination of the individual to the larger community where all things—and persons—were held in common. At Oneida, in upper New York State, there was a determined attempt to eliminate sex-role stereotypes in work assignments and community functions. Further, this community was unique in its great emphasis upon the sexual satisfaction of women.

In 1843 one of the most remarkable

American experiments in sexual reorganization commenced: Joseph Smith announced a revelation calling for the restoration among Mormons of polygamous marriage practices akin to those of the Biblical patriarchs. Like Ann Lee and John Humphrey Noyes, Smith had his own sexual turmoil, but (as with the others) his religious movement cannot adequately be explained on this basis alone. Again, here was a deep distress over the social disorganization and exploitation of the times, and a protest against rampant individualism. The rationale for polygamy was a compound of revelation claims, the belief that males were inherently polygamous by nature, and a patriarchal conviction that the "best" men should sire many progeny. Somewhat surprisingly, there were status advantages for women under polygamy. The system forced women into new roles and responsibilities in the absence of the husband, and by the late nineteenth century women in Utah dominated certain professions, e.g., medicine. Nevertheless, in spite of Mormon teaching to the contrary, the divorce rate was also high. Mormon polygamy finally succumbed to intense social and governmental pressure and was officially abandoned in 1890, a threat to the validity of the monogamous Victorian Family idea.

If all three groups were perceived as threats to the family ideal, each argued that it was not rejecting the family but raising it to a higher level wherein an expanded communal loyalty would replace the narrow nuclear unit. Yet, one of the author's most striking conclusions is that the decline of the Shakers and Oneida Perfectionists and the Mormon abandonment of polygamy were not primarily because of social intolerance of variant sexual patterns. American pluralism was able to accept the Shakers and the Oneida people, whose decline came from largely internal, organizational factors. What society was not ready to accept was a group which became too expansionist, too large, and

Continued on page 15

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.

SIECUS HUMAN SEXUALITY BIBLIOGRAPHIES: AN ADDENDUM

The SIECUS bibliographies, "Human Sexuality: Books for Everyone" and "Human Sexuality: A Selected Bibliography for Professionals" (printed in the September 1980 and November 1980 *SIECUS Reports*), will be revised and reprinted in 1982. The books listed below represent an interim addendum to these bibliographies. They are all available for use at the SIECUS Resource Center and Library in New York University, at 51 West 4th Street, New York, NY 10003. Please note that SIECUS does not sell or distribute these books. If they are not available through your local library or book store, they may be ordered directly from the publishers or distributors whose addresses are included in the citations. (For a list of newly recommended books on Sexuality and Disability, see *SIECUS Report*, Volume IX, No. 5/6, May-July 1981.)

HUMAN SEXUALITY: BOOKS FOR EVERYONE

YOUNG CHILDREN

GROWING UP FEELING GOOD: A CHILD'S INTRODUCTION TO SEXUALITY

Stephanie Waxman

An excellent introduction to many important concepts about human sexuality, presented with simplicity and dignity.
Panjandrum/Aris Books (1979), 11321 Iowa Avenue, Los Angeles, CA 90025; \$4.95

LATER TEENS

CHANGING BODIES, CHANGING LIVES

Ruth Bell and other co-authors of *Our Bodies, Ourselves*

A forthright, nonjudgmental book for teens which confronts their real concerns about sex and relationships. Highly recommended.
Random House (1980), 201 East 50th Street, New York, NY 10022; \$14.95 cloth, \$7.95 paper

ADULTS - General

BARRY AND ALICE

Barry Kohn and Alice Matusow

Double autobiography of a bisexual couple. Addresses issues of marriage, fidelity, jealousy, and sexual orientation.
Prentice-Hall (1980), Englewood Cliffs, NJ 07632; \$10.95

THE HITE REPORT ON MALE SEXUALITY

Shere Hite

Depicts the enormous variety and diversity of male sexual expressions and attitudes, and presents provocative ideas about the nature of sexual intercourse and other forms of sexual behavior.
Alfred A. Knopf (1981), 201 East 50th Street, New York, NY 10022; \$19.95

MEN IN LOVE

Nancy Friday

Based on 3,000 responses, explores men's sexual fantasies within a theoretical framework which gives a basis for analysis and interpretation.
Delacorte Press (1980), 1 Dag Hammarskjold Plaza, New York, NY 10017; \$12.95

SEX: THE FACTS, THE ACTS AND YOUR FEELINGS

Michael Carrera

Comprehensive, accurate, and easy-to-understand information about sexuality presented in a nonjudgmental tone, imparting values concerned with people and relationships. Also useful for adolescents.
Crown Publishers (1981), One Park Avenue, New York, NY 10016; \$19.95

SEXUAL SOLUTIONS: AN INFORMATIVE GUIDE

Michael Castleman

Using a non-clinical approach, the author gives readers an effective framework of information for studying and reshaping their perception of men as sexual beings.
Simon and Schuster (1980), 1230 Avenue of the Americas, New York, NY 10020; \$12.95

STD—SEXUALLY TRANSMITTED DISEASES: A COMMONSENSE GUIDE

Maria Corsaro and Carole Korzeniowski

Well-organized, clearly written, and up-to-date guide of the most common STDs; stresses alerting for prevention and need for prompt attention to symptoms.
St. Martin's Press (1980), 175 Fifth Avenue, New York, NY 10010; \$9.95

ESPECIALLY FOR PARENTS

GROWING UP FREE: RAISING YOUR CHILD IN THE '80s

Letty Cottin Pogrebin

Covers child-rearing from conception to majority. Emphasizes non-sexist sex education, parity parenting, and gender-neutral attitudes. Highly recommended.

McGraw-Hill (1980), 1221 Avenue of the Americas, New York, NY 10020; \$15.95, cloth
Bantam Books (1981), 666 Fifth Avenue, New York, NY 10019; \$8.95, paper

THE SILENT CHILDREN: A BOOK FOR PARENTS ABOUT THE PREVENTION OF CHILD ABUSE

Linda Tschirhart Sanford

Aimed at prevention via parent education. Illustrates ways in which children can be helped to feel good about themselves in order to gain the confidence to resist adult pressure.
Anchor Press/Doubleday (1980), 501 Franklin Avenue, Garden City, NY 11530; \$12.95

SEXUALITY AND THE LATER YEARS

SEX AFTER SIXTY-FIVE

Norman M. Lobsenz

Public Affairs Pamphlet #519. A useful overview of sexuality in the later years.
Public Affairs Committee, Inc. (1975), 381 Park Avenue S., New York, NY 10016; \$.50

HUMAN SEXUALITY: A SELECTED BIBLIOGRAPHY FOR PROFESSIONALS

BASIC TEXTS

LEARNING ABOUT SEX: A CONTEMPORARY GUIDE FOR YOUNG ADULTS

Gary F. Kelly

Without neglecting basic factual information, focuses on attitudes and the process of sexual decision making. Teacher's manual available. Highly recommended.
Barron's Educational Series (1977), 113 Crossways Park Drive, Woodbury, NY 11797; \$3.95

OUR SEXUALITY

Robert Crooks and Karla Baur

Well-designed, informative, and highly

readable textbook focusing on the influence of psychosocial factors on human sexuality. *The Benjamin/Cummings Publishing Co. (1980). Sand Hill Road, Menlo Park, CA 94025; \$16.95*

SEXUAL CHOICES

Gilbert D. Nass, Roger W. Libby, and Mary Pat Fisher

Comprehensive, well-documented, up-to-date textbook focusing on giving information "as a basis for making sexual choices that are informed, responsible, and satisfying." *Wadsworth, Inc. (1981), Belmont, CA 94002; \$17.95*

BASIC RESOURCE BOOKS

TEENAGE PREGNANCY: THE PROBLEM THAT HASN'T GONE AWAY

The Alan Guttmacher Institute

Well-documented report, presenting a comprehensive summary of the current teenage pregnancy epidemic. Essential resource for all those providing services to sexually active teenagers, and for everyone concerned about the problem.

The Alan Guttmacher Institute (1981), 360 Park Avenue S., New York, NY 10010; \$5.00

SEX RESEARCH

AN ANALYSIS OF U.S. SEX EDUCATION PROGRAMS AND EVALUATION METHODS *Mathtech*

Five-volume study. Most useful for sex educators is Volume I which reviews the literature on the effects of sex education programs, identifies important features and outcomes of programs, selects and summarizes excellent school and nonschool programs, and analyzes state guidelines for sex education.

National Technical Information Service (1979), U.S. Department of Commerce, Springfield, VA 22161; Vol. I, \$11.00 (Order No. PB80-201940 A08)

HAVELOCK ELLIS: A BIOGRAPHY

Phyllis Grosskurth

Excellent, well-written biography of an important figure in sexuality research. One of the best currently available on Ellis.

Alfred A. Knopf (1980), 201 East 50th Street, New York, NY 10022; \$16.95

GENDER IDENTITY AND SEX ROLES

THE PSYCHOBIOLOGY OF SEX DIFFERENCES AND SEX ROLES

Jacquelynne E. Parsons, ed.

Critical assessment of biological research and theory on sexual dimorphism and women's life cycles. Useful for bringing to the attention of social scientists current knowledge concerning these biological issues.

McGraw-Hill (1980), 1221 Avenue of the Americas, New York, NY 10020; \$18.95

TRANSSEXUALITY IN THE MALE: THE SPECTRUM OF GENDER DYSPHORIA

Erwin K. Koranyi

Useful addition to literature of transsexual theory and practice in medicine. Supports the therapeutic approach in favor of sex reassignment.

Charles C Thomas (1980), 301-27 E. Lawrence Avenue, Springfield, IL 62717; \$17.50

SEXUAL BEHAVIORS

BISEXUALITY: A STUDY

Charlotte Wolff

Historical and clinical information; supports the stance that bisexuality is the natural state, apparent in all of nature.

Quartet Books (1977), 12 East 69th Street, New York, NY 10021; \$12.95

CHRISTIANITY, SOCIAL TOLERANCE, AND HOMOSEXUALITY: GAY PEOPLE IN WESTERN EUROPE FROM THE BEGINNING OF THE CHRISTIAN ERA TO THE FOURTEENTH CENTURY

John Boswell

Scholarly analysis of the changes in early Christian attitudes toward homosexuality. Useful for historical background and also for therapists in demonstrating alternatives to Christian mainstream homophobia.

University of Chicago Press (1980), 5801 Ellis Avenue, Chicago, IL 60637; \$27.50

HOMOSEXUALITY AND ETHICS

Edward Batchelor, Jr., ed.

Well-chosen, comprehensive selection of essays covering the wide spectrum of Jewish, Protestant, and Roman Catholic views on homosexuality. Useful for reaching a greater understanding of today's issues and debates involving homosexuality.

Pilgrim Press (1980), 132 West 31st Street, New York, NY 10001; \$10.95

SEXUALITY AND THE LIFE CYCLE

TEENAGE SEXUALITY, PREGNANCY, AND CHILDBEARING

Frank F. Furstenberg, Jr., Richard Lincoln, and Jane Menken, eds.

Excellent compilation of 28 articles reprinted from *Family Planning Perspectives*, with introductions summarizing major themes and research findings. Useful for professionals engaged in research, program development, or direct services.

University of Pennsylvania Press (1981), 3933 Walnut Street, Philadelphia, PA 19104; \$22.95

SEX EDUCATION

JOURNAL OF SCHOOL HEALTH, APRIL 1981 SPECIAL ISSUE: SEX EDUCATION IN THE PUBLIC SCHOOLS

Guy Parcel and Sol Gordon, issue eds.

Excellent collection of articles supporting sexuality education in the school setting. Especially valuable as a resource for communities and school personnel in developing

sex education programs.

American School Health Association, P.O. Box 708, Kent, OH 44240; single copy, \$4.50

SEX EDUCATION FOR ADOLESCENTS: A BIBLIOGRAPHY OF LOW-COST MATERIALS

Criteria used for selection: appropriateness to adolescents in readability; cost of \$6.00 or less; and values perspective responsibly represented in contemporary terms but without limitation as to position on the conservative-liberal spectrum.

American Library Association Order Department (1980), 50 East Huron Street, Chicago, IL 60611; \$2.00

SEX COUNSELING AND THERAPY

PRINCIPLES AND PRACTICE OF SEX THERAPY

Sandra R. Leiblum and Lawrence A. Pervin, eds.

Comprehensive updating of treatment methods and efficacy studies in sex therapy. *Guilford Press (1980), 200 Park Avenue S., New York, NY 10003; \$22.50*

ADULT-CHILD SEXUALITY

THE BEST KEPT SECRET: SEXUAL ABUSE OF CHILDREN

Florence Rush

Traces historical beginnings of sexual abuse and also includes "a hard look" at discrimination in application of the law governing such abuse. Useful to child care workers and professionals involved in adult education. *Prentice-Hall (1980), Englewood Cliffs, NJ 07632; \$11.95*

SEXUALITY AND RELIGION

RELIGION AND SEXUALITY: THREE AMERICAN COMMUNAL EXPERIMENTS OF THE NINETEENTH CENTURY

Lawrence Foster

Sympathetic and illuminating analysis of the Shakers, the Oneida Perfectionists, and the Mormons. Illustrates ways in which people yearn for a sexual pattern which reflects the divine in human life.

Oxford University Press (1981), 200 Madison Avenue, New York, NY 10016; \$19.95

SPECIAL TOPICS

WOMEN: SEX AND SEXUALITY

Catherine R. Stimpson and Ethel Spector Person, eds.

A collection of articles from the feminist journal *Signs*, discussing aspects of female sexuality from a variety of viewpoints. juxtaposes ideas from the behavioral sciences with those from the humanities.

University of Chicago Press (1980), 5801 Ellis Avenue, Chicago, IL 60637; \$6.95

Book Reviews, Continued from page 12
too powerful, making claims to exclusive possession of truth—the case of polygamous Mormons.

In addition to illuminating a fascinating portion of our history, the book reminds us of the inextricable intertwinings between religion and sexual expression. It provides evidence of the remarkable possibilities of breaking through traditional definitions of sex roles and acceptable sexual patterns. It offers some evidence of hope for the pluralistic possibilities within American society. And it gives lucid portrayals of ways in which people yearn for a sexual pattern which reflects the divine in human life. **A, PR**

Journal of School Health. Vol. 51, No. 4, April 1981. Special issue: "Sex Education in the Public Schools." Issue Editors, Guy Parcel and Sol Gordon. Kent, Ohio: The American School Health Association (316 pp.; \$4.50 single copy).

Reviewed by Martha Roper, MA, Instructor in Human Sexuality, University City Senior High School, University City, Mo.

The American School Health Association has made a strong statement in favor of sexuality education in schools by devoting the April issue of the *Journal of School Health* to the topic of sex education. Health professionals and school personnel should feel indebted on many counts to guest editors Sol Gordon and Guy Parcel. Overall, it is timely, readable, and informative. Any criticism lies not so much with the content of the issue as with some omissions.

As stated by the editors: "The aim is to provide and share information that will be helpful to local communities and school personnel in developing sex education programs; it is hoped that we can all learn from each other's experiences. . . . The first group of articles defines sex education and indicates the limitations of narrow-focus programs, while emphasizing the critical characteristics of effective sex education programs. The next group describes actual programs which have been well-accepted in local communities. This is followed by articles dealing with community organization and preparation of teachers. Next are four papers documenting program evaluations and their implications for the planning and development of sex education programs. Toward the end of the

Issue are three papers dealing with political concerns: two of these deal with mandated state programs. We end the special issue with an historical perspective on sex education in the schools in the United States."

Considering the goal of this issue in relation to the constituency of the American School Health Association—namely health educators, administrators, and nurses—there is a surprising lack of attention paid to the potential roles of the elementary classroom teacher and the school nurse. Because sexuality professionals agree that sexual learning takes place early in a child's life, it would seem of importance to discuss here the training and involvement of those who could and should play major roles in the formal sex education of children. Parents have a special respect for elementary school teachers and nurses, and the editors missed an opportunity to make specific suggestions for their involvement in sexuality education.

The second major omission from this issue is perhaps less obvious. Although there are four papers documenting program evaluation, there is not a single one on evaluation itself or on the known effects of sex education programs. Perhaps it was assumed by the editors that *Journal of School Health* readers would remember the December 1980 article, "The Effects of School Sex Education Programs: A Review of the Literature," by Douglas Kirby. It is unfortunate, to say the least, that this article was not held for publication in the special issue; its explication of the methodology of evaluation and of the effects of school sex education programs would have been valuable here. Evidence from past research seems to provide strong arguments for the development of new programs, and including this data would have strengthened the issue and made it more comprehensive.

To highlight individual selections in this special issue as especially relevant or valuable is difficult since each plays an important role in the overall design. If one intends only to skim the issue, however, a good starting place is Peter Scales's article, "The New Opposition to Sex Education: A Powerful Threat to a Democratic Society," in which he eloquently challenges readers to seize every chance to reaffirm publicly their commitment to individual rights.

Carol Cassell's "Putting Sex Education in Its Place" stands out as "must" reading. The ideas are not new, but the way she describes "improving sexual learn-

ing conditions" is an antidote to "logophobes" who fear that everything they say is a buzz word of the opposition. This article clearly fills a lexical void and can help sex educators avert those attacks which are based on semantic confusion.

One must also read "The Case for a Moral Sex Education in the Schools" by Sol Gordon. If sexuality educators memorized this article with the same dedication with which they memorized the Gettysburg Address in seventh grade, and then blitzed the local media during National Family Sexuality Education Week, the state of sexuality education would be greatly improved.

As to the remainder of the issue, the reader's special interests should provide the best guideline. Classroom teachers will be stimulated by Peggy Brick's anthropological approach to lesson plans. School districts and health agencies planning to implement new programs should consult Ellen Wagman and Steve Bignell's "Starting Family Life and Sex Education Programs: A Health Agency's Perspective." The *Family Life Education Curriculum Guide* by these two authors is still one of the best available. Those readers specifically interested in "Teacher Training for Sex Education" should read that article by Carol Flaherty and Peggy Smith, and consider their training manual.

This special April issue of the *Journal of School Health* far exceeds the hopes of the editors and deserves to be read from cover to cover. **A, PR**

Women: Sex and Sexuality. Catherine R. Stimpson and Ethel Spector Person, eds. Chicago: University of Chicago Press, 1980 (345 pp.; \$6.95).

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

This book is a collection of papers which first appeared in the Summer and Autumn 1980 issues of *Signs: Journal of Women and Culture*. The introduction states that "any theory of female sexuality as the mirror image of the male" is to be distrusted. "Sexuality is a biological process that both follows developmental patterns and responds to mediations of culture." This view of female sexuality is addressed from many disciplines. The merit of this volume lies both in its multidisciplinary content and in its innovative scholarship. It is most important for

scholars and practitioners in the field of human sexuality to be familiar with the new modes of intellectual inquiry that *Signs* represents. Nearly every monograph not only answers a particular question regarding female sexuality but also re-defines the question.

Elizabeth Janeway's provocative essay, "Who is Sylvia? On the Loss of Sexual Paradigms," identifies a central concern in the study of female sexuality, i.e., the lack of a meaningful theoretical model. She feels female sexuality has been a conglomerate of social ideologies designed as "glue" to hold the family together. The polarity represented in the figures of Eve and Mary necessitates new images and definitions of women's erotic experience.

In order for these reformulations to be actualized, new statements of selfhood must precede structures of belief and behavioral analysis. In her article, "Compulsory Heterosexuality and Lesbian Existence," Adrienne Rich sees as a first step in the process the need to focus on all the ramifications of a culture based on compulsory heterosexuality. Such a culture implicitly views the lesbian experience as marginal rather than as a continuum of woman-to-woman experience. She cautions against false dichotomies and stresses the need to examine history, politics, and anthropology to ascertain how women are friends to each other within the institution of heterosexuality.

Each essay confronts the questionable assumptions regarding female sexuality within a particular discipline or theoretical framework. For example, Marla Powers in "Menstruation and Reproduction: An Oglala Case" demonstrates the distortions of traditional anthropology regarding the negative conceptualizations given to menarche rites and menstrual rituals. In previous field research, menarche and menstruation have often been analyzed as isolated customs set apart from the overall schema of female development, such as prepubescence, pubescence (in unmarried and married), and post-reproductive periods. Negative Western values in anthropological work have obscured the larger, positive female-symbol system which affirms her reproductive powers.

The research on pornography is critically reviewed by Irene Diamond in her article, "Pornography and Repression." She carefully dissects the fallacies behind the "liberal model" that pornography can be sanctioned because it is only concerned with sexuality. This arti-

cle in particular attracted the reviewer's attention because a pattern seems evident in the current literature of male social scientists in which they view pornography as a neutral facet of sexual culture or as an issue of civil liberties. Female social scientists see it as another manifestation of masculine violence and they press for a sharper distinction between the erotic and the pornographic. Diamond's concepts remind us again that hypotheses regarding sexuality spring from diverse premises.

One asset of this volume is the juxtaposition of ideas from the behavioral sciences with those from the humanities. The artist often prophesies the scientist's questions. The struggle for new theoretical symbols and constructs of female sexuality is being addressed by many contemporary women writers. What is sex supposed to mean, as both a public and private activity? What does it really symbolize? Is it meaningful? Unavoidable? Is secure selfhood more important? Or is it all experimental due to the transitions of our current social history? Such themes are slowly emerging in stories and novels in which women "recognize" themselves. However, the essence of these themes has yet to be distilled into social science methodologies or therapeutic milieus. Ann

Snitow's essay, "Sex in Novels," illustrates the point made implicitly and explicitly in other contributions to the book, that sexual research is often abstracted from surrounding social realities, that even the "science" of Kinsey and Masters and Johnson is ideology, and that adult sexuality is still seen in relation to marriage and quantitatively rather than qualitatively in developmental orientation.

There are probably those who will put aside this significant book, privately labeling it as rhetoric. However, the questions it raises must be addressed or the view may prevail that the intellectual foundation of human sexuality scholarship is too narrow, and its applications limited to the married middle class. **A, PR**

The Starr-Weiner Report on Sex and Sexuality in the Mature Years. Bernard D. Starr and Marcella Bakur Weiner. New York: Stein and Day, 1981 (302 pp.; \$14.95).

Reviewed by Wardell B. Pomeroy, PhD, Academic Dean, Institute for Advanced Study of Human Sexuality, San Francisco, Calif.

This book about sex after 60 is written primarily for the lay public. Let me hasten to add my opinion, however, that, as far as sex is concerned, the "lay public" must include most physicians, nurses, social workers, and psychologists.

Questionnaires were sent to about 5,700 people with a return rate of 800 or 14%. They went to persons from various audiences to which the authors lectured about sex and aging. Such an already self-selected group would be expected to give (and apparently did) a higher return rate than one would expect if sending out the questionnaire without prior contact. (Shere Hite had only a 3% return rate with her first report.) This method of selection also runs the risk of giving the respondents a tip-off about the authors' attitudes about sex and aging and hence what the "right" answers might be. In trying to establish credibility for their "high" return rate, the authors say, "In some of our groups the rate was as high as 30%." They do not add that inevitably in some groups the return rate had to have been proportionately very low. They rightly point out that illiterate and semi-illiterate persons are not included. The sample was com-

SEX EDUCATION IN THE EIGHTIES

The Challenge of Healthy
Sexual Evolution

edited by Lorna Brown

A festschrift in honor of Mary Calderone. This volume illustrates the panorama of those simple words—sex education. Opening with an historical perspective of sex education in the United States, the contributors go on to present an overview of the field. There are chapters covering the issue from the standpoint of the family, society, and education for professionals. A volume in the *Perspectives in Sexuality* series. approx. 250 pp., illus., 1981, \$24.50

**Special 30% discount for
SIECUS members!**



233 Spring Street
New York, N.Y. 10013

posed of 35% male and 65% female, mostly Protestant, moderately religious, fairly well educated, in good health, retired, and mostly white (no figures given for this last breakdown). Therefore, except for the female to male ratio, the group can hardly be called representative of anything except being over 60.

The questionnaire consisted of 50 items, many of them open-ended. A few euphemisms detracted from it (e.g., How often do you have sexual relations? How long does the sex act usually last?). No question on hormone replacement was included. But, by and large, the questionnaire was as good as most. Not unexpectedly, then, the survey found that:

- there was a strong continuing interest in sex;
- the respondents believe that sex is important for physical and mental well-being;
- most of the respondents perceive sex to be as good now as when they were younger;
- for a large number, both male and female, sex is better in the later years;
- orgasm is considered an essential part of the sexual experience;
- most of the women are and have always been orgasmic;
- the orgasm for many is stronger now than when younger;
- masturbation is an acceptable outlet for sexual needs;
- for a majority, living together without marriage is acceptable;
- an overwhelming number of respondents, including widows, widowers, divorcees, and singles are sexually active;
- most are satisfied with their sex lives;
- many vary their sexual practices to achieve satisfaction;
- for a surprising number of older people, oral sex is considered the most exciting sexual experience;
- respondents typically show little embarrassment or anxiety about sex;
- most enjoy nudity with their partners;
- the ideal or fantasized lover for most, particularly women, is close to their own age;
- most see their sex lives remaining pretty much the same as they grow even older.

This reviewer has the uneasy feeling that the authors believed that sex in mature years was more frequent, better, and happier than at earlier ages and set

about to prove it. For example, witness this astounding statement: "One exuberant 70-year-old widow *perhaps best reflected the spirit of our respondents* [emphasis added] when she expressed her desired frequency: 'Morning, noon and night.'"

In discussing most questions, a series of direct quotes from the respondents (usually 5 to 15) was included. These were mostly sex-positive responses and this reviewer felt that they had been deliberately selected to affirm the "message" the authors wanted to convey. Their number could easily have been halved as they were very repetitious, but at least they did not constitute 90% of the book as was true in *Hite Report I*.

As a book written primarily for the lay public, *The Starr-Weiner Report* generated mixed reactions on my part. Certainly it "gives permission," and this is probably a good thing for most. But what will it do for or to those whose sexual lives have for years been on the less-than-generous end of the scale? Will it hold up such a high standard that they may be frightened or bewildered into retreating even further behind their habitual non-sexual armor? This possibility should be studied in some way by therapists. Nevertheless, if all the above caveats are kept in mind, I believe this book is a worthwhile addition to our understanding of sexuality after age 60. **A, PR**

Premarital Sexuality. John DeLameter and Patricia MacCorquodale. Madison, Wis.: University of Wisconsin Press, 1979 (277 pp.; \$21.50).

Reviewed by Sanford Weinstein, EdD, Associate Professor of Health Education, New York University.

This book may well serve as a landmark in the evolution of analytic assessment methods in the study of human sexuality. Those at the heart of the development of sexology as a scientific and academic discipline have predicted that the 1980s will be the dawn of a new era in which the speculative deductions and descriptive data-gathering of the past will be superseded by theory-based research. *Premarital Sexuality* stands as one auspicious beginning.

The research herein reported is scholarly and sophisticated in its planning, execution, analysis, and interpretation. In addition to addressing the recurrent methodological weaknesses which have

marked most previous descriptive work, interesting theoretical proposals are tested through appropriate analysis of the data. From a purely scientific point of view, the research is solid and a refreshing step forward in our understanding of human sexuality.

The major theoretical proposal herein tested is that human sexual expression is a developmental phenomenon which proceeds from the first tentative, interpersonally remote beginnings toward increasingly intimate contact. In addition, the influence of a variety of psychological, social, and interpersonal variables is examined through the logic of a consistent framework of rationality. Variables such as ideological beliefs, the quality of interpersonal relationship with partners, self-esteem, locus of control, peer and family relationships, and contraceptive use are among those examined.

The larger portion of the book presents analyses and interpretation of survey data gathered to test the authors' theories. Over 1,300 respondents were drawn at random from populations of 18-23-year-old students and nonstudents living in the area around the University of Wisconsin-Madison for the collection of the data. This work goes beyond previous work in its inclusion of a randomly selected nonstudent sample, as well as in its attention to socio-psychological variables and in its examination of partner relationships.

Based on the clearly presented findings of their study, the authors point to a variety of implications and conclusions about the nature of premarital sexual behavior. Among the more important is that sexual behavior does in fact progress in a developmental sequence during adolescence toward increasingly intimate contact. Also, they offer support for the idea that this behavior is strongly influenced by ideological beliefs and attitudes, beliefs that are pushed in a conservative direction by parents and religion, whereas peer and sex partner influences are associated with more permissive views.

Still further, the authors conclude that the emotional quality of the partner relationship is perhaps the major influence on sexual behavior as well as on contraceptive use. In contrast, their findings also lead them to conclude that socio-psychological characteristics such as self-esteem and locus of control are not important determinants in sexual behavior.

One further point worthy of mention

is that the authors have been successful in their effort to tell their story in language that is comprehensible to the intelligent but scientifically unsophisticated reader. Complex data, complicated and elegant statistical analyses, and insightful interpretations are all presented and explained with a marked absence of jargon or polysyllabic verbosity.

The interested layperson may find the book to be a helpful reference work, but its mountain of detailed information will be of greatest value to the dedicated researcher. **PR**

The Hite Report on Male Sexuality. Shere Hite. New York: Alfred A. Knopf, 1981 (1129 pp.; \$19.95).

[In order to present both the male and female viewpoints on this book, the editors asked two human sexuality professionals to prepare separate reviews.]

Reviewed by Leah C. Schaefer, EdD, Co-President of Community Sex Information, Inc.; Past President of the Society for Scientific Study of Sex; psychotherapist in private practice, New York City.

"Why did you answer this questionnaire?" "I answered because I feel that it is about time that men came out of the closet too. Everyone has heard that women feel disadvantaged, left out, angry . . . this report will show (I bet) that there are as many myths about male sexuality as there are about female sexuality. Women have been coerced at times to play a role, but so have men. We have long been deluded into believing that we should be hard on command, satisfy our partners . . . be the aggressor, be the seducer, and always be on top. Most men I know are confused and threatened."

This is one response to one of the 183 queries on the questionnaire Shere Hite sent out to 119,000 men in preparation for her *Report on Male Sexuality*, the companion volume to her immensely successful and controversial study of female sexuality. For many people who believed that women's sexuality was dormant—and needed to be "discovered" and de-mystified—this earlier report (1976) was a welcome breakthrough. But since men's sexuality has been perceived of as already understood and not requiring investigation, will Hite's new report about men and sex

therefore seem less startlingly revealing? Or perhaps more so? I don't know.

In any case, the author of this unique investigation into the attitudes and feelings of men in the U.S. has put together a fascinating book, devoting over 90% of its 1129 pages to sensitively selected quotations from the more than 7,000 responses from males aged 14-97. She structured these responses into nine chapters, each of which is designed to illuminate a different aspect of men's sexual and emotional lives; e.g., "Being Male," "Intercourse and the Definition of Sex," "Men View Women and Sex," and "The Sexuality of Older Men." The appendices include discussions about the questionnaire, the methodology, and some statistical breakdowns of the findings.

There has been much debate about whether or not Hite's research method can be termed "scientific." In my opinion, her report qualifies as good research within the boundaries of a socially oriented investigation. In essence, her method of reporting was designed less to establish norms than to learn about feelings and attitudes which are not readily measurable. The author writes: "My methodology was conceived as providing a large forum in which women and men could speak freely—and [as] giving everyone reading [the material] the chance to decide for themselves how they felt about the answers." She describes it as offering a process "of rethinking, self-discovery, and of getting acquainted with many other persons in a way that had not been possible before—an anonymous and powerful communication from the men/women who answered, to all the men/women of the world."

My only question here has to do with an aspect of the sample and not with the method itself. Hite presents no breakdown as to economic levels of the respondents, and since this category has a great deal to do with attitudes and feelings about sex, I feel a crucial ingredient is unrepresented. It is well established that working class and middle/upper class males are raised with different values and attitudes about certain kinds of sexual expression. And while all males undoubtedly feel some sense of failure at not fulfilling what they have been taught is expected of them, the kind of sexual performance which will cause an upper or middle class male to feel he is a failure can be quite different from that which can demoralize a blue-collar male. I feel that Hite's sample pre-

dominantly represents men in the middle economic range since many working class men are perhaps less at ease in writing—especially to a female—about their intimate sex feelings. This is my only disagreement with her method or her sample.

What are some of the striking findings of this report?

- that men, in many ways, are more romantic than women;

- that men long for love but fear the feeling of being "out of control";

- that men feel resentful at having to do all the initiating in their social and sexual relationships, and experience what they interpret as much rejection and unresponsiveness from their partners;

- that most of the men said they wanted more sex, with partners who would take the initiative and be more responsive;

- that men like being married, and even though 72% of the married men in this sample engaged in extramarital relationships, those who were monogamous tended to have more intense and total feelings for their wives, seeing them as good mothers, good friends, whose sexuality they valued.

Equally interesting were the many findings which, when compared to those of the earlier report on female sexuality, showed that the two sexes are more similar to than different from each other. Both men and women feel trapped by sexual myths and stereotypes and a perceived need to perform in some prescribed fashion. (As Alfred Adler once wrote, "Men fear that they will not be 'men' enough, and women fear they will be 'only' women." But it's the same problem.) Both sexes seem to feel pressure to engage in sexual intercourse, yet intercourse itself is not the surest form of sex release; both sexes seek emotional intimacy and both feel afraid to talk openly about their desires and anxieties; for both males and females the orgasms they experience from masturbation are often the strongest, although they frequently prefer other forms of sexual expression involving closeness with partners.

Both sexes complain that their partners do not know how to make love and do not tell them how to please. There is also a sameness in the anger that men and women feel about each other. The phenomena of demeaning, "using," and taking advantage are the same for both sexes.

There is no doubt that this is an important, fascinating, and valuable book.

SIECUS Report, November 1981

What these men say about their lives is poignant, touching—and compelling. Whatever one's opinion may be of the research methods used, its contents have a resounding ring of truth. In some ways, it's a sad book—this picture of the American male who is constantly urged, practically from day one, to "work hard, take care of his loved ones, not cry, be strong"—and it strikes the reader hard that a man's life, like that of his female counterpart, is not exactly a "piece of cake."

In a recent interview, Hite stated that she was disappointed that her first book on female sexuality did not seem to affect men sufficiently enough to change anything, nor did they learn what she had hoped they would learn about women. But perhaps she needs more patience. Obviously her first book had enough impact to convince over 7,000 men that they could trust a woman sufficiently to reveal themselves to her.

Hite's works on sexuality are thought-provoking. They make you think, they urge you to a new understanding. And if anything can help us to make better lives and better relationships, thinking about ourselves—and becoming aware of how we became what we are sexually—can do it. **A, PR**

Review of The Hite Report on Male Sexuality; written by William R. Stayton, ThD, Assistant Professor of Psychiatry and Human Behavior, Thomas Jefferson University Medical College, Philadelphia, Pa.; member, SIECUS Board of Directors.

Imagine this scenario: Six families, including 13 children, rent a very large Victorian house, one block from a beautiful beach along the New Jersey shore. The six families represent a range of professional and non-professional interests and vocations. Several members of this vacation community bring books to read for those times when they might want to get away from interaction with the rest of the community, or escape the hot rays of the sun by lounging on the cool porch surrounding the house, or leisurely soak in the beauty of the sun and surf at the beach. One member of the community is delinquent in getting a book review done, so he brings along to the shore WORK, the reading and reviewing of Shere Hite's new book on male sexuality. Throughout one of the long, hot, relaxed days, he pores through this rather long exposé of the sexual atti-

tudes and experiences of 7,239 men. As he reads the responses of these men, he often stops to ponder his own attitudes and experiences, the messages he got from his own father and their impact on him, and finally he wonders about the messages he gave to his own three sons and how they would respond to the provocative questions in the book.

The scene changes. It is late afternoon; most of the community have returned from the beach and several of the male members are sitting around on the large porch. Suddenly the person reviewing Shere Hite's book notices that the makeup of this group of nine or ten persons is entirely of fathers and sons, including two of his own sons, the oldest age 24 and the youngest age 15. He begins to share his feelings about the reading and the questions he has been pondering throughout the day. Soon the entire group is deep in discussion, fathers and sons, sharing with each other and the group the messages they have given and received regarding their sexual attitudes, some even sharing life experiences. They talked about their reactions to the messages and concepts involved in being a male, their relationships with other males and with females, their concepts about sexual relationships. They even discussed masturbation, a subject not easily talked about between most fathers and sons. Throughout the discussion, much of the conversation was stimulated by comparing the variety of answers to the questions in Hite's book with the messages, attitudes, and experiences of this small vacation community gathered on the porch.

As you must have guessed, the above scenario is my story. You can see that for me it was a meaningful and rewarding experience to read and discuss this book. It might even be argued that my positive experience could blur my objectivity in assessing its value. I do not believe, however, that my experience was changed through the dynamics of perception. Whether or not one agrees with Hite's conclusions which are given briefly at the end of most sections, I believe she has done a valuable service in her study and in the writing of this book. She asked questions that were easy for the average man to understand. The fact that she had a 6% return and that the returned questionnaires represented all areas around the United States lead me to believe that the responses represent a wide spectrum of male thinking and experience in this country. I also believe that by reading this book

men will be encouraged to reflect on their own feelings about and experiences with sexuality, and benefit from this added self-awareness. Finally, I would hope that more men could have my experience of being able to discuss the questions and answers with other men, especially if it could include their own father and/or sons. **A, PR**

Sex Education in the Eighties: The Challenge of Healthy Sexual Evolution. Lorna Brown, ed. New York: Plenum Publishing Corp.; 1981 (251 pp.; \$24.50).

Reviewed by Ann K. Welbourne, RN, PhD, School of Nursing, Health Sciences Center, State University of New York at Stony Brook; member, SIECUS Board of Directors.

Sex Education in the Eighties is a festschrift written to honor the president and co-founder of SIECUS, Dr. Mary S. Calderone, and inaugurated on the occasion of her 75th birthday. It is difficult to imagine a more perfect gift for a woman who has contributed so much of herself to the development of the sex education movement. Since its purpose is to present a review and assessment of the "state of the art" of sex education, the book is also a very special gift to the professional world. Each of the 18 chapters is authored by a person with special expertise in assessing a particular aspect of the field. For example, Dr. Lester Kirkendall, a co-founder of SIECUS and a pioneer in the study of human sexuality, is the author of Chapter 1 on "Sex Education in the U.S.: A Historical Perspective." Lawyers Harriet Pilpel and Laurie Rockett have written a fine summary and assessment of sex education and the law.

In addition to the historical overview and legal summary, there are chapters on the following topics: Sex Education and Marriage Counseling (David Mace); Sex Education of Young Children (Floyd Martinson); "Preteens Are Not Latent—Adolescence is Not A Disease" (Sol Gordon); Parents as Sex Educators (Gary Kelly); Television as a Sex Educator (Eli Rubinstein); Sex Education in Religious Settings (William Genné); Sex Education in the Public Schools (Mary Lee Tatum); "A Human Sexuality Program That Worked" (Michael Carrera and Eugene Baker); Sex Education for Special Populations (Warren Johnson); Sex Education and College (Herant Katchadourian); "Educating the Educators" (Deryck Calderwood); Sex Education in Medicine;

Retrospect and Prospect (Harold Lief); Sex Education for the Allied Health Professional (Harvey Gochros); and Educating Professionals About Sex and Aging (Robert Butler and Myrna Lewis). The book concludes with a personal statement from Dr. Calderone about where SIECUS has been and where its future challenges lie.

The basic assumption throughout the book is that sex education is "good" and that its development must be fostered, sustained, and continued. Another related assumption is that a well-rounded sex education can help bring happiness to people's lives by instilling healthy attitudes about human sexuality. Supporters of these values will have little argument with the views presented in this book. Not discussed in a separate chapter are the controversial and political issues surrounding sex education. Also, the limitations and the unanswered questions about the evaluation and effectiveness of sex education are not specifically addressed. However, many of the authors do refer directly or indirectly to these most important areas of concern.

Sex Education in the Eighties is a wonderful contribution which, by providing comprehensive information about almost all aspects of present-day sex education, gives the reader a good overview of the depth and breadth of this vital discipline. The editor and the contributors are to be congratulated. **A, PR**

Understanding Human Sexuality. Janet Shibley Hyde. New York: McGraw-Hill, 1979 (551 pp.; \$17.95).

Reviewed by Linda Wahl, MA, MS, Sex Educator, Hunter College High School, New York City.

In the preface to her textbook *Understanding Human Sexuality*, Hyde indicates that "the book assumes no prior college courses in biology, psychology or sociology. It is designed as an introduction." And one of the particularly strong features of the book is its readability. The language, although more technical in some chapters than others, allows for use of the text by a wide range of students including those at lower levels of reading ability and comprehension.

Hyde covers a broad range of topics discussed from biological, psychological, and sociological viewpoints. This

interdisciplinary approach allows the student to see sexuality "out there" in society as well as "up close and personal," and to appreciate and understand how integral a part of our lives sexuality actually is. Several chapters deserve special mention, particularly since comparable ones are often absent from other texts. These include those dealing with sex research, sexuality and the life cycle, homosexuality and bisexuality (separate from variations in sexual behavior), love, and sex education. Hyde presents a sex-positive viewpoint throughout the text. Her discussion on sexual activity during pregnancy is particularly sensitive, as are her discussions on masturbation and homosexuality.

Although the chapters are designed to stand independently, the author provides frequent cross-referencing, permitting the student to review, integrate, and clarify an issue being discussed. Numerous resources have been cited throughout the text, and the bibliography is extensive. Each chapter includes a summary as well as suggestions for further reading.

Alas, all is not perfect. There are some, perhaps minor, flaws. The chapter on contraceptives is entitled "Birth Con-

trol," and the terms are then used interchangeably. The prices for the various devices are extremely inaccurate (even for 1979) and this puts a dent in her credibility. There was no discussion of the now well-identified relationship of amenorrhea to low body fat, particularly relevant in cases of anorexia and for the female athlete or dancer. Estrogen replacement therapy in menopause was presented without any discussion of the risk factor.

Hyde has nonetheless accomplished what she set out to do—write an excellent, relatively complete and balanced text for a college-level survey course in human sexuality. **A, PR**

Principles and Practice of Sex Therapy. Sandra R. Leiblum and Lawrence A. Pervin, eds. New York: Guilford Press, 1980 (408 pp.; \$22.50).

Reviewed by Ellen Frank, PhD, Assistant Professor of Psychiatry, University of Pittsburgh School of Medicine, Pittsburgh, Pa.

This new, edited volume probably represents the best and most comprehensive updating of treatment methods and efficacy studies currently available in the field of sex therapy. Although the dust jacket suggests this is a "how to" book for would-be sex therapists, *Principles and Practice of Sex Therapy* is in fact intended for experienced practitioners in the field. Throughout the book there is a presumption of knowledge of the basic issues and methods in the practice of sex therapy. As Harold Lief so eloquently points out in his foreword to this volume, the work presented here is distinguished by two characteristics: flexibility and humility. The treatment approaches presented in each of the separate chapters consistently take into account the fact that no single approach will suffice for all patients. In addition, the various authors recognize that treatment success, once believed easily achieved in the field of sex therapy, is not to be taken for granted.

Unlike many edited volumes, *Principles and Practice of Sex Therapy* does not suffer from lack of unitary vision. The editors set the stage in an introductory chapter which presents a comprehensive overview of the origins and development of the field of sex therapy. The three ensuing sections cover: treatment of female sexual disorders, treatment of male sexual disorders and,

An official publication of
the Alfred C. Kinsey
Institute for Sex Research

Sexual Preference

*Its Development in
Men and Women*

By Alan P. Bell, Martin S. Weinberg, and
Sue Kiefer Hammersmith

How is sexual preference formed? This long-awaited follow-up study to the earlier *Homosexualities* charts the development of both homosexuality and heterosexuality in males and females and statistically tests accepted notions about the causes of homosexuality—often with startling results.

256 pages, diags., bibl. \$15.00

Sexual Preference

*Its Development in Men and Women—
Statistical Appendix*

Provides the statistical data that is the basis
for the main text.

336 pages \$20.00

Available at bookstores or send \$1.50 postage and handling
for first book, 25¢ for each additional book, to order from
publisher.



Indiana University Press

10th & Morton Sts., Bloomington, IN 47405

finally, sex therapy with special populations. Almost without exception the chapters are written by clinician-researchers with a specific interest and a special expertise in the particular dysfunction discussed in their chapter. Leiblum and Pervin appear to have taken great care to identify the particular individual best suited in their view to present each particular problem area. Case examples are used as support to, not in place of, descriptions of treatment methods, and, generally speaking, conclusions drawn about efficacy are based on available data instead of on single cases.

The editors' final chapter, in which they give an overview of critical issues in evaluation and treatment, serves to synthesize the common threads running through the preceding sections. If a practicing sex therapist were to purchase only one volume in the coming year, this is the volume to buy. **PR**

The Playbook for Kids About Sex. Joani Blank. Illustrated by Marcia Quackenbush. Burlingame, Calif.: Down There Press (P. O. Box 2086). 1980 (unpaginated; \$4.75).

Reviewed by Lorna Brown, MA, Vice-Chairperson, SIECUS Board of Directors.

Here's a book, for children who read, that very clearly separates reproduction from the parts of sexuality important to a young child. *The Playbook for Kids About Sex* is all about feeling good about your body. It gives permission to be sexual, and correctly names and illustrates sexual body parts. Unlike other books, *The Playbook* provides participatory experience for the child. Each page either poses multiple-choice questions using the artist's Thurberesque line drawings to help the reader understand his/her feelings, or asks the child to draw a specific picture in a big blank space on the page. For example:

If you are a girl, you will probably need a mirror to get a really good look at your sex parts. Your clitoris is in front of the tiny opening where your urine or pee comes out. If you can't see your clitoris, feel gently around until you find the most sensitive (or ticklish) spot. That's it! Draw a picture of your clitoris and your other sex parts here.

No doubt *The Playbook for Kids About Sex* will be a welcome volume in

those homes where sexuality is already treated simply and openly. However, because it contains information which many adults find difficult to admit about themselves, let alone about their children, the book may be labeled "humanistic," "filthy," and "godless" by those who prefer the "mystery of life" approach.

My only uneasiness about *The Playbook* is that the information it contains is that which I, as a parent, would like to impart to my children myself. Somehow in its workbook form, it makes sexuality seem rather impersonal and clinical, while at the same time it asks for information to be committed to paper—which is a very personal response. And yet, a parent who gives his/her child this book is clearly giving permission to that child not only to enjoy his/her sexuality but to develop appropriately positive attitudes about it. Parents who are serious about doing a better job with their children about sex than their parents did with them might try going over the book several times and doing the "exercises" on blank sheets of paper until they themselves feel relatively comfortable and "permissioned." Then, in giving the book to a reading child, they might say, "We've talked about some but not all of the things in this book. But I'm giving it to you because I like it and I feel that you will find it good to be able to learn and think about sex things you may want to keep private for yourself. Of course if you need help with reading words or understanding something, I'll always be here to help you." **P, C**

Prime of Your Life: A Practical Guide to Your Mature Years. Joseph Michaels. New York: Facts On File, 1981 (358 pp.; \$14.95).

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

Joseph Michaels is editorial director of WNBC-TV, the moderator of "Newscaster Forum," and co-host of the weekly show "The Prime of Your Life." He has put together a book of miscellaneous information that should be very useful indeed for the older generations.

Although there is no table of contents, there is an index at the end. The book is divided into five chapters, the first of which gives detailed information about planning for financial security, various kinds of investments, wills, how to plan

for future needs, and many other important topics.

Chapter 2 discusses leisure in terms of picking up on and filling gaps in education, and participating in community services, travel, sports, and other areas for self-expression. In Chapter 3, he deals with many practical aspects of where and how to live in various parts of the country, disability and self-help programs, and sources for consultation. In Chapter 4, he talks about how to get things done through legislation and the manner in which older people can participate.

Chapter 5, which deals with many aspects of health, includes a four-page, concise and well thought out discussion of sexuality and aging. Food and nutrition are given their just due, as is medical care, and an analysis is made of health insurance and of Medicaid by states.

Throughout the book are brief biographical sketches of older citizens whose lives illustrate facets of the topic under discussion. These are followed by addresses of many sources of pertinent information. This book should be of practical value to many older citizens. **A**

Human Sexuality: A Social Psychological Approach. Jeffrey S. Victor. Englewood Cliffs, N.J.: Prentice-Hall, 1980 (396 pp.; \$12.95 paper).

Reviewed by Keith W. Jacobs, PhD, Department of Psychology, Loyola University, New Orleans, La.

The person searching for a good human sexuality textbook which minimizes the biological aspects would do well to consider Victor's *Human Sexuality*. One of the major strengths of this text is that it presents its subject from a social (symbolic interactionist) psychological (cognitive social learning) perspective, reflecting the author's training in the disciplines of sociology and psychology.

The expected topics are covered but the reader is presented in each case with unusually dynamic frames of reference. The single chapter on the anatomy and physiology of reproduction, for example, is only minimally biological, with considerable attention given to the behavioral aspects of reproduction. Only about four pages are given over to the sexually transmitted diseases, in contrast to more extensive coverage found in biologically oriented texts. The chapter on childbearing and contraception provides empirical findings relevant to

such questions as breastfeeding, sexual interaction during pregnancy, the social psychology of contraceptive use, and the psychological reactions to abortion.

The author believes that students want to "understand the connections between human sexuality, love, conflict, play, and work," to know the social psychological meaning of sexuality, not just the biological facts. His presentation is heavily empirical, drawing from a large volume of published research in the social and behavioral sciences, to include cross-cultural findings. I was impressed by the balance that seemed to exist throughout the book, such as presenting the "reasons for avoiding" followed by the "reasons for seeking." In this way, the reader is encouraged to make up his/her own mind after being presented with the empirical evidence.

There are a few technical problems in the text. For example, some of the references cited did not seem to appear in the extensive (30-page) bibliography. In another instance, it was suggested that "adult men produce at least ten times more androgen than do adult men." Overall, however, I found the text interesting, easy to read, and, consistent with the author's stated intention, applicable to daily decisions. **A, PR**

Womancare: A Gynecological Guide to Your Body. Lynda Madaras and Jane Patterson. New York: Avon Books, 1981 (938 pp.; \$9.95).

Reviewed by Martin Weisberg, MD, Assistant Professor, Obstetrics and Gynecology and Psychiatry, Thomas Jefferson University, Philadelphia, Pa.

Womancare is a comprehensive text of obstetrics and gynecology written for lay persons, especially women. Although for some reason the title struck one of my feminist nerve endings, the medical information in the book is generally current, accurate, and clearly explained. In most instances both sides of controversial issues are presented, although the authors' biases are clearly evident. In a few cases a more rounded presentation might have been made, such as in the sections on unnecessary surgery and on the cervical cap. In addition, the book definitely has an anti-medical-establishment tone although almost all of the information is directly from that same establishment.

What is amazing is the comprehensive nature of the text. I would like to have

seen, however, an entire chapter on sexual health rather than the few references to sex and disease, but this can be said about most medical books. The opening chapters on anatomy and physiology, which stress self-examination and self-awareness, are very well done. The next chapters deal with birth control, discussing safety versus convenience, and the various methods currently used. In Chapter 6, entitled "Dealing with Doctors, or How to Survive in the Medical Marketplace," the authors seem to divide doctors into two polar groups—the large, insensitive, authoritarian "M.D.eity" faction and the very small and very hard to find "Okay" group. While the M.D.eity syndrome is a problem, setting up stereotypes may not be the best way of dealing with it.

The remainder of the book (544 pages) is a reference section. This is where the authors shine. The diseases of each organ are described, plus sexually transmitted diseases; two sections deal with problems related to the menstrual cycle and to pregnancy and fertility; and there is a 31-page section devoted to cancer. The final portion of the reference section discusses gynecological operations, tests, procedures, and drugs. The weakest part is the one on infertility, which contains some very out-of-date information and some inaccurate myths, and which attempts an overview of the subject in a mere three paragraphs.

Despite its few weaknesses, this is a wonderfully worthwhile book. Even though it was written primarily for non-professional women, I believe that health professionals, both in training and in practice, could learn a lot from *Womancare*. **A, PR**

STD—Sexually Transmitted Diseases: A Commonsense Guide. Maria Corsaro and Carole Korzeniowsky. New York: St. Martin's Press, 1980 (135 pp.; \$9.95).

Reviewed by Robert C. Long, MD, FACOG, Director, Division of Human Sexuality, University of Louisville School of Medicine.

The purpose of this book is to provide a guide to the recognition of the most common sexually transmitted diseases. It is timely, accurate, well-organized, and eminently readable. While it is directed primarily to a nonprofessional audience, health science students and many professionals in the medical

health field would find it a valuable resource.

Considerable effort must have been expended in the organization of the text, an aspect that adds significantly to its value. The foreword is followed by excellent illustrations of the male and female reproductive organs. Next is a brief introduction of each feature of the book and a key to the sexually transmitted diseases, by symptoms. The diseases themselves are listed alphabetically. The book concludes with a glossary and three appendices. In the first, women are instructed about the insertion of a speculum into the vagina for visualization of the cervix. In the second, the reader is directed to appropriate community resources for the diagnosis and treatment of the various sexually transmitted diseases. The third appendix addresses disease prevention. This reviewer is favorably impressed by the wealth of accurate information in such a small book.

Although nearly everyone who reads this book will benefit because of increased knowledge, the greatest benefit will accrue to those who are at highest risk because of having multiple partners. Such an emphasis is well directed because the potential effects of some sexually transmitted diseases may be devastating. While most of the STDs are minor health problems and easily eradicated, there are exceptions, e.g., syphilis, gonorrhea, herpes, and amebiasis.

Readers will, I believe, come away with a number of important messages which may enhance their individual health as well as that of the community. The most important of these messages are: alerting for prevention; developing an awareness that an STD may be present, and giving prompt attention to symptoms by seeking proper testing and treatment. In regard to the latter, the authors provide a number of recommendations for the selection of a private physician. They emphasize that, given the "taboo" nature of sexual dialogue, it is very important that sexually active individuals, especially those with multiple partners, seek out a physician who is comfortable with and knowledgeable about sexual behavior. Specialization is not required; interest, knowledge, experience, professional concern that promotes trust, and willingness to refer when necessary for therapy specialized to the condition are essential in the selection of a physician. **A, PR**

AUDIO-VISUAL REVIEWS

Orgasmic Expulsion of Fluid in the Sexually Stimulated Female. 16 mm, color, all three video formats, 9 min. Price, \$161.50; rental, \$30. Focus International, 1776 Broadway, New York, NY 10022.

Reviewed by Martha Calderwood, MA, Deputy Director for Education, Human Sexuality Program, New Jersey College of Medicine and Dentistry, Newark, N.J.

Physicians and sex therapists for years have answered questions about female "ejaculation" by saying it is a myth, the anatomy is wrong, and that wetness after intercourse and/or orgasm is a result of excessive lubrication or loss of urine in response to orgasmic contractions. This short film presents preliminary findings from investigations which posit an entirely new and different explanation of the phenomenon.

The researchers involved link the presence of an erotogenic tissue mass they call the Gräfenberg spot with expulsion of fluid upon orgasm—a fluid from the urethra which, upon chemical analysis, does not resemble urine at all, but does resemble seminal fluid. Named after Ernest Gräfenberg, who first documented its existence in 1950, the Gräfenberg spot is located on the anterior wall of the vagina and swells noticeably in response to sexual stimulation. Beverly Whipple, who was the consultant on the film and who appears briefly in it, has said that she has found this spot in every one of over 400 women she has examined. The actual expulsion of the fluid in response to stimulation of the Gräfenberg spot is experienced by a much smaller number of women—perhaps 10%.

The film describes the phenomenon, and the actual location of the Gräfenberg spot is indicated on a chart. Two women are filmed responding to digital stimulation. A difference in the force of the spurting is evident, and the eversion of the urethra and forceful expulsion of fluid are clearly seen in the close-up photography. A clinical report of the chemical analysis of the fluid is given. The narration ends with several questions which suggest areas to be researched; obviously the investigation is in its early stages, and clinical implications

and applications are yet to be proposed.

The phenomenon has been reported in several professional journals and is now being addressed by the mass media. This film is clear and graphic, providing interim but important background information for serious students of sexuality.

Straight Talk About Lesbians. Two-part filmstrip, sound cassette, 65 min. Price, \$325; rental, \$50. Women's Educational Media, Inc., 47 Cherry Street, Somerville, MA 02144.

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

This ambitious program makes an effort to provide information on all aspects of lesbianism—with varying degrees of

success. Part I has sequences on who lesbians are, what causes lesbianism, and misconceptions. Part II has sections entitled: "Straight Talk From Our Kids," "Coming Out to Our Families," "Straight Talk From Our Parents," "Relationships," "Lesbian Heritage," and "Lesbian Culture." The program's strengths are in Part II in which children talk frankly and naturally about their mothers, and parents talk about their daughters. These sections alone do much to help audiences accept lesbian "families" as healthy and supportive to children and adults alike. The straightforward conversational tone is much more convincing than the scripted, somewhat stilted presentation of Part I. The program is best suited to college and adult groups; younger groups may be confused by some of the material. For example, four of the five women who share their experiences in the program's opening are, or have been, married and they all "choose" now to live a lesbian lifestyle. Other than stating that lesbianism is not due to hormonal imbalance, there is little that deals with current theories of orientation.

The program is well produced. The photography and the recording of both voices and musical numbers are professional. Much thought has gone into the presentation and if carefully used, sequence by sequence, the program can be a valuable educational experience for both straight and gay audiences.

Human Sexuality and Nursing Practice. Eight filmstrips and eight cassette tapes; approximately 3 hours. Price, \$630 (no rental available); **Cancer: Series III Treatment Modalities With Implications for Nursing Care.** Seven filmstrips and seven cassette tapes; approximately 3 hours. Price \$630 (no rental available). Concept Media, P.O. Box 19542, Irvine, CA 92714.

Reviewed by Nancy Esibill, PhD, Assistant Professor, Department of Rehabilitation Counseling, New York University; member, SIECUS Board of Directors.

These two filmstrip series with cassette tapes are excellent examples of the first-

human sexuality
films • slides • video

SEND
FOR OUR
FREE
100-TITLE
CATALOG

Focus International Inc
1776 Broadway, N.Y., N.Y. 10019
(212) 586-8612

rate educational materials available for training in the area of sexuality and disability. Both deal with sensitive areas in a highly professional and direct manner. Although they are geared toward nurses in training and/or practice, I found them applicable and appropriate for any of the health professions.

The *Human Sexuality and Nursing Practice* programs cover eight areas, from "Sexuality: A Nursing Concern" which defines sexuality and demonstrates that patients' sexual concerns are appropriate areas for nursing intervention, through tapes on several medical conditions and their impact on sexuality, to tapes on homosexuality, abortion, sexual behavior, and reactions to these in nursing practice. The total program includes an instructor's manual providing pre- and post-viewing discussion topics, filmstrip narration (along with its running time), and study questions. There is a separate volume of selected readings.

A definite effort is made to combine didactic instruction with affective learning so that viewers not only can absorb

much information but are also guided to examine their own attitudes, assumptions (e.g., that all nurses are heterosexual), prejudices, and fears. The narration is sensitive, non-judgmental, and supportive. In most of the programs the narration is periodically supplemented by realistically simulated dialogues to emphasize a point or illustrate patient concerns and strategies for dealing with them. Several medical conditions are considered along with their implications for sexual functioning: spinal cord injury, rheumatoid arthritis, diabetes, myocardial infarction, "ostomies," and urogenital surgery, to name a few. The presentation of each includes pertinent medical information, nursing management, emotional reactions of patients, and the effect the specific illness can have on the patient's sexuality.

Cancer: Series III, which focuses on the treatment modalities for cancer, presents four filmstrips on surgery, two on radiation, and one on chemotherapy. The format is similar to the *Human Sexuality* program, with expanded use of graphics to illustrate surgical techniques in

mastectomy, hysterectomy, colostomy, and head and neck cancers. Although this program contains more information specific to nursing management of the patient, any health professional or even patient can find the medical information helpful in terms of understanding personal management of such conditions as mastectomy or colostomy. Each program pays specific attention to the emotional components and discusses ways of aiding patients to express them.

Since this series was made in 1972, one must wonder why, in view of changes in treatment in the intervening years, the series has not been updated, especially in the chemotherapy and radiology sections. Nevertheless, it is still a comprehensive production and can be used by health care workers, students, and patients for teaching attitude assessment and human understanding. It includes an instructor's manual with format similar to the one in the *Human Sexuality* series except that it does not give the running time of each filmstrip (20-30 minutes), information which is helpful in planning for their use.

SIECUS is affiliated with the Department of Health Education of the School of Education, Health, Nursing, and Arts Professions of New York University.

SIECUS REPORT

Sex Information and Education Council of the U.S.

80 Fifth Avenue, New York, NY 10011

*Address correction requested.
Forwarding and return postage guaranteed.*

NONPROFIT ORG. U. S. POSTAGE PAID LEBANON, PA PERMIT NO. 1
