

PROGRESS IN EMPIRICAL RESEARCH ON CHILDREN'S SEXUALITY

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[Throughout my years of attending local, regional, national, and international conferences, I have rarely heard a paper that provoked such intense and prolonged discussion as did Dr. Ernest Borneman's presentation at the Sixth World Congress of Sexology held in Washington, D.C. in May 1983. For days after his talk, wherever conference participants gathered, someone would invariably ask: "Did you hear Borneman's paper?" and thus trigger engrossed interaction. Both the methodology and the interpretation of his findings prompted heated reaction pro and con. I also had the opportunity of using Dr. Borneman's paper with our New York University International Seminar in Human Sexuality held in the Netherlands this summer, and again was intrigued by the provocative discussions it stimulated. I am particularly pleased that the SIECUS Report has been given the opportunity to make this summary of Dr. Borneman's research available to our readership.—Deryck Calderwood, Chairperson, SIECUS Board of Directors.]

Anyone old enough to remember public reactions to the first Kinsey Report and professional reactions to Masters and Johnson's first attempts at measuring and filming human sexual activities will know how difficult it is to introduce new techniques of sexological research. No field of sexology is beset with more objections of this sort than research into children's sex life. Such objections reach the height of absurdity with the denial that there is such a thing as children's sexuality.

Of course, pedologists mean something else by children's "sex life" than laypersons. We don't limit the term to a connotation of "having intercourse." In our vocabulary, children's sex life encompasses the child's entire existence as a sexual being. In this sense, it may even be permissible to speak of prenatal sex life.

In any case, we believe that the study of children's sexual activities provides salient clues to questions of adult sexuality that cannot be answered by the study of adult sex life itself. But our work is extremely difficult because adults, as a rule, feel obliged to protect their children against any sexual inquiries. Although they have begun to acknowledge nowadays that adult volunteers may agree to be questioned on all aspects of their sex life, they still refuse to let their children be questioned. To film and measure children's sexual activities is

impossible in most countries of the western world. The result is not only ignorance but a plethora of false information.

When my first research team began its work some 40 years ago, we believed, for instance, that a boy's first pollution (emission of semen at times other than during coitus) indicated that his semen had become fertile. We believed, too, that a girl could not be impregnated before she had her menarche. We accepted these assumptions because they seemed obvious. It never occurred to us to question or test them.

Then we heard of a nine-year-old girl who had been raped and had borne a child prior to her menarche. Naturally, we assumed that the girl had simply failed to comprehend her first menstrual symptoms. Then we heard of a second and a third case of premenstrual impregnation. Gradually we came to wonder whether the psychosomatic shock of rape might not cause premature ovulation. Having looked into a dozen cases of raped minors, we now believe this to be true. Apparently girls can be impregnated prior to their first natural menstruation.

This experience led us to wonder how many of the unquestioned tenets of children's sexual physiology were really valid. We found that polluarache (onset of seminal emission outside coitus) was by no means a dependable sign of fertility. Many boys are still infertile after months of nightly pollutions, and others have fertile seed long before their first pollution.

The next point we were curious about was the orgasmarche (onset of orgasm). We had read of close to a hundred reports of orgasms among infants and preschool children. We found six children under two years and seven under four who seemed to be able to produce bodily states which we would have termed orgasmic had they occurred in a grown-up. Our difficulties began when we told the parents that we wanted to film their children's masturbation activities and were eager to measure their bodily reactions. It then turned out that even the most "progressive" parents were not willing to let us proceed. This meant that we had reached the limits of what was permissible in physiological research on children's sexuality at that time. So we began to look for other ways of getting at the truth.

We set out on a series of interviews with male and female prisoners sentenced for incest or for intercourse with children.

We found, to our own surprise, that these people were not only willing but eager to talk to us. We visited 12 prisons and spoke to 18 persons sentenced for incest and to 16 sentenced for intercourse with children and juveniles under 14. We also spoke to 12 male homosexuals sentenced for intercourse with boys under 18. Since we were not able to check the correctness of their statements, they are summarized here without comment or evaluation:

1. Boys are capable of full erection from birth on.
2. Boys and girls are capable of orgasmic satisfaction long prior to menarche and polluarche.
3. Boys' ejaculatory discharge develops prior to polluarche and masturbarche.
4. In contrast to the many testimonies cited by Florence Rush and other adherents of the "children are always victims" school of thought, these offenders maintained that children were generally the initiators of intercourse with grown-ups.
5. The use of force in sexual activities between adults and children is as harmful as any other use of force against children (for instance, hitting them).
6. Where sexual intercourse takes place as a result of the child's initiative, and where no one gives the child a bad conscience, the sex offenders believed that intercourse between adults and children causes no mental harm.
7. Where negative effects have been observed, they are not the results of intercourse itself but of adults' suggestions that intercourse is evil and harmful, according to the sex offenders interviewed.

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Since we were unable to prove or disprove these assertions, we turned to secondary material: We asked all child analysts known to us to let us have their notes on children's dreams, and we copied from the literature of psychoanalysis all published dreams of children, hoping to extract information on children's sex life from them. Some of our findings are quoted in the summary at the end of this paper.

The last stage of our research began in 1960 and consisted of taped conversations with 4,367 children and juveniles. The task we had set ourselves was to devise a system of questioning which would not be recognized as sexological and should therefore give no offense to parents. For this purpose we employed children's "forbidden" riddles, songs, verses, and games of the sort represented in England and the U.S.A. by items of the following kind:

Miss Big Tits, Superstar,
Wears a dirty look-thru-bra.

Shirley Temple, curly hair,
Pulled her drawers up to there.

I am a mechanical rocket,
My tail goes bang,
My balls go clang,
And now I explode in your pocket.

Penicillin says the doctor,
Penicillin says the nurse,
Penicillin says the lady with the alligator purse.

Jack and Jill went up the hill
To fetch a pail of water.
Jill forgot to take the pill
And now she's got a daughter.

Little Miss Muffet
Sat on a tuffet,
Drawers all tattered and torn.
It wasn't the spider
That sat down beside her—
It was her old man with his horn.

These rhymes are characterized by the fact that children use them only in the presence of other children, not in the presence of adults. Another characteristic is that their circulation is limited to a specific age group. Each type of verse apparently appeals to a given child at a certain stage in sexual development. The moment this stage is over, the child's interest turns to another type of rhyme. We found that each verse or riddle has a particular line on which the message depends, and each of these lines contains a particular word on which the whole structure rests. If you find this word, you have the clue to the power that it exerts over the child's imagination. We were able to isolate three major points on which the meaning hinges.

The first point deals with food, sweets, eating, drinking, sucking, swallowing, and internalizing in any other manner. It corresponds roughly to Freud's oral phase, but it occurs one to two years later than the period deemed by modern analysts to be "oral."

The second point deals with dirt, dirty words, dirty activities, dirty animals (pigs, bugs, fleas, etc.), excrement, enemas, farting, and so on. It obviously corresponds to Freud's anal phase, but again it occurs one to two years later than predicted.

The third point deals with genital activities. We have recorded an inordinate number of verses about brother-sister

incest and a fair number about parental intercourse—all of them appealing to children between ages six and seven, again a year or two after Freud's phallic-oedipal phase.

We were unable to find evidence for Freud's thesis of a latency period, and we found that verses with outright genital themes occurred both before and after puberty.

My friend, the late psychoanalyst Igor A. Caruso, suggested that the two years' delay in oral, anal, and oedipal rhymes might be explained by the fact that children learn to speak between the first and second year so that the child voices its sexual obsessions with a retardation effect of 12 to 24 months.

Now to our methods of recording, transcribing, and interpreting our samples. At the beginning we made many mistakes. We tried, for instance, to ask grown-ups whether they could recall any "indecent" or "obscene" rhymes which they had known during their childhood. For reasons which I will explain when I come to our findings, this endeavor turned out to be wholly abortive because adults unconsciously censor such verses and reproduce them in mutilated form. The method also yields false information about the first and last occurrence of the verse in the course of the informant's childhood.

Our second method was to ask parents: "What rhymes does your child know, and which of them does it try to hide from you?" This didn't work because parents misinterpreted their children and tried to protect them. It also failed because children succeed very well in bluffing their parents and keeping their knowledge of such verses strictly to themselves.

Our third method was to gain access to children through nursery schools and school teachers. This didn't work because the children took us to be spies from the enemy camp and treated us with suspicion and distrust.

At last we dared to turn directly to the children—in playgrounds, at swimming pools, in parks, and on the streets. But here, too, we made mistakes by asking foolish questions such as: "Do you know any rhymes or riddles that you wouldn't use in your parents' presence?" This made the children clam up, of course, and got us nowhere. For a while we gave up asking any questions and limited ourselves to recording snatches of children's games from a distance. But this led to poor sound quality and raised more questions than it answered.

One day, when we were sitting in a park playing back our last tapes, we found the answer: The kids gathered around us and wanted to hear what we were playing. They laughed themselves sick. I asked: "Do you know this one?" And one of the boys said: "No, but I know another one, and it goes like this!" We switched to recording and were in business. From that day on we always opened the conversation by playing back old tapes.

Another trick we acquired at approximately this time was to take domestic animals with us to the parks and playgrounds—a dog, a cat, a tortoise, a rabbit, a little lamb. The kids would gather at once and ask questions: "Is she yours?" "What's his name?" "How old is it?" Then we would play one of the countless rhymes about cats, dogs, lambs, or rabbits, and the children would tell us all the variants they knew.

Sooner or later, of course, the adults intervened, called the police or the park attendants, and asked what in the world we were up to. Most of us were arrested at least once and got used to carrying thick wallets full of documents identifying us as members of a research team. Despite the fact that we were in no way conducting a participant observation study, and were merely attempting to understand children's sexual thinking, it was very difficult to communicate this distinction to authori-

ties. The experiences were painful, and so we began to train children in handling tape recorders. This worked extremely well. Most adults underrate the technical intelligence of children and tend to patronize them. From then on, we left the entire field work to the children and youths.

Regardless of whether we conducted the questioning ourselves or whether we left it to the children, we concluded each recording session with the question: "Is there anything else you want to tell us?" It turned out that these open-ended sections provided the real dynamite. Although the word "sex" never occurred in our questions, the kids understood the tenor of our research and volunteered more sexual information than we had dared to hope for.

I come now to a summary of our findings during the 30 years of research. It includes my own observations as a child psychologist in various children's wards, my team's inquiry into the orgasmic potency of infants, our investigations into the fertility of raped minors, and our research on the fertility of boys prior to their polluarache. It also includes the findings of our talks with men and women sentenced for incest and for intercourse with minors. It sums up our analysis of close to a thousand children's dreams and our interpretation of oral, anal, and genital rhymes of children. It also draws on the open-ended sections of our taped conversations with 4,367 children and juveniles.

The age groups and numbers of these latter informants were as follows:

Age 2-3	175	Age 8	275	Age 13	337
4	199	9	284	14	345
5	222	10	299	15	358
6	246	11	302	16	361
7	268	12	323	17	373

Since we started this stage of our work in 1960 and maintained contact with about 8% of our test group (399 informants), it was possible to carry out longitudinal studies on informants representing groups from age 5 to age 25.

Since it would be impossible to sum up 30 years' research in a few pages, we have selected 14 points to represent our findings in concentrated form:

1. Human sexuality differs from that of other primates in that it consists less of bodily activities than of mental ones—desires, fantasies, disappointments, anxieties. In this specific sense, the child's sex life resembles that of the adult human much more than adult human sex life resembles that of the adult ape.

2. Freud's theory of the oral phase as the first and original one in sexual development is almost certainly erroneous. We agree that sexual development in the human is a process based on libidinal concentration in specific erogenous zones—first the oral, then the anal, then the genital area. But we insist that prior to the oral phase the entire skin surface of the newly born is a single erogenous zone. We believe that this pre-oral phase is of far greater importance than the oral one because it provides explanations for a number of neuroses and deviations never so far classified. It allows radically new methods in the therapy of psychosomatic skin disorders. We have called this initial phase of infant sexuality "the cutaneous phase" (from the Greek word for "skin," *kytos*, and its Latin derivative *cutis*). One of the implications of this discovery is that Freud's thesis of the genital phase as the terminal one may also be false. We have come to doubt whether genital primacy, Freud's synonym for sexual maturity, has ever existed as a provable reality. We tend to think that it was a fiction right from the start, since we have

observed that the sexually mature person of our day is a cutaneously oriented person whose entire body surface is libidinally sensitive. Such people are not genitally fixated nor are they obsessed by the need for orgasmic performance. The embraces they seek are not exclusively of the genital kind and are not limited to partners of the opposite sex. We call such persons "trans-genital" because they have left the genital phase behind them and have now moved into a state of mature cutaneous receptivity. We believe, in short, that Freud's model of an oral-anal-genital sequence is only a segment of libidinal development. It is erroneous because it overrates the principles of primacy and of dominance. It shuts its eyes to the possibility that an equal distribution of rights and duties may exist between the erogenous zones just as it exists between human beings or between human societies. The cutaneous phase, the only one free from the dominance of one erogenous zone over all others, may therefore be assumed to stand both at the beginning and (on a higher plane) at the end of human sexual ontogenesis.

3. We have become convinced that today's predominant view concerning the grave consequences of parental absence during the first year of life is defective. In our investigations of close to a hundred children in nursery schools and children's wards regarding relationships with their parents, we found the children to be stable, confident, and cheerful in spite of temporary separation from their parents. We also found that in each case the child was loved and accepted by its parents who, however, were quite frank in expressing priority for their marital life. If, as happened in a number of cases, the father was transferred to a post in another country or another city and the wife followed him to establish a home, the child seemed to accept the parents' temporary absence without depression, despair, or shock. Bowlby's well-known observations of separation anxiety seem to apply only to children of parents that are insufficiently in love with each other or have given the child, from birth on, the illusion of having to come first in the affections of both parents. We therefore believe that separation anxiety is not produced by the separation itself but only by the separation from parents with insufficient affection for each other and excessive devotion to the child. The better the parents' mutual relationship, the greater the child's ability to do without them for a while.

4. We have become convinced that Freud's oedipal theories are founded on a reversal of the cause-and-effect relationship. The Oedipus complex is a product of the nuclear family and goes back to parental rivalry for the child's affection. We found next to no evidence of oedipal leanings among children raised in kibbutzim or extended families. Where the male role in propagation is unknown or is being ritually denied, oedipal leanings between daughter and father (or between father and daughter) cannot develop because the father does not know which one of the community's children is his, while the daughter does not know which one of the men in the communal men's house is her father.

5. We have become convinced that Freud's theory of the "primal scene" and its traumatic effect is wrong. Freud's many descriptions of this scene follow the same pattern: The child hears sighs and groans from the parental bedroom, gets worried, opens the door, finds dad lying on top of mom or kneeling behind her while she's on all fours. Dad obviously is doing her some kind of violence. Mom groans. The child is shocked. A few days later the child discovers mom's blood-stained sanitary napkins in the bathroom and knows for sure now: What mom and pop are doing when they lock the bedroom door is some-

thing horrible. Result: The child either becomes impotent or frigid or neurotic or sadistic or masochistic. Generations of analysts have swallowed this without ever asking themselves how many people all around the globe can afford to have separate bedrooms for parents and children. The majority of human beings, from the Stone Age to the present, would have become neurotic if the primal scene theory were valid. Freud's fallacy is that he presents a segment of the event and pretends that it represents the whole. Children can very easily be traumatized by their parents' intercourse—but only when the child discovers the truth belatedly and by accident. Most children have seen their parents cuddling, embracing, and kissing—but they have never been allowed to see that the cuddling, embracing, and kissing leads up to genital stimulation and pleasure. Thus, what traumatizes the child is not the sight of the sexual act but the fact that the child has never seen it in its proper emotional context. What causes the shock is not that the child has seen too much, but that it has seen too little.

6. The ancient question of why mammals' rate of reproduction in captivity is only a fraction of what it is in the wild has long been answered: Mammals can only reproduce effectively if, during the imprinting stage of childhood, they can observe their elders mating. Undoubtedly the human species is biologically programmed in the same manner. If our moral laws prevent us, during the genetically prescribed period of imprinting, from observing the mating activities of our elders, we suffer a number of irreparable displacements in the choice of our sexual objects. One of them is addiction to pornography. If children, during the imprinting stage, are not allowed to use their five senses in observing the mating procedures of their species, and if they are encouraged to acquire their sexual knowledge belatedly via words and pictorial images (graffiti in school toilets, sex education at home and at school, sex photos and sex films in their leisure hours), they inevitably develop a fixation on words and pictures. They no longer strive for an active partner with desires of his or her own but learn instead to prefer a substitute for the real thing. This is the etiology of addiction to pornography in restrictive societies.

7. The child has no natural sense of "obscenity" and no natural sense of "shame." It derives its knowledge of these matters from other children who have learned it from other adults. It infers what it is supposed to feel and think not only from the spoken words of its elders but primarily from their unconscious expressions—face, body, gestures, stance.

8. Human infants are born with the gift of communicating without words. That is why they understand their parents' body language long before the parents begin to learn the body language of their baby. Children begin to forget this innate knowledge only when they learn to talk. Most children, however, retain a rudimentary knowledge of body language up to adolescent age and can therefore read adults' secret thoughts and feelings very much better than adults can read those of their children.

9. Our restrictive attitude to sexuality produces two periods of traumatic repression—the first during the third year of life (Freud called it "infantile amnesia"), the second during puberty (we have called it "pubertal amnesia"). The first blocks most memories of sexual activities prior to the third year of life. The second one reduces the recall of prepubertal sex acts. In both cases, the repression of sexual memories is so powerful that it sweeps away a good many non-sexual memories as well. One of the results of the first amnesic period is that few people can recall anything that happened prior to the third year of their life. The most significant result of the second amnesic

period is that parents can turn to their children and tell them in all honesty: "When I was your age, I never used dirty language." Or: "When I was young, I'd never heard of such horrible rhymes." Or: "When I was young, I never did such wicked things!" Even the children themselves, the moment they have entered puberty, begin to deny that they have ever taken part in pre-pubertal sex acts. Among our test persons were four who had been photographed by their parents during infantile sex games. When the children, in their teens now, were confronted with these snapshots, they furiously denied that they were the kids depicted. Only under hypnosis did they recall the acts, and then, of course, in great detail and with remarkable precision. Neither infantile nor pubertal amnesia occurs in societies that erect no taboos on children's sexual activities. In cultures where parents make no secret of their sex life, no infantile amnesia can be traced. In societies where children are allowed to experiment sexually with one another, no pubertal amnesia develops.

10. Children who develop manual skills at an early age also masturbate earlier and more efficiently than their more backward contemporaries. We suspect that nature has invented infant masturbation as a bonus to reward manual efforts—just as sexual intercourse among adults probably serves as nature's incentive to encourage communication between individuals. Some later forms of masturbation are veiled accusations against parental indifference and emotional starvation. They seem to argue: "If you don't care for me, I'll have to care for myself!"

11. Children's sexual activities, especially their attempts to show their genitals to each other, cannot be explained as quests for genital satisfaction—as infantile substitutes for adult coitus—but must be understood as a search for identity: "I am not like you. I am not a boy. I am a girl. I am I." These attempts to discover one's sexual ego are of great importance in stabilizing the growing child.

12. During the last decade we have observed a marked tendency toward sex role reversal in children's play behavior. Games traditionally played only by girls are now being played increasingly often by boys, while traditional boys' games are being taken over by girls. Traditional boys' rhymes are being adapted by girls, girls' rhymes by boys. In intersexual games, where boys used to take the initiative, girls are now the initiators. Where we had massive evidence of penis envy only a decade ago, we now find frequent evidence of bosom envy. More and more boys of school age show themselves to be jealous of girls' ability to bear and nurse children.

13. Although the process of accelerated growth, earlier menarche, earlier pubarche, and earlier polluarche has slowed down during the last decade, it still creates sexual problems because it is accompanied by a process of delayed mental maturity. In Europe we call this process "neotenia," a term coined by the anthropologist Julius Kollmann in 1885. This does not mean that the mental powers of the human species are dwindling, but it means that the total quantity of human knowledge grows so rapidly that each generation needs more time to master it. This also applies to the growing difficulties of sexual orientation in an increasingly complex world. While our body matures earlier from generation to generation, our mind matures later. Almost all sexual problems of our day arise from this growing gap between physiological and psychological maturity.

14. My team and I have therefore learned to distinguish between generative maturity (the ability to beget and bear children) and sexual maturity (the ability to satisfy another human being and to be sexually satisfied in turn by the other

person). Responsible sexual behavior is not governed by generative maturity, but by sexual maturity—and sexual maturity is a wholly psychological process without any counterpart in a physiological matrix. Morphological, endocrinological, and other somatic phases of generative development—for instance pubarche, menarche, polluarche, or seminarche—cannot be proved to exert a direct influence on the psychosexual processes of maturation. With the exception of pathological phenomena, physiosexual processes exert no measurable influence on psychosexual ones.

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This paper is a summary of the following research reports published in Switzerland, Austria, and Western Germany between 1973 and 1981:

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- Borneman, E. *Die Welt der Erwachsenen in den "verbotenen" Reimen deutschsprachiger Stadtkinder (Studien zur Befreiung des Kindes, Vol. 3)*. Olten (Switzerland) and Freiburg (West Germany): Walter Verlag, 1976. Second ed., Berlin: Ullstein Verlag, 1981.
- Borneman, E. *Reifungsphasen der Kindheit (Sexuelle Entwicklungspsychologie, Vol. 1)*. Frankfurt (West Germany): Verlag Diesterweg, 1981. Aarau (Switzerland): Verlag Sauerländer, 1981. Vienna (Austria): Verlag Jugend und Volk, 1981.

In addition to these four books, the following research reports by the author and his team have been partially summarized above:

- Borneman, E. *Verbotene Kinderreime und das Geschlechtsleben des Kindes. Betrifft Erziehung*, 1976, No. 3, 38–40.
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- Borneman, E. *Lehrer und Schule im Spiegel von Bank- und Wandkritzeleien. Erziehung Heute*, 1981, No. 11/12, 30–32.
- Borneman, E. *Psychohygiene in der Schule. Kärntner Schulversuchsinformationen*, 1981, No. 2, 17–24. Also in: *Kindheit*, 1982, No. 4, 131–146.

[Ed. Note: Dr. Borneman studied with Bronislaw Malinowski in London, with Vere Gordon Childe in Edinburgh, with Melville J. Herskovits at Northwestern University, and with Géza Róheim who was also his teaching analyst. In his youth he worked for two years with Wilhelm Reich in Berlin. During the last decade he has taught at the universities of Bremen, Marburg, Salzburg, and Klagenfurt. For 23 years he has been in charge of one of the most ambitious research projects on

childhood sexuality ever conducted in Europe. More than 4,000 children and adolescents have been interviewed by him and his associates in Austria, Switzerland, and West Germany. The results have been published in five voluminous reports. Dr. Borneman is the author of 21 books and more than a thousand articles. He lives in Scharten, Austria.]

Commentary on: Borneman's "Progress in Empirical Research on Children's Sexuality"

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Dr. Borneman's and his colleagues' monumental research on children's sexuality could well become a major breakthrough in the understanding of psychosexual and sociosexual development, particularly in terms of the conscious awareness and the viewpoint of the child. The sheer size of his study population would serve to lend credibility to those conclusions that could appropriately be drawn based upon the nature of the data he has amassed. The full value and impact of his research cannot be assessed until his many books and papers containing all the detailed findings are readily available, preferably in translation, to non-German-fluent professionals.

Although he does not (and cannot in so brief a summary) specify the nature, quality, and progression of sexual knowledge and activity in children of different ages, his presentation clearly implies an early, complex, and evolving sexuality in children. It is interesting that his postulation of a two-year delay of (verbalized) concerns corresponding to oral, anal, and phallic stages also seems to imply considerably earlier conscious awareness of sexual issues and facts than that found in the Goldman and Goldman (1982) recent research. One explanation may be his discovery that children do not answer adults' questions honestly commensurate with their degree of knowledge. Dr. Borneman's work strongly supports the growing body of evidence both that children are sexual beings and that the denial and suppression of their sexuality exacts an inhumane toll of constriction and dysfunction in many areas of life.

One of the most congenial points for me was his suggestion that the earliest erogenous zone is the whole body, especially the skin, of the infant, and that the most mature sexuality is also a total body (total person) involvement. This understanding of infancy is certainly consistent with Montagu's (1971) examination of the overriding importance of touch, Bowlby's (1969) work on attachment, and the current understanding of mother/infant bonding. The adult dimension is implied in Erikson's (1950) sixth stage (intimacy vs. isolation); Freud understood it too, as evidenced by his definition of maturity as the ability to love and to work, and his definition of mature sexual love as fusing both tender and genital components, despite his choice of the misleadingly narrow word "genital" to denote psychosexual maturity. Dr. Borneman's recasting and extension of the psychosexual developmental stages pulls many of these concepts together in so clear and concise a manner as to make one wonder "Why didn't I think of that?"

The very necessity, however, of so brief a presentation—

stating the nature of the research and then enumerating conclusions and hypotheses drawn from it, in the absence of the research data or, more importantly, the conceptual steps and supporting studies leading from the data to the conclusions—limits objective professional evaluation. This is all the more true when some of the 14 enumerated conclusions are contrary to (different) solid research data, or make statements of fact that are contradicted by other data. This is not the forum for a critical review of Dr. Borneman's work and conclusions—indeed, that is impossible without access to all the substantive work itself. But a few examples (out of quite a few more) may illustrate the dilemma that I perceive. (1.) The assumption that separation anxiety reveals parent/child psychopathology does not seem consistent with psychophysiological research showing certain concomitants of anxiety (e.g., heart rate) accompanying stranger response to be part of normal and healthy cognitive development in the capacity to distinguish mother from non-mothers. (2.) One of the major cultural anthropologists who has studied kibbutzim first hand for 30 years (Spiro, 1982) quotes studies indicating a strong and typical Oedipus complex in sabras. In the same study, Spiro presents exhaustive anthropological documentation contradicting the theory that the Oedipus complex does not and cannot arise in non-nuclear, non-patriarchal family constellations. (3.) There is no evidence for the avian phenomenon of imprinting in humans. And Harry Harlow's research has demonstrated that it is the experience or deprivation of juvenile sex play, not the opportunity to observe copulating adults, that determines reproductive function in adulthood, at least in rhesus monkeys as representative primates.

Dr. Borneman is obviously a very sound researcher and scholar; it is likely that he effectively addresses many of these seeming dilemmas in the full body of his works. But without knowing the bases for his conclusions and hypotheses, it is difficult to assess their impact where they would count the most: on childrearing philosophies in general and on physicians and other child development professionals who are in a position to counsel parents and teachers. Unfortunately, I suspect that the impact will be minimal until the full body of work is widely available. Conclusions alone cannot persuade anyone to believe or behave differently regarding emotionally charged issues. They will either be ignored or each person will choose whatever is personally congenial as support for his/her own views. I consider this likelihood to be unfortunate—very much so—because I assume that the major impact of Dr. Borneman's unparalleled research will be its irrefutable documentation of the rich sexuality of children of all ages, and the implications of that fact for all parents and adults who deal with children. Just what those implications are—which conclusions may be justified, what kinds of personal and educative interactions are appropriately indicated—is secondary to the importance of the fact itself. Given the understanding of children's sexuality, the other issues will sort themselves out with time and thought. Dr. Borneman's research helps to provide part of the factual basis on which to build future policy.

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SPEAKING OUT

... On the Sixth World Congress of Sexology

Barbara Whitney, RN, MS
Executive Director, SIECUS

Like most professionals, I make an effort to attend the major human sexuality conferences. I do so for a variety of reasons—to find out what's new in the field, to have an opportunity to listen to and perhaps talk with some of the leading thinkers, to renew old acquaintances and make new ones—all of which hopefully will stretch my mind in new directions.

Anticipating the usual conference activities, then, I headed for Washington, D.C. in May 1983 for the Sixth World Congress of Sexology, the first such international meeting I had ever attended. If this meeting of over 1,000 people from around the globe was indicative of what a world congress can be, I hope I have the opportunity to attend others during my career. As in many such undertakings, there were snafus and problems, but my own memories of the event are dominated by exciting, positive images. Among them:

- A sense of the history of our profession. Every conference participant received a publication highlighting some of Erwin Haeberle's thorough research into the extensive work of Magnus Hirschfeld in pre-Nazi Germany, and the meetings of international groups interested in the scientific study of sex prior to World War II. The exhibit area included a display focusing on this research, and Dr. Haeberle provided further documentation of this period in a plenary address. That, together with the moving "Pentimento of the Sexologist," choreographed by Leah Schaefer at the Eastern Region SSSS meeting in Philadelphia last April, has been humbling to me. At times we become puffed up with a sense of our own importance in the new areas we are exploring, busily carving out turf, forgetting the bold and courageous work of some of those who preceded us.

- The unifying theme provided by the life cycle perspective. With a conference extending over six days, it made possible continued anticipation of "more to come."

- The presence of so many of the leading sexologists in this country in one place. Their visibility lends strength to our joint efforts.

- The cooperative efforts of the sexology organization comprising the U.S. Consortium (including SIECUS) which overcame many differences of opinion and created a conference with both diverse and controversial presentations that hopefully challenged us in new ways.

- The efforts of the fledgling World Association for Sexology to establish a policy on "female circumcision" in many Third World countries, highlighting the complexities of global concerns within our own field.

- A sense of SIECUS's own significant history and role. The

three honorary co-presidents (Mary Calderone, Harold Lief, and Wardell Pomeroy) have all held leadership positions within SIECUS, and many of the presenters have been or currently are members of the SIECUS Board of Directors.

- The opportunity to meet with many persons from other parts of the world—people who are open to sharing their work, eager for what they can learn from us, at times frustrated by its lack of applicability to their culture, bold in their desire to develop new techniques and research for their own countries—and being offered the chance to learn from them in their unique solutions.

I am certain my account varies from the ones you may have read in the newspapers. If you were (or had been) there, you might also report differently. But my bias is in favor of continuing such world congresses. The next one will be held in India in November 1985, and in 1987 it will meet in Germany. Perhaps by then more of the works of outstanding foreign researchers, such as the books authored by the writer of our lead article, Dr. Ernest Borneman, will have been translated into English, and we can move toward a more comprehensive international sharing of concepts in the human sexuality field.

DO YOU KNOW THAT...

7th World Congress 1985

The 7th World Congress of Sexology will be held November 4-9, 1985, in India, under the patronage of the World Association for Sexology and organized by the Indian Association of Sex Educators, Counsellors, and Therapists. The theme for this Congress will be "Sexuality in a Changing World." Those interested in participating are asked to write to: Dr. Prakash Kothari, VII World Congress of Sexology, 203-A, Sukhsagar, N.S. Patkar Marg, Bombay 400 007, India.

Sex Therapy Seminar

A seminar on "Sex Therapy for the Office Practitioner" will be held February 7-12, 1984, in Acapulco, Mexico. Qualified participants will be eligible for 20 CME credits in Category I. For further information, write to: James E. Jordan, MD, Patuxent Seminars, Inc., 5999 Harpers Farm Road, Columbia, MD 21044.

DO YOU KNOW THAT . . .

Resources to Write for . . .

Sex Is a Parent Affair: A Responsible Guide for Teaching Your Children About Sex by Letha Dawson Scanzoni is now available in a completely revised and updated edition (December 1982). With a practical, honest approach, this excellent handbook provides Christian parents with thoughtful and well-documented answers to questions children ask concerning sexuality. A 12-page resource listing is included in the appendix. Single copies cost \$2.95 (plus p/h); educational, religious, and other non-profit groups may qualify for a 40% discount when ordering 24 or more copies. Write to: Direct Response Department, Bantam Books, 666 Fifth Avenue, New York, NY 10103.

Who Am I? Who Are You? Coping With Friends, Feelings, and Other Teenage Dilemmas (1983) by Kathleen London and Frank Caparulo is a book about feelings and emotions. Its 10 chapters are devoted to disappointment, worry, embarrassment, love, sadness, insecurity, anger, helplessness, fear, and confidence. Letters and responses related to each topic are provided by Beth Winship of the nationally syndicated "Ask Beth" column. Each chapter also analyzes the emotion in depth, featuring examples and special sections for girls and for boys. It is available for \$7.25 (plus p/h) from: Addison-Wesley Publishing Co., Reading, MA 01867.

Talk to My Parents? (1982) is a six-page pamphlet giving teenagers practical information on why and how to begin talking with their parents about sexual issues. It makes the point that many parents would love to talk more with their children about sensitive topics but do not know where to begin, and suggests that sometimes the adolescent can be the one to break the ice by initiating the conversation. Its question-and-answer format, eye-catching graphics, and easy reading level are all designed to attract the teenage reader. Priced at \$18 per 100 for 100-500 copies or \$15 per 100 for over 500 copies, it is available from: Planned Parenthood of Monterey County, 5 Via Joaquin, Monterey, CA 93940.

Homophobia and Education: How to Deal With Name-Calling is the title of a superb special issue (Vol. 14, Nos. 3 and 4, 1983), edited by Leonore Gordon, of the *Interracial Books for Children Bulletin*. It begins with several very thoughtful articles about the nature of homophobia, its relationship to other forms of oppression such as racism and sexism, and the importance of recognizing the role it has traditionally played in rearing children. Also included are articles analyzing how lesbians and gay men are dealt with in fiction and sex education books for children and adolescents, as well as in encyclopedias. The final three chapters are devoted to a lesson plan for countering homophobia, suggestions for better card catalog access to gay and lesbian library materials, and an action plan for getting books on gay and lesbian themes into the library. To order this fine and unique resource, send \$3.50 (includes p/h) to: CIBC, 1841 Broadway, New York, NY 10023.

Guidelines for AIDS Risk Reduction is an eight-page flyer oriented toward sexually active gay men. The first half summarizes the information that is known so far about acquired immune deficiency syndrome. The second half discusses, one by one, a variety of sexual practices from cuddling to anal intercourse, the possible risks involved in each, and how to minimize those risks. For copies or reprint permission requests, contact: Bay Area Physicians for Human Rights, P.O. Box 14546, San Francisco, CA 94114.

A Booklet for Boys (1983) is a 10-page publication written to help boys who are not circumcised learn more about their bodies and appreciate them as they are. The text and illustrations are appropriate for children of elementary school age and will be reassuring to them and to their parents and teachers. Single copies are available for 45¢ plus a 20-cent stamp. Bulk rates are available. Order from: Intact Educational Foundation, c/o Rosemary Romberg, 6294 Mission Road, Everson, WA 98247.

Cat and Mouse: A Self-Protection Program for Children (1983) is a 31-page curriculum guide designed to provide a framework on which to build a program appropriate to the availability and the needs of the children who will be participating. Three basic objectives are suggested: identification of safety-conscious responses to potentially dangerous situations, ability to distinguish between appropriate and inappropriate touching and to respond assertively to the latter, and identification of individuals and agencies available to help. Materials and activities for fulfilling each are presented. The single-copy price is \$6.50 (includes p/h); \$5.50 each if 10 or more copies are ordered. Write to: Girls Clubs of Omaha, 3706 Lake Street, Omaha, NE 68111.

Gays and Acquired Immune Deficiency Syndrome (AIDS): A Bibliography (1983) compiled by Alan V. Miller is the second edition of this Canadian Gay Archives publication. The bibliography is broken down by source into three parts—the medical press, gay press, and mainstream press—and within each section articles are listed alphabetically by the first author. Important early articles on Kaposi's sarcoma and immuno-deficiency are included. This publication is available for \$4.00 (includes p/h) from: Canadian Gay Archives, Box 639, Station A, Toronto, Ontario M5W 1G2, Canada.

Red Flag-Green Flag People, a 28-page coloring book for elementary school-age children, is now available in a revised 1983 edition. This publication by Joy Williams is designed to teach children how to protect themselves in potentially abusive situations, especially sexual assault. They learn to discriminate between touch that feels good (green flag) and touch that feels "scary," confusing, or bad (red flag); to assert their right not to be touched in a "red flag" way; and to turn to trusted adults for help. Single copies cost \$4.00 (including p/h) and bulk prices are available. Order from: Rape and Abuse Crisis Center of Fargo-Moorhead, P.O. Box 1655, Fargo, ND 58107.

RESEARCH NOTES

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

Attachment and Separation: Harmonizing Different Voices

I recently devoted a weekend to reading Carol Gilligan's (1982) *In a Different Voice*. Actually, it is a short book—184 pages—but it is so richly provocative that I kept having to stop reading to think about and digest both the views she was presenting and the ideas that they stimulated in me. My initial motivation in reading it was to obtain more information about an abortion study, the results of which Mary F. Belenky and Carol Gilligan (1979) presented at a convention. I had intended to attempt an integration of that work with my own abortion research and with the Supreme Court rulings of 1973 and 1983. Perhaps I will do that in another column.

In a Different Voice focuses on gender differences in the bases for moral judgments, and in particular, how those differences may be related to the different meanings of attachments, relationships, and caring versus separation, independence, and individual attainment for women and for men. I have been intrigued by the position of relationships in the lives of men versus women for many years. My own pattern involved devoting more time, energy, and thought to relationships that were important to me, and feeling that I did not exist apart from those relationships. Later, I shifted toward wanting the independence of an identity quite separate from that of anyone else. After feeling some sense of resolution over the potential conflict between attachment and independence, I read "Intimate Terrorism" by Michael Vincent Miller (1977). He discussed the dilemma of couples, one member of whom is heavily motivated by fears of abandonment, and the other of whom acts from fears of engulfment. As the partner who fears engulfment (typically the man in our culture?) acts in ways designed to provide himself with space and separation, this activates the fear of abandonment in the other partner (typically the woman in our culture?), who responds by trying to increase the level of intimacy in the relationship.

In discussing this potential relationship problem in my sexuality classes, I have tied it to the concept of differential socialization of males versus females. I have suggested that equating healthy female adulthood as being "other directed," in which the central goal of life is highly intimate relationships that are the major source of one's identity, and equating healthy male adulthood as being self-reliantly competent and independent sets the stage for the conflict that Miller describes as abandonment versus engulfment when men and women attempt to form relationships with one another. My assumption that engulfment and abandonment motives exist as overlapping distributions in men and women because of differential socialization based on gender has been bolstered by discussions with gay couples who struggle with the same abandonment/engulfment issues. After reading Gilligan's book, however, I am no longer quite so sure of my assumption. She does not really address the issue of the source of the greater

emphasis on relationships by the women in her research, but her book stimulates many questions about how such gender differences (if documented by further research) come to exist.

A little later, I will suggest some extensions of her work and some research to test some of the many untested hypotheses stimulated by her book. Before doing so, I want to give a little more detail about Gilligan's model. The central focus of her research has been on the bases of moral judgments made by women and men in various contexts. She discusses Freud's hypothesis regarding differences in the moral development of males and females. Males resolve the oedipal conflict through intense identification with their fathers fueled by castration anxiety, thus acquiring a strong superego. Freud, however, believed that females' moral development suffered from the distinct disadvantage of the absence of castration anxiety resulting in what he believed to be their relatively weak super-egos. Parenthetically, I might add that although it is popular to ridicule this set of Freudian constructs, and although they have failed to receive support from the Goldmans' (1982) important research as I described in a recent *SIECUS Report* column, I believe that Freud should be credited for attempting to consider both genders in his model of personality development rather than to study male psychology and assume that it can be generalized to females as has been so common since Freud's time. Freud did, however, potentially commit another error, also common among researchers since his time, in using male psychology as the norm from which to judge female psychology. That pattern is continued by Kohlberg (1969, 1976), as gently outlined by Gilligan, his student.

In Kohlberg's structure, there are three levels of morality. Preconventional morality is egocentric and based on individual needs. Conventional morality bases judgments on shared norms and values that sustain relationships, groups, communities, and societies. Finally, postconventional judgment "transcends" the concern with social norms and values and bases morality on universal principles. Consistent with Freud's perspective, in response to Kohlberg's moral dilemmas, a larger proportion of males than of females were able to reach the "highest" levels of morality. In contrast, females tended to get hung up at the conventional level. Their

construction of the moral problem as a problem of care and responsibility in relationships rather than as one of rights and rules ties the development of their moral thinking to changes in their understanding of responsibilities and relationships, just as the conception of morality as justice ties development to the logic of equality and reciprocity (Gilligan, 1982, p. 73).

Rather than trying to account for the relative "failure" of women to reach the "highest" levels of morality, Gilligan sug-

gests that it may be inappropriate to use a construct of moral judgment based on male psychology, test women on this model, and infer that they are developmentally inferior with respect to the bases on which they reach decisions in the moral domain. At this point, her argument is similar to that made by Hyde (1980) who describes the series of studies that led to the interpretation that, compared to men, women lack self-confidence. For example, when asked to estimate the number of correct answers they have on an exam they have just taken, men give higher estimates than do women. The interpretation of inferior female self-confidence, however, was challenged by subsequent research that examined the correspondence between estimated and actual scores. Females' estimates were more accurate than were those of males, which could lead to an interpretation that males exaggerate the quality of their own performance, although I think such an interpretation would be premature.

In the area of moral judgment, Gilligan is similarly concerned with the interpretation of observed gender differences. She argues that instead of using inferior bases for their moral decisions, women may be using an entirely different perspective:

In young adulthood, when identity and intimacy converge in dilemmas of conflicting commitment, the relationship between self and other is exposed. That this relationship differs in the experience of men and women is a steady theme in the literature on human development and a finding of my research. From the different dynamics of separation and attachment in their gender identity formation through the divergence of identity and intimacy that marks their experience in the adolescent years, male and female voices typically speak of the importance of different truths, the former of the role of separation as it defines and empowers the self, the latter of the ongoing process of attachment that creates and sustains the human community (Gilligan, 1982, p. 156). Attachment and separation anchor the cycle of human life, describing the biology of human reproduction and the psychology of human development. The concepts of attachment and separation that depict the nature and sequence of infant development appear in adolescence as identity and intimacy and then in adulthood as love and work (p. 151).

She may be suggesting an inherent, biologically determined divergence between the genders, rather than a difference based on learned gender roles. I cannot tell, but I began to wonder about the accuracy of my own assumptions about the effects of gender socialization and the abandonment/engulfment theme with which many couples grapple. Although Gilligan repeatedly illustrates her perspective with quotes from the people that she and her students have studied in their research, she appropriately acknowledges that their samples were neither large nor selected to represent any larger population. Throughout this column, I have clearly operated on the assumption that attachment concerns are more the province of women, and concerns with separation are more of an aspect of maleness, and Gilligan implies the same assumption. I would like to see this assumption tested with large random samples of males and females at different points across the lifespan by asking them: to indicate the extent to which they feel concern and devote time and energy to issues relevant to their intimate relationships, friendships, etc., and then contrast this to their concerns around issues involving individual development,

maintaining their separateness (integrity?), individuation, etc.

In regard to individuation, this concept as used by Gilligan is an aspect of male development and moral decision-making. I was surprised that Gilligan did not introduce Jung's (1959) notion of individuation which he felt encompassed the integration, by males, of their "feminine" potential and, for females, of their "masculine" potential into their personalities. Jung believed that our capacity to engage in this process begins to emerge during our fourth decade—a point, interestingly, that corresponds to the end of women's reproductive lifespan. I would like to know if the divergence in the bases of moral judgments observed by Gilligan among college students and people in their twenties begins to converge among people in their forties and beyond. If there have been such studies, I would like to receive references to them.

Gilligan acknowledges that the volunteers for their research were above average in intelligence and socioeconomic status in this country. They are also members of this country's population, and as such, subject to the attitudes and socialization practices of our culture. I would like to see Gilligan's approach applied to members of at least two other groups. First, it would be fascinating to examine the bases of moral judgments in Sweden where the teaching of sex education and gender egalitarianism from kindergarten on has been national policy since the 1950s. Would we find a convergence in the bases of moral judgment or a reliance on the perspectives typically found in one or the other genders in our culture, or the same different voices observed by Gilligan? Research with samples of nonindustrialized populations would also be useful. The environmental constraints of a preliterate, agricultural group are such as to emphasize the importance of interdependence among people—of relationships. Under these conditions, do men more closely resemble women in our culture in the bases they use for moral judgments and on the importance attached to friendships and relationships?

This column has become overly long, but I have felt frustrated in my inability to do justice to the contribution made by Gilligan. I hope that you will read her book, and I hope that both sets of qualities considered important for moral judgments—justice and independent identity versus caring and concern for relationships—can be appropriated by men and women alike. As Gilligan (p. 174) says:

To understand how the tension between responsibilities and rights sustains the dialectic of human development is to see the integrity of two disparate modes of experience that are in the end connected. While an ethic of justice proceeds from the premise of equality—that everyone should be treated the same—an ethic of care rests on the premise of nonviolence—that no one should be hurt. In the representation of maturity, both perspectives converge in the realization that just as inequality adversely affects both parties in an unequal relationship, so too violence is destructive for everyone involved. This dialogue between fairness and care not only provides a better understanding of relations between the sexes but also gives rise to a more comprehensive portrayal of adult work and family relationships.

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DO YOU KNOW THAT...

Resources to Write for . . .

Child Sexual Abuse Prevention Project: An Educational Program for Children (1979) is a 120-page manual by Cordelia A. Kent who also piloted the project of the same name as part of her position with Sexual Assault Services in the Hennepin County Attorney's Office, in collaboration with the Illusion Theater and the Minneapolis Public Schools. This guidebook outlines procedures, findings, and a curriculum which resulted from this two-year project. The basic foundation of the curriculum is the "Touch Continuum" which was created as a result of a process in which students, working with professionals, outlined their knowledge about sexual assault and exploitation. The use of this continuum helps students differentiate between touch that is nurturing and caring and touch that is exploitive and damaging. To order, send \$8.00 (includes postage) to: Sexual Assault Services, Office of Hennepin County Attorney, C2000 Government Center, Minneapolis, MN 55487.

The Media Book: Making the Media Work for Your Grassroots Group (1981) is a "how-to" manual oriented toward reproductive rights groups and other grassroots groups with low budgets and small staffs. It focuses on free access media, both print and electronic, in particular on those which provide access to free speech messages, public service announcements, talk shows, and news reports. Included are sections dealing with planning for a media project, developing a press list, the press packet, monitoring the local media, budgets, and evaluating the media work. Thirty illustrations provide useful examples of a press packet, drafts of a public service announcement and a news release, and photos and graphics for press work. To order, send \$8.50 (includes postage and handling) to: Committee to Defend Reproductive Rights, Coalition for the Medical Rights of Women, 1638-B Haight Street, San Francisco, CA 94117.

Involving Significant Others (1979), written in cooperation with the National Abortion Federation, is a step-by-step guide to organizing and implementing programs designed to include the male partners and other family and friends of patients at abortion clinics. This 50-page booklet contains descriptions of programs, and includes pertinent statistics, clinic self-assessment data, client feedback, and evaluation models. It also provides suggestions for teaching people the importance of political activism in the campaign to uphold the legality of abortion. The cost for 1-9 copies is \$5.00 each; and for 10 or more, \$4.00 each. Order from: Sylvia Hampton, Reproductive Health Services, 100 N. Euclid Avenue, St. Louis, MO 63108.

Boys Will Be Girls: The Hidden World of the Heterosexual Male Transvestite (1982), a 106-page book by John T. Talamini, contains six chapters covering the following topics: cross-cultural views of transvestism; motivations for cross-dressing and management of the identity that is stigmatized; transvestites' relationships with wives and children; the transvestite subculture in the U.S.; traditional and alternative psychiatric approaches to transvestism; and androgyny. An extensive bibliography is also provided. Single copies sell for \$8.00 (paper) and \$18.95 (hardcover), from: University Press of America, P.O. Box 19101, Washington, DC 20036.

Sexual Harassment: How to Recognize and Deal With It has two major purposes: to help people, especially women, become aware of sexual harassment in their work situations; and to provide suggestions for creating an environment free of such harassment. The author, Mary Fuller, defines and explains sex-related behaviors, analyzing their cause and effect. She then discusses an alternative working relationship based on mutual respect and performance and defines men's and women's responsibilities within this framework. This 50-page, 1982 booklet costs \$6.00, plus \$1.00 postage and handling, and is available from: Advanced Learning Systems, 13906 Ventura Boulevard, Sherman Oaks, CA 91423.

Recommendations for Improving Legal Intervention in Intra-family Child Sexual Abuse Cases (1982) is a publication of the National Legal Resource Center for Child Advocacy and Protection, Young Lawyers Division, American Bar Association. It presents approximately 25 recommendations, each followed by detailed commentary, with many references to other literature and to legal cases. Written by Josephine Bulckley, this 57-page report was funded by the National Center on Child Abuse and Neglect (NCCAN), Department of Health and Human Services. To receive a copy, send \$5.00 to: American Bar Association, 1800 M Street, NW, S-200, Washington, DC 20006.

But Why Didn't She Use Birth Control?—A New Approach to Pregnancy Test Counseling (1981) is a 175-page manual for use with clients who are faced with an unwanted pregnancy. Written by Ellen Traves, it is designed both as a self-instructional tool and as a resource to supplement classroom instruction. Three general areas are covered: personality structure and how it affects behavior, motivation for contraceptive risk-taking, and development of counseling skills. The seven chapters include information on planning the interview and post-abortion counseling, along with case examples. To order this publication, send \$13.00 (includes postage and handling) to: Planned Parenthood of Rochester and Monroe County, 24 Windsor Street, Rochester, NY 14605.

DO YOU KNOW THAT . . .

Resources to Write for . . .

Coping With Herpes: The Emotional Problems (1982) is a 25-page booklet written by Vincent B. Greenwood and Robert A. Bernstein. The authors feel that the portrayal of genital herpes in the popular media has often exaggerated its sexual and moral aspects, thereby fostering feelings of anxiety, guilt, and shame in herpes patients. The booklet not only identifies specific negative thoughts and feelings, but also offers alternative responses which are both realistic and positive. This self-help publication was written in cooperation with the American Social Health Association and the Herpes Resource Center. Single copies are available for \$4.95 (including postage and handling) from: WCCT, P.O. Box 39119, Washington, DC 20016. Bulk rates available.

Sexuality and the Rheumatic Diseases: An Annotated Bibliography 1970-1982 is a 20-page listing compiled from the data bases maintained by the Arthritis Information Clearinghouse and the National Library of Medicine. It is divided into professional and patient education materials, and there are title and subject indexes. Copies are available at no cost from: Arthritis Information Clearinghouse, P.O. Box 9782, Arlington, VA 22209.

Beliefs of Indiana Public School Policy Makers on the Role of the School in Education About Sexuality: Its Responsibility, Its Quality, Its Direction (1982) is a 46-page study undertaken in order to compare the beliefs as cited in the title with those held by the public at large, as determined by a variety of polls over the past 15 years. The study was initially proposed as a means of testing the theory that one of the reasons for schools' being slow in accepting responsibility for providing sex education has been opposition on the part of the policy makers involved. However, this theory did not hold up since 82% of the 616 school superintendents and board members who responded approve of sex instruction in their schools. To order the detailed summary of this very interesting study, send \$3.50 to: David C. Marini, Center for Sexuality Education, Department of Physiology and Health Science, Ball State University, Muncie, IN 47306.

Child Sexual Abuse in the Family: A Review of Trends in the Literature with an addendum on **The Incest Taboo: Some Theories** is a 1982 publication by Sarah Lawton-Speert and Andy Wachtel. This 65-page working paper reviews trends in the analysis of child sexual abuse from the early decades of this century to the present. Two changes are particularly notable: first, the reversal in the perceived importance of incest from uncommon and atypical to being the prototypical form of child sexual abuse; second, the shift of focus from the nature of the abuser to the broader pattern of family dynamics. The addendum discusses the often misunderstood nature of the incest taboo. To order, send \$4.50 (includes postage and handling) to: Social Planning and Research, United Way of the Lower Mainland, 1625 West 8th Avenue, Vancouver, BC V6J 1T9, Canada.

Confessions of a Single Father (1982) is author James R. Covington's day-by-day account of how he learned to cope with the new challenges involved in being a single parent: finding babysitters, helping with homework, dealing with illness, while at the same time trying to pursue a career and resolve the inevitable ambivalence growing out of his feelings of love, anger, and helplessness. He describes how his son and daughter have dealt with the bewildering changes in their lives and maintained love and respect for both their father and mother without having to choose between them. The author, director of the New York Center for Men, also shares his insights about how traditional male sex roles negatively affect men's potential for marital happiness and personal fulfillment. This book is available for \$13.95 (plus postage and handling) from: Pilgrim Press, 132 West 31st Street, New York, NY 10001.

Facts and Reflections on Female Adolescent Sexuality and What Do We Know About Girls? are two 1982 publications of Girls Clubs of America. *Facts and Reflections*, a 24-page booklet, summarizes for practitioners what is currently known about the biology and the social context of female adolescent sexuality. Girls Clubs policies and programs on this topic are also spelled out. *What Do We Know About Girls?* presents the proceedings of a 1982 seminar held in Cambridge, Mass., to enable researchers and practitioners to compare notes on their answers to the question posed in the title. Among the presentations included are: "Becoming a Woman: The Meaning of Menstruation for Adolescent Girls," "Girls Learn to Be Girls: Gender Role Flexibility and the Family," and "Adolescent Development Within the Context of the Family." This 29-page booklet is available for \$4.95 and *Facts and Reflections* for \$3.75 (prices include postage and handling) from: Girls Clubs of America, National Resource Center, 441 West Michigan Street, Indianapolis, IN 46202.

Early Adolescent Sexuality: Resources for Parents, Professionals, and Young People (1983) is a 32-page publication of The Center for Early Adolescence. The first section presents a series of bibliographies of: general reading materials, journals, and periodicals for parents and professionals; training materials, curricula, and films for use by professionals; and fiction and nonfiction for pre-adolescents and early adolescents. The booklet concludes with an article by Joan Lipsitz entitled "Sexual Development of Young Adolescents." Copies are available for \$3.50 (includes \$1.00 p/h) from: The Center for Early Adolescence, Suite 223, Carr Mill Mall, Carrboro, NC 27510.

Sexually Transmissible Diseases: The Facts (Stock #1606), **Genital Herpes: Questions and Answers** (#1649), and **The Condom** (#1550) are a trio of new brochures published by the Planned Parenthood Federation of America in 1982 and 1983. A single copy of any of the three costs 50¢, and bulk prices are: \$18 for 100 and \$140 for 1,000 of #1606; \$15 for 100 and \$120 for 1,000 of #1649; and \$10 for 100 and \$85 for 1,000 of #1550. Send orders to: Planned Parenthood Federation of America, 810 Seventh Avenue, New York, NY 10019.

AUDIO-VISUAL REVIEWS

Beginning with this issue, a new format will be used for the audio-visual reviews. In the May-July 1983 *SIECUS Report*, Deryck Calderwood, who has served as the reviewer for this section over the past several years, announced his retirement from this responsibility, stating: "For some time I have been promoting the advantages of having film reviews done by a panel of persons involved in education at various age levels and in various educational settings. A group consensus—or a majority and minority report—will, I believe, be more effective and unbiased than the reactions of a single individual."

Such a panel of reviewers has now been assembled and the audio-visual reviews will henceforth reflect their collective opinion. Since their attendance will vary from meeting to meeting, the list of the people involved in reviewing the films will also vary from issue to issue. The reviews below, which represent the views of the first panel, have been compiled and summarized by Leigh Hallingby, *SIECUS Librarian*.

Audio-visual review panel members for this issue: Carmen Reyes Aviles, *MSEd, SIECUS Parent Project*; Patti O. Britton, *Planned Parenthood Federation of America*; José Cartagena, *MS, SIECUS Parent Project*; Andrea Eschen, *graduate student at New York University in International Public Health and graduate assistant in the SIECUS Library*; Leigh Hallingby, *MSW, MS, SIECUS Librarian*; and Valerie Pinhas, *PhD, Associate Professor of Health Education, Nassau Community College*.

First Things First. 1983, 16 mm or video, color, 30 min. Purchase, \$485; rental, \$48. Bill Wadsworth Productions, 1913 West 37th, Austin, TX 78731; (512) 478-2971.

The title of this film refers to an adolescent couple's coming to terms with their priorities: They decide that caring for each other and being sensitive to each other's feelings are more impor-

tant than the urgency of making a decision about having sexual intercourse. Rick and Leslie are shown in the weeks that follow a confusing night of almost "doing it." Leslie, who is hesitant about becoming sexually active, discovers what she is comfortable with and asserts herself in sharing her feelings with Rick. He, in turn, realizes that their fighting about sex, breaking up briefly, and being apart are not what he wants.

Throughout the film, Leslie and Rick are shown interacting with each other, peers, siblings, and parents, and the panel members felt that the film does a good job of encouraging communication on all of these levels. They agreed that a scene which takes place between Rick and his mother is an unusually good model of parent-child communication about sex. Overall the review panel felt that *First Things First* does a fine job of portraying the issues involved in adolescent sexual decision-making and that it would work well as a discussion starter. White, middle-class audiences would be most appropriate. **ET, LT, P, PR**

The Circumcision Question. 1983, 16 mm or video, color, 15 min. Purchase, \$295; rental, \$50. Perennial Education, 477 Roger Williams, P.O. Box 855 Ravinia, Highland Park, IL 60035; (312) 433-1610.

Informed Consent. 1982, video, color, 10 min. Purchase, \$135; rental, \$35. Informed Consent, P.O. Box 493, Forest Knolls, CA 94933.

These two films reflect the new consciousness on the part of many Americans that circumcision is, in the words of Edward Wallerstein (author of *Circumcision: An American Health Fallacy*), a "solution in search of a problem." Back in 1975, the American Academy of Pediatrics appointed a Task Force on Circumcision which concluded: "There is no valid medical indication for circumcision in the newborn period." Three years later the American College of Obstetricians endorsed this position.

The panel was unanimous in its negative reaction to *Informed Consent* which left everyone with the impression that it was a "propaganda" film designed to shock the viewer into a highly emotional negative reaction toward circumcision. This is accomplished very effectively through the constant focus of the camera on an incessantly wailing baby who is undergoing what appears to be a rather gory procedure. Simultaneously, a voice-over presents information about circumcision which the viewer can barely assimilate because of the overwhelmingly unpleasant visual and audio stimuli with which the narrator is competing.

The Circumcision Question, which actually presents much of the same information, also takes an anti-circumcision point of view (except as a religious tradition) and shows the procedure taking place. By contrast, however, the approach here is humanized, presents both sides of the issue, and emphasizes that making the decision about whether to circumcise or not is ultimately the parents' prerogative. Also the focus in this film is not on the operation itself; there are many scenes of children playing, being bathed, and interacting with their families. Dr. Benjamin Spock appears on camera to discuss his own change of mind from pro to con on the question of circumcision. An excellent film for expectant parents, it presents non-circumcision as a viable social and medical option for their male children and will promote rational discussion with other viewers, family members, and physicians about the issues it raises. **A, P, PR**

Sexuality: A Woman's View. 1981, 16 mm or video, color, 30 min. Purchase, \$430 (16 mm), \$250 (video); rental, \$57. Multi Media Resource Center, 1525 Franklin Street, San Francisco, CA 94109; (415) 673-5100.

The few positive comments the panel members were able to make about this film can be summarized by pointing out

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that the production values are excellent and that it does raise important issues about female sexuality for thought and discussion. However, a sampling of the negative comments will show why the panel agreed that professionals in the sexuality field can find far better ways to stimulate consciousness-raising about these issues: "Hollywood hype," "narrator as sex object," "patronizing," "heterosexist," "embarrassing and trite," and "simplistic, unhelpful view of male sexuality throughout." Therefore, this film is not recommended for any group.

TNT (Teens 'n Theater). 1981, 16 mm or video, color, 28 min. Purchase, \$370 (16 mm), \$250 (video); rental, \$50. Multi Media Resource Center, 1525 Franklin Street, San Francisco, CA 94109; (415) 673-5100.

The actual TNT shown in this film is one of the teen life theater groups that have sprung up around the country. This particular one is based in California and is composed mostly of minority-group adolescents. The troop develops skits on issues of importance to them (many involving sexual concerns), performs a series of these skits for an audience, and then joins the spectators for a follow-up discussion.

The film *TNT* mixes theater and life. It is partly a documentary about the real TNT and partly a fictional account of off-stage relationships between group members who must make decisions about sexual involvement. Reactions of panel members varied considerably—from "contrived, stilted, not believable" to "upbeat, current, will keep interest." However, the majority reaction was that the film would have been much more effective if it had left out the fictional account and concentrated on the documentary format. By attempting to do two

things at once, it ends up doing neither particularly well. There are other (and better) films about adolescent sexual decision-making, but there is not yet a good documentary describing the work of teen life theater groups. **ET, LT, A, P, PR**

Not a Love Story: A Film About Pornography. 1983, 16 mm or video, color, 68 min. Purchase, \$825 (16 mm), \$450 (video); rental, \$80. National Film Board of Canada, 1251 Avenue of the Americas, 16th Floor, New York, NY 10020-1173; (212) 586-5131.

This unusually complex and thought-provoking film follows the film-maker Bonnie Sherr Klein and Linda Lee Tracey, a Montreal stripper, as they set out together to explore the world of erotic magazines, peep shows, strip joints, and sex supermarkets. There are frank interviews with female and male producers, directors, publishers, photographers, models, and live performers. There are also talks with such prominent feminist critics of pornography as Kate Millett, Robin Morgan, Kathleen Barry, and Susan Griffin.

The only type of pornography examined is basically oriented toward heterosexual men, and the visual images include everything from the most common billboard ads to the most violent portrayals of women being killed. One of the especially noteworthy aspects of the film is an interview with a group of men who are against pornography. One of the few criticisms the panel had of the film, however, is that male consumers of pornography are not interviewed.

Not a Love Story raises unanswered questions that could provide endless fodder for discussion: Where does one draw the line between erotica and pornography? How does pornography

affect the relationships between men and women, as well as the images men and women have of themselves and of each other? What is the relationship between the women's movement and the growth of the pornography business (now estimated at \$5 billion per year)? Can more widespread pornography create an atmosphere of desensitization to violence? Also, the fact that this film reflects an unabashedly feminist point of view raises many possibilities for discussion about feminist philosophy and political activism.

The panel was unanimous in its feeling that any viewer would be engaged and moved by *Not a Love Story* and that it would be a fine educational tool for use with any group of people college age or above to interest them in examining the many facets of this extremely controversial topic. **A, PR**

Looking for Love. 1982, 16 mm or video, color, 30 min. Purchase, \$300 (16 mm), \$150 (video). Educational Consortium for Cable, 24 Beechwood Road, Summit, NJ 07901; (201) 277-2870.

In this poignant documentary several teenage mothers and mothers-to-be, as well as their own mothers and one teenage father, speak about how the pregnancies have affected their lives. The young women, almost all of whom are black or Hispanic, are insightful in articulating their anger toward their babies, their mothers, and the fathers of their children. The panel agreed that the film was especially strong in dealing with the intense mother-daughter conflict that can result from teenage pregnancy but felt that it would have been strengthened by additional focus on the male's role.

For the most part the panel felt that, in comparison to other films on adolescent parenthood, this is one of the best and that much of its power comes from the fact that the people in it have "been there" and are not actors. However, the panel also challenged the approach of using films which concentrate on the negative aspects of teen pregnancy as a way of preventing other teens from following the same course. Questions were raised about whether the same discussion topics evoked by this type of film might not be as effectively (and certainly much less expensively) elicited simply through encouraging people to share their life experiences. **ET, LT, A, P, PR**

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BOOK REVIEWS

Am I Normal? An Illustrated Guide to Your Changing Body. Jeanne Betancourt. New York: Avon Books, 1983 (85 pp.; \$1.95).

Dear Diary. An illustrated Guide to Your Changing Body. Jeanne Betancourt. New York: Avon Books, 1983 (100 pp.; \$1.95).

Reviewed by Robert Selverstone, PhD, teacher of sex education, Westport, Conn.; psychologist in private practice; Chairperson, SIECUS Report Editorial Board; President, SIECCONN.

Am I Normal? and *Dear Diary* are the two delightful paperback books which grew out of the deservedly praised films of the same names. They are excellent introductory "guides to your changing body" for pre- and early adolescents. The publisher suggests them for 9-14 year-olds, thus reflecting the wide chronological age-range within which the physical, emotional, and social issues of puberty can appear. Each book speaks compassionately, humorously, and with understanding to the growing-up concerns of young people. I would like to see them made widely available in homes, schools, libraries, and pediatricians' offices. Like the films, the books can also offer to parents and teachers valuable insights into the concerns of pre- and early teens.

In *Am I Normal?* we follow Jimmy's efforts to learn the truth about his own sexual development—data that is not readily available due to his friends' bravado and his father's reticence. He eventually gets straight answers from a library book, his school nurse, and a friendly adult—"a nice guy who knows all kinds of interesting stuff about animals." From them, he learns about erections, nocturnal emissions, penis size, and masturbation. And, most importantly, at each step of his education he reaches the reassuring conclusion that "normal" is an inclusive rather than an exclusive category. He learns, for example: "Many people

of all ages—men and women—masturbate. They do it because it gives them pleasure and relaxes them. It is also a way of getting to know their bodies and feeling good about them. Other people may not enjoy it, or find it against their principles. Masturbation is a private act and a private decision. It is normal if you do it. And also normal if you don't."

The book concludes with Jimmy's sharing his new-found information with his friends (of both sexes and various racial and ethnic groups). The applause his peroration receives from peers and adults alike seems to support his search for information and the importance of talking honestly—both about sexual matters and about feelings.

Dear Diary chronicles two weeks in the life of Janie (though sometimes she thinks that "Jane" sounds more grown up), during which she frets about not being as physically or socially mature as her closest friends (she has yet to get her period, she has small breasts of unequal size, does not enjoy kissing games, etc.). In a reassuring unfolding, Janie comes to understand the normalcy of her body and her own internal time clock. Facts of life are shared with her by a thoughtful science teacher, a track coach, a brassiere saleswoman, and her own mother. In diary entries with which most young adolescents can identify, she wonders: "I want to know what's going on—and not going on—in my body." "Do you think I'll ever grow up?" "Is something wrong with me?"

Her more socially advanced friends try to teach her how to kiss (using a "smile pillow") and how to meet boys, though neither activity interests her particularly at that point. But for the answers to her more pressing concerns she gets assistance from adult sources: The brassiere saleswoman reassures her that most breasts grow at different rates, and that big and small are all fine (though this reviewer feels it would have been nice also to call attention to the fact that breasts have other than an ornamental

function!); the science teacher, who has intercepted her note to a friend in which Janie asks whether she can still go to gym even with her period (yes, it began), takes this opportunity to talk to the whole class about menstruation; and she and her mother together find a book that explains various aspects of sexual functioning (including much the same message about masturbation as in *Am I Normal?*). To its particular credit, it also mentions what few other books do—the normalcy of a vaginal discharge as much as one year prior to menarche. All in all, it is a good book, emphasizing the normalcy of different rates of development and the importance of having good feelings about oneself.

Both of these books will appeal to a broad audience. The characters are appealing and the reader can easily identify with them. A few modifications might be considered for second editions. For example, while the *Am I Normal?* explanation of masturbation includes both orgasm and ejaculation, the discussion of a wet dream mentions only the ejaculation without reference to an orgasm. More importantly, while the difference between sperm and semen is clearly shown in a diagram (and the accompanying discussion even describes how the sphincter closes to prevent the release of urine during ejaculation), the role of sperm in reproduction is not mentioned at all. In *Dear Diary* the author neglects to introduce the word *vulva* anywhere in the book—the diagrams and text focus on the clitoris and vagina as the centers of sexual feeling. And while the book admirably keeps the physical, emotional, and social development of girls as its main focus, it does seem as though there could have been some mention of sexual intercourse beyond "If the egg meets a male sperm while it is traveling [in the fallopian tube], it is fertilized." How did the sperm get there?

These are certainly fine books to help young people learn about their sexual

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development—but if we are all doing our jobs, more will continue to appear so that more and more questions can be reassuringly answered. **C, ET, P, PR**

Private Crisis, Public Cost: Policy Perspectives on Teenage Childbearing.

Kristin A. Moore and Martha R. Burt. Washington, D.C.: Urban Institute Press, 1982 (166 pp.; \$11.00).

Reviewed by Catherine S. Chilman, PhD, School of Social Welfare, University of Wisconsin-Milwaukee, Milwaukee, Wis.; author of Adolescent Sexuality in a Changing Society (John Wiley & Sons, 2nd ed., 1983).

This book makes an important contribution to the growing literature on adolescent pregnancy and childbearing. It is outstanding in its expert analytic summary of large bodies of relevant research.

So-called consequences of adolescent childbearing are presented as: early termination of education, forced marriage and subsequent divorce, large family size, lower vocational achievement, greater tendency to be welfare-dependent, and the stronger likelihood for children of teenage mothers to have developmental deficits.

My own analysis of the relevant research leads to a somewhat different conclusion (Chilman, 1983). It is an error to interpret associations between variables as necessarily showing consequences of a behavior. For instance, research shows that teenagers who engage in early coitus, who fail to consistently use adequate contraceptives, who do not choose abortion to resolve pregnancies, and who bear the child outside of marriage are more apt than other teenagers to come from low-income, female-headed, welfare-dependent, minority group families. So-called outcomes of early childbearing may often be more fundamentally outcomes of long-term poverty and racism rather than youthful childbearing per se. Although it is important to help adolescents prevent early childbearing, it is even more important to support policies aimed at the resolution of such basic problems as unemployment, inadequate income, poor schools, racism, and the like—topics to which the authors pay rather inadequate attention.

The various forms of pregnancy resolution are discussed (marriage, abortion, adoption, and non-marital childbearing), as well as issues regarding welfare

programs as a cause or consequence of teenage parenthood.

In discussing the causes of adolescent childbearing, the authors present factors associated with: the participation of teenagers in coitus; contraceptive behaviors; and decisions regarding pregnancy resolution. The book then suggests intervention strategies, with an emphasis on early prevention through sex education, family planning, and enhanced educational/occupational opportunities.

Human services professionals in direct practice, as well as those in policy positions, will find many valuable ideas in these carefully developed recommendations. Researchers will welcome the expert summary of past studies along with suggestions for further investigations. **PR**

Menarche. Sharon Golub, ed. Lexington, Mass.: Lexington Books, 1983 (352 pp.; \$29.95).

Reviewed by Jane Quinn, ACSW, Director of Program Services, Girls Clubs of America; member, SIECUS Board of Directors.

Menarche is a fascinating, informative book with a surprisingly broad scope. Based on the proceedings of a 1981 conference co-sponsored by Tampax, Inc., the Society for Menstrual Cycle Education, and the College of New Rochelle, this new book considers seven aspects of the onset of menstruation: sociological, psychological, educational, sexual, literary, clinical, and physiological. Of particular note to readers of the *SIECUS Report* is the fact that the educational implications of the reported research are woven into the fabric of the entire text, rather than being dealt with as an appended chapter, as so often happens in such compendium-type books.

Another refreshing change is Mary Brown Parlee's chapter on "Future Directions for Research," which comes in the book's Epilogue. Instead of offering the usual catalog of unanswered questions, the author exhorts conference participants (and presumably other researchers) to consider how to move their present findings beyond the domain of the research community. She presents a sound analysis on this important issue of bridging the gap between research and practice, noting that there are three general directions of this outward movement: application, populari-

zation, and policy implications. She cites several examples of how specific conference findings can be translated into practical activity.

The book's 27 chapters revolve around several additional themes: the paucity of research data on menarche, particularly before 1970; new evidence that menarche plays a positive integrating role in a girl's development; a collage of attitudes which point to a distinctly American view of menarche and menstruation; and compelling proof that menstrual cramps and other physical discomforts (known clinically as dysmenorrhea) are neither psychomatic nor pathological, nor are they restricted to post-adolescents. On the first theme, there exists an apparent irony. Although nearly every presenter posited a lack of research in the field, nearly every presenter also cited a substantial body of existing data to support his or her current work. In addition, the presence at one conference of at least 25 researchers who are currently studying menarche and menstruation would seem to belie the very situation they decried. In fact, there appears to be a substantial number of excellent research studies on menarche, and readers can rejoice that they are collected in one place. One can surmise that this trend is a recent one, since very few studies before 1965 are cited.

And there is more good news. The second theme—that menarche can play a positive integrating role in a girl's development—is highlighted in several chapters, nowhere better than in the one by Jill Rierden of the Wellesley College Center for Women. Rierden cites the work of Kestenberg (1967) and others, which describes menarche as a "normative developmental crisis, with favorable resolution of this crisis entailing a more mature and integrated sense of self as female." She goes on to report her own research team's findings—that adequate preparation for menarche does have a positive impact on girls' experience of the event and on their resolution of the "developmental crisis" that menarche brings. What is particularly useful about Rierden's chapter is that she reports on what her subjects (college students) believe to be adequate preparation for menarche: information about the physiology of menstruation; menstrual hygiene; the uniqueness and variety of menstrual experience; and the normality (including such factors as girls' ambivalence about it, discussion of their common fears and

embarrassments, and clarification that menstruation does not connote disease, injury, and uncleanness). Rierden's subjects also stress the importance of educating mothers about their role as menstruation educators, since effective preparation cannot be accomplished through educational materials alone. "Many women emphasized a girl's need for support and reassurance at the time of menarche, and many referred specifically to the importance of an informed, understanding, and accepting mother." Yet, Rierden notes, interviews with mothers of adolescent girls indicate that most mothers are poorly prepared to act as informed, supportive models for their daughters.

Several authors point to a uniquely American view of menarche and menstruation, noting our culture's many taboos against discussing menstruation or celebrating its onset, as many other societies do. Vera J. Milow presents a variety of findings from the 1981 *Tampax Report*, noting, for example, that two-thirds of the respondents believed menstruation should not be discussed in the office or socially, and that one-third thought it an unacceptable topic even for a family at home. Karen Ericksen Paige's chapter on cross-cultural patterns in relation to menarche and chastity control provides some of the book's most fascinating reading. And Sharon Golub should win an award for her observation concerning contemporary American parents' increasing tendency to celebrate their daughters' menarche:

I am currently studying recollections of menarche and some of the most positive memories reported are those of girls whose parents sent them flowers, took them out to dinner, or gave them a gift, thereby recognizing their new status. More primitive cultures than ours have puberty rights. Perhaps all of the secrecy that enshrouds menarche—our increase in so-called civilization—has caused us to lose something.

The fourth theme—the normality of menstrual "pathology"—is a welcome addition to the professional literature and will only serve to confirm scientifically what has been known for years by the 50% of women who suffer some form of dysmenorrhea. W. Y. Chan's chapter on the role of prostaglandins in primary dysmenorrhea, and his clear explanation of new pharmaceutical therapies, should end forever any debate on whether or not menstrual

cramps are "all in her head." Equally important are the findings of Jeanne Brooks-Gunn and Diane N. Ruble on dysmenorrhea: that three quarters of the adolescents and college students in their large sample had experienced menstrual cramps; that two-thirds had experienced premenstrual cramps; and that one-half of the elementary and junior high school girls in their survey reported experiencing cramps at menarche.

Editor Golub is to be commended, not only for having convened a group of such solid researchers, but also for providing an insightful summary of their reports. Her excellent concluding chapter underscores the book's most important points and integrates the diverse approaches of the interdisciplinary team of presenters. I could not agree more with her charge that "these research findings must be disseminated and used to improve women's lives." PR

Listen to Your Body: A Gynecologist Answers Women's Most Intimate Questions. Nicls Lauerson, with Eileen Stukane. New York: Simon and Schuster, 1982 (513 pp.; \$9.95).

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

Listen to Your Body is a good book. It discusses many contemporary topics in the area of women's health and the information it provides is, for the most part, current, well chosen, and clearly written. The chapters cover such things as how to find a competent physician, menstrual cramps, pre-menstrual syndrome, toxic shock syndrome, infertility, contraception, endometriosis, sexually transmitted diseases, and surgery. It is obvious that Dr. Laurensen is a good doctor who is warm and caring and, an important point, on the patient's side.

I could continue to list all of the wonderful things this book contains but, as critics are known to do, I have chosen to discuss some things that I did not like about the book.

I know I should be talking more about content than style, but I've always been fascinated with "question and answer" books. Each topic in this book is discussed very completely, in a very well-organized manner. It amazes me, however, that there just happens to be a perfect letter to precede every para-

graph. Not only do these letters ask clear, concise questions, but they ask them in polished English and in a consistent style. Although the authors do admit in the preface that the correspondence had been altered, I still felt the urge to find my red pen and write "contrived" diagonally across the cover.

Back to the content. Dr. Lauersen states in the first chapter that doctors are not gods. He then goes on to make some gospel-like statements which are clearly his opinion. Let me give you three examples. "Tubal sterilization should only be performed on women in their later thirties or forties . . ." This is clearly insulting to the 29-year-old who has made a mature, well-thought-out decision to have her tubes tied. Yes, it's true that some young women change their minds after the procedure is performed, but so do some women in their late 30s and early 40s.

"A diaphragm is only recommended for a young woman who is extremely familiar with her body and is unafraid to explore herself internally. Most teenagers do not know their body well, nor are they usually disciplined enough to insert a diaphragm when passion is driving them to action." This is quite a generalization—definitely a personal opinion, and one that I don't share. In fact, teaching a young woman how to use a diaphragm properly is one of the best ways to help her get familiar with her body.

"Recent research has indicated that currently available low-dose birth control pills do not cause cancer or any other harmful side-effects as long as they contain less than 50 micrograms of estrogen." Okay, we know that pills don't cause cancer and may even help prevent some types of the disease, but—no other harmful side-effects? Even if Dr. Laurensen believes this to be true, there are certainly many, many others who worry about blood clots, migraines, heart problems, blood pressure elevations, and a myriad of other side-effects associated with the pill. In a book like this, *both* sides should be presented.

There are many other instances of reporting only half of the story. The section on thermography is a good example. There is certainly a lot to be said for a method of screening for breast cancer which does not require radiation, but the use of thermography as a screening method is very controversial at best. Many experts feel that it is useless or, worse, that it may create a false sense of security in some instances. In any case, the book's readers assuredly deserve a

thorough discussion of this technique.

Lest you leave this review with the feeling that I didn't like the book, please remember that I found only a few paragraphs to complain about in a 500-page text. I actually liked the book a great deal, and I shall put it in my waiting room along with *Our Bodies, Ourselves*, and *Womancare* by Madaras and Patterson. Thank you, Dr. Lauersen (and Eileen Stukane). You've done a lot for the field of gynecology and for women's health. **A, PR**

Rocking the Cradle—Lesbian Mothers: A Challenge in Family Living. Gillian E. Hanscombe and Jackie Forster. Boston: Alyson Publications, 1982 (153 pp.; \$5.95).

Reviewed by Audrey I. Steinhorn, CSW, Chairperson, Study Group on Homosexuality, American Orthopsychiatric Association; clinical social worker in private practice of psychotherapy.

"Are lesbian mothers proper lesbians?" According to Gillian Hanscombe and Jackie Forster it's time we looked—with their well-informed assistance—at what feminine sexuality is all about and how much it is mixed up with having or not having children. The authors take us not only on a trip through England and Wales to meet lesbian mothers and their children, but also on a journey to explore some modern conceptions and misconceptions about love, sex, marriage, and childbearing.

Western's society's obsession with the nuclear family, which excludes all sexual love relationships except "married heterosexual monogamy," does not offer any chance for personal liberation. The authors concisely describe the special problem women have of coping with the double role of wife and mother. A woman cannot be two people at once. Yet she is expected to be both wife and mother, and this frequently results in her having to choose between her husband and her children.

In clearly defined language, the authors explain both male and female sexuality, pointing out that while for men, biologically, sex pleasure and the reproduction of the species must occur together, for women this is not the case. A woman has a sexual arousal system and she has a reproductive system, and one may be activated independently of the other. Stated another way, the act of sexual pleasure for a man is always an act

of potential fathering, but for a woman the act of sexual pleasure is not necessarily an act of potential mothering.

It is the premise of *Rocking the Cradle* that motherhood is a peculiarly female phenomenon which has no natural dependence on a heterosexual life style. The children of lesbian mothers are living proof of this and, despite common prejudice to the contrary, they do not exhibit any significant differences from children raised in heterosexual families.

Rocking the Cradle is an eminently readable book with numerous sensitive examples of both the "pride and the pain" of being different—for different a lesbian mother is. There are beautiful descriptions of how lesbians develop both their need for a loving relationship in one area of their lives, and their desire for children in another.

Those people who believe that the only natural reason for human sexuality's existence at all is the reproduction of the species might have difficulty with some of the ideas presented in this book. For not only does it cover all the aforementioned, but it also introduces the reader to the art of artificial insemination by donor—a practice which is neither against the law in Britain nor disapproved of by the British Medical Association. The authors describe the use of this alternative, pointing out that it offers the possibility of separating the need for sexual relations from the need for family, as well as providing a way to achieve pregnancy without the complications of marriage or the unpleasantness of casual heterosexual encounters.

Although some of the language may be strange to American ears, there are more similarities of situations in the three countries than differences. No matter how she achieves motherhood, a lesbian mother is uniquely different from her heterosexual counterpart: she has no assurance (i.e., protection from the law) that, regardless of the quality of her mothering, her child will not be taken away from her because of her sexual preferences. For all readers working with actual or potential lesbian mothers this book is a rich resource for learning about the prejudice these women endure and how they cope with it, and about their pride in themselves and their loved ones.

One final note: Although this is a book about lesbian mothers, it does not present men as irrelevant or inferior. The women presented do not hate men or deny their presence in their own lives or in the lives of their children. The book

speaks to the differences between the sexes, not to their inferiority or superiority. **A, PR**

The Sensuous Lie. Celia Haddon. New York: Stein and Day, 1982 (225 pp.; \$16.95).

Reviewed by Gary F. Kelly, Headmaster, The Clarkson School and Director, Student Development Center, Clarkson College, Potsdam, N.Y.; Editor, Journal of Sex Education and Therapy.

The Sensuous Lie is another addition to the current spate of books decrying the sexual myths, pressures, and problems created by changing sexual values in recent decades. It is a lengthy essay on the perils of buying too heavily into what the author calls the "new sexual orthodoxy," which—in her opinion—puts far too much emphasis on the importance of sex in human life.

This is primarily a scholarly book that traces the evolution of sexual values by examining a few of the significant sex researchers (Havelock Ellis, Kinsey, Masters and Johnson) and sex manuals. Haddon uses rational arguments to attack our currently predominating sexual values built around the idea that sex is fun, natural, and healthy. She argues instead that these are superficial attitudes that ignore the complexity and potentially negative effects of overemphasis on things sexual. The book is well written and reasonably well researched. Yet it left me asking, "So what's new?"

Haddon has a strong and valid message, but it is not at all a startling revelation. She seems surprised that a century of changes in Western sexual values—changes that were often rooted in the hope that making humans more free sexually would somehow make them happier and healthier—created as many problems as were solved. She seems disgruntled about the application of straightforward scientific methods to the complexities of human sexuality. In her chapter on "Marriage and Sex," she takes 15 pages to prove what any happily married couple can tell you: The importance of sex to happiness in marriage is generally overestimated. Her final chapter picks up on the currently popular theme that celibacy is okay, and that we should respect and condone it. Who would argue with that?

It is the naiveté of *The Sensuous Lie* that is both its strength and its weakness. Its basic points are made forcefully, but it

often relies on generalizations to make those points. For example, in the Introduction she speaks about the situation for today's women being "entirely reversed" from that of Victorian women, with all of our present emphasis on female orgasmic adequacy. Were it all that simple! She blithely states, without substantiation, that sex manuals "often show disapproval of messy contraception." Instead of recognizing that most people have already acknowledged the confusion and conflict of greater sexual freedom, she implies that everyone has blindly adopted a permissive sexual ethic.

Although this book offers some stimulating reading, I can only conclude that it rehashes the obvious. Any intelligent thinker knows that words such as "fun," "natural," and "healthy" are not absolutes but values terms, as susceptible to sociocultural trends as any other values. And of course problems are always created by the prevailing sexual values of anyone's time. Only idealists and revolutionaries hold tightly to the dream that change is easy. Since we have trouble accepting sexual individuality, and since it does not fit well with the group expectations characteristic of human societies, human beings will forever be struggling to fit into contrived sexual molds. The molds in Victorian times fit some well, others not at all. The same may be said for the molds of 1983.

I fear that Haddon has missed the essential point. Whether or not she—or anyone—likes the "new sexual orthodoxy" is irrelevant. It is that very orthodoxy that makes sex important and that can make it fun, natural, and healthy for some while making it a disaster for others. Her personal dissatisfaction with prevailing sexual values would have been enhanced by providing some solid recommendations for coping with them or even changing them. **A, PR**

Bedside Manners: Your Guide to Better Sex. Theresa Larsen Crenshaw. New York: McGraw-Hill, 1983 (300 pp.; \$14.95).

Reviewed by Judith E. Steinhart, DA, Lecturer, Health Science Department, Brooklyn College, Brooklyn, N.Y.

Dr. Crenshaw has written a lively book for couples, providing not only suggestions to improve the quality of their sexual lives together, but also giving insight into their behavior. *Bedside Manners*,

presented in a refreshingly enthusiastic style, explains dynamics between couples, illustrates communication techniques, and includes current research findings concerning the field of human sexuality—such as information on the G spot, pheromones, and penile implants. Her insight into human behavior is keenly enhanced by her medical knowledge, her sensitivity regarding relationships, her knowledge of socialization, and her caring concern for her patients. Her tone ranges from supportive to challenging, encouraging people to change their sexual patterns from problematic to pleasurable. At times the use of sarcasm may seem somewhat patronizing or confusing, but the tone on the whole is warm and wise. The value of this book lies in the encouragement and advice it offers to help people make even small changes from which they will be able to benefit greatly.

Crenshaw's philosophy is essentially: "If you think that your sex life is problematic, then it probably is. Now what can you do to change that?" There is no blame involved—she suggests only that the readers acknowledge the reality as they see it, and then empowers them to change those patterns. She explains

what makes sex so problematic and provides incentive as well as concrete ways to begin making changes. For example, she illustrates what happens when people do not say what they mean or feel. She underscores the importance of increasing one's own self-awareness concerning identifying and then sharing one's feelings. She uses a chart to illustrate replacement phrases in communicating with one's partner, e.g., instead of saying "always" or "never," use "up to now" or "in the past"; for "you said" substitute "I heard." And she includes a questionnaire on sexual response.

Crenshaw also deals with the issue of anger as a deterrent to good sex, through helping readers understand the feelings of fear, frustration, and emotional or physical hurt which often precede or coincide with anger. Once a person understands more fully what s/he is feeling, then it becomes easier to communicate with a partner, and more likely that they will be able to meet each other's needs.

Although the book is clearly written for the general public, I recommend it to professionals who want to further their knowledge of couple interaction, the current research on the topic, and additional ways to help their patients make their sex lives more satisfying. **A, PR**

PROMOTING SEXUAL RESPONSIBILITY AND PREVENTING SEXUAL PROBLEMS

Edited by George Albee, Sol Gordon, and Harold Leitenberg

Much has been written on sexuality and sexual problems, yet this is the first book devoted specifically to the promotion of responsibility and the prevention of these problems. Twenty-five experts provide a useful overview for beginners in the fields of sexuality and sex education, physicians and mental health professionals, political activists, and persons concerned with philosophical, social, and theological issues. The book results from the seventh Vermont Conference on the Primary Prevention of Psychopathology. 464 pages. \$30.00



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Sexual Practices in the Medieval Church.

Vern L. Bullough, James Brundage, et al. Buffalo, N.Y.: Prometheus Books, 1982 (289 pp.; \$22.95).

Reviewed by James A. Siefkes, MDiv, Director, Mission Discovery, The American Lutheran Church, Minneapolis, Minn.; former member, SIECUS Board of Directors.

This book grew out of attempts to interest medievalists in the study of human sexuality. Its chief authors are James Brundage, professor of history at the University of Wisconsin at Milwaukee (six chapters); and Vern L. Bullough, dean of the faculty of Natural and Social Sciences at the State University College of New York at Buffalo (seven chapters). The authors of the remaining five chapters are all very obviously specialists in the various aspects of medieval history about which they have written.

Although at first glance the book appears to be a rather stuffy piece of scholarship with 57 pages of more than 1,200 footnotes attached to its 217 pages of content, a careful reading dispels this

initial impression of stuffiness. While the authors do not give us a clue about their success or failure in interesting medievalists in the study of human sexuality, I would guess that there will be few theologians, sexologists, or others who will read this book without coming away extremely interested in medieval history. For all its first-class scholarship, you don't need to be a theologian or a historian to appreciate the impact the book carries and the self-understanding it makes possible for those of us who are products of Western culture.

The Middle Ages (A.D. 300 to 1500) represent a crucial period of history during which many Western attitudes and values were shaped and formulated. This period also marked the years of the early church councils, influential church fathers, and doctrinal formulations which continued right up to the Protestant Reformation. Not only were cultural and religious attitudes and practices established, they were also justified by church fathers such as Saint Paul, Clement of Alexandria, Saint Augustine, and such critical and formulative church councils as the one at Nicea (A.D. 325).

The biblical base from which all of this has come may indeed be biblical, but certainly everything was also subject to the selective literalism and interpretation of the "powers that be" at the time of their shaping. The book points out that these medieval attitudes were modified and amplified by Canon lawyers who incorporated them into their law codes. Ultimately these religious laws became not only part of the civil law, but also part of our general cultural inheritance.

The book is a *first* to take a holistic look at what these medieval theologians, philosophers, Canon lawyers, scientists, and humanists had to say about sexuality. When you put it all together, the implications must be taken seriously. Honest biblical scholars must give a bow to this critical study. Most traditional theologians will be pressed back to the drawing boards. Sexologists will celebrate the signals of hope that it raises. Most general readers will probably feel they may have been "taken in" by institutions they have believed and trusted in for basic values and norms for living. For those who are aware that such institutions are not working out and are in trouble, there is hope that these institutions may make a fresh start at becoming edifying and salutary. To put it in a nutshell, *Sexual Practices and the Medieval Church*, like the child in the story, "The

Emperor's New Clothes," has exposed some terribly oppressive reality behind the apparent facade. It gets at some root causes of a lot of pain and suffering in our world as the research in this document unfolds concerning a wide variety of topics such as Christian theory and practice, celibacy, prostitution, transvestism, homosexuality, Canon law, adultery, rape, and seduction.

This is a long overdue book. Try it—you will be glad you did. This reader suspects he will use his copy over and over again. Even if it leaves you uneasy, it is a kind of uneasiness that is healthy and good for us all. **A, PR**

Dr. Ruth's Guide to Good Sex. Ruth Westheimer. New York: Warner Books, 1983 (320 pp.; \$15.50).

Reviewed by Julie Spain, PhD, clinical psychologist in private practice; Adjunct Assistant Professor, Hunter College School of Health Sciences, New York, N.Y.

While the backbone of *Dr. Ruth's Guide to Good Sex* may seem to be its commonsense approach to the sexuality movement, the book has the potential for generating a harmful impact which goes beyond its good advice. The basic advice offered here by Dr. Westheimer is sometimes helpful and thoughtful and at other times benign and amusing. She often places people's sexual experiences within the context of their interpersonal relationships and encourages good communication and respect. However, in the long run, she perpetuates many of the very problems she sets out to eradicate.

One of these problems is people's dependence on myths and their difficulty in requesting information to clarify these myths. Westheimer's humor sometimes does reduce the reader's anxiety and provide relief; often, however, her humor is a substitute for facts. In the absence of information, the humor frequently becomes both contemptuous and disrespectful and, in my judgment, conveys a lack of understanding of the depth of people's deeply held beliefs about sexuality. For example, in Chapter 3, "Feeling Good About Sex," Westheimer includes a two-paragraph section, "Myths About Menstruation." In the first paragraph, she lists the common myths about menstruation; the second is only one sentence long: "I hope you are smiling, because a smile is

all these ideas are worth." This "explanation" of the myths is based on unfounded assumptions about the way people learn. She assumes that a "smile" will eradicate beliefs which may be deeply embedded in a person's family, culture, and religion. Unfortunately, people can simply learn to "smile" when they are told that their beliefs are silly. However, this smile may foster a deep sense of humiliation, preventing the possibility for real clarification of facts and exploration of fears. This approach merely creates a silence, forcing beliefs to become more private.

In some crucial areas of the book where the humorous approach is abandoned, important factual information is regrettably absent. Chapter 7, "The Myth of the Fantastic Every Time Orgasm," includes several subsections: "Clitoral versus Vaginal Orgasms"; "The Numbers Game"; "An Orgasm is an Orgasm"; "Quality not Quantity"; and "How to Have an Orgasm." None of these sections includes a description of the physiology of the sexual response. The absence of this material seems to be based on Westheimer's belief that all women who have orgasms just simply *know* that they are having orgasms. She begins the chapter by describing a male who called into her radio show, "Sexually Speaking," to find out how he could help his wife understand whether she had had orgasms. Westheimer's response to him was: "It sounds to me that she probably does not have an orgasm. Otherwise, she would not ask such questions. She would know that she had an orgasm." My experience as a psychotherapist and teacher of human sexuality indicates that this is not true. The absence of factual information about the sexual response prevents some women from actually knowing the terminology which correctly describes their physiological and emotional experiences.

A second problem perpetuated by Westheimer concerns people's unreasonable expectations of what they *should* do based on beliefs about what is normal. She establishes new rules, norms, and "shoulds," and in the end develops unreasonable expectations. One of her new rules is proposed in Chapter 8, "Afterglow": "Falling asleep immediately after having sex is just a bad habit and, like all bad habits, it can be broken. And should be." In addition to rules, she proposes guidelines, many of which are unrealistic. In Chapter 5, "The First Time," she suggests: "If the bride-

groom is too insecure to like having his bride pleasure herself, she had better do it by herself. But it will be a nicer experience for her to do this by lying comforted in his arms than to do it surrounded by cold bathroom tiles." Putting a label of "insecure" on the bridegroom who does not feel comfortable viewing his bride masturbating is, to my mind, disrespectful. By offering advice in this manner, Westheimer may foster people's anxiety, promoting further feelings of failure. Furthermore, this advice demonstrates a lack of real understanding of the nature of people's fears, discomforts, and anxiety. Her lack of understanding is reflected similarly in her advice to couples to use a lubricant during the first sexual intercourse. While this may indeed be helpful to some couples, it also can create an added burden in an interaction which is extremely complicated.

A third problem Westheimer addresses is people's concern with size. On the one hand, in tackling the myths about penis size, she points out that size is not related to sexual satisfaction. On the other hand, her careless use of language may reinforce people's belief that size is important. Describing "Random Erections" in Chapter 3, she writes: "... he would have a big, strong, lasting erection." Unfortunately, such a statement may create further anxiety for the man who does not view his erection as "big."

Although the book is not meant to be scientifically rigorous, its incorrect or unsubstantiated statements are misleading and have no place in a guide book. In Chapter 3, Westheimer responds to a mother who is concerned about her three-year-old rocking with a blanket between her legs to put herself to sleep at night. She says to the mother: "Yes, it is natural. Absolutely, and part of growing up. It's part of becoming a sexual being, and this type of girl very often, later on, will not have any problems having an orgasm." The longitudinal studies which support this assertion should be referenced at this point. I am not aware that such studies exist.

Westheimer claims to place sexual experiences within the context of people's interpersonal relationships. She subtly undermines this valid and thoughtful concept by her approach to therapeutic help. Sex therapy is not presented as one of a number of ways in which people can obtain help for sexual and interpersonal problems. Instead, sex therapy is often described as the *principal* form of treatment. Westheimer cor-

rectly assumes that most people do not have a clear understanding of the content or process of sex therapy. Yet she does not respond to people's need for clarification by describing the therapeutic process. Instead she says: "Sex therapy is a much shorter course of treatment." Sex therapy is a much shorter course of treatment than what? Her presentation of treatment modalities is limited and her overall view of sex therapy is distorted. Statistics are needed for her claim: "Often one visit cures your problem." Unfortunately, the lay reader can be misled by such a statement. The professional reader is aware that a responsible evaluation often requires more than one visit.

In the end, the problems perpetuated by Westheimer undermine the good advice and severely limit the possibility of recommending this book for either the professional or non-professional reader.

Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970. John D'Emilio. Chicago: The University of Chicago Press, 1983 (257 pp.; \$20.00).

Reviewed by Anne Backman, MA, SIECUS Publications Officer.

In his introduction, the book's author poses a number of thought-provoking questions. For example, why was it that, although gay liberation activists in the early 1970s "repeatedly stressed . . . the intertwining themes of silence, invisibility, and isolation," they were able so rapidly to marshal this "allegedly hidden, isolated constituency" into a strong, effective movement? After centuries of religious and civil persecution of homosexuals, what happened in the post-World War II period to generate the move toward gay emancipation? And why did it take until the late 1960s for this move to snowball into mass action?

In the book's 13 chapters, D'Emilio presents the answers he has arrived at after many years of research. His conclusions are exhaustively documented as he charts the events beginning with the founding of the Mattachine Society and extending through the domino action of the Stonewall riot. Indeed, the documentation, the buttressing, and the amplification are so comprehensive that it takes a persevering reader to reach the final

page. But for anyone interested in a literate, well-organized, and definitive account of the efforts of our country's gay men and lesbians to achieve equality, this book is highly recommended.
A, PR

Sexuality in the Later Years. Ruth B. Weg, ed. New York: Academic Press, 1983 (299 pp.; \$29.50).

Reviewed by Jack L. Haber, MD, retired family physician, Elmont, N.Y.; post retirement career in the study of human sexuality, with special emphasis on sex and aging.

This book contains 15 chapters by 18 different contributors, including the editor, drawn from the various disciplines of medicine, physiology, psychology, sociology, and anthropology. As a result, the reader gets a well-rounded, multifaceted picture of sexuality in the later years. It appears that the contributors have had extensive experience with the elderly, and have acquired a great deal of knowledge, insight, and empathy for their sexuality and the attendant problems of aging.

By way of extensive quotation from the Duke University Longitudinal Study, the works of Kinsey and Masters and Johnson, and the authors' own experiences, ample documentation is provided to show that sexual interest and activity persist even through the ninth decade of life in many people. It is pointed out, however, that survey researchers have concentrated nearly all their efforts on the physical aspects of sexual intercourse, such as orgasm, intensity, and frequency, and have shed far less light on the aspects of sexual interest which become more important to older people, especially after a long relationship. This book makes a point of stressing those aspects of intimacy, such as body contact, kissing, and the warmth and feeling of closeness—even in the absence of complete physical sexual functioning: "By shifting the emphasis from genital intercourse to more general sexual and sensual activities, many individuals might prolong the enjoyment of sexual feelings."

Indeed, this holistic approach to sexuality and sensuality is the central theme of this book, and it is reiterated and detailed in many chapters. Such an approach provides a welcome relief to those students in the field of sexuality and aging who have become somewhat

sated by the literature on the performance aspects of sex in later life. Time and time again, this message of the special importance of the emotional components of sensuality and sexuality to older couples is brought to the attention of the reader. And the authors maintain that not enough research has focused on this aspect: "Perhaps the difficulties of defining sensuality for research purposes, explaining it to subjects, and collecting and interpreting data, have precluded its incorporation into most studies." What is interesting here is the similarity of the conclusions reached regarding the pleasure and warmth of sexuality in later life, in view of the difference in professional backgrounds and experiences of the various contributors.

Basically the authors' collective message is that sexuality and sensuality should be of lifelong duration, and that this information should be disseminated not only to the elderly, but to the public at large, and to professionals who have occasion to counsel the elderly and the middle-aged. This volume can serve as a textbook for future and present medical and allied health professionals, for psychologists, sociologists, anthropologists, gerontologists, and sexologists. An extensive bibliography follows each chapter so that sources for additional knowledge are readily available.

It would be difficult to find another book on sexuality in the later years in which so much information is presented with such clarity, affection, and wisdom, and with such a comprehensive understanding of a subject which has been not only neglected but at times even deprecated by professionals and lay people alike. **A, PR**

The Passionate Life: Stages of Loving. Sam Keen. New York: Harper & Row, 1983 (274 pp.; \$14.95).

Reviewed by Melvin A. Backman, PhD, C. W. Post College, Long Island University, Greenvale, N.Y.

Sam Keen's *The Passionate Life: Stages of Loving* begins as an eclectic study of the decline and fall of love in current western culture. Then, as it proceeds through a cultural, psychobiological examination of the stages of human life, the book becomes, in a sense, the record of a personal pilgrimage—an intellectual but warmly human quest for the meaning of life by a Harvard-trained

philosopher who abandoned academia for a freer way of life. This is, therefore, a personal study that reflects the author's working through the sexual revolution of the 50s and 60s toward a psychological/philosophical/mystical resolution of his own. Yet Keen's book speaks to all of us and should be of particular interest to readers of the *SIECUS Report* not just because human sexuality is central to the author's concerns but also because his erotic vision is original, challenging, and sweeping in its implications.

From his viewpoint "love, in its three epiphanies—romance, marriage, sex—is a dying God" today, since we no longer perceive and celebrate the full range of love: "eros, philia, libido, agape, charity, compassion, sweet lust, adoration, comfort, care." Tracing eros back to Plato's myth of the androgyne, Keen presents the original meaning of eros as "the profound longing to be reunited with our missing complement," and its full meaning as the prime moving force of all life. However, in changing *erotic* to *sexual* (largely as the result of the liberating effects of the sexual revolution) modern society reduced eros to a romantic-genital connection between two persons and, consequently, contributed to a divorcing of sex from love and commitment, from "continuity of caring, from consequences, from children, from community. Stripped of its context, sex became a happening between genitals that were only incidentally connected to persons who had a history and hope for the future." The result of disconnected sex was a diminished identity, with attendant feelings of alienation and violence—an inner wasteland.

Keen's study of love is not just sociological, psychological, and biological in its approach—it is ontological, for he is trying to get at how love functions in one's *being*. To do this, he proposes to examine "the varieties of love that unfold as a person moves through an entire lifetime." Rather arbitrarily, Keen divides the human lifetime into five stages: the child, the rebel, the adult, the outlaw, and the lover. He suggests that "the goal of becoming a lover is encoded within the human DNA, that the primal reality that in-forms us, prior to all cultural myths, is love."

Keen follows the child from its fetal stage in the "womb of love" (complete symbiosis, no I and Thou) to the tearing apart of the child's "early seamless being" and then to the healing of the rupture by the bonding of mother and child. The bonding is nature's way of

preserving life—encoded eros potential. But "the terror we fear most, to be unbonded and abandoned, is the first product of most modern births." Drawing upon the research of James Prescott, Keen claims that "societies that provide children with a high degree of touch, cuddling, and carrying, and that are permissive of a wide range of sensuality and sexuality in later life, are the least prone to interpersonal violence." Nevertheless, in all our childhoods in the West, eros tends to be twisted in one way or another, producing a double effect on our identity: "(1) our character type, personality style, defense mechanisms, addictions, neurotic patterns are the result of the perversions of eros—are an outward and visible sign of an inward and invisible dis-grace or dis-ease; (2) the essence of who we are is eros, grace, ease."

Because of the clash between the child's deepest desires and the parents' will and authority, the child learns at about the age of six to be a secret rebel. This rebellion finds its outlet in adolescence, with its own kind of romanticism expressing the instinct to adore and commune, as well as the need to break out of the family. This romanticism inevitably brings about disillusionment; "passion is necessarily blind because we are fragments of an incomprehensible totality." "... Human beings have an insatiable longing that cannot be satisfied by any sexual attachment. Sex is one of the many disguises of eros"—enabling us to grasp the interconnection of life and to get beyond the self. Recognizing the need for adolescent rebellion, western culture has provided the adolescent with a moratorium from adult responsibility. However, perversions of adolescent rebellion and romanticism may be seen in fanatic ideologies and in the playboy philosophy that maximizes sensation, minimizes feeling, and promotes amorality.

Adult status and identity require an internalizing of the values and myths of our society, which in effect reorganizes eros for social purposes. "Marriage is a discipline that takes us nearer to the heart of reality than romance. Adulthood and marriage offer us pleasures of potency and seminal sexuality that are greater than the pleasures of play. We enter a new stage of life when we ask the questions: What is coming to birth in and through my life? Our relationship? Life itself?" "There is a 'biological' imperative contained in every sex act." "Our deepest pleasure is inseparable

from fertility. Our most unshakable security lies in the knowledge that we are bonded together in a fruitful universe. Something larger than we can know or understand is moving us."

Yet the making of an adult is a complex process which not only provides an outlet for erotic desires but seriously wounds and reduces erotic potential. In identifying with our society we incorporate into ourselves a "consensual paranoia" which divides our love and multiplies our hate; we project into the 'enemy' of our society or country the demons from our own psyche. In this acculturation process we lose, Keen claims, more than 95% of our erotic potential while we multiply our hostilities. Hostility is so much a part even of the sex act that, according to Robert Stoller, "'hostility, overt or hidden, is what generates and enhances sexual excitement, and its absence leads to sexual indifference and boredom.'"

Keen's chapters which deal with his Nietzschean conception of the creative outlaw as "a supranormal individual who cares about others too much to accept the limitations on eros that are imposed by normal life," are the weakest because his category of the outlaw seems unrepresentative and personal. The psychology seems contrived, for Keen's outlaw acts in the name of eros, whereas Nietzsche's and Dostoevsky's "extraordinary men" act in the name of pride and egoistic daring. These chapters are the most autobiographical as well as the murkiest.

In the final chapter entitled "The Lover" Keen tries to pull together his various insights and ideas into a transcendent vision of the interconnection between the cosmos and the love encoded in the human DNA. This is what the lover realizes—that every individual atom and self is unique at the same time that it is also an integral part of the "pattern that connects" [Gregory Bateson], the tightly woven fabric of being." All life, by the very nature of its being, is interconnected; the conception of an autonomous self is a delusion. The lover, by concentrating on spirit rather than matter, becomes aware "that we are embodied within a continuum, that we are alive only when a universal life force flows through us like breath through lungs, like wind through the evergreens." Through Christian and Buddhist mysticism, especially through Christian agape ("spontaneous self-giving love expressed freely without calculation of cost or gain"), "the lover

glimpses the essential wholeness/holiness within which all beings belong, but remains painfully aware of the actual dis-ease, suffering, and alienation that afflict us all." It is compassion—learned from the family, from the child—that serves as the empathic factor of love; but it is, in large measure, the Western obsession with genital sexuality which severs sexuality from its natural context of familiarity and kindness.

Sexual love is both most passionate and most ordered when it assumes its rightful position within a nexus of erotic relationships that make up the natural world. Earthy love begins when we acknowledge our participation in an ecological bonding that joins all the species of life in a single commonwealth. Thus it is only when we deal with the dis-eased character of modern sexuality and the ecological crisis as a *single problem* that is rooted in an erotic disorder that we can begin to discover ways to heal ourselves of our alienation from our own bodies and from nature (p. 236).

Ultimately, it is in a loving relationship with our lover's body and with the earth, Keen believes, that we may discover something of the mysterious love that unites all creation. **A, P, PR**

Sexual Violence: The Unmentionable Sin—An Ethical and Pastoral Perspective. Marie Marshall Fortune. New York: Pilgrim Press, 1983 (240 pp.; \$9.95).

Reviewed by Peggy Halsey, Executive Secretary for Ministries With Women in Crisis, National Division, United Methodist Board of Global Ministries, New York, N.Y.

This most welcome book fills a void in the literature about rape and child sexual abuse—the role of religious tradition and the responsibility of the faith community. Marie Fortune, whose Center for the Prevention of Sexual and Domestic Violence in Seattle has played a pioneering role in nearly all aspects of the religious community's relationship to sexual and family violence, sets the book's tone by declaring in the foreword that "we have not heard about sexual violence in the church because we have not spoken about it." This volume is an eloquent effort to break this silence, and to call the church to effective and compassionate response to both victims and perpetrators.

The author has, in the course of her book, done several very useful things. The first is to set forth clear definitions of and discuss societal perspectives on rape (including marital rape) and child sexual abuse (including incest). This exploration of sexual violence inside and outside the home exposes the widespread confusion in U.S. culture between sexual violence and sexual activity which Fortune sees as categorical opposites based on the presence or absence of consent. Consent, which requires that a person have all the information necessary to make a decision regarding sexual activity and the power to choose and have that choice respected by others, becomes the key factor in determining the presence of violence or abuse. This is a particularly significant point in the book's assumption that any sexual contact between adult and child is abusive in nature.

Another unique and important contribution is the book's focus on ethical questions. Fortune contends that sexual violence has not been a priority for ethicists because it has happened primarily to women and children. A review of scriptural stories of sexual abuse and violence and of Christian tradition reveals a preoccupation with these offenses as violations of male property rights, with little attention to issues of power or consent. Though there is a clear biblical demand that people care for and protect the powerless and vulnerable, Fortune concludes that both scripture and Christian tradition are inadequate for addressing sexual violence as an ethical issue. A new sexual ethic would require, she says, acknowledging the sin to be the offender's, understanding God as the seeker of justice and standing with the abused, developing a "norm of right relationship" (shared power when possible or protection of the less powerful from exploitation and abuse), acknowledgement of sexual violence as blasphemy (denying the sacredness of the victim) and righteous anger toward offender and compassion for victim as a just response.

The author explores with courageous bluntness an issue which is certain to be controversial and viewed by many clergy as meddling: that of professional ethics related to sexual contact between pastors and parishioners or between pastoral counselors and clients. She applies the principle of power and consent imbalance here and concludes that one cannot be pastor/counselor and lover/sexual partner at the same time; these

roles can be consecutive ones but not, responsibly, simultaneous ones.

Another major theme of this book, and one which makes it a valuable resource for clergy, is the development of a "pastoral perspective" on sexual violence. Acknowledging that victims often feel abandoned or betrayed by the church, the author outlines a responsible role for the minister which includes: becoming knowledgeable about and comfortable with the issues; taking the initiative for talking openly about sexual abuse; assuring victims that they are not to blame and will not be abandoned; and utilizing secular resources and making responsible referrals.

In the section on pastoral response, the focus is specifically and in some detail on responsible ministerial response to victims of rape, victims of child sexual abuse, male victims, families of victims, non-offending parents in incest situations, adult women who were victims as children, and offenders in each category. Issues such as confidentiality, peculiarities of rural/small town settings, and recognition of the stages through which victims go are addressed

with thoroughness and sensitivity.

The final chapters of the book address religious issues inherent in an examination of sexual violence. These concerns may be especially helpful to the church as it seeks to respond to these issues from a standpoint that is peculiar to its nature and responsibilities (i.e., what does the religious community have to offer in the struggle to prevent sexual violence and serve its victims that is different from that offered by secular organizations and service providers?). On the other hand, those community leaders not representing religious groups will doubtless find it a relief to see the church accepting responsibility for its role in creating a climate where sexual violence is tolerated, and outlining strategies for change. Many secular counselors of victims of sexual violence have acknowledged the urgent religious concerns of these victims and the impossibility of moving from suffering to healing without dealing with those concerns. These include the "why did this happen to me?" syndrome, a feeling of abandonment by God, and anger at God for "allowing" the abuse. Fortune provides

the framework for a pastoral response to these issues, as well as to guilt and shame, forgiveness, confession, repentance, and reconciliation (all dealt with in their complexity, with *no more abuse* as the bottom line).

The book closes with a reminder to the church of its basic responsibilities to victims of sexual violence: being present, available, and willing to listen, reassuring victims of the community's caring; and to offenders: confronting them and holding them accountable, but not ostracizing them. It raises the possibility of designing liturgical supports for healing, such as ritual cleansings. Finally and most emphatically, it calls on the religious community to be an advocate for prevention and address the root causes of sexual violence.

For all of the book's depth and sensitivity, one senses that only the tip of the iceberg has been revealed. It is hoped that this volume marks the first in a number of works designed to assist the religious community in dealing with issues surrounding the victimization of women and children, so long ignored by those responsible for ministry. **PR**

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