

COLLEGE MALES AND THE NEW MASCULINISM

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The college at which I work became coeducational just twelve years ago, after a sixty-eight-year tradition of "men only." As primarily a science-and-engineering school, the all-male tradition was quite natural since women had previously rarely ventured into the masculine domain of engineering. The initial two or three years of coeducation at the college appear to have been the most difficult, for it seems that the first few pioneering women were subjected to many subtle forms of discrimination, prejudice, and pressure. More recently women, present on the campus in greater numbers (11% of the student body), have been accepted by the men as respected—and appreciated—colleagues. Further, as industry strives to fulfill the pledges of affirmative action programs, women have now begun to appear in the light of quite formidable competitors for jobs.

In some ways, the shifting sex-related values of these college males represent in microcosm those of recent times in the United States generally. Throughout North America, there is increasing awareness of the true meaning of the term "equality of women," and of the prejudices to which women have been subjected for centuries. Thus the pioneering women are gradually but certainly opening the way toward full respect and acceptance as equals. But the New Feminism has also generated a *New Masculinism*, for it has become as necessary for men to examine and reevaluate their own sexuality as it has been for women to examine theirs. This reevaluation has included many aspects—interpersonal relationships, love, sexual performance and adequacy, the double standard, and career competencies. The results of the quest have been complex and varied. At the risk of oversimplifying, I would suggest that among college males, along with males in general, three distinct types of men are emerging:

1. *The New Masculinist*, who enjoys sharing in the atmosphere of equality, finding it liberating, refreshing, and manageable. He sees women as sexual equals and is free to share his spectrum of emotions with others.

2. *The Male Traditionalist*, who feels more comfortable in the dominant role of guide, protector, and provider for women. He tends to believe that men should be the sexual aggressors, that they should appear strong and controlled as well as controlling, and that double standardism is legitimate.
3. *The Mediator Male*, who attempts to straddle both worlds. His attitudes toward sexuality tend to follow a somewhat opportunistic path of convenience and manageability.

Most men, regardless of their place in the male scheme of things, have experienced some turmoil and problems during this important period of change and growth in contemporary sexual values. New Masculinists must share in the constant struggle to learn how to communicate thoughts and feelings, and how to balance with their sexual partners the degree of exclusivity they wish to maintain in relationships. The Traditionalists must cope with the feelings of threat generated in them by women around them who will not accept their domination, and learn how to adjust when women grow away from them because of feeling restricted or isolated by a lack of emotional sharing. The Mediator Males must face all of the difficulties of those who attempt a precarious balance between two ends of a spectrum, and carefully examine which of their values are genuine and which are the result of playing a convenient role.

Males and Sex

The 1970s have seen the emergence of sex therapy, and with it a new awareness of what constitutes "sexual adequacy." Until relatively recently, many men saw no need to worry about their sexual performance because sex was primarily whatever they made it and was mainly for their enjoyment, anyway! Sexual problems could often handily be

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SPEAKING OUT

MASCULINISM AND FEMINISM

It used to be that men and women, in almost any culture or subculture that you could name, could take each other for granted—that is, men acted, fought, related to women and to the total society in such ways as were considered acceptable by the society. How women did the same, however, was considered to derive from and be secondary to the ways and wishes of men. That pattern, it would appear, is gone forever. The question is, what is taking its place?

The movement of feminism that manifested itself in the late nineteenth century took a strong spurt in the twentieth century with the surging women's liberation movement in the 1960s and '70s. Perhaps the most publicized and significant characteristic of the movement was the revelation, not just of the existence of female eroticism, but of its power and ubiquitousness. Here was something that, except for a few "bad" women, had been thought to belong almost exclusively to males. Now it was shown, over and over again, by men and by women, to be a benchmark of femininity as well of masculinity.

Along with the surge of eroticism came something called female consciousness-raising or awareness, and apparently hard on the heels of this has come the awakening of men to their own needs for awareness and consciousness-raising. Some claim this to be a kind of defense mechanism, in which men who have felt threatened by the activism of women strive to maintain or restore their formerly unquestioned positions of leadership, control, and advantage. The evidence points, rather, to the men's movement as being not an effort to maintain the status quo, but to be an effort of men to enter into dynamic male-female relationships which would be evolutionary rather than revolutionary, and which despite the predominant emphasis in the public media are not exclusively concerned with erotic interchange.

Some years ago, at a meeting of the National Council on Family Relations, I carried out an interesting exercise with a workshop group. As they entered, I asked the women to sit in front and the men in the rear as listeners. I then asked each woman quickly to name an adjective descriptive of how she would like men to be twenty years from that moment. I then had the groups face each other, so that the men could react to the list—which they did in considerable consternation and anger because so many of the adjectives described what the men considered to be "female" qualities. The women stuck to their guns, explaining that by *tender*, they had not meant soft or sentimental, but caring; by *passionate*, they had not meant sexually passionate, but intensely caring about many things including life itself; and so forth. At the end of half an hour, when the group had to break, one man stood up and said clearly, "The qualities you named were all things that we would have liked to be but were not permitted to be," and most of the men nodded vigorous agreement as they all filed out.

Conversely, a radio commentator once said to me, "Mary, you are the greatest: you think just like a man." I believe what we really see happening today in the men's awareness and consciousness-raising groups is simply a kind of heady freedom to feel and to express feelings. Women's groups, particularly the early ones, did the same thing, but because they were perhaps unconsciously aiming toward role reversal they tended to be polemic, militant, and actually hostile to men. What I am really wondering about now is why—having passed the first difficult step of looking at themselves so that women could understand that they do not need to be so anti-male, and men could accept that they need not be so fearful of females—could not men and women, boys and girls, particularly in high school and college, sit down together and learn how to accept each other? Obviously, the special qualities that they would respond to positively should be qualities relating to each person, rather than to membership in a given sexual collectivity. What a strange, new, and exhilarating world without pretense or false values might be made by men and women for each other—and themselves!

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WHERE THE ACTION IS

EXPLORING THE GEOGRAPHY OF MALE SEXUALITY

*by Paul Siudzinski, M.A.
Founder, New York Men's Center
and Member, Men's Anthology Collective*

The common impression people have of men and sex is that men "do it" to women. Male sexual language is that of the battlefield, of the marketplace, of competition: men "conquer," men "make" women; men "score." In the last few years I have begun seriously to examine male sexuality in general and my own sexuality in particular. The vehicle for that exploration has been men's consciousness-raising (CR) groups, first as a member, later as a facilitator.

CR groups provide a forum for men to speak about their sexuality, about gentleness, nonejaculatory sex, the pleasures of sensuality. Previously, in locker rooms and bars, we have had to lie, compete, brag. Here we can honestly share "how" we make love, comparing experiences and feelings, gradually widening those socialized sexual limitations we carry in our heads—and in our bodies.

Masturbation, homosexuality, heterosexuality, and early sexual experiences are common topics. As we let down our defenses, we sometimes surprise ourselves with what we say—and what we do not say. After a while we begin to talk about our insecurities and doubts. In an atmosphere devoid of judgments and evaluations, we begin to reveal ourselves.

In the groups I have facilitated, I have observed that, although there is often a great deal of curiosity about sex, factual knowledge is usually limited to personal experience—or the lack of it. I have seen how many are out of touch, confused, self-conscious, and insecure when it comes to sexuality, no matter how self-assured they are about other things. Although most men probably know themselves best sexually in terms of masturbation, the attitudes toward masturbation in this country only serve to increase sexual objectification and alienation. The penis is objectified and sexuality is separated from the self; sex becomes erection and ejaculation; women or men become objects; sexuality becomes largely fantasy. This is a major reason most men are sexually penis-centered. They may enjoy masturbation, fellatio, and intercourse, but find it difficult to get in touch with the nongoal-oriented, nonerective, nonejaculatory, sensual aspects of sexuality.

Uncovering sexual stereotypes is a significant part of CR. The images of masculinity we carry in our heads are not merely comic—they are crippling: men are supposed to be ready and willing to take any woman anytime; men never say no; men are always aggressive; men have an insatiable sexual appetite; when you're with a woman, particularly a woman other men find attractive, you of course want to have sex with her or else there is something wrong with you. The stereotypes are the same for all men; none of us feel we can say no! Women also have all of these same expectations of us

in their heads, plus their own (and our) stereotypes of who and what women are supposed to be. Speaking from my own experience, I have discovered that when a woman is willing to take no for an answer it goes a long way toward telling me what kind of relationship we might have.

My sexual awareness underwent some further transformations through a CR group which focused on massage. Wanting more choices in being with men than the stiff noninteraction called male friendship, we also get to explore and expand the parameters of our physical, sensual selves. I not only learned how to give pleasure to another person, but I learned a lot about my own body. I found out about parts of myself I barely knew existed and ways of relating I would never have thought to include in either sensuality or sexuality.

My sexual relationships have gradually broadened in scope as I have experimented with massage, relaxation, and sensuality, and have begun to include other things—like eating, dancing, or just playing—without the goal of ejaculation or orgasm. I have discovered that I have more choices because I can make love without following the dictates of my penis: just because I have an erection does not mean I have to do something about it. And my choices encompass an even broader spectrum because they also include whatever choices my partner may have.

My involvement with men's consciousness-raising groups has altered significantly my views of male sexuality and has had a dynamic effect on my own sexuality. Society's definition of sexuality, particularly male sexuality, is more limiting than it is helpful. From what I have seen, men and women have a lot of self-examination to do before either sex can begin to speak with knowledge or sensitivity about the still relatively unexplored geography of male sexuality.

DO YOU KNOW THAT...

Child Abuse

Child abuse, including sexual abuse, is receiving more and more recognition. Parents Anonymous was established to refer to local chapters or to someone who might help in such cases. Write: Parents Anonymous, 2810 Artesia, Redondo Beach, CA 90278, or call, toll free (800) 352-0386. Incidentally, sponsors are needed for local chapters.

BOOK REVIEWS

Dilemmas of Masculinity: A Study of College Youth. Mirra Komarovsky. New York: Norton & Co., Inc., 1976 (274 pp.; \$9.95).

Reviewed by Anne Herndon, Ph.D., Assistant Professor of Psychology, Department of Medical Social Science and Marital Health, Bowman Gray School of Medicine, Winston-Salem, NC.

While there are numerous books and articles on changing women's roles, there has been less detailed attention to problems that men are encountering. Komarovsky has undertaken such a study by examining role strains of college males.

This study describes role strains encountered by seniors at an Ivy League male college in 1969-70. Using the case-study method combined with paper-and-pencil schedules and personality tests, a wealth of information was accumulated on sixty-two randomly selected males.

While role strain in intellectual relationships with females was present, it was not as prevalent as might be expected. The majority of the sample indicated no intellectual insecurity in their relationships, for a variety of reasons. Some felt superior to their female friends or were accepting of the woman's intellectual superiority because she had other weaknesses. Only two or three subjects appeared to be in truly equalitarian relationships, however. The author notes that because the adjusted majority also were highly ambitious, the potential for future role strain may be present. Many of these men may find it difficult to weigh their partners' achievement needs equally with their own as they move into careers.

The sexually active subjects encountered guilt over exploitation, performance fears with experienced partners (a possibly increasing source of conflict as there is greater permission for young women to be sexually active), and strain in relations with parents as sub-

jects tried to keep cohabitation arrangements secret. It was interesting to note that the author analyzed the information on the virgin subjects as a deviant group. They constituted twenty-six percent of the sample and felt themselves to be deviants in relation to the felt expectation of sexual activity. This self-perception itself was a cause of role strain, since the subjects were uncomfortable with their sexual inexperience.

In these and other areas of relationships, it appears that the least well-adjusted subjects are those who accept the ideal of male superiority and do not see themselves as able to live up to it. Some of the adjusted subjects also subscribed to the ideal of male superiority, but they see their personal attributes as close to that ideal. As long as the subjects hold the view of male superiority, there is the potential for them to experience threat with exposure to women who are their equals in one or more areas, however.

The author does not intend to generalize to the male population as a whole. She has provided useful, thought-provoking information about a segment of the male population which is perhaps most currently touched by the movement toward egalitarian relationships because of exposure to feminist students and the increased likelihood of encountering female colleagues in work.

This study clarifies some areas which might be further examined: what stresses do men and women have in common resulting from their changing roles? Does clear female superiority in a given area evoke stress for males, even when equality does not? Do men in other population subgroups encounter the same or different strains? Does resolution of role strains occur for the subject group over time? Do different strains develop? Those interested in studying changing gender roles will find clarification of issues as well as fertile ground for continued exploration within this volume. **A, PR**

From Machismo to Mutuality: Man-Woman Liberation. Eugene C. Bianchi and Rosemary Radford Ruether. New York: Paulist Press, 1976 (142 pp.; \$5.95).

Reviewed by Diane B. Brashear, Ph.D., Director, Brashear Center, Indianapolis, and SIECUS Board Member.

Two major issues come to mind as I read Rosemary Ruether's essays: the effects of major cultural institutions such as religion on sexuality, and the effects of the current revolution about sexuality on major institutions. Ruether and Bianchi have given us a powerful historical perspective on these issues. These essays cannot be treated lightly and they offer much material for reflection and discussion. Some readers may feel limited in their own theological backgrounds (as indeed I did initially); however, the authors present their interpretation of religious history so as to make it plausible and understandable.

As Ruether explains it, the first symbolic power was maternal, but as patriarchal cultures grew in Hebrew and Greek society, women became "quasi-property and permanent dependents." Thus, she argues, women could never grow up. As societies became industrialized, women, with their taboos and accumulated history from Eve on, became the symbols of a sentimentalized morality. Love that was spiritual denied the body and, she remarks, "Again, the human level is missed."

She criticizes that part of the women's movement that confuses sexual liberation and women's liberation. Basic to women's struggle is their need to integrate the body with the rest of the woman. "Mind repression," she notes, "becomes a new way of avoiding love and intimacy." She challenges sexual "how to do it" programs as repressive to genuine intimacy, which develops out of relationship and commitment and cannot be treated technologically.

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

Bianchi, in examining celibacy, raises an important distinction between physical and psychic celibacy, postulating that psychic celibacy keeps men and women mentally and emotionally apart. Thus, while today physical celibacy may be abandoned, we need to consider most seriously how the church may be presenting the dualistic projection that "Women and bodies are bad, men and minds are good."

Both Ruether and Bianchi challenge the dualism within the church and our culture. Many of their statements may seem generalized but are enlightening. This book represents a scholarly approach to the interfaces of two fields of study—religion and sexuality—with enlightened and provocative material. **A, PR**

What About VD? Phyllis S. Busch. New York: Four Winds Press, 1976 (114 pp.; \$6.95).

Reviewed by Eric W. Johnson, teacher of Sex Education, Germantown Friends School, Philadelphia; author of Love and Sex in Plain Language, VD, How to Live Through Junior High School.

Phyllis Busch's book provides in about a hundred fact-filled pages as much information about the venereal diseases as any nonspecialist of any age could possibly need, and more than most will want. It is nonmoralizing, objective, direct, complete, and up-to-date. Written for readers aged twelve and up, the prose is easy to read, although I found it marred slightly by inconsistent tone, almost childish in spots, and much more sophisticated elsewhere. Also, I think the usefulness of the book would have been increased if the author had included somewhere a one- or two-page summary of the facts essential to know in order to avoid, recognize, and be cured of VD.

I found the chapter "VD in Past Times" interesting, with excellent specific examples under the headings "VD and History" and "VD and Literature." The last chapter, a history of the development of knowledge about VD is dull and anticlimactic. The vast glossary at the end of the book is somewhat overwhelming, containing some 175 items ranging from simple terms like *confidential*, *cure*, and *urine*, to terms only a specialist need know, like *coc-*

cus, *lymphogranuloma venereum*, and *penicillin notatum*. The graph on page 75 is unintentionally misleading, giving the visual impression that the number of cases of gonorrhea and syphilis per 100,000 population is nearly equal, whereas in actual fact the graph shows that gonorrhea is seven times more widespread than syphilis. (Actually, according to figures I have from the Public Health Service, the proportion is more like 30 to 1 in favor [*sic!*] of gonorrhea.)

On the whole, though, *What About VD?* is a fine book for people strongly motivated to learn through reading. For others, one of the short pamphlets recommended in the appendix would be more useful. **ET, LT, A, P**

Our Bodies, Ourselves. Boston Women's Health Collective. New York: Simon & Schuster, 1975 (383 pp.; \$4.95).

Reviewed by Evalyn S. Gendel, M.D., Director, Division of Maternal and Child Health, Kansas State Department of Health and Environment, and former SIECUS Chairperson.

The second edition of *Our Bodies, Ourselves* is unconditionally recommended by this reviewer for both men and women. It is as informative and provocative as the first edition which was first published commercially in 1972, although prior to that it had reached over 40,000 women in the Boston area. It was started as a small newsprint handbook, privately published and dedicated to helping women to know and learn more about themselves and their basic physical and mental health. Written by and for women, this new edition is greatly expanded with material not previously included, on menopause, breast cancer and self-help, childbirth and childrearing. Other chapters have been broadly revised to encompass the newer technologies and understandings of family planning, abortion, venereal disease, rape, and considerations of parenthood, work, and career options. The increased knowledge and statistical data in all of these areas are thoughtfully and carefully researched and presented.

The collective authors also document their own personal growth—through problems and diversity over the years

as a writing group. Their insight into their individual experiences of working with many men and women from various backgrounds and professional levels to reach their consistent objective of self-development for all persons is a significant element of the book.

Some of the expanded chapter contents include increased attention to positive concepts of nutrition and body awareness, with emphasis on knowing the extent of movement of which the body is capable. Women and health care stresses, alternative systems of health care delivery encompassing ongoing self-assessment as an indicator of need for entrance to a system, considerations of sexist values which influence a woman's image of herself have all been extended with numerous examples.

The book is well worth reading for it is as engrossing as the human body itself, but it can also be used as reference about specific concerns. The new edition of *Our Bodies, Ourselves* is a basic necessity for both men and women of any and all ages who care about themselves and their fellow human beings. **A, PR**

Joys of Oral Love. Bernhardt J. Hurwood, ed. New York: Carlyle Communications, Inc., 1975 (224 pp.; \$6.95, paper).

Reviewed by Wardell B. Pomeroy, Ph.D., psychotherapist and SIECUS Chairperson.

I began reading this book with considerable enthusiasm for I discovered it was not just talking about fellation and cunnilingus, but about orality from kissing to analinctus, and was talking about it so warmly and lovingly that "Oral Love" is an appropriate title even though "Oral Sex" might have been the more expected one. My positive feelings continued up to the last five pages.

The book is divided into three parts, of which Part One ("Past, Present, and Future") is really top-notch. A historical and anthropological "guided tour" is done briefly but well. Oral sex in literature and films is also dealt with, cursorily but meaningfully. Discussions on its legal aspects, and on the use of oral sex by prostitutes, give us additional information on this fascinating subject. The final section in Part One deals with

kissing as extolled by five different poets.

Part Two ("Free Talk and Frank Opinions") is a long (84 pages), rambling, repetitive panel talk-fest among twelve discussants who are all very liberal and open in regard to oral sex. There were writers (4), editors (2), a sculptor, a painter, an actress, a film reviewer, a sex surrogate, and a college student. This whole section could well have been cut in half.

The third part ("The Ins and Outs of Oral Love") is primarily a "how to do it" chapter on all aspects of oral sex. Regardless of the intent of the authors, the major accomplishment of this section (as well as of the entire book) is not so much as a manual on techniques but as giving permission and freeing people of their inhibitions, thus allowing them to be more comfortable with their own orality and, hence, with their own sexuality. This part, and therefore the entire book, are, however, marred by sections on more exotic and "far-out" oral sex which, in another arena, could be of interest. Bondage, orgy scenes, and the use of food and drink in connection with oral sex would make me hesitate to recommend this book to patients or other lay persons who are attempting to come to terms with their own orality.

More important, I would have very serious reservations about such questionable statements as "An acid or mescaline trip can be quite memorable if both parties are tuned in to each other. The imprint can last for weeks." Or, "Cocaine is great for a man to give sustained head, and for a woman to reciprocate to hours of tongue playing. Amyl nitrate capsules, known as poppers, are always good for a minute of sublime, sustained sexual joy and anguish, and are frequently used to sustain the heights just prior to and during orgasm." If these last five pages had been omitted, it would have been a useful book.

Except for the above caveats, the book's audience would be adults seeking to develop more variety in their lovemaking and to overcome their inhibitions about oral sex. The book can still be helpful to therapists, both for themselves and for their counseling and therapy with their patients.

The quite grainy illustrations give a feeling of softness and lovingness to the entire book. The Afterword, here quoted in its entirety, is memorable:

"The mouth was made for kissing, for contact. There is no limit to the joy and beauty possible in human relations. Essentially, love is a basic and simple act. We use our bodies, our genitals, our mouths, to communicate, to share our love for one another. We should mention the one means of oral love which has made up yet been excluded from the previous pages: words. Our speech is one more of the ways we have to love together. Speak your love; do it openly and freely and honestly. That is really the oral love this book is about. We have tried our best to speak of love and to do it with love." **PR**

For Money or Love, Boy Prostitution in America. Robin Lloyd. New York: Vanguard Press, Inc., 1976 (236 pp.; \$8.95).

Reviewed by William P. Brown, Ph.D., School of Criminal Justice, State University of New York at Albany, SIECUS Board Member.

The average parent or guardian who finds that his son has been subjected to a homosexual approach may respond with anything from extreme anger to an attempt to forget the incident as quickly as possible. When Robin Lloyd, an investigative reporter, found that his son had been asked to pose in the nude, he conducted an investigation and wrote a book.

For Money or Love is an investigative reporter's extended treatment of a problem whose seriousness is compounded by our lack of knowledge as to the frequency and effects of its manifestations, and by our prevailing mythology about the "chicken hawk" and his evil influences on the boys with whom he has sexual relationships.

The canons of investigative reporting are not the same as those for scientific investigation: *no thesis is needed; the concept is that the facts and opinions of those involved will not only tell the story but probably lead to the answers.* What emerges is a collection of snippets pasted together into a readable and possibly informative book. The overall message is that boy prostitution is prevalent and generally not particularly harmful to the "perhaps 300,000 boys, aged eight to 17 (chickens) . . . selling themselves to male adults (chicken hawks) throughout the country every day."

The book is divided into three perfectly valid sections—the case, the cause, the "cure." But it is hard to tell one from the other, except that the "case stories" which are the main content of the book tend to be grouped under different chapter headings. The suggested "cure" would seem to consist of one part creation of a department of education and youth, one part provision of an improved juvenile justice system, and one part establishment of group homes adequately staffed. All told, this book falls into the all-too-large category of opportunistic publications offered as substitutes for the serious professional studies that are needed. However, it will undoubtedly be read by many—including "chicken hawks"—for the character of the case stories. **A, PR**

Conception, Birth and Contraception: A Visual Presentation (Revised edition). Robert J. Demarest and John J. Sciarra, M.D., Ph.D. New York: McGraw-Hill, 1976 (145 pp.; \$12.00).

Reviewed by Judith Falk, M.A., former Director, Youth and Student Affairs, Planned Parenthood of Metropolitan Washington, D.C.; presently graduate student in Mental Health, Johns Hopkins University; SIECUS Board Member.

Illustrations have rarely been utilized as clearly and beautifully to impart information about human reproduction as in this fine presentation. There are seventy detailed illustrations, each of which realistically portrays fundamentals in conception, birth, and contraception. Particularly noteworthy are the unusual drawings of the female pelvis with internal reproductive organs, the series of developing fetuses (in actual size), and the representations of laparoscopic sterilization. The pictures tell the story, accurately and concisely. While the text is secondary to the illustrations, it is readable and simply stated. Its goal is to expand upon the illustrations, and this it does well. An excellent glossary is included.

This book will prove particularly useful for junior and senior high school students. Parents and other lay adults would also find it valuable. It carefully avoids attitudinal or moral judgments. It will serve as a valuable cognitive tool for the sex educator. **ET, LT, P, A, PR**

DO YOU KNOW THAT . . .

Family Life Education Training for Teachers of the Physically Disabled

The Human Sexuality Program of the School of Medicine, U.C. at San Francisco, has received a training grant from the HEW Office of Education to augment the training of special education teachers in new approaches to family life education for disabled students. The program (a series of three seminars given during the school year) is open to special education faculty in schools of higher education, special education teachers, and special education graduate students during their practice teaching. Trainees involved will receive relevant instruction on sexual attitudes, sexual function of persons with various disabilities, and family life curriculum development and implementation. Per diem, transportation costs within California, and continuing education credit are available. Those who wish further information or who wish to apply for training should write to: Carla Thornton, R.N., M.S., Human Sexuality Program, U.C. Medical Center, 350 Parnassus Avenue, Suite 700, San Francisco, CA 94143.

New SIECUS Publications

SIECUS' Film Resources for Sex Education, in the 1976, updated edition, is now available. Films, filmstrips, slides, cassettes, and transparencies have been reviewed for this guide by the SIECUS editorial staff or by members of its Board of Directors. Each annotated listing is categorized under one or more of sixteen subject headings, and within each subject category in ascending order according to audience level, from preschool through adult and professional. Copies may be ordered for \$3.95 from Human Sciences Press, 72 Fifth Avenue, New York, NY 10011.

Premarital Sexual Standards, SIECUS' Study Guide No. 5, is now available in a newly revised and updated edition. Utilizing his original research (upon which the first edition of this Study Guide was based) as a foundation, Ira Reiss has included in this new edition a discussion and summarization of the most recent research and analyses in the field. Order copies at \$1.00 each from Human Sciences Press, 72 Fifth Avenue, New York, NY 10011.

Professional Training Program Offered

The Human Sexuality Program of the University of California School of Medicine/San Francisco will repeat its twenty-hour course for health and helping professionals, "Health Aspects of Human Sexuality," on October 29-31, 1976. A broad range of topics in the area of human sexuality will be covered in the course of didactic presentations, small-group discussions

and interactions, and the use of explicit sexual teaching films. This course is one of the prerequisites for all extended training programs in sex counseling offered by the Human Sexuality Program. Medical students, medical house staff, and physicians who are paid members of medical facilities are eligible for tuition subsidies from NIMH.

For more information, contact: The Registrar, Human Sexuality Program, 350 Parnassus Avenue, Suite 700, San Francisco, CA 94143; telephone (415) 666-4787.

Sexual Health Services for Academic Communities

A new publication of specific interest to those responsible for the health and welfare of students in colleges and universities is the result of two years of work by a liaison committee representing the American College Health Association, SIECUS, and the Planned Parenthood Federation of America. It is primarily for administrative and health personnel at college or university levels, and Dr. Matina Horner, president of Radcliffe College, calls it "a valuable and realistic introduction to the problems and issues involved in establishing and administering sexual health services." It also contains much that will be useful on the inclusion of sexual health as part of overall health services and education at upper school levels, or in formalized programs (YMCA, YWCA, public or private senior high schools, summer camps, or religious retreats for young people, etc.). It is available at \$4.50 from the publishers: George F. Stickley Company, 201 West Washington Square, Philadelphia, PA 19106.

China Takes Contraception Seriously

Information coming from the People's Republic of China shows that widespread educational programs and ideological training are successful in controlling the birth rate. The February issue of the *IPPF Medical Bulletin*, published by the International Planned Parenthood Federation, reports that birth control in China embraces late marriage, child spacing, and readily available contraception. A low-dose oral contraceptive is evidently very popular, but both male and female sterilizations are widely used by couples who have completed their families. In addition, an experimental once-a-month pill is employed, as well as a "visiting husband" pill. (Many Chinese couples are separated for varying lengths of time because of their work.) This oral contraceptive is taken eight hours before intercourse; another version is taken immediately before or after intercourse. With communal groups organized down to the smallest village level, there is evidently strong group pressure to defer marriage and to practice birth control. In China it seems to be working.

AUDIO-VISUAL REVIEWS

SEX AND THE HANDICAPPED

[The May, 1976, issue of the SIECUS Report included a selected and annotated bibliography of printed materials dealing with sex and the handicapped. No audio-visual materials were listed, and most of the items selected were aimed at handicapped individuals themselves, or their families.

Inclusion of the topic of sexuality has only slowly become recognized as necessary in the training of profession-

als who deal with the handicapped in any capacity whatsoever. As this awareness grew, special audio-visual materials became available, and have already more than proved their worth in the training of professionals to understand and assist with the sexual needs and problems of handicapped individuals.

The following materials, some of an explicit nature, are listed because they are pioneer efforts in this important

area of sexuality training, and have been used successfully in so many training sessions under professional auspices as to make unnecessary any special evaluation by SIECUS. However, it must be remembered that final evaluation of the appropriateness of all training materials, explicit or not, must be made by those in charge of the training program.—Ed.]

Mental Retardation and Human Sexuality. Sound filmstrip, LP record, 20 min. Planned Parenthood of Southeastern Pennsylvania, 1220 Sanson Street, Philadelphia, PA 19107. Price: \$20; rental, \$5.

Used to orient parents, teachers, and institutional staff to the need for sex education for the retarded, especially in the light of their very real emotional needs, and of the concern of the adults responsible for/about them with such issues as contraception, sterilization, abortion, and marriage.

Like Other People. 16mm, color/sound, 37 min. Perennial Education, Inc., 1825 Willow Road, P.O. Box 236, Northfield, IL 60093. Price: \$375; rental, \$37.50.

Focuses on the sex-related problems of the cerebral palsied and their efforts to cope with these. The narration is by palsied individuals, and subtitles are provided where speech is seriously distorted. The issues discussed include employment, marriage, privacy, and the capacity of handicapped persons to give and receive love in the light of their wish to be treated as adults, with the same desires and needs as others.

Don't Tell the Cripples About Sex. 16mm, color/sound. Two parts: Part I, 16 min.; Part II, 23 min. MultiMedia

Resource Center, 540 Powell Street, San Francisco, CA 94108. Price: Part I, \$220; Part II, \$300; both parts together \$480. Rental: Part I, \$40; Part II, \$50; both parts together, \$70.

Dr. Theodore Cole, professor of physical medicine and rehabilitation at the University of Minnesota Medical School, discusses with two cerebral palsied men and women some of their experiences with sexuality and self-image as they grew up. The four participants share their most intimate feelings. In Part I, they discuss how their parents and doctors handled the subject of sexuality and how they learned to compensate in school. In Part II, they discuss their adult experiences with sexuality—learning about it, wanting it, learning to feel confident about it and how to fight anti-social attitudes.

Sexuality and the Spinal Cord-Injured Person

The following three films were created specifically to help professionals and others who must deal with the question of sexuality and spinal cord-injured persons. All three emphasize the possibility and positive nature of this, and serve to demythologize some popular misconceptions about it.

Just What Can You Do? 16mm, color/sound, 23 min. MultiMedia Resource

Center, 540 Powell Street, San Francisco, CA 94108. Price: \$300; rental, \$50.

Dr. Theodore Cole discusses sexuality and its meaning with two male paraplegics and their wives, a male quadriplegic and his wife, and a female paraplegic. They discuss their "adventures and nightmares," and their attitudes about life and sex. Such details as incontinence, attractiveness, the disabled subculture, and sexual fulfillment are treated with much humor as well as insight. In spite of difficulties with understanding some of the speakers, the empathy created by this film is important in opening up the topic of sexuality with health professionals working with the spinal cord-injured.

Possibilities. 16mm, color/sound, 12 min. MultiMedia Resource Center, 540 Powell Street, San Francisco, CA 94108. Price: \$175; rental, \$30.

This is a sensitive film showing a male quadriplegic's sexual relationship. A couple's warm feelings for each other, and several of their pleasuring techniques, are shown. He talks of the extent of his C-5/C-6 injury and areas of sensation, and relates the injury's impact on his sex life, how he has changed in the last year, what he likes sexually, and his new confidence in himself.

The techniques shared by the couple

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in this explicit film were developed over the space of a year, and their affection and caring for each other come through very clearly. They are in their early forties, in the setting of a hospital-like room.

Touching. 16mm, color/sound, 16 min. MultiMedia Resource Center, 540 Powell Street, San Francisco, CA 94108. Price: \$210; rental, \$40.

The male in this explicit film had a C-6 spinal cord injury four years before the relationship depicted began. He has had some return of movement in his arms and hands, but there are only two areas below his shoulders in which he can experience any response to direct stimulation. He cannot have an erection, but the relationship of the couple is seen to be warm, full, intimate, and fully satisfying to both of them. The primary means of sexual expression open to persons with this type of lesion is oral sexuality, as is clear in the film.

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Teen Values Project Begun

The New York State Coalition for Family Planning, concerned with the rising number of unwanted teen pregnancies, has begun a project which will involve teenagers themselves in clarifying the systems of normative values which result in nonuse of contraceptives by sexually active teenagers. A major component of the program will be the development, by teenagers, of media ideas designed to encourage young people to consider how they make these decisions in their lives and, hopefully, to modify their behavior. For further information, contact Ms. Susan Ross, Project Coordinator, New York State Coalition for Family Planning, 105 East 22nd Street, New York, New York 10010--(212) 667-0250.

blamed on an unresponsive female partner. But as increasing numbers of women have tuned in to their great potentials for sexual responsiveness and have recognized their right to enjoy sex, new sexual pressures have been generated for men. Typical of this dilemma was a recent advertisement in a popular magazine for a brand of condom, on whose wrapper appeared the statement that the textured surface of the product was "designed for *her* pleasure."

College males sometimes feel such pressures intensely. A too-brief sexual encounter because of premature ejaculation is a source of shame and worry. Continuing impotence—always a frustrating concern for men—becomes an issue causing both partners to evaluate the quality of their relationship. Retarded ejaculation causes women to question men about how much they enjoyed the sexual experience, much as men have typically questioned women about their orgasms or lack of them. Yet, few colleges offer any opportunities for sex counseling and therapy, and available counseling staff members are seldom adequately prepared in sex-related areas. The surfeit of indiscriminating books and magazines on sexuality, and the nature of the explicit sex films available to college youth, only serve to compound these difficulties through misinformation, exaggeration, and the encouragement of shallow relationships.

With the disappearance of parietal rules in residence halls, many young people have had to struggle increasingly with the responsibilities of their own sexual decision-making in the face of the "scorecard sex" that is still alive and well in American colleges and universities. Casual one-night stands are commonplace, and bragging about numbers of sexual partners is definitely not a thing of the past. However, it seems that there exists a great deal of dissatisfaction among college males with a continuing pattern of casual sex. I have talked with numerous young men who—although they accepted their casual sexual encounters without guilt as momentarily enjoyable—felt unfulfilled and frustrated, wishing to integrate sexual sharing into a more lasting, committed human relationship. As one young athlete with an impressive "scorecard" told me recently: "I want something different, something better. My sex life has no meaning at all. It's as if I'm plugging myself into some machine—no face, no feelings, no sharing. I've got to find out about love."

One of the complex questions which college youths have had to face is that of exclusivity. We have just passed through a period during which commitment to exclusivity in sex was seen as limiting and old-fashioned. The deceit of the old double standard gave way to the concept that, when two people really love one another and feel secure in their relationship, they should be able to tolerate loving and sexual contacts outside of the "primary" relationship. While some couples may have made this concept work, many more have run into difficult situations of jealousy, hurt, and conflict. Young males who once would have expected their girlfriends to understand their own occasional "sexual indiscretions"—if these were discovered—found that they had great trouble in accepting their girlfriends' relationships (sexual and otherwise) with other males. To an extent, a renewed interest in and commitment to some degree of exclusivity in sex seems to be emerging among college men. Many college-age couples are still struggling with these issues in an attempt to find the values for sexual functioning which best fit their lifestyles.

Young people are generally more tolerant and accepting of variations in sexual behavior than their elders. There are still those who insist that heterosexual intercourse is the only "normal" and "natural" kind of sex, but many accept homosexual and other behaviors in others, even though they may not be so inclined themselves. However, new levels of sexual tolerance have not necessarily reduced the worries that some youthful males have about their own sexual feelings. Even occasional homosexual fantasies or attractions can still send a young man into a tailspin of fear and self-doubt, and although most males seem to have accepted masturbation as a part of their spectrum of sexual behaviors, some of the old myths still exist. There are still those who believe masturbation to be an activity of adolescents and the sexually unfulfilled, which makes them feel guilty or ashamed when they themselves masturbate. Thus, though masturbation may be joked about among college males, discretion is also still the better part of valor, and discussion of one's own masturbatory patterns is generally confined to the past tense.

College courses in human sexuality are, currently and thankfully, in vogue. In addition to credit courses, special programs are being offered in health services, residence halls, freshman orientation periods, and mini-courses. The V.D. lectures and "hygiene" classes of the past have been replaced or supplemented by frank discussions of sexual values, feelings, and behaviors, and men are flocking to the courses along with women. In a six-session mini-course on sexuality which I recently conducted, *all* of the registrants were men. It seems that today, when it comes to sex, plenty of males are no longer hesitant to admit that they have a lot to learn and talk about.

Trends for Males

For several years, women and their sexuality have been a primary focus of sex-related discussion. Bookstores are swamped with volumes on feminism, female sexuality, and self-help suggestions for women's sexual problems. Consciousness-raising groups for women abound. Women have had a distinct movement to which they could hold on and react, whether or not they espoused the principles of the movement. The growth process for women that has been generated by this movement has had its share of turmoil and frustration, but I believe it has been a healthy and positive process.

Men, on the other hand, have been drifting, left to redefine masculinity in terms of the women's movement. While some books have been published on male sexuality, for the most part they have not been based on sound research. Consciousness-raising groups for men, about men, have had only limited availability. However, I believe that things are changing; a distinct "Men's Movement" is under way. Men are rediscovering their emotions, their sexual capabilities, and their need for warm, loving relationships—with women and with each other. Duplicating the trend of the women's movement, there is already a countermovement among men. While there are still those who want to preserve the more traditional sex roles of manhood and to revel in their *macho* images, yet, again mirroring the trend among women, even the Traditionalists are becoming aware of changing sexual values and more interested in improving their own sexual *relationships*.

Much remains to be done in meeting the new needs of men. Colleges and other educational institutions can begin to take the lead in what they offer their male students. New findings pertinent to sex education and sex therapy must begin to filter into programs open to men in these institutions. Academic departments, university health services, counseling centers, student health and personnel workers, and other agencies can begin to cooperate in creating new opportunities for men to look at manhood and sex.

For a long time now males have been locked into restrictive, dishonest, and toxic roles which have not allowed them to be fully functioning sexual human beings. Today, we have the knowledge and skills that can help willing males to emerge from these roles and to grow. Men *can* learn how to tune in to the masculine sensuality of their bodies, without having to doubt their heterosexuality. They *can* be helped to turn furtive, over-in-a-minute sex into excitingly relaxed, lengthy sexual experiences, regardless of whether the activity is masturbation, petting, or intercourse. Men *can* be freed to accept the highs and lows of their own individual sexual responsiveness without having to worry constantly about "proving" their manhood through artificial standards of sexual performance. They *can* learn to manage their sexual feelings and behaviors responsibly and to discard the character-crippling and dishonest stereotypes of wild, uncontrollable male sexual drives. And finally, males *can* achieve the communication skills necessary for the establishment of healthy, growing human relationships based on mutual sharing, trust, caring, and commitment. It is through such awarenesses and relationships that their sexual natures—not only as men but as human beings—can be fully realized.



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All About Vasectomy is a 12-page pamphlet that presents in question-and-answer format the most frequent concerns expressed about the male sterilization operation. Should be useful as a handout for patients who have sought counseling about a vasectomy. Order from: Planned Parenthood—World Population, 810 7th Ave., New York, NY 10019. Price: 25¢ each, 100 for \$15.

Sex Education for Disabled Persons, Public Affairs Pamphlet No. 531, presents a convincing case for sex education for handicapped persons, and discusses their special problems regarding marriage, children, and genetic counseling.

Male "Menopause" Crisis in the Middle Years, Public Affairs Pamphlet No. 526, distinguishes the differences and similarities between male and female menopause. The major focus is on the psychological stresses in the middle years for men. Order from: Public Affairs Committee, 381 Park Ave. South, New York, NY 10016. Price: 35¢ each; discounts for quantity orders.

Resource Guide on Christian Education in Sexuality is a 24-page pamphlet that offers a rationale for sex education in the church setting and provides annotated listings of resources for use in both the home and the church. Order from: Office of Family Ministries, National Council of Churches, 475 Riverside Drive, New York, NY 10027. Price: \$1.00.

Report of the Pilot Training Workshop in Human Sexuality & Sex Counseling describes in detail the organization and process of an unusual training program, and provides a model that others conducting human sexuality training might wish to study. Order from: State Services Office, Carolina Population Center, University of North Carolina, Chapel Hill, NC. Price: \$1.50.

A Study Guide is now available for the thirty half-hour video cassettes of the course on *Human Sexuality* that was produced by Milton Diamond, Ph.D., at the University of Hawaii School of Medicine (see review in *SIECUS Report*, January, 1976). A consortium of central California community colleges which used the course for an enrollment of 2500 students asked Lleni Jeffrey and Dr. John Blakemore of Monterey Peninsula College to prepare the guide for student use. It is also keyed to Katchadourian and Lunde's recently revised *Fundamentals of Human Sexuality* as a basic text. Order single copies *prepaid* for \$5.50 from Dr. J. Blakemore, 4 Forest Knoll Road, Monterey, CA 93940.

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