

THE OMNIPRESENT NEED Professional Training For Sexuality Education Teachers

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Among the many issues that have presented roadblocks to the sexuality education movement, few have been as omnipresent as the question of teacher preparation and training. The literature, long saturated with attempts at tackling the question of sexuality education teacher training, has repeatedly emphasized that the success of sexuality education efforts is inextricably tied to the attitudes of its teachers.¹⁻¹⁸

The call for training of sexuality education teachers has roots nearly as old as sexuality education itself. This concern can be traced as far back as 1912, when the National Education Association passed a resolution favoring special training for sexuality education teachers. Inservice training and courses designed specifically for sexuality education teachers became apparent in the mid-thirties; yet, by the fifties, with support for classroom sexuality education on the increase, the gravest concern for administrators and the public alike remained the question of adequate teacher training.¹⁹ In the sixties, Schulz and Williams asserted that "no matter how carefully planned the course, how sound the philosophy, how strong the community backing, the ill-prepared, fearful, or embarrassed teacher can defeat the entire effort."²⁰ And, Jepson, so convinced of the crucial importance of inservice training, insisted: "...unless schools are willing to make the necessary investments in time and personnel in good training programs, it is best that they avoid including sexuality education in the curriculum."²¹

Since its inception, SIECUS has been a leader in calling for teacher preparation programs.²² The preparation of teachers has also been a consistent, fundamental concern of sexuality education programs in the United States, Canada, Great Britain, and other westernized countries.^{23,24,25}

Unheard Voices: Classroom Sexuality Education Teachers

What has been missing, however, in the wealth of recommendations extolling the importance of teacher training, are the voices of teachers themselves. To date, research has directed its questions regarding training to

prospective sexuality education teachers; it has asked teachers to discuss their training needs *in theory*. Indeed, only three post-seventies research efforts have directly polled everyday classroom teachers, and in each of these studies, the subjects were *contemplating*, rather than *currently involved in*, sexuality education teacher assignments.

These potential teachers, however, still hold strong views regarding the importance of professional preparation prior to the teaching of sexuality education. According to Forman, incoming sexuality education teachers fear the prospect of being ill-prepared to teach the subject more than they fear attacks by sexuality education's vocal opponents;²⁶ in contrast, a survey of 100 new teachers, in a representative collection of *all* disciplines, rated the prospect of being inadequately prepared to teach the subject as twelfth on their list of concerns.²⁷ In 1979, Ryan and Dunn surveyed 102 undergraduate students (all prospective health education teachers), regarding their perceptions of their knowledge of sexuality and their ability and willingness to teach sexuality education.²⁸ More than one-half indicated that they felt inadequately prepared to handle sexuality topics in the classroom.

Clearly, there has been a continuing emphasis on the critical connection between the quality of sexuality education programs and the quality of teachers working within the programs. The contention has been made, by theoreticians and practitioners alike, that successful sexuality education depends on teachers who are both well-trained in content areas and comfortable with their sexuality.

So, if everyone is in agreement, why is the professional training of sexuality education teachers not happening? Why are there still no accredited undergraduate degree programs in sexuality education at any American university, and only two accredited graduate programs (whose students tend not to aspire to classroom teaching on a preuniversity level)? Why is the preparation of sexuality education teachers still subject to the whims of individual universities or catch-as-catch-can training programs? Why are the relevant certifying organizations (the American Association of Sex

Educators, Counselors, and Therapists and the National Council on Family Relations) so little utilized by full-time public school teachers?

A New Perspective on Sexuality Education Teacher Training

I resubmit these questions, some of which are now decades old, to suggest that they take on an even greater urgency when viewed against the backdrop of the recent, burgeoning phenomenon of state mandated sexuality education. Whereas, prior public school sexuality education teachers were most likely under-prepared, we could at least be confident that they were (probably) willing volunteers, and were (probably) taking on the task because of their personal motivation to do so. In fact, because sexuality education teachers have traditionally been given no formal training, and have been expected to train themselves,²⁹ the public has had no choice but to blindly rely on the personal motivation of individual teachers, and on the thoroughness of preparation that those volunteering for the assignment have chosen to undertake for themselves.

However, in 21 states, sexuality education is no longer left to the voluntary discretion of individual districts, but is mandated by law.³⁰ Thus, teachers in those states are now compelled to teach sexuality education, usually without training, and often without the assumed degree of enthusiasm expected of premandate volunteer teachers. With no degree-granting undergraduate program and no state certification in sexuality education available anywhere in the country, what have we the right to expect of teachers who are dumped into sexuality education classrooms? How many health, physical education, and home economics teachers (whose college degrees represent most of the teachers who are, and will be, teaching sexuality education in the states mandating sexuality education³¹) have had training in sociology, cultural anthropology, psychology, anatomy and physiology, genetics, endocrinology, child development, group facilitation, etc., sufficient to replace what should be included in comprehensive training in sexuality education?

What is *really* happening in the classroom wherein sexuality education has been legislated into existence? In 1986, Lena Muraskin conducted an investigation into the impact of New Jersey's 1980 family life education mandate.³² Her findings revealed inconsistent quality of implementation and disheartening inattention to teacher preparation. Only one school had hired additional teachers in the six years between implementation of the mandate and Muraskin's research, and virtually no new materials had been purchased. No state funds had been allocated for teacher training; consequently, focused training (in the few districts that had assumed the costs themselves) had been very inconsistent.

More recently, in another mandated state, West Virginia, I ventured to assess the experiences of secondary teachers teaching under the auspices of a sexuality education mandate.³³ Responses to a questionnaire instrument (in 1988, at the end of the first academic year of the mandate), and personal interviews (in 1989, at the end of the second year of the mandate), revealed

a population lost at sea and desperate for guidance. None of the subjects — not one — expressed satisfaction with her or his level of training to teach sexuality education. In their words:

...teachers are not prepared to teach the topics. Some of them do not even know proper terminology.

I feel that I should be more qualified. We do not have a textbook, and the things that I use in class have come from my own materials or films from the health department.

The state or the county should fill us in on how to do this. Teachers are unprepared and uncomfortable.

There are no sources of information or teaching ideas...and we do not know where to go to get them, so we do not know if we are doing the right thing [in class].

The composite description was of teachers whose uncertainty, as to methodological decisions, often left them feeling professionally paralyzed. In turn, they acknowledged that this paralysis had led to an atmosphere of negativity toward an educational system perceived as uninterested in, and unsupportive of, its

SIECUS Report

Vol. 19 No. 4
April/May 1991

Sex Information and Education Council of the U.S.

Executive Director, Debra W. Haffner, MPH

Editor, Janet Jamar

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The *SIECUS Report* is published bimonthly and distributed to SIECUS members, professionals, organizations, government officials, libraries, the media, and the general public.

Annual membership fees: individual, \$75; student (with validation), \$35; senior citizen, \$45; organization, \$135 (includes two bimonthly copies of the *SIECUS Report*); and library, \$75. *SIECUS Report* subscription alone, \$70 a year. Outside the U.S., add \$10 per year to these fees (except Canada and Mexico, \$5). The *SIECUS Report* is available on microfilm from University Microfilms, 300 North Zeeb Road, Ann Arbor, MI 48106.

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Library of Congress catalog card number 72-627361.
ISSN: 0091-3995

teachers' professional development. Most emphatically, the subjects voiced concern that unprepared teachers contributed to a system of class-to-class inconsistencies and, therefore, to inferior education. "Let's face it," said one veteran teacher, "You can mandate all you want, but if a teacher feels uncomfortable, it will not work."

An overview of extant mandated sexuality education programs tends to verify that other states which are implementing mandates are, or will be, experiencing inconsistencies similar to those of New Jersey and West Virginia. While little written material is available regarding the impact of most state mandates (the mandates in states other than Maryland, the District of Columbia, New Jersey, and West Virginia are all less than three years old at this writing), telephone surveys of the boards of education in those states generally echo the experiences of New Jersey and West Virginia. Only Maryland, Kentucky, Rhode Island, and Virginia include a requirement for teacher training in their legislation mandating sexuality education.^{33,34,35} Although the state of Kansas reimburses individual districts for the training of sexuality education teachers, its only requirement is that the teachers in question hold *appropriate* certification; however, the state leaves to individual districts the power to define appropriate.³⁶ The legislation, in other states that have mandated sexuality education, either makes no mention of training for teachers, or goes no further than to recommend training as local school systems deem necessary. In addition, only three state boards of education provide funds for training.^{33,34,35}

A Call to Action: Advocating for Those Teaching Sexuality Education Because They "Have To"

Despite overwhelming research evidence supporting the crucial necessity of teacher training in sexuality education, comprehensive and unified training efforts are sporadic in the states which have mandated sexuality education. Whether the explanation is lack of funds, lack of time, or lack of thorough understanding, the states which have mandated sexuality education are, with few exceptions, neglecting their teachers' cries for guidance, training, and professional preparation. This neglect not only compromises the goals of individual programs and curricula, but threatens the sexuality education movement as a whole. It creates situations where underprepared teachers are, in effect, *sitting ducks* for small, but tenacious, antisexuality education factions which continue to plague this field. Gilbert's assertion, that *forcing* teachers to teach sexuality education is one of the easiest ways for its supporters to create problems for their programs,³⁷ seems to have been lost in the bureaucracy of state mandates.

There is some good news, however. The majority of public school sexuality education is provided by professional teachers — teachers with training and experience in the classroom. Despite the fact that their original training and certification is in a discipline other than sexuality education per se, these teachers are not rookies. They have the skills and desire to relate to young people. They care deeply about their students, believe in the critical importance of sexuality education, and want to be good teachers of the subject. If this

were not the case, their requests for appropriate preparation would not be so vigorously and compellingly presented.

It is strikingly clear that the trend toward mandated sexuality education is growing in support — support that includes those most directly affected by the legislation. For example, despite the difficulties posed by their own insecurities and lack of adequate preparation, teachers in the West Virginia research voiced nearly unanimous support for their state's mandate. In their words:

Those people [opponents of sexuality education] are the minority.

The people want it. Young people need it, and it is important.

When asked to give advice to states contemplating similar mandates, they urged: "Do not be afraid. Stick with it."

Thus, as we face, again and still, the persistent dilemma of promoting appropriate training experiences for classroom teachers of sexuality education, let us recognize the special obligation which the field of sexology/sexual science owes to those on the front lines of the unique situation posed by sexuality education mandates. The mandate phenomenon has brought a profound new sense of urgency to this landscape, and we cannot, in good conscience, allow our colleagues to remain isolated and rudderless in their classrooms. In an effort to unify the response of sexuality educators to the phenomenon of sexuality education mandates, I make the following recommendations:

1. We must lobby for compulsory teacher training provisions as attachments to all sexuality education mandate legislation. This can be undertaken by each of us as individual citizens, and through organizations, such as the Sex Information and Education Council of the U.S. (SIECUS), National Family Life Education Network (NFLEN), Sex Education Coalition (SEC), American Association of Sex Educators, Counselors, and Therapists (AASECT), and The Society for the Scientific Study of Sex (SSSS). In addition, we can encourage the national and local lobbying of teachers' unions and parent/teacher groups, and the lobbying of boards of education in states with current or pending mandate legislation.

2. Those affiliated with universities can propose the development of undergraduate degree programs in sexuality education or minor/major offerings in sexuality education. They can offer to design curricula, to design and/or to teach courses, and to provide input for degree requirements (for example, recommending a minimum number of coursework hours in sexuality education for all undergraduate health education majors). They can also approach state boards of education regarding the development of major/minor certification in sexuality education and/or the establishment of standards for sexuality education teachers, independent of teachers' areas of licensure or certification.

3. Sexologists/sexual scientists can assertively offer their expertise, as consultants within their states, to legislatures and departments of education proposing sexuality education mandates. The role of

expert advisors provides an ideal venue in which to argue the critical importance of teacher training as a *sine qua non* to the success of sexuality education initiatives, and can be accomplished as part and parcel of providing one's expertise to the project as a whole.

4. Those who specialize in educator training can also offer their services in designing and/or implementing teacher training sessions. If, and when, the lack of funds is used to explain the absence of training provisions (and it most likely will be), trainers can invest in the future of the field by offering consultant services at reduced rates; arranging flexible payment schedules; offering to train small groups of teachers who can then train others; and by suggesting that adjoining states pool their resources so that teachers may be trained from more than one state at a time, etc.

5. The Sex Information and Education Council of the U.S., National Family Life Education Network, and Sex Education Coalition, among other organizations, should aggressively recruit membership among public school teachers. According to SIECUS' latest membership survey, only 13% of current members are school teachers.³⁸ A concerted effort should be made by individual members of professional sexuality, and sexuality education groups, to make school sexuality education teachers aware of the existence of such support organizations, to solicit their membership, and to help them feel that their input and unique perspectives are recognized and welcomed.

Conclusion

Among the states which have mandated sexuality education to date, there has been "little leadership in setting the scope, content, and purpose of sexuality education programs, or in assisting with the mechanics of teaching the topic."³⁹ Classroom teachers in these states need our help — and they know it. Indeed, according to Brick, "No one is more aware than teachers [themselves] of their need for training."⁴⁰ We can be encouraged by the readiness of current and future sexuality education teachers in asking for guidance, and we can take heart in the fact that, in assessing their professional needs, their recommendations correspond remarkably with those long-asserted by the recognized vanguard in the sexuality education field.³¹ This indicates a vital degree of unity and solidarity, which will surely be the ultimate key to reaching the goals of comprehensive sexuality education. If those goals are to be reached, then we must all — university professors, public school teachers, researchers, practitioners, lobbyists, and philosophers — recognize our interdependence and commit ourselves to "being in this together."

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SIECUS' Adolescent Sexuality Position Statement

At its spring meeting, the SIECUS Board of Directors voted to adopt the following position statement. This statement is a supplement to the 1990 position statements, which were previously published in the December 1989/January 1990 issue of the *SIECUS Report*. A single copy of *SIECUS Position Statements 1990* is available from the Publications Department with a self-addressed, stamped, business-sized envelope.

SIECUS urges society to recognize that forming a sexual identity is a key developmental task of adolescence. Teenagers need accurate information and education about sexuality, opportunities to explore their values in supportive environments, and encouragement for responsible decision-making. Responsible adolescent sexual relationships, like those of adults, should be consensual, nonexploitative, and mutually pleasurable, and when appropriate, include precautions against unintended pregnancies and sexually transmitted diseases. Education about abstinence, alternatives to genital intercourse, sexual limit-setting, and resisting peer pressure should support adolescents in delaying sexual intercourse until they are ready for mature sexual relationships. SIECUS rejects simplistic "just say no" programs that attempt to prohibit all sexual behaviors, withhold needed information, and instill guilt and shame about sexuality. — *Adopted March 1991*

Members of the National Coalition to Support Sexuality Education

- The Alan Guttmacher Institute
- American Association for Counseling and Development
- American Association for Marriage and Family Therapy
- American Association of School Administrators
- American Association of Sex Educators, Counselors and Therapists
- American Home Economics Association
- American Medical Association
- American Nurses Association
- American School Health Association
- American Social Health Association
- Association for the Advancement of Health Education
- Association of Reproductive Health Professionals
- Association of State and Territorial Directors of Public Health Education
- B'nai B'rith Women
- The Center for Population Options
- Child Welfare League of America
- The Children's Defense Fund
- The Coalition on Sexuality and Disability, Inc.
- ETR Associates
- Girls Incorporated
- The Hetrick-Martin Institute, Inc.
- National Coalition of Advocates for Students
- National Council on Family Relations
- National Council of State Consultants for School Social Work Services
- National Education Association Health Information Network
- National Family Planning and Reproductive Health Association
- National League for Nursing
- National Network of Runaway & Youth Services
- National Organization on Adolescent Pregnancy and Parenting, Inc.
- National Resource Center for Youth Services
- National Urban League
- Planned Parenthood Federation of America, Inc.
- Sex Information and Education Council of the U.S.
- Society for Adolescent Medicine
- Society for Public Health Education, Inc.
- The Society for the Scientific Study of Sex
- United Church Board for Homeland Ministries
- United States Conference of Local Health Officers
- University of Pennsylvania
- YWCA of the U.S.A.

HELPING ADOLESCENTS LEARN ABOUT SEXUALITY

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The Need

Our society has allowed adolescents substantial freedom of action but has provided little guidance in dealing with the powerful sexual feelings that commonly arise around the time of puberty. In consequence, irresponsible sexual behavior has ruined the lives of millions of teenagers and has seriously injured our whole society. As our critics point out, this sorry situation has developed despite great expansion in sexuality education. What has gone wrong?

Problem # 1: Sexuality Education Methodology is Handicapped by the Nature of the Subject

Clearly part of the problem is that sexuality education is such a sensitive, emotionally laden subject — as any parent can attest. Moreover, sexuality educators obviously cannot use the direct, *hands-on* approach that is so effective in other subjects.

It may be instructive to compare sexuality education with driver's education — another program that teaches teenagers knowledge, skills, and attitudes:

Let us imagine... a country in which driver's education operates under the same sort of restrictions experienced by sexuality educators. Almost everybody drives in this mythical land, but there are few traffic laws, and most are antiquated and widely disregarded. There are no requirements for licensure, and anyone can drive, whether they know how to drive or not. There are no police, no speed limits, no traffic lights, and no official road maps.

Children enter driver's education with varied backgrounds. A few progressive parents have encouraged their small children to drive toy automobiles, since this is harmless, enjoyable, and teaches rudimentary driving skills, but most parents regard this solo play as dangerous, immoral, and even sinful, and they scold or punish those who engage in such activities. Children are not allowed to watch their parents or any other adults actually drive a car. Therefore, their knowledge of driving is obtained mainly from watching car chases in movies or on television.

In driver's education, a car is referred to only as an essential means of transportation. To suggest that driving might be fun is to bring an instant reprimand, even though both teachers and students know that driving is a very enjoyable activity. Teachers are told that their teaching methods can only be descriptive and theoretical. They must never show an automobile to the class; even photographs can be used only if the crucial parts are covered, so that no one will be offended. Diagrams and line drawings are allowed, as long as they are not realistic. The brakes can be described in minute detail, but to mention the word *accelerator*, let alone describe what it does, is likely to elicit embarrassed titters from the class and complaints from parents. Moreover, for a

teacher to get into a car with a student and show him or her how to drive is a flagrant breach of morality, which would call for an immediate prison sentence!

No analogy is perfect, but one wonders how successful driver's education would be in such a world.

Our educational methodology is handicapped by the nature of our subject, but those handicaps have been decreasing and sexuality educators are much freer today than a few decades ago. What then accounts for our failures?

Problem # 2: Competing, and Often Confusing, Sources of Sexuality Information and Education

Children learn about sexuality from many sources, among them are:

The Family. Parents and other adult family members are often handicapped by limited knowledge, and by societal strictures against the discussion of explicit sexual matters within the family. Nonetheless, many messages about self-esteem, body image, gender roles, and interpersonal relationships are transmitted and learned within the family setting.

Children themselves. Children whose natural curiosity has not been discouraged are likely to learn a significant amount about sexuality on their own — by exploring their bodies, masturbating, seeing explicit sexual materials, reading books, etc.

Peers. Peers are often misinformed and inclined to boast.

Sexual Partners. Sexual partners may be misinformed, and may have a need for power and domination that could lead to psychological and physical coercion.

Schools. Schools provide various kinds of important input:

1. Formal programs in sexuality, family life education, and HIV/AIDS prevention, which make up a very small part of a school's curricula.

2. Course work in biology, social sciences, English, physical education offer many *teachable moments*, but such moments are not usually well utilized. Also, powerful, negative messages about sexuality are transmitted when sexual issues are avoided.

3. General policies and practices of the school system may profoundly affect the attitudes of children. For example, when one considers gender issues alone, the percentage of male principals and superintendents may be significantly higher than the percentage of male teachers; male teachers may have more prestige than female teachers; males may be treated differently than females; opportunities to participate in athletics may be

inequitable; and the girls' shower rooms may be designed differently from the boys' based on biased conceptions.

Other Institutions. Other institutions, such as churches, clubs, and scouting groups, are sometimes helpful and sometimes a hindrance. They may avoid sexual issues which sends a specific message.

The Media. The media, such as television, advertising, movies, magazines, and books, have an enormous impact. The primary goal of the media is making money, not teaching sexuality. Many conflicting, confusing erotic messages therefore emerge.

Health Professionals. Health professionals, such as counselors, therapists, pediatricians, and nurses, may give excellent advice or they may manifest acute discomfort with sexual questions.

Sexuality educators have long felt frustrated by the fact that students, for 98% of their waking hours, are exposed to powerful messages that often contradict and undermine what they are trying to teach. It is now, perhaps, time for sexuality educators to take the initiative and show various segments of our society what we are trying to accomplish and why we deserve support and cooperation. The lives of our children are at stake. First, however, we must be sure we know what we are doing and why.

Problem # 3: Confusion about Long-Range Goals

I suggest that the third major problem is that we have not adequately thought through and planned our ultimate objectives. Suppose that we were free to teach whatever we wanted to teach, what would that be? There seem to be three main schools of approach:

The **Good Old Days School** is composed of many Americans and a few sexuality educators as well. They believe that young people lack restraint and discipline, but if they could be taught to "just say no," most problems would vanish. Teaching more than this, however, will stir up carnal desires and reduce restraint and discipline.

The **Advocates of Abstinence, but...School** is chiefly concerned with teenage pregnancy and HIV/AIDS. They decry "just say no" as unrealistic, but are sufficiently influenced (or cowed) by the former school to urge adolescents to be abstinent. They recognize, however, that most adolescents will not follow this advice, and so they also teach them how to protect themselves. Concerned about the negative image of sexuality that this portrays, they try to provide balance with occasional comments about the delights of good sexuality in an atmosphere of love.

The **Sexual Activities are Wonderful School** encourages adolescents to be sexually active, as long as their behavior is *responsible*. This means as long as they avoid significant risk of physical or emotional harm to themselves and to others. This school takes a dim view of abstinence: it is a temporary choice we all make, at times, for various reasons. In a free society, an abstinent lifestyle is obviously a valid decision, if arrived at thoughtfully by a mature individual, but many Americans who choose this option are sexually inhibited, inexperienced, insecure, shy, or scared — hardly a

good basis for making major decisions. Most school districts presently would not tolerate a *Sexual Activities are Wonderful* educational program, and never will, unless supporters of this school are willing to suggest and promulgate it.

It is obviously unfair to classify people in this simplistic fashion, as most of us subscribe to certain tenets in each of the above three schools of thought. To help clarify the essential issues, however, I would like to present 16 principles for discussion by sexuality educators; by the children we are trying to teach; by parents and others involved in the educational process; and by school boards, taxpayers, and politicians — those who pay for what we do. Unless these four groups can come to some agreement as to what should be done, we will be doomed to frustration.

Sixteen Principles

Some of the principles presented here are generally accepted, while others may appear fairly radical. I have no expectation that they will all be hailed as *The Truth*, but it is my hope that by discussing them, we may be able to arrive at more precise definitions of our objectives. Readers should understand that the article represents my personal views, and not those of SIECUS or its board of directors, of which I am a member. It was prepared to stimulate discussion. Moreover, these 16 items are not dicta from on high; they are ideas that seem worthy of discussion.

This is not just a question of what to teach and how; there are profound philosophical and societal issues involved. America has long been a leader in promoting scientific discovery, egalitarianism, and individual freedom. These forces have led to important, irreversible changes in our society, including the *sexual revolution*. Many of the moral standards that guided us for centuries have proved to be incompatible with these changes and have been discarded. But new guidelines have been slow to evolve, which may account for the tragedies referred to in my opening paragraph. I do not believe that this paper will create a new moral order, but I do hope that it will start people thinking along these lines. It will also be important to talk with anthropologists, sociologists, philosophers, and others, but we must start by getting our own house in order.

But first, a word about vocabulary. Our prudish society often uses euphemisms that create confusion. For example, we say *sexual activity* or *sexual intercourse* when what we mean is *cotitus*. In this paper, sexual activity includes any activity that gives rise to sexual thoughts or feelings. Thus, it embraces almost anything done together by a couple who are erotically involved. Particular behaviors are specifically named. The word, intercourse, means an exchange of information, ideas, or goods, therefore an obscene phone call is, for at least one of the parties, both a sexual activity and a form of sexual intercourse, though it is obviously noncoital. To avoid misunderstanding, we need to be specific. It is meaningless to advocate abstinence, for example, unless one specifies exactly what is to be abstained from.

The 16 principles that this author would like to discuss are:

1. Sexuality education should focus on attitudes, values, and feelings.

Accurate, factual information is, of course, essential, but the basic facts are readily available in dozens of books and are quite easily taught by well-known techniques. A focus on facts is popular, because it is easier to defend the teaching of scientifically established truths. But, we need to understand human behavior, which is more influenced by values and feelings than by factual information. Dealing with such intangibles requires a different educational approach — a challenge all educators need to face. There has been too much narrow, factual sex education and nowhere near enough broad sexuality education — education that deals with attitudes, values, and feelings.

2. Knowledge is better than ignorance.

Knowledge includes, not just factual information, but also skills (i.e., knowing how to do what you want to do) and attitudes and values (i.e., knowing enough about yourself and other people to assess the probable consequences of your actions).

This principle is generally supported as a basic tenet of all education, but many Americans feel that sexual knowledge should be withheld from innocent children. We must develop research that will show them that a good sexuality education program does not cause premature coitus, for example, but does help children to become well adjusted and happy.

3. Values and feelings are best explored by discussion in small groups.

We all have values that were learned from our parents, and other sources, as we grew up in a world very different from today's. The future of civilization depends upon our willingness to defend and fight for many of these values, but there are some that are no longer relevant and need to be modified or discarded. The opportunity to reassess our values arises when two or more of them conflict, and we realize that we cannot have it both ways. This often occurs in small dynamic groups where each member is able to talk about his or her values and feelings and to listen to what others have to say.

Students often learn more from their peers than from their teachers, but teachers are obviously essential in setting the atmosphere for group discussions. Certain basic rules for group discussions should be agreed upon, such as:

1. *Confidentiality*: every member of the group should be assured that what s/he says will never be attributed to her or him outside of the group.

2. *Right to pass*: while it helps if everyone is open, no one should be pressured to reveal any secrets s/he wants to keep.

3. *No put-downs*: personal attacks should not be allowed, and each group member should be treated with respect.

4. *Using "I" language*: each member should describe his or her personal feelings, rather than generalizing with comments like "men fear homosexuality."

Groups are most effective if smaller than 15 in size; a larger class should be subdivided. If a larger group cannot be avoided, the teacher should make every effort

to involve the quiet members, e.g., by using an anonymous question box. Many teachers fully schedule small-group time with a variety of exercises, but often the best learning occurs when students are encouraged to confront their personal feelings.

4. Attitudes and values are largely learned by example.

Students quickly recognize hypocrisy and reject values preached by teachers who seem not to subscribe to them. Good role-models are essential. Ideally, an entire program should demonstrate the qualities we hope will motivate students in their future relationships. For example, Ira Reiss urges more honesty, equality, and responsibility (HER) in relationships,¹ and, if we agree, we should exemplify these values in our teaching programs.

5. In order to model honesty, a sexuality education program must be able to deal frankly and openly with any appropriate subject.

We should strive to teach the truth, the whole truth, and nothing but the truth, at whatever level is appropriate for our students. If we are forced to equivocate, or to avoid certain important subjects, like masturbation or homosexuality, we will be undermining the value of honesty. If we talk about condoms to teenagers, we should state the position of the Catholic Church, for example, but should then explain that in the age of HIV/AIDS, condoms can be lifesavers, and that every teenager should not only know how they work, but also what they look like, where they can be obtained, how they are used, and why they may fail. Anything less than this is dishonest, and also irresponsible.

6. All men and women are created equal, and have equal rights to life, liberty, and the pursuit of happiness.

This idea has been around for more than two centuries, but prejudice and bigotry are stubborn forces. It took a horrible Civil War to abolish slavery, and then 90 years of misery before most of us even recognized the civil wrongs that arose. Racism is still prevalent throughout America, among whites, Asians, blacks, and native Americans. Two world wars, the Holocaust, genocide, apartheid, tribal warfare, and many other disasters, have grown out of prejudice, and these are just the tips of the icebergs. Much agony exists just beneath the calm surface of placid, apparently well-adjusted societies.

This is not because so many of us are tyrants who are seeking dominance over others; we have just continued to do things the way they have always been done. Few people advocate prejudice, but we all have trouble recognizing it in ourselves: "It's my opponent who is a bigot; my life is governed by good, solid values." Only recently have we come to appreciate the conflicts between these good, solid values and the full implementation of this simple principle, which is so obviously right and just.

One of our most important tasks as educators is to make young people aware of these conflicts and of the problems they create. They must understand the extent to which white males still dominate our society — not because they are evil, but just because that has *always* seemed right — and they should appreciate the impact

of this dominance on nonwhite men and on women. We might point out the differences between men and women, as Deborah Tannen has recently done,² but emphasize that these refer to *average* people and that there are wide individual variations. Homosexuals and bisexuals are blatantly discriminated against in our society, and this prejudice often arises during adolescence. We need to deal with it with both understanding and firmness.

7. Responsibility requires: a) knowing what you are doing and the consequences, and b) treating others with respect.

The first of these is the subject of this article.

The second is sometimes a problem because our society rarely treats children with real respect. They are often regarded as incompetent, legal nonentities until they reach their 21st birthday, when they all of a sudden blossom into adulthood. It seems more sensible, humane, and effective to provide them with some responsibility for their personal growth and development, as far as this is possible. Students are much more than passive receptacles to be filled with knowledge by a wise teacher. In preparing for sexual adulthood, they need facts, but they also need understanding and skills in interpersonal relationships, and they need to develop the attitudes and values that will allow for effective use of their knowledge and skills. These cannot be learned easily in large lectures; each person's particular characteristics and questions require individual attention. Good education is both expensive and important.

If one subscribes to this principle, sexuality education becomes a right, not a privilege, a requirement, not an elective — and a necessity for every child. If adolescents are expected to make responsible sexual decisions, they must be provided with the facts, skills, and values they need.

8. In sexuality, as in other aspects of living, adolescence should be an exciting time for learning, exploring, experimenting, discovering, growing, and preparing for adulthood.

Adolescence, as a separate stage of development, is largely a 20th-century concept. Previously, at about the time of puberty, most Americans started lifelong careers of hard work, for long hours, at menial tasks, with little opportunity for escape. Education consisted chiefly of the rote learning of *the three R's* and rigid discipline, enforced by *dunce-cap* ridicule, corporal punishment, and the threat of eternal hellfire.

This century has largely brought an end to child labor, and has brought more leisure time, fewer menial tasks, and a flowering of the individual freedoms promised by our founding fathers. However, life has become far more complex, and Americans today are confronted by difficult problems that require careful analysis and tough decisions — an inevitable consequence of winning many of the freedoms for which we have fought. Our better schools have adapted and are providing students with an opportunity to explore and learn about our society, to analyze complex issues, and to develop the self-esteem necessary for making sound decisions.

Education about sexuality, however, is often

neglected. And, because of prudishness and a misplaced belief that children are too *innocent* to be exposed to *sexual information*, most children, when they reach adolescence, are inadequately prepared to deal with the sexual issues they encounter. Surely, sexuality is too important to be thus neglected.

9. There has long been undue emphasis on genital intercourse. It is only one of a wide range of sexual activities that need to be considered.

For centuries, a main function of sexual intercourse was the production of children, and the only proper end of such activity was a penis ejaculating into a vagina. Anything else was either a preliminary to *the real thing* or was classified as perverse, sick, or sinful.

The availability of effective contraception, the overcrowding of our planet, and the realization that many other sexual activities can greatly enrich a relationship have made this idea obsolete. If we are to understand human sexuality, we need to look objectively at all the ways in which people can interact, and to consider the pros and cons of each.

10. Sexual feelings, thoughts, fantasies, dreams, and desires are natural, normal, healthy, and pleasurable.

They should be accepted and enjoyed as an important part of being human, and of growing into a healthy adult who can enjoy such feelings for the rest of her or his life. Those who fear sexual behaviors and activities understandably disagree. For many centuries, sexual feelings were viewed as *dirty* and disgusting, and dangerous temptations placed in our path by some devil trying to lead us astray. Recommended treatments were greater will power, vigorous exercise, and cold showers. Modern psychology suggests that such treatments do not abolish the feelings, but merely force them into the subconscious. Will power is better used in controlling behavior than in trying to turn off feelings. And, denying normal feelings makes one less human and more likely to be driven by unrecognized subconscious forces. Feelings are neither good nor bad, but unless they are understood and appropriately channeled, they can lead to behaviors that are harmful to the perpetrator and to others.

11. It is good for adolescents to experiment, unhurriedly, with a variety of low-risk sexual activities which they feel ready to try.

Only in this way can adolescents discover what they enjoy, and how to please their partners. Good, erotic courtships may be among the most delicious and memorable experiences of an entire lifetime, and may be invaluable preparation for adult sexual relationships.

Even before puberty, many boys, and some girls, discover the pleasure of touching and rubbing their own genitalia; after puberty, many more learn how to masturbate to orgasm. This, when done in private, is a safe, excellent way of relieving sexual tensions.

Typical same gender or opposite gender sexual relationships may start with a friendly smile and some casual conversation. As intimacy and warm feelings develop — over a period of weeks, months, or years — a couple may progress to dating; more talking; holding hands; kissing; hugging; deep kissing; touching; looking

at and exploring one another's bodies, touching and fondling the partner's genitalia; and stimulating these to the point of orgasm. There are many delightful variations and alternatives available, depending on the couples' desires and interests. For example, some might enjoy sitting in a hot tub, while others might spend months exploring different techniques of massage. For the inexperienced adolescent, each new experience should be an exciting, enjoyable opportunity to learn. All too often, however, these steps are hastily rushed through in a mad dash to get to *the real thing* as soon as possible. The best advice for most young couples is, "Slow down!" Each experience should be savored to the fullest before moving on.

It might be important for adolescents to understand their attitudes toward relating with partners of both genders, as such an exploration process could provide fresh insights and new and different perspectives on their sexuality.

This is obviously a controversial idea, but it might be a useful discussion exercise in training. If you suggest to most professional groups that two healthy, sexually inexperienced, heterosexual, fourteen-year-old girls be allowed to examine and explore each other's breasts, vulvas, and vaginas, using fingers and perhaps a vibrator, you would probably elicit a lot of vigorous opposition: "That's sick!" That's immoral!" "That's disgusting!" "Young girls are modest; they would not want to do such a thing!" "They lack maturity and would be emotionally traumatized!" "They would be led into bad sexual activities!" "They would be contaminated by vaginal germs!" "They would introduce dangerous germs into their vaginas!" "If they really want to do such a thing, they will find a time and a place; we should not encourage them!"

As a group of workshop participants patiently considers each of these reactions — which it might do — it could become clear that the statements are not based on solid evidence, but are chiefly rationalizations that arise from our value judgments, such as: "Children should be innocent." "Fourteen-year-old girls should not be sexual." "Masturbation of other people is wrong." "Girls should wait and learn about sex from boys." "Homosexuality is evil." And, "Sexual arousal is dangerous, particularly for children." Fear of homosexuality might also discourage such an activity, but it is well established that orientation is not caused by same-gender experimentation.

Most people will probably oppose this suggested exploration, but from just the discussion they could probably learn a good deal about one another's professional attitudes and values.

12. Making sexual decisions stirs up a lot of powerful emotions that can create serious problems. Adolescents experimenting with new sexual activities should have a good understanding of their basic values and feelings, and of the impact that these behaviors may have on them and on others.

This is difficult, because almost by definition most adolescents are not mature enough to have such an understanding. A well-taught, sex-positive course would

be of tremendous value. An experienced friend or a wise counselor may also be helpful. Lacking these, most teenagers blunder ahead and hope for the best. Sometimes they are inhibited and are scared away from activities they might actually greatly enjoy. Occasionally, they go too far, too fast, and end up with emotional problems.

Many sexuality programs do not adequately deal with love, lust, fear, joy, embarrassment, jealousy, etc. It is simpler and safer to focus on factual material, but feelings are important and should not be neglected.

The most important component of sexual exploration is considerate, reliable partners — partners who will respect our wishes, listen to our feelings, and not pressure us to meet their particular desires. Although an experienced partner may be helpful in avoiding certain difficulties, there are also advantages to exploring new terrain with someone as inexperienced as ourselves, someone willing to move at our pace. Adolescents should be cautious about sexual relationships with older men or women, particularly those in positions of authority, like relatives, teachers, or counselors. Such partners often have difficulty relating to their peers and seek younger partners because they want to dominate — they may be more concerned with meeting their own needs than those of the teenager. Also, more experienced partners — particularly males — may try to dominate their partners and insist on trying new techniques. The reluctant partner may then be forced to slow him down and fend him off. Psychological pressures, and even physical force (date rape), may also be used with disastrous consequences. Outdated societal messages about powerful men and subservient women underlie such tragedies; good, open communication may be essential in preventing them.

13. High-risk sexual activities should obviously be approached with caution, and only by couples who have sufficient knowledge, maturity, and reliability to understand all the risks and invariably to take whatever precautions will effectively reduce these risks.

Ideally, a couple should consider, and discuss, how they will deal with the consequences of their acts in case the precautions they take fail.

A problem arises from the fact that many adolescents have trouble understanding risks. They tend to live for the present and feel themselves invulnerable. They are often reluctant to accept their limitations and have a tendency to think that they are more mature than they, in fact, are. Education in risk assessment is therefore difficult, but with patience it can be accomplished.

Oral sex (both fellatio and cunnilingus) carries a slight but significant risk of disease transmission. Good preventive measures are available, and a careful couple can engage in these acts with little danger.

Penis-in-vagina intercourse carries much greater risk of disease and also of pregnancy. Good preventive measures are available, but none are completely reliable. If a couple can escape the aforementioned belief that this act is somehow better than any other, it is probably best postponed until adulthood.

Anal intercourse carries a serious risk of transmission

of HIV and many other sexually transmitted diseases. It should be engaged in only by well-informed adults.*

14. In a sexual relationship, love and commitment may be preferable, but they are by no means essential.

Occasionally, the boy or girl next door turns out to be an ideal lifetime companion, but most of us are not that lucky; we have to date many people before the *right one* comes along.

Victorian morality once dictated that one had to be married to experience *good sex*. Today, some teach that we must be in love — or at least intimate and committed to more than a one-night stand — to be able to enjoy a good, pleasurable sexual relationship. Perhaps, we need to re-examine that teaching and analyze whether it is influenced by a middle-age bias which favors stable committed relationships. Adolescence is a time for exploration, and having multiple partners may broaden one's understanding of sexuality. The time for commitment will come later when a family is formed and there are babies to be cared for.

We live in a romantic world, and this author warmly endorses the joys, and the miseries, of falling in love. Two romantic myths can be dangerous, however:

Myth #1: The first myth is that sex without love is empty, unsatisfactory, and even immoral. This is true only if the most important sexual organ, the brain, chooses to make it true. Some people greatly enjoy casual sexual involvement with multiple partners; there is nothing inherently wrong with experimenting sexually with someone you trust but do not love. However, it is important to state your feelings honestly. Problems arise when one party (often the female) thinks that she is participating in a wonderful, romantic relationship, while her partner is only interested in *scoring*. The corollary of this myth is that if a *nice girl* has enjoyable genital intercourse, or even feels sexually aroused, she must be in love. She then becomes an easy conquest for the man who has *turned her on*, because if you are in love, anything goes. Teenage girls must be taught that lust is delightful and universal, but it is very different from love.

Myth #2: The second myth is that, "Love conquers all," that if a couple really cares for one another, they can do almost anything together and somehow it will turn out well. That is nonsense!

15. No person, and no couple, is an island; we are all part of humanity, and whatever we do sexually impacts on other people. This must be considered as we explore our options.

The person most affected by what we do is our partner (or partners). Good communication is the key to keeping in touch with what s/he is thinking and feeling. Consideration and reliability may be among the most important qualities for a partner to have; these are also the qualities we should try to provide.

Jealousy can be a powerful and dangerous emotion.

An affair with a married person inevitably affects the

spouse, the marriage, and children.

Blatantly breaking well-established rules can hurt one's family and friends and can lead to hostility and ostracism. This is particularly a problem when prejudice runs strong. Teenagers chiefly attracted to their own gender are often agonized by the widespread prejudice against homosexuality. Balancing one's needs against hurting one's family and friends is difficult.

Many sexual activities are against the laws of certain states. Before engaging in such activities, it is prudent to consider the validity of the laws and the likelihood of legal difficulties.

Our behavior often sets an example for younger siblings and others. We can even impact on a segment of society.

Such possibilities as these will rarely alter our decisions, but they are worth bearing in mind.

16. Sexual acts that neither endanger the participants nor injure other people are not inherently evil or wrong.

Each of us must work out our personal moral standards based upon: the values of the world we grew up in; the values of the world we now live in; the values of the religion we subscribe to; our present feelings, desires, and needs; the feelings and wishes of our partner; and other considerations like those mentioned in this article. Although it might be much easier to follow the dictates of just one of these forces, that could lead to discomfort or even disaster. Only an individual can analyze and integrate all these forces and create standards that will meet her or his particular needs.

Conclusion

At heart, most young people are idealists and genuinely want to grow into responsible adults in a better world than this one. If we treat them as irresponsible, juvenile thrill-seekers, who must be rigidly controlled, we will lose them. Instead, we must encourage them to explore the confusing world that confronts them, and we must help them to develop the solid attitudes and values that will meet their personal needs and guide them for years to come. Many vigorously disagree — particularly religious leaders who insist that only they have the knowledge and wisdom to interpret God's will and to determine what is right and wrong for everyone. They fear that individualized moral standards will lead to anarchy unless individuals can agree on certain broad, general principles. Encouraging this, as stated in the outset, is the purpose of this article.

The reader may wish to select a couple of the above items for discussion with colleagues, friends, and children, and then to send his or her comments on to Janet Jamar, editor of the SIECUS Report. If the editor receives enough varied opinions, they will be published in a future issue of the SIECUS Report.

References

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* The above brief outline obviously does not deal adequately with the complexities of risk assessment. It is no substitute for reading a reliable textbook, taking a comprehensive course on sexuality, or talking with a knowledgeable counselor.

TEACHING SEXUALITY TO MEN IN PRISON

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In 1985, the Corrections Education Program of The Sage Colleges began offering a three credit course in human sexuality to inmates enrolled in state correctional facilities for men. The writer, who also teaches human sexuality to graduate and undergraduate students on the main campuses, has been responsible for the course development and instruction since its inception five years ago. Her involvement with, and observations on, this educational experience are the focus of this article.

Background

In the aftermath of the Attica riot of 1971 and the inmates' demands for reform — including expanded programs¹ — some institutions of higher learning in New York State, in cooperation with the Department of Correctional Services, initiated college-level courses in state prisons. In 1974, The Sage Colleges began offering courses leading to an Associate degree in Liberal Arts at Coxsackie Correctional Facility, a maximum security facility, in Coxsackie, New York. Following the success of that educational endeavor, Sage added programs leading to the degrees of Associate in Liberal Studies, Applied Science, Marketing, and later, in 1986, a Bachelor of Science in Marketing at other prisons. Currently, four state prisons, including maximum, medium, and minimum security facilities, provide opportunities for inmates to pursue degrees through Sage Evening College: Coxsackie Correctional Facility in Coxsackie; Greene Correctional Facility in Coxsackie; Hudson Correctional Facility in Hudson; and Mount McGregor Correctional Facility in Wilton.

Each term, the combined enrollment at all four institutions varies because of releases, disciplinary action, and institutional transfers. Approximately 250-300 students (70% black, 17% Latino, and 13% white) are enrolled in classes averaging 10 to 15 members.² They are eligible for financial aid through New York State's Tuition Assistance Program and federal Pell grants. Additionally, they have the direct assistance of educational advisors, counselors, and peer tutors.

The men participating in the college program have been convicted of a variety of felonies, but the majority are incarcerated for possession and sale of controlled substances or crimes related to drug trafficking. The gamut of offenses include robbery, burglary, aggravated assault, homicide, child sexual abuse, sexual assault, rape, and sodomy. In the three-tier system, that is, maximum, medium, and minimum security facilities, the inmates are *transferred down* as they complete more of their sentences and approach the date when they are eligible for parole. Transfer to a medium security facility

usually takes place when the inmate has less than five years to serve before review, and transfer to a minimum security facility, usually one year before review. An inmate can also be *transferred up* for serious infractions of rules. Sex offenders and violent offenders, those who have used a weapon in the commission of their crimes or have injured victims, are members of the inmate population in all three types of facilities. However, they are closer to release in the less restrictive facilities.

Although the college programs, and the human sexuality course, are available only to men, women are not wholly absent from the premises or from positions of authority. Female corrections officers, although a small minority, have direct contact and have served as supervising officers on some evenings that the writer has taught. Also, approximately one out of four faculty members in corrections education at the college level is a woman.

Prior to teaching the human sexuality course in the medium and minimum security facilities, the writer taught a course on current health issues (e.g., HIV/AIDS, alcoholism, and stress) in the corrections education program. Portions of this course served as a means of gauging the feasibility of presenting sexual topics to male inmates. When segments of the health issues course proceeded without any negative behavioral consequences, within the classroom, or for that matter, within the facility, and when the students continued to select the course as an elective, both the instructor and the program administrators felt comfortable in initiating the three-credit human sexuality course. Furthermore, the health issues course proved to be an advantageous opportunity for the prison staff, and for the instructor, to become acquainted with each other, alleviating the apprehensions that might have occurred if an unknown female faculty member had walked into the facility to teach such a controversial subject for the first time.

In consideration of the setting, and of the possible dynamics of such men's groups with a female sexuality instructor, the program administrators and the writer decided to proceed cautiously and work within stipulated parameters. Thus, there are some differences between the human sexuality course offered on the college's main campuses and the course offered within the correctional facilities. Sexually explicit audiovisuals are not shown, including the films and videotapes regularly used in the class on the main campuses. Additionally, the men are not allowed to bring any popular, sexually explicit magazines to class. (Such material is not restricted. The rules have been liberalized to allow men to keep copies for their personal use in

their dormitories.) The men, however, do ask questions and make comments on information included in sexually explicit magazines or popular media during discussions. Many of them do so rather freely, especially during discussions of pornography, censorship, individual liberties, and the stereotyping of women. But in the classroom, the textbook, *Our Sexuality*, by Crooks and Baur, and other books used for written review assignments, are the only materials allowed.* Some of the men are surprised at the verbal and pictorial candor of the textbook. A number of them feel that sexually explicit materials are synonymous with pornography. By their standards, works of serious literary, artistic, political, or scientific value (*Miller v. California*, 413 US 15, 1973)⁴ are no different from *skin* magazines. Most of the students are thus rather pleased with this new source of sexual information, and the prohibition of popular magazines and sexually explicit media has not proved to be a major point of contention.

Abilities and Assignments

Students in prisons demonstrate a broad range of intelligence, articulation, and writing skills. While some are quite literal, dualistic thinkers (they take much of the reading and discussions at face value and view controversial issues from polarized positions), others note the nuances of meaning, interpret the issues from different frames of reference and weigh the variables when analyzing. This wide range of abilities is apparent in discussions and in their written work. It has been especially apparent in their responses to the assigned paper on "A Sexual Ethic for a Democratic Society." In addition to writing a book review, and taking multiple choice examinations, students are asked to write an essay responding to the following questions:

1. If you had complete power to effect social and legal reform in areas pertaining to human sexuality, what would you suggest as ideal?
2. What limits would you require and what freedoms would you allow?
3. What, in your opinion, would help create the perfect society?

Although students can justify their arguments with material drawn from the class lectures or readings, they must also address, specifically yet succinctly, the subjects of abortion, homosexuality, pornography, non-marital sexuality, rape, and adult-child sexual interactions. Some men strongly oppose abortion, homosexuality, and all sexual behaviors other than penile-vaginal intercourse. Many are moralistic and punitive. They state, for example, that "Child molesters should get the

* Infrequently, the textbook has engendered reactions from a few of the corrections officers. When entering the facility, all visitors must have their property inspected. In spite of the fact that the instructional materials have prior approval from administrators, there have been occasional, small incidents with certain male officers who say, "Lady, you think you're walking in here with this?" One evening the instructor presented for security check with her teaching aids on contraception. The officer in charge adamantly refused to allow entry until he telephoned a higher authority for verification. Despite authorized clearance, he still hesitated, and the class was delayed until he could be persuaded to relent.

electric chair," and "If any girl of mine killed my baby, I'd kill her!" Their criteria for evaluating consensual and coercive behavior are simplistic. In determining the age of consent, one offered this standard: "If she looks like a woman, she is a woman!"

Others have tried to explore, in-depth, their personal definitions of freedom and responsibility, and to apply them to the aforementioned topics, concomitantly balancing individual liberties with the safety and greater good of society. Some students have examined pornography, rape, and abortion — and the interrelated aspects of the three — in their discussions, and have focused on violence, crime, and the culpability of the persons involved. Citing diverse illustrations, they have elucidated mitigating factors and have written as situation ethicists. And, while the majority tend to personalize the issues — that is, put themselves into their writing and speak from their own experiences and observations — no one has advocated total personal freedom without any kind of restrictions or prohibitions.

Students meet in small groups, approximately every other session, for at least an hour. Early in the semester, a structured exercise — a values clarification activity like rank order — is presented and the ensuing discussion develops from whatever concerns the students express. At other times, the instructor poses a question, thereby suggesting an agenda for the evening. Impromptu discussions also develop during unscheduled periods, especially when a significant event has happened outside of class.

One example may prove illustrative: a thwarted escape occurred at one medium security facility the day prior to class. Upon entering the room, the students were conversing about the episode, and were freely expressing their disapproval or approval of the inmate and his motives. Apparently, the inmate had discovered that his girlfriend was planning to marry. By escaping, he hoped to find her and kill her before the wedding.

This event caused issues inherent in sustaining sexual relationships when incarcerated to surface: the fear of other men *bitting on* one's woman, fear of her betrayal, frustration over forced sexual abstinence, and the restrictions on conjugal visits. A few students agreed that nobody on the outside could be sexually deprived for months or years and remain celibate. They claimed that they would not abstain if the situation were reversed. Furthermore, even when there were not forced separations, few people, in their experience, were monogamous anyway. So, why not just accept reality?

The discussion turned to the issues of their fidelity and expectations in relationships. Married or single, and regardless of race and ethnicity, most students, like those in Liebow's 1967 study, *Tally's Corner*, subscribed to the theory of many flaws.⁵ Thus, they asserted that the male of the human species possesses natural, behavioral proclivities that the female does not. Openly acknowledging that they had never been monogamous, even though they knew "that's what women want," they did admit that they might favor "a special woman," whom they wanted to be with more often. But, to forsake all others on her behalf was to ask too much of them — or any man, for that matter. However, they agreed that they

expected a wife or long-term lover to be faithful.

The instructor then altered her original lesson plan for the evening, because she saw this as a *teachable moment*, an opportune time to discuss terminating relationships and handling loss. Eliciting aid from stable members of the group, she encouraged students' exploration of nonviolent ways of coping with sexual rejection.

In another class, the instructor posed the question: "What do women want — from men?" Initial responses included romance, marriage, and money. As the discussion progressed, the theme became men as *providers* and the difficulties the men encountered when, without money or jobs, they could not meet traditional expectations of dating and mating rituals. One student acknowledged that he had committed crimes in order to obtain gifts for his wife. One Christmas, he had stolen a color television set so that she could have "something to watch her soaps on." Another student, who had lived in cities where gambling casinos were common, spoke of his frustration in not having access to glamorous females. He expressed anger and resentment that "those kind of women go for guys who look like fat pigs, but are loaded." Another expressed his disdain for Robin Leach and the program, "Lifestyles of the Rich and Famous." At this point, the entire group erupted. When the commotion waned, the instructor attempted to redirect their attention by asking them to share their "success stories." "What had really worked for them?" "What had they done or said that resulted in satisfying encounters or relationships with women?" Part of the ensuing discussion proved to be an exercise in braggadocio for some students, (i.e., the quickest ways to score); others displayed knowledge and sociosexual skills in approaching women and in assuming responsibility for consensual adult sexual behavior.

Franklin, utilizing the works of Merton (1938, 1957) and Cloward and Ohlin (1960), in his book *Men & Society* offers a cogent rationale for modes of adaptation used by minority men. He bases his argument on "the high incidence of ends-means discrepancies existing as a result of unrealistic societal sex role expectations for males."⁶ As a result of racist and discriminatory experiences, many black, Chicano, Puerto Rican, Cuban, and native American males learn that *success*, defined as a measure of wealth, power, and status, is beyond their reach. Thus, many resort to innovative deviance or illegitimate ways of acquiring what little they can of those prizes that define true manhood in a white, patriarchal, hierarchically-ordered society. Criminal means, such as burglary, robbery, and drug trafficking, as Franklin observes, are used by lower socioeconomic, minority males, while white-collar crimes occur among higher socioeconomic, white males. However, given the frequency of frustrating realities and blocked desires, of those who reside on the bottom rungs of the socioeconomic ladder, and are confined to the periphery of social life, it is not surprising that more of such behavior occurs where the definitions of masculinity and self worth are wholly dependent on the improbable individual achievement

of socially-prescribed roles.

Men at lower socioeconomic levels have indicated in group discussions that they aspire to the same goals, and evaluate manhood by the same criteria, as their middle and upper-socioeconomic level peers. Although they might prefer an IROC, rather than a BMW, and a trip to Vegas, rather than a trip to Europe, these men, like others outside the prison walls, value money and possessions in attracting, wooing, winning, and rewarding desirable women. But, the frustrating reality for a large number of them is their repeated disappointment and frustration in getting what they want; what both they, and others in society, attribute to their inadequacies and personal failures.

The Taboo Topics: Masturbation and Sexual Orientation

While the men engage freely in discussions of sexual experiences with women, such is not the case with sexual encounters with men and autoerotic experiences. Both subjects have been clearly proscribed. These two means of sexual gratification, within correctional facilities, are acknowledged as occurring with other inmates, but are never admitted to personally in group discussions.

Masturbation

At best, a man might comment, nonchalantly and defensively, about autoeroticism: "Getting it off is pretty common in a place like this. What do you expect?" But never has anyone ever stated that he has actually engaged in masturbation. In fact, many have not wanted to hear or read about the subject. During one semester, the class was assigned Zilbergeld's book, *Male Sexuality*.⁷ The response to that work was unanimously negative, because of its emphasis on self pleasuring. A number of the men could not comprehend how "a guy on the outside can't find anything better to do." They denigrated the author for suggesting that such an activity could have benefits for male sexual development. Given the overwhelming verbal protest, the professor decided to eliminate the book as required reading and, in subsequent classes, agreed that each man could select a book on any area of sexuality for a written review.

Later, it became clear that there was another reason for this negativity toward masturbation. During a lecture/discussion on myths and facts about various types of sexual behaviors (i.e. vaginal intercourse and oral and anal sex), the younger members of one group told the professor politely, but firmly, that she did not know what she was talking about when she stated that masturbation had no physical side effects. They agreed that no one suffers any kind of mental illnesses or emotional disturbances, other than guilt, if they are socialized with prohibitions; however, they challenged her directly and claimed that there is an inevitable loss of physical strength and endurance. They asserted that numerous coaches and athletic males have verified this consequence and, while the professor obviously knows what happens between two people during sexual intercourse, she could not possibly know what happens

to a man when he does this to himself.

As Kinsey, Pomeroy, and Martin noted in their classic study, *Sexual Behavior in the Human Male*, socioeconomic class correlates with attitudes toward masturbation.⁹ Lower socioeconomic class males tend to rationalize their disapproval on the basis of the physical consequences, when in actuality, they see it as abnormal activity indicative of inadequacy.* However, the sexual deprivation and social segregation inherent in prison life, as well as threats to safety, provide fertile ground for this myth to take on new meaning and credibility.

The value men in prison place on superior strength is great. As Cohen asserts, it is a criterion of maleness and a basic ordering principle of social relationships among inmates.⁹ It becomes an even greater asset in an environment where, as Toch observes, one lives with intimidation and the threat of physical and sexual aggression on a daily basis.¹⁰ Pumping iron, a popular recreational activity in prison, is a way to ensure a reserve of strength, to demonstrate visually one's manliness to other men, and to decrease one's vulnerability to inmate violence. In addition, one does not admit to engaging in an activity commonly believed to sap strength and temporarily render one weak and vulnerable. Thus, it is not so surprising that, in the context of the prison, suspicions about the physical consequences of masturbation would be taken more seriously. Unfortunately, this thinking also creates a double bind for the men. One could satisfy one's sexual desires with one of the few alternatives available while incarcerated, and thereby become more doubtful of fending off an attack, or one could abstain, and live with more intense sexual frustration on a regular basis. For many men the *Catch-22* dilemma appears irreconcilable and is a constant source of stress.

Sexual Orientation

As expected, the second and related topic, that has proved to be a source of tension in the classroom, is sexual orientation. Again, personal sexual experiences with men are not a subject to share with the group. As some researchers have reported,^{11,12,13} men engaging in such encounters and relationships in correctional facilities act out dominant and submissive roles — in which power, possession, and exploitation are critical components — much as they do in traditional, heterosexual gender roles, where rights of ownership and authority are exercised in conjunction with entitlements of protection and reward. There is some debate as to what extent men form pseudo-families, as women do in prison settings, and how sexual, or asexual, quasi-kin networks truly are.¹² However, there does appear to be agreement that, aside from blatant episodes of inmate rape and sodomy, some supposedly consensual relationships are often manipulative and coercive. In such relationships one's identity as masculine or emasculated

coincides with the *wolf* and *punk* label (i.e., the active inserter or the passive insertee).¹³

Those students who venture questions, during lectures on sexual orientation, which include Kinsey's continuum and the distinctions between homosexual identity and behavior, more often are seeking, as students outside of prison do, clarification on the differences between homosexuality, transvestism, transsexualism, and androgyny. Furthermore, those who ask questions or comment on "a guy I know on the outside," are most often older inmates. Also, adolescent-looking males tend to sit quietly through such class sessions. Perhaps in a gesture of benevolent paternalism, a few older males (i.e., forties and fifties) who have served portions of sentences in maximum security facilities have stated, somewhat consolingly, that times have changed. In their opinions, corrections officers no longer ignore sexual assault. They now, more often, separate those who are targets, and protect them in a different part of the facility. Besides, they say, this type of problem is more frequent among *lifers*, rather than in medium and minimum security facilities, where sexual behavior between men is, in their opinions, voluntary.

While such assertions are credible, as institutional changes are documented in the literature,¹⁰ they come across as overly optimistic, in respect to the writer's observations of group dynamics and power hierarchies. More concrete reasons for her skepticism relate to separate incidents at two different medium security facilities. At one facility, after a class discussing the sexual assault of men, under the guise of offering protection from some rowdier members, one well-muscled inmate approached the professor. After a minute of continuous flattery about what a lovely lady and fine teacher she is, he told her that many "punks" in prison just did not know how to treat women right. He — having done time in a maximum security facility — knew that sometimes they needed a little help to behave themselves. So, he said, if any men in the class give her difficulty, he'd be happy to "fix some butts." All she has to do is point out the troublemakers and he and his friends will take care of the accused. Needless to say, the writer did not respond to this offer. However, she did decide that it was necessary to be rather careful in conducting class, so as not to set up any man for an act of sexual or physical violence, rationalized as protection of womanhood and deserving of special favor or reward.

At another institution, a more dramatic incident occurred. Upon taking the roll one evening, the writer noticed the absence of a bright, conscientious, black student who was usually one of the first to arrive. When she inquired of the other men as to the reason for their peer's absence, there was silence. After a few repetitious questions, she realized that no one dared to respond and expressed her concern about his condition and whereabouts. The following week, the student was again absent and the same message was communicated. That evening, after all the men had left the classroom, one student reappeared and whispered that the absent student had been "jumped" and beaten by three other inmates. All of them had "gotten the box," a form of solitary cell confinement for disciplinary purposes, and

*Although the Kinsey data were not based on sufficient histories from blacks to warrant a fair comparison of the sexual behaviors of white and black men, the researchers did acknowledge that behavioral "patterns for comparable social levels are close if not identical."

probably would be transferred to other facilities. He also added, with some pride and satisfaction in his voice, that "They didn't get him! He didn't let them do it to him!" He then said that he could not stay any longer and was afraid of what would happen if anyone saw him talking to the teacher. Without any further explanation, the informant hurriedly left.

Group Affiliations and Dynamics

In any group, alliances and power struggles form among group members. In correctional facilities, the dynamics of men's interactions with each other, and with authority figures, are intensified. As Bowker has stated, a class system exists within a class system, and various subcultures and roles can be delineated in prison society.¹⁴

The most obvious affiliations are born-again Christians and black Muslims. While these men are assertive in expressing their opinions on controversial issues, and given time and opportunity, educating the professor and their classmates about particular religious values and practices, they have not done so inappropriately. Other class members have challenged them, but these interactions, from all observations, have not resulted in anything other than ordinary debates.

More noticeable in classroom dialogues has been a division among urban blacks and rural whites. Black inmates from the boroughs of New York City refer to white inmates from communities in upstate New York as *farm boys* or *chucks*, a short form of woodchucks. Occasionally, the urban residents ridicule their country classmates for what they perceive as sexual naiveté and a backward way of life. Jibes about "not getting any action in the woods," and having nothing better to do on a Friday night except going to a high school basketball game, have been frequent in groups where this social difference is more overt.

Race and ethnicity are more clearly factors in affiliative relationships, although, in the writer's experience, they have not been evident in all groups. Some have appeared more segregated than others. Comments uttered informally, and self-selected seating arrangements, are indicative of adversarial and pecking orders. Usually, the more dominant men of the group — those who easily control the directions of discussion with their comments or stifle discussions with their pronouncements and glares — sit in the back of the room by choice. In one class, the dominant-submissive relationship was rather overt. When the men arrived in class every night, they carefully avoided the desk in the center of the back row and left some space around it. Most of the men would move out of the way when the leader walked into class. This central and imposing figure did not speak, but usually sat there conspicuously for the entire period. However, he did make his presence known one evening, in the midst of a lecture on human sexual response. At some point between plateau and orgasm, amidst the other men's increasing mutterings about "pushing the button," "trigger," and "explosion," with accompanying sound effects and laughter, the voice from the back of the room projected above the others: "Everybody shut up! This teacher's got

something to say and I want to hear what she's go to say! So, everybody sit down and keep quiet!" There was immediate silence. All obeyed the command.

The friction has extended occasionally to verbalizations about the professor's ethnicity. Prior to the first evening of class at one facility, tense moments occurred during an exchange between two men. A young, black student, after viewing the professor's name on the chalkboard, asked, "Hey, are you some kind of Hispanic?" Before the writer could reply, an older, white student, who had just walked into the room, retorted angrily, "No, stupid, she's Italian! Can't you tell the difference?" The first student apologized, and then, turning his back on his peer, muttered that he did not see much difference between the two; they both looked the same to him.

On another occasion, after the professor had acquired a suntan over the summer session, a chorus of black students expressed their approval by commenting, "Lookin' good, lookin' good — pretty soon you're gonna be one of us!" A few white students responded with "That'll be the day!" and "Lay off!"

Initially, in the first few weeks of the semester, students were more reluctant to talk to or to comment on the instructor, unsure as to how explicit they could be in their language, what the limits of self-expression were, and just how the instructor would respond. gingerly, some tested by asking if she has ever seen an x-rated movie or *Hustler*, the favorite among men's magazines. (In comparison, *Playboy* was rated "not as funny," and "doesn't show much.") They acted surprised when the instructor gave them an affirmative answer, but at one point another man helpfully remarked, "Look, she's the teacher. Of course she's seen those things! How else could she teach guys like us?"

Some fundamentalist Protestant and Roman Catholic men have had difficulty in reconciling what they perceive as mutually exclusive polarities. Conceptualizing women according to the madonna-whore dichotomy, they experienced ambivalence and confusion when evaluating the instructor. "You know," said one student who was pleased to discover that the professor and he shared the same ethnic background, "You're a nice lady. You remind me of this aunt I got in Brooklyn." His smile changing to a frown, he continued, "But then, she'd never talk about the stuff that you do!" In another group, a Latino student commented with a quizzical expression, "You got a fancy way with words — you make dirty things sound nice."

Occasionally, men have written messages at the end of an assignment or slipped notes between the pages. Some have been fairly innocuous, like, "Wear the blue shoes [high heels] and the red sweater to class more;" others have been more intimidating, "When I get released, I'm gonna look you up!" Subsequently, the writer obtained an unlisted phone number and removed her name and address from directories.

Although the student feedback on the instructor's competence has been generally positive (with the exception of autoeroticism, as previously mentioned), it has been evident that she is not regarded as equal to her male colleagues. Male faculty with PhDs are usually

referred to as Doctor or Professor, while the writer has been addressed only as Miss or, with older students, by her first name. When questioning the men as to why a woman with the same degree as a man is called by a different title, the answer offered was: "Those guys are real college professors, and you — you're a lady teacher. That's just the way it is."

Conclusion

While at first somewhat apprehensive of this venture, those who have initiated and supported the sexuality course in corrections have not realized their worst fears. To date, no incidents of offensive sexual behavior have occurred, and no major disciplinary action has been necessary as a result of events in the classroom.* Generally, the men have been receptive, appropriate, and conscientious in applying themselves to assignments and in participating in discussions.

Teaching human sexuality in correctional facilities has been a learning experience for this writer, who never expected to instruct a sexuality course solely for men, particularly men in prison. Facilitating learning, for students of diverse backgrounds and life experiences, forces one to confront and surmount one's own biases and fears in order to meet their needs, and undoubtedly challenges one to grow as a professional educator.

Perhaps the most disheartening and frustrating aspect of this experience is the prohibition on instructor-student communication outside of the classroom. Unlike teaching on regular college campuses, faculty in corrections programs are not allowed to hold office hours. So, in the 10 to 15 minutes permitted for travel to and from classes, as well as in the short break during the class period, one must attempt, in hushed voice, with limited privacy in the corridors or classrooms, to answer students' personal concerns about relationship problems, sexual functioning, and sexual orientation. Even inmates who comprise the custodial crew manage to ask questions while pushing a broom or washing the chalkboard.

The urgency in seeking advice and reassurance certainly demonstrates the need for sexuality counseling and education in correctional facilities. Unfortunately, this need is not addressed in prisons across the country. Furthermore, one can only speculate as to how much pain and confusion could have been prevented had these men's questions been answered through candid and realistic sexuality education earlier in their lives. As one student so succinctly stated at the end of the semester: "Why the hell did they wait 'til now to tell us all this?"

Given the vestiges of Puritanism that remain, and social and political opposition to the development and expansion of programming and services in this controversial area, most men in prison, like other adults in our society, must still glean information from a variety of human and material sources, many of which are neither reliable nor helpful in promoting understanding and allaying personal fears. And while the offering of a

*There have been infrequent incidents of exhibitionism and masturbation with other female staff. However, no incidents have occurred in the classroom during the human sexuality course.

semester course in human sexuality cannot compensate for major deficits and distortions in sexual socialization or serve as a panacea for the sexual ills that plague individuals and society, it may help differentiate between fact and fiction, relieve destructive guilt and shame, and enhance the quality of human relationships, both personal and social. To these ends it can open minds to new perspectives and offer possibilities for future choices.

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VISIT THE SIECUS LIBRARY

The Mary S. Calderone Library is the world's largest sexuality education library open to professionals and the public. Come visit us when you are in New York. Use of the library is free to SIECUS members. For more information, contact Jim Shortridge, Director, Library Services, 212/819-9770.

SIECUS NEWS

SIECUS ELECTS NEW BOARD MEMBERS: SIECUS is pleased to welcome six new members to the SIECUS Board of Directors: Alwyn T. Cohall, MD, St. Luke's/Roosevelt Hospital; Beverlie Conant Sloane, PhD, Dartmouth College; Margaret Gates, Girls Incorporated; Lorna Sarrel, Yale University; Barbara Stanton; and Ralph Weaver, Ortho Pharmaceutical Corporation. A complete list of the 1991 Board of Directors can be found on the opposite page.

SIECUS RECEIVES GRANTS: SIECUS continues to receive new, and renewed, foundation grants. We are grateful to the Compton Foundation; Harris and Eliza Kempner Fund; Robert Sterling Clark Foundation; New Hampshire Charitable Fund; and Carnegie Corporation of New York for their grants for FY 1991. Also, we have recently been notified that we will receive third year funding from the Centers for Disease Control for SIECUS' national HIV/AIDS education initiative.

WINNING THE BATTLE: We are delighted to announce the publication of *WINNING THE BATTLE: Developing Support for Sexuality and HIV/AIDS Education*. This handbook, based on our popular 1982 SIECUS publication, has been completely rewritten and updated for the 1990s. The handbook provides step-by-step guidelines for developing community support for sexuality education and for responding to opposition. It also includes 20 most frequently asked questions about sexuality and HIV/AIDS education and their answers. Single copies are \$18, plus 15% postage and handling, from the Publications Department, SIECUS, 130 West 42nd Street, Suite 2500, New York, NY 10036; 212/819-9770.

SEXUALITY AND HIV/AIDS TRAINING WORKSHOPS: SIECUS staff have conducted three additional pilot workshops of our well-received training program. Training workshops recently have been held in Chicago, Illinois, Myrtle Beach, South Carolina, and Phoenix, Arizona. More than 200 professionals attended these workshops. In the fall of 1991, SIECUS will conduct "Train The Trainers" workshops for HIV trainers on how to implement this training program. If you are interested in having your community cosponsor one of these trainings, please contact Carolyn Patierno at SIECUS.

NATIONAL COALITION TO SUPPORT SEXUALITY EDUCATION: The SIECUS-sponsored National Coalition To Support Sexuality Education has now grown to 40 national organizations. These organizations have joined together to assure that all children and youth will have comprehensive sexuality education by the year 2000. A complete reproducible list can be found on page 5.

SIECUS ANNUAL REPORT NOW AVAILABLE: A limited number of SIECUS' annual reports for 1990 are

now available. Please write us if you would like to receive a complimentary copy. The report details SIECUS' activities for FY 1990, provides financial information, and discusses current program plans.

SIECUS TRAVELS: SIECUS staff have continued to travel extensively, providing speeches and workshops on sexuality and HIV/AIDS education. During the fall and winter, programs were presented at the annual meetings of the American Public Health Association, Society for the Scientific Study of Sex, Society for Public Health Education, International Center for the Disabled, and National Hemophilia Foundation/Region I. Future presentations are scheduled for Albany, New York; York, Pennsylvania; Lansing, Michigan; Atlanta, Georgia; San Diego, California; and New Orleans, Louisiana.

MEDIA COVERAGE: In recent months, SIECUS executive director Debra W. Haffner has appeared as a guest on *Larry King Live!*, *Good Morning America*, *ABC World News Tonight*, *Sonya Live*, *NBC Nightly News*, and *Today*. SIECUS staff have recently been quoted in *USA Today*, *Time Magazine*, *School Board News*, the *School Administrator*, and *Education Week*.

NEW COMPUTER SYSTEM: SIECUS is in the process of converting our membership and donor recordkeeping systems to a new computer program that will allow us to serve our members better. You will shortly receive a letter asking you to verify mailing information. You will also receive a renewal, or final notice, if your membership expired during the spring as we were converting the old system. If there are any questions about your membership, please contact Meredith Hallowell at SIECUS.

WE NEED YOUR SUPPORT: The recession has affected SIECUS, as it has many other not-for-profit organizations. In a few weeks, members will receive a solicitation for a charitable contribution to support our programs and advocacy efforts. Some contributors have been unable to renew their gifts this year for personal reasons; therefore, your support is now even more important.

NEW PROGRAM SERVICES DIRECTOR: We are delighted to announce that Patti Britton will become SIECUS' new deputy director of program services in June 1991. Patti brings to SIECUS almost 20 years of experience in sexuality education, including prior employment at Planned Parenthood Federation of America and ETR Associates. We are pleased to welcome her to SIECUS.

Editor's Note:

The following are the complete references, Nos. 14 and 15, from Ira L. Reiss' article "Sexual Pluralism: Ending America's Sexual Crisis," the last two lines of which were inadvertently omitted from the last issue of the *SIECUS Report*:

14. Henshaw, SK & Silverman, JH. The characteristics and prior contraceptive use of U.S. abortion patients. *Family Planning Perspectives*, 1988, 20(4), 158-168.
15. Reiss, An end to shame, 229-234.

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GAY MALE AND LESBIAN SEXUALITY AND ISSUES

A SIECUS Annotated Bibliography of Books for Professionals and Consumers

An individual's sexual orientation is an essential quality of humanness, and SIECUS strongly supports the right of each individual to acknowledge, accept, and live in accordance with his or her orientation. The following is a list of informative and positive books concerning various aspects of gay male and lesbian life meant to reflect the diversity, history, and pride of this community.

This annotated bibliography is by no means a complete guide to books on gay male and lesbian issues, but it may help readers, who are faced with an array of publications, select resources that can answer their particular needs. A list of organizations is included for those seeking additional information.

If the listed resources are not available in your local

bookstore, the bookstore may be able to order them for you. If they are unable to do this, contact the publisher directly. The publisher's address and phone number are provided after each listing.

Please note that SIECUS does not sell or distribute any of the listed publications. However most of the materials listed are available for use at SIECUS' Mary S. Calderone Library.

Copies of this bibliography can be purchased from SIECUS' Publications Department at the following costs: 1-4 copies/\$2.50 each; 5-49 copies/\$2 each; 50+ copies/\$1.50 each; plus 15% postage and handling (p/h). SIECUS is located at 130 West 42nd Street, Suite 2500, New York, NY 10036; 212/819-9770.

This bibliography was prepared by James L. Shortridge, Director, Library Services.

GENERAL BOOKS FOR LESBIANS, GAY MEN, THEIR FAMILIES, AND FRIENDS

ANOTHER MOTHER TONGUE:

Gay Word, Gay Worlds

Judy Grabin

Blends poetry, legend, and the etymology of words to recover, explore, and instruct the reader in lesbian and gay male history and culture. Updated and expanded edition 1990, 431pp., \$12.95.

Beacon Press, 25 Beacon Street, Boston, MA 02108; 617/742-2110.

CHRISTIANITY, SOCIAL TOLERANCE, AND HOMOSEXUALITY

John Boswell

This comprehensive study of homosexuality traces changes in public attitudes through medieval history. Examines popular literature for and against homosexuality, as well as legal, literary, theological, artistic, and scientific historical evidence. Provides insight into modern attitudes toward homosexuality. 1980, 409pp., \$27.50.

University of Chicago Press, 5801 Ellis Avenue, 4th Floor, Chicago, IL 60637; 800/621-2736.

COMING OUT: An Act of Love

Rob Eichberg

A guide to coming out (privately and publicly), telling the truth, and creating an honest, fulfilling, open life. Designed to support lesbians and gay men in becoming more comfortable with themselves and their sexuality. 1990, 218pp., \$18.95.

Penguin Books Inc., 375 Hudson Street, New York, NY 10014; 800/631-3577.

ENCYCLOPEDIA OF HOMOSEXUALITY

Wayne R. Dynes, Editor

This encyclopedia includes more than 770 easily accessible articles, arranged by topic, on homosexuality. Will be especially useful for readers who are attempting to clarify their personal orientation and to communicate with others who have little knowledge about homosexuality. 1990, two volumes, 1,484pp., \$150.

Garland Publishing, Inc., 136 Madison Avenue, New York, NY 10016; 800/627-6273.

GAY, STRAIGHT, AND IN-BETWEEN: The Sexology of Erotic Orientation

John Money

Explores the historical, cultural, and physiological influences that determine sexual orientation. Discusses what makes some children grow up to be homosexual, while others become heterosexual, and to what degree gender identity is determined

before birth. 1988, 304pp., \$29.95 hc., \$9.95 pb.

Oxford University Press, 200 Madison Avenue, New York, NY 10016; 800/334-4249.

GAY AND LESBIAN YOUTH

Gilbert Herdt, Editor

Explores the identities, situations, and relationships of gay male and lesbian teenagers in different societies. Will assist readers in understanding the similar problems faced by these youth, and will help them recognize the differences that arise in social and personal situations. 1989, 355pp., \$19.95.

Haworth Press, 10 Alice Street, Binghamton, NY 13904-1580; 800/342-9678.

GAY MIDLIFE AND MATURITY: Crises, Opportunities, and Fulfillment

John Alan Lee, Editor

Breaks down the long-held stereotype of the "sad and lonely, aging homosexual." Illustrates that older gay men and lesbians cope well with the aging process. Examines adjustment to later life and raises many questions about traditional theories of development. 1991, 23pp., \$16.95.

Haworth Press, 10 Alice Street,

Binghamton, NY 13904-1580; 800/342-9678.

HIDDEN FROM HISTORY: Reclaiming the Gay and Lesbian Past
Martin Duberman, Martha Vicinus & George Chauncey, Editors

A wide-ranging assortment of articles cover many eras, and several cultures, of gay male and lesbian life. Gender and sexuality, repression and resistance, deviance and acceptance, and identity and community are among the issues discussed from different points in history. 1989, 579pp., \$12.95.

Penguin Books, 375 Hudson Street, New York, NY 10014; 800/631-3577.

IN SEARCH OF GAY AMERICA: Women and Men in a Time of Change
Neil Miller

Discusses the diversity of gay male and lesbian life across the United States in the late 1980s, through profiles of individuals — from small towns, farmlands, suburbs, and cities — who are building communities and families, coming to terms with their religious beliefs, and coping with racism and homophobia. 1989, 309pp., \$8.95.

Atlantic Monthly Press, 19 Union Square West, 11th Floor, New York, NY 10003; 212/645-4462.

THE LAVENDER COUCH: A Consumer's Guide to Psychotherapy for Lesbians and Gay Men
Marny Hall

A guide to assist lesbians and gay men in choosing a therapist. Addresses what one can realistically expect to accomplish; how important it is to have a lesbian or gay male therapist; what to do if one's needs are not met; what to consider when discussing fees; and when it is time to end therapy. 1985, 198pp., \$7.95.

Alyson Publications, Inc., Dept. B-26, 40 Plymouth Street, Boston, MA 02118; 617/542-5679.

A LEGAL GUIDE FOR LESBIAN AND GAY COUPLES

Hayden Curry & Denis Clifford

Includes up-to-date information on living-together contracts, planning for medical emergencies, estate planning, having and raising children together, buying a house or other real estate, and relating to former spouses and children of former marriages. Comes with sample forms and agreements. Second edition 1990, 360pp., \$17.95.

Nolo Press, 950 Parker Street, Berkeley, CA 94710; 415/549-1976.

LOOKING AT GAY AND LESBIAN LIFE
Warren J. Blumenfeld & Diane Raymond

Dispels myths and misconceptions about homosexuality and provides up-to-date information on various topics, including: the role of socialization; the range of human sexual response; scientific theories on the origin of homosexuality; religious issues; the politics of homosexuality; lesbian and gay male cultures and lifestyles; the impact of HIV/AIDS; and the roots of homophobia and its relation to other forms of prejudice. 1988, 416pp., \$12.95.

Beacon Press, 25 Beacon Street, Boston, MA 02108; 617/742-2110.

THE MANY FACES OF HOMOSEXUALITY: Anthropological Approaches to Homosexual Behavior

Evelyn Blackwood, Editor

This collection of writings on various gay male and lesbian cultures, published in the *Journal of Homosexuality*, offers insight into behaviors and the meaning of lesbian and gay male sexuality in societies not influenced by Western models of thought. 1986, 217pp., \$11.95.

Haworth Press, 10 Alice Street, Binghamton, NY 13904-1580; 800/342-9678.

THE NEW LOVING SOMEONE GAY

Don Clark

Removing the myths that surround gay males and lesbians, and their identities, this book confirms that they are supportive of one another, build solid relationships, and grow in communities of caring individuals who work together. Will assist families and friends in confronting their prejudices and confusion, and in building new, open, and ultimately more meaningful relationships with gay men and lesbians. Includes an updated section on the HIV/AIDS epidemic. Revised 1987, 269pp., \$7.95.

Celestial Arts, PO Box 7327, Berkeley, CA 94707; 800/841-2665.

ONE TEENAGER IN TEN: Writings by Gay and Lesbian Youth

Ann Heron, Editor

Twenty-six teenagers tell how they came to terms with being gay or lesbian youth, and describe when, if, and how they told their friends and parents, and the consequences of their decisions to come out. 1983, 116pp., \$4.

Alyson Publications, Inc., Dept. B-26, 40 Plymouth Street, Boston, MA, 02118; 617/542-5679.

PERMANENT PARTNERS: Building Gay and Lesbian Relationships That Last

Betty Berzon

Offers clear, compassionate advice and counseling on the internal and external problems faced by gay male and lesbian

couples as they try to create life together. Real-life examples are drawn from the author's professional practice. Will help couples improve their communication and affirm their love and commitment. 1988, 354pp., \$9.95.

Penguin Books, 375 Hudson Street, New York, NY 10014; 800/631-3577.

TWICE BLESSED:

On Being Lesbian or Gay and Jewish
Christie Balka & Andy Rose, Editors

The personal testimonies, essays, and oral histories offered here include accounts of growing up and coming out in Jewish families; interpreting biblical passages from a gay male or lesbian perspective; coming to terms with a child's homosexual identity; reflections on a rabbi's closeted existence; a gay couple's ceremony of commitment; and Jewish lesbian parenting. 1989, 305pp., \$14.95.

Beacon Press, 25 Beacon Street, Boston, MA 02108-2800; 617/742-2110.

UNDERSTANDING HOMOSEXUALITY: The Pride and the Prejudice

Roger Biery

Explores stereotypes, double standards, and myths; discusses biblical justifications for homophobia; and offers a step-by-step guide for those wanting to come out and for their families and friends. 1990, 316pp., \$23.95.

Edward-William Publishing Co., PO Box 33280, #231, Austin, TX 78764; 512/288-5884.

YOUNG, GAY AND PROUD

Sasha Alyson, Editor

Addresses the needs and problems of lesbian and gay male youth. Discusses coming out to parents and friends, sexuality and healthcare, and finding support groups. Includes personal stories. 1985, 93pp., \$4.

Alyson Publications, Inc., Dept. B-26, 40 Plymouth Street, Boston, MA 02118; 617/542-5679.

LESBIANS

ALIVE AND WELL:

A Lesbian Health Guide

Cuca Hepburn & Bonnie Gutierrez

Presents a wide range of both mental and physical healthcare options for lesbians. Discusses legal issues, nutrition, exercise, stress, relationships, HIV/AIDS and other STDs, addictions, and homophobia. Offers the tools for creating and maintaining one's well being. 1988, 243pp., \$10.95.

The Crossing Press, 22D Roache Road, PO Box 1048, Freedom, CA 95019; 800/777-1048.

LESBIAN COUPLES

D. Merilee Clunis & G. Dorsey Green

In describing the pleasures and challenges of being part of a couple relationship, this guide discusses stages of romance, conflict, commitment, collaboration, work, money, time, coming out to family and friends, monogamy/nonmonogamy, and separateness and togetherness. Pays special attention to differences in race, class, age, and physical abilities. 1988, 260pp., \$12.95.

Seal Press, 3131 Western Avenue, Suite 410, Seattle, WA 98121; 206/283-7844.

LESBIAN EROTIC DANCE:

Butch, Femme, Androgyny, and Other Rhythms

JoAnn Loulan

Explores lesbian eroticism and gender images — present and past — and their impact on lesbian sexuality and heritage. Includes a survey of more than 1,000 lesbians and their responses to questions about body image and eroticism. 1990, 287pp., \$12.95.

Spinsters Book Co., PO Box 410687, San Francisco, CA 94141; 415/558-9586.

LESBIANS AT MIDLIFE:

The Creative Transition

Barbara Sang, Joyce Warshaw & Adrienne J. Smith, Editors

An anthology by and about lesbians, ages 40 to 60, that includes personal stories, poems, and insightful research. Covers a diverse range of topics, such as sexual behavior after menopause; changing body image; re-emerging creativity; dealing with a hysterectomy; being single at midlife; maintaining balance in relationships; financial planning for retirement; legal issues; caring for an aging parent; and redefining political commitments. 1991, 268pp., \$12.95.

Spinsters Book Co., PO Box 410687, San Francisco, CA 94141; 415/558-9586.

LESBIAN PASSION:

Loving Ourselves and Each Other

JoAnn Loulan

Draws on information from interviews with lesbians. Discusses lesbian self-esteem; friendships; intimacy; survival after incest; and passion in long-term relationships. 1987, 223pp., \$10.95.

Spinsters Book Co., PO Box 410687, San Francisco, CA 94141; 415/558-9586.

**SAPPHISTRY:
The Book of Lesbian Sexuality
Pat Califia**

Discusses the broad range of sexual behaviors possible between women, including communication skills, self-loving, and sexual techniques. Demystifies myths and includes information about lesbians and HIV/AIDS. Third edition 1988, 186pp., \$8.95.

Naiad Press, PO Box 1054, Tallahassee, FL 32302; 904/539-9322.

GAY MEN

**GAY AND GRAY:
The Older Homosexual Man
Raymond M. Berger**

Illustrates through six case histories, frank revelations about gay male life and how men, ages 40 to their early 70s, have adjusted. Touches on their living situations, sexual lives, self-acceptance, life satisfaction, and relationships with younger gay men. 1982, 233pp., \$7.95.

Alyson Publications, 40 Plympton Street, Dept. B-26, Boston, MA 02118; 617/542-5679.

**IN THE LIFE: A Black Gay Anthology
Joseph Beam, Editor**

This collection of writings by 29 black authors explores what it means to be a black gay male in today's world. Reflects the affirming power of coming together to build a strong community. 1986, 255pp., \$7.95.

Alyson Publications, 40 Plymouth Street, Dept. B-26, Boston, MA 02118; 617/542-5679.

**INTIMACY BETWEEN MEN: How to Find and Keep Gay Love Relationships
John H. Driggs & Stephen Finn**

Using stories and exercises, this guide teaches essential intimacy skills, and offers strategies for identifying and overcoming the particular problems faced by gay men, such as coming to terms with the process of coming out; learning to recognize the difference between sexuality and intimacy; and coping with issues of personal safety and HIV/AIDS in sexual relationships. 1990, 242pp., \$18.95.

Penguin Books, 375 Hudson Street, New York, NY 10014; 800/631-3577.

**LOVE BETWEEN MEN:
Enhancing Intimacy and Keeping Your Relationship Alive
Rik Isensee**

A useful self-help book for male couples and a good tool for therapists seeking to enhance their counseling of male couples. Provides a model for working through conflicts and developing intimacy in gay male relationships. Will assist readers in

deepening their abilities to express their feelings and to empathize with their partners through detailed examples of issues common to male couples. 1990, 223pp., \$18.95.

Prentice Hall Inc., 15 Columbus Circle, New York, NY 10023; 800/223-2348.

THE MALE COUPLE'S GUIDE TO LIVING TOGETHER

Eric Marcus

Based on interviews with male couples across the country, and their families, health professionals, and peer counselors, this practical, straightforward guide discusses the social, legal, emotional, familial, and professional intricacies of the lives of male couples. Includes good resource listings. 1988, 294pp., \$10.95.

Harper and Row Publishers, 10 East 53rd Street, New York, 10022; 800/242-7737.

**STRATEGIES FOR SURVIVAL:
A Gay Men's Health Manual for the Age of AIDS**

Martin Delaney & Peter Goldblum

Presents a step-by-step approach to overall health maintenance and offers, in workbook format, the tools for assessing one's health status, for evaluating one's risk of HIV infection, and for changing the behaviors that conflict with sustaining good health. 1987, 320pp., \$10.95.

St. Martins Press, 175 Fifth Avenue, New York, NY 10010; 800/221-7945.

**UNCOMMON LIVES:
Gay Men and Straight Women
Catherine Whitney**

This book, based on interviews and a national survey, discusses commonly held myths about the sexual practices, depth of commitment, and motivations of gay men and straight women who have chosen to pursue alternative family relationships. 1990, 274pp., \$9.95.

Penguin Books, 375 Hudson Street, New York, NY 10014; 800/631-3577.

PARENTS AND PARENTHOOD

**BEYOND ACCEPTANCE:
Parents of Lesbians and Gays Talk About Their Experiences**

Carolyn W. Griffin, Marian J. Wirth & Arthur G. Wirth

Provides essential information and support for parents whose children have come out, letting them know that they are not alone and helping them through a series of emotional stages so

that family relationships can be enhanced. 1986, 199pp., \$16.95.
Prentice Hall Inc., 15 Columbus Circle, New York, NY 10023; 800/223-2348.

CONSIDERING PARENTHOOD

Cheri Pies

Assists lesbians considering parenthood through decision-making exercises, and explores issues such as building a family, becoming a nonbiological mother, single parenthood, adoption, alternative fertilization, and reproductive health, financial, and legal concerns. 1988, 274pp., \$9.50.

Spinsters Book Co., PO Box 410687, San Francisco, CA 94141; 415/558-9586.

COMING OUT TO PARENTS

Mary V. Borbek

Explores the fears and misgivings in telling one's parents that one is a gay man or a lesbian and examines the resulting feelings, disappointments, confusion, and guilt. 1983, 224pp., \$9.95.

Pilgrim Press, 475 Riverside Drive, 10th Floor, New York, NY 10115; 212/870-2100.

DIFFERENT DAUGHTERS:

A Book by Mothers of Lesbians

Louise Raskin, Editor

Mothers of lesbians recount and trace the growth of their relationships with their daughters in the context of the families, communities, religions, and neighborhoods that reflect the issues addressed when accepting and sharing their daughters' lives. 1987, 154 pp., \$9.95.

Cleis Press, PO Box 8933, Pittsburgh, PA 15221; 412/973-1555.

DIFFERENT DAUGHTERS:

Sons and Daughters of Lesbians

Talk About Their Lives

Louise Raskin, Editor

Thirty-eight sons and daughters, ages 5 to 40 years, talk about growing up in lesbian families. Includes discussions of peer pressure, the closet and coming out, custody issues, families, sexuality, school and friends, fathers and co-moms. 1987, 154pp., \$9.95.

Cleis Press, PO Box 8933, Pittsburgh, PA 15221; 412/973-1555.

THE FINAL CLOSET: The Gay Parents' Guide for Coming Out to Their Children

Rip Corley

A recommended reference resource for lesbian and gay male professional counselors and parents who are

hesitant or confused about how to approach the topic of coming out with their children. Will also help adult children understand their gay male or lesbian parent. 1990, 176pp., \$8.95.

Editech Press, PO Box 611085, North Miami, FL 33261; 305/940-4746.

NOW THAT YOU KNOW: What Every Parent Should Know About Homosexuality

Betty Fairchild & Nancy Hayward

This challenging and enlightening guide, for parents faced with knowledge that a son or daughter is homosexual discusses the nature of homosexuality and its effects on the lives of children; provides counsel on how to respond supportively to gay sons and lesbian daughters; and explains how to keep families together through understanding and affection. Revised 1989, 276pp., \$8.95.

Harcourt Brace Jovanovich, 1250 Sixth Avenue, San Diego, CA 92101; 800/543-1918.

WE ARE EVERYWHERE:

Writings By & About Lesbian Parents

Harriet Alpert, Editor

Black, white, Latino, and Asian women offer personal accounts of their daily experiences as lesbian parents. 1988, 322pp., \$10.95.

The Crossing Press, 22D Roache Road, PO Box 1048, Freedom, CA 95019; 800/777-1048.

PROFESSIONALS

BRIDGES OF RESPECT: Creating Support for Lesbian and Gay Youth

Katherine Whitlock

A resource guide designed to enable youth workers to understand the young gay males and lesbians who are part of their classrooms, recreational groups, and social service agencies. 1988, 97pp., \$7.50.

American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102; 215/241-7000.

EMPATHY: An Interdisciplinary Journal for Persons Working to End Oppression on the Basis of Sexual Identity

Published twice a year, this journal includes scholarly essays, prose and poetry, practitioner articles, anecdotal essays, research reports, and annotated bibliographies of resource and research materials and books for people working in education, counseling, health care, social work, community activism, and the ministry. \$10 individuals, \$15 organizations.

Gay and Lesbian Advocacy Research Project (GLARP), PO Box 5085, Columbia, SC 29250; 803/777-6301.

HOMOSEXUALITY: A Practical Guide to Counseling Lesbians, Gay Men, and Their Families

Helen B. McDonald & Audrey Steinborn

Suggested for counselors and therapists who do not have extensive experience working with sexual minority clients from a lesbian or gay male affirmative theoretical perspective. The issues presented span the spectrum, from an overview of homosexuality to coming out, religion, gay male and lesbian youth, parenting, HIV/AIDS, older lesbians and gay men, and alcohol and other drug abuse in the lesbian and gay male community. 1990, 184pp., \$17.95.

Continuum Publishing Co., 370 Lexington Avenue, New York, NY 10017; 212/532-3650.

HOMOSEXUALITY: A Research Guide

Wayne R. Dynes

This comprehensive guide outlines research in homosexuality, including anti-gay male and lesbian material. The 4,858 entries are arranged under 24 main topics and are alphabetized, by author, within 176 subtopics. All entries are annotated and have full bibliographic citations. 1987, 853pp., \$47.

Garland Publishing, Inc., 136 Madison Avenue, New York, NY 10016; 800/627-6273.

JOURNAL OF GAY AND LESBIAN PSYCHOTHERAPY

David L. Scasta, Editor

Published quarterly, this practical, multidisciplinary professional journal offers a forum for the discussion of issues that relate to the psychotherapy of gay male and lesbian clients. The goal is to facilitate the quality of life of gay and lesbian individuals and foster effective, sensitive forms of psychotherapy for those who require emotional, psychological, or psychiatric support. \$24 individuals, \$30 organizations, \$36 libraries.

Haworth Press, 10 Alice Street, Binghamton, NY 13904-1580; 800/342-9678.

JOURNAL OF HOMOSEXUALITY

John P. DeCecco, Editor

Published quarterly, this journal presents theoretical, empirical, and historical research on homosexuality and includes sexual practices and gender roles. The articles explore the political, social, and moral implications of human sexuality, and include unique perspectives from the disciplines of law, history, and the humanities. \$40 individuals, \$95 organizations, \$160 libraries.

*Haworth Press, 10 Alice Street,
Binghamton, NY 13904-1580; 800/
342-9678.*

**LESBIAN AND GAY ISSUES:
A Resource Manual for Social
Workers**
*Hilda Hidalgo, Travis L. Peterson, &
Natalie J. Woodman, Editors*

A resource manual for social workers to help increase their understanding of their lesbian and gay male clients. The first section is devoted to adolescents, couples, lesbian mothers, the disabled, and rural groups; the second focuses on institutional interventions; and the third addresses helping professionals examine homophobia. 1985, 220pp., \$16.95.

*National Association of Social
Workers, 7981 Eastern Avenue, Silver
Spring, MD 20910; 800/638-8799.*

ORGANIZATIONS

**CENTER FOR RESEARCH & GAY
EDUCATION IN SEXUALITY (CERES)**

Psychology Bldg, Room 503
San Francisco State University
San Francisco, CA 94132
415/338-1137

**COALITION FOR LESBIAN & GAY
CIVIL RIGHTS**
PO Box 611
Cambridge, MA 02238
617/828-3039

**GAY AMERICAN MARRIED MEN'S
ASSOCIATION (GAMMA)**

and the

**GAY FATHERS, LESBIAN MOTHERS
& STRAIGHT PARTNERS COALITION**
Box 50360
Washington, DC 20004
703/548-3238

**GAY & LESBIAN ADVOCATES &
DEFENDERS (GLAD)**
Park Square Advocates, Inc.
2 Park Square
Boston, MA 02116
617/426-1350

**GAY & LESBIAN COMMUNITY
ACTION COUNCIL**
Sabathani Center, Suite 204
310 East 38th Street
Minneapolis, MN 55409
612/822-0127

GAY MEN'S HEALTH CRISIS
132 West 24th Street, Box 274
New York, NY 10011
212/807-6655

GAYELLOW PAGES
PO Box 292 Village Station
New York, NY 10014
212/674-0120

THE HETRICK-MARTIN INSTITUTE, INC.
110 East 23rd Street, 10th Floor
New York, NY 10010
212/633-8920

**INTERNATIONAL GAY &
LESBIAN ARCHIVES**
Box 38100
Los Angeles, CA 90038-0100
213/854-0271

INDIANAPOLIS YOUTH GROUP (IYG)
PO Box 20716
Indianapolis, IN 46220-0716
800/347-TEEN
(A peer-run hotline for teens)

**LAMBDA LEGAL DEFENSE &
EDUCATION FUND**
666 Broadway, 12th Floor
New York, NY 10012
212/995-8585

**LESBIAN & GAY MEDIATION
SERVICE, INC.**
The Center
208 West 13th Street
New York, NY 10011
212/713-5089

LESBIAN & GAY YOUTH HELPLINE
202/483-9585
Hours: Mon. & Wed. 7-10 pm
Sat. 3:30-6:30 pm

**LESBIAN HISTORY EDUCATIONAL
FOUNDATION, INC.**
Lesbian History Archives
PO Box 1258
New York, NY 10001
212/874-7232

LESBIAN RIGHTS PROJECT
1370 Mission Street, 4th Floor
San Francisco, CA 94103
415/621-0505

**NATIONAL COALITION OF BLACK
LESBIANS & GAYS**
Box 19248
Washington, DC 20036
202/537-0484

**NATIONAL FEDERATION OF PARENTS &
FRIENDS OF LESBIANS & GAYS, INC.
(P-FLAG)**
1012 14th Street NW, 6th Floor
Washington, DC 20005
202/638-3852

**NATIONAL GAY & LESBIAN
CRISIS LINE**
800/221-7044

**NATIONAL GAY & LESBIAN
TASK FORCE**
1734 14th Street, NW
Washington, DC 20009-4309
202/332-6483

**NATIONAL LATINO LESBIAN & GAY
ORGANIZATION (LLEGO)**
Box 44483
Washington, DC 20026
202/544-0092

PROJECT 10
7850 Melrose Avenue.
Los Angeles, CA 90046
213/651-5200

SAPPHEx
1402 Clubhouse Circle, #205
Tampa, FL 33624
813/982-7843

**SENIOR ACTION IN A GAY
ENVIRONMENT (SAGE)**
208 West 13th Street
New York, NY 10011
212/741-2247

**SEXUAL MINORITY YOUTH
ASSISTANCE LEAGUE**
1621 Connecticut Avenue NW
5th Floor
Washington, DC 20009-1013
202/483-9587

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Philadelphia, PA 19107
215/923-2960

LAMBDA RISING BOOKSTORES, INC.
1625 Connecticut Avenue, NW
Washington, DC 20009
202/462-6969

**OSCAR WILDE MEMORIAL
BOOKSHOP**
15 Christopher Street
New York, NY 10014
212/255-8097

BOOK REVIEWS

HOW TO STAY LOVERS WHILE RAISING YOUR CHILDREN: A Burned-Out Parents' Guide to Sex

Anne Mayer
Los Angeles: Price/Stern/Sloan Publishers Inc., 1990, 212 pp., \$12.95.

This easy-to-read, strategy-packed guide for new parents, stressed parents, and over-extended parents, is designed for those who are seeking to revitalize the romantic intimacy and sexual enjoyment that is often sacrificed in the urgent quest to raise happy, healthy children.

Motivated by the reality issues of parenting two daughters, nurturing a marriage, and fulfilling a writing career, the author, Ann Mayer, gathered insights from hundreds of parents, and strategies from renowned sex therapists and marriage and family counselors, in order to help her readers renew their interest, excitement, and passion in what had become lackluster sexual relationships. The author emphasizes the importance of sexuality in marriage as a source of love, stress reduction, and sheer fun.

Mayer cautions about the consequences of becoming the "sexless servants of children" and reiterates, throughout her book, that it is harmful to be over-committed to one's children. She emphasizes the importance of creating and maintaining loving sexual relationships: "Staying lovers with your spouse is, in fact, a key element to keeping harmony within the family unit," and "Being good lovers and good parents means that we do not live for our children, but with them."

Interwoven throughout the book are dozens of real-life vignettes to which readers will easily relate, and time-tested solutions, which couples have creatively devised for rekindling a loving couple relationship. In addition, Mayer shares expert advice from such notables as Masters and Johnson, Barbach, Zilbergeld, Westheimer, and others, as she addresses various issues, including inhibition and guilt, performance anxiety, sexual myths, and erotic boredom. She provides practical, easily retrievable advice for increasing spontaneity, enhancing sexual desire, rekindling romance and passion, and reclaiming one's right to guilt-free sexual gratification.

While I felt each chapter was chock-full of helpful suggestions — from

"how to hire a babysitter" to "loving ways to nurture your spouse," as well as "motivating tips to dieting" and "affectionate gestures that help keep love alive" — I found the placement of such numerous informational sidebars interruptive of the flow of the text and confusing. The layout requires the reader to flip the pages back and forth, which is distracting.

How To Stay Lovers While Raising Your Children, nonetheless, is a warm, friendly, and reassuring book for lovers seeking to nurture and enhance their couple foundation. I believe — as the author suggests — that couples who approach their relationship, and the advice in the book, with a sense of courage, commitment, and communication, will in fact, reap the benefits of a stronger marriage and a more satisfying sexual life.

Reviewed by Lynn Leight, RN, director/founder, National Network of Sex, Health, Education (SHE) Centers, and assistant professor, at the University of Miami School of Medicine and Nursing.

A PARENT'S GUIDE TO TEENAGE SEXUALITY

Jay Gale, PhD
New York: Henry Holt and Company, 1989, 242 pp., \$18.95.

As a "how to" book for parents on communicating with their teenagers, this work provides sound, common-sense tips and accurate information, through the presentation of what is primarily a problem-oriented look at adolescent sexuality. The guide is divided into three sections that address the parents' role in their children's sexuality education; teenagers' needs for information and support; and selected areas of "special situations and special needs" that pertain to teenagers. The book includes chapters on single parents, sexually active teenagers, adolescent pregnancy, sexual trauma, lesbian and gay male teenagers, and adolescents with disabilities.

While acknowledging the unique difficulties that developmental considerations bring to parent-teen sexual communication, the author encourages parents to persist in efforts to insure that teenagers have the information and support they need to avoid, or to deal with, problems associated with their sexual behaviors. The chapter, "A Quick Primer on Communicating with Your Teenager," provides specific advice for parents, and presents basic communication skills, with an emphasis on promoting dialogue between parents and teens.

The book, however, reads more like a primer than a guide; much of the information and concepts presented are simplistic and lack depth. The author acknowledges this method of treating the topics, and

frequently refers those wishing further clarification to the bibliography at the end of the book. But, this bibliography also is surprisingly limited: more than half of the items listed were published more than ten years ago, and many current resources are omitted.

Also, with its strong focus on the problematic, the book neglects or pays scant attention to such vital issues as adolescent relationships and the concept of sexual touch as pleasurable and satisfying. The chapter on "Touching and Sexual Intimacy" is particularly disappointing; it is tentative, and avoids discussing teenagers' capacities for sensual experiences. This avoidance is repeated in subsequent chapters, where information about reproductive anatomy and physiology is presented, but information on sexual responses is not.

As in most "how to" books, the style here is authoritarian. There is frequent use of lists of rules, do's and don'ts, and other definitive, but questionable, assertions of fact and circumstance. Some readers, in addition, may tire of the many suggestions and references to seeking professional help that occur throughout the book. The use of more quotes, and stories from parents and teenagers, would have lightened the style considerably, and given much needed life to the writing.

The primary use of the masculine pronoun to refer to teenagers, while explained early in the book as an attempt to reduce the awkwardness of style, and not intended to be sexist, is, nonetheless, troublesome. "He" is the homosexual teenager and the one who masturbates; "she" is the teenager who has experienced a sexual assault.

A challenge in writing on a topic like adolescent sexuality is to combine the generalizations and major concepts that apply to the broad scope of its issues, while being inclusive of the many varieties and realities that also exist. In his inclusion of gay male and lesbian teenagers and teenagers with disabilities, Gale begins to go beyond the portrayal of teenagers as a homogenous group; yet, the reader is left with little other reminders of the diversity among teenagers and parents. Indeed, in an early section of the book, Gale writes that the work is intended for all parents and teenagers, regardless of differences in values, abilities, and personalities. Such an intention is a worthy one, but it seems to have resulted here in presenting parents with an incomplete and hesitant look at teenage sexuality.

Reviewed by Chuck Rhoades, sexuality education consultant, New Hampshire.

Conference and Seminar Calendar

THE 1991 MIDCONTINENT REGION ANNUAL MEETING OF THE SOCIETY FOR THE SCIENTIFIC STUDY OF SEX (SSSS), "ETHICS, MORALITY, AND SEXUAL SCIENCE," June 7-9, 1991. Raddison Suites Hotel, Kansas City, Missouri. Contact: Lawrence Simkins, Department of Psychology, University of Missouri-Kansas City, Kansas City, MO 64110, 816/235-1061.

INWOOD HOUSE COMMUNITY OUTREACH PROGRAM CONFERENCE, "ADOLESCENT SEXUALITY: THE TEEN CHOICE GROUPWORK MODEL," June 10, 1991. Will focus on the groupwork skills used in pregnancy prevention programs. For social workers, counselors, and other professionals who work with adolescents on issues related to sexuality. New York, New York. Contact: Jay Fallek, Program Director, Inwood House, 320 East 82nd Street, New York, NY 10028, 212/861-4400.

ADVANCING A MULTI-ETHNIC HEALTH PROMOTION AGENDA FOR CALIFORNIA, "UNITY IN HEALTH, DIVERSITY IN CULTURE," June 11-13, 1991. Will focus on developing a prevention agenda based on the Year 2000 Health Objectives. Sacramento, California. Contact: Barbara Marquez, PO Box 942732, Sacramento, CA 94234-7320, 916/322-6851.

THIRD ANNUAL PARENTS AND FRIENDS OF LESBIANS AND GAYS (P-FLAG) TRI-REGIONAL CONFERENCE, June 21-23, 1991. Topics covered will include research and theories about homosexuality, coming out to the family, outreach and support for families facing HIV/AIDS, and starting support groups for lesbian/gay/bisexual youth. Towson State University, Towson, Maryland. Contact: Beverly Southerland, P-FLAG, PO Box 28009, Washington, DC 20038, 202/638-4200.

SECOND ANNUAL NATIONAL PARTNERS FOR YOUTH LEADERSHIP (PYL) CONFERENCE, "YOUTH INVOLVEMENT: STRENGTHENING COMMUNITY THROUGH PARTNERSHIP," June 27-29, 1991. Clinics, workshops, and keynote speakers will focus on youth involvement programs and their effectiveness in preventing teen pregnancy, alcohol and drug abuse, delinquency, and other destructive behaviors. University of Colorado, Boulder, Colorado. Contact: Elaine Fritz or Rudy Pucel, PYL, 250 Arapahoe, Suite 301, Boulder, CO 80302, 800/972-4636 or 303/443-5696.

THIRD NORTH AMERICAN CONFERENCE, "CHALLENGING OPPRESSION: CREATING MULTICULTURAL COMMUNITIES," July 5-7, 1991. Sponsored by The Campaign to End Homophobia and the University of Illinois at Chicago. Will focus on the relationships between homophobia, racism, sexism, and other forms of oppression. University of Illinois at Chicago, Chicago, Illinois. Contact: "Challenging Oppression," PO Box 1293, Oak Park, IL 60304-1293, 708/524-2305.

20TH ANNUAL THORNFIELD WORKSHOP ON SEXUALITY, "FEMALE AND MALE GENDER, ORIENTATION, AND LIFESTYLES," July 8-14, 1991. Designed to help participants increase awareness and acceptance of their sexuality and that of others, become more knowledgeable and comfortable with human sexuality, and experience models for sexuality education. Will include a SAR (Sexual Attitude Reassessment). Thornfield Conference Center, Cazenovia Lake, New York. Contact: Alison McCain Deming, Director, PO Box 447, Fayetteville, NY 13066, 315/637-8990.

PLANNED PARENTHOOD OF NORTHERN NEW ENGLAND'S (PPNNE) 1991 TRAINING CALENDAR: Second Summer

Institute on Sexuality, July 11-13, 1991 (Burlington, VT), with SIECUS President Bob Silverstone and Rock Point REACH Staff; **Helping Today's Teenager in Love, October 23** (Portland, Maine), with Jay Friedman; **Conference on Youth and Sexuality in the 90s, October 30** (site TBA, Vermont), with PPNNE Staff; **Bodies, Birth and Babies: K-2 Sexuality Education, November 4** (Lebanon, New Hampshire), with SIECUS Vice President Peggy Brick; **What's Happening To Me? Creative Approaches to Puberty Education, November 5** (West Lebanon, New Hampshire), with Catriona McHardy and Nance Craig Nahmias. Contact: Connie Leff, Training Registration, PPNNE, 23 Mansfield Avenue, Burlington, VT 05401, 802/862-9638.

NATIONAL RESOURCE CENTER FOR YOUTH SERVICES SIXTH ANNUAL TRAINING CONFERENCE, "WORKING WITH AMERICA'S YOUTH," July 28-31, 1991. Cosponsored with the National Network for Runaway and Youth Services and Temple University. Will explore innovative treatment approaches for helping troubled youth, the development of effective youth and child welfare service programs, and specific training curriculum. Topics will include lesbian/gay youth, HIV/AIDS, teenage pregnancy, and runaway and homeless youth. Contact: TeRessa Kaemmerling, NRC, 202 West 8th Street, Tulsa, OK 74119-1419, 918/585-2986.

"FOCUS ON THE FUTURE — ADOLESCENCE IN THE 90s," September 11-13, 1991. Sponsored by the University of Missouri-Columbia, and Lincoln University, in cooperation with Missouri Youth Initiative and Missouri Rural Innovation Institute. Will explore the community's role in building youths' motivation, and will focus on teenage pregnancy, STDs, and HIV/AIDS. St. Louis, Missouri. Contact: Elizabeth Verner, Future Focus — Adolescence in the 90s, 162-B Stanley Hall, University of Missouri, Columbia, MO 65211, 314/882-3243.

PLANNED PARENTHOOD OF TOMPKINS COUNTY'S (PPTC) 1991 CONFERENCES AND WORKSHOPS: Beyond Survival: Exploring the Impact of Sexual Abuse & Sexual Violence, October 25; Coming Into Our Own: Changing Views of Women and Mid-Life Sexuality, December 10. Contact: Anne Tyrell, PPTC, 314 West State Street, Ithaca, NY 14850, 607/273-1526.

NINTH NATIONAL CONFERENCE ON CHILD ABUSE AND NEGLECT, "REAFFIRMING OUR ROOTS," September 14-17, 1991. Sponsored by the American Association for Protecting Children, a division of The American Association for Protecting Children; C. Henry Kempe National Center for the Prevention and Treatment of Child Abuse and Neglect; Colorado Child Protection Council; and the National Center on Child Abuse and Neglect. Heterogeneous, multicultural, and multiracial presenters and subjects will have as a focus research, policy, and practice concerns. Denver, Colorado. Contact: The Ninth National Conference on Child Abuse and Neglect, PO Box 1266, Denver, CO 80201-1266, 303/792-9900.

EIGHTH BIENNIAL NATIONAL SYMPOSIUM ON CHILD VICTIMIZATION, "SHATTERED DREAMS: CHILDHOOD RECAPTURED," May 19-22, 1992. Washington Hilton, Washington, DC. Contact: Conference Coordinator, Division of Child Protection, Children's National Medical Center, 111 Michigan Avenue NW, Washington, DC 20010; 202/939-4960.

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