

Chapter I

DESCRIPTION OF THE COURSES

UNITARIAN UNIVERSALIST ASSOCIATION¹

Background and Development

This program is the result of work initiated "a number of years ago" by the staff of the Department of Education and Social Concern in response to "numerous inquiries about what materials dealing with human sexuality were available for use with junior high young people in liberal churches and fellowships."² It is the first material provided by the Association on the subject.

A search of available materials was made at the outset, both of religious and secular natures. The results of this search were not satisfying nor were the materials found adequate in the judgment of the staff of the Department. There was much published on anatomy, conception, birth control, and venereal disease. But these materials were "strangely silent about very basic and normal expressions of sexuality," or they were "moralistically

¹deryck calderwood [sic] About Your Sexuality (Boston: Beacon Press, 1971).

²"About the Program," p. v.

judgmental and exceedingly negative." The convictions which informed these judgments were

that sex is a positive and enriching force in life, that some expression of it is normal and to be expected at all age levels, and that there is no one right norm of sexual behavior for all people.³

Experience with youth indicated that there was a need for situations in which the young could get help "in clarifying the many questions and puzzlements they have about their own sexuality." The staff felt that the silence of the society and the lack of meaningful intergenerational discussion had led to inadequate or faulty information and much "anguish" in the clarification of values and decision-making for young people.

The Department staff gathered together a team of people who "had worked extensively with young people in the area of education for human sexuality." This team met every three months over a period of 18 months, each team member developing "individual assignments" between meetings. At the end of the development period, the program was tested with about 25 UUA church groups. Each group provided two teachers who attended three-day orientations to become familiar with program goals, teaching procedures, and materials. This statement reveals much more than simply the orientation procedure:

Since our method of orientation involved using the

³Ibid.

materials with the teachers as teachers were to use them with young people, we quickly found that the program was as engaging and vital for adults as we had imagined it for young people.⁴

Teachers continued preparations after orientation and then "used the program with a group of local junior high school students over a period of seven months." Weekly evaluations were sent to the team and a three-day evaluation midway through the test was held with the team.

Purpose and Methodology

The intent of the Unitarian program was not simply to reject the silent method and impose everything about sex on the young, for this also represents "the adult deciding what is good for the young people to know."

The intent of this program is to provide a setting where young people can openly and honestly bring their own questions and puzzlements and find resources, both human and material, to feel and think them through.⁵

As Dr. calderwood puts it,

the focus of education for human sexuality [is] an ongoing dialogue and mutual process of exploration and discovery with children and youth about who they are and how they relate to others . . .⁶

This process involves four parts: "getting accurate information, developing communication skills, building attitudes and values and making responsible decisions

⁴Ibid., p. vi.

⁵Ibid.

⁶Ibid., p. 2.

concerning sexual behavior."⁷ To put the purpose of the program in yet another way, this statement also indicates roughly the educational methodology:

Beginning with the questions which the young people themselves bring to the program, the materials of this program will help young people to explore, according to their interest rather than in a predetermined prescribed order, the facts, feelings, attitudes, and values they must take into consideration in order to understand their own sexuality and to be responsible decision-makers in this area of their lives.⁸

The most important word for the methodology is dialogic. This is education which is learner-centered, which assumes that learning occurs best when it is motivated out of a sense of needs. It is education which is dialogic and mutual, between learner and learner, learner and teacher. It is exploratory, trying out and discussing and discovering new facts which shed new light on one's perceived need. Most important, it is education that is "about who they are" as persons and "how they relate to others."

This method does not assume that the teacher is an authority-figure, though the teacher must have "accurate authoritative information."⁹ It does not let the teacher be a fact-giver but encourages the role of stimulator of discussion and interaction, enabler.¹⁰

The methodology of the course outline is consistent

⁷Ibid.

⁸Ibid., p. 3.

⁹Ibid., pp. 24, 22. ¹⁰Ibid., pp. 27, 17, 18.

with these presuppositions. The opening sessions are designed to develop the subject order for a course tailored to the needs of the youth as they perceive them. The individual units are organized around a general four-stage pattern, which, if skillfully used, can involve students deeply in a maximal way.

The four stages of this model are: initiation, interaction, investigation, internalization. The first stage builds motivation for learning by the teacher focusing attention and stimulating thinking on the subject. "Inventories, games, visual aids, readings, records, and role-playing" are used.¹¹

The second stage aims at "as much interaction as possible among the students"--not only student-teacher exchanges. Developing communication skills between peers and with adults about sexuality is the goal.

In the investigation stage the group decides what knowledge is still desired, and in what order. Gathering it and exploring its significance are also important parts of this stage.¹²

The fourth stage, internalization, summarizes and evaluates what has been learned. Implications of new knowledge and attitudes for "personal behavior and relationships" are explored.¹³

¹¹Ibid., p. 17. ¹²Ibid., p. 18. ¹³Ibid.

The teacher is an active participant in the process, moving from stimulator, discussion leader, to enabler and confronter.

The program was designed for use with young people 12-14, grades 7-9, but others who are older and who have not had a program similar to this would benefit, as would a lot of adults, in my opinion.¹⁴

Description of Contents

The program contains a wealth of material--the list is included here. It sells for about \$120 to non-Unitarian users and comes packaged in a box approximately 12 x 9 x 5 inches, intended to be a permanent storage box.

List of Materials Included With the Program

Teacher's Guides

- "About the Program"
- "How to Begin the Program"
- "Birth Control"
- "Femininity and Masculinity"
- "Love Making"
- "Making Out"
- "Male and Female Anatomy"
- "Masturbation"
- "Same-Sex Behavior"
- "Conception and Childbirth"
- "Venereal Disease"

Core Library

Broderick and Bernard, The Individual, Sex, and Society¹⁵

¹⁴Ibid., p. 13.

¹⁵Carlfred B. Broderick and Jessie Bernard (eds.) The Individual, Sex, and Society (Baltimore: Johns Hopkins Press, 1969).

Pomeroy, Boys and Sex¹⁶
 Pomeroy, Girls and Sex¹⁷

Student Activity Booklet Package, 20 booklets, containing:

"Typical Questions from Junior High Boys About Sex"
 "Typical Questions from Junior High Girls About Sex"
 "Sex Concerns Checklist (Male)"
 "Sex Concerns Checklist (Female)"
 "Reaction to Pictures"
 "Good Friend--In Private--In Public"
 "Male Sexual Organs"
 "Female Sexual Organs"
 "Computer Match-Mate Personality Chart"
 "Personal Sexual Experience (Male)"
 "Personal Sexual Experience (Female)"
 "I'll Get Married Only if They Change the Laws"

Filmstrips

"Learning About Sex," with accompanying record
 "Breaking the Language Barrier"
 "Male and Female Anatomy"
 "Love Making"
 "Four Sequences"
 "Birth Control"
 "Conception and Childbirth"
 "Masturbation"
 "Same Sex Behavior"

Records

"Learning About Sex"
 "Mike," "Jack Baker"
 "Eddie (2)," "Ann"
 "John," "Gail"
 "Cindy," "Eddie"/"Beth," "Steven," "Glen"

Pamphlets

What Everyone Should Know About V.D.¹⁸
The How-Not-To-Book¹⁹

¹⁶Wardell B. Pomeroy, Boys and Sex (New York: Delacorte Press, 1968).

¹⁷Wardell B. Pomeroy, Girls and Sex (New York: Delacorte Press, 1969).

¹⁸What Everyone Should Know About V.D. (Greenfield, MA: Bete, 1971).

¹⁹The How-Not-To-Book (New York: Julius Schmid Pharmaceuticals, n.d.)

Birth Control Handbook²⁰
Life Before Birth reprint²¹
"Teacher's Guide" to Life Before Birth²²

Other Materials

"Homosexual Bill of Rights"²³
 Photo Cards of Young People
 Introductory Notes

The "Core Library" is a set of three books designed to give both "up-to-date authoritative background materials"²⁴ and, for the teacher, "an immediate feeling for the honest approach to young people that is expected of him throughout the course."²⁵ Background readings are found in a Sex Information and Education Council in the U. S. handbook, The Individual, Sex and Society, edited by Carlfred B. Broderick and Jessie Bernard. Chapters recommended include Kirkendall and Libby on "Trends in Sex Education," Esther Middlewood's "Sex Education in the Community," "Normal Sociosexual Development" by Broderick, articles on values and standards from premarital sex (Reiss) to masculinity/femininity concepts (Foote), Melton's "Human Sexual

²⁰Donna Cherniak and Allan Feingold (eds.) Birth Control Handbook (5th ed.; Montreal: Students Society of McGill University, 1970).

²¹Life Before Birth, Life Educational Reprint No. 27 (Life, April 30, 1965; New York: Life Educational Reprint Program, 1965).

²²Kenneth Bobrowsky, "Teacher's Guide," Life Before Birth (New York: Life Educational Reprint Program, 1965).

²³A Homosexual Bill of Rights (San Francisco: Society for Individual Rights, n.d.)

²⁴"About the Program," p. ix. ²⁵Ibid.

Response," and masturbation (W. R. Johnson). Chapters on poverty (Rainwater) and ghetto living (Hammond and Lodner) are not named explicitly as recommended, but certainly come under the blanket recommendations of the curriculum writers.

Two other books, both by Wardell B. Pomeroy (close Kinsey associate), complete the "Core Library." They are Boys and Sex and Girls and Sex. Both are written in clear, conversational style. The author never addresses the reader as "you"--the address is always in the third person. The attempt is to be as straightforward and unpretentious as possible while respecting the personhood of the reader. The chapters deal with one's sex life in general, anatomy, early sexual experiences, masturbation, homosexuality, dating, petting, intercourse and its consequences, and the female orgasm. It is not stated that these books are to be handed out, though this is certainly an option. The books are primarily intended to set a strong example for the teacher of the way the subject is intended to be approached.

The teachers guides will be described in some detail, as they are the heart of the course.

The first teacher's guide, entitled "About the Program," is 85 pages long. The Preface includes an explanation "Why and how this program was developed" (much of which was used above), and "Preparing to use this program," a short overview of materials and ways to prepare for its use. This Preface was written by Hugo Hollerorth,

Curriculum Editor of the Department of Education and Social Concern. A list of "members of the program development team" includes the "major writer" deryck calderwood²⁶ and ten other experienced educators. The 23 Unitarian fellowships which participated in the field test are also listed.

The section entitled "Introductory Material for the Leader" constitutes the main body of the booklet, and was most likely largely written by calderwood. Its contents in rough outline:

- A. "What is education for human sexuality?"
 - 1. "Getting accurate information"
 - 2. "Developing communication skills"
 - 3. "Building attitudes and values"
 - 4. "Making responsible decisions"
- B. "The Church's role"
- C. "Characteristics of the target audience"
- D. "Methodology: the model"
- E. "Preparation for the program"
 - 1. "The institution"
 - 2. "Parents and other adults"
 - 3. "The students"
 - 4. "The teacher"
- F. "Practical hints for the teacher"
 - 1. "Arrangement of meeting place, size of group, time of meeting"
 - 2. "The use of the units"
 - 3. "What to expect from the young people"
 - 4. "The role of the teacher"

²⁶calderwood is an Educational Consultant in Family Life and Sex Education, Summit, NJ.

An appendix follows and includes

- 1) Outlines for a one-session introduction for parents and an eight-session use of the material with parents and/or adults in general.
- 2) The text of the filmstrip "Breaking the Language Barrier"
- 3) "Typical questions from junior high boys about sex"
- 4) "Typical questions from junior high girls about sex"
- 5) "Checklist of attitudes toward aspects of human sexuality" (questionnaire)
- 6) "Communicating with youth about sexuality" (subject-ranking questionnaire)
- 7) "Reaction to pictures" (ranking form)
- 8) "Range of experience with sexual outlets" (questionnaire) Married and unmarried forms
- 9) "Annotated selection of [57] basic paperbacks on sexuality"
- 10) "Works cited"

Brief descriptions of the opening sessions guide and the nine subject guides are given on the next few pages. It should be remembered that the units are not designed to be done one per session, but over a period of "three to six sessions."²⁷

"How to Begin the Program: the Introductory Sessions." The course opens with getting acquainted exercises to begin the development of trust and informality.

The Initiation Stage tries to establish "a frank,

²⁷"About the Program," p. x.

honest approach" with the teacher's introduction and the filmstrip "Learning About Sex." Basic information about the course is also given.

In the Interaction Stage, the teacher encourages discussion, questions, and reactions to what was presented. The interaction among the students is encouraged to reach some depth on the whole field of sexual relating and its place in society.

It is in the Investigation Stage that five of the nine subject areas are chosen and ranked. The process begins with student questions which are elicited through use of the "Sample Questions" forms. After two or three topics have been explored, it is suggested that the order be re-negotiated.

For the Internalization Stage, students are asked "to summarize how they think a study of each of the topics chosen will be of benefit to them."²⁸

"Birth Control." This unit includes, for the teacher, a discussion of the availability of information on contraceptives and the pervasiveness of myth and partial knowledge. A detailed discussion on abortion is given for use in group discussion if needed.

In the Initiation Stage, students' information about various methods is gathered, listed, and categorized.

²⁸"How to Begin the Program," p. 4.

Questions are encouraged.

The Interaction Stage has students answering as many of their own questions as possible. Unanswered ones are saved.

Resources used in the Investigation Stage give information on all the common methods. The "Birth Control" filmstrip is shown, the Birth Control Handbook and The How-Not-To Book are made available. It is suggested that actual devices be present. If needed, it is suggested that professionals who can be matter-of-fact and honest are a possible resource.

In the Internalization Stage, the devices or their names are ranked by effectiveness and/or availability. Role-playing, group discussion and brainstorming encourage consideration of family planning and other reasons for use of contraception.

"Femininity and Masculinity." Sensitivity to sex roles and stereotypes is the most important goal of this unit.

The Initiation Stage uses the recording "A Boy Named Sue"²⁹ and the article "I'll Get Married Only If They Change the Laws"³⁰ to sensitize the group to influences upon them and expressions related to sex roles.

²⁹Rendition by Johnny Cash is recommended.

³⁰Judy Stein, "Five Passionate Feminists: I'll Get Married Only If They Change the Laws," McCall's, XCVII (1970), 53f.

For the Interaction Stage, small groups are used to divide (supplied) adjectives and activities into "Feminine, Masculine, and Human" categories.

Investigation Stage: Dictionary definitions of masculine and feminine can be discussed. Or a "Last Twenty-four Hours Profile" of feelings and activities is used to highlight role differences and characteristics.

Internalization Stage: Students may make collages by vote and discussion, of magazine advertising which they like or dislike. Or charts can be made and shared, reflecting students' felt expectations from eight sources. A third option, contingent upon prior completion of the Love Making unit, uses the records for that unit for analyzing feminine-masculine stereotypes.

"Love Making." Value and attitude clarification, information, artistic expression and meaning of intercourse are the concerns of this unit.

The teacher is advised of the importance for young persons of realistic, frank information about sexual intercourse. The unit is carefully structured to gently but honestly open up the area.

The Initiation and Interaction Stages combine to promote interaction, sharing of feelings and clarification of attitudes. Recordings of contemporary songs dealing with feelings and thoughts about love making, or selected poetry

are used first. Then Part I of the "Love Making" filmstrip, containing visual artistic expressions, is shown twice. Selected recordings from the "first experiences . . . and other reflections" records provided are played. Comfortable, sensitive, honest communication is the goal.

The Investigation Stage uses small groups to decide what questions remain. The remaining parts of the filmstrip are shown, dealing with the four stages, and positions of intercourse. This unit, more than any other, stresses patience for the teacher, the importance of an unhurried approach, and sensitivity to feelings of the group.

Finally, in the Internalization Stage, students work out a "developmental outline indicating how much information about love making and intercourse they want to have their own children learn at each age."³¹ Evaluation of the unit may be used for further exploration.

"Making Out." Reflection on personal preferences and local patterns of boy-girl relationships, touch as communication, development of skills in communicating feelings and attitudes on touching, and reflection about society's effect on attitudes towards touch--all are parts of this unit.

The teacher's note includes a definition of the term and stresses the centrality of touch in one's life and development.

³¹"Love Making," p. 10.

The Initiation Stage can begin at one of two levels. The first deals with appearance, interests, traits that attract. The Computer Match Mate Personality Chart³² may be filled out and then revised by the group for their age. Other cultures' patterns may be examined. Touching activities, games, and stories comprise the second level of activities.

The Interaction Stage focusses on reactions, stereotypes and the development of a continuum for touching in relationships, from least to most intimate expressions.

The Investigation Stage involves students answering their own questions and discussing their answers.

The Internalization Stage suggests an optional but sensitive and important activity, using the "Personal Sexual Experience Checklist," as a way of attaining a new level of honesty. The group can also role-play and discuss several decision-making situations.

"Male and Female Anatomy." This unit, like all the others, is to be chosen by the students, even though one of its objectives is "to demonstrate to students that there is much they do not know about their bodies." Accurate information about anatomy, including normal differences in size, shape and rate of development of sexual organs is given.

³²Computer Match Mate Personality Chart (Bridgeport, CN: Matchmaker, n.d.)

Discovery of "how knowledge of anatomy contributes to an understanding and enjoyment of one's sexuality," and the development of a healthy and comfortable acceptance of the nude body are also objectives.

In the Initiation and Interaction Stages, the filmstrip "Male and Female Anatomy" is used for the primary content. Group participation in filling out charts is the primary tool.

In the Investigation and Internalization Stages, sex-specific and mixed small groups are used to discuss further questions and answers. Questions are supplied the teacher if needed.

The filmstrip "Breaking the Language Barrier," dealing with slang terms, can also be used.

"Masturbation." The main concerns of this unit include exploration of feelings about the genitals and touching them, providing accurate information, and affirmation of the practice.

The teacher is given much material on the guilt that can come from masturbation and some of the less desirable behaviors used to avoid this guilt. Two long quotes are provided asserting the "positive and worthwhile" nature of the experience for young people.

The Initiation Stage uses the first frames of the "Masturbation" filmstrip sequence and three extremely

contrasting readings (1891-1969) to prime discussion of the change in the taboo.

In the Interaction Stage similarities and differences in male and female anatomy are shown using the filmstrip. Group effort and remaining filmstrip frames are used to answer questions.

The Investigation Stage uses a true-false inventory on myths and methods to generate further questions which are also dealt with.

The unit is reviewed in the Internalization Stage, emphasizing positive aspects of masturbation.

"Same-Sex Behavior." This unit is another sensitive area, along with the one on Love Making. Its viewpoint is very strong, and simply tells the teacher that condescending attitudes are "not appropriate." The unit assumes that homosexuality is behavior, not pathology. It distinguishes between exploratory and "a fixed exclusive adult homosexual orientation." The teacher is mandated to read the Core Library readings.

The Initiation Stage uses news articles and a reading supplied to stimulate "general discussion of attitudes and feelings about same-sex behavior." A two-part filmstrip is shown for reaction, the first part being close-up photos of examples of same-sex behavior. The second part is a more inclusive shot of the same behavior showing its context.

Differences in reactions are discussed. Forms showing two male and two female outlines are used to discover and reflect on the group's feelings and practices about touching a "Good Friend--In Private--In Public." Another option is an experimental same-sex walk in public to explore and reveal their reactions and those of others.

The Interaction Stage uses group effort again to answer questions raised so far.

The Investigation Stage uses the Kinsey sexual experience continuum to show that not all same-sex relations can be labelled homosexual. A book report, play or movie, supplied recording, visit by a homophile organization representative, and discussion of the "Homosexual Bill of Rights" are suggested options.

The Internalization Stage suggests creation of a similar unit for students two years younger.

"Conception and Childbirth." This unit lists resources available from other programs and sources, since "accurate and authoritative" materials already exist.

A filmstrip sequence is included in the program materials, as well as the Life Educational Reprint Life Before Birth.

The teacher is urged "not only to enlist the boys' interest, but to make it acceptable for them to pursue their interest and to express their doubts, fears, feelings and

expectations concerning their role in procreation and fatherhood."

"Venereal Disease." This unit, like the preceding one, suggests resources available from other sources. The booklet What Everyone Should Know About VD is included with the program. A list of states which "allow young people to be treated without parental consent" is also provided in this unit.

Theological Presuppositions

Explicit theological presuppositions, in a traditional sense at least, are not present in this material. However, the following demonstrates certain presuppositions which inform the writers and which also have significantly theological implications. It is not the purpose to interact with these at this point, but only to lift them out and clarify some of their implications as I see them. Some of these will be used as part of the concluding dialog.

Probably the primary underlying principle of this course is dialog and a "mutual process of exploration and discovery" with young persons "about who they are and how they relate to others."³³ Relationship and personal identity are of primary importance, and dialog and mutual exploration are the most important ways one can discover

³³"About the Program," p. 2.

these. It is put another way, also: "The task of the new generation is not so much learning how to be men and women as how to be human beings concerned with and caring for one another."³⁴ Involved in identity is the "integration of sexuality into the total personality." "The ability to honestly communicate one's feelings about sex" is also a part of how one relates to others. Responsibility in decision-making is a third goal of the writers, and another factor in relating to others.³⁵

Another important assumption is the positive and enriching nature of the "force" of sex.³⁶ This is in contrast to a long history of cultural denial and repression of human sexual feelings and expression. This seems to be an increasingly accepted viewpoint, both in American culture and in Christian circles as well.

Closely related to this is the affirmation of some form of sexual expression at all ages.³⁷ A popular assumption has been that sexual expression does not really begin until puberty and does not last into old age. "Sexual outlet" is not really defined in the statement, yet it is clear from this statement that sexuality is considered to be a lifelong possession. Another way this basic view is

³⁴Eleanore Braun Luckey, "Changing Roles--Who Is Responsible?" Penney's Forum (Spring, Summer, 1969).

³⁵"About the Program," p. 4.

³⁶Ibid., p. 2. ³⁷Ibid.

expressed concerns touching as "relating to, communicating with, and understanding each other." Touching is a physical relationship to another, upon which even one's conceptions of reality are dependent.³⁸ Masturbation is an example of one of the ways "sexual outlet" is expressed and "almost always contributes to our well-being" through "self-discovery."³⁹

There is a great emphasis upon individuality. "The responsibility for the ultimate decision" in a difficult situation belongs "squarely . . . on the shoulders of the individual."⁴⁰ "Masturbation is a private act with personal meaning" upon which one can gain and keep "inner equilibrium and mental health." (This is such a contrast to the common exhortations of the earlier years of this century!) Masturbation also is a "healthy" alternative, when one is not "ready or able," to "loving sexuality."⁴¹ There is a noticeable lack of content and resources related to any legitimate influence of community standards upon the individual's development and behavior. Community standards are approached as exploitative, when they are seriously

³⁸"Making Out," p. 1.

³⁹"Masturbation," p. 3, quoting Ronald M. Mazur, Commonsense Sex (Boston: Beacon Press, 1968), pp. 31-34.

⁴⁰"About the Program," p. 6.

⁴¹"Masturbation," p. 3, quoting Mazur.

addressed.⁴² The methodology, while dialogic and interactive, and thus inherently social, does not encourage reflection upon the interaction itself.

A fifth important presupposition is very closely related to the preceding one: "There are no automatic, inevitable physical or psychological consequences of any form of sexual behavior, but rather a wide range of possible outcomes."⁴³ Consequences of sexual behavior are seen primarily as physical and psychological; social consequences are not mentioned. Consequences are not automatic, pre-determined or inevitable; neither is there mention of consequences which, when paired with some situations, might be more probable than others. A brief example: Sexual intercourse with a prostitute when one is married might lead more probably to guilt than when it is with one's spouse. The last clause quoted simply affirms the wide range of meanings, reactions, and futures involved in given sexual expressions.

This last presupposition I have chosen is two-pronged:

Sexual behavior and its consequences are determined and conditioned by family background, concept of sex role, prior experience, geography, and opportunity to a much greater degree than by intellectualized presentation.⁴⁴

⁴²"Femininity and Masculinity."

⁴³"About the Program," p. 2.

⁴⁴Ibid.

The first emphasis is mainly the social context and its influence upon behavior and consequences; responsibility to one's community is certainly not emphasized. The second and primary emphasis of the statement is the lack of effectiveness of intellectualized "lecture" or content in determining behavior and consequences. This is a welcome corrective to the assumption that simple knowledge is enough to change beliefs and behavior. Of course, "reality" in the form of "newest findings and scientific facts" is an important source of information upon which to make decisions. Inventories, research, latest "authoritative information" are all indications of the basis of this "reality-oriented" sex education program.⁴⁵

In summary, there are no moral absolutes, no inevitable consequences for given actions. Rather, consequences are determined by many things and can cover a wide range of possibilities. Varying expressions of sexual behavior are normal and simply "alternative life styles," not ultimately right or wrong.

Understanding, openness, honesty, trust, integration of the total personality, touch, self-discovery, partnership and dialog are all positive values--ethical principles, if you will. Individual responsibility is affirmed, as is

⁴⁵See "About the Program," pp. 3, 4, 11, 22; "Birth Control," p. 1; "Male and Female Anatomy," p. 1; "Same Sex Behavior," p. 5.

pleasure, both self-directed and other-directed. Throughout the course is a thread of sincere respect for young persons as persons, not as minds or personalities to be molded.

Leadership Expectations

The first step in choosing a leader, the material suggests, is familiarity with--indeed, thorough knowledge of--the course and its objectives by the committee who makes the decision to have the course and administrative staff of the church.⁴⁶ As stated, "the key to the ultimate success . . . is the teacher." The course recommends "highly" that both a man and a woman teach the course together. ". . . the opportunity for young people to relate to and communicate with both a mature man and a mature woman will add an invaluable dimension to the program." Age and marital status are unimportant, "research and practical experience both confirm."⁴⁷ Hollerorth puts the requirement for teachers this way:

. . . each of them is appreciative of and comfortable with his own sexuality as well as comfortable with an open and honest approach to human sexuality with young people . . .⁴⁸

As Kirkendall stated it,

What we need is not resources as much as teachers who know about life; the place of sex in it, who are at ease with themselves, who are ready to say, "I don't know,"

⁴⁶"About the Program," p. 19.

⁴⁷Ibid., p. 21.

⁴⁸Ibid., p. ix.

to talk and to learn with pupils--and who have confidence that pupils are earnestly seeking and concerned.⁴⁹

"Pre-service training sessions and regular in-service meetings . . . are important . . . preparation" but personal preparation by the teacher is the dominant factor. The teacher is urged to study carefully and thoroughly all materials in the course before teaching any part of it.⁵⁰ Sometimes the urging appears in large capital letters.⁵¹

UNITED METHODIST CHURCH,
SOUTHERN CALIFORNIA⁵²

Background and Development

In 1960, a long-established series of national youth conferences on "alcohol studies" included, for the first time, sex education. This two-sided concern was called the "Youth School on Moral Concerns," sponsored by two national boards of the United Methodist Church (Education, and Christian Social Concerns). The new emphasis was "so

⁴⁹"About the Program," p. 22, citing Lester A. Kirkendall, and others, A Proposal for a Task Force (Honolulu: Department of Budget and Finance, 1968).

⁵⁰"About the Program," p. 22, ix, 24, 29; "Introductory Notes," p. 8.

⁵¹"About the Program," p. 24; "Same Sex Behavior."

⁵²Task Group on Sex Education in the Christian Faith, Sexuality Plus (Los Angeles: Family Ministry Department, Southern California-Arizona Conference, United Methodist Church, 1973).

valuable that . . . an elective unit" in sex education was developed and used the following year. This course, called "Sex and the Whole Person," was used nationally, with a program of training for leaders accompanying it. (Recently, a new national-level course has been produced.⁵³) The program was also successful and valuable in the Southern California area. A Task Force, begun in 1966, has modified the national course continually until August, 1973, when the "Sexuality Plus" program was finalized. This course is the result of the work of the Task Force on Sex Education in the Christian Faith of the Southern California United Methodist Church.⁵⁴

Purpose

Though there is no one statement identified as the explicit purpose of the present course, a list of eleven "goals" is included. To summarize,

the learner may achieve

- . . . an attitude favorable to open inquiry . . . into sexuality
- . . . understanding of, confidence and satisfaction in one's role as a member of his own sex and understanding of the roles of the opposite sex
- . . . increased skill in communication
- . . . understanding of sex as an integral part of

⁵³Ronald K. Johnson, Christians and the Meaning of Sexuality (Nashville: Graded Press, 1972).

⁵⁴Task Group on Sex Education in the Christian Faith, Guidelines (Los Angeles: Family Ministry Department, Southern California-Arizona Conference, United Methodist Church, 1971), Section B, p. 2.

God's gift of life . . . affirming of one's own sexuality

- . . . responsibility for making one's own decisions within one's ethical framework
- . . . awareness of, and sensitivity to: sexual expression, attitudes about sexual expression, exploration of one's sexuality in our culture
- . . . ability to affirm one's sexual being through a wide range of . . . experience
- . . . understanding that to love and be loved is a growing process
- . . . understanding and appreciation of different life styles and patterns of sex behavior
- . . . familiarity with historical development of sex attitudes; beliefs and practices in biblical, Christian and western tradition.⁵⁵

(The last two are covered by optional sessions.) These goals were not revised from the previous version of the course.

The purpose of the course is expressed in a more general way by a paper by Robert M. McCallister which is included with the course materials. A ministry with youth must include

the nurturing of wholesome attitudes toward sexuality, the realization of values inherent in sexual relationships, the provision for open and fully social considerations of information about sex anatomy, emotions related to sexuality, and the wholeness of human nature. . . .⁵⁶

Put another way,

Christian sex education involves the reality oriented self-determination of individuals to move into relationships in a creative and responsible way.⁵⁷

⁵⁵Guidelines, B, p. 7.

⁵⁶Ibid., A, p. 2.

⁵⁷Ibid., p. 3.

Description of Contents

The course comes in two parts. The first is entitled "Guidelines; Sex Education in the Christian Faith," and the second, "Sexuality Plus; A Seminar for Senior Highs and Their Parents."

The Guidelines section is divided into three parts. The first includes a one-page introduction to an "abridged" paper on "The Place of Sex Education in Youth Ministry" by Robert M. McCallister. The second part, Section B, includes another introduction with historical background on the development of the course, "Some Basic Assumptions," goals for both junior high and senior high ("Sexuality Plus") courses, steps the local church must follow in planning, and description of "certified lead teacher" qualifications. Some "specimens" are also included illustrating all seven forms which must be filled out, faculty preparation ideas, sample schedules, check lists, report forms, etc. Section C provides "Course Promotional Aids" such as sample letters for recruitment, registration, and recommendations on style of recruiting.

The course material itself provides detailed outlines for three sessions, thirty options for use in two additional sessions, and six ideas for "Celebration," a kind of worship-meditation.

The course is referred to as a structured experience

of sex education;⁵⁸ three structured course schedules are provided.

The first part of Session I is designed to acquaint group members with each other and begin building trust as a group. Orientation stresses continuous attendance and introduces the subject. It points out the pervasiveness and power of sexuality and the worth of each person's insights and contributions.

A picture-rating exercise sensitizes persons to "their operating view of sex." Responses are shared, discussed, and noted.

Finally, the Sexual Awareness Inventory is administered. The scoring may be done in the group, or at home with parents, and discussed.⁵⁹ Its purpose is to identify "issues, questions, intentions, and hidden agendas."

A short group meditation/reading on creation or sensuality closes the meeting.

Session II reviews information on anatomy and reproduction with emphasis on its "humanizing." The unit tries to reduce anxiety of talking about the subject.

The unit begins with a showing of a set of slides

⁵⁸Ibid., B, p. 3; C, "Sample Youth Letter."

⁵⁹Sexuality: An Awareness-Attitude Inventory (Minneapolis: Sacred Design Associates, 1968). The commentary on the total scores has been modified, primarily away from the original judgmental tones.

(compiled from many sources) and a commentary informally read. Anatomy slides are line drawings; conception, fetal development and birth are included, but contraception is not. Several lead teachers have displays of devices, however.⁶⁰ Small groups are used to supply 73 definitions of terms, concepts, and anatomical parts. Discussion and questions are encouraged. Blank cards for questions, issues and goals for the course are used to elicit additional input.

Following the showing of a short film, "The Rose," small groups encourage sharing of feelings about reproduction, childbirth and love. The closing "celebration" allows full-group debriefing and sharing. Another meditation is read (responsively) and the song "He's Got the Whole World" is sung.

Session III deals with "the process of sexual intimacy" and "methods of communicating love and affection."

A review of progress so far in the course introduces an invitation for a further airing of questions.

The teacher presents Duvall's twelve stages of "Love Development."⁶¹ It must be noted that "other sex, same age" is implicitly presented as normative (love for children and "brotherly love" are higher on the scale). The

⁶⁰From a personal conversation with Lois Seifert, a leader in the Task Force, July 1, 1974.

⁶¹Evelyn Millis Duvall, Love and the Facts of Life (New York: Association Press, 1964), pp. 29-39.

remainder of the course, students are told, deals with this stage. A "Progression of Intimacy" using "sexual communication symbols" is developed by small groups. Appropriate types of sexual communication are juxtaposed with given stages of intimate relationships. The progressions are each listed and compared by the total group.

It is here that the remaining two sessions are planned by "the Lead Teacher and Faculty (and participants?)" using the thirty optional resources provided.

The options for the remaining time fall roughly into eight categories: intimacy and sexual expression, masculinity/femininity, love and its communication, value clarification, contraception, parental relationship, marriage, and Christian tradition. The resources are almost entirely relational in character, heavily emphasizing communication skills and personal interaction.

The first group of options includes four ways of using the film, "The Party" (Paulist Production film) to reflect on the degrees and areas of intimacy and appropriate sexual expression.⁶² A fifth resource is designed for use at the end of Session III and suggests development and discussion of pictorial representations of the feeling-level communication during the progression of intimacy experience.⁶³ Another option is an article by

⁶²Options 1-3, 30.

⁶³Option 5.

Mary S. Calderone asserting the responsibility of the boy for the girl's "sexual awakening" as a person (unfortunately at the cost of diminishing the girl's sense of responsibility in the experience).⁶⁴ Another resource of this group is an opinion questionnaire asking participants to identify sources of eight "Cultural Models of the Meaning of Sex" and their degree of agreement with each.⁶⁵ A final option is a summary of Fromm's non-productive and productive "relationships to life."⁶⁶

A group of six optional resources centers on masculinity/femininity.⁶⁷ Different exercises are designed to sharpen participants' sensitivities to the roles and what they mean. Role stereotypes in media, behavior traits and images, and self-concepts of male and female persons are dealt with and discussed.

Love, sex, and communication roughly cover the concerns of another set of exercises. The meaning of love and sexual intercourse is discussed in two options, using readings or contemporary songs as stimuli.⁶⁸ Role-playing and paired sharing are used in two others to develop further

⁶⁴Option 14.

⁶⁵Option 24.

⁶⁶Eric Fromm, Man for Himself (1947; New York: Holt, Rinehart & Winston, 1960), pp. 62-73; 82-101.

⁶⁷Options 8, 10, 17, 18, 21, 28.

⁶⁸Options 6, 7.

skill in communicating feelings about sexuality.⁶⁹

Value clarification is the purpose of another group. Stories encourage reflection upon value hierarchies and priorities.⁷⁰

The three resources dealing with contraception urge that responsible sex includes a conscious decision on contraception. None include any information on methods or efficacy.⁷¹

Parent-youth communication and understanding are the goals of another group of optional exercises. Two involve fantasizing by both generations on their sexual activities and experience.⁷² Selective sharing is encouraged. A third option suggests parents and youth role-playing the other generation in a confrontation over behavior.⁷³

One option suggests use of the sound filmstrip "What is Marriage?"⁷⁴ Another is a form in agree-disagree style on the Christian tradition about sex.⁷⁵

Looking at the resources overall, it must be pointed out the lack of explicit material dealing with V.D., love-making, homosexuality, and contraception.

⁶⁹Options 16, 26.

⁷⁰Options 9, 15, 19, 22, 23.

⁷¹Options 11-13.

⁷²Options 27, 29.

⁷³Option 19. This was also included under value clarification.

⁷⁴Option 4.

⁷⁵Option 20, from Johnson.

Conversations with members of the Task Force shows them to be unhappy with the line drawings in the slide set, yet they continue to be used. It is also apparent that an "oral tradition" of views and materials not included in the formal resources has grown up. For example, kits of contraceptive devices are regularly used and the issue of efficacy is frankly discussed "as it comes up." V.D. and homosexuality are also frankly dealt with "as they come up" and terms on each area are included in the terms forms.⁷⁶ Of course, the adult leadership determines just how thoroughly these areas are covered and encouraged.

Theological Presuppositions

Perhaps the most summary statement of the theological presuppositions of this course is this one in

McCallister:

To engage in a ministry with youth in the face of sexual realities is to confront the issue of personal worth, the frustrations of daily life, and the anxieties that make the soul of a person itch. If Christian nurture truly is a matter of the whole person in all of his relationships, it is clear that sex education is imperative.⁷⁷

An earlier version of this course was called "Sex and the Whole Person"--which is still descriptive. Sexuality is seen as a part of human existence which is not split up into

⁷⁶Seifert, conversation, July 1, 1974.

⁷⁷Guidelines, A, p. 2.

parts, some more "holy" than others. The "Basic Assumptions" share this emphasis, in this way: "Sexuality is expressed through, and is a factor of the whole person: . . . physical needs . . . feelings . . . communications of who we are . . ."78

This course also expresses the conviction of the goodness of God's creation, including the goodness of sexuality, "except when it is misused."⁷⁹ Once again, this is in contrast to a traditional denial and fear of sexual feelings and behavior. Sexuality is seen as part of God's plan, and derives its goodness from its createdness. Sex is "an integral part of God's gift of life" and should be accepted and affirmed.⁸⁰ Misuse is not explicitly defined, though content from options provided seems to imply lack of care, honest communication, and responsibility for the other as main ideas of misuse.

Sexuality Plus heavily emphasizes relationship skills and the place of sex in relationship. McCallister puts it this way: "Christian sex education involves the reality-oriented self-determination of individuals to move into relationships in a creative and responsible way."⁸¹ One's life is one's own responsibility and decisions about it must be responsibly made "within one's ethical

⁷⁸Ibid., B, p. 3. ⁷⁹Ibid.

⁸⁰Ibid., p. 7, goal 5. ⁸¹Ibid., A, p. 3.

framework."⁸² The course writers also see the "need for a deeper awareness of the meaning of love," a meaning not restricted to romanticism or eroticism, but presumably a part of responsibility.⁸³

Another presupposition is that sex education including theological and ethical reflection "must occur only in the face of the reality of sex in flesh and blood" and must be "reality-oriented."⁸⁴ Sex education "must provide contact with the full range of reality and hope for Christian becoming."⁸⁵ Though not stated explicitly, reality seems determined as much by subjectively interpreted experience as by "latest scientific research" as illustrated by the phrase, "reality of God in Christ."⁸⁶

Though responsible sexual behavior needs reality-oriented input, it is "determined more by attitudes and feelings than by factual information." Even more decisive are relating skills and "basic value commitments."⁸⁷ Sexual behavior cannot be based on taboo and myth, but neither can it be based on purely behavioristic assumptions.

Ross Snyder is noted as "vividly" stating another presupposition: "Christian sexuality is against the mentality that believes man can make of sex anything he

⁸²Ibid., B, p. 7, goal 6.

⁸³Ibid., p. 4.

⁸⁴Ibid., A, pp. 2, 3.

⁸⁵Ibid., p. 3.

⁸⁶Ibid., p. 1.

⁸⁷Ibid., B, p. 3.

desires and still be free from consequences."⁸⁸ Consequences are not defined or clarified, yet not denied. There are limits to the meanings which can be attached to sexual acts.

A final assumption is stated: "The gospel is a positive, life-fulfilling, liberating force which stands over against pervasive cultural patterns of exploitation and abuse."⁸⁹ Cultural exploitation of sex is to be exposed and questioned, in the light of a liberating gospel.

In summary, sex is a part of the created good, a gift of God and is an expression of, as well as a "factor" of "the whole person." The whole person is to receive the ministry of the church, the "positive, life-fulfilling, liberating force" of the gospel. The person, a unity of body-soul-mind, is responsible as a creature for behavior and relationships with others. All need relationship/communication skills.

Leadership Expectations

There is a well-developed program of leadership training for Sexuality Plus. To become a "certified lead teacher," one must either participate in a review/training

⁸⁸Guidelines, A, p. 4, paraphrased from Ross Snyder, "The Ministry Of Meaning," Risk, I (June-December; Geneva: Department of Youth Ministry, World Council of Churches, 1965), p. 158.

⁸⁹Guidelines, B, p. 3.

workshop and serve as a "faculty" member of a complete course, or participate as a "leader-in-training in a laboratory school" with a youth/parent course. Additionally, one must co-lead two complete courses with a certified lead teacher and apply for certification.

The application asks for one's own "statement of purpose," course outline, and a record of reading in the area." The applicant also agrees to teach two courses a year. There has been considerable debate on the requirement that certified lead teachers be married, but the requirement still stands.⁹⁰

Faculty members are given these "preparation suggestions." Course and preparation should be given "first claim on your time. No part-time participation will do." Careful study of basic assumptions, objectives, and content material is urged, as well as one "basic book" on "youth and their understanding of sexuality" in addition to texts. Faculty members are urged to become acquainted with the youth and parents in the course and "begin to discipline . . . thinking, speaking, and relating toward mutual communications and learning." Faculty members are seen primarily as catalysts "encouraging youth to do creative thinking, imagining, decision-making." The role is a combination of giving information, opening doors for participation, challenging,

⁹⁰Ibid., p. 11.

classifying--all from a "catalyst stance." Finally, members are urged to remember the "Christian perspective" of the course in their preparation, for there will be depth, "anxiety, and crisis for some."⁹¹

⁹¹Ibid., "Specimen A."