

AN ANALYSIS OF SELECTED TOPICS IN
CHRISTIAN SEX EDUCATION CURRICULA

by

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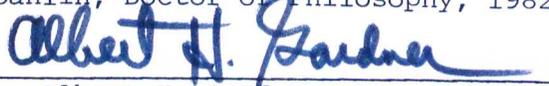
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ABSTRACT

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PROBLEM. This research identified content and methods used in 37 current Christian sex education resources to teach the topics of masturbation, contraception, homosexuality, abortion, and pre-marital sex. The analysis sought to ascertain the extent to which these topics were covered in the resources, if at all; the direction of stance taken by each resource toward each topic; the type(s) of authority cited in support of stance; the scriptural passages quoted in support of stance; the type of values education approach used, and characteristic themes comprising basic content in each of the five topics.

PROCEDURE. Titles for the analysis were identified based on bibliographies by SIECUS and the National Council of Churches' Commission on Family Ministries and Human Sexuality, with a follow-up survey to check for possible omissions. The final sample consisted of materials produced by or for 1) the Commission's member groups and 2) the Roman Catholic Church. The investigator's judgments were subjected to tests of inter-judge reliability, resulting in overall levels of agreement of 76.0% to 94.1%.

RESULTS. At least 4 of the 5 topics were covered in most (70.3%) of

the resources. All of the materials discussed pre-marital sex; this topic exceeded the others in number of sentences of coverage by more than 4 times. The resources tended to be accepting of contraception by married couples (except for the Roman Catholic materials); divided on their stances toward masturbation; disapproving of pre-marital sex and homosexuality, and ambiguous toward abortion (again, except for the Roman Catholic materials). Scriptural references cited in support of stances derived primarily from the Old Testament and the writings of St. Paul. The type of values education approach used most frequently was "Inculcation." Almost half the resources contained information on contraceptives.

CONCLUSIONS. Most of the resources contained discussion of most of the topics. Further research might explore the thoroughness and accuracy of this coverage. Recommendations are made for revision of the materials.

DEDICATION

To my mother, Eleanor Berg Brandt.

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CHAPTER 1

INTRODUCTION

This study consists of an analysis of 37 sex education curriculum materials (for ages junior high school through adult) published by or for eight religious groups. Seven of the groups are members of the Commission on Family Ministries and Human Sexuality of the National Council of Churches (Appendix A). The eighth group is the Roman Catholic Church.*

The analysis focuses on these resources' treatment of five topics: masturbation, contraception, homosexuality, abortion, and pre-marital sex. A search of relevant literature has indicated these topics to be both 1) central to the field of sex education** and 2) subjects of considerable public controversy in this country, probably because of the topics' involvement with religious values.

Several dimensions of the five topics as treated in the curricula are studied. First, the extent of coverage given each topic is determined. Both 1) the presence of any discussion, and 2) the extent of this coverage are noted.

A second dimension involves the overall stance taken by the resources regarding the acceptability of each of the five topics or practices. The position or general attitude conveyed by each re-

*The two sets of Roman Catholic materials analyzed are the Education in Love Series, prepared by the Committee on Sex Education of the Rochester, N.Y., Diocese, and the Benziger Family Life Series, Grades 7 and 8, Benziger Publishing Company.

**The topic of abortion may be viewed as less central than the others to the field of sex education. Nevertheless, it is included because of its relation to religious concerns and values.

source on each topic is classified as "accepting," "no stance taken/ambiguous," or "disapproving." The type(s) of authority cited (scientific or religious) by each resource in support of the stance is noted. Where scriptural authority is used, each scriptural passage is noted.

A third aspect of the study concerns the types of values education methods used to teach each topic. A typology of five values education approaches developed by Superka (1976) is used to classify the approach to each topic used in each resource. These five approaches are:

- 1) inculcation, 2) moral development, 3) analysis, 4) clarification, and
- 5) action learning.

Finally, a characterization or "composite portrait" of the nature of the resource content itself is made. This "portrait" takes the form of a list of characteristic statements or "themes" which are found most frequently in the curriculum guides. This analysis provides a summary of conventional wisdom on these topics--i.e. a catalog of the ideas or views which appear most frequently in the materials.

Rationale

Religious institutions, as agents of socialization, exert a significant influence upon sexual behavior in our culture. Many studies suggest links between religious influences or religiosity and sexuality, e.g. marital sexual satisfaction (Redbook study, 1975); guilt related to sexual behavior (Masters and Johnson, 1974); and sexual dysfunction (Masters and Johnson, 1970). In a recent survey (Johnston, 1980), teenagers ranked clergy ninth out of the top 13 sources of influence over their personal values and behavior.

Churches and synagogues themselves acknowledge this cultural influence and responsibility by their teaching of sex education and sexual ethics (Nelson, 1978). In his chapter in the report of a United Church of Christ study of human sexuality, Nelson states, "The church is a moral community dealing vitally with guidelines for human conduct and moving toward convictions of the good, the fitting, the norm, the ought" (Powers, 1977, p. 24).

Religious education in sexuality takes many forms and draws upon a variety of instructional materials. Vehicles for instruction include, for example, weekly sermons, statements by church leaders, encyclicals, and resolutions or position statements adopted at church conventions. Materials used include not only those produced at church headquarters, but also secular materials (Smith, 1978) and materials produced at grass roots levels.

The present investigation focuses on sex education materials produced by or for church groups' national or regional headquarters or by their publishing houses. The churches contacted for titles of these materials included the Roman Catholic Church and seven churches holding membership in the Commission on Family Ministries and Human Sexuality of the National Council of Churches. Most of the titles were procured in preparation of a bibliography for the May-July 1980 issue of SIECUS Report (Appendix B).

Little is known about the content of religious sex education materials on the topics of masturbation, contraception, homosexuality, abortion, and pre-marital sex, or about the values education approaches used

to teach these topics. Bird's (1977) doctoral study noted the presence or absence of "value judgments" in Protestant sex education curricula published 1964-73, but did not examine either 1) the content of these "value judgments" or 2) the educational approaches used in teaching them. Bird did, however, note that the "value judgments" in the curriculum materials he analyzed appeared to be presented basically as "moral preachments" rather than as "reasoned ethics."

An ERIC search revealed no other studies of religious sex education curriculum materials. Perhaps this is because religious sex education in its present form is a relatively new phenomenon, as is the field of sex education--in its present form--itself (Otto, 1978).

However, curriculum development in the related field of values education has received some research attention. A search of the values education literature yielded a typology of five approaches to values education by Superka et. al. (1976). This typology (inculcation, clarification, moral development, analysis, and action) has been used to classify numerous purposes, methods and materials in several studies of values education (Wright and Williams, 1977; Superka, 1976).

The present study examines dimensions of religious sex education materials regarding five topics: masturbation, contraception, premarital sex, homosexuality, and abortion. These topics have been identified in relevant literature as both 1) controversial and 2) central topics in the field of sex education.

The controversiality of the topics is well known to sex education professionals. Four of the topics--homosexuality, contraception,

masturbation, and abortion, are known among sex educators as the "Big Four" controversial topics (Langway, 1980). A recent large-scale study of sex education programs in the U.S. listed "advocacy of sexual intercourse," masturbation, homosexuality, contraception, and abortion as among those topics which "are clearly the topics which have created the greatest controversy in this country" (Kirby, Alter, and Scales, 1979, p. 47).

Sex educators also consider at least four of these topics to be central to the field of sex education. In the study by Kirby, et. al., a majority of sex educators rated classroom discussions of "the advantages and disadvantages of pre-marital sexual activity," homosexuality, masturbation, and contraceptive methods as "extremely important" features of sound sex education programs. These four topics were also included in most of the twenty "exemplary sex education programs" identified by the study.

The topic of abortion was not rated as "extremely important" by the sex educators in the Kirby study. However, it was included, along with the other four topics*, in Gordon and Scales' chapter, "The Religious Perspective: An Overview" in their recent (1979) book, The Sexual Adolescent. (Other topics also discussed were "Sex Education," "Women in Religion," and "Religious Organizations in the Community.") The discussion of these topics in a chapter on "The Religious Perspective" underscores their involvement with religious values. Hence, a study of religious curriculum materials on these topics is particularly germane.

*Gordon and Scales used the term, "non-marital sex"--rather than "pre-marital sex"--in their discussion.

Importance of Study

This study's findings are significant to sex education and religious education in several respects. Its most important contributions stem from its documentation of the content and methods of U.S. Christian groups active in sex education. Uses of this information include;

1. Definition of key content areas and methods in a sub-area (religious sex education) of the field of sex education.

The field of sex education, once limited to basic reproductive physiology, has in recent years expanded to include a variety of topics (e.g. values, contraception, variant sexual life styles) designed to foster in the student a positive, healthy and fulfilling sexuality (Otto, 1978). As the field of sex education has expanded and changed, so too have sex education programs of churches and synagogues (Smith, 1978). Religious groups have not only expanded their ranges of topics but in some cases have reassessed traditional, absolute stands on some sexual matters. However, little systematic examination of the nature of contemporary church-produced materials has been made. Documentation of this type of information contributes to the ongoing task of an evolving field: definition of key content areas and methods in this significant sub-area of the field.

2. Curriculum revision.

A documentation of coverage, content, and values education approaches regarding the five topics can form a backdrop for consideration of alternatives. For example, curriculum writers might note that the predominant method of values education on the five topics is "inculcation," and that very little use is made of other approaches, even those with

sophisticated ethical content, such as the "moral development" approach based on Kohlberg's work.

3. Reference for secular sex educators in evaluating and defending their own programs.

Many sex educators currently face painful dilemmas regarding their teaching of sexual values and ethics (Quinn, 1981; Maddock, 1972). On the one hand, teachers are under societal pressure to include moral and value dimensions of sexuality in their teaching, rather than "just the plumbing" of reproductive physiology (Powers, 1977; Moore in Sorenson, 1973; Schulz and Williams, 1970; Rubin, 1969).

On the other hand, sex educators are often uncertain about what to teach, especially about the five identified controversial topics (Quinn, 1981). These topics are often dealt with inadequately or not at all in the home (Sorenson, 1973). A study of Cleveland parents found that less than 12 per cent of parents had discussed pre-marital intercourse or contraception with their children. Some 85 per cent to 95 per cent of parents stated they "had never mentioned any aspect of erotic behavior or its consequences to their offspring" (Population Education, Inc., 1978).

When educators attempt to discuss these topics in the classroom, however, they are often vulnerable to vigorous attack by religious fundamentalists and rightist political groups (Glaser and Kirschenbaum, 1980; Chambers, 1977; Maddock, 1972). Thus secular sex educators may find themselves in a difficult position when students ask such questions as, "Is it okay to sleep with my boyfriend? Is abortion murder? Can you help me find out about birth control? Is it okay to masturbate? Is

'gay' okay?"

The findings of this study may provide a reference for these teachers in defending certain aspects of their programs. For example, if attacked for teaching that masturbation is usually harmless, a teacher might cite the present study's findings that a significant number of religious groups also take this stance in their curriculum guides.

4. Reference for sex therapists and counselors.

As has been mentioned, religion can exert a powerful influence on sexual behavior. The proposed study provides information on how church curriculum writers are handling sexual topics which concern or trouble many people. Findings on the stances and curriculum content of resources produced by individual denominations may also provide insight into possible roots of sexual dysfunction or religious barriers to therapy, e.g. resistance by pre-orgasmic women to masturbation exercises (McConnell, 1977).

5. Reference for parents.

Americans live in a rapidly changing world characterized by an often bewildering array of sexual value systems. At least one study suggests that many parents feel that the sexual rules of their own adolescence are irrelevant to the lives of their teen-age children, and that they feel inadequate to advise their children in sexual matters (Population Education, Inc., 1978). The present study describes the current collective wisdom of eight Christian church groups on perplexing issues, as expressed in their educational materials, and thus might prove useful for parents seeking guidance on these matters.

Research Questions

The central problem of this study is to examine the nature of content and values education methods in a group of sex education materials produced by or for the eight churches. More specifically, the research questions for this study are as follows:

1. What percentage of the curriculum materials deal with each of the five topics?
2. How extensively is each topic covered?
3. What are the stances of the curriculum materials on each topic? (i.e. "accepting," "ambiguous/no stance," or "disapproving.")
4. What type(s) of authority, if any, is cited in support of each stance (i.e. scientific or religious)?
5. What specific scriptural passages, if any, are cited in support in stances on given topics?
6. What percentage of the curriculum materials use which values education approach (from Superka's typology) in teaching about each topic?
7. What characteristic statements or themes on each of the given topics are present most frequently?

Definitions

1. "Christian sex education" refers to courses in sexuality conducted by Protestant and Roman Catholic churches in the U.S. The 37 curriculum materials studied in the present analysis were produced by or for the Roman Catholic Church and seven Protestant churches holding membership in the National Council of Churches' Commission on Family

Ministries and Human Sexuality.

2. "Sex education" or "education in sexuality" includes "biological, psychological, interpersonal," and spiritual aspects of the total meaning of being either a man or a woman" (Mace in Schiller, 1977). Sexuality is "emotional, cognitive, value-laden and spiritual" (Powers, 1977, p. 12); thus sex education must deal with such fundamental issues as "personal value system, life style, self-image, communication mode, and philosophy about how persons in relationships act toward each other" (Morrison and Price in Powers, 1977, p. 206).

3. "Curriculum materials" or "curriculum resources" are defined for present purposes as written materials produced for use in sex education courses. Such materials are characterized by stated instructional objectives, suggestions for teaching, and learning exercises and activities.

4. "Values or moral education" refers to the fostering of a sense of principled behavior in the learner, so that s/he "makes judgments in terms of universal principles applicable to all people" (Kohlberg, 1975, p. 50). Or as Gustafson states, "The practical interest in moral education ... is to make possible the development of persons who are capable of responsible moral action." Such persons can "accept their autonomy..., their moral accountability for what they do, and (also) ...accept responsibility for others, for persons to whom they are significantly related, and for the course of events and the states of affairs of which they are a part" (p. 14, 1970).

No common definitions could be arrived upon for this analysis for the terms, "masturbation," "contraception," "homosexuality," "abortion," and

"pre-marital sex," because of occasional variations in these definitions among the resources. (See discussion of research question #1, Chapter III, for synonyms which were accepted as indicative of treatment of the topic in lieu of the exact terms.)

Assumptions

1. It is important to study sex education because education influences behavior, i.e. sex education and morals/values education are important influences on valuing and ethical aspects of sexual behavior.

2. The subset of religious sex education curriculum materials used in this study yields valid indications of the nature of contemporary Christian church-produced sex education materials.

CHAPTER II
REVIEW OF LITERATURE

This chapter summarizes the literature relevant to the present study. It begins with a background section on historical and contemporary religious views of sexuality. It continues with a discussion of morality, values education, and sex education in a religious context, with particular attention to issues involving the five subject areas of the study.

Judeo-Christian Perspectives on Sexuality

A major theme in the study of human behavior is what Meddin (1975) terms "the normative-appetite struggle," that is, the ongoing tension between the appetites and will of the individual on the one hand and the regulatory norms of society on the other. Though the two entities are usually in conflict to some extent, the socialization process facilitates the bringing about of some measure of fit between them, i.e. "helping" members of a society to want what they "ought" to want.

As a major instrument of socialization, religion exerts a powerful influence in the regulation of sexual expression. This section provides a brief review of some of the major historical and contemporary dimensions of that regulatory function.

Historically, Judeo-Christian perspectives on sexuality have been significantly influenced by the philosophical, scientific, and cultural milieux from which they have emanated. For the Jewish people of Old Testament times, for example, survival as a race was an ongoing struggle; hence their emphasis on the obligations to marry and procreate, to

"be fruitful and multiply" (Nelson, 1978).

Another example of the influence of the times on sexual attitudes is seen in the Old Testament view of non-procreation-oriented ejaculation. As Nelson points out, the Old Testament Hebrews--in a pre-scientific era--believed that male semen contained "the whole of nascent life," and that the womb provided only an incubation space. Therefore, the non-procreational "spilling of seed," as in coitus interruptus, male masturbation, or homosexuality, was deemed the deliberate destruction of human life.

However, sexuality itself was not seen as negative. The Old Testament Song of Solomon, for example, celebrates the beauty of erotic love between a man and a woman in vivid and passionate imagery.

The Christian era brought with it interpretations of sexuality which many view as markedly negative. While Jesus' teachings contain remarkably few explicit statements about sexuality (except to disapprove marital infidelity) there is no doubt that the preachings of St. Paul have had a tremendous influence toward restrictive attitudes regarding pre-marital sex (fornication*) and homosexuality (Powers, 1977).

Many modern historians, however, note that the sources of negativity toward sex were perhaps as much inherited by Christianity as caused by it. In his historical review of Judeo-Christian perspectives, Nelson (1978) finds some truth in Enslin's comment that "Christianity did not make the world ascetic; rather, the world in which Christianity found itself strove to make Christianity ascetic" (p. 49).

*Some theologians point out that in condemning fornication, St. Paul was referring not to pre-marital sex per se but to casual, uncommitted sexual relationships involving prostitution (Sheek, 1982).

McConnell (1977) sees opposing sexual viewpoints within Christianity as influenced by philosophical differences between the dualists and naturalists. The dualists advanced the Greek philosophy of mind-body dualism, i.e. that the workings of the mind and spirit were to be exalted over the essentially evil nature of the human body and its passions (Minor, Myksens, and Alexander, 1971; Cole, 1966). *

The dualists believed that the only justification for sexual activity was procreation; hence, non-procreational sexual expression was frowned upon. The only approved form of sexual activity was intercourse between married couples; masturbation and any other forms of sexual expression, even between married couples, were discouraged (McConnell, 1977).

In contrast, the naturalists (e.g. Havelock Ellis, Theodore van de Velde) viewed human sexuality as a gift from God to be used and enjoyed in a responsible manner. Rather than restricting sex to its procreational function, the naturalists sought to extend the boundaries of permissible behavior to pleasurable but non-procreational sexual activities.

These philosophies survive in various forms to influence contemporary religious attitudes toward sexuality.

Contemporary Religious Views of Sexuality

Despite the mitigating factors mentioned above, many contemporary theologians and religious sex educators hold an essentially negative

*It should be noted that early Christianity struggled against dualism. Gnosticism, Marcionism, and Manichaeism were among the various dualisms explicitly rejected by Second-, Third-, and Fourth-Century Christianity (Jodock, 1982).

view of the Judeo-Christian heritage of attitudes toward sexuality.

Dr. Leon Smith, former National Director of Education for Marriage and Family Life of the United Methodist Church, states, "The Christian church has been one of the chief contributors to (a) negative attitude toward sex. Indeed, we entered this century with a puritanical rejection of sex, especially sex for pleasure, and continued to condemn sex as sin and associated it with evil in human nature" (Smith in Otto, 1978, p. 104).

Similarly, churchman and sex educator William Stayton, Th.D., has called for a new "theology of sexuality," stating, "Our present theology (of sexuality) is neither relevant nor healthy, and yet it has been in use for several hundred years" (Calderone, 1974, p. 126).

It should be noted here, parenthetically, that many secular sex educators share this concern over religious negativity toward sexuality and its potential effect on the development of healthy sexual attitudes and functioning. Dr. Mary Calderone, former Executive Director of the Sex Information and Education Council of the United States (SIECUS) expresses this view: "Religion has influenced society over and over again to indicate, succinctly and forcefully, that sexual pleasure is under no circumstances to be derived from the body of the child who inhabits that body ... These early messages create a societal set of mind that has been disastrous to the sexual lives of countless individuals since earliest Christian times. ...It is no longer sufficient for the churches to state that 'sex is good' and is 'God's gift to us,'--if they then proceed to hem sex in with attitudes and restrictions that prevent its full flowering" (Calderone, 1974, p. 9).

Other church leaders and sex educators focus more directly on the role of religion in human sexual dysfunction. Masters and Johnson (1974) state that it is not the religious orthodoxy itself that can cause problems, but rather the person's interpretation of that orthodoxy. Still, they point out, "... those who internalize their religious orthodoxy in such a way that they interpret sex as sin, and/or sex as less than a natural function, and/or even more unfortunately, sex as dirty--these are the ones who later have difficulty with sexual responsiveness." (p. 90).

Masters and Johnson continue, "When one is imbued with the concept of a constant obligation to function professionally as the keeper of one's own morality, so to speak, and when this becomes a thing of such major import that the appropriate moment for its release is associated with a panic-stricken, "What do I do now?" rather than with 'Oh boy!' the individual is in deep sexual trouble" (p. 90).

It is important to note that no simple cause-and-effect relationship has been demonstrated between religious beliefs and sexual dysfunction. A Redbook study of women, for example, found a positive correlation between religiosity and marital sexual satisfaction (1975).

Masters and Johnson emphasize that religion-related sexual dysfunction is certainly "not inevitable, except for certain groups of individuals which at this time it is not possible to pre-identify." They speculate that problems of sexual dysfunction may be due to "sensitivity to the particular (religious) authority" to which the person is

exposed, "or to the way the authority presented the material" (p. 89).

Sexuality, Social Change, and Scriptural Interpretation

While most U.S. religious groups in modern times have held to conservative sexual views, recent decades have seen shifts by some theologians and church leaders in ways of thinking about sexuality. These shifts have been associated with social and technological change, greater scientific understanding of sexuality and reproductive processes, and with changes in methods of biblical scholarship and interpretation.

Centuries of social and technological change have made the culture in which Americans live very different from that of the Old Testament Hebrews or the early Christians. The contemporary American's life situation, opportunities, and choices are very different from those of only a few decades ago. Such changes include--to name only a few--advances in contraceptive technology, increased social equality and career opportunities for women, the trend toward later marriage, and increased divorce rates and social acceptance of divorce.

In many cases these social changes have been associated with changes in personal sexual values as well. People's sexual decision-making today tends to be moving from an act-centered to a more person-centered perspective (Stayton, 1978; D'Augelli and D'Augelli, 1977; Rubin, 1969). Sexuality is increasingly viewed as inseparable from the emotional content of human relationships. "Man does not merely have sexual relations," states a position paper of the Lutheran Church in America; rather, "he demonstrates his true humanity in personal relationships, the most

intimate of which are sexual" (1970).

Further, the standards for evaluation of one's sexual behavior may be tending toward less concern with adherence to externally imposed rules, and instead toward greater focus on the "inner person"-- feelings, motives, and interpersonal consequences of acts. Many persons have become less concerned with upholding traditions than with furthering personal/couple growth (Stayton, 1978).

An atmosphere of greater choice among ethical alternatives is consonant with current trends in biblical scholarship and with thinking--by some theologians--on the nature of biblical authority. Modern methods of historical-critical biblical scholarship tend to interpret biblical injunctions in view of their cultural contexts rather than to simply accept them as absolutes for all cultures and for all times. As Edward A. Powers, administrator of the United Church of Christ's Human Sexuality Study (1977), states, "It would be a mistake merely to transplant into the modern world isolated statements out of the context of the New Testament and thus twist their meanings to fit situations quite different from those to which they were originally addressed." "Rather," he continues, "Christians can and should take basic biblical convictions and use them as resources for discovering and cultivating those human relationships that affirm life and love, support persons, and edify wholesome human relationships" (p. 85).

The Catholic Theological Society of America also affirms this view: "...The Bible should not be seen as giving absolute prescriptions with

regard to sex. Specific, culturally-conditioned instructions cannot claim validity for all time" (1979, p. 8).

An example of the historical-critical method of biblical exegesis is seen in interpretations of St. Paul's apparent condemnation of homosexuality. The United Church of Christ study discusses several of the New Testament passages most often quoted in concerns about homosexuality and concludes:

Each passage, like all portions of scripture, should be considered within its particular context as well as in the larger context of the whole biblical literature and its life setting...In none of these passages is it the author's purpose to try to define particular sins. Rather, the purpose of each passage is to cite patterns of undesirable attitudes and behavior in the surrounding societies where Christians found themselves. In none of the passages is homosexuality as such singled out as a special kind of sin. Like any other form of sexuality, it is to be considered in its contemporary context and in light of responsible human relations, not in terms of the ancient world in which the New Testament letters are written" (p. 84).

James B. Nelson, Professor of Christian Ethics at United Theological Seminary, also discusses homosexuality in his recent book, Embodiment: An Approach to Sexuality and Christian Theology. After reviewing scriptural treatment of the subject in light of past and present understandings of exegesis and human development, Nelson concludes: "I (have come to) believe that nothing less than full Christian acceptance of homosexuality and of its responsible genital expression adequately represent(s) the direction of both gospel and contemporary research. While full acceptance means a rather sharp turning from the majority opinion in the Christian moral tradition about homosexuality, I am convinced that it does not mean an ethical

change from the central thrust of the gospel. Rather, it means its fuller implementation. There are times when we must challenge specific moral traditions of our heritage in the light of new empirical knowledge, new experience, and God's on-going revelation" (p. 199). A similar acceptance of the controversial practices of pre-marital sex and masturbation exists among some theologians. In each case religious thinkers are questioning traditional biblical interpretations regarding sexuality and are searching instead for the underlying ethic the Bible contains to guide contemporary behavior. As Nelson states:

"The Bible is many books, and it speaks with many voices throughout a history that spans more than a millennium in time, several worlds in space, and countless generations of people. 'The Bible says...' many different things with many different voices in many different ages. It is composed of diverse types of literature that yield many variant types of meaning, as might be expected. Taken as a whole, one finds in the Bible a multiplicity of viewpoints rather than a single perspective on human life" (p. 31).

The theologians quoted above do, however, see the Bible as providing clear guidance toward the underlying (and often difficult to achieve) ethic of love which ought to pervade all relationships, including sexual ones:

"While (Jesus) did not spell out many specific regulations in the area of sexual behavior, it is clear that he emphasized the primacy of neighbor love in making moral and ethical decisions (Mark 12:31; cf. Matthew 22:39; Luke 10:27). ...The dominant motif of this teaching is that attitudes, actions, and relationships

are good when they affirm love for other persons" (Powers, p. 79). "...The fundamental ethical principle is neighbor love ... and faith working through love, meaning, among other things, "covenant faithfulness in human relations" (Powers, p. 86).

In conclusion, it is fair to say that a growing number of church thinkers and leaders are dealing with human sexuality from a "moral decisioning rather than a simplistically authoritarian perspective" (Sheek, 1978, p. 9.). However, viewpoints on biblical interpretation regarding human sexuality are far from univocal. Scales (1979) summarizes the situation: "Organized religion in the U.S. appears to be in a state of flux. While most religious organizations in the 1960's were quick to emphasize the positive force of human sexuality, the 1970's have seen rigid and sometimes bitter forces within each denomination battling over the specific interpretations of such issues as gay rights, contraception, abortion and the role of women as clergy" (Gordon, Scales, and Everly, p. 125).

Sexuality, Science, and Religion

Current religious controversy over sexual ethics stems not only from differences in scriptural interpretation, but from the clash between Victorian ideas of "natural law" and contemporary research data on "normal" sexual functioning emerging from modern scientific disciplines, e.g. medicine, psychology, anthropology (McConnell, 1977).

As mentioned previously, Victorian thought about sexuality strongly emphasized its procreative or reproductive function. The moral code associated with this premise rendered unacceptable any behavior not required for impregnation. This would preclude, then, such practices

as masturbation, contracepted sex, oral sex, homosexuality, non-coital clitoral stimulation, and "probably even foreplay" (McConnell, p. 63). McConnell quotes von Krafft-Ebbing (1893), a leading proponent of these views: "With opportunity for the natural satisfaction of the sexual instinct, every expression of it that does not correspond with the purpose of nature--i.e. procreation--must be regarded as perverse" (p. 57).

In line with this, sexuality was thought to be virtually nonexistent in childhood, since children do not procreate. And, at "change of life," sexuality was expected to vanish.

The twentieth century, however, brought a new approach to thinking about and studying sexuality. Scientists used methods of empirical observation and other scientific methods to arrive at conclusions; their positions were basically neutral rather than colored by allegiance to subjectively established moral codes or theories (McConnell, 1977).

Kinsey and his associates challenged the moralists' belief that "normal" sexual behavior was restricted mainly to reproductive behavior. Their studies of masturbation and pre-coital sexual expression, for example, revealed the near universality of these (non-reproductive) practices. With the shift from the former standards of "natural law" to modern standards of normality came a new definition of healthy sexuality. "Normal" behavior was seen as healthy, and abnormal behavior in terms of illness (Martin, 1978).

Scientific and empirical observation methods were also applied to learn of people's problems with sexual expression and to search for ways

to help them, as in the work of Masters and Johnson. Their approach embodied an implicit valuing of sexuality for its pleasurable and relational--rather than strictly procreational--dimensions.

Perhaps another mark of modern approaches to the study of sexuality is reliance upon phenomenological-experiential methods of "knowing." Siderits (1978) describes this approach: "The scientific data against which intellectually sensitive human beings in the 20th century check their beliefs, religious and otherwise, include data from their own bodies and contribute to a strong individual awareness." In line with this, Siderits quotes a survey by Coleman and others (1975) which suggests that significant numbers of college-age Catholics have "rejected several aspects of church doctrine that relate to sexuality, while expressing less disagreement with certain abstract articles of faith that cannot be examined against the backdrop of personal experience" (p. 148).

Most U.S. religious groups today live harmoniously with science, and many leaders in religious sex education affirm the contributions of science to thought about sexuality. Edward Powers, administrator of the United Church of Christ study on sexuality, expresses this viewpoint:

(In addition to finding "essential theological principles related to God's faithfulness and love") "...the church (also) needs to enlarge its wisdom and to take into consideration whatever truth God may reveal from whatever source, for example, theology, sociology, the natural sciences, philosophy, history, or art" (1977, p. 86).

Dr. Leon Smith, former National Director of Education for

Marriage and Family Life of the United Methodist Church, also affirms the role of scientific research in increasing our knowledge of sexuality:

"When the Kinsey studies were first released, many religious leaders opposed them and tried to discredit them. Today, instead of opposing such research, the churches are taking definite stands to encourage research in all aspects of human sexuality" (1978, p. 89).

Thus, some Christian educators and social scientists see religion and science as bringing complementary--rather than opposing--viewpoints to the subject of sexuality. Hickerson and Laramee, speaking of scientific research in moral development, underscore this:

"Truth affirmed by religious faith and the truth of empirical research may be compatible and mutually supportive while retaining their unique validity" (1976, p. 14). Smith (1978) quotes the United Methodist Church's Book of Discipline, which states that "medical, theological, and humanistic disciplines should combine in a determined effort to understand human sexuality more completely" (United Methodist Church, 1976, p. 89).

One important contribution the church can make to understanding and promoting healthy sexuality is in the area of moral decision-making. As Maddock, in his article on values education, points out, "Insights into the dynamics of experience are supplied by the social and behavior sciences, while religion and ethics provide the contents of moral guidance" (1972, p. 298). Ideally, the church--in its principled concern for neighbor love--can join with what science tells us about human sexual

functioning to promote more positive and fulfilling sexual relationships.

Values Education and Religious Sex Education

One example of the complementary functions of religion and science is seen in the contributions values and moral education can make to the field of religious sex education. This section summarizes briefly the principles and assumptions of the major approaches to the field, particularly in terms of their relevance to religious education in sexuality.

Curriculum development in any subject area is based not only upon the needs of the learner and the sequential organization of knowledge in that area, but also on the values held by society (Burleson, 1976). The problem for curriculum development in religious sex education is to decide which of a variety of sexual value systems ought to be taught, and how.

As noted earlier, traditional, authoritarian values regarding sexuality seem--among some groups--to be giving way to more democratic, individualistic value systems (Chilman, 1979). Several sources cite movement in our society away from act-centered rules, to be obeyed unquestioningly, toward a more flexible set of broad, ethical principles to be applied according to the circumstances of the individual situation (Smith, 1978; McConnell, 1977; Maddock, 1972; Rubin, 1969).

While some hail this trend toward "situation ethics" as a step toward greater sophistication in ethical decision-making, others view it as "little more than a shallow rationalization for greater permissiveness, which they condemn as the 'New Immorality'" (Maddock, 1972, p. 291).

Requisite to consideration of the content and methods of values education are decisions on instructional goals. What are the desired outcomes for religious education in sexuality? To develop powers of ethical decision-making? To prevent teenage pregnancy? To inculcate "do's and don'ts?" To facilitate a healthy and fulfilling sexuality (and avoid development of religiously-based or other sexual dysfunction?) These are only a few possible goals.

In addition to questions of content and outcomes, there are questions of process. Can moral judgment be inculcated or must it be developed? What is the role of religious belief as a basis for the development of moral judgment?

As noted earlier, very little research exists on the objectives, content and methods of religious education in sexuality. One of the purposes of this study is to characterize the present sample of religious curriculum materials in terms of basic approaches used widely in the field of values education (a field which is dominated by secular efforts and aimed at many other issues, e.g. citizenship education, besides sex education).

Superka et. al. (1976) have developed a typology of values education approaches representing five major types of models currently in use. Each approach is described briefly below (also see Appendix C.)

1. The Inculcation Approach.

The purpose of the Inculcation Approach is to instill in the student certain values which are considered desirable. These values are deemed universal and not open to question. The educator sees no need

for the values to be analyzed or clarified; the need is simply for the student to become committed to them.

2. The Moral Development Approach

This approach is based mainly on Kohlberg's research on stages of moral development. It uses presentation of a moral dilemma to the student, followed by a structured discussion period in which the teacher--by his/her questions and comments--attempts to stimulate the student to his/her next higher stage of moral development.

3. The Analysis Approach

The purpose of the Analysis Approach is to help students use logical thinking and scientific investigation procedures in dealing with value issues. Unlike the moral development approach, value analysis concentrates primarily on social value issues rather than on personal moral dilemmas. In this approach, the process of valuing is "guided not by the dictates of heart and conscience, but by the rules and procedures of logic."

4. The Clarification Approach ("Values clarification")

The emphasis in this approach is on helping the student become better aware of his/her values. The student's total experiential self is respected and drawn upon to help him/her clarify these values. No "right" or "wrong" answers are given.

5. The Action Approach

This approach stresses ways in which students can engage in personal and social action (for example, community projects) in order to actualize their values. It "encourages students to view themselves as personal-social interaction beings--not fully autonomous, but members of a community or social system."

The approach with perhaps the greatest sophistication and deepest grounding in educational and psychological research is the cognitive-developmental model ("Moral Development Approach"). As a developmental model, it employs an epigenetic paradigm, i.e. that of a gradual unfolding of potentialities, including those of moral development, in the individual. It draws upon the work of two renowned thinkers in education and psychology, John Dewey and Jean Piaget.

Dewey formulated the three stages of moral reasoning (preconventional, conventional, autonomous) which Kohlberg later elaborated and researched. Education, according to Dewey, consists of supplying the correct conditions to facilitate the learner's movement through these hierarchal levels.

According to Kohlberg (1975) achievement of each of these levels is conditional upon achievement of the stages of reasoning formulated and demonstrated by Piaget (e.g. intuitive, concrete operational, and formal operational stages). Thus, states Kohlberg, "A person whose logical stage is only concrete-operational is limited to the preconventional moral stages (stages one and two in Kohlberg's schema). A person whose logical stage is only partially formal is limited to the conventional moral stages (stage three)."

However, a person can be capable of the logical thinking necessary for Kohlberg's "principled" stages (five and six) but still not yet have achieved them. For example, Kohlberg states, "More than 50 per cent of late adolescents and adults are capable of full formal reasoning, but only ten per cent of these adults (all formal operation) display

principled (stages five and six) moral reasoning" (p. 49). Further, one can reason at the principled levels but still not live up to those levels in actual behavior.

It is significant to note the gradual process by which moral judgment develops. "Autonomy," declares Kohlberg, "is not born, it develops; the autonomous level comes after the conventional. Autonomy will not develop through an education of 'do your thing*," but through educational stimulation which leads first to the level of understanding the standard of the group and then to autonomy, to constructing standards held through reflection and self-judgment" (1975, pp. 47-48).

Maddock affirms and implements this principle in his emphasis on rule-learning for elementary students: "A major part of learning moral reasoning is simply coming to know the rules and recognizing their application in particular situations. ...Explanations are important so that the child is given the opportunity to understand why a rule exists and the purposes it serves, even though he may not be able to fully grasp its rationale" (1972, p. 9).

Further, religious educators might do well to consider this gradual evolution of moral judgment at more length, Maddock observes: "Ethics, and particularly religious ethics, often have implied only a view of the fully-developed, or mature, self when dealing questions of moral

*Kohlberg views the non-judgmental, relativistic stance of the values clarification approach as failing to foster growth in moral reasoning.

decision and action, ignoring the overall implications of gradualism in moral development" (p. 293).

These are some of the considerations in values education which have relevance for religious education in sexuality. The use of Superka's typology in the present study is detailed in the next chapter, which describes methodological procedures.

CHAPTER III

METHODOLOGY

This chapter discusses procedures for identification of the sample, data gathering, data analysis, and reliability checks based on the seven research questions outlined in Chapter I.

Identification of Sample

Titles of materials for the study were obtained largely from a "Bibliography of Religious Publications on Sexuality and Sex Education" (Part I: Curriculum Materials) by the Sex Information and Education Council of the United States (SIECUS) in SIECUS Report, May/July 1980 (Appendix B). This bibliography was based on a December 1979 survey, conducted by SIECUS, of materials produced by members of the National Council of Churches' Commission on Family Ministries and Human Sexuality, as well as of other religious groups, and the religious publishing houses associated with them. The letters of inquiry on which this survey was based are found in Appendix D.

The Protestant portion of the sample was defined using the criterion of membership in the National Council of Churches' Commission on Family Ministries and Human Sexuality (for 1979 membership list, see Appendix A; for Guidelines, see Appendix E). Thus a few resources by non-member religious groups--such as the Unitarian and Jewish Reform groups--were omitted from the study despite their presence in the SIECUS bibliography.

For purposes of the present investigation, several efforts were made to check the SIECUS list for possible omissions. First, a follow-up letter was sent to the educational staff headquarters of each

member church group of the NCC Commission membership (Appendix F). These persons were asked whether there existed any other sex education materials produced by their denomination in addition to those appearing in the SIECUS bibliography. Those Commission members which were not represented at all in the SIECUS bibliography were contacted by phone to check for possible omissions. (Only three members--the Anglican Church of Canada, the Presbyterian Church in Canada, and the United Church of Canada--were not contacted, since the study focused only on U.S. churches.)

To check further for omissions, a few religious curriculum libraries, such as Catholic University's Bishop Spence Library, were visited. The Benziger Publishing Company was contacted to ascertain the titles of its Family Life Series. The Commission on Family Ministries and Human Sexuality's own Directory of Resources was checked for additional titles.

The final list of materials in the study numbered 37, representing eight religious groups: the American Lutheran Church, the Christian Church (Disciples of Christ), the Lutheran Church in America, the Lutheran Church-Missouri Synod, the Mennonite Church, the Roman Catholic Church, the Southern Baptist Convention, and the United Methodist Church. For a list of the titles of the resources used in the study, see Appendix G.

A few of the materials did not meet the usual criteria for curriculum guides or resources; for example, they lacked clearly stated instructional objectives, a plan or design for sequential presentation of units, a list of suggested learning activities, etc. However, they were included despite this fact if they were billed by the church group

or publishing house itself as "curriculum resources" or "sex education resources." For example, the entire "Concordia Sex Education Series" for the Lutheran Church - Missouri Synod was included, even though some of the materials might be viewed more as popularized books of advice than "curriculum materials" as characterized above. This broad definition of curriculum material also permitted inclusion of handbooks for parents, a chapter including sex education resources from a book on religious education, and a guide intended for adult parish workers serving as sex educators.

Data Gathering and Analysis

Each of the 37 resource materials was read in entirety. Each page in which one of the five topics (masturbation, contraception, homosexuality, abortion, and pre-marital sex) was discussed was photocopied. To facilitate analysis, relevant passages were clipped from each page and taped to blank sheets of paper. Occasionally, one page or paragraph included discussion of more than one of the topics; in these cases, duplicate photocopies were made and the duplications noted. In a few cases, only certain segments or resources--those concerned with relevant age groups--were used.

Procedures for analysis, based on each research question, are described below:

Research Question #1: What percentage of the curriculum materials deal with each of the five topics?

Presence or absence of discussion of each topic in each resource was noted. "Presence of discussion" was defined operationally by the

appearance--at least once--of the words, "masturbation," "contraception," "homosexuality," "abortion," and "pre-marital sex," or roughly synonymous terms, i.e., "sex before marriage," "fornication," "birth control."

Research Question #2: How extensively is each topic covered?

The number of sentences devoted to discussion of each topic in each resource was counted. When findings were summarized in tabular form, it was possible to gain an overall picture or "statistical portrait" of emphases in religious sex education curriculum materials, e.g. to determine whether some topics are covered more heavily than others.

Research Question #3: What are the stances of the curriculum materials on each topic? Each paragraph (or group of paragraphs, considered as a whole) on each topic and from each resource was classified by the researcher as "accepting," "no stance taken/ambiguous," or "disapproving." A measure of the reliability of these judgments was obtained through submission of a sample of the passages to a panel of judges. These judges were experienced in human development and/or religious education. Percentages of agreement were computed.

A special problem regarding "stance" was posed by the topic of contraception, because the ethical issues related to involved not one but two issues:

- 1) the moral question of contraceptive use by unmarried persons.

It was decided that this was mainly a secondary issue, however, emerging from the more fundamental question of the morality of pre-marital sex.

- 2) the morality of non-procreational sex, i.e. contracepted intercourse with the intention of preventing conception. Subsumed under this question are two others: a) the morality of "family planning," i.e. controlling the number and spacing of children, and b) the morality

a sexually active but (by contraceptive choice) childless marriage. (A few resources appeared to favor the former but frown upon the latter.)

It was decided that because the first issue, that of the morality of contraceptive use by the unmarried, was really a question of the morality of pre-marital sex, there was no need to duplicate the analysis of coverage of pre-marital sex which was already part of the study. Therefore, the second question was focused upon: the "rightness" or "wrongness" of the use of contraceptives to facilitate marital sexual relations virtually free of procreative risk, or--in short--the morality of non-procreational sex. (Some Roman Catholics would no doubt assert that a third element--use of "natural" methods (e.g. rhythm) to facilitate non-procreative sexual relations--is missing from this discussion.)

Research Question #4: What type of authority, if any, is cited in support of each stance? Each paragraph (or group of paragraphs, considered as a whole) on each topic from each resource was classified by the researcher by its appeal to "scientific authority," "religious authority--scripture," or "religious authority--church teachings and/or church tradition" (or "No Authority Quoted"). "Scientific authority" was defined as "research, knowledge, or expert opinion from the medical or social sciences." "Religious authority--scripture" referred to quotations of scripture from either the Old or New Testament, as well as such expressions as "the Bible teaches that...", "God's Word says...", etc. Religious authority was defined as "church teaching or tradition, or expert opinion of church leaders or church theologians," e.g. "The Church has always taught that..."

The study's focus was limited to the authorities invoked in clear support of a resource's stand on the morality of the issue. Authorities quoted in any related but peripheral contexts were not identified. It is worth emphasizing that the resources often contained allusion to scriptural, church, and scientific authority in their discussions. However, if a given authority was not cited in support of a specific stance vis à vis the moral acceptability of the topic or practice under discussion, no note was made of it.

A measure of the reliability of the judgments made was obtained after submission of sample of the passages to the panel of judges. Inter-rater reliability statistics were computed.

Research Question #5: What specific scriptural passages, if any, are cited in support of stances on given topics?

Where scriptural passages were cited in support of stances, the researcher listed the passage, its biblical reference, and the direction of the stance supported by it.

Research Question #6: What percentage of the curriculum materials use which values education approach in teaching about each topic?

The researcher classified material on each topic from each resource according to Superka's typology of five values education approaches. A measure of the reliability of classification of judgments was subsequently obtained by submission of a sample of the passages to the judgment of an independent panel of raters.

Research Question #7: What characteristic statements or themes occur most frequently on each of the given topics?

For this research question, mostly qualitative--rather than quantitative--procedures were used. Reasons for this involved not only matters of feasibility but also the nature of the research question itself. To present a composite portrait of "what most of the curricula are saying" about these topics required a degree of the researcher's classificatory judgment. Voluminous material had to be organized and grouped into possible themes, and then refined or distilled into a list of predominant, recurrent themes.

No satisfactory method of accomplishing this task or of ensuring reliability through standard quantitative methods was found. However, Eisner's (1979) philosophy of educational connoisseurship and criticism in educational evaluation provided some helpful perspectives. While Eisner's concern is evaluation of classroom interaction and learning rather than analysis of written curricular materials, his rationale for the use of qualitative methodology is relevant to the present problem.

According to Eisner, educational process can often be evaluated usefully by means of "criticism" by "an educational connoisseur." Drawing upon the concept of "critic" in the arts, Eisner defines "criticism" not as negative appraisal but rather as "the illumination of something's qualities, so that an appraisal of its value can be made" (p. 191).

To be an effective critic, in this sense of the word, requires educational connoisseurship, or knowledgeable perception. For example, in critiquing or evaluating classroom teaching procedures, one "must have a great deal of experience with classroom practice to be able to distinguish what is significant about one set of practices or another."

A second feature of this model is the importance of the researcher him/herself in the process of gathering and interpreting data. While quantitative procedures emphasize prescribed procedures and definition in advance of what shall be attended to, qualitative approaches are more open-ended and flexible; "the investigator or critic is the major instrument through which observations are to be made" (p. 213).

For present purposes, it is assumed that the researcher's familiarity with the sex education materials qualified her as an "educational connoisseur" of such materials. Her "criticism" took the form of illumination of important aspects of the materials--that is, the recurrent themes.

With this type of qualitative approach in mind, the following procedure for analysis of the materials was used:

1. All passages on each topic were photocopied, as previously noted.
2. For each guide, relevant passage(s) were taped to a sheet of paper, so as to yield a discrete set of passages for each guide on each topic.
3. The researcher studied the first five sets of passages, noting common themes. Also noted were themes appearing only once which previous knowledge of the materials indicated to be potentially recurrent.
4. The researcher listed all themes which appeared in more than one guide, copying illustrative material just below each theme. An effort was made to obtain mutual exclusivity of themes.

5. The above process was repeated with the next five sets of passages; themes were noted which appeared in the first five sets, as well as any additional commonalities which emerged from this second set alone.

6. The above process was repeated until all passages were studied.

7. The researcher re-read all passages to check for missed, miscounted, or mis-classified themes.

8. The list of themes was distilled by deleting those themes mentioned less frequently. In almost all cases, the minimal limit was mention of a theme in two materials, representing two religious groups.

CHAPTER IV

REPORT OF THE FINDINGS

This study consisted of an analysis of 37 Christian sex education curriculum materials regarding their coverage of the topics of masturbation, contraception, homosexuality, abortion, and pre-marital sex. The investigation focused upon 1) presence of discussion of topic, 2) extent of coverage of each topic, 3) direction of overall stance taken by each resource on the acceptability of each topic or practice, 4) type of authority cited (religious vs. scientific) in support of each stance on each topic, 5) scriptural passages used in support of stance, 6) values education approach used in presenting the material on each topic, and 7) a characterization or "composite portrait" of predominant themes appearing repeatedly in the materials regarding each topic.

This chapter presents a summary of salient characteristics of the materials analyzed and details the findings of the study.

The Sample

Thirty-seven printed materials were analyzed (see Appendix G), ranging in format from books and booklets to sets of pamphlets or brochures. (In a few cases, phonograph records and filmstrips were found in the sets of materials, but these non-print items were omitted from the analysis.) It was of interest to note the publication dates of the materials. The survey on which the sample identification procedure was based was carried out in December 1979. Yet 23 of the 37 resources had publication dates of 1975 or before, as shown in Table 1.

TABLE 1

YEAR OF PUBLICATION

1966 - 0	1971 - 6	1976 - 0
1967 - 4	1972 - 0	1977 - 2
1968 - 0	1973 - 6	1978 - 7
1969 - 4	1974 - 2	1979 - 5
1970 - <u>0</u>	1975 - <u>1</u>	<u> </u>
8	15	14

Total Number of Materials: 37

The implications of the length of time many of these materials had been in print will be apparent later in this report, when the findings on the materials' treatment of such topics as abortion (and the "current" status of abortion's legality) will be detailed.

Denominational Representation

Eight religious groups were represented in the study. Table 2 shows a denominational breakdown of these groups.

TABLE 2

RELIGIOUS GROUPS REPRESENTED

<u>Group</u>	<u>Number of Materials</u>
United Methodist Church	10
Roman Catholic Church	9
American Lutheran Church	4
Lutheran Church, Missouri Synod	4
Southern Baptist Convention	4
Lutheran Church in America	3
Mennonite Church	2
Christian Church (Disciples of Christ)	<u>1</u>
	37

A detailed discussion of the process by which these groups were identified and included in the sample is presented in Chapter III.

Age Group of Intended Audience

The sample was limited to age groups ranging from junior high school to adult ages. Table 3 illustrates the distribution of the age groups of intended audience for the sample.

TABLE 3

AGE OF INTENDED AUDIENCE

<u>Age Group</u>	<u>Number of Materials</u>
Junior High (Grades 7-9)	13
Senior High (Grades 10-12)	11
Adult*	7
"Teenage Youth and Young Adults"	4
"Young People"	<u>2</u>
	37

Presence of Discussion of Topic

As Table 4-A shows, the topic most frequently counted as "Present" in the curriculum materials was pre-marital sex; all 37 resources included it. The topics discussed by the next greatest number of materials were contraception and homosexuality, with 28 or 75.7% of the resources discussing them, followed by masturbation (27 resources or 73%) and, finally, abortion (26 resources, or 70.3%).

*Teacher's guides were classified according to the age group of the intended student rather than as "adult" materials.

TABLE 4-A

PRESENCE OF DISCUSSION OF TOPIC
(SUMMARY TABLE)

<u>Religious Group</u>	<u>Number of Materials Analyzed</u>	<u>Number of Materials Containing Discussion of Topic</u>				
		<u>Mastur- bation</u>	<u>Contra- ception</u>	<u>Homosex- uality</u>	<u>Abortion</u>	<u>Pre-mar- ital Sex</u>
United Methodist Church	10	5	8	7	8	10
Roman Catholic Church	9	5	5	5	5	9
American Lutheran Church	4	4	4	4	4	4
Lutheran Church - Missouri Synod	4	4	3	4	2	4
Southern Baptist Convention	4	4	4	4	4	4
Lutheran Church in America	3	2	3	3	3	3
Mennonite Church	2	2	0	0	0	2
Christian Church (Disciples of Christ)	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	<u>0</u>	<u>1</u>
TOTAL:	37	27	28	28	26	37

Extent of Coverage of Each Topic

Table 5-A (Summary Table) shows the number of sentences judged as providing coverage of the five topics. The topic commanding the greatest number of sentences of discussion (5,176 sentences) was pre-marital sex. In 26 of the 37 guides, it utilized a higher number of sentences of coverage than any other topic (see Table 5, Appendix H). The topic receiving the next greatest number of sentences of coverage was homosexuality, with a total of 1155 sentences, followed by contraception (774 sentences), masturbation (753 sentences), and, finally, abortion, with 550 sentences of coverage. (For data on coverage in each of the 37 resources, see Table 5 in Appendix H.)

Occasionally, a sentence or paragraph referred to more than one topic. For example, the sentence, "Abortion can be a consequence of uncontracepted pre-marital sex," refers to the three topics of abortion, contraception, and pre-marital sex. In cases such as this, the sentence was counted once for each topic mentioned. The frequency of this type of duplication was low, however, and judged insignificant by the investigator.

TABLE 5-A

NUMBER OF SENTENCES ON EACH TOPIC
(SUMMARY TABLE)

<u>Religious Group</u>	Estimated Number of Sentences in Resource	<u>Mastur- bation</u>		<u>Contra- ception</u>		<u>Homosex- uality</u>		<u>Abortion</u>		<u>Pre-mar- ital Sex</u>	
		<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>	<u>N</u>	<u>%</u>
United Methodist Church	17,166	77	.5	200	1.2	285	1.7	87	.5	2,066	12.0
Roman Catholic Church	10,383	63	.6	138	1.3	74	.7	166	1.6	375	3.6
American Lutheran Church	5,792	64	1.1	70	1.2	123	2.1	51	.8	450	7.8
Lutheran Ch. - Mo. Synod	8,274	197	2.4	126	1.5	150	1.8	15	.2	527	6.4
Southern Baptist Conv.	6,634	241	3.6	156	2.4	321	4.8	53	.8	993	15.0
Lutheran Ch. in America	6,426	57	.9	44	.7	173	2.7	178	2.8	319	5.0
Mennonite Church	2,769	20	.7	0	0.0	0	0.0	0	0.0	367	13.3
Christian Church (Dis- ciples of Christ)	<u>1,530</u>	<u>34</u>	2.2	<u>40</u>	2.6	<u>29</u>	1.9	<u>0</u>	0.0	<u>79</u>	5.2
Totals:	58,974	753		774		1,155		550		5,176	

Direction of Stance

A judgment was made about the direction of stance taken by each of the materials toward each of the topics discussed--whether it would best be characterized as "accepting," "stance not taken/ambiguous," or "disapproving." Tables 6-A through 6-E summarize these judgments. For individual judgments on each of the the 37 resources, see Table 6 in Appendix H.

The topic which received the greatest proportion of "accepting" ratings was contraception; 13 of the 28 resources (46.4%) which discussed the topic were judged to be accepting of the practice.* Of these, five Roman Catholic resources accepted the concept of family planning (child spacing, planning total number of children), but four specifically rejected the use of "artificial" contraceptive methods.

The topic receiving the next greatest proportion of "accepting" ratings was masturbation (6 of 27 covering the topic, or 22.2%), followed by abortion (1 of 26 covering the topic, or 3.8%). Homosexuality and pre-marital sex received no "accepting" ratings.

The topic receiving the greatest proportion of "disapproving" ratings was homosexuality; 21 of the 28 resources discussing the topic, or 75%, were judged as "disapproving." The topic receiving the next greatest proportion of "disapproving" ratings was pre-marital sex (30 or 37 covering the subject, or 81.1%), followed by masturbation (11 of 27 discussing the subject, or 40.7%) and abortion (6 of 26, or 23.1%). Contraception received 4 "disapproving" ratings, from the 4 Roman Catholic resources referred to above.

*Contraception was defined in terms of contraceptive use, non-procreational sex, and/or family planning by married couples.

The topic receiving the greatest proportion of "no stance taken/ambiguous" ratings was abortion; 19 of the 26 resources (73.1%) which discussed the topic were judged as not taking a stance or as holding an ambiguous view about it. The topic receiving the next greatest proportion of "ambiguous" ratings was masturbation (10 of 27, or 37.0%), followed by pre-marital sex (7 of 37, or 18.9%), homosexuality (6 of 28, or 21.4), and finally, contraception (11 of 28, or 39.3%).

TABLE 6-A

DIRECTION OF STANCE
(SUMMARY TABLE)

MASTURBATION

<u>Religious Group</u>	<u>Total Number of Materials Analyzed</u>	<u>Number of Materials</u>			<u>Topic not Covered</u>
		<u>Accepting</u>	<u>Disapproving</u>	<u>No Stance/ Ambiguous</u>	
United Methodist Church	10	2	0	3	5
Roman Catholic Church	9	0	5	0	4
American Lutheran Church	4	1	1	2	0
Lutheran Church - Missouri Synod	4	0	3	1	0
Southern Baptist Convention	4	1	0	3	0
Lutheran Church in America	3	1	0	1	1
Mennonite Church	2	0	2	0	0
Christian Church (Disciples of Christ)	<u>1</u>	<u>1</u>	<u>0</u>	<u>0</u>	<u>0</u>
TOTAL:	37	6	11	10	10

TABLE 6-B

DIRECTION OF STANCE
(SUMMARY TABLE)

CONTRACEPTION

<u>Religious Group</u>	<u>Total Number of Materials Analyzed</u>	<u>Number of Materials</u>			<u>Topic not Covered</u>
		<u>Accepting</u>	<u>Disapproving</u>	<u>No Stance/ Ambiguous</u>	
United Methodist Church	10	4	0	4	2
Roman Catholic Church	9	1*	4**	0	4
American Lutheran Church	4	1	0	3	0
Lutheran Church - Missouri Synod	4	1	0	2	1
Southern Baptist Convention	4	3	0	1	0
Lutheran Church in America	3	3	0	0	0
Mennonite Church	2	0	0	0	2
Christian Church (Disciples of Christ)	1	0	0	1	0
TOTAL:	37	13	4	11	9

*Accepts concept of family planning; takes no stance on contraception

**Accepts only rhythm or "means that agree with nature."

TABLE 6- C

DIRECTION OF STANCE
(SUMMARY TABLE)

HOMOSEXUALITY

<u>Religious Group</u>	<u>Total Number of Materials Analyzed</u>	<u>Number of Materials</u>			<u>Topic not Covered</u>
		<u>Accepting</u>	<u>Disapproving</u>	<u>No Stance/ Ambiguous</u>	
United Methodist Church	10	0	4	3	3
Roman Catholic Church	9	0	5	0	4
American Lutheran Church	4	0	3	1	0
Lutheran Church - Missouri Synod	4	0	4	0	0
Southern Baptist Convention	4	0	3	1	0
Lutheran Church in America	3	0	2	1	0
Mennonite Church	2	0	0	0	2
Christian Church (Disciples of Christ)	1	0	0	1	0
TOTAL:	37	0	21	7	9

TABLE 6- D

DIRECTION OF STANCE
(SUMMARY TABLE)

ABORTION

<u>Religious Group</u>	<u>Total Number of Materials Analyzed</u>	<u>Number of Materials</u>			<u>Topic not Covered</u>
		<u>Accepting</u>	<u>Disapproving</u>	<u>No Stance/ Ambiguous</u>	
United Methodist Church	10	0	0	8	2
Roman Catholic Church	9	0	5	0	4
American Lutheran Church	4	0	0	4	0
Lutheran Church - Missouri Synod	4	0	1	1	2
Southern Baptist Convention	4	1	0	3	0
Lutheran Church in America	3	0	0	3	0
Mennonite Church	2	0	0	0	2
Christian Church (Disciples of Christ)	1	0	0	0	1
TOTAL:	37	1	6	19	11

TABLE 6-E

DIRECTION OF STANCE
(SUMMARY TABLE)

PRE-MARITAL SEX

<u>Religious Group</u>	<u>Total Number of Materials Analyzed</u>	<u>Number of Materials</u>			<u>Topic not Covered</u>
		<u>Accepting</u>	<u>Disapproving</u>	<u>No Stance/ Ambiguous</u>	
United Methodist Church	10	0	7	3	0
Roman Catholic Church	9	0	9	0	0
American Lutheran Church	4	0	4	0	0
Lutheran Church - Missouri Synod	4	0	4	0	0
Southern Baptist Convention	4	0	2	2	0
Lutheran Church in America	3	0	2	1	0
Mennonite Church	2	0	2	0	0
Christian Church (Disciples of Christ)	1	0	0	1	0
TOTAL:	37	0	30	7	0

Types of Authority Quoted in Support of Stance

In some cases, the stance taken by a given curriculum resource toward a given topic was supported by appeal to "scientific" or "religious" authority. "Religious authority" was subdivided into "religious authority--scripture" and "religious authority--church teaching and/or tradition."

Tables 7-A through 7-E show the incidence of use of these types of authority as quoted in support of stances taken by the curriculum resources. (For data on each individual resource, see Appendix H.) Of the three types of authority, the one most often invoked in support of a given stance was church teaching/tradition (quoted 34 times), followed by scriptural authority (quoted 27 times), and, finally, scientific authority (quoted 23 times).

The topic for which scientific authority was quoted most often to support a stance was masturbation (12 times); the topics for which it was quoted least often were abortion and contraception (not at all).

The topic for which religious authority--church teaching/tradition was cited most often to support a stance was pre-marital sex (10 times), followed by abortion (8 times), homosexuality (7 times), contraception (6 times) and masturbation (3 times).

The topics for which scriptural authority was quoted most often were pre-marital sex (15 times) and homosexuality (9 times); the topic for which it was quoted least often was masturbation (not at all).

TABLE 7-A

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS
(SUMMARY TABLE)

MASTURBATION

TYPE OF AUTHORITY
(NUMBER OF TIMES QUOTED)

<u>Religious Group</u>	<u>Scientific</u>	<u>Religious- Scripture</u>	<u>Religious- Church Teaching/ Tradition</u>	<u>No Stance Taken/ Ambiguous</u>	<u>Topic Not Discussed</u>	<u>No Authority Quoted</u>
United Methodist Church	1	0	0	2	5	2
Roman Catholic Church	1	0	2	0	4	2
American Lutheran Church	4	0	0	0	0	0
Lutheran Church - Missouri Synod	0	0	1	0	0	3
Southern Baptist Convention	3	0	0	0	0	1
Lutheran Church in America	1	0	0	1	1	0
Mennonite Church	1	0	0	0	0	1
Christian Church (Disciples of Christ)	1	0	0	0	0	0
	<u>12</u>	<u>0</u>	<u>3</u>	<u>3</u>	<u>10</u>	<u>9</u>

TABLE 7-B

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS
(SUMMARY TABLE)

CONTRACEPTION

TYPE OF AUTHORITY
(NUMBER OF TIMES QUOTED)

<u>Religious Group</u>	<u>Scientific</u>	<u>Religious- Scripture</u>	<u>Religious- Church Teaching/ Tradition</u>	<u>No Stance Taken/ Ambiguous</u>	<u>Topic Not Discussed</u>	<u>No Authority Quoted</u>
United Methodist Church	0	0	0	4	2	4
Roman Catholic Church	0	0	4	0	4	1
American Lutheran Church	0	0	1	2	0	1
Lutheran Church - Missouri Synod	0	0	1	1	1	1
Southern Baptist Convention	0	0	0	1	0	3
Lutheran Church in America	0	1	0	0	0	2
Mennonite Church	0	0	0	0	2	0
Christian Church (Disciples of Christ)	<u>0</u>	<u>0</u>	<u>0</u>	<u>1</u>	<u>0</u>	<u>0</u>
TOTAL:	0	1	6	9	9	12

TABLE 7- C

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS
(SUMMARY TABLE)

HOMOSEXUALITY

TYPE OF AUTHORITY
(NUMBER OF TIMES QUOTED)

<u>Religious Group</u>	<u>Scientific</u>	<u>Religious- Scripture</u>	<u>Religious- Church Teaching/ Tradition</u>	<u>No Stance Taken/ Ambiguous</u>	<u>Topic Not Discussed</u>	<u>No Authority Quoted</u>
United Methodist Church	2	4	1	5	2	1
Roman Catholic Church	0	0	2	0	4	3
American Lutheran Church	1	1	1	1	0	2
Lutheran Church - Missouri Synod	1	1	0	0	0	3
Southern Baptist Convention	1	2	0	0	0	2
Lutheran Church in America	1	1	2	1	0	0
Mennonite Church	0	0	0	0	2	0
Christian Church (Disciples of Christ)	<u>1</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>
TOTAL:	7	9	6	7	8	11

TABLE 7- D

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS
(SUMMARY TABLE)

ABORTION

TYPE OF AUTHORITY
(NUMBER OF TIMES QUOTED)

<u>Religious Group</u>	<u>Scientific</u>	<u>Religious- Scripture</u>	<u>Religious- Church Teaching/ Tradition</u>	<u>No Stance Taken/ Ambiguous</u>	<u>Topic Not Discussed</u>	<u>No Authority Quoted</u>
United Methodist Church	0	2	1	5	2	1
Roman Catholic Church	0	0	3	0	4	2
American Lutheran Church	0	0	0	2	0	2
Lutheran Church - Missouri Synod	0	0	1	0	2	1
Southern Baptist Convention	0	0	1	2	0	1
Lutheran Church in America	0	0	2	1	0	0
Mennonite Church	0	0	0	0	2	0
Christian Church (Disciples of Christ)	0	0	0	0	1	0
TOTAL:	0	2	8	10	11	7

TABLE 7-E

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS
(SUMMARY TABLE)

PRE-MARITAL SEX

TYPE OF AUTHORITY
(NUMBER OF TIMES QUOTED)

<u>Religious Group</u>	<u>Scientific</u>	<u>Religious- Scripture</u>	<u>Religious- Church Teaching/ Tradition</u>	<u>No Stance Taken/ Ambiguous</u>	<u>Topic Not Discussed</u>	<u>No Authority Quoted</u>
United Methodist Church	1	4	7	1	0	1
Roman Catholic Church	0	4	1	0	0	4
American Lutheran Church	1	1	0	0	0	3
Lutheran Church - Missouri Synod	1	3	1	0	0	1
Southern Baptist Convention	0	2	1	0	0	1
Lutheran Church in America	0	0	1	0	0	2
Mennonite Church	1	1	0	0	0	1
Christian Church (Disciples of Christ)	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>1</u>
TOTAL:	4	15	11	1	0	14

Scriptural References Quoted in Support of Stance

A record was kept of scriptural allusions used in the discussions to support stances on the five topics. Table 8 lists these scriptural passages as well as the context in which they were quoted.

TABLE 8

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Masturbation				
<p>No scriptural references were quoted in support of a stance on masturbation.</p>				
Contraception (Contraception, non-pro- creational sex, and/or family planning by married couples)	Accepting	Matt. 19:4-6	<u>Update on Love, Sex, and Life</u> ; Pupil's Book (LCA) p. 11	Affirms relational function of sex, apart from procrea- tional function

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Homosexuality	Disapproving	Romans 1:26-27	<u>Sexual Integrity in Modern Society</u> (ALC), p. 22	"Dishonorable passions... unnatural (relations)... shameful acts..."
	Disapproving	"...on the pages of your Bible..."	<u>Update on Love, Sex, and Life, Pupil's Book</u> , (LCA), p. 19	"You will find homosex- uality condemned on the pages of your Bible, where it is often called 'unnatural lust.'" (Goes on to say, however, that "This doesn't mean homo- sexuality is a 'sin,' the way killing someone is a sin.")
	Disapproving	Romans 1	<u>Life Can Be Sexual</u> (LC-Mo. Syn.), p. 44	(God's) "design in...Scrip- ture is clearly...against homosexuality."
	Disapproving	Lev. 20:13 Romans 1:24-29 1 Cor. 6:9	<u>Growing Up with Sex</u> , (So. Baptist Convention), p. 54	"Perversion..." "...Misuse of God-given sexual powers..."

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Homosexuality, continued	Disapproving	"The Bible says..."	<u>Made for Each Other</u> , (Southern Baptist Convention), p. 141	"The Bible says the prac- tice is wrong, and for a professing Christian there will always be a haunting uncertainty."
	NST/ Ambiguous	Genesis 19 (Sodom)	<u>God and Human Sexu- ality</u> , (United Meth- odist Church) p. 99	"On the basis of these passages, Christians have rejected homosexuality as evil, sinful, and unnatu- ral. ... But some Christians today are re-examining the traditional stands..."
		Judges 19 (Gibeah)		
		Lev. 20:13		
	Romans 1:26 1 Cor. 6:9	" " " " "	"The condemnation of homo- sexualism found in St. Paul's writings ... is not singled out as more heinous than other sins..."	
	Disapproving	Romans 1:18-32	<u>Journeys. Leader's Book</u> (United Metho- dist Church), p. 26	"Clearly (Paul) sees (homo- sexuality) as a result of sin."

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Homosexuality, continued	NST/ Ambiguous	Genesis 19 (Sodom)	* <u>Sexually Speaking-- Who Am I?</u> Course Design Guide. (United Methodist Church), p. 58	"On the basis of these passages, Christians have rejected homosexuality as evil, sinful, and unnatur- al. ... But some Christians today are re-examining the traditional stands..."
		Judges 19 (Gibeah)		
		Lev. 20:13		
		Romans 1:26 1 Cor. 6:9		"The condemnation of homo- sexualism found in St. Paul's writings ... is not singled out as more heinous than other sins..."
	Disapproving	"the Bible"	<u>Youth Views Sexuality,</u> Student Book. (United Methodist Church), p. 78-79.	"One does not have to go back to the Bible to find homosexuality condemned; homosexual acts among con- senting adults is still a felony in forty-nine of the fifty states."

*Quotes extensively from God and Human Sexuality (see previous page).

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Abortion	NST/ Ambiguous	"The Bible says..."	<u>Journeys</u> . Student Book. (United Methodist Church), p. 40	(Case study of pregnant unwed teenager who wants an abortion:) "The parents disagree. ...the father angrily says, ...the Bible says, 'Thou shalt not kill,' and abortion is killing. The young man answers, 'We've thought a lot about that. But I believe that that commandment only applies to human beings. A fetus isn't a human being. ... This isn't murder."
	NST/ Ambiguous	Exodus 20:14	<u>Journeys</u> . Leader's Book. (United Methodist Church), p. 26	"'Do not murder' is the best translation of this. Murder refers to the planned and unjust killing of another human being. In biblical times this would have referred to a fetus because it was then thought that the male sperm carries a miniature human being into the womb, where it lives and gathers size and strength for survival in the outside world. Abortion, in those

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Abortion, continued				terms, would have been murder. That moral decision rests on primitive science. We now know conception occurs differently, and we are obliged to determine at which point a fertilized egg becomes a human being."
Pre-marital Sex	Disapproving	I Thess. 4:3-6	<u>Sexual Integrity in Modern Society</u> (ALC), p. 9	St. Paul speaks against fornication.
	Disapproving	Matt. 5:28	<u>Take the High Road</u> (L.C.-Mo. Syn.), p. 67	Jesus' statement about the lustful look (i.e., "wrongfully directed sexual desire")
	Disapproving	"God's...word"	<u>Life Can Be Sexual</u> (L.C.-Mo. Syn.), p. 57	Save intercourse for marriage.
	Disapproving	"the Old Testament"	<u>Christian View of Sex Education</u> , pp. 24-25	"There was one basic restriction (in the Old Testament), as might be expected. Sexual desires should find satisfaction only within marriage. Adultery, fornication, prostitution, and the various sex perversions were forbidden."
	Disapproving	"the Apostle Paul..."	<u>Love and Sex are Not Enough</u> . Text. (Mennonite), pp. 77-78	"...admonishes Christians to avoid fornication"

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Pre-marital Sex, continued	Disapproving	"against God's laws"	<u>A Whole Person, Student Text</u> (Roman Catholic), p. 58	"As a Christian, you know also that such actions are morally wrong. They are against God's laws."
	Disapproving	Ephesians 5:13	<u>A Whole Person, Family Handbook</u> (Roman Catholic), p. 24	The "intimate nature of the marriage relationship." "... such intimate sexual expression is responsibly used within marriage."
	Disapproving	"Commandment"	<u>Education in Love, Parent's Handbook</u> (Roman Catholic), p. 27	"Commandment...which outline(s) our obligations to others."
	Disapproving	"Commandment"	<u>Education in Love, Teacher's Guide, Grades 1-8</u> (Roman Catholic), p. 27	"Commandment...which outline(s) our obligations to others."
	Disapproving	I Cor. 6:18	<u>Made for Each Other,</u> (So. Baptist), p. 80	"warn(s) against fornication"
	Disapproving	"basic to biblical thought"	<u>Teaching Your Chil- dren About Sex</u> (So. Baptist), p. 109	"...the spritual and psycholog- ical values of maintaining this position (of reserving sexual relations for marriage) are basic to biblical thought"

(continued)

TABLE 8, Continued

SCRIPTURAL REFERENCES QUOTED
IN SUPPORT OF STANCE

<u>TOPIC</u>	<u>STANCE</u>	<u>SCRIPTURAL REFERENCE</u>	<u>SOURCE</u>	<u>SUMMARY</u>
Pre-marital Sex, continued	NST/ Ambiguous	Galations 5:13-25	<u>The Bible and the Body</u> , Leader's Guide (United Meth- odist Church), pp. 20-22	St. Paul lists activities "considered to be of the sinful sort," including fornication.
	Disapproving	Exodus 20:14 Matt. 5:27-30	<u>God and Human Sexuality</u> (United Methodist Church), pp. 68-70	"misuse of sexuality"
	Disapproving	I Cor. 6:12-20	<u>Journeys</u> , Leader's Book (United Meth- odist Church), p. 26	St. Paul speaks against promiscuity
	Disapproving	I Cor. 3:16-17	<u>Sexually Speaking-- Who Am I?</u> Student Book (United Metho- dist Church), p. 65	Paul speaks of humans' bodies as "God's temple."

Predominant Values Education Approach

After each curriculum material's stance toward each topic was determined, a judgment was made about the values education approach used to present the topical material. While it originally seemed reasonable to assume that at least one example of each approach in Superka's typology would appear, this did not turn out to be the case. Almost all of the curriculum resources were rated as taking the "Inculcation Approach" toward each of the topics discussed. The only exceptions were found in a few materials which used the "Clarification Approach." Table 9 illustrates these findings. (For data on each of the 37 resources, see Table 9 in Appendix H.)

*Some excerpts consisted mostly of factual, descriptive narrative, with little values content. These excerpts were classified as "Inculcation" because they expressed the writer's point of view (albeit a factual point of view) and thus they were seen as closer to the "Inculcation Approach" than to any other.

TABLE 9-A

PREDOMINANT VALUES EDUCATION APPROACH
(SUMMARY TABLE)

I = Inculcation Approach
C = Clarification Approach

<u>Religious Group</u>	<u>Number of Materials Analyzed</u>	<u>Mastur- bation</u>		<u>Contra- ception</u>		<u>Homosex- uality</u>		<u>Abortion</u>		<u>Pre-mar- ital Sex</u>	
		<u>I</u>	<u>C</u>	<u>I</u>	<u>C</u>	<u>I</u>	<u>C</u>	<u>I</u>	<u>C</u>	<u>I</u>	<u>C</u>
United Methodist Church	10	3	0	3	1	4	2	1	2	4	5
Roman Catholic Church	9	5	0	5	0	5	0	5	0	9	0
American Lutheran Church	4	4	0	2	0	3	0	2	0	4	0
Lutheran Church - Mo. Synod	4	4	0	2	0	4	0	2	0	4	0
Southern Baptist Convention	4	4	0	3	0	3	0	2	0	4	0
Lutheran Church in America	3	1	0	3	0	2	1	0	2	2	0
Mennonite Church	2	2	0	0	0	0	0	0	0	2	0
Christian Church (Disciples of Christ)	<u>1</u>	<u>1</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>1</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>1</u>
TOTAL:	37	24	0	18	1	21	4	11	2	25	6

(For greater detail, see Table 9, Appendix H.)

Discussion of Contraceptive Methods

It was of interest to note the incidence of discussion of specific contraceptive methods in the curriculum materials, as well as the types of contraceptives described. About half (18) of the 37 guides discussed contraceptive methods (for data on individual resources, see Table 10, Appendix H). As Table 10-A (Summary Table) illustrates, the types described by the greatest number of resources were the condom and the oral contraceptive (in 12 resources each), followed by the rhythm method (9 resources) and the diaphragm and chemical substances/foam (8 resources each). The intra-uterine device (IUD) was mentioned in only 6 materials.

TABLE 10-A

DISCUSSION OF CONTRACEPTIVE METHODS*
(SUMMARY TABLE)

RELIGIOUS GROUP	Abstinence	"Chemical Substances," Foam	Coitus Interruptus, Withdwl	Condom, Prophylactic	Diaphragm, Cervical Caps	Douche	IUD	Oral Contraceptive - General	" " ("Morning After")	Rhythm, "Means that agree with nature," "Ogino Method"	Sterilization
United Methodist Church	1	2	2	3	2	1	2	3	1	2	2
Roman Catholic Church	0	2	0	1	1	0	1	2	0	4	0
American Lutheran Church	1	1	1	1	1	0	1	1	0	0	0
Lutheran Church - Missouri Synod	0	1	1	1	1	1	1	2	0	1	1
Southern Baptist Convention	0	1	2	3	2	0	1	2	0	1	1
Lutheran Church in America	0	0	0	2	1	0	0	1	0	1	0
Mennonite Church	0	0	0	0	0	0	0	0	0	0	0
Christian Church (Disciples of Christ)	0	1	0	1	0	0	0	1	0	0	0
Totals:	2	8	6	12	8	2	6	12	1	9	4

*Figures denote number of resources in which given contraceptive method is discussed

Reliability

To test the reliability of the ratings in Tables 6, 7, and 9, a sample of the excerpts from each table was submitted to four judges. These judges had backgrounds in human development and/or religious education. The investigator's judgments for Table 6 (Direction of Stance) were replicated by two judges, with an overall percentage of agreement of 81.9%. Judgments for Table 7 (Type of Authority Cited in Support of Stance) and Table 9 (Values Education Approach Used) were replicated by one judge each, with overall percentage agreements of 94.1 and 76.0, respectively.

TABLE 11
 INTER-JUDGE RELIABILITY
 PERCENTAGE OF AGREEMENT

	<u>MASTURBATION</u>	<u>CONTRACEPTION</u>	<u>HOMOSEXUALITY</u>	<u>ABORTION</u>	<u>PRE-MARITAL SEX</u>	<u>OVERALL % OF AGREEMENT</u>
DIRECTION OF STANCE*	91.7 (N=6)	92.9 (N=7)	91.7 (N=6)	66.7 (N=6)	66.7 (N=9)	81.9
TYPE OF AUTHORITY CITED IN SUPPORT OF STANCE	100.0 (N=4)	100.0 (N=4)	83.3 (N=6)	66.7 (N=3)	100.0 (N=8)	94.1
VALUES EDUCATION APPROACH USED	75.0 (N=4)	50.0 (N=4)	100.0 (N=6)	33.0 (N=3)	87.5 (N=8)	76.0

(N = Number of excerpts judged)

*The two judges agreed with one another in 26 of 34 or 76% of cases.

Themes

The collective thinking of the sex education curriculum writers in this study represented a broad range of views regarding the five topics. However, certain generalizations or "themes" appeared with striking frequency, in one material after another. These commonalities or themes provide an overall portrait of the materials' emphases and assumptions about the five topics.

For each topic, the major themes are listed first, followed by the others, in order of descending frequency. Two indications of frequency are given: 1) the total number of curriculum materials in which the theme appeared at least once, and 2) the total number of religious groups represented by the curriculum materials in (1). Thus, if a theme appeared in three Methodist materials and one Lutheran Church - Missouri Synod material, the total number of guides in which it appeared would be four, and the number of groups represented would be two. The reader is reminded that the study used a total of 37 curriculum materials from a total of eight groups.

The 18 themes on masturbation center on concerns about physical effects (none); gender differences; myths; emotional and interpersonal effects, both beneficial and negative; and the morality of the practice. The 8 themes on contraception center on affirmation of freedom of couples to limit family size; affirmation (in most cases) of non-procreational marital sex; the use of the condom to avoid venereal disease; and the responsibility of teenagers to practice contraception if they

engage in pre-marital sexual intercourse. Lesser themes stress the rhythm method as the only acceptable means of contraception, frown upon childlessness, and advise medical consultation in choosing a contraceptive method.

The 22 themes on homosexuality focus on such areas as causes of homosexuality (unknown); the normality of some degree of attraction to persons of one's own gender, especially in adolescence; disapproval of the practice; the need to treat homosexuals with love and sympathy; the wrongful social discrimination to which homosexuals are subject; and the advisability of getting psychological help upon discovery of homosexual tendencies.

Of the 12 themes on abortion, the most frequent differentiate abortion from miscarriage, warn of the danger of self-induced/non-medical abortions, and express moral stances on the practice. Moral considerations also comprise major portions of the 30 themes on pre-marital sex, together with possible negative consequences of the practice and the importance of resisting temptation.

For a thorough and more detailed discussion of the themes than space allows in this summary, the reader is encouraged to refer to Chapter 5. For documentation of the exact source and page number of each theme, as well as the church with which the given resource is associated, see Appendix H.

THEMES
(SUMMARY)

Masturbation

(27 of the 37 resources discussed masturbation.)

Theme	# of materials containing this theme	# of Groups Represented
1. Boys are more likely to masturbate than girls.	13	7
2. Masturbation does not cause any physical harm.	13	6
3. Many myths about masturbation exist.	11	7
4. Masturbation is a common practice among young people.	8	5
5. Masturbation can be beneficial.	5	4
6. Emotional damage may result from feelings of shame and guilt about masturbation.	5	3
7. Masturbation may produce unnecessary feelings of guilt and anxiety among adolescents.	4	4
8. Masturbation may be an indication of emotional immaturity.	4	3
9. Parents should not punish the child for masturbating.	4	3
10. The practice of masturbation can be lessened by cultivation of wider interests and activities and/or the avoidance of excessive erotic stimulation.	4	3
11. Children learn to explore their bodies at a very early age.	4	3
12. The practice of masturbation indicates an emotional problem.	4	2
13. Masturbation is wrong.	4	2
14. Sex is intended to bind human beings to one another in relationship rather than for solitary pleasure.	3	3

Theme	# of materials containing this theme	# of Groups Represented
15. Masturbation may be deleterious to interpersonal social/sexual adjustment.	3	3
16. Masturbation is a stage or phase of development.	3	2
17. One need not worry about masturbating "excessively."	2	2
18. The accepting attitudes which have developed in reaction to repressiveness about masturbation have gone to the opposite extreme.	2	2
<u>Contraception</u>		
(28 of the 37 resources discussed contraception.)		
1. The freedom for couples to limit family size is affirmed.	7	4
2. Relational/non-procreational sex is affirmed.	5	4
3. Condoms are effective in preventing or lessening the spread of venereal disease.	4	4
4. Teenagers who engage in pre-marital sex have an ethical responsibility to use contraception.	3	2
5. Pregnancy is a possible consequence of sexual activity despite contraceptive use.	3	2
6. The only acceptable method of contraception is the rhythm method.	3	1
7. Childlessness, in some cases, is not affirmed.	2	2
8. Medical consultation is advisable when choosing a contraceptive method.	2	2

Homosexuality

(28 of the 37 resources discussed homosexuality).

Theme	# of materials containing this theme	# of Groups Represented
1. The cause(s) of homosexuality are unknown or not fully known.	13	7
2. It is normal for young persons to experience a period--as part of the growing up process--in which they are attracted to members of their own sex.	11	6
3. Christians should treat homosexuals with love and understanding, not ridicule.	8	4
4. It is normal to be attracted to the members of one's own sex to some degree.	7	5
5. Feelings, actions, or appearance atypical of one's traditional sex role are not indications of homosexuality.	7	5
6. Having homosexual experience(s) in adolescence does not necessarily mean that one will become permanently homosexual.	7	4
7. Homosexuals often have many positive attributes, apart from their homosexuality.	6	4
8. Homosexuality is not endorsed or recommended.	6	4
9. Homosexuals are often (wrongfully) harshly treated and discriminated against.	5	4
10. Homosexuality is a psychological problem or illness.	5	4
11. Homosexuality is wrong or sinful.	4	3
12. Young persons experiencing homosexual inclinations or temptations should seek adult or professional help.	4	3
13. Homosexuality is more common among men than women.	3	3
14. Homosexuality may stem from lack of confidence in one's masculinity or femininity.	3	3
15. Society should not interfere in the sexual behavior of freely consenting adults in private.	3	2

Theme	# of materials containing this theme	# of Groups Represented
16. Homosexuals do not choose their homosexuality.	3	2
17. God forgives homosexual activity.	3	2
18. Homosexuality has existed through history.	3	2
19. It is a myth that homosexuals attack children.	2	2
20. Homosexuals can be poor marriage risks.	2	2
21. Adolescent same-sex attractions which become too exclusive and involve physical endearments suggestive of sexual involvement are unhealthy.	2	2
22. Many homosexuals of both sexes marry (the opposite sex), but still remain homosexuals in their desire.	2	2

Abortion

(26 of the 37 resources guides discussed abortion.)

1. Abortion which happens spontaneously is called miscarriage.	7	5
2. Self-induced or other non-medical or illegal abortions are dangerous.	6	4
3. A consideration in abortion is when human life begins.	5	4
4. The Church considers abortion to be wrong.	5	1
5. Abortion is a serious (moral) matter.	4	4
6. Some people feel that abortion is the taking of a life.	4	3
7. Abortion is now legal.	4	3
8. The expectant mother's life and rights should be considered as well as those of the fetus.		
9. The option of legal abortion is supported	3	2

Theme	# of materials containing this theme	# of Groups Represented
<u>Abortion</u> (continued)		
10. Decisions about abortion should be made in consultation with counselors or pastors.	3	2
11. Abortion should not be a substitute for other birth control means.	3	2
12. In our society, youth are confronted with a wide diversity of opinion on abortion.	2	2

Pre-marital Sex

(Discussion of pre-marital sex was found in all 37 resources.)

1. Pre-marital sex is wrong.	18	7
2. Sexual intercourse within marriage is affirmed.	13	5
3. Love means having the other person's ultimate welfare in mind, rather than necessarily exercising one's inclination toward sexual intercourse.	11	6
4. Pre-marital sex involves the danger of pregnancy.	9	5
5. The wrong of exploiting others is a danger in sexual relationships.	8	6
6. Petting is dangerous because control is easily lost.	8	4
7. Pre-marital sex may have serious negative effects on the personality.	7	6
8. Generally the male is more easily aroused and/or reaches the limits of his self-control sooner than the female.	7	4
9. Teenagers are often pressured toward sexual activity in order to "prove their love."	7	4
10. Not all pre-marital sexual expression/response is sinful.	6	4

Theme	# of materials containing this theme	# of Groups Represented
11. Peer pressure toward pre-marital sex should be resisted.	6	4
12. Standards for sexual behavior should be set before the date, because there is a point during petting at which conscious control can easily be lost.	6	4
13. A dating couple should balance their mutual sexual interest with other interests and activities.	5	4
14. Pre-marital sex can make sexual adjustment in marriage more difficult.	5	4
15. It is unwise to assume that pre-marital intercourse will prove whether a couple is compatible or not.	5	4
16. If a sexual mistake has been made, it need not be repeated.	5	3
17. The "double standard" for male and female behavior is wrong.	4	4
18. The automobile has contributed to a more (pre-maritally) permissive society.	4	3
19. The extent of a couple's sexual involvement should be appropriate to the degree of their mutual commitment.	4	3
20. God forgives sexual sins, including that of pre-marital sex.	4	2
21. Medical science's advancements in the treatment of venereal disease have removed or lessened fear of infection, and thus a traditional restraint on sexual behavior.	3	3
22. Contraception has made pre-marital sex "safer" than before.	3	3
23. Sexual behavior which exploits another person is unethical.	3	3
24. It is a mistake to use pre-marital intercourse to try to gain popularity.	3	3
25. A couple's sexual behavior affects others besides themselves.	3	3

Theme	# of materials containing this theme	# of Groups Represented
26. Four major pre-marital standards exist in American society today.	3	2
27. The assumptions of <u>Playboy</u> magazine are sexually exploitive.	2	2
28. Adoption is an option for dealing with an unwanted pregnancy.	2	2
29. Pre-marital sex may have serious negative effects on a couple's relationship.	2	2
30. A serious drawback of going steady is that it may lead to over-familiarity.	2	2

CHAPTER V
DISCUSSION, SUMMARY, AND CONCLUSIONS

DISCUSSION

In Chapter I, the five topics under investigation were identified as both central to the field of sex education and also as controversial, largely because of their involvement with ethical/religious values. This chapter presents a summary of how the five topics are treated by the curriculum materials in the study. Each topic is reviewed in light of the research questions, the religious and educational issues suggested by the review of literature, and the findings yielded by the study.

Masturbation

The majority of the materials (27 of 37, or 73.0%) discussed the topic of masturbation. However, this topic did not receive as much coverage in terms of number of sentences as did pre-marital sex, homosexuality or contraception; at 753 total sentences its coverage exceeded only that of the topic of abortion.

Less than one-half of the guides which discussed masturbation--11--were judged as disapproving of the practice; many (10) were rated as "no stance taken/ambiguous," and 6 were judged as "accepting."

The type of authority quoted most often to support a given stance on masturbation was "scientific" (in 12 cases.) Authority involving church teaching or tradition on a stance for masturbation was quoted in only 3 materials, 2 of them Roman Catholic. In no case was scripture quoted to support a stance.

The values education approach used was "Inculcation" in every

case.

The theme on masturbation which appeared most often pointed out that "Boys are more likely to masturbate than girls" (13 materials from 7 groups). The same number of resources reassured students that "Masturbation does not cause any physical harm" (13 materials, 6 groups). Several materials also pointed out that "Many myths about masturbation exist" (11 materials, 7 groups).

The remaining themes could be seen as advising either a stern or an accepting approach to masturbation. Stern or disapproving themes included (in order of descending frequency): "Masturbation may be an indication of emotional immaturity" (4 materials, 3 groups); "The practice of masturbation can be lessened by cultivation of wider interests and activities and/or the avoidance of excessive erotic stimulation" (4 materials, 3 groups); "The practice of masturbation indicates an emotional problem" (4 materials, 2 groups); "Masturbation is wrong" (4 materials, 2 groups); "Masturbation may be deleterious to interpersonal social/sexual adjustment (3 materials, 3 groups); "Sex is intended to bind human beings to one another in relationship rather than for solitary pleasure" (3 materials, 3 groups); and "The accepting attitudes which have developed in reaction to repressiveness about masturbation have gone to the opposite extreme" (2 materials, 2 groups).

More accepting themes included (in order of descending frequency): "Masturbation may produce unnecessary feelings of guilt and anxiety among adolescents" (4 materials, 4 groups); "Parents should not punish the child for masturbating" (4 materials, 4 groups);

"Masturbation is a stage or phase of development" (3 materials, 2 groups); and "One need not worry about masturbating 'excessively'" (2 materials, 2 groups).

Of the 10 materials which did not discuss masturbation, 3 were leader's guides with corresponding student books which did discuss masturbation. Of the remaining 7 guides, 4 were produced for use by Roman Catholics. There was evidence in the Roman Catholic materials of a view that teaching about masturbation might stimulate young minds to experiment with a practice they might not otherwise have discovered, or at least not discovered until later.

The Education in Love Teacher's Guide for Grades 1-8, for example, advises teachers to "bear in mind the stresses of the following sources:

'The time that this period (when masturbation impulses take place) occurs, and its duration, may vary by three to four years, indicating that the masturbation situation can differ greatly in individuals of the same age....A brief factual orientation may be of help to many students who have problems of this sort. On the other hand, an unfortunately worded talk may be harmful both to the children and the teacher....Thus the treatment of the masturbation problem is fraught with dangers. ...Should the masturbation problem be treated too soon, it may even act as a provocation....A discussion of masturbation should not be considered an absolute element in the orientation that all students are given...once they enter grade 7.'

What Shall I Tell My Child: The
Scandinavian Sex Education System
(Crown: N.Y., 1966), pp. 42-43.

'In the case of girls, the connection between masturbation and physical maturity is less direct (than in boys). It is not therefore advisable to bring up the subject when the young girl is being prepared for the onset of menstruation....'

A New Catechism, p. 408''

Thus, according to this line of thinking, teachers and curriculum writers ought not to "provoke" students to sin by discussion of masturbation, i.e. by implanting a sinful thought when it might not have otherwise have existed.

Contraception

The topic of contraception--like masturbation--was discussed in the majority of the materials (28 of the 37, or 75.7%). Of these, a remarkable number (18, or nearly half) included detailed information about specific contraceptive methods (documented in Table 10, Appendix H).

Contraception received a roughly equivalent number (774) of sentences of coverage as masturbation; however, this total was considerably less than the totals for homosexuality and pre-marital sex.

Direction of stance toward contraception was evaluated in terms of the materials' view of contraception, non-procreational sex, and/or family planning by married couples (rather than the morality of contraception of non-married couples, which was viewed as basically a question of the morality of pre-marital sex). Thus defined, the church resources took mostly accepting stances toward contraception. Thirteen guides were rated as "accepting" of contraception, and four (Roman Catholic) as "disapproving" (i.e. rejecting of "artificial" contraception, although they approved of the concept of planning the number of one's children).

As might be expected, 4 of the 5 Roman Catholic materials which discussed contraception stressed "natural" methods (e.g. rhythm method) as the only approved means of preventing conception other than abstinence. A certain ambivalence toward the the acceptability of

non-procreational sex seemed apparent in the statement of at least one

Roman Catholic resource:

"The Church's position is that (artificial) methods of birth control separate the love-giving qualities of sexual intercourse from the life-giving ones. God has made people sexual so that they can be both love-giving and life-giving. Separating life from love is a misuse of sexuality." (Always Growing, Student Edition, p. 51)

And on the previous page:

"Sexual intercourse is an action that is both love-giving and life-giving. In marriage, not every act of sexual intercourse means that a baby will be conceived. But the act means that this married couple is participating in the great work of creation. They are sharing their love in a very intimate way, and they are open to the creation of new life." (Emphasis in final sentence is the author's.)

The type of authority quoted in almost every discussion of contraception in which authority was quoted to support a stance (6 out of 7) was "religious--church teaching or tradition." Of these 6 materials, 4 were Roman Catholic. Scriptural authority was quoted only once, in affirming the relational--as separate from the procreational--aspects of the sexual relationship (Update on Love, Sex, and Life, Pupil's Book, Lutheran Church in America; see Table 8).

The predominant values education approach used was "Inculcation" in almost every case.

Much of the discussion of the topic of contraception focused on specific methods, as detailed in Table 10. From the remaining discussion, 8 common themes emerged.

The most frequently-appearing themes affirmed the couple's freedom to limit family size (7 materials, representing 4 groups) and the value of relational or non-procreational sex (5 materials, from 4 groups). Four materials from 4 groups also stressed the role of the use of the condom in preventing or lessening the spread of venereal disease.

Homosexuality

Most of the materials (28 of 37, or 75.7%) discussed the topic of homosexuality. It was mentioned in at least one material (and usually more) of seven of the eight groups.

Of the five topics, homosexuality received the second highest number of sentences of coverage; at 1155 sentences, it ranked second only to pre-marital sex.

None of the resources was rated as "accepting" of the practice of homosexuality, although much material was included which qualified or mitigated this lack of acceptance. Of the 28 materials which discussed the subject, 21 were rated as "disapproving," that is, homosexuality was viewed as an emotional illness or immaturity, as a departure from God's intended plan for creation, or as a sin.

All three types of authority--"scientific," "scriptural," and "church teaching/tradition"--were seen as invoked frequently (a total of 24 times) and in about equal proportion (scientific authority, 7 times; scriptural authority, 10 times, and church teaching/tradition, 7 times). The predominant values education approach used was "Inculcation," except in 2 resources in which the "Clarification" approach was used.

The scriptural references used to support what were usually negative stances were based on books of the Old Testament (Genesis, Leviticus, Judges) and the writings of St. Paul in Romans 1 and I Corinthians, Chapter 6. (For a much less harsh exegetic interpretation of these passages than was provided in most of the guides, the reader is referred to sources discussed in Chapter 2 of this study.)

However, even as the practice of homosexuality was disapproved

("Homosexuality is not endorsed or recommended;" 6 materials from 4 groups) much was said to qualify that position. Nearly half (13) of the 28 resources which discussed the subject admitted that "The cause(s) of homosexuality are unknown or not fully known;" this was the most frequently appearing theme on homosexuality and was represented in materials of 7 of the 8 groups in the study. Another major theme was the need for Christians to treat homosexuals with love and understanding, not ridicule. Six of the materials, representing 4 groups, maintained that "Homosexuals often have many positive attributes, apart from their homosexuality," and five of the materials, again representing four groups, declared in some form that "Homosexuals are often (wrongfully) harshly treated and discriminated against."

"It is a myth that homosexuals attack children," declared 2 resources (2 groups) and "Society should not interfere in the sexual behavior of free consenting adults in private" (3 materials, 2 groups).

Several themes seemed to deal with concerns faced by the adolescent worrying about whether he or she might be homosexual. The second most frequent theme (10 materials, 7 groups) stated that "It is normal for young persons to experience a period--as part of the growing up process--in which they are attracted to members of their own sex."

(However, a caution was added in two materials from 2 groups: "Adolescent same-sex attractions which become too exclusive and involve physical endearments suggestive of sexual involvement are unhealthy".) Further, "Feelings, actions, or appearance atypical of one's traditional sex role are not indications of homosexuality" (7 materials, 5 groups) and "It is normal to be attracted to the members of one's own sex to some degree" (7 materials, 5 groups).

Seven materials, from 4 groups, stated that "Having homosexual experience(s) in adolescence does not necessarily mean that one will become permanently homosexual." Four materials (3 groups) advised that "Young persons experiencing homosexual inclinations or temptations should seek adult or professional help."

Several resources viewed homosexuality as an emotional illness and/or a condition beyond the homosexual's control. Five materials from 4 groups stated views represented by the theme that "Homosexuality is a psychological problem or illness." A psychological deficiency is also implied by the theme found in 3 materials (from 3 groups) that "Homosexuality may stem from lack of confidence in one's masculinity or femininity." Three materials (from 2 groups) stated that "Homosexuals do not choose their homosexuality."

The view of homosexuality as sinful was reflected in the themes, "Homosexuality is wrong or sinful" (4 materials, 3 groups) and "God forgives homosexual activity" (3 materials, 2 groups).

What about marriage to a homosexual? None of the materials advised it; two materials (from 2 groups) cautioned that "Homosexuals can be poor marriage risks;" two other materials (from two other groups) pointed out that "Many homosexuals of both sexes marry (the opposite sex), but still remain homosexuals in their desire."

Abortion

Twenty-six of the materials (70.3%) discussed the topic of abortion; it was represented in materials from six of the eight religious

groups. In terms of sentence coverage, abortion received the lowest total number: only 550 sentences, compared with 753 for masturbation (the next highest), and 5176 for pre-marital sex, the highest number.

This low total is puzzling at first glance; one would think that the churches, if anyone, would have a great deal to say about a topic so involved with religious values. However, it must be remembered that the topic of abortion was not rated as highly central to sex education as were the other four topics (see Chapter 1); this could account for lesser discussion in these materials. Also, the impact of a few powerful sentences on the subject should not be underestimated. Perhaps being told in one paragraph that abortion is "an unspeakable crime" or "murder" (as in some Roman Catholic materials) has as much potential impact on the student as, for example, 10 pages of pro-and-con discussion of pre-marital sex!

Nearly three-fourths of the materials which discussed abortion (19 of 26, or 73.1%) were judged as taking no stance or an ambiguous one. Of the remaining 7 materials, one appeared to be "accepting" of the practice, and 6 "disapproving." Of the 6 "disapproving" materials, 5 were associated with the Roman Catholic Church and 1 with the Lutheran Church - Missouri Synod. To put it another way: discounting the Roman Catholic materials, only one of the Protestant materials was judged as taking an actively disapproving stance toward abortion. This does not mean the matter of abortion was taken lightly, however, as is seen in the discussion of common themes below.

The type of authority quoted most frequently in support of a

stance on abortion was that of church teaching or tradition (8 materials, representing 5 groups). Two materials used scriptural authority (see Table 8).

The predominant values education approach used for abortion was "Inculcation," although 4 materials were assigned the "Clarification" category and 2 Roman Catholic materials also used values clarification exercises, although to a lesser extent than the "Inculcation" approach.

The most frequently-appearing theme (7 materials, representing 5 groups) explained the difference between "abortion" (or "induced abortion"), and "spontaneous abortion," or miscarriage. Another major theme warned of the physical danger of self-induced or other non-medical or illegal abortions (6 materials, 4 groups). Almost all of the remaining themes focused upon moral concerns related to abortion.

Half (4) of the 8 religious groups in the study were represented in the themes that "A consideration in abortion is when human life begins," and that "Abortion is a serious moral matter." Three groups (in 4 materials) acknowledged that "Some people feel that abortion is the taking of a life."

Four materials stated that "abortion is now legal," although several others contained erroneous information stating or inferring that abortions were illegal (and therefore apt to be highly dangerous).

The only materials which asserted strongly and flatly that abortion is wrong were those of the Roman Catholic Church; abortion was described as "an unspeakable crime" or "murder" in several of their materials, as stated earlier.

Three Protestant materials (Southern Baptist, Methodist, and Lutheran Church in America) declared that in abortion decisions "The expectant mother's life and rights should be considered as well as those of the fetus." Two resources (Methodist and Southern Baptist), while acknowledging the serious moral questions involved, stated in some form that "The option of legal abortion is supported."

A view implying a serious ethical consideration of the question was also reflected in the themes that "Decisions about abortion should be made in consultation with counselors or pastors" (3 materials, 2 groups), and that "Abortion should not be used as a substitute for other birth control means" (3 materials, 2 groups).

Pre-marital Sex

The topic of pre-marital sex received overwhelming attention, compared with the other topics, in the materials. Every one of the 37 resources discussed the topic. A comparatively great deal of sentence coverage was also given the topic: a total of 5,176 sentences were counted, which was nearly five times as high as the topic with the next highest number of sentences, homosexuality (1155 sentences).

About four-fifths of the materials (30 of the 37, or 81.1%) were judged as "disapproving" of pre-marital sex. The types of authority cited most often in support of a stance were religious: scriptural authority (15 times) and church teaching/tradition (10 times). Scientific authority was cited 4 times.

Table 8 shows the scriptural passages quoted, usually in support

of "disapproving" stances. The scriptural section quoted most frequently was the 6th chapter of I Corinthians, by St. Paul.

The values education approach most frequently used was, again, "Inculcation," although 6 materials were judged as using a predominantly "Clarification" approach.

The most frequently appearing theme on the topic of pre-marital sex was the view that "pre-marital sex is wrong" (18 resources from 7 groups). Most of the remaining 28 themes on pre-marital sex focused on moral considerations, possible negative consequences, and resisting temptation; each will be discussed briefly here in turn.

The moral considerations apparently felt by the authors to be significant were reflected in the following themes (listed in order of descending frequency): "Love means having the other person's ultimate welfare in mind, rather than necessarily exercising one's inclination toward sexual intercourse" (11 materials, 6 groups); "The wrong of exploiting others is a danger in sexual relationships" (8 materials, 6 groups); "The extent of a couple's sexual involvement should be appropriate to the degree of their mutual commitment" (4 materials, 3 groups); "Sexual behavior which exploits another person is unethical" (3 materials, 3 groups); "A couple's sexual behavior affects others besides themselves" (3 materials, 3 groups); and "The assumptions of Playboy magazine are sexually exploitive" (2 materials, 2 groups). Three materials listed Reiss' "four major pre-marital sexual standards" in the context of ethical discussion of pre-marital sexual behavior. Societal changes

mentioned as removing or lessening traditional restraints on sexual behavior included the increased use of the automobile (4 materials, 3 groups), medical advances in the treatment of venereal disease (3 materials, 3 groups), and advances in contraceptive technology (3 materials, 3 groups).

Possible negative consequences of pre-marital sexual intercourse were summarized in the following themes (again, in order of descending frequency): "Pre-marital sex involves the danger of pregnancy (this was the second most frequently-appearing theme, appearing in 10 materials and representing 5 groups); "Pre-marital sex may have serious negative effects on the personality" (7 materials, 6 groups); "Pre-marital sex can make sexual adjustment in marriage more difficult" (5 materials, 4 groups); "Pre-marital sex may have serious negative effects on a couple's relationship" (2 materials, 2 groups).

It is worth noting that none of the above-mentioned negative outcomes on personality, sexual adjustment, or the couple's relationship is supported conclusively by current social science research on pre-marital sex (Carrera, 1981).

The third major area of thematic content involves counsel to the teenager on maintaining control of sexual behavior. Petting is discouraged ("Petting is dangerous because control is easily lost;" 8 materials from 4 groups); and in this connection it is noted that "Generally the male is more easily aroused and/or reaches the limits of his self-control sooner than the female" (7 materials, 4 groups). Pressures toward pre-marital sexual activity include "proving your love" (7 materials from 4 groups) and peer pressure, which should be resisted (6 materials from 4 groups). To guard against losing control, teenagers are advised to set standards for sexual behavior before the date (6 materials

date (6 materials from 4 groups) as well as to balance "sexual interest with other interests and activities" (5 materials, 4 groups). Couples are cautioned against pre-marital sexual involvement to prove or disprove compatibility (5 materials, 4 groups). According to 4 materials (4 groups), responsibility for controlling sexual behavior falls equally on both genders; "The double standard for male and female behavior is wrong." Teenagers are cautioned against using "pre-marital intercourse to try to gain popularity" (3 materials from 3 groups) and are warned that "a serious drawback of going steady is that it may lead to over-familiarity" (2 materials, 2 groups).

Amid all these disapproving statements and warnings, several materials took pains to point that it was the "pre-marital" aspect of "pre-marital sex" which was considered wrong; "Sexual intercourse within marriage is affirmed" (13 materials, 5 groups). Similarly, 6 materials stated that "Not all pre-marital sexual expression/response is sinful" (4 groups).

Two themes spoke to those who had not lived up to the standards set forth: "If a sexual mistake has been made, it need not be repeated" advised 5 materials from 3 groups. And finally, God's forgiveness for sexual sins was declared, "including (the sin) of pre-marital sex" (4 materials, 2 groups).

Three materials, from 2 groups, stated that "teenagers who engage in pre-marital sex have an ethical responsibility to use contraception. However, none of these 3 materials was rated as "accepting" of pre-marital sex (two were rated "no stance taken/ambiguous," and one, "disapproving"). Apparently these guides reflect a recognition

of widespread teenage pre-marital sexual experience and a desire to keep a possible ethical mistake (engaging in pre-marital sex) from becoming a second ethical mistake--the conception of an unwanted child.

SUMMARY

The present study consisted of an analysis of 37 Christian sex education curriculum materials from 8 Protestant and Roman Catholic groups. Several aspects of the materials' treatment of the topics of masturbation, contraception, homosexuality, and pre-marital sex were analyzed. A summary of the findings, based on each research question, is listed below.

1. Presence of discussion of topic. Most of the publications (26 of 37, or 70.3%) discussed at least 4 of the 5 topics. All of the resources discussed pre-marital sex.
2. Extent of coverage of topics. The topic given by far the greatest coverage in terms of number of sentences was pre-marital sex. Pre-marital sex received almost 5 times as much coverage as the other topics, which were covered in quantities roughly equivalent to one another.
3. Direction of stance. Stances taken by the materials on the five topics were classified as "accepting," "ambiguous/no stance taken," or "disapproving." Less than half of the 27 materials discussing masturbation were judged as "disapproving" of the practice; many (10) were judged as taking an ambiguous stance or none at all. None of the materials "disapproved" of limiting family size, although some Roman Catholic materials spoke disapprovingly of "artificial methods" of

contraception. Eighteen of the resources presented information on at least one contraceptive method; often specific information was given on several methods and in some detail. Most of the resources (21 of the 28 which discussed the topic) were judged as "disapproving" of homosexuality, although many viewed this type of sexuality as "an emotional illness or immaturity" or "not the homosexual's fault." Homosexuals were seen as undeserving victims of harsh and discriminatory treatment by society, and Christians were cautioned to deal with them with love and understanding.

Nearly three-fourths (19 of 26, or 73.1%) of the materials which discussed abortion were judged as taking no stance or an ambiguous stance. Of the 6 materials "disapproving" of abortion, 5 were associated with the Roman Catholic Church. About four-fifths of the materials (30 of 37 or 81.1%) were judged as "disapproving" of pre-marital sex.

4. Type of authority quoted in support of stance. Three categories of "authority" were used: "scientific," "scriptural," and "church teaching or tradition." The type of authority quoted most often to support a stance on masturbation was "scientific" (e.g. "Doctors say masturbation is physically harmless"); with contraception, "church teaching or tradition" (e.g. "The Church believes certain methods of family planning to be wrong"). All three types of authority were quoted about equally in discussion of homosexuality, while "Church teaching/tradition" was the type of authority most frequently cited regarding stances on abortion. For pre-marital sex, both "scriptural" and "church teaching/tradition" types of authority were cited fairly frequently.

5. Scriptural authority--specific passages used. Most of the scriptural quotations were drawn from the Old Testament and the writings of the Apostle Paul, with a few from the Gospel according to Matthew.

6. Predominant values education approach used in teaching about the topics. The method used in the great majority of cases was the Inculcation method. With the topic of pre-marital sex, several resources used the "Clarification" approach; it was also used in a few cases with other topics. The other three approaches--Moral Development, Analysis, and Action Learning--from Superka's typology (1976) were not seen as predominant approaches in any of the materials.

As noted in Chapter 4, some excerpts consisted mostly of factual, descriptive narrative, with little values content. These excerpts were classified as "Inculcation" because they expressed the writer's point of view (albeit a factual point of view) and thus were seen as closer to the "Inculcation Approach" than to any other. This problem should be considered in future research utilizing Superka's typology with material of this nature.

7. Major themes. The reader is referred to the discussion of common themes on each topic found in an earlier section of this chapter.

CONCLUSIONS AND RECOMMENDATIONS

Because most of the resources contained discussion of most of the five topics, the materials cannot be accused of avoiding issues considered controversial but central to the field of religious sex education. Whether these topics are covered as thoroughly or accurately as they might be, however, is another question, which further research could illuminate.

The materials seemed to devote an immense amount of effort to persuading teenagers not to engage in in pre-marital sexual intercourse. In view of current statistics on teenage sexual behavior, i.e. the increased incidence of sexual intercourse among unmarried teenagers, the churches might be accused of pouring high levels of resources into a losing battle.

Perhaps the ethical purposes which the churches seek to advance might be better served by taking widespread teenage pre-marital sexual experience as a given, and then in aiding teenagers with the troubling ethical concerns and dilemmas which exist within those parameters. Such issues might include:

- 1) the morality of engaging in uncontracepted intercourse;
- 2) the morality of engaging in sexual intercourse knowing one has a contagious venereal disease, e.g. herpes, but withholding that knowledge from one's partner and making no effort to protect him/her;
- 3) the wrong of exploiting others' affections in search of physical gratification;
- 4) the self-betrayal of using sexual intercourse to get or keep a partner;
- 5) the morality of demanding sexual intercourse as a condition for continuing romantic involvement;
- 6) the self-abnegation involved in having intercourse out of inability to assert oneself or fear of displeasing the partner;
- or 7) the risk of emotional damage possible in getting too involved too soon.

In addition, the churches could continue to uphold the right to say "no" to sexual involvement for any reason.

Although the majority of the materials take the view that pre-marital sex is wrong, many (18 of 37, or just less than half) include detailed information about contraceptive methods. Perhaps this reflects an implicit acknowledgment of the realities of widespread teenage sexual experience today, as well as a feeling that if teenagers insist on engaging in sexual intercourse--a possible ethical mistake--they should at least be sufficiently knowledgeable to avoid compounding the error by conceiving an unwanted child through unprotected intercourse. A possible exception to this line of thought might be the official viewpoint of the Roman Catholic Church, with its emphasis on union of "life-giving" with "love-giving" aspects of sexual relations (although since the Roman Catholic Church is strongly opposed to sex outside of marriage, the question may be considered moot.)

Many of the arguments advanced against masturbation and pre-marital sex quote "social science research" (usually undocumented) to present a view of these practices as deleterious to the personality, the couple's relationship, or to their future sexual adjustment. These assertions have virtually no current empirical support; Carrera points out that conclusive research on such topics is virtually non-existent (1981). On the other hand, many sex therapists--including Christian sex therapists--could name several emotional, sexual, and marital problems associated with a view of masturbation as evil, as is discussed in Chapter 2.

Though many of the materials spoke disapprovingly of the topics of the study (except for contraception/non-procreational sex), very few flatly stated that the practices were wrong (except for the 18 resources which declared that pre-marital sex was wrong, and for the Roman Catholic resources

in discussing abortion.) Rather, many of the guides seemed to recognize the complex spiritual, moral, and psychological issues involved in the practices of masturbation, homosexuality, abortion, and pre-marital sex, and preferred exploration of these issues to the issuance of simple, absolute pronouncements about their acceptability. A "situation ethics" approach--while almost never stated as such--was implicit in the discussions of many of the topics.

Several of the materials were shockingly out-of-date on the subject of abortion; e.g. stating that abortion is illegal, and/or warning of the life-threatening risks of abortions which were automatically assumed illegal. These materials--if they cannot be revised before a certain date--ought at least to be supplemented with factually updated information or errata sheets.

Although a great many of the materials deal with venereal disease, none of them mentioned herpes genitalis--a type of venereal disease which is currently described by public health officials as "epidemic," and for which there is now no known cure. Information on protecting oneself and others against contagion needs to be included in these materials, as well as information on problems which could develop later, e.g., in the case of herpes, increased risk of cervical cancer, or the possibility of blindness in the neonate if contact with herpetic lesions in the birth tract is not precluded by measures such as Caesarean section. Again, if it is not feasible to revise the materials, the publishers could at least send out an updated fact sheet with each order.

The paucity of use of the Kohlbergian "Moral Development" approach to values education in the materials was surprising. As stated earlier,

several of the churches seemed to take a "situation ethics" approach, but stopped short of providing the types of progressive exercises in debate of moral dilemmas which Kohlberg and others have developed. Further curriculum development for use in religious education about sexuality is needed. The feasibility of the other three values education approaches-- values clarification, action, and analysis--for religious sex education needs also to be explored.

Further research about Christian sex education programs and materials might include work on such questions as: 1) the extent to which issues discussed in Chapter 2, e.g. mind-body dualism, the acceptability of non-procreational sex, anti-sex bias, etc., color the content of current materials in Christian sex education; 2) the extent to which the curriculum materials issued by church headquarters and publishing houses are consonant with the stands taken by both official declarations and the beliefs of the average church member. E.g., are the writers of the curriculum materials "following the party line?" How far removed are the opinions expressed in the materials from the opinions of the rank-and-file church member? What effect, if any, do the materials have on the knowledge, attitudes, or practices of the membership for which they were designed? 3) how effective are the materials found to be by the teachers and students who use them? Which topics and exercises are relevant and useful, and which should be omitted, supplemented, or revised? These seem to be some of the most important questions of direct relevance to the quality of Christian sex education materials.

APPENDIX A:

COMMISSION ON FAMILY MINISTRIES AND HUMAN SEXUALITY, MEMBERSHIP

Appendix A

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Commission on Family Ministries & Human Sexuality
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APPENDIX B:
BIBLIOGRAPHY OF RELIGIOUS PUBLICATIONS ON SEXUALITY AND SEX EDUCATION
(SIECUS)

BIBLIOGRAPHY OF RELIGIOUS PUBLICATIONS ON SEXUALITY AND SEX EDUCATION

The following is a current listing of materials published by American religious groups. SIECUS does not sell any of these publications. If your local bookstore cannot get them for you, write directly to the publishers whose addresses are given at the end of this list. Most of the items are available for use at the SIECUS Resource Center and Library at New York University (51 West 4th Street, 5th Floor, (212) 673-3850), Leigh Hallingby, MSW, MS, librarian. Single copies of this bibliography are available from SIECUS on receipt of 25¢ and a stamped, self-addressed, legal-size envelope for each list required. In bulk they are: 15¢ each for 2-49 copies; 10¢ each for 50 copies or more.

This bibliography was compiled from responses to questionnaires sent to the headquarters offices of the various groups; the materials are listed without evaluation.

I. Curriculum Materials

American Lutheran Church

- *Created Male and Female*. Augsburg Publishing House, 1969. Student pack, \$2.10; class resource kit (includes teacher's guide, charts, posters, records, pamphlets), \$15.00.

Christian Church (Disciples of Christ)

- *Growing Up to Love—Meaning of Sexuality*. Laraine Wright O'Malley. Christian Board of Publication, 1978. For grades 7-9; part of *Christian Education: Shared Approaches*, a curriculum for 12 Protestant denominations; \$1.75.

Jewish

- *Course on Human Sexuality for Adolescents in Religious Schools, Youth Groups, and Camps*. Annette Daum and Barbara Strongin. New York Federation of Reform Synagogues, 1979; \$2.00.
- *Love, Sex, and Marriage: A Jewish View*. Roland B. Gittelsohn. Union of American Hebrew Congregations, rev. ed., 1980. For grade 11 and up; \$7.95.

Lutheran Church in America

- *Understanding Your Sexual Self*. Lutheran Church Press (order from Fortress), 1979. For grades 8-9; \$2.50.
- *Update on Love, Sex, and Life*. Lutheran Church Press (order from Fortress), 1974. For senior high level. Pupil's book, \$1.50; teacher's guide, \$2.50.

Lutheran Church—Missouri Synod

- *The Concordia Sex Education Series*. Concordia, 1967. Six texts: *I Wonder, I Wonder* (ages 5-8), \$3.80; *Wonderfully Made* (ages 9-11), \$3.80; *Take the High Road* (ages 12-14), \$4.10; *Life Can Be Sexual* (ages 15 and up), \$4.10; *Parents' Guide to Christian Conversation about Sex*, \$4.10; *Christian View of Sex Education*, \$4.10; 4 filmstrips, \$6.50 each; 4 records, \$3.50 each.

Mennonite Church

- *Love and Sex Are Not Enough*. Charles P. DeSanto. Herald Press, 1977. Written to help young people think seriously about dating, courtship, and marriage. Book, \$3.95; activity guide, \$1.25.

Roman Catholic Church

- *Education in Love Series*. Committee on Sex Education, Diocese of Rochester, N.Y. Paulist Press, 1971. Handbook for parents, 75¢; two teacher's guides: for grades 1-8, \$3.25, and 9-12, \$2.50.
- *The Gift of New Life*. Benziger, 1978. Fifth-grade level of the *Benziger Family Life Program*; \$3.00; teacher's manual, \$3.20; family handbook, \$1.62.

Southern Baptist Convention

- *Sexuality in Christian Living Series*. Broadman Press, 1972-73. Six

texts: *Made to Grow* (ages 6-8), \$4.50; *The Changing Me* (ages 9-11), \$4.50; *Growing Up with Sex* (ages 12-14), \$3.50; *Sex Is More Than a Word* (ages 15-17), \$3.50; *Made for Each Other* (young adults), \$6.50; *Teaching Your Children about Sex* (adults), \$2.95.

Unitarian-Universalist Association

- *About Your Sexuality*. Deryck Calderwood. Unitarian-Universalist Association, rev. ed., 1978. A complete multimedia program for junior high levels and up; \$135.00.
- *The Haunting House*. Barbara Hollerorth. UUA, 1974. A complete multimedia program for K-2, including a unit on sexuality entitled "Our First Home"; \$99.00.
- *The Invisible Minority: The Homosexuals in Our Society*. Deryck Calderwood and Wasily Szkodinsky. UUA, 1972. A three-part sound filmstrip in color for adolescents and adults; \$18.00.

United Methodist Church

- *The Bible and the Body*. Barbara Morgan and Steven Clapp. Graded Press, 1979. For senior high youth. Leader's guide, \$1.50; student's book, \$1.20.
- *Family Ministry*. Leon Smith. Discipleship Resources, 1975. Includes a chapter on "Education in Human Sexuality," with resources and programs across the life span; \$2.50.
- *God and Human Sexuality*. John P. Gilbert, ed. Graded Press, 1971. Unit No. 8 of the adult curriculum series, *Christian Faith in Life*. Study book, \$1.50; supplement, \$1.00.
- *God Made Us: About Sex and Growing Up*. Graded Press, 1980. For grades 5-6. Leader's guide by Dorliss Glass and Marilyn Carpenter, \$4.95; student's resource by Eleanor Bartlett, Dorothy Gins, and Charles Herndon, 85¢.
- *Journeys: A Christian Approach to Sexuality*. Robert Conn. Graded Press, 1979. For late teens. Leader's book, \$1.15; student book, \$1.25.
- *Sexually Speaking—Who Am I?* Graded Press, 1973. For junior high. Course design guide by William G. Patterson, \$2.45; student book by Anne C. Blanchard, \$1.45.
- *Youth Views Sexuality*. Graded Press, 1971. For senior high age level. Course design guide by Anne C. Blanchard, \$2.45; student book by Ellis B. Johnson, \$1.45.

APPENDIX C:
TYPOLOGY OF VALUES EDUCATION APPROACHES

Overview of Typology of Values Education Approaches

Approaches	Purposes	Methods	Examples of Materials Title	Developers
Incultation	To instill or internalize certain values in students	modeling; positive and negative reinforcement; mocking; nagging; manipulating alternatives; providing incomplete or biased data; games and simulations; role playing; discovery learning	<i>Human Values Series</i>	Blanchette et al. (1970)
	To change the values of students so they more nearly reflect certain desired values		<i>Coronado Plan Teacher's Guides</i>	Bensley (1974)
Moral Development	To help students develop more complex moral reasoning patterns based on a higher set of values	moral dilemma episodes with small-group discussion relatively structured and argumentative	<i>First Things: Values</i>	Kohlberg and Selman (1970)
	To urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to foster change in the stages of reasoning of students		"Teaching Strategies for Moral Dilemmas"	Galbraith and Jones (1975)
Analysis	To help students use logical thinking and scientific investigation to decide value issues and questions	structured rational discussion that demands application of reasons as well as evidence; testing principles; analyzing analogous cases; debate; research	<i>Public Issues Series</i>	Oliver and Newmann (1967-72)
	To help students use rational, analytical processes in interrelating and conceptualizing their values		<i>Analysis of Public Issues Program</i> <i>Values Education</i>	Shaver and Larkins (1973) Metcalf (1971)

From Values Education Sourcebook: Conceptual Approaches, Materials Analyses, and an Annotated Bibliography, by D.P. Superka et. al., 1976.

Clarification	<p>To help students become aware of and identify their own values and those of others</p> <p>To help students communicate openly and honestly with others about their values</p> <p>To help students use both rational thinking and emotional awareness to examine their personal feelings, values, and behavior patterns</p>	<p>role-playing games; simulations; contrived or real value-laden situations; in-depth self-analysis exercises; sensitivity activities; out-of-class activities; small group discussion</p>	<p><i>Decisions and Outcomes</i> <i>Values and Teaching</i></p> <p><i>Values Clarification</i></p> <p><i>Values in Action</i></p> <p>Scholastic Contact Series <i>A Probe into Values</i></p>	<p>Gelatt et al. (1973)</p> <p>Raths et al. (1966)</p> <p>Simon et al. (1972)</p> <p>Shaftel and Shaftel (1970)</p> <p>Goodykoontz (1968-74)</p> <p>Church (1973)</p>
Action Learning	<p>Those purposes listed for analysis and clarification</p> <p>To provide students with opportunities for personal and social action based on their values</p> <p>To encourage students to view themselves as personal-social interactive beings, not fully autonomous, but members of a community or social system</p>	<p>the methods listed for analysis and clarification as well as action projects within the school and community and skill practice in group organizing and interpersonal relations</p>	<p><i>Finding Community</i> <i>Social Action</i></p>	<p>Jones (1971)</p> <p>Newmann (1972)</p>

APPENDIX D:
LETTERS OF INQUIRY

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Enclosed is the "Bibliography of Religious Publications on Sexuality and Sex Education" which was originally published in the January 1977 SIECUS Report and subsequently widely distributed as a reprint.

We are currently updating this bibliography for the May 1980 SIECUS Report which will be devoted to the role of churches and synagogues in sex education. Our tripartite lead article will contain viewpoints on this subject from representatives of the Protestant, Catholic, and Jewish faiths. Also included will be a "Where the Action Is" article on specific church-sponsored sex education programs, and a "Speaking Out" editorial column on religion and sexuality.

I have circled on the 1977 bibliography the citations from your church or organization. Please let me know which of these publications are still in print and also what newer works should be included. I am interested not only in materials which you or your official publishing house put out but also in materials of other publishers which you recommend. Besides the three topics covered in the enclosed bibliography -- curriculum materials, religion and sexuality, and religion and sex education -- I would also be interested in denominational statements or study guides on such issues as homosexuality, premarital sex, etc.

....

December 28, 1979

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If, along with the listing, you could send us the actual materials, this would be most helpful. We would like to have available in our new SIECUS Resource Center and Library at New York University all the items listed in the revised bibliography, since this new facility is used by a wide variety of professionals and students in the sexuality and related fields, as well as by representatives of community and religious groups seeking help in setting up programs. After publication in the SIECUS Report, the bibliography will, as previously, be reprinted and distributed widely.

In order to be included in the bibliography, the materials and/or listing should reach us by February 1, 1980, since the manuscript for the May issue must be sent to the printer by March 10.

Thank you so much for your help.

Sincerely,


(Ms.) Leigh Hallingby
Librarian

:jpv

Enclosure: Bibliography of Religious Publications on
Sexuality and Sex Education

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SIECUS

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Executive Officer
Barbara Whitney, RN, MS

Dear Madam or Sir:

Enclosed is the "Bibliography of Religious Publications on Sexuality and Sex Education" which was originally published in the January 1977 SIECUS Report and subsequently widely distributed as a reprint.

We are currently updating this bibliography for the May 1980 SIECUS Report which will be devoted to the role of churches and synagogues in sex education. Our tripartite lead article will contain viewpoints on this subject from representatives of the Protestant, Catholic, and Jewish faiths. Also included will be a "Where the Action Is" article on specific church-sponsored sex education programs, and a "Speaking Out" editorial column on religion and sexuality.

I have circled on the 1977 bibliography the citations received from you at that time. Please let me know which of these publications are still in print and what newer works are currently available.

If, along with the listing, you could send us the actual materials, this would be most helpful. We would like to have available in our new SIECUS Resource Center and Library at New York University all the items listed in the revised bibliography, since this new facility is used by a wide variety of professionals and students in the sexuality and related fields, as well as by

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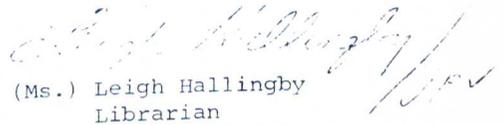
December 28, 1979
Page 2

representatives of community and religious groups seeking help in setting up programs. After publication in the SIECUS Report, the bibliography will, as previously, be reprinted and distributed widely.

In order to be included in the bibliography, the materials and/or listing should reach us by February 1, 1980, since the manuscript for the May issue must be sent to the printer by March 10.

Thank you so much for your help.

Sincerely,


(Ms.) Leigh Hallingby
Librarian

:jpv

Enclosure: Bibliography of Religious Publications on
Sexuality and Sex Education

APPENDIX E

COMMISSION ON FAMILY MINISTRIES AND HUMAN SEXUALITY, GUIDELINES

GUIDELINES

COMMISSION ON FAMILY MINISTRIES & HUMAN SEXUALITY
 Division of Education and Ministry
 Education for Christian Life and Mission
 National Council of Churches of Christ in the USA

AUTHORIZATION, DEFINITION AND SCOPE OF RESPONSIBILITIESAuthorization

As per the Standing Rules a commission in the NCC's Division of Education and Ministry (DEM) related to the Education for Christian Life and Mission (ECLM) Program Committee is authorized to be formed by recommendation of the Executive Committee of ECLM's Program Committee to the full ECLM Program Committee and by a subsequent affirmative vote of the full Program Committee.

Definition

A commission is a standing group commissioned to develop program activities, strategies, policy, etc. on a continuing basis within a circumscribed area of programmatic concerns. It can appoint sub-committees or task forces to work on specifically designated areas with more narrow focus. It also performs a forum function for denominations to share their programs with each other and plan to cooperate where this seems appropriate and desirable.

Scope of Responsibilities

The scope of responsibilities for the Commission on Family Ministries & Human Sexuality is to develop cooperative study, research, experimentation, policy, resources and programs to assist churches in

- a) the educational task of the home;
- b) the fulfillment of their responsibility for strengthening marriage and familial living through advocacy of adequate laws and sound policies and through programs of education, counseling, guidance, training and leadership development;
- c) the concerns with human sexuality throughout the life cycle;
- d) the support of persons who find themselves in transition with regards to changing sex roles and family patterns;
- e) and others as the Commission may decide.

COMMISSION'S RELATIONSHIP TO THE NCC'S DIVISION OF EDUCATION AND MINISTRY
 EDUCATION FOR CHRISTIAN LIFE & MISSION PROGRAM COMMITTEE,
 AND FAMILY MINISTRIES AND HUMAN SEXUALITY STAFF ASSOCIATE

Division (DEM) and Program Committee (ECLM)

The Commission has ultimate accountability to the NCC's Division of Education and Ministry (DEM) through the Education for Christian Life and Mission Program Committee (ECLM).

- 1) All statements, NCC's policy/resolution initiations and programs must be channeled through the ECLM Program Committee.

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- 2) Any publications the Commission desires to develop must be channeled through the Publisher's Committee of the ECLM Program Committee.
- 3) The Commission has the privilege and responsibility of focusing areas of concern for the ECLM Program Committee, thereby attempting to influence the Committee's goals and objectives as well as influencing decisions that carry NCC's authority of the DEM/ECLM.
- 4) The Commission will be responsive to the goals and objectives of the DEM/ECLM in the areas of family ministries and human sexuality.

Staff Associate

The staff associate is a member of the elected staff of the NCC, administratively responsible to the Associate General Secretary for the Division of Education and Ministry through the Executive Director of the Education for Christian Life and Mission Program Committee. The staff associate provides services to the Commission on Family Ministries & Human Sexuality and gives administrative leadership to the implementation of ideas and programs through the Education for Christian Life & Mission Program Committee.

The nature, scope and accountabilities of the staff associate indicate that staffing the Commission is one dimension of a position which includes working relations with other NCC units as well as a wide variety of external relationships with professional organizations, inter-faith groups and national/international committees and agencies. The staff associate is also responsible for relating to the public sector for awareness of the latest research, curriculum development and programs in family life education, marriage, human sexuality and life cycle education. He/She is responsible for initiating the development and formulation of NCC's policy statements; for conducting studies, forums, consultations, etc.; for interpreting developing trends and emerging concerns/issues regarding a Christian ethic of human sexuality, marriage, parenting and family life to colleges, seminaries and member denominations and for working with a variety of constituency committees related to traditional family life and new patterns of familial living. He/She is also administratively responsible for the Wood Library.

PARTICIPATION IN THE COMMISSION

The Commission on Family Ministries and Human Sexuality has two classifications of participants:

- 1) Members are representatives of the National Council of Churches' member denominations and representatives from denominations entitled to membership in the National Council of Churches. Members are appointed to the Commission by the appropriate denominational executive. No membership fee is to be charged these denominations. Members have full voting privileges.
- 2) Organizational Representatives are representatives of organizations whose concerns parallel the Commission's concerns and representatives from non-National Council of Churches' member denominations who are not eligible for membership in the National Council of Churches. Organizational Representatives must seek approval for participation in the Commission by offering a statement as to why they desire a participatory relationship. The Executive Committee of the Commission

Appendix E

-3-

makes decisions regarding who should be seated as Organizational Representatives. Organizational Representatives have full participatory status, but hold no voting privilege. A \$25.00 annual fee is required of Organizational Representatives.

EXECUTIVE COMMITTEE OF THE COMMISSION

The Executive Committee of the Commission shall be comprised of seven persons no more than one of whom is an Organizational Representative (married couples will occupy one space) each elected for a three-year term. The terms will be rotated with two members elected for a three-year term for two successive years and three members elected for a three-year term on the third year.

Example: 1979 - Two members off and two elected
 1980 - Two members off and two elected
 1981 - Three members off and three elected.

The Executive Committee is to elect the Commission's President, Vice President, and Secretary annually. The President or his/her selected representative may sit with the Education for Christian Life and Mission Program Committee when mutually agreed upon and when such participation would facilitate the work of the Commission and Program Committee.

Responsibilities of the Executive Committee include evaluation of proposals made to the Commission from outside the Commission or from staff between meetings, deciding which should and can be implemented; appoint task force chairperson and members; receive, evaluate and coordinate recommendations from task forces; circulate reports of task forces to all Commission participants; communicate requests for approval for action to the NCC's ECLM Program Committee; monitor participation in the Commission meetings and interpret the work of the Commission to appropriate NCC units and member denominations.

TASK FORCES

The Commission may work through task forces. The purpose of task forces shall be to plan for and to implement objectives and/or strategies approved by members of the Commission. Plans shall include action steps, budget and suggested sources of funds. At times task forces may be designated to explore various concerns/issues with the assignment of bringing recommendations to the Commission for decision about appropriate implementation.

Each task force will have a chairperson who will convene the meetings; coordinate inter-task force communications as well as communications between staff, Executive Committee and task force members; see that planned schedules are followed or that alternate plans are developed, and make periodical (at least annual) written reports to the Executive Committee.

Adopted by Commission on Family Ministries & Human Sexuality, November 1978.

APPENDIX F:
FOLLOW-UP LETTER OF INQUIRY

(Address)
Washington, D.C.
January 19, 1982

Dear Sir or Madam:

For my dissertation research at the University of Maryland's Dept. of Human Development Education, I am conducting an analysis of selected topics in current religious sex education curricula. According to the enclosed SIECUS bibliography of July 1980, your denomination has published the curriculum materials listed below in sex education for junior high through adult groups.

I would very much appreciate it if you would provide the following information as indicated below:

1. The number of copies of each of the materials sold during the calendar year 1981 (or other fiscal year; please give dates)

RESOURCES	CIRCULATION IN 1981 (or fiscal year _____ through _____)
_____	_____
_____	_____
_____	_____
_____	_____

2. Any other curriculum resources which you have published in sex education for junior high through adult groups:

Thank you very much for your help. If I do not hear from you within three weeks, I shall assume that no other publications have been issued in sex education for these age groups by your company.

Sincerely,

Marjorie B. Dahlin

Enc: SIECUS Bibliography

APPENDIX G:
SEX EDUCATION RESOURCES USED IN ANALYSIS

Sex Education Resources Used in Analysis

American Lutheran Church

Created Male and Female. Augsburg Publishing House, 1969. For teen-age youth and young adults. (Circulation in 1981: 1,000).

1. Created Male and Female, Teacher's Guide. (With 19 teaching charts).
2. Pamphlets ("Essay Folders") for Students ("Will It Last?", "What Sexual Intercourse Means...", "The Way It Is" (Descriptive Glossary), "What's It All About?" "The Effects of Sexuality," "Varieties of Male-Female Relationships in the Dating Sequence," and "Inventories A, B, and E." (Pamphlets were analyzed as a group). Also screened were seven other pamphlets, three inventories, and three work sheets.
3. Sexual Integrity in Modern Society, Commission on Research and Social Action, American Lutheran Church
4. Facts Aren't Enough. Prepared for the Joint Committee on Health Problems in Education of the National Educational Association and the American Medical Association.

Christian Church (Disciples of Christ)

5. Growing Up to Love--Meaning of Sexuality. Laraine Wright O'Malley. Christian Board of Publication, 1978. For grades 7-9. (Circulation in 1981: 2,796)

Lutheran Church in America

6. Understanding Your Sexual Self. Lutheran Church Press (order from Fortress), 1974. For senior high level.

Update on Love, Sex, and Life. Lutheran Church Press (order from Fortress), 1974. For senior high level.

7. Pupil's Book.

Lutheran Church -
Missouri Synod

8. Teacher's Guide.
The Concordia Education Series. Concor-
dia, 1967.
9. Take the High Road. For ages 12-14.
10. Life Can Be Sexual. For ages 15 and
over
11. Parents Guide to Christian Conversa-
tion About Sex. (Chapters IV and V,
concerned with questions of children
under age 12, were omitted from
analysis.)
12. Christian View of Sex Education.
(For pastors, teachers, youth workers,
and leaders)

Mennonite Church

Love and Sex Are Not Enough. Herald Press,
1977. For "young people."

13. Text

14. Student Activity Guide.

Roman Catholic Church

Benziger Family Life Program. Benziger,
Inc. (a division of Benziger, Bruce &
Glencoe, Inc.) 1978.

15. A Whole Person. Student Text.
Grade 7
16. A Whole Person. Teacher's Manual.
Grade 7
17. A Whole Person. Family Handbook.
Grade 7
18. Always Growing. Student Text.
Grade 8
19. Always Growing. Teacher's Manual.
Grade 8
20. Always Growing. Family Handbook.
Grade 8

Appendix G

Education in Love Series. Committee on Sex Education, Diocese of Rochester, N.Y. Paulist Press, 1971.

21. Education in Love. Handbook for Parents
22. Education in Love. Teacher's Guide, Grades 1-8. (Chapters for Grades 1-6 omitted from analysis)
23. Education in Love. Teacher's Guide, Grades 9-12.

Southern Baptist
Convention

Sexuality in Christian Living Series.
Broadman Press, 1972-73.

24. Growing Up with Sex (ages 12-14), 1973. (Circulation 10/1/80 - 9/30/81: 1,410)
25. Sex is More Than a Word (ages 15-17), 1973. (Circulation 10/1/80 - 9/30/81: 1,001)
26. Made for Each Other. Young Adults. 1973. (Circulation 10/1/80 - 9/30/81: 669)
27. Teaching Your Children About Sex. Adults. 1973. (Circulation 10/1/80 - 9/30/81: 1,245)

United Methodist Church

The Bible and the Body. Graded Press, 1979. For senior high youth.

28. Student's Book. (Circulation in 1981: 5,920)
29. Leader's Guide. (Circulation in 1981: 965)
30. Family Ministry. Discipleship Resources, 1975. Chapter 8, "Education in Human Sexuality," outlines resources and programs for all ages.
31. God and Human Sexuality. Graded Press, 1971. Study Book and Supplement. For adults. (Circulation in 1981: 2,114)

Appendix G

United Methodist Church,
continued

Journeys: A Christian Approach to Sexuality. Graded Press, 1979.
For late teens.

32. Student Book. (Circulation in 1981: 2902)
33. Leader's Book. (Circulation in 1981: 963)

Sexually Speaking--Who Am I? Graded Press, 1973. For junior high youth.

34. Student Book. (Circulation in 1981: 3010)
35. Course Design Guide. (Circulation in 1981: 575)

Youth Views Sexuality. Graded Press, 1971. For senior high age level.

36. Student Book. (Circulation in 1981: 1241)
37. Course Design Guide. (Circulation in 1981: 468)

APPENDIX H:
TABLES 4, 5, 6, 7, and 9

TABLE 4
 PRESENCE OF DISCUSSION OF TOPIC

Yes = Topic is Present
 No = Topic is Absent

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
1. <u>Created Male and Female</u> , Teacher's Guide (ALC)	Yes	Yes	Yes	Yes	Yes
2. <u>Created Male and Female</u> , Pamphlets (ALC)	Yes	Yes	Yes	Yes	Yes
3. <u>Sexual Integrity in Modern Society</u> , (in <u>Created Male and Female Kit</u>)	Yes	Yes	Yes	Yes	Yes
4. <u>Facts Aren't Enough</u> . (In <u>Created Male and Female Kit</u>)	Yes	Yes	Yes	Yes	Yes
5. <u>Growing Up to Love</u> (Christian Church - Disciples of Christ)	Yes	Yes	Yes	No	Yes
6. <u>Understanding Your Sexual Self</u> (LCA)	Yes	Yes	Yes	Yes	Yes
7. <u>Update on Love, Sex and Life</u> . Pupil's Book (LCA)	Yes	Yes	Yes	Yes	Yes
8. <u>Update on Love, Sex and Life</u> . Teacher's Guide (LCA)	No	Yes	Yes	Yes	Yes
9. <u>Take the High Road</u> . (Lutheran Church - Missouri Synod)	Yes	No	Yes	No	Yes

(continued)

TABLE 4, Continued
 PRESENCE OF DISCUSSION OF TOPIC

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
10. <u>Life Can Be Sexual.</u> (Lutheran Church - Missouri Synod)	Yes	Yes	Yes	No	Yes
11. <u>Parents' Guide to Christian Conversation About Sex</u> (LC - Mo. Syn.)	Yes	Yes	Yes	Yes	Yes
12. <u>Christian View of Sex Education.</u> (Lutheran Church - Missouri Synod)	Yes	Yes	Yes	Yes	Yes
13. <u>Love and Sex Are Not Enough.</u> Text. (Mennonite)	Yes	No	No	No	Yes
14. <u>Love and Sex Are Not Enough.</u> Student Activity Guide (Mennonite)	Yes	No	No	No	Yes
15. <u>A Whole Person.</u> Student Text. (Roman Catholic)	No	No	No	No	Yes
16. <u>A Whole Person.</u> Teacher's Manual. (Roman Catholic)	No	No	No	No	Yes
17. <u>A Whole Person.</u> Family Handbook. (Roman Catholic)	No	No	No	No	Yes
18. <u>Always Growing.</u> Student Text. (Roman Catholic)	Yes	Yes	Yes	Yes	Yes
19. <u>Always Growing.</u> Teacher's Manual. (Roman Catholic)	Yes*	Yes	Yes*	Yes	Yes

*Implied in statement, "The Church teaches that the use of sexual powers outside the context of marriage is to be considered wrong." This topic mentioned specifically in corresponding student material.

(continued)

TABLE 4, Continued
 PRESENCE OF DISCUSSION OF TOPIC

<u>Resource</u>	<u>Topic</u>					<u>Pre-marital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>		
20. <u>Always Growing.</u> Family Handbook. (Roman Catholic)	Yes	No	No	Yes	Yes	
21. <u>Education in Love.</u> Handbook for Parents. (Roman Catholic)	No	Yes	Yes	Yes	Yes	
22. <u>Education in Love.</u> Teacher's Guide, Grades 1-8. (Roman Cath.)	Yes	Yes	Yes	Yes	Yes	
23. <u>Education in Love.</u> Teacher's Guide, Grades 9-12. (Roman Cath.)	Yes	Yes	Yes	No	Yes	
24. <u>Growing Up with Sex.</u> (Southern Baptist Convention)	Yes	Yes	Yes	Yes	Yes	
25. <u>Sex is More than a Word.</u> (Southern Baptist Convention)	Yes	Yes	Yes	Yes	Yes	
26. <u>Made for Each Other.</u> (Southern Baptist Convention)	Yes	Yes	Yes	Yes	Yes	
27. <u>Teaching Your Children About Sex.</u> (Southern Baptist Convention)	Yes	Yes	Yes	Yes	Yes	
28. <u>The Bible and the Body.</u> Student's Book. (United Methodist Church)	No	Yes	No	Yes	Yes	

(continued)

TABLE 4, Continued
 PRESENCE OF DISCUSSION OF TOPIC

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
29. <u>The Bible and the Body</u> . Leader's Guide. (United Methodist Church)	No	No	No	No	Yes
30. <u>Family Ministry</u> . (United Methodist Church)	Yes	No	Yes	No	Yes
31. <u>God and Human Sexuality</u> (includes Supplement). United Meth. Church)	No	Yes	Yes	Yes	Yes
32. <u>Journeys</u> . Student Book. (United Methodist Church)	Yes	Yes	Yes	Yes	Yes
33. <u>Journeys</u> . Leader's Book. (United Methodist Church)	No	Yes	Yes	Yes	Yes
34. <u>Sexually Speaking--Who Am I?</u> Student Book. (United Meth. Church)	Yes	Yes	Yes	Yes	Yes
35. <u>Sexually Speaking--Who Am I?</u> Course Design Guide (Un. Meth. Ch.)	Yes	Yes	Yes	Yes	Yes
36. <u>Youth Views Sexuality</u> . Student Book. (United Methodist Church)	Yes	Yes	Yes	Yes	Yes
37. <u>Youth Views Sexuality</u> . Course Design Guide. (United Meth. Church)	No	Yes	No	Yes	Yes

TABLE 5
NUMBER OF SENTENCES ON EACH TOPIC

<u>Resource</u>	<u>Topic</u>					<u>Pre-marital Sex</u>	<u>Est. Total # of Sentences in Resource**</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>			
1. <u>Created Male and Female</u> , Teacher's Guide (ALC)	6	2	65	5	242*	3704	
2. <u>Created Male and Female</u> , Pamphlets (ALC)	13	24	11	12	94	558	
3. <u>Sexual Integrity in Modern Society</u> , (in <u>Created Male and Female Kit</u>)	18	33	31	27	106	425	
4. <u>Facts Aren't Enough</u> . (In <u>Created Male and Female Kit</u>)	27	11	16	7	8	1105	
5. <u>Growing Up to Love</u> (Christian Church - Disciples of Christ)	34	40	29	0	79	1530	
6. <u>Understanding Your Sexual Self</u> (LCA)	19	17	9	3	88	2112	
7. <u>Update on Love, Sex and Life</u> . Pupil's Book (LCA)	38	22	91	89	148	2760	
8. <u>Update on Love, Sex and Life</u> . Teacher's Guide (LCA)	0	5	73*	86	83	1554	
9. <u>Take the High Road</u> . (Lutheran Church - Missouri Synod)	23	0	24	0	95	1275	

*Phonograph record on this topic included in package of materials

**Or in portions of resources included in analysis

(continued)

TABLE 5, Continued
 NUMBER OF SENTENCES ON EACH TOPIC

<u>Resource</u>	<u>Topic</u>					Pre-marital <u>Sex</u>	Est. Total # of Sentences in Resource**
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>			
10. <u>Life Can Be Sexual.</u> (Lutheran Church - Missouri Synod)	44	7	67	0	256	2376	
11. <u>Parents' Guide to Christian Conversation About Sex</u> (LC - Mo. Syn.)	30	92	55	13	118	2100*	
12. <u>Christian View of Sex Education.</u> (Lutheran Church - Missouri Synod)	100	27	4	2	58	2523	
13. <u>Love and Sex Are Not Enough.</u> Text. (Mennonite)	17	0	0	0	276	1824	
14. <u>Love and Sex Are Not Enough.</u> Student Activity Guide (Mennonite)	3	0	0	0	91	945	
15. <u>A Whole Person.</u> Student Text. (Roman Catholic)	0	0	0	0	137	1860	
16. <u>A Whole Person.</u> Teacher's Manual. (Roman Catholic)	0	0	0	0	35	1075	
17. <u>A Whole Person.</u> Family Handbook. (Roman Catholic)	0	0	0	0	44	784	
18. <u>Always Growing.</u> Student Text. (Roman Catholic)	11	19	7	49	23	1220	
19. <u>Always Growing.</u> Teacher's Manual. (Roman Catholic)	8	11	8	35	8	1419	

(continued)

*Chapters IV and V omitted
 **Or in portions of resources included in analysis

TABLE 5, Continued

NUMBER OF SENTENCES ON EACH TOPIC

<u>Resource</u>	<u>Topic</u>					Est. Total # of Sentences in Resource**
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>	
20. <u>Always Growing</u> . Family Handbook. (Roman Catholic)	5	0	0	31	20	675
21. <u>Education in Love</u> . Handbook for Parents. (Roman Catholic)	0	13	13	10	16	464
22. <u>Education in Love</u> . Teacher's Guide, Grades 1-8. (Roman Cath.)	18	50	35	41	19	1403*
23. <u>Education in Love</u> . Teacher's Guide, Grades 9-12. (Roman Cath.)	21	45	11	0	73	1483
24. <u>Growing Up with Sex</u> . (Southern Baptist Convention)	33	18	48	21	347	1672
25. <u>Sex is More than a Word</u> . (Southern Baptist Convention)	51	73	104	21	429	1488
26. <u>Made for Each Other</u> . (Southern Baptist Convention)	124	28	167	2	65	2058
27. <u>Teaching Your Children About Sex</u> . (Southern Baptist Convention)	33	37	2	9	152	1416
28. <u>The Bible and the Body</u> . Student's Book. (United Methodist Church)	0	13	0	5	2	1782

(continued) *Chapters for Grades 1-6 omitted
**Or in portions of resources included
in analysis

TABLE 5, Continued
 NUMBER OF SENTENCES ON EACH TOPIC

<u>Resource</u>	<u>Topic</u>					<u>Pre-marital Sex</u>	<u>Est. Total # of Sentences in Resource**</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>			
29. <u>The Bible and the Body</u> . Leader's Guide. (United Methodist Church)	0	0	0	0	22	1452	
30. <u>Family Ministry</u> . (United Methodist Church)	1	0	1	0	2	252*	
31. <u>God and Human Sexuality</u> (includes Supplement). United Meth. Church)	0	20	72	13	399	3947	
32. <u>Journeys</u> . Student Book. (United Methodist Church)	6	77	15	36	349	1568	
33. <u>Journeys</u> . Leader's Book. (United Methodist Church)	0	28	20	15	28	1054	
34. <u>Sexually Speaking--Who Am I?</u> Student Book. (United Meth. Church)	18	37	32	5	274	1969	
35. <u>Sexually Speaking--Who Am I?</u> Course Design Guide (Un. Meth. Ch.)	30	6	106	1	161	2134	
36. <u>Youth Views Sexuality</u> . Student Book. (United Methodist Church)	22	12	39	7	436	1050	
37. <u>Youth Views Sexuality</u> . Course Design Guide. (United Meth. Church)	0	7	0	5	393	1958	
Total:	753	774	1155	550	5176	58,974	

*Only Chapter 8 included in analysis

**Or in portions of resources included in analysis

TABLE 6

DIRECTION OF STANCE

Acc = Accepting Stance
 Dis = Disapproving Stance
 NST = No Stance Taken or
 Ambiguous Stance
 --- = Topic Not Covered

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u> ¹	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
1. <u>Created Male and Female</u> , Teacher's Guide (ALC)	Dis	NST	Dis	NST	Dis
2. <u>Created Male and Female</u> , Pamphlets (ALC)	Acc	NST	NST	NST	Dis
3. <u>Sexual Integrity in Modern Society</u> , (in <u>Created Male and Female Kit</u>)	NST	Acc	Dis	NST	Dis
4. <u>Facts Aren't Enough</u> . (In <u>Created Male and Female Kit</u>)	NST	NST	Dis	NST	Dis
5. <u>Growing Up to Love</u> (Christian Church - Disciples of Christ)	Acc	NST	NST	---	NST
6. <u>Understanding Your Sexual Self</u> (LCA)	NST	Acc	NST	NST	NST
7. <u>Update on Love, Sex and Life</u> . Pupil's Book (LCA)	Acc	Acc	Dis	NST	Dis
8. <u>Update on Love, Sex and Life</u> . Teacher's Guide (LCA)	---	Acc	Dis	NST	Dis
9. <u>Take the High Road</u> . (Lutheran Church - Missouri Synod)	Dis	---	Dis	---	Dis

TABLE 6, Continued
DIRECTION OF STANCE

<u>Resource</u>	<u>Topic</u>					<u>Pre-marital Sex</u>
	<u>Masturbation</u>	<u>Contraception¹</u>	<u>Homosexuality</u>	<u>Abortion</u>		
10. <u>Life Can Be Sexual.</u> (Lutheran Church - Missouri Synod)	Dis	NST	Dis	---	Dis	
11. <u>Parents' Guide to Christian Conversation About Sex</u> (LC - Mo. Syn.)	NST	Acc	Dis	Dis	Dis	
12. <u>Christian View of Sex Education.</u> (Lutheran Church - Missouri Synod)	Dis	NST	Dis	NST	Dis	
13. <u>Love and Sex Are Not Enough.</u> Text. (Mennonite)	Dis	---	---	---	Dis	
14. <u>Love and Sex Are Not Enough.</u> Student Activity Guide (Mennonite)	Dis	---	---	---	Dis	
15. <u>A Whole Person.</u> Student Text. (Roman Catholic)	---	---	---	---	Dis	
16. <u>A Whole Person.</u> Teacher's Manual. (Roman Catholic)	---	---	---	---	Dis	
17. <u>A Whole Person.</u> Family Handbook. (Roman Catholic)	---	---	---	---	Dis	
18. <u>Always Growing.</u> Student Text. (Roman Catholic)	Dis	Dis ³	Dis	Dis	Dis	
19. <u>Always Growing.</u> Teacher's Manual. (Roman Catholic)	Dis	Dis ³	Dis	Dis	Dis	

(continued)

TABLE 6, Continued

DIRECTION OF STANCE

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u> ¹	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
20. <u>Always Growing</u> . Family Handbook. (Roman Catholic)	Dis	---	---	Dis	Dis
21. <u>Education in Love</u> . Handbook for Parents. (Roman Catholic)	---	Acc ³	Dis	Dis	Dis
22. <u>Education in Love</u> . Teacher's Guide, Grades 1-8. (Roman Cath.)	Dis	Acc ³	Dis	Dis	Dis
23. <u>Education in Love</u> . Teacher's Guide, Grades 9-12. (Roman Cath.)	Dis	Acc	Dis	---	Dis
24. <u>Growing Up with Sex</u> . (Southern Baptist Convention)	NST	NST	Dis	NST	NST
25. <u>Sex is More than a Word</u> . (Southern Baptist Convention)	Acc	Acc	Dis	NST	NST
26. <u>Made for Each Other</u> . (Southern Baptist Convention)	NST	Acc	Dis	NST	Dis
27. <u>Teaching Your Children About Sex</u> . (Southern Baptist Convention)	NST	Acc	NST	Acc	Dis
28. <u>The Bible and the Body</u> . Student's Book. (United Methodist Church)	---	Acc	---	NST	Dis

(continued)

TABLE 6, Continued
DIRECTION OF STANCE

<u>Resource</u>	<u>Topic</u>					<u>Pre-marital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u> ¹	<u>Homosexuality</u>	<u>Abortion</u>		
29. <u>The Bible and the Body</u> . Leader's Guide. (United Methodist Church)	---	---	---	---	NST	
30. <u>Family Ministry</u> . (United Methodist Church)	NST	---	NST	---	NST	
31. <u>God and Human Sexuality</u> (includes Supplement). United Meth. Church)	---	Acc	NST	NST	Dis	
32. <u>Journeys</u> . Student Book. (United Methodist Church)	NST	NST	Dis	NST	Dis	
33. <u>Journeys</u> . Leader's Book. (United Methodist Church)	---	Acc ²	Dis	NST	Dis	
34. <u>Sexually Speaking--Who Am I?</u> Student Book. (United Meth. Church)	NST	Acc	Dis	NST	Dis	
35. <u>Sexually Speaking--Who Am I?</u> Course Design Guide (Un. Meth. Ch.)	Acc	NST	NST	NST	NST	
36. <u>Youth Views Sexuality</u> . Student Book. (United Methodist Church)	Acc	NST	Dis	NST	Dis	
37. <u>Youth Views Sexuality</u> . Course Design Guide. (United Meth. Church)	---	NST	---	NST	Dis	

¹refers to contraceptive use, non-procreational sex, and/or family planning by married couples.

²no clear position, but accepting stance is implied, p. 15.

³supports concept of family planning but accepts only rhythm method or "means that agree with nature."

TABLE 7

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS

1 = Scientific Authority
 2 = Religious Authority, Scripture
 3 = Religious Authority,
 Church Teaching or Tradition
 NST = No Stance Taken or Ambiguous Stance
 --- = Topic Not Discussed
 NAQ = No Authority Quoted

<u>Resource</u>	<u>Topic</u>					<u>Premarital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>		
1. <u>Created Male and Female</u> , Teacher's Guide (ALC)	1	NST	NAQ	NSI	NAQ	
2. <u>Created Male and Female</u> , Pamphlets (ALC)	1	NST	NSI	NST	NAQ	
3. <u>Sexual Integrity in Modern Society</u> , (in <u>Created Male and Female Kit</u>)	1	3	1,2,3	NAQ	1,2	
4. <u>Facts Aren't Enough</u> . (In <u>Created Male and Female Kit</u>)	1	NAQ	NAQ	NAQ	NAQ	
5. <u>Growing Up to Love</u> (Christian Church - Disciples of Christ)	1	NST	1	---	NAQ	
6. <u>Understanding Your Sexual Self</u> (LCA)	NST	NAQ	NST	NST	NAQ	
7. <u>Update on Love, Sex and Life</u> . Pupil's Book (LCA)	1	2	1,2,3	3	NAQ	
8. <u>Update on Love, Sex and Life</u> . Teacher's Guide (LCA)	---	NAQ	3	3	3	
9. <u>Take the High Road</u> . (Lutheran Church - Missouri Synod)	NAQ	---	NAQ	---	2	

(Continued)

TABLE 7, Continued

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS

<u>Resource</u>	<u>Topic</u>					<u>Premarital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>		
10. <u>Life Can Be Sexual.</u> (Lutheran Church - Missouri Synod)	NAQ	NST	1,2	---		1,2,3
11. <u>Parents' Guide to Christian Conversation About Sex</u> (LC - Mo. Syn.)	NAQ	NAQ	NAQ	3		NAQ
12. <u>Christian View of Sex Education.</u> (Lutheran Church - Missouri Synod)	3	3	NAQ	NAQ		2
13. <u>Love and Sex Are Not Enough.</u> Text. (Mennonite)	1	---	---	---		1,2
14. <u>Love and Sex Are Not Enough.</u> Student Activity Guide (Mennonite)	NAQ	---	---	---		NAQ
15. <u>A Whole Person.</u> Student Text. (Roman Catholic)	---	---	---	---		2*
16. <u>A Whole Person.</u> Teacher's Manual. (Roman Catholic)	---	---	---	---		NAQ
17. <u>A Whole Person.</u> Family Handbook. (Roman Catholic)	---	---	---	---		2
18. <u>Always Growing.</u> Student Text. (Roman Catholic)	NAQ	3	3	3		NAQ
19. <u>Always Growing.</u> Teacher's Manual. (Roman Catholic)	3	3	3	NAQ		3

*"Against God's laws"

(Continued)

TABLE 7, Continued

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS

<u>Resource</u>	<u>Topic</u>					<u>Premarital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>		
20. <u>Always Growing</u> . Family Handbook. (Roman Catholic)	NAQ	---	---	NAQ	NAQ	
21. <u>Education in Love</u> . Handbook for Parents. (Roman Catholic)	---	3 ^a	NAQ	3	2	
22. <u>Education in Love</u> . Teacher's Guide, Grades 1-8. (Roman Cath.)	1,3	3 ^a	NAQ	3	2	
23. <u>Education in Love</u> . Teacher's Guide, Grades 9-12. (Roman Cath.)	NAQ	NAQ	NAQ	---	NAQ	
24. <u>Growing Up with Sex</u> . (Southern Baptist Convention)	NAQ	NST	2	NAQ	NAQ	
25. <u>Sex is More than a Word</u> . (Southern Baptist Convention)	1	NAQ	NAQ	NST	NAQ	
26. <u>Made for Each Other</u> . (Southern Baptist Convention)	1	NAQ	1,2	NST	2	
27. <u>Teaching Your Children About Sex</u> . (Southern Baptist Convention)	1	NAQ	NAQ	3	2	
28. <u>The Bible and the Body</u> . Student's Book. (United Methodist Church)	---	NAQ	---	NST	3	

^a cites church authority for view that rhythm is only acceptable means

(Continued)

TABLE 7, Continued

TYPES OF AUTHORITY QUOTED IN SUPPORT
OF STANCES TOWARD TOPICS

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
29. <u>The Bible and the Body</u> . Leader's Guide. (United Methodist Church)	---	---	---	---	2,3
30. <u>Family Ministry</u> . (United Methodist Church)	NST	---	NST	---	NST
31. <u>God and Human Sexuality</u> (includes Supplement). United Meth. Church)	---	NAQ	1,2,3	NST	2,3
32. <u>Journeys</u> . Student Book. (United Methodist Church)	NST	NAQ	3	2,3	3
33. <u>Journeys</u> . Leader's Book. (United Methodist Church)	---	NST	2	2	2,3
34. <u>Sexually Speaking--Who Am I?</u> Student Book. (United Meth. Church)	NAQ	NAQ	1	NAQ	2
35. <u>Sexually Speaking--Who Am I?</u> Course Design Guide (Un. Meth. Ch.)	NAQ	NST	2	NST	NAQ
36. <u>Youth Views Sexuality</u> . Student Book. (United Methodist Church)	1	NST	2	NST	1,3
37. <u>Youth Views Sexuality</u> . Course Design Guide. (United Meth. Church)	---	NST	---	NST	3

TABLE 9
 PREDOMINANT VALUES EDUCATION APPROACH

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
1. <u>Created Male and Female</u> , Teacher's Guide (ALC)	I	NST	I	NST	I
2. <u>Created Male and Female</u> , Pamphlets (ALC)	I	NST	NST	NST	I
3. <u>Sexual Integrity in Modern Society</u> , (in <u>Created Male and Female Kit</u>)	I	I	I	I	I
4. <u>Facts Aren't Enough</u> . (In <u>Created Male and Female Kit</u>)	I	I	I	I	I
5. <u>Growing Up to Love</u> (Christian Church - Disciples of Christ)	I	NST	C	---	C
6. <u>Understanding Your Sexual Self</u> (LCA)	NST	I	C	NST	I
7. <u>Update on Love, Sex and Life</u> . Pupil's Book (LCA)	I	I	I	C	I
8. <u>Update on Love, Sex and Life</u> . Teacher's Guide (LCA)	---	I	I	C	I
9. <u>Take the High Road</u> . (Lutheran Church - Missouri Synod)	I	---	I	---	I

I = Inculcation Approach
 C = Clarification Approach
 --- = Topic Not Discussed
 NST = No Stance Taken or Ambiguous Stance

(continued)

TABLE 9, Continued

PREDOMINANT VALUES EDUCATION APPROACH

<u>Resource</u>	<u>Topic</u>				
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	<u>Pre-marital Sex</u>
10. <u>Life Can Be Sexual.</u> (Lutheran Church - Missouri Synod)	I	NST	I	---	I
11. <u>Parents' Guide to Christian Conversation About Sex</u> (LC - Mo. Syn.)	I	I	I	I	I
12. <u>Christian View of Sex Education.</u> (Lutheran Church - Missouri Synod)	I	I	I	I	I
13. <u>Love and Sex Are Not Enough.</u> Text. (Mennonite)	I	---	---	---	I
14. <u>Love and Sex Are Not Enough.</u> Student Activity Guide (Mennonite)	I	---	---	---	I
15. <u>A Whole Person.</u> Student Text. (Roman Catholic)	---	---	---	---	I
16. <u>A Whole Person.</u> Teacher's Manual. (Roman Catholic)	---	---	---	---	I
17. <u>A Whole Person.</u> Family Handbook. (Roman Catholic)	---	---	---	---	I
18. <u>Always Growing.</u> Student Text. (Roman Catholic)	I	I	I	I	I
19. <u>Always Growing.</u> Teacher's Manual. (Roman Catholic)	I	I	I	I	I

(continued)

TABLE 9, Continued

PREDOMINANT VALUES EDUCATION APPROACH

<u>Resource</u>	<u>Topic</u>					<u>Pre-marital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>		
20. <u>Always Growing</u> . Family Handbook. (Roman Catholic)	I	---	---	I	I	
21. <u>Education in Love</u> . Handbook for Parents. (Roman Catholic)	---	I	I	I	I	
22. <u>Education in Love</u> . Teacher's Guide, Grades 1-8. (Roman Cath.)	I	I	I	I	I	
23. <u>Education in Love</u> . Teacher's Guide, Grades 9-12. (Roman Cath.)	I	I	I	---	I	
24. <u>Growing Up with Sex</u> . (Southern Baptist Convention)	I	NST	I	I	I	
25. <u>Sex is More than a Word</u> . (Southern Baptist Convention)	I	I	I	NST	I	
26. <u>Made for Each Other</u> . (Southern Baptist Convention)	I	I	I	NST	I	
27. <u>Teaching Your Children About Sex</u> . (Southern Baptist Convention)	I	I	NST	I	I	
28. <u>The Bible and the Body</u> . Student's Book. (United Methodist Church)	---	I	---	NST	I	

(continued)

TABLE 9, Continued

PREDOMINANT VALUES EDUCATION APPROACH

<u>Resource</u>	<u>Topic</u>				<u>Pre-marital Sex</u>
	<u>Masturbation</u>	<u>Contraception</u>	<u>Homosexuality</u>	<u>Abortion</u>	
29. <u>The Bible and the Body</u> : Leader's Guide. (United Methodist Church)	---	---	---	---	C
30. <u>Family Ministry</u> . (United Methodist Church)	NST	---	NST	---	NST
31. <u>God and Human Sexuality</u> (includes Supplement). United Meth. Church)	---	I	I	NST	I
32. <u>Journeys</u> . Student Book. (United Methodist Church)	NST	C	C	C	C
33. <u>Journeys</u> . Leader's Book. (United Methodist Church)	---	NST	C	C	C
34. <u>Sexually Speaking--Who Am I?</u> Student Book. (United Meth. Church)	I	I	I	I	C
35. <u>Sexually Speaking--Who Am I?</u> Course Design Guide (Un. Meth. Ch.)	I	NST	I	NST	C
36. <u>Youth Views Sexuality</u> . Student Book. (United Methodist Church)	I	NST	I	NST	I
37. <u>Youth Views Sexuality</u> . Course Design Guide. (United Meth. Church)	---	NST	---	NST	I

TABLE 10
DISCUSSION OF CONTRACEPTIVE METHODS*

Resource	Abstinence	"Chemical Substances," Foam	Coitus Interruptus, Withdwl	Condom, Prophylactic	Diaphragm, Cervical Caps	Douche	IUD	Ogino Method	Oral Contraceptive - General	" " ("Morning After")	Rhythm, "Means that agree with nature"	Sterilization
<u>Created Male & Female</u> , Pamphlet, "The Way It Is" (American Lutheran)	x	x	x	x	x		x		x			
<u>Growing Up to Love-- Meaning of Sexuality</u> (Christian Church - Disci. of Christ)		19		19					19			
<u>Understanding Your Sexual Self</u> (Lutheran Church in America)				39-40	39-40						39-40	
<u>Update on Love, Sex, and Life</u> , Student Book (Lutheran Church in America)				17					17			
<u>Life Can Be Sexual</u> (Lutheran Church - Missouri Synod)									51			
<u>Parents' Guide to Christian Conversation About Sex</u> (Lutheran Ch. - Mo. Synod)		101 121 126	125	79 101 109	101 109 125	126	126		101 125		125-126	125-126
<u>Always Growing</u> , Student Text (Roman Catholic)											57	

*Numbers denote pages in manuals where discussion of contraceptive appears.
(x = source not paginated)

TABLE 10, Continued
DISCUSSION OF CONTRACEPTIVE METHODS

Resource	Abstinence	"Chemical Substances," Foam	Coitus Interruptus (Withdrwl.)	Condom, Prophylactic	Diaphragm, Cervical Cap	Douche	IUD	Ogino Method	Oral Contraceptive - General	" " ("Morning After")	Rhythm, "Means that agree with nature"	Sterilization
<u>Education in Love, Handbook for Parents</u> (Roman Catholic)		24							24		24	
<u>Education in Love, Teacher's Guide, Grades 1-8</u> (Roman Catholic)		84		85	85		85		84-85		84-85	
<u>Education in Love, Teacher's Guide, Grades 9-12</u> (Roman Catholic)								66-67				
<u>Growing Up with Sex</u> (Southern Baptist)			76	77	77				79		79	
<u>Sex is More Than a Word</u> (Southern Baptist)		64		74								
<u>Made for Each Other</u> (Southern Baptist)									11			
<u>Teaching Your Children About Sex</u> (Southern Baptist)			113	113	113		114					115-116

APPENDIX I:
CHARACTERISTIC THEMES, SOURCE DOCUMENTATION

THEMES

Masturbation

(27 of the 37 resources discussed masturbation.)

1. Boys are more likely to masturbate than girls.

Number of materials which contain this theme: 13

Number of groups represented: 7

Illustrative Excerpt:

"Research shows 92 percent of men and 62 percent of women have had some kind of autoerotic experiences." Also: "Because male genitalia are outside the body and can be more easily stimulated by friction from clothing or other pressures, this activity is generally more prevalent in boys than girls." (Made for Each Other, p. 125 and p. 129, Southern Baptist Convention)

Other Sources: Created Male and Female, pamphlet, "The Way It Is," Descriptive Glossary, American Lutheran Church; Created Male and Female, Sexual Integrity in Modern Society, p. 21, American Lutheran Church; Created Male and Female, Facts Aren't Enough, p. 45, American Lutheran Church; Growing Up to Love--Meaning of Sexuality, p. 7, Christian Church-Disciples of Christ; Love and Sex Are Not Enough, Book, p. 79, Mennonite Church; Education in Love, Teacher's Guide, p. 53, Roman Catholic Church; Christian View of Sex Education, p. 11, Lutheran Church, Missouri Synod; Teaching Your Children About Sex, p. 71, Southern Baptist Convention; Sexually Speaking--Who Am I? Student Reading Book, p. 24, United Methodist Church; Sexually Speaking--Who Am I? Course Design Guide, p. 90, United Methodist Church; Youth Views Sexuality, Student Reading Book, p. 73, United Methodist Church.

2. Masturbation does not cause any physical harm.

Number of materials which contain this theme: 13

Number of groups represented: 6

Illustrative Excerpt:

"There is no evidence to indicate that it (masturbation) results in any physical harm." (Created Male and Female, pamphlet, "The Way It Is," Descriptive Glossary, American Lutheran Church)

Other Sources: Created Male and Female, Sexual Integrity in Modern Society, p. 21, American Lutheran Church; Created Male and Female, Facts Aren't Enough, p. 45, American Lutheran Church; Growing Up to Love--Meaning of Sexuality, p. 18, Christian Church-Disciples of Christ; Education in Love, Teacher's Guide, p. 52, Roman Catholic Church; Growing Up With Sex, p. 45,

Southern Baptist Convention; Sexually Speaking--Who Am I?, Course Design Guide, p. 30, United Methodist Church; Sexually Speaking--Who Am I?, Student Reading Book, p. 24, United Methodist Church; Youth Views Sexuality, Student Reading Book, p. 72, United Methodist Church; Sex Is More Than A Word, p. 29, Southern Baptist Convention; Christian View of Sex Education, p. 10, Lutheran Church, Missouri Synod; Made For Each Other, p. 126, Southern Baptist Convention; Teaching Your Children About Sex, p. 71, Southern Baptist Convention.

3. Many myths about masturbation exist.

Number of materials which contain this theme: 11

Number of groups represented: 7

Illustrative Excerpt:

"When I was a teenager I remember reading some religious tracts which said that people who masturbate go insane. Thank God we have largely passed from that benighted period. Masturbation will not drive one insane, nor will it cause warts to grow on the palm of one's hand, nor will it cause one's penis to grow larger or waste away." (Love and Sex Are Not Enough, Book, p. 79, Mennonite Church)

Other Sources: Created Male and Female, Sexual Integrity in Modern Society, pp. 21-22, American Lutheran Church; Growing Up to Love--Meaning of Sexuality, p. 7, Christian Church-Disciples of Christ; Update on Love, Sex, and Life, Pupil's Book, p. 12, Lutheran Church in America; Take the High Road, p. 71, Lutheran Church-Missouri Synod; Life Can be Sexual, p. 42, Lutheran Church, Missouri Synod; Sex is More Than a Word, pp. 28-29, Southern Baptist Convention; Growing Up With Sex, p. 45, Southern Baptist Convention; Sexually Speaking--Who Am I?, Student Reading Book, pp. 23-24, United Methodist Church; Youth Views Sexuality, Student Reading Book, p. 72, United Methodist Church; Made For Each Other, p. 126, Southern Baptist Convention.

4. Masturbation is a common practice among young people.

Number of materials which contain this theme: 8

Number of groups represented: 5

Illustrative Excerpt:

"There are all kinds of statistics about young people and masturbation. All show that it is prevalent among the majority of boys and girls . . ." Also "Most young people . . . masturbate." (Growing Up to Love--Meaning of Sexuality, p. 7 and p. 18, Christian Church-Disciples of Christ.)

Other Sources: Created Male and Female, "Facts Aren't Enough," p. 46, American Lutheran Church; Love and Sex Are Not Enough, p. 79, Mennonite Church; Growing Up With Sex, p. 45, So. Baptist Convention;

Made for Each Other, p. 64, Southern Baptist Convention; Teaching Your Children About Sex, p. 71, Southern Baptist Convention; Sexually Speaking--Who Am I?, Student Reading Book, p. 24, United Methodist Church; Sexually Speaking--Who Am I?, Course Design Guide, p. 30, United Methodist Church.

5. Masturbation can be beneficial.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Source:

"There are certain positive values that can be derived from masturbation. It can be an important part of your total personal development. Your body is the good creation of God and is capable of amazing physiological reactions. Through masturbation your awareness of yourself as a sexual being is reinforced. It can provide for releasing normal sexual tensions and for developing a healthy self-image." (Growing Up With Sex, p. 45, Southern Baptist Convention)

Other Sources: Update on Love, Sex, and Life, Pupil's Book, p. 12, Lutheran Church in America; Growing Up to Love--Meaning of Sexuality, p. 18, Christian Church-Disciples of Christ; Youth Views Sexuality, p. 72, United Methodist Church; Sex Is More Than a Word, p. 29, Southern Baptist Convention.

6. Emotional damage may result from feelings of shame and guilt about masturbation.

Number of materials which contain this theme: 5

Number of groups represented: 3

Illustrative Excerpt:

"It (masturbation) can be a healthy experience. If guilt and fear become part of it, however, it can become unhealthy and leave emotional scars." (Sex is More Than a Word, p. 29, Southern Baptist Convention)

Other Sources: Created Male and Female, Facts Aren't Enough, p. 46, American Lutheran Church; Sexually Speaking--Who Am I?, Course Design Guide, p. 30, United Methodist Church; Youth Views Sexuality, Student Reading Book, p. 72, United Methodist Church; Teaching Your Children About Sex, p. 71, Southern Baptist Convention.

7. Masturbation may produce unnecessary feelings of guilt and anxiety among adolescents.

Number of materials which contain this theme: 4

Number of groups represented: 4

Illustrative Excerpt:

"The act itself is harmless, but the guilt feelings which many persons have about it (masturbation) can cause problems. There is nothing inherently naughty or disgusting about masturbation . . ." (Growing Up to Love--Meaning of Sexuality, p. 18, Christian Church--Disciples of Christ)

Other Sources: Created Male and Female, pamphlet, "The Way It Is," Descriptive Glossary, American Lutheran Church; Teaching Your Children About Sex, p. 72, Southern Baptist Convention; Youth Views Sexuality, Student Reading Book, p. 72, United Methodist Church.

8. Masturbation may be an indication of emotional immaturity.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"Masturbation may indicate that the person is not mature emotionally. He is continuing an infantile habit. . . . For a growing child or a teen-ager to go on sucking his thumb, amusing himself with his toes, or playing with his sex organs is out of place. The teen-ager should be outgrowing such habits, pleasure-giving as they may be." (Take the High Road, p. 71, Lutheran Church, Missouri Synod)

Other Sources: Education in Love, Teacher's Guide, Grades 9-12, p. 31, Roman Catholic Church; Teaching Your Children About Sex, p. 72, Southern Baptist Convention.

9. Parents should not punish the child for masturbating.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"They (parents) should not shame or punish the child for it (masturbation), threaten him with dreadful consequences, or confine him in any way to stop him from touching his genitals." (Created Male and Female, Facts Aren't Enough, p. 45, American Lutheran Church)

Other Sources: Parent's Guide to Christian Conversation About Sex, pp. 41-42, Lutheran Church, Missouri Synod; Made for Each Other, p. 129, Southern Baptist Convention; Teaching Your Children About Sex, p. 72, Southern Baptist Convention.

10. The practice of masturbation can be lessened by cultivation of wider interests and activities and/or the avoidance of excessive erotic stimulation.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"Parents will be most helpful to the young child in this connection (masturbation) if they provide a happy, relaxed, loving home atmosphere, with a daily routine that offers the child interesting and absorbing things to do, while it avoids situations that might encourage masturbation." (Created Male and Female, Facts Aren't Enough, p. 45, American Lutheran Church)

Other Sources: Created Male and Female, Sexual Integrity in Modern Society, p. 22, American Lutheran Church; Take the High Road, p. 71, Lutheran Church, Missouri Synod; Made for Each Other, p. 129, Southern Baptist Convention.

11. Children learn to explore their bodies at a very early age.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"Babies often handle their sex organs in a casual way, just as they often play with their toes or their ears. This casual bodily exploration should not disturb parents." (Created Male and Female, Facts Aren't Enough, p. 35; American Lutheran Church)

Other Sources: Take the High Road, p. 71, Lutheran Church, Missouri Synod; Growing Up with Sex, p. 45, Southern Baptist Convention; Made for Each Other, p. 129, Southern Baptist Convention.

12. The practice of masturbation indicates an emotional problem.

Number of materials which contain this theme: 4

Number of groups represented: 2

Illustrative Excerpt:

"...While habitual masturbation will not injure the body, it is probably a sign of some psychological problem for which the individual should seek counseling." (Love and Sex Are Not Enough, Book, p. 79; Mennonite)

Other Sources: Love and Sex Are Not Enough, Student Activity Guide, p. 32, Mennonite Church; Life Can Be Sexual, p. 35; Lutheran Church - Missouri Synod; Christian View of Sex Education, p. 46; Lutheran Church - Missouri Synod.

13. Masturbation is wrong.

Number of materials which contain this theme: 4

Number of groups represented: 2

Illustrative Excerpt:

"Masturbation is wrong because it misuses the sexual powers that were designed to show love to another human being in marriage. It only expresses one person's desire for pleasure." (Always Growing, Student Text, p. 52; Roman Catholic Church)

Other Sources: Always Growing, Teacher's Manual, p. 38; Roman Catholic Church; Take the High Road, p. 71, Lutheran Church - Missouri Synod; Christian View of Sex Education, p. 44, Lutheran Church - Missouri Synod.

14. Sex is intended to bind human beings to one another in relationship rather than for solitary pleasure.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"We have to take time to face some facts. One of these is that masturbation is sex turned in on ourselves. This is the reverse of what we have said about sexuality as an avenue of personal expression, the power to communicate, to reach out and make real contact as a sexual being with another sexual being in ways that change both. We have viewed it as part of our God-given power to "create relationships." Masturbation is centered on myself rather than on others. The more I concentrate on myself, the more I am cut off from

others, and the less I am able to love.

And we know that masturbation can cause a great deal of guilt. . . . Some of it (guilt) is very likely due to turning inward, toward ourselves, that which was meant to turn us outward, toward others." (Life Can Be Sexual, p. 43, Lutheran Church, Missouri Synod)

Other Sources: Love and Sex Are Not Enough, Book, p. 79, Mennonite Church; Always Growing, Student Text, p. 52, Roman Catholic Church

15. Masturbation may be deleterious to interpersonal social/sexual adjustment.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"The masturbation complex is a most serious dimension of the struggle of sex turned in upon oneself. This takes place when masturbation is used as a means of escape when the going gets tough. The escape pattern digs its own rut. And the habit can easily fix a person's sexual attitude at a level on which others are manipulated in fantasy to serve his satisfaction. This can make 'sexual communication' as we have described it almost impossible." (Life Can Be Sexual, p. 43; Lutheran Church - Missouri Synod)

Other Sources: Love and Sex Are Not Enough, Book, p. 79; Mennonite Church; Made for Each Other, p. 132, Southern Baptist Convention.

16. Masturbation is a stage or phase of development.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"Masturbation today is generally recognized as a stage in sexual development." (Youth Views Sexuality, p. 72; United Methodist Church)

Other Sources: Sexual Integrity in Modern Society, p. 21, American Lutheran Church; Facts Aren't Enough, p. 46, American Lutheran Church

17. One need not worry about masturbating "excessively."

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"You may hear or read that 'excessive' masturbation is harmful. The problem is no one defines excessive and the 'harm' is rather vague. ...If all one ever did all one's life was engage in masturbation, such a solitary sex life would miss the richness of a responsible two-party relationship. But only the tiniest fraction of people have such severe problems relating to another person sexually, and their difficulties stem from deep psychological causes, not from masturbation. ...So there doesn't seem to be any reason to get uptight about masturbation." (Update on Love, Sex, and Life, Pupil's Book, p. 12; Lutheran Church in America)

Other Source: Youth Views Sexuality, Student Reading Book, p. 72; United Methodist Church.

18. The accepting attitudes which have developed in reaction to repressiveness about masturbation have gone to the opposite extreme.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"Now we laugh at these old threats (about masturbation), and rightly so. ... But the pendulum is swinging to the other extreme. The impression is given that masturbation is 'good' for you." (Life Can Be Sexual, p. 42; Lutheran Church, Missouri Synod)

Other Source: Made for Each Other, pp. 127-128; Southern Baptist Convention.

Contraception

(28 of the 37 resources discussed contraception.)

1. The freedom for couples to limit family size is affirmed.

Number of materials which contain this theme: 7

Number of groups represented: 4

Illustrative Excerpt:

"It is certainly a great responsibility to bring children into the world. Each couple must face this responsibility together and are responsible to God for their actions. We must form our own consciences, and respect those of others, not presuming to judge the motivation behind large families, small families, or no families." (Education in Love, Parent's Handbook, p. 24; Roman Catholic Church)

Other Sources: Sexual Integrity in Modern Society, p. 18, American Lutheran Church; Update on Love, Sex, and Life, Teacher's Guide, pp. 46-67, Lutheran Church in America; Education in Love, Teacher's Guide, Grades 1-8, p. 85, Roman Catholic Church; Always Growing, Student Text, p. 51, Roman Catholic Church; Always Growing, Teacher's Manual, p. 38, Roman Catholic Church; Made for Each Other, p. 120, Southern Baptist Convention

2. Relational/non-procreational sex is affirmed.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"Since reliable birth control methods have come into wide use, the procreative and relational functions of sex can be separated. The act of intercourse no longer has to carry the possibility of having a child. Sex--as enjoyment, as mutual pleasure, as an expression of mutual love--takes on new meaning. The relational function of sex, apart from conceiving children, still continues to bring man and woman into close communion with each other, as God intends." (Update on Love, Sex, and Life, Student Book, p. 11; Lutheran Church in America)

Other Sources: Understanding Your Sexual Self, p. 8, Lutheran Church in America; Sexual Integrity in Modern Society, p. 8, American Lutheran Church; God and Human Sexuality, p. 5, United Methodist Church; Made for Each Other, p. 127, Southern Baptist Convention

3. Condoms are effective in preventing or lessening the spread of venereal disease.

Number of materials which contain this theme: 4

Number of groups represented: 4

Illustrative Excerpt:

"The rise in VD is directly associated with the coming of the birth-control pill. Oral contraceptives may be as sheaths or rubbers when it comes to stopping conception, but they fail miserably in preventing VD. Rubbers are technically called prophylactics, meaning something which guards from disease. A rubber prophylactic covers the penis so that it does not come into contact with the walls of the vagina. This sharply reduces the chance of infection, even though it does not completely eliminate it." (Update on Love, Sex, and Life, Student Book, p. 17; Lutheran Church in America)

Other Sources: Growing Up to Love--Meaning of Sexuality, p. 19, Christian Church - Disciples of Christ; Parents' Guide to Christian Conversation About Sex, p. 79, Lutheran Church - Missouri Synod; Update on Love, Sex and Life, p. 17, Lutheran Church in America.

4. Teenagers who engage in pre-marital sex have an ethical responsibility to use contraception.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

(From chapter entitled, "What Teens Need to Know"): "It is, of course, far better for couples to deal responsibly with their sexual life and use contraceptives if they are going to have intercourse." (Teaching Your Children About Sex, p. 100; Southern Baptist Convention)

Other Sources: Growing Up to Love--Meaning of Sexuality, p. 19, Christian Church - Disciples of Christ; Sex is More Than a Word, p. 71, Southern Baptist Convention)

5. Pregnancy is a possible consequence of sexual activity despite contraceptive use.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"Every act of sexual intercourse has pregnancy as a possible outcome even when contraceptive measures are used. No means of birth control is 100 per cent effective, especially when used by inexperienced young people under less than ideal circumstances." (Sexually Speaking--Who Am I? Student Book, p. 83; United Methodist Church)

Other Sources: Sexual Integrity in Modern Society, pp. 11-12, American Lutheran Church; Youth Views Sexuality, Student Book, p. 77-78, United Methodist Church

6. The only acceptable method of contraception is the rhythm method.

Number of materials which contain this theme: 3

Number of groups represented: 1

Illustrative Excerpt:

"Moral Aspects: Humanae Vitae (Paul VI) recognizes as a moral means of birth control or child spacing only rhythm (period abstinence from intercourse)" (Education in Love, Teacher's Guide, Grades 1-8, p. 85)

Other Sources: Always Growing, Student Text, p. 52, Roman Catholic Church; Education In Love, Parent's Handbook, p. 24, Roman Catholic Church

7. Childlessness, in some cases, is not affirmed.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"The Christian wants to fulfill that part of the purpose of sex and marriage which involves having children, receiving them as gifts of God and training them for Him. Complete prevention of conception, unless for good reasons, thwarts one of the basic purposes of marriage." (Parents' Guide to Christian Conversation About Sex, p. 101, Lutheran Church - Missouri Synod)

Other Source: Sexual Integrity in Modern Society, p. 18; American Lutheran Church

8. Medical consultation is advisable when choosing a contraceptive method.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"When it comes to the actual technique to be used, they (the couple) should plan a visit to their physician to discuss the various methods of contraception, making sure they understand the advantages and disadvantages of each method." (Made for Each Other, p. 121; Southern Baptist Convention)

Other Source: Pamphlet, The Way It Is; American Lutheran Church.

Homosexuality

(28 of the 37 resources discussed homosexuality.)

1. The cause(s) of homosexuality are unknown or not fully known.

Number of materials which contain this theme: 13

Number of groups represented: 7

Illustrative Excerpt:

"Many theories have been advanced to explain homosexuality. They do not yet effectively establish specific causes." (Created Male and Female, Teacher's Guide, p. 77; American Lutheran Church)

Other Sources: Growing Up to Love, p. 17, Christian Church - Disciples of Christ; Update on Love, Sex, and Life, Teacher's Guide, p. 45, Lutheran Church in America; Update on Love, Sex, and Life, Student Book, p. 18, Lutheran Church in America; Life Can Be Sexual, pp. 44-45, Lutheran Church - Missouri Synod; Education in Love, Parent's Handbook, p. 26, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 94, Roman Catholic Church; Growing Up with Sex, p. 54, Southern Baptist Convention; God and Human Sexuality, p. 100, United Methodist Church; Sexually Speaking--Who Am I? Course Design Guide, p. 59, United Methodist Church; Sexually Speaking--Who Am I? Student Book, p. 49, United Methodist Church; Sex is More Than a Word, p. 85, Southern Baptist Convention; Sexual Integrity in Modern Society, p. 22, American Lutheran Church.

2. It is normal for young persons to experience a period--as part of the growing up process--in which they are attracted to members of their own sex.

Number of materials which contain this theme: 11

Number of groups represented: 6

Illustrative Excerpt:

"Physical attraction and deep friendships are normal in early adolescent years." (Life Can Be Sexual, p. 44, Lutheran Church - Missouri Synod)

Other Sources: Understanding Your Sexual Self, p. 13, Lutheran Church in America; Update on Love, Sex, and Life, Teacher's Guide, p. 31, Lutheran Church in America; Take the High Road, p. 72, Lutheran Church - Missouri Synod; Education in Love, Parent's Handbook, p. 27, Roman

Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 95, Roman Catholic Church; Growing Up with Sex, p. 54, Southern Baptist Convention, Sexually Speaking--Who Am I? Student Book, p. 48, United Methodist Church; Sex is More Than a Word, p. 87, Southern Baptist Convention; Made for Each Other, p. 138, Southern Baptist Convention; Facts Aren't Enough, p. 57, American Lutheran Church

3. Christians should treat homosexuals with love and understanding, not ridicule.

Number of materials which contain this theme: 8

Number of groups represented: 4

Illustrative Excerpt:

"...Homosexuals are persons who must be respected as God's children in the light of the gospel. That means a Christian should not join the chorus of those who make jokes about 'queers,' 'dykes,' and 'fags.' Instead, a Christian should attempt to understand the complicated matter of homosexuality, treat homosexuals as dignified and worthy individuals, never persecute nor malign them ..." (Update on Love, Sex, and Life, Student Book, p. 19; Lutheran Church in America)

Other Sources: Update on Love, Sex, and Life, Teacher's Guide, p. 30, Lutheran Church in America; Education in Love, Parent's Handbook, p. 26 and 27, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 94, Roman Catholic Church; God and Human Sexuality, p. 101, United Methodist Church; Sexually Speaking--Who Am I? Course Design Guide, p. 59, United Methodist Church; Sexually Speaking--Who Am I? Student Book, p. 49, United Methodist Church; Sexual Integrity in Modern Society, p. 22, American Lutheran Church

4. It is normal to be attracted to the members of one's own sex to some degree.

Number of materials which contain this theme: 7

Number of groups represented: 5

Illustrative Excerpt:

"Homosexuality and heterosexuality are not entirely separate entities. Sexual arousal by a member of one's own sex is not an all-or-none phenomenon but a matter of degree; there is a continuum ranging from those who respond exclusively to the opposite sex through a large percentage of persons who are or may be erotically aroused by persons of both sexes to those interested exclusively in the same sex." (Created Male and Female, Teacher's Guide, p. 77; American Lutheran Church)

Other Sources: Update on Love, Sex, and Life, Teacher's Guide, p. 30, Lutheran Church in America; Update on Love, Sex, and Life, Student Book, p. 18, Lutheran Church in America; Life Can Be Sexual, p. 43, Lutheran Church - Missouri Synod; Education in Love, Parent's Handbook, p. 26, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 94; Roman Catholic Church; Growing Up with Sex, p. 54, Southern Baptist Convention

5. Feelings, actions, or appearance atypical of one's traditional sex role are not indications of homosexuality.

Number of materials which contain this theme: 7

Number of groups represented: 5

Illustrative Excerpt:

"Some people believe they can spot a homosexual because of physical characteristics. Some young people accept this as true. They feel that if a male is effeminate, artistic, or has a high pitched voice he must be homosexual. Or if a woman is muscular, strong, or interested in sports she must be a lesbian. In fact, physical characteristics are not related to homosexuality! Many female homosexuals are very feminine and attractive. Many male homosexuals are muscular and athletic." (Sex is More Than a Word, p. 88, Southern Baptist Convention)

Other Sources: Update on Love, Sex, and Life, Student Book, p. 18; Lutheran Church in America; Take the High Road, p. 72, Lutheran Church - Missouri Synod; Growing Up with Sex, p. 54, Southern Baptist Convention; Sexually Speaking--Who Am I? Student Book, p. 49; Youth Views Sexuality, Student Book, p. 80, United Methodist Church; Created Male and Female, Teacher's Guide, p. 77, American Lutheran Church

6. Having homosexual experience(s) in adolescence does not necessarily mean that one will become permanently homosexual.

Number of materials which contain this theme: 7

Number of groups represented: 4

Illustrative Excerpt:

"A second myth is that homosexual experiences lead to homosexuality as a way of life. Sometimes boys will experiment with one another during puberty--this may be by mutual masturbation or oral stimulation of the genitals. They then may wonder whether they are homosexuals. The answer is: not necessarily. Studies show that many persons have had homosexual experiences who did not become homosexuals. Thus, such an experience will not make one a homosexual." (Growing Up with Sex, p. 54; Southern Baptist Convention)

Other Sources: Life Can Be Sexual, p. 44; Lutheran Church - Missouri Synod; Education in Love, Teacher's Guide, Grades 1-8, p. 95, Roman Catholic Church; Sexually Speaking--Who Am I? Student Book, p. 48, United Methodist Church; Youth Views Sexuality, Student Book, p. 79, United Methodist Church; Sex is More than a Word, p. 88, Southern Baptist Convention; Made for Each Other, p. 138, Southern Baptist Convention

7. Homosexuals often have many positive attributes, apart from their homosexuality.

Number of materials which contain this theme: 6

Number of groups represented: 4

Illustrative Excerpt:

"Homosexuality is only one aspect of (homosexuals') lives and they are frequently hard-working and upright people." (Education in Love, Parent's Handbook, p. 26-27, Roman Catholic Church)

Other Sources: Update on Love, Sex, and Life, Student Book, p. 18, Lutheran Church in America; Education in Love, Teacher's Guide, Grades 1-8, p. 94, Roman Catholic Church; Youth Views Sexuality, Student Book, p. 79; United Methodist Church; Sex is More Than a Word, p. 84, Southern Baptist Convention; Made for Each Other, p. 136, Southern Baptist Convention

8. Homosexuality is not endorsed or recommended.

Number of materials which contain this theme: 6

Number of groups represented: 4

Illustrative Excerpt:

"The Lutheran Church in America, in a statement, reaffirmed that homosexuality is not the normal and natural form of sexuality which is part of God's plan." (Update on Love, Sex, and Life, Student Book, p. 19; Lutheran Church in America)

Other Sources: Update on Love, Sex, and Life, Teacher's Guide, pp. 30 and 45, Lutheran Church in America; Life Can Be Sexual, p. 44, Lutheran Church - Missouri Synod; Journeys, Student Book, p. 38, United Methodist Church; Sex is More Than a Word, pp. 84-85, Southern Baptist Convention; Made for Each Other, pp. 84 and 141, Southern Baptist Convention

9. Homosexuals are often (wrongfully) harshly treated and discriminated against.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"...The judgment of the church and of the courts of law (on homosexuals) has been harsh. Too often there has been no attempt to understand and to redeem the homosexual." (Created Male and Female, Sexual Integrity in Modern Society, p. 22; American Lutheran Church)

Other Sources: Update on Love, Sex, and Life, Teacher's Guide, p. 45, Lutheran Church in America; Growing Up with Sex, p. 54, Southern Baptist Convention; God and Human Sexuality, p. 101, United Methodist Church; Sex is More Than a Word, p. 83, Southern Baptist Convention

10. Homosexuality is a psychological problem or illness.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"This is a disease, psychic in nature, and needs medical help. Homosexuals are ill..." (Education in Love, Teacher's Guide, Grades 1-8, p. 94; Roman Catholic Church)

Other Sources: Life Can Be Sexual, p. 35, Lutheran Church - Missouri Synod; Education in Love, Parent's Handbook, p. 26, Roman Catholic Church; Sexually Speaking--Who Am I? Student Book, p. 48, United Methodist Church; Sex is More Than a Word, pp. 83-84, Southern Baptist Convention

11. Homosexuality is wrong or sinful.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"What can the church say? It would seem from Romans 1 that the church must condemn homosexuality as unnatural and, therefore, sinful. Its practice, too, is a consequence of the Fall--man's estrangement from God, from himself, from his neighbor--and one more false

attempt to find himself and some significance for his life in relationship to his fellows." (Created Male and Female, Sexual Integrity in Modern Society, p. 23; American Lutheran Church)

Other Sources: Take the High Road, p. 73, Lutheran Church - Missouri Synod; Always Growing, p. 52, Student Edition, Roman Catholic Church; Always Growing, Teacher's Manual, p. 39, Roman Catholic Church.

12. Young persons experiencing homosexual inclinations or temptations should seek adult or professional help.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"If you find you do have homosexual desires that you do not outgrow as you get older, it is important to have a psychiatrist help you deal with this..." (Youth Views Sexuality, Student Book, pp. 79-80, United Methodist Church)

Other Sources: Life Can Be Sexual, pp. 45-46, Lutheran Church - Missouri Synod; Sexually Speaking--Who Am I? Student Book, p. 49, United Methodist Church; Sex is More Than a Word, p. 89, Southern Baptist Convention.

13. Homosexuality is more common among men than women.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"Homosexuality is generally considered less common among women." (Life Can Be Sexual, p. 44; Lutheran Church - Missouri Synod)

Other Sources: Youth Views Sexuality, Student Book, p. 78, United Methodist Church; Sex is More Than a Word, p. 87, Southern Baptist Convention

14. Homosexuality may stem from lack of confidence in one's masculinity or femininity.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"Boys may get hung up on such things as penis size, hair distribution on their bodies, looks, body size, and visible structure. This kind of concern can lead to problems of ... homosexuality and other disturbances. ...Girls may get hung up on such things as breast size, body measurements, weight, and beauty. Their feelings of inadequacy can lead to such problems as...lesbianism... (Sexually Speaking--Who Am I? Course Design Guide, p. 44; United Methodist Church)

Other Sources: Created Male and Female, Teacher's Guide, pp. 76-77, American Lutheran Church; Sex is More Than a Word, p. 86, Southern Baptist Convention

15. Society should not interfere in the sexual behavior of freely consenting adults in private.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"...The sexual behavior of freely consenting adults in private life is not an appropriate subject for legislation and police action." (God and Human Sexuality, p. 101, United Methodist Church)

Other Sources: Update on Love, Sex, and Life, Teacher's Guide, p. 45, Lutheran Church in America; Sexually Speaking--Who Am I? Course Design Guide, p. 59, United Methodist Church.

16. Homosexuals do not choose their homosexuality.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"But most psychologists (and most homosexuals) agree that no person chooses to be a homosexual. Instead, a person finds himself being as naturally drawn toward homosexuality as another person finds himself drawn toward heterosexuality." (God and Human Sexuality, pp. 100-101, United Methodist Church)

Other Sources: Education in Love, Teacher's Guide, Grades 1-8, p. 94, Roman Catholic Church; Sexually Speaking--Who Am I? Student Book, p. 49, United Methodist Church.

17. God forgives homosexual activity.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"To the penitent sinner, the involved and anxious teenager, the unfaithful and guilt-ridden spouse, the homosexual, ... --to every repentant sex violator--the Christ who measured up now speaks the steady and certain assurance of no judgment." (Christian View of Sex Education, p. 44, Lutheran Church - Missouri Synod)

Other Sources: Life Can Be Sexual, pp. 44-45, Lutheran Church - Missouri Synod; Sex is More Than a Word, p. 84, Southern Baptist Convention.

18. Homosexuality has existed through history.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"Homosexuality is not a new or contemporary phenomenon. Widely accepted among the ancient Greeks and Romans, homosexuality has been practiced throughout the history of all cultures." (Sexually Speaking--Who Am I? Course Design Guide, p. 57; United Methodist Church)

Other Sources: Created Male and Female, Teacher's Guide, p. 77, American Lutheran Church; God and Human Sexuality, p. 99, United Methodist Church

19. It is a myth that homosexuals attack children.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"A third myth is that all homosexuals are dangerous. Many parents fear that homosexuals might attempt to molest their children and thus turn them into homosexuals. Most homosexuals are no more a threat to boys than heterosexuals are to girls." (Growing Up With Sex, p. 54, Southern Baptist Convention)

Other Source: Update on Love, Sex, and Life, p. 18; Lutheran Church in America

20. Homosexuals can be poor marriage risks.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"Sometimes it (homosexuality) is a deep-seated problem that makes the person a poor marriage risk." (Take the High Road, p. 72, Lutheran Church - Missouri Synod)

Other Source: Made for Each Other, p. 136, Southern Baptist Convention.

21. Adolescent same-sex attractions which become too exclusive and involve physical endearments suggestive of sexual involvement are unhealthy.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"Occasionally two friends of the same sex develop such an intense friendship that they do not want to spend time with any other young people. Occasionally one of the friends will insist on physical endearments and may try to satisfy his or her sex curiosity by bodily contacts with the friend of the same sex. This is not natural." (Take the High Road, p. 72, Lutheran Church - Missouri Synod)

Other Source: Facts Aren't Enough, p. 57; American Lutheran Church.

22. Many homosexuals of both sexes marry (the opposite sex), but still remain homosexuals in their desire.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"The Encyclopedia Americana ... points out that 'many homosexuals of both sexes marry and have families and still remain deviates in their desire.'" (Created Male and Female, Teacher's Guide, p. 77; American Lutheran Church)

Other Source: Update on Love, Sex, and Life, p. 18, Lutheran Church in America.

Abortion

(26 of the 37 resources guides discussed abortion.)

1. Abortion which happens spontaneously is called miscarriage.

Number of materials which contain this theme: 7

Number of groups represented: 5

Illustrative Excerpt:

"Sometimes the embryo or fetus is discharged by natural process from the uterus. This is called sponstaneous abortion." (Parent's Guide to Christian Conversation about Sex, pp. 88-89, Lutheran Church - Missouri Synod)

Other Sources: Created Male and Female pamphlet, "The Way It Is," American Lutheran Church; Update on Love, Sex, and Life, Student Book, p. 13; Lutheran Church in America; Education in Love, Parent's Book, p. 25, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 87, Roman Catholic Church; Growing Up with Sex, p. 52, Southern Baptist Convention; Always Growing, Student Book, p. 49, Roman Catholic Church

2. Self-induced or other non-medical or illegal abortions are dangerous.

Number of materials which contain this theme: 6

Number of groups represented: 4

Illustrative Excerpt:

"Sometimes an unmarried girl feels desperate to have an abortion when she discovers she is pregnant. Some have tried to do it themselves by putting instruments such as coat hangers or strong solutions into the uterus. Others pay large sums of money to abortionists who operate unlawfully. Both these efforts are illegal and dangerous to the girl. Many girls have either died or been badly injured by sharp objects inserted into the uterus." (Growing Up with Sex, p. 52; Southern Baptist Convention)

Other Sources: Update on Love, Sex, and Life, Student Book, p. 13, Lutheran Church in America; Education in Love, Parent's Book, p. 25, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 87, Roman Catholic Church; Made for Each Other, p. 9, Southern Baptist Convention; Sexually Speaking--Whom Am I? Student Book, p. 83, United Methodist Church)

3. A consideration in abortion is when human life begins.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"The moral and theological questions are very profound, since they deal with the fundamental issue of when life begins." (Update on Love, Sex, and Life, Teacher's Guide, p. 26; Lutheran Church in America)

Other Sources: Sexual Integrity in Modern Society, pp. 21-22, American Lutheran Church; Update on Love, Sex and Life, Student Book, p. 13, Lutheran Church in America; Journeys, Student Book, p. 40, United Methodist Church; Education in Love, Teacher's Guide, Grades 1-8, p. 88, Roman Catholic Church

4. The Church considers abortion to be wrong.

Number of materials which contain this theme: 5

Number of groups represented: 1

Illustrative Excerpt:

"Abortion is the ending of the life of an unborn child. Some people do not see abortion as the denial of human life. The teaching of the Church has condemned abortion. Vatican Council II stated that from the moment of conception life must be guarded with the greatest care and that abortion is an unspeakable crime." (Always Growing, Student Edition, p. 49; Roman Catholic Church)

Other Sources: Education in Love, Teacher's Guide, Grades 1-8, p. 87, Roman Catholic Church; Education in Love, Parent's Handbook, p. 25, Roman Catholic Church; Always Growing, Family Handbook, p. 22, Roman Catholic Church; Always Growing, Teacher's Manual, p. 11, Roman Catholic Church

5. Abortion is a serious (moral) matter.

Number of materials which contain this theme: 4

Number of groups represented: 4

Illustrative Excerpt:

"Such a decision (whether to have an abortion) is always a serious matter. A unique individual has begun to develop in the woman's body. An abortion destroys the possibility of its growth to maturity and personhood." (Growing Up with Sex, p. 52; Southern Baptist Church)

Other Sources: Sexual Integrity in Modern Society, pp. 20-21, American Lutheran Church; Update on Love, Sex, and Life, Teacher's Guide, p. 47, Lutheran Church in America; Journeys, Student Book, p. 40, United Methodist Church

6. Some people feel that abortion is the taking of a life.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"Many people, particularly in the Roman Catholic and Orthodox Jewish faiths, believe abortion violates God's will. They hold that it is a form of murder, the taking of a life." (Update on Love, Sex, and Life, Student Book, p. 13)

Other Sources: Parent's Guide to Christian Conversation About Sex, pp. 88-89, Lutheran Church - Missouri Synod; Journeys, Student Book, p. 40, United Methodist Church; Sexually Speaking--Who Am I? Student Book, p. 83, United Methodist Church

7. Abortion is now legal.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"Some states now permit a woman to have an abortion on request." (Growing Up with Sex, p. 52; Southern Baptist Convention)

Other Sources: Update on Love, Sex, and Life, Student Book, p. 13, Lutheran Church in America; The Bible and the Body, Student Book, p. 22, United Methodist Church; God and Human Sexuality, p. 137, United Methodist Church

8. The expectant mother's life and rights should be considered as well as those of the fetus.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"The mental and emotional health of the mother as well as the potential life of the embryo must be considered..." (Teaching Your Children About Sex, p. 100; Southern Baptist Convention)

Other Sources: Journeys, Student Book, p. 40; United Methodist Church; Update on Love, Sex, and Life, Teacher's Guide, p. 47, Lutheran Church in America

9. The option of legal abortion is supported.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. We support the legal option of abortion under proper medical procedures..." (Journeys, Student Book, p. 40; United Methodist Church

Other Sources: Sexually Speaking--Who am I? Student Book, p. 83, United Methodist Church; Teaching Your Children About Sex, p. 100, Southern Baptist Convention

10. Decisions about abortion should be made in consultation with counselors or pastors.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"...Abortion involves such a complex dynamic of emotional and spiritual factors that a decision for or against should be taken with utmost care and with the advice of doctors, pastors, and counselors." (Update on Love, Sex, and Life, Teacher's Guide, p. 26, Lutheran Church in America)

Other Sources: Update on Love, Sex, and Life, Student Book, p. 14; Lutheran Church in America; Journeys, Student Book, p. 40, United Methodist Church

11. Abortion should not be a substitute for other birth control means.

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

Skipping birth control and taking chances--feeling that if you get pregnant you can always get an abortion--is irresponsible and potentially dangerous. ...Even when we do not feel that there is something

inherently wrong with abortion, we still must use it responsibly, as God would expect when we deal with major decisions that affect our future and our health. In any case, abortion is not a substitute for birth control methods. It is a much more extreme measure." (Update on Love, Sex, and Life, p. 14, Lutheran Church in America)

Other Sources: Update on Love, Sex, and Life, Teacher's Guide, p. 26, Lutheran Church in America; Teaching Your Children about Sex, p. 100, Southern Baptist Convention

12. In our society, youth are confronted with a wide diversity of opinion on abortion.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"Another influence on your set of values is the moral climate in society. Television, movies, books and other sources of information shape your standards of conduct. A wide variety of opinion is expressed on almost any specific issue whether it is pre-marital sexual intercourse, abortion... (etc.)

Other Source: Update on Love, Sex, and Life, Teacher's Guide, p. 24, Lutheran Church in America

Pre-marital Sex

(Discussion of pre-marital sex was found in all 37 resources.)

1. Pre-marital sex is wrong.

Number of materials which contain this theme: 18

Number of groups represented: 7

Illustrative Excerpt:

"The fourth argument (for pre-marital sex) is the hedonistic or pleasure argument which states that sexual intercourse is a pleasurable experience. ...For the Christian the hedonistic argument is invalid because one is not free to drive pleasure by willfully violating a clear-cut Christian prohibition."
(Love and Sex Are Not Enough, pp. 80-88, Mennonite Church)

Other Sources: Sexual Integrity in Modern Society, pp. 9-10, American Lutheran Church; Update on Love, Sex, and Life, Teacher's Guide, pp. 6,8, Lutheran Church in America; Update on Love, Sex, and Life, Teacher's Guide, p. 45, Lutheran Church in America; Take the High Road, p. 68, Lutheran Church - Missouri Synod; Life Can Be Sexual, pp. 57-58, Lutheran Church - Missouri Synod; Parent's Guide to Christian Conversation About Sex, p. 79, Lutheran Church - Missouri Synod; Love and Sex Are Not Enough, pp. 80-88; Mennonite Church; Love and Sex Are Not Enough, Student's Book, p. 33, Mennonite Church; Education in Love, Parent's Book, pp. 21-22, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 1-8, p. 69, Roman Catholic Church; God and Human Sexuality, p. 83, United Methodist Church; Sexually Speaking--Who Am I? Student Reading Book, p. 62, United Methodist Church; Youth Views Sexuality, Student Book, p. 55, United Methodist Church; Made for Each Other, p. 80, Southern Baptist Convention; Christian View of Sex Education, p. 25, Lutheran Church - Missouri Synod; Always Growing, Student Edition, p. 52, Roman Catholic Church; A Whole Person, Student Text, p. 58, Roman Catholic Church; A Whole Person, Family Handbook, p. 24, Roman Catholic Church; Always Growing, Teacher's manual, p. 38, Roman Catholic Church.

2. Sexual intercourse within marriage is affirmed.

Number of materials which contain this theme: 13

Number of groups represented: 5

Illustrative Excerpt:

"God made these sexual desires and drives powerful, not to pull you off your feet but to be a blessing when you marry. ...You are asked to control your sex drives for a considerable number of years until the proper time and circumstances. The wait is long and sometimes difficult, but so very worthwhile as you reserve this magnificent part of your life for a very special person, your partner in life."
(Take the High Road, p. 62, Lutheran Church - Missouri Synod)

Other Sources: Created Male and Female, Teacher's Edition, pp. 71-72, American Lutheran Church; Created Male and Female, pamphlet, "What Sexual Intercourse Means," American Lutheran Church; Parent's Guide to Christian Conversation About Sex, p. 99, Lutheran Church, Missouri Synod; Love and Sex Are Not Enough, pp. 139-140, Mennonite Church, Education in Love, Parent's Handbook, pp. 21-22, Roman Catholic Church; Sexually Speaking--Who Am I? Student Book, p. 62, United Methodist Church; Youth Views Sexuality, Course Design Guide, pp. 14-15, United Methodist Church; Youth Views Sexuality, Student Book, p. 55, United Methodist Church; Christian View of Sex Education, p. 39, Lutheran Church - Missouri Synod; Always Growing, Family Handbook, p. 23, Roman Catholic Church; A Whole Person, Family Handbook, p. 24, Roman Catholic Church; A Whole Person, Teacher's Manual, pp. 39-40, Roman Catholic Church

3. Love means having the other person's ultimate welfare in mind, rather than necessarily exercising one's inclination toward sexual intercourse.

Number of materials which contain this theme: 11

Number of groups represented: 6

Illustrative Excerpt:

"Genuine love may be the one most compelling reason why a couple ought not have sexual intercourse before marriage. To indulge may show lack of concern with the other person's ultimate good. It may be self-indulgence rather than love.

In Genuine love, concern for the other person is the foundation for all that involves us together, both sexually and in other areas of our lives. Genuine love does not in any way take advantage of the other person. It considers the consequences of its actions. It does not thoughtlessly cause hurt to enter another's life. It knows instinctively that 'there is no pain in life equal to that which two lovers can inflict on one another.'" (Created Male and Female, pamphlet, "What's It All About?" American Lutheran Church)

Other Sources: Created Male and Female, Teacher's Guide, p. 64, American Lutheran Church; Sexual Integrity in Modern Society, p. 14, American Lutheran Church; Update on Love, Sex, and Life, Student's Guide, p. 24, Lutheran Church in America; Take the High

Road, p. 68, Lutheran Church - Missouri Synod; Love and Sex Are Not Enough, pp. 77-78, Mennonite Church; Growing Up with Sex, p. 36, Southern Baptist Convention; Sexually Speaking--Who Am I? Student Reading Book, pp. 76-77, United Methodist Church; Youth Views Sexuality, Course Design Guide, p. 79, United Methodist Church; Youth Views Sexuality, Student Reading Book, p. 75; United Methodist Church; Sex is More Than a Word, p. 46, Southern Baptist Convention

4. Pre-marital sex involves the danger of pregnancy.

Number of materials which contain this theme: 9

Number of groups represented: 5

Illustrative Excerpt:

"Every act of sexual intercourse had pregnancy as a possible outcome even when contraceptive measures are used. No means of birth control is 100 per cent effective, especially when used by inexperienced young people under less than ideal circumstances. While unwed pregnancy no longer makes a girl a virtual outcast from society, it still is a shattering, emotionally traumatic experience that no girl comes through easily. And the boy involved finds it a very difficult experience." (Sexually Speaking--Who Am I? Student Reading Book, p. 83; United Methodist Church)

Other Sources: Sexual Integrity in Modern Society, pp. 11-12, American Lutheran Church; Facts Aren't Enough, p. 15, American Lutheran Church; Understanding Your Sexual Self, pp. 10-11, Mennonite Church; Love and Sex Are Not Enough, pp. 80-88, Mennonite Church; Youth Views Sexuality, Course Design Guide, pp. 70-71, United Methodist Church; Youth Views Sexuality, Student Book, p. 79, United Methodist Church; Sex is More Than a Word, pp. 45-46, Southern Baptist Convention; Teaching Your Children About Sex, p. 97, Southern Baptist Convention

5. The wrong of exploiting others is a danger in sexual relationships.

Number of materials which contain this theme: 8

Number of groups represented: 6

Illustrative Excerpt:

"Some people play games with sex. These are not 'fun' games but deadly serious because your feelings or those of your partner are at stake. A boy will sometimes go out with a girl just to see how far he can go. She is someone whose resistance he wants to conquer. He doesn't care about her as a person. She is a sex object, a thing.

A familiar game with girls is using sex to get a husband. Other

girls play up to all the boys in order to be popular. Others want only a boy who is going with another girl; they want to prove they can get any boy they want. Such game-playing shows that sex does not mean the same thing to everyone. To one person, it is a way to get what you want; to another, it is an interesting way to excitement and pleasure; to still another, it is a way to prove yourself." (Growing Up with Sex, p. 31, Southern Baptist Convention)

Other Sources: Created Male and Female, Teacher's Guide, pp. 72-73, American Lutheran Church; Understanding Your Sexual Self, p. 28, Lutheran Church in America; Life Can Be Sexual, p. 68, Lutheran Church - Missouri Synod; Love and Sex Are Not Enough, pp. 80-88, Mennonite Church; Education in Love, Teacher's Guide, Grades 1-8, pp. 9798, Roman Catholic Church; Education in Love, Teacher's Guide, Grades 9-12, p. 44, Roman Catholic Church; The Bible and the Body, Student Book, p. 25, United Methodist Church

6. Petting is dangerous because control is easily lost.

Number of materials which contain this theme: 8

Number of groups represented: 4

Illustrative Excerpt:

"When sexual desires are raised to a high pitch, a couple finds it difficult to stop short of sexual intercourse whether married or not. When the emotions are again subdued and the ability to reason is again normal, it may be too late to change the consequences.

Here is a word of warning: All young people, including you, are firmly convinced they are strong enough to keep control, until they lose it. That is why petting is dangerous and not a good basis for a friendship between a boy and a girl." (Take the High Road, p. 70, Lutheran Church - Missouri Synod)

Other Sources: Life Can Be Sexual, p. 75, Lutheran Church - Missouri Synod; Parent's Guide to Christian conversation About Sex, pp. 87-88, Lutheran Church, Missouri Synod; Education in Love, Parent's Book, p. 27, Roman Catholic Church; Growing Up with Sex, pp. 34, 39-40, Southern Baptist Convention; Youth Views Sexuality, Student Book, pp. 73-74, United Methodist Church; Teaching Your Children About Sex, p. 96, Southern Baptist Convention; Always Growing, Student Book, p. 46, Roman Catholic Church

7. Pre-marital sex may have serious negative effects on the personality.

Number of materials which contain this theme: 7

Number of groups represented: 6

Illustrative Excerpt:

"Pre-marital coitus has a disintegrating effect on character and personality. E.g., it lessens self-control. It stifles creativity in that the couple fails to cultivate wider interests and activities. It may build up serious feelings of guilt, anxiety, and hostility." (Sexual Integrity in Modern Society, pp. 11-12, American Lutheran Church)

Other Sources: Life Can Be Sexual, p. 75, Lutheran Church, Missouri - Synod; Love and Sex Are Not Enough, pp. 80-88 and 135-136, Mennonite Church; Sexually Speaking--Who Am I? Student Book, p. 62, United Methodist Church; Youth Views Sexuality, Course Design Guide, p. 82, United Methodist Church; Teaching Your Children About Sex, p. 96-97, Southern Baptist Convention; A Whole Person, Student Book, p. 59, Roman Catholic Church

8. Generally the male is more easily aroused and/or reaches the limits of his self-control sooner than the female.

Number of materials which contain this theme: 7

Number of groups represented: 4

Illustrative Excerpt:

"Joan must realize that masculine sexual reaction is generally much more rapid and compelling than is the feminine." (Made for Each Other, p. 51, Southern Baptist Convention)

Other Sources: Created Male and Female, pamphlet, "The Effects of Sexuality," American Lutheran Church; Take the High Road, p. 62, Lutheran Church, Missouri Synod; Life Can Be Sexual, p. 67, Lutheran Church - Missouri Synod; Growing Up with Sex, pages 28, 34, and 35, Southern Baptist Convention; Sexually Speaking--Who Am I? Student Book, p. 80, United Methodist Church; Youth Views Sexuality, Student Book, pp. 73-74, United Methodist Church

9. Teenagers are often pressured toward sexual activity in order to "prove their love."

Number of materials which contain this theme: 7

Number of groups represented: 4

Illustrative Excerpt:

"A fifth argument is that 'If you really love me you'll have intercourse with me and prove it.' This argument is one of the most frequently used." (Love and Sex Are Not Enough, pp. 80-88, Mennonite Church)

Other Sources: Life Can Be Sexual, p. 75, Lutheran Church, Missouri Synod; Parent's Guide to Christian Conversation About Sex, pp. 18, 20, Lutheran Church - Missouri Synod; Love and Sex Are Not Enough, Student Activity Book, p. 33, Mennonite Church; Growing Up with Sex, p. 36, Southern Baptist Convention; Sexually Speaking--Who Am I? Student Book, p. 78; United Methodist Church; Youth Views Sexuality, Course Design Guide, p. 77, United Methodist Church

10. Not all pre-marital sexual expression/response is sinful.

Number of materials which contain this theme: 6

Number of Groups represented: 4

Illustrative Excerpt:

"There are some people who have the conviction that any response to the sexuality of the opposite sex is sin, or at least inclined toward sin. This denies the wisdom of God's creative activity in making us sexed persons and questions the biblical view that flesh as well as spirit is good and that our sexuality is a healthy part of humanity." (Created Male and Female, pamphlet, "The Effects of Sexuality," American Lutheran Church)

Other Sources: Created Male and Female, Teacher's Guide, p. 64, American Lutheran Church; Life Can Be Sexual, p. 74, Lutheran Church - Missouri Synod; God and Human Sexuality, p. 83, United Methodist Church; Youth Views Sexuality, Student Book, United Methodist Church; Teaching Your Children About Sex, p. 96, Southern Baptist Convention

11. Peer pressure toward pre-marital sex should be resisted.

Number of materials which contain this theme: 6

Number of groups represented: 4

Illustrative Excerpt:

"What do I tell kids who want me to join a nonvirgin club?"

'I know you want to be accepted by the other kids at school, but it's not worth it if you have to sacrifice your virtue and live with a guilty conscience. You just have to face up to it. Sexual relations belong in marriage. Tell them you will not have intercourse before marriage because you love your Savior Jesus. He died for you, and you are going to live for Him. You will find others who feel like this at your church, and there you can have a crowd of Christians to chum with.'" (Parent's Guide to Christian Conversation About Sex, p. 105, Lutheran Church - Missouri Synod)

Other Sources: Sexual Integrity in Modern Society, p. 14, American Lutheran Church; Update on Love, Sex, and Life, Student's Guide, pp. 57-58, Lutheran Church in America; Love and Sex Are Not Enough, pp. 80-88, Mennonite Church; Love and Sex Are Not Enough, Student's Book, p. 33, Mennonite Church; Youth Views Sexuality, Student Book, p. 9, 54, 64-65

12. Standards for sexual behavior should be set before the date, because there is a point during petting at which conscious control can easily be lost.

Number of materials which contain this theme: 6

Number of groups represented: 4

Illustrative Excerpt:

"I doubt that anyone will stop to check sexual pros and cons in the front seat of a parked car. The heart often rules or overrules the in sexual decisions. But reasoned argument can come only from the deliberation of the head. And that decision has to be made beforehand. If the head is clear on the matter, there's perhaps less chance of its being overruled later by the heart." (Life Can Be Sexual, p. 51, Lutheran Church, Missouri Synod)

Other Sources: Created Male and Female, Teacher's Guide, p. 64, American Lutheran Church; Growing Up With Sex, pages 28 and 31, Southern Baptist Convention; Bible and the Body, Student Book, p. 25, United Methodist Church; Youth Views Sexuality, Course Design Guide, pp. 49-50, United Methodist Church; Sex is More than a Word, p. 51, Southern Baptist Convention

13. A dating couple should balance their mutual sexual interest with other interests and activities.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"The purpose of dating and courtship is to give the relationship between a girl and a fellow the opportunity to test out what they may have in common. A balance between sex and other interests is obviously necessary for a constructive relationship. As people impose limits on sex while they are getting to know each other, they move into the position of looking for and cultivating other interests." (Life Can Be Sexual, p. 68, Lutheran Church - Missouri Synod)

Other Sources: Love and Sex are Not Enough, p. 118, Mennonite Church; Love and Sex Are Not Enough, Student Activity Book, p. 41, Mennonite Church, Growing Up With Sex, p. 32, Southern Baptist Convention; Sexually Speaking--Who Am I? Student Reading Book, p. 82, United Methodist Church

14. Pre-marital sex can make sexual adjustment in marriage more difficult.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"Associating coitus with anxiety (from pre-marital sexual activity) can carry over into the sexual relationship in marriage and can make happiness all the more difficult to achieve." (Youth Views Sexuality, Student Book, PP. 77-78, United Methodist Church)

Other Sources: Sexual Integrity in Modern Society, pp. 11-12, American Lutheran Church; Life Can Be Sexual, p. 56, Lutheran Church - Missouri Synod; Love and Sex Are Not Enough, p. 118, Mennonite Church; Youth Views Sexuality, Course Design Guide, p. 82, United Methodist Church

15. It is unwise to assume that pre-marital intercourse will prove whether a couple is compatible or not.

Number of materials which contain this theme: 5

Number of groups represented: 4

Illustrative Excerpt:

"As for premarital relations by those pledged to become married, (a)

watch out for attempting 'to try out' one another like a hat or new car, (b) don't forget the trial run is far different from the real-life, long-term course. . ." (Life Can Be Sexual, p. 57, Lutheran Church - Missouri Synod)

Other Sources: Created Male and Female, pamphlet, "What Sexual Intercourse Means," American Lutheran Church; Love and Sex Are Not Enough, pp. 80, Mennonite Church; Love and Sex Are Not Enough, Student's Guide, p. 33, Mennonite Church; Youth Views Sexuality, Student Book, pp. 77-78, United Methodist Church

16. If a sexual mistake has been made, it need not be repeated.

Number of materials which contain this theme: 5

Number of groups represented: 3

Illustrative Excerpt:

"It is no minimizing of the seriousness of premarital coitus to recognize that it is not the end of the world and is not the end of either sexual happiness or responsibility. The gospel does not affirm that the act can be undone, but it does teach that yesterday's mistakes do not have to determine tomorrow's actions. To persons who are willing to undertake a new life, the gospel offers freedom from the past and openness to a future of new possibilities." (Youth Views Sexuality, Student Book, p. 68, United Methodist Church)

Other Sources: Created Male and Female, pamphlet, "The Effects of Sexuality," American Lutheran Church; Update on Love, Sex, and Life, Student's Guide, p. 36, Lutheran Church in America; Sexually Speaking--Who Am I?, Student Book, p. 95, United Methodist Church; Youth Views Sexuality, Course Design Guide, p. 83, United Methodist Church

17. The "double standard" for male and female behavior is wrong.

Number of materials which contain this theme: 4

Number of groups represented: 4

Illustrative Excerpt:

"The mentality of the double standard should be rejected. The idea that 'it's okay for the boys but nice girls don't do it' is dead. Whatever a boy expects of the girl, he should expect of himself. A boy has a responsibility for setting limits with his friend or

sometimes for saying no when she may still seem to be saying yes. At times, it is the girl who comes on strong. That's when the boy has to make the decision. Both of you are involved, and one can be hurt as easily as the other." (Growing Up With Sex, p. 35, Southern Baptist Convention)

Other Sources: Sexual Integrity in Modern Society, p. 14, American Lutheran Church; Growing Up to Love--Meaning of Sexuality, pp. 7-8, Christian Church - Disciples of Christ; Education in Love, Teacher's Guide, Grades 9-12, p. 53, Roman Catholic Church

18. The automobile has contributed to a more (pre-maritally) permissive society.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"Cultural factors, such as the availability of privacy in the automobile, have also added to an attitude of permissiveness." (God and Human Sexuality, p. 97, United Methodist Church)

Other Sources: Life Can Be Sexual, p. 51, Lutheran Church - Missouri Synod; Love and Sex Are Not Enough, pp. 77-78, Mennonite Church; Love and Sex Are Not Enough, Student Book, p. 31, Mennonite Church.

19. The extent of a couple's sexual involvement should be appropriate to the degree of their mutual commitment.

Number of materials which contain this theme: 4

Number of groups represented: 3

Illustrative Excerpt:

"The couple who engage in intimacy deeper than their level of commitment will be left with feelings of cheapness, guilt, and regret. Making out intimately on the first date often leaves the couple feeling that they have used each other, that they have cheapened themselves because they have used intimate physical actions only as entertainment. Having intercourse when the level of commitment is only for the short range of going steady leaves regrets because the most intimate physical relationship, which is intended to express the most serious and permanent of commitments, is engaged in when the readiness for such commitment is not mature." (Sexually Speaking--Who Am I?, Student Book, p. 81; United Methodist Church)

Other Sources: Created Male and Female, Teacher's Edition, p. 65, American Lutheran Church; Understanding Your Sexual Self, pp. 10-11, Lutheran Church in America; Youth Views Sexuality, Student Book, pp. 69-70, United Methodist Church

20. God forgives sexual sins, including that of pre-marital sex.

Number of materials which contain this theme: 4

Number of groups represented: 2

Illustrative Excerpt:

"Since I have been emphasizing the ideal Christian standard, the single standard, I do not mean to imply that if one has had pre-marital sex, he has committed the unpardonable sin. The grace of God that forgives us for other sins, also provides for forgiveness of sexual sins. Nonetheless, it is true that premarital sexual intercourse is a different kind of sin. Paul says that 'any other sin a man commits does not affect his body; but the man who commits immorality sins against his own body' Since the sex act involves more than the physical union of two persons, it is one of the intimate of all human experiences, and it is virtually impossible to forget. However, the Bible does assure us that God's forgiveness awaits all who freely repent and turn to Him." (Love and Sex Are Not Enough, pp. 80-88, Mennonite Church)

Other Sources: Sexually Speaking--Who Am I? Student Book, p. 95, United Methodist Church; Youth Views Sexuality, Course Design Guide, p. 81, United Methodist Church; Youth Views Sexuality, Student Reading Book, p. 67, United Methodist Church

21. Medical science's advancements in the treatment of venereal disease have removed or lessened fear of infection, and thus a traditional restraint on sexual behavior.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"Reasons for 'going all the way:'" ...The antibodies of medical science (penicillin) promise that most forms of venereal disease can now receive adequate treatment. Although VD remains a serious and growing problem among teenagers, going all the way is 'cleaner' than ever before." (Life Can Be Sexual, p. 51, Lutheran Church - Missouri Synod)

Other Sources: Love and Sex Are Not Enough, Student's Book, p. 31, Mennonite Church; Made for Each Other, p. 143, Southern Baptist Convention

22. Contraception has made pre-marital sex "safer" than before.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"Prophylactics--The word, 'prophylactics' is also symbolic--in this case of a new freedom from the fear of pregnancy. Although not one hundred percent effective in preventing pregnancy, 'prophylactics' is to be seen in the larger context of availability of various modern birth control methods. This renders 'getting caught' a weak argument against premarital coitus." (Youth Views Sexuality, Student Book, p. 8, United Methodist Church)

Other Sources: Facts Aren't Enough, p. 15, American Lutheran Church; Love and Sex Are Not Enough, p. 31, Mennonite Church

23. Sexual behavior which exploits another person is unethical.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"The first criterion we might set up is that any physical intimacy is appropriate only on the basis of genuine affection. Any physical intimacy engaged in just 'for kicks,' for the immediate pleasure of the moment without any real caring for the partner, is using another person only as a sex object. ...Such exploitation of another person does not stand up as Christian under our concept of the worth and value of persons." (Sexually Speaking--Who Am I?, Student Book, p. 78, United Methodist Church)

Other Sources: Created Male and Female, Teacher's Guide, p. 65, American Lutheran Church; Sex is More Than a Word, pp. 42-43, Southern Baptist Convention

24. It is a mistake to use pre-marital intercourse to try to gain popularity.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"Another popular line that has had much success goes: 'Well,

everybody else is doing it, why shouldn't we? His argument is that if you're going to be popular, you must join the crowd. Do what 'everybody else' is doing. This line usually includes the accusation that you must be 'square' or Puritan, or just old-fashioned.

Popularity is not a sufficient basis for a Christian standard of conduct. Christians are not to mold their conduct to the world but to transform the world's standards (Rom. 12:1-2). They know it is smart not to do things just to try to be popular. The greatest threat to a Christian is not the loss of friends but the loss of a good conscience--the feeling that you have not stood for what is right. Those who give in are the dummies." (Growing Up With Sex, p. 36, Southern Baptist Convention)

Other Sources: Created Male and Female, pamphlet, "What Sexual Intercourse Means," American Lutheran Church; Always Growing, Student Edition, p. 14, Roman Catholic Church

25. A couple's sexual behavior affects others besides themselves.

Number of materials which contain this theme: 3

Number of groups represented: 3

Illustrative Excerpt:

"When we are involved in a relationship with a girl or boy friend, we are so caught up in the extremely personal nature of our relationship that we often forget that the two of us are not the only ones affected by what we do. We are responsible not only for the welfare of our partner and of ourselves; we are responsible for how what we do affects a widening circle of neighbors. This circle includes our parents and others who love and trust us. The circle of involvement widens even more, however, because each of us influences others beyond our families. We live in a society; our actions help shape the fiber of that society. In any action we take, we need to consider our part in the ongoing pattern of society--our influence on others we may not even know." (Sexually Speaking--Who Am I?, Student Book, p. 63, United Methodist Church)

Other Sources: Sexual Integrity in Modern Society, p. 14, American Lutheran Church; Understanding Your Sexual Self, pp. 10-11, Lutheran Church in America

26. Four major pre-marital standards exist in American society today:

- 1) abstinence--allows no sexual intercourse before marriage
- 2) double standard--allows males to engage in sexual intercourse, but not females
- 3) permissiveness with affection--allows intercourse only when an affectionate relationship exists
- 4) permissiveness without affection--sexual intercourse acceptable between consenting partners

Number of materials which contain this theme: 3

Number of groups represented: 2

Illustrative Excerpt:

"Ira L. Reiss lists four major attitudes toward premarital coitus that are held by varying numbers of people today.

- 1) Abstinence--no premarital coitus under any circumstance by either sex
- 2) Double Standard--premarital coitus as acceptable behavior for males but not females
- 3) Permissiveness With Affection--premarital coitus as acceptable if the couple is in love and intends a lasting relationship
- 4) Permissiveness Without Affection--premarital coitus as acceptable behavior as long as it is voluntary on the part of both partners."

(Youth Views Sexuality, Student Book, p. 12, United Methodist Church)

Other Sources: Love and Sex Are Not Enough, p. 9, Mennonite Church;
Love and Sex Are Not Enough, Student Activity Book, p. 33, Mennonite Church.

27. The assumptions of Playboy magazine are sexually exploitive.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"In all this we see an image of manhood and womanhood quite different from Hugh Hefner's 'playboy' and 'playmate.' (The) Playboy wants to represent a type of masculinity and he desires his 'kicks.' To this end he seeks to exploit 'playmate,' going as far as she permits. He merely seeks to utilize her. He will not let her establish a serious relationship. Talk of marriage is taboo. He, in short, does not wish to take responsibility for his behavior. This ultimate in selfishness can by no stretch of the imagination be brought into consonance with the Christian idea of sex, love, and marriage." (Sexual Integrity in Modern Society, p. 14, American Lutheran Church)

Other Source: Youth Views Sexuality, Student Book, p. 27, United Methodist Church

28. Adoption is an option for dealing with an unwanted pregnancy.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"Girls who find themselves pregnant outside of marriage should consider the possibility of allowing the child to be placed for adoption. Many childless couples are eager to adopt such children and give them homes where they will be loved and cared for." (Growing Up With Sex, p. 52; Southern Baptist Convention.)

Other Source: Parent's Guide to Christian Conversation About Sex, p. 88-89, Lutheran Church - Missouri Synod.

29. Pre-marital sex may have serious negative effects on a couple's relationship.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

Who can predict the psychological effect of pre-marital coitus on one or both parties of the engaged couple? Careful studies have shown that even when there is not an early pregnancy (and early pregnancy is hardly the idea for beginning a marriage), there is a serious risk of doing some, and sometimes serious, damage to the

relationship. This may range all of the way from a sense of guilt to a breaking of the engagement. A couple has to ask itself whether failure to practice self-control is worth these risks. Is there not a meaningful value in saving the consummating union for their wedding day?" (Sexual Integrity in Modern Society, p. 14, American Lutheran Church)

Other Source: Love and Sex Are Not Enough, pp. 8 , Mennonite Church

30. A serious drawback of going steady is that it may lead to over-familiarity.

Number of materials which contain this theme: 2

Number of groups represented: 2

Illustrative Excerpt:

"One of the problems of going steady is that by being together too much, persons drift into patterns of increasing physical intimacy and become too deeply involved too soon." (Sexually Speaking--Who Am I? Student Book, p. 83, United Methodist Church)

Other Source: Take the High Road, p. 59, Lutheran Church - Missouri Synod

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