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the British Parliament who was taken to court for selling books with information about birth control; Emma Goldman, the pioneer advocate of birth control in the United States; and physician Hannah Stone, who was forced to resign her position at New York Hospital when she became director of the Birth Control Clinical Research Bureau in 1925. Interestingly, many of the people who were willing to "break the barriers to convention and theological prejudice" (p. 256) to lead the birth control movement were socialists and free thinkers. Bullough seems to want the reader to appreciate that fact.

The biographical portraits of the major opponents of birth control, particularly Anthony Comstock, provide an important context for thinking about the equally powerful opponents of contraception and abortion today. They, too, sought to preserve old values and to impose their particular morality on the entire nation. Anyone working in the health care field today should recognize that for the last part of the 19th century and first part of the 20th, the American Medical Association was one of the major opponents of the distribution of information and devices for contraception. This opposition included a vigorous campaign against midwives who historically had attended births and provided abortions. Taken together, many of the entries reveal how birth control has been politicized during the last two centuries, usually ensconced in moralistic rationale.

Illustrations from the ancient world demonstrate the many ways people have contrived to limit their offspring. For example, the Manicaens, prohibited from reproducing, apparently used both anal intercourse and fellatio if they were unable to live up to the abstinence ideal of the sect. However, the *Encyclopedia's* entry on "Anal Intercourse" is devoted almost entirely to discussion of contemporary practice, explaining the physiology of anal pleasure and giving safer sex advice: "Feces that could become smeared externally or block entry should be emptied from the rectum beforehand by an enema" (p. 17). Yet, unfortunately, there's no discussion of the extent to which anal intercourse currently is being used to avoid pregnancy or to retain "virginity." Similarly, while Bullough argues that oral-genital sex was deliberately used in the Greco-Roman world as documented in the writings of Saint Augustine, there is little information on the intervening centuries. Nor is there discussion of the interesting and important question of the extent to which other peoples, including sexually sophisticated youth today, have used either fellatio or cunnilingus as a birth control method.

Five associate editors and nine contributors assisted in writing this encyclopedia, which probably accounts for some of the unevenness in the coverage of topics. For example, "India and Birth Control" rates seven pages, including charts showing population growth since 1900 and comparing conceptions in couples with different levels of education, and a discussion of the sociocultural issues involved in any efforts to limit population. However, "China and Birth Control" takes up less than three pages, offering less-thorough treatment of a society

where strict governmental control of reproduction has raised serious reproductive rights issues.

While the book gives vivid examples that illuminate the Western past, it provides less insight into the modern world. No entries comparable to those on India and China explore current issues in Europe, Africa, or Latin America. An appendix, titled "World Survey of Birth Control Practices," includes basic data on population, birth rates, and percentages of women using contraception and brief summaries of the current policies and attitudes regarding contraception. However, one can find fuller discussion of contemporary birth control issues in Francoeur's (1997) *The International Encyclopedia of Sexuality*.

The *Encyclopedia of Birth Control* provides an easy-to-read introduction to the topic that will be an invaluable resource for teachers, family planning workers, sexuality educators, and the general public. However, this volume deserved to be longer. I especially would have appreciated more extensive treatment of the current, worldwide feminist movements regarding reproductive rights. Another important addition would have been a discussion of sexuality education and the devastating impact of the religious right's abstinence-only initiative that forbids teaching about contraception and abortion. Nevertheless, the information gathered in this all-too-brief encyclopedia provides a vital background for anyone who wants an interesting overview of birth control and the social complexities that continue to stand in the way of reproductive freedom.

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SEX CERTAINLY DID CHANGE!

How Sex Changed: A History of Transsexuality in the United States. By Joanne Meyerowitz. Cambridge, MA: Harvard University Press, 2002, 384 pages, Hardcover, \$29.95.

Reviewed by Dallas Denny; e-mail: aegis@mindspring.com.

I was prepared to dislike JoAnne Meyerowitz' *How Sex Changed*, for its title suggested it was a work I would have liked to have written: a history of transsexualism in the United States. From the first page, though, I found myself absorbed, both because the subject is dear to my heart and because Meyerowitz writes in a clear and engaging fashion. I found myself liking her book so much that I paced myself, reading it in snatches, two or three pages at a time, so as to be better savor the experience.

I must admit, I could not find fault with *How Sex Changed* with regard to scholarship. Meyerowitz, a historian, cites publications and correspondence of which I was unaware—and not just once or twice, but repeatedly

throughout the manuscript. She has unearthed a wealth of obscure citations from hard-to-find sources like *Sexology* and other popular magazines of the early 20th century, and she obviously delved deeply into the personal collections of early players such as Harry Benjamin, Robert Stoller, and Virginia Prince, a task that would have taken her across the U.S. at least once, with a side trip to Copenhagen to view the Christine Jorgensen Collection of the Royal Danish Library.

Nor could I fault the book for its perspective. Meyerowitz consistently shows insight and compassion toward all involved: both transsexuals like Reed Erickson, who, through a private foundation, funded much of the early academic work and the first gender identity clinic in the U.S., and physicians like endocrinologist Harry Benjamin and surgeon Elmer Belt, who sympathized with the plight of transsexuals and aided them when no one else would do so. Meyerowitz acknowledges the struggles of those desperate to change sex in the pre-Jorgensen era. She also gives credit to the overlooked outreach work of early transsexuals and nontranssexual transgendered individuals like Louise Lawrence, on whom, according to Meyerowitz, both Harry Benjamin and Alfred Kinsey relied for information on transsexualism.

I found the account of the first half of the century particularly useful, as Meyerowitz discusses in detail individuals, events, and publications that have for the most part escaped notice of other scholars (including myself). She even notes the names and gives historical details of those who had early forms of sex reassignment surgery in 1920s Germany.

Meyerowitz traces, among other things, the circumstances that led to the opening of the first gender clinic in the U.S. (at Johns Hopkins) and its eventual closing after the publication of a now-discredited outcome study by Meyer and Reter (1979); the formation of the Harry Benjamin International Gender Dysphoria Association; and the rise of transgender activism.

Initially, I thought the text was biased toward the U.S. west coast, but after reflection I came to the conclusion that it merely lacks the east-coast bias of so many transgender historical texts. Meyerowitz gives equal attention to events in San Francisco and New York. She also avoids the usual bias toward male-to-female transsexualism.

A central theme in *When Sex Changed* is the evolution over time in the ways Americans, both transsexual and nontranssexual, have conceptualized sex and sexuality. Meyerowitz goes into considerable detail on the contemporary theory of human bisexuality, which holds that "maleness" and "femaleness" lie on a Likert-like continuum with few of us on the extreme male or female ends. She traces the theory from its birth in the late 1800s and early 1900s, when "a growing number of scientists in Europe and the United States began to challenge the [then prevalent] notion of separate and opposite sexes" (p. 22), to its peak in the 1950s and 1960s when it was used by Christine Jorgensen, Harry Benjamin, and others to describe trans-

sexualism: "A 100 per cent man, or a 100 per cent woman does not exist. We all have rudiments of the hermaphrodite (dual sex) state within us" (Jorgensen, 1953, as cited in Meyerowitz, p. 101). Meyerowitz notes that the theory lent itself to the idea that transsexuals were victims of an imbalance both glandular and psychological in nature and were "lost between the sexes" (Jorgensen's phrase, according to Meyerowitz, p. 66). Meyerowitz describes the tensions between the human bisexuality model and the bipolar model favored by psychiatrists, who have traditionally looked upon sex reassignment with disfavor.

If I have a criticism of *When Sex Changed*, it is that it ends two decades before the close of the 20th century. Meyerowitz checks out around 1980, dedicating but two pages to the tumultuous events since then. I can only hope she is preparing a second volume.

REFERENCE

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BISEXUALITY: BEYOND THE BINARY?

A History of Bisexuality. By Steven Angelides. Chicago, IL: University of Chicago Press, 2001, 281 pages. Paper, \$20.00.

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One of the most enjoyable aspects of reading Steven Angelides' *A History of Bisexuality* was the work required on my part in deciding whether I agreed with his argument. This was not an easy task because his book is a combination of three fairly detailed histories and a complex theoretical argument. Can one effectively argue that bisexuality produces a trinary configuration of sexualities, or that more than simply reinforcing the traditional, oppositional, and dichotomous relationship of heterosexual-homosexual it is also disruptive of this traditional view and therefore must be considered in the same fashion?

Angelides considers himself to be writing in between the history of lesbian and gay studies and queer theory, as well as between deconstruction and post-structuralism. He makes it clear that it is not his desire to reclaim some existing history of bisexuality, but rather to question the notion of sexuality itself. Are we to understand bisexuality as on the same plane epistemologically and in a trinary relationship with homosexuality and heterosexuality? This is the argument Angelides makes, and he takes a risk in making this claim, differing from both Judith Butler and Eve Sedgwick. It is a question worth asking, because the theoretical and political consequences are not small. It would be a significant contribution to Sedgwick's argument that the heterosexual-homosexual relationship is at the heart of much of Western thought since the 19th century.