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This dissertation submitted by Jenny Gessler has been read and approved by three faculty members of the American Academy of Clinical Sexologists at Maimonides University.

The final copies have been examined by the Dissertation Committee and the signatures which appear here verify the fact that any necessary changes have been incorporated and that the dissertation is now given the final approval with reference to content, form and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Signature

Date

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For my beloved grandmothers:

Jennie Salucci Gessler
June 27, 1912 – January 13, 1978

and

Day Brohard Tustin
March 31, 1908 – July 14, 2001

Women of the twentieth century.

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VITA

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ABSTRACT

The purpose of this study is to examine societal attitudes of women's sexuality throughout the twentieth century in the western world. Using marital sexual manuals published from the 1920s through the early 2000s, prevalent attitudes about female sexuality will be reviewed. These attitudes will be compared to the social influences and actual scientific knowledge of each of the time periods. While knowledge about women's sexuality increased, attitudes about women's sexuality changed very little during the course of the twentieth century in the western hemisphere. American society at the beginning of the twenty first century is still holding fast to traditional values and ideals about women. Literature reveals we have experienced decades of sexual revolutionary ideas. Nevertheless, cultural norms still dictate that woman are sexually fearful, dependent, and play a passive, less desirous sexual role.

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CHAPTER ONE

The 1900 through the 1930s

Social Influences of the early part of the century

Before the turn of the twentieth century, society was still in the throes of Victorianism, the dominant sexual tradition of the nineteenth century. This was a period of time when voluntary motherhood and a high standard of morality was expected of women. Women were designated the moral compass of society and their sexuality was controlled. Women were expected to be virtuous and pure. Sex was represented as dangerous and evil to the social order. The high standard of sexual morality imposed on women was expected to curtail the excesses of men.

During the Victorian years the middle-class family had become, preeminently, an institution devoted to child-rearing and the maintenance of the home (Brandt 1987). Although women were granted special status based on motherhood, by the 1870s, contraceptive use seemed to be growing rapidly. The American family was experiencing later marriages, smaller families and more divorces. A growing number of women, particularly the best educated, passed up domestic life altogether to pursue careers (Brandt 1987). This crisis of the family was identified as a major social ill. According to Estelle Freedman, associate professor of history at Stanford University and John D'Emilio assistant professor of history at University of North Carolina at Greensboro, in their book *Intimate Matters*, supporters of female purity and the sanctity of marriage organized to oppose the spread of this social ill. "Concerned about declining birth rates, they supported legislation to curtail the circulation of contraceptive information." (D'Emilio and Freedman 1988, 60). The New York Society for the Suppression of Vice,

an offshoot of the YMCA, was established to uphold the nation's morals by lobbying for stricter laws and exposing violations against morality. Anthony Comstock, a founder, served as the secretary of this organization and spent his life crusading against vice, defined as any material he deemed obscene or immoral. Supported by wealthy New York businessmen in his efforts to censure sexual material he found objectionable, Comstock went to Washington to persuade Congress to take action. In 1873, Congress passed the Act of the Suppression of Trade in, and Circulation of, Obscene Literature and Articles of Immoral Use. It was commonly called The Comstock Act. This federal law prohibited the publication, distribution, and possession of information or any devices or medications concerning contraception or unlawful abortion. These materials were banned from being sent through the United States Post Office. Comstock was appointed a special agent of the Post Office with the power to censure mailed materials he deemed obscene. He successfully prosecuted physicians and advocates who wrote on contraception. Conviction could mean up to five years of imprisonment with hard labor and a fine of up to \$2,000.

The Comstock Law had an enormous impact on the legal regulation of sexuality and the institution of marriage, and created similar federal and state laws known as "little Comstock" laws. Fourteen states banned all speech on these subjects, and Connecticut outlawed contraceptive use. (Chesler 1992). This law also greatly contributed to the United States' high... "maternal mortality rate of approximately seven deaths per 1,000 live births, a figure comparable to that of developing nations with extremely low medical standards, and a figure far higher than the rate of England and Holland, where urban health and social welfare programs were more advanced" (Chesler 1992, 65).

Birth control advocates, sexual theorists, authors and pornographers fought the Comstock Act throughout the twentieth century. Vestiges of the act endured into the 1990s in the form of censorship and limited sexual education.

Theories of sexual modernism developed as a reaction against Victorian beliefs. Modern theorists advanced sex from a procreative framework to one which fostered intimacy between husband and wife, and later advanced it to a role which defined the individual. “Where the Victorians had all but denied woman a sexual existence, the modernists argued her sexual parity with the male, even at risk of transforming her to an exclusively sexual being.” (Robinson 1989, 3).

One such modern theorist, Havelock Ellis wrote extensively about sexology in *Studies in the Psychology of Sex*, six volumes published between 1897 and 1910. Ellis was revolutionary in emphasizing women as sexual creatures. He suggested that Victorian beliefs were without fact. He insisted women enjoyed sex and that frigidity was a lack of giving or knowing how to give women pleasure.

However, Ellis was ambiguous on female sexuality. He viewed women as the weaker sex and menstruation to be a manifestation of women’s sexual invalidism. He “concluded that men were designed to make history and women to make children” (Retrieved from: www2.rz.hu-berlin.de/sexology/GESUND/ARCHIV/LIBRO.HTM). Ellis urged that every woman should experience the supreme function of maternity. He repeatedly represented women as passive beings whose ultimate fulfillment was in motherhood.

Ellis wrote in *Studies in the Psychology of Sex* (1906) that the female sexual impulse was different than male’s because in women:

“1. It shows greater apparent passivity. 2. It is more complex, less apt to appear spontaneously, and more needing to be aroused, while the sexual orgasm develops more slowly than in men. 3. It tends to become stronger after sexual relationships are established. 4. The threshold of excess is less easily reached than in men. 5. The sexual sphere is larger and more diffused, 6. There is a more marked tendency to periodicity in the spontaneous manifestations of sexual desire. 7. Largely as a result of these characteristics, the sexual impulse shows a greater range of variation in women than in men, both as between woman and woman and in the same woman at different times.”

For Ellis, women entered marriage at a disadvantage to men. Women awakened to the full realization of love more slowly than men, and on the average at a later age, taking several years after marriage to realize their sexual needs. He claimed women needed extensive foreplay, for their sexuality was not exclusively vaginal, but also involved the womb, clitoris and breasts.

Passivity was viewed by Ellis as a universal character trait among women. Female passivity, which he described as modesty, was basic to human sexual life. This secondary sexual characteristic of women was an inevitable byproduct of the naturally aggressive male.

Although Ellis had a substantial impact on American beliefs, Freudian ideas about sexuality were dominant in the United States. The two theorists disagreed on many issues. In 1905, Freud wrote *Three Essays on the Theory of Sexuality* suggesting women are capable of orgasm. He described two forms of female orgasm, clitoral and vaginal, with vaginal orgasm as the mature form, produced only with penile penetration. Freud believed that as a female matures ...“ she becomes masochistic and humorless, gives up sex altogether, clings to her masculine traits, resigns herself to submissive domesticity. But to the extent that the grown woman secures sexual satisfaction at all, she does so principally through the vagina, using the clitoris at best as an adjunct to pleasure.” (Gay

1998, 519). Viewing female sexuality as inferior to that of men, he depicted the clitoris as a male organ, and the libido was described as masculine.

By the 1920s Freud had established his theory of penis envy. According to this theory, females have feelings of inferiority and desire a penis. Pre-oedipal phase girls feel they were born incomplete and blame and reject their mothers. Girls then develop a childish love affair with their fathers, replacing their wish for a penis with that of a wish for a baby. Freud expounded on this concept in his 1931 paper *Female Sexuality*.

In 1904, a New York physician, Prince Morrow published a medical text, entitled *Social Diseases and Marriage*. In this work, Morrow estimated that fully sixty percent of the male population had at one time or another contracted syphilis or gonorrhea. (D'Emilio and Freedman 1998). He further postulated that the prevalence of venereal disease was greater among virtuous wives than among professional prostitutes. Morrow launched the social hygiene movement designed to educate the population and prevent venereal disease. Emphasizing social purity for both sexes, not just women, the message conveyed that sex was reserved for marriage. The social hygiene movement wanted sex education in schools. Discussing sexuality placed Morrow and the movement in direct opposition of the Comstock Act.

Prostitution, considered a social evil which spread venereal disease, became regulated. Prostitutes had to submit to regular medical inspections. But prostitution was a symbol of deeper problems such as immigration, urbanization and the changing role of women that threatened traditional forms of sexual control and civilized morality. Therefore, regulation was opposed by many women and religious groups. The abolition movement, intent on the abolition of prostitution, was formed.

Between 1908 and 1914, purity crusaders alleged a widespread traffic in women for sexual slavery. It was widely promoted and feared that large-scale rings of white slavers were preying upon young women in the nation's cities. Women were being coerced into prostitution through threats, intimidation and force and kept in brothels under slavery conditions (Langum 1994). In an effort to protect virtuous women, the White Slave Traffic Act of 1910, more commonly known as the Mann Act, made it a federal offense to transport women over state lines for immoral purposes. The law was used to imprison men... "where the prohibited 'immoral purpose' involved purely consensual relationships, noncommercial in nature, between unmarried consenting adults." (Langum 1994, 3). The violation was dependent on the intent. It was completed upon the woman crossing the state line if the man had the intent of any immoral purpose. Sex need not have transpired for the felony to have occurred. Although the Mann Act was created to protect virtuous women from forced prostitution, men and women alike were prosecuted for crossing state lines to participate in consensual sex. Often, the law was used selectively to discriminate and punish offenders for other societal offenses. In 1910, Jack Johnson, a black boxer, defeated Jim Jeffries, a white boxing champion. Race riots ensued. The Mann Act was used to convict and sentence him to one year in prison for traveling with a white mistress.

In the late 1800s and early 1900s, The American Medical Association was active in the campaign to outlaw abortions, both to rid the nation of midwives, homeopaths and bogus healers and in keeping with their role of moral guardianship. Many physicians refused to discuss or dispense contraceptives. Based on their values and beliefs, women were designed for motherhood and any attempt to avoid the role was dangerous to their

health. The Comstock Act strengthened and upheld their position.

In 1913, Margaret Sanger started her newsletter, *The Woman Rebel*, a publication she called a radical feminist monthly. It was designed to provide subscribers facts about birth control at a time when it was illegal for women to use contraceptives and the average American married woman gave birth to six children. In doing so she violated the Comstock Act and faced time in prison. Sanger retaliated by printing *Family Limitation*. This pamphlet described the use of condoms, and other means of preventing pregnancy. She then faced nine counts of violating the law and forty-five years in prison. She fled to Europe where she met Havelock Ellis and was influenced by his ideas and those of other sexual radicals. Sanger returned to the United States and charges against her were eventually dropped.

Sanger saw that for poor women, the only weapon they had against unwanted motherhood was an abortion. A small survey of immigrants from New York's Lower East Side in 1917 determined that about one third were ignorant of any birth control methods other than abortion. Many poor women nearly bled to death due to unsafe abortions. However, the rich and the educated had access to contraceptive information and could use subterfuge to buy barrier methods such as condoms and spermicides.

For most of the 1920s and 1930s Margaret Sanger remained the key figure in the birth control movement. Sanger used education, organization, and legislation to promote birth control in the United States. She educated the public on birth control using the information she had gathered in the United States and Europe. She formed the American Birth Control League, that helped raise awareness and money for the cause. She sought to

get the Comstock Law overturned and lobbied Congress for federal legislation allowing doctors to prescribe birth control devices.

For the next fifty years she continued to fight for the right of birth control information and effective contraceptive methods. As the founder of the American birth control movement, and later the Planned Parenthood Federation of America, Margaret Sanger dedicated her life to the establishment of the fundamental principle that a woman has the right to control her own body. “To advocate fertility control for women through access to contraceptive devices rather than abstinence implied an unequivocal acceptance of female sexual expression. It weakened the link between sexual activity and procreation, altered the meaning of the marriage bond, and opened the way for more extensive premarital sexual behavior among women” (D’Emilio and Freedman 1988, 233).

During the 1920s a sexual revolution took place. The Victorian image of woman as virtuous changed during the jazz age. Products suggesting feminine sexuality such as brassieres, female sanitary supplies and contraceptives were widely available and marketed. Latex condoms debuted in 1920 and became available in gas stations and barbershops. Women nationwide won the right to vote and were expected to enter the workforce if they were young, unmarried and not wealthy. Women’s fashions changed, and clothes became less restrictive, hemlines became shorter. They were exercising the same personal freedoms as men, such as smoking, drinking and dancing. Women were garnering notoriety by flying planes. Women were becoming more autonomous and demanded their freedom. “Sex was no longer absolutely equated with ruination” (Petersen 1999, 79).

With the 1930s came the depression, censorship and a return to the more traditional attitudes. The government began censorship on such books as Henry Miller's *Tropic of Cancer*, D.H. Lawrence's *Lady Chatterly's Lover* and the *Kama Sutra*. The Motion Picture Producers and Distributors Association (MPPDA) introduced the Production Code of 1930, which ... "prohibited treatment of rape, seduction, sexual perversion, white slavery, sex relationships between whites and blacks, scenes of childbirth, and the filming of a child's sex organs. Nudity was out of the question." (D'Emilio and Freedman 1988, 117). . Movies were to portray the ideal marriage with a house and two children, a working husband and a housewife. Mae West was considered a rebel because of her strong evocative power of sexuality. In her movies she posed provocatively and her scenes contained suggestive sexual content. She served an eight day jail sentence on an obscenity charge for a play she wrote entitled *Sex*.

Birth control became less about sexual freedom for woman and more about regulating family size for the poor. Eugenics, the theory of improving racial stock became practice. Thirty states enacted compulsory sterilization laws for those deemed likely to birth socially defective children.

Marriage Manuals of the Period

Marie Carmichael Stopes, an English paleobotanist and eugenicist founded the first birth-control clinic in the British Empire. In 1918 she wrote *Married Love*.

Regarding sexuality, Stopes believed women were uneducated, physically inferior and inhibited by society. She described brides as being “composed of virgin sweetness shut in by ignorance.” (Retrieved from: Digital.Library.upenn.edu/women/stopes/married.html.)

She stated a woman “has neither the theoretical knowledge nor the spontaneous physical development which might give the capacity even to imagine the basic facts of physical marriage, and her bridegroom may shock her without knowing that he was doing so. Then, unconscious of the nature, and even perhaps of the existence of his fault, he is bewildered and pained by her inarticulate pain.” (Retrieved from: Digital.Library.upenn.edu/women/stopes/married.html.)

The education of girls, “which so largely consists in the concealment of the essential facts of life from them; and the positive teachings so prevalent that the racial instincts are low and shameful; and also the social condition which places so many women in position of depending on their husband’s will, not only for the luxuries but for the necessities of life, have all tended to inhibit natural sex- impulses in women, and to conceal and distort what remains.” (Retrieved from: Digital.Library.upenn.edu/women/stopes/married.html.)

“Woman, so long coerced by economic dependence and the need for protection while she bore her children, has had to be content to mould herself to the shape desired by man wherever possible, and she has stifled her natural feelings and her own deep

thoughts as they welled up.” (Retrieved from: Digital.Library.upenn.edu/women/stopes/married.html.)

Stopes viewed women’s sexuality as being controlled by their nature. She wrote “Women appear capricious, however women have a rhythmic sex-tide which, if its indications were obeyed, would ensure not only her enjoyment and an accession of health and vitality, and would explode the myth of her capriciousness .” (Stopes 1918). She calls this rhythmic sex-tide the Periodicity of Recurrence of desire. Stopes (1918) goes on to chart the rhythmic sequence, showing two regular wave crests in each twenty –eight day cycle. One wave comes two or three days before menstruation and the second wave comes about eight or nine days after menstruation ceases, or fourteen days since the last wave crest.

Because women are not in control of their own sexuality, Stopes (1918) stated that it was the man’s responsibility to study his wife’s rhythms and adapt his demands on her so they are in harmony with her nature. The man should restrain from ejaculating until his wife is experiencing the peak of her high-tides. These high tides are every two weeks. At that time it is acceptable for the couple to have sexual intercourse several times during the next two days.

Proposing the sexual act was not only for procreation, she taught that it actually enhanced a spiritual union and gave pleasure to both participants. For her, mutual orgasm was extremely important. Although she discussed the existence of the clitoris, its sensitivity to touch, and morphological correspondence to the penis, she did not discuss manually stimulating the clitoris to arouse the woman. She emphasized the traditional

sexual act of vaginal penetration, explaining that it would take ten to twenty minutes of actual physical union to arouse the woman to climax.

For Stopes, vaginal penetration was essential for women in that a woman needed the man's sexual secretions to be healthy. The male ejaculate would be absorbed through a woman's vagina contributing to her vitality. Therefore, it was of the utmost importance that women engage in sexual intercourse with their husbands to maintain their health and vigor. Stopes based this on the observation of partial absorption of iodine placed in a woman's vagina. She hypothesized that a man's semen contains highly stimulating secretions and therefore benefits women.

Stopes (1918) further recommended that women not neglect their looks. She suggested a woman should occupy a separate bedroom if possible so that her husband saw her only at her best. She proposed the wife allow her husband to keep up the chase. For her, a wife should not conceal her desire for her husband, but should also use mystery and enchantment to make the husband feel successful. Although she suggested women be submissive in this way, she encouraged women to play a more active role in the sexual act and accused women of being meek and passive.

Margaret Sanger (1926) continued the message that women are fearful and need men for the fulfillment of their sexuality. She explained that men are capable of sexual experience without sexual knowledge, conversely women are ignorant and sexually inexperienced. Due to that ignorance, women are full of fear and apprehension about sexual matters. The foundation of marital sexual happiness is intricately bound up with his behavior. Sanger felt men should awaken women's passion,

“With ‘aggressive gentleness’ men need to rouse latent desire so that partners can discover together the ‘chain of ecstasy’.” “In leading her successfully, nay

triumphantly, through this mysterious initiation, he becomes her veritable god-worthy of her profoundest worship. He is sharing with her the greatest and most unforgettable adventure of her life. This experience is true marriage, the weaving of ties of ecstasy that bind, ties of fidelity and loyalty.” (Sanger 1926, 126)

Sanger continued to define how the sexual nature of man differs profoundly from that of a woman. By nature, both psychologically and physiologically, the sexual nature of a man was instantaneous, the woman’s was more deeply hidden and far slower in response. According to Sanger:

- 1.) women are less apt to associate the idea of love with direct bodily expression.
- 2.) women need twenty to thirty minutes for the act of preparation alone.
- 3.) men need to prepare women’s mind as well as their body.
- 4.) the skills of the man as a lover induces the woman to awaken her true passion rather than just submitting as a passive partner.
- 5.) women must learn to relax.
- 6.) a woman’s fear, shame, ignorance and anxiety of sex can destroy the marriage.

Sanger asserted that society asks that women be ignorant, and women were willing victims of that conspiracy. She maintained that marriages based on this are doomed to fail.

In Sanger’s view men are aggressive and women should be made to feel as if she were a fairy princess. Therefore, men must avoid haste, violence, calm the nervous fears of women and rid her of her inhibitions and anxiety. The husband must prepare his wife for the act and awaken her desire. The wife’s desire is latent, and can only be awakened by her beloved. If a woman was frigid, it was because her husband had never fanned the flame of her desire. Her desire was still sleeping.

Like Stopes, Sanger believed women’s desire is cyclical and husbands must record and follow it for marital bliss. Intelligent husbands “carry to consummation their own amorous desires on the rising movement of this wave instead of its fall.” (Sanger

1926, 155) Therefore the husband must not request sex too often, for the woman is less passionate and desirous. Intercourse on too frequent a basis is distasteful to the woman, bringing on sexual fatigue. “To study the more profound rhythm of life, to woo and win anew each time is to preserve, to perpetuate the relationship and the romance.” (Sanger 1926, 156 -157). In further defining the women’s role as submissive and passive, she suggested that women should be playfully elusive and hard to get, as men’s love is deepened by resistance.

In 1926, Theodore Van de Velde, a Dutch gynecologist, wrote *Ideal Marriage: Its Physiology and Technique*. Van de Velde restricted sexual expression to marriage, but described in detail the sexual response patterns of men and women. In this work, the husband must awaken his wife sexually, as a woman’s sexual rhythm is slower than the man’s. Because women are ignorant of the nature of sexual matters, husbands should educate their wives and instruct them in the mystery of eros.

Continuing the prevailing view that men are essentially active and women are essentially passive, Van de Velde stated that wives want their husbands to be powerful and dominating. “What both men and women, driven by obscure primitive urges, wish to feel in the sexual act, is the essential force of *maleness*, which expresses itself in a sort of violent and absolute *possession* of the woman.” (Van deVelde 1926). Both men and women should enjoy equal pleasure, yet he warned that woman cannot be too excited or aggressive or it will kill desire in men.

Van de Velde hypothesized that women are responsive any time if wooed properly. Women’s pleasure is derived from the clitoris but ejaculation can trigger

orgasm. Sexual activity must conclude with male ejaculating semen into the vagina. Men are responsible for achieving simultaneous climax.

Agreeing with the other authors of this time period, Van de Velde claimed that women need men for their health. He wrote in his text that vaginal tissue absorbs semen, which revitalizes women. Substances injected into a woman's vagina become part of her and also her saliva. Therefore if a man is repulsed by her saliva it is because his wife is adulterous. In this way, sperm brands a woman and makes her his possession. On the part of a woman, the odor of the husband's semen excites her, but that of an unloved mate will fill her with loathing (Van deVelde 1926).

According to Van deVelde, the purpose of marriage is to allow woman to have children and men to have a support system so they may work in the world. Shared hobbies help keep marriages together but children work best. Sex is fundamental for women since they crave motherhood. The erotic drive's purpose is reproduction and the urge is strongest in mature women. Maternity is necessary for femininity and a woman's wholeness of being. Van de Velde believed birth control lessened a woman. He discouraged the use of contraceptives stating it destroyed intimacy, weakened women's health, and made women neurotic and anxious.

Van de Velde described menopause as the "change." He described the characteristic symptoms such as development of fat all over the body, sudden flushes and waves of heat, excessive perspiration, palpitations and dizziness. For women who have no mental poise or stability the change may cause psychic suffering and may be dangerous to themselves or others. If menopause is successfully completed, the woman becomes more mature and clearheaded. She understands her husband and can meet his

wishes and sexual requests. She should enjoy it more fully with the release of fear from pregnancy.

Max J. Exner, a physician connected with the Young Men's Christian Association and the American Social Hygiene Association, was a leading sex educator and a strong proponent of sexual chastity. Dr. Exner, in *The Sexual Side of Marriage* (1937), informed that men become sexually mature in adolescence. Therefore they do not require sexual experience for the development of these powers. Conversely, the development of sexual desire in women is more a matter of education, through sexual stimulation and sexual experience. Women's desire is very slight until developed by repeated stimulation. Thereafter it becomes powerful and easily aroused.

Because women develop their sexual capacity gradually, Exner stressed patience on the man's part during the early stages of marriage to allow the wife's sexual capacities and inclinations to become fully developed. He called this the awakening period. She needs to be awakened by the man and needs him to lift her from her coldness.

Exner discussed the bride as being fearful. "Small women fear they are too small for coitus" (Exner 1937, 153). According to Exner, many brides consent to sex on the wedding night, when they actually have fear or an aversion. The man must woo and court her to alleviate those fears. She must give glad acceptance, not fearful consent.

For Exner, men's sex drive is uniform, easily aroused, and quickly satisfied. Women's sex drives fluctuate with their menstrual cycle. At certain periods she is more easily aroused than at other periods, or desire may arise spontaneously without external stimulation. The ebb and flow of desire may be so regular in some woman that they may be able to chart a periodicity of desire. On a whole, she is considered more slowly

aroused and slower to satisfy. Exner (1937) further believed women are protected by nature much more than men are against quick and easy arousal of sex desire and passion. "...once a woman has become fully aroused and has experienced the full culmination of the sex relation, she can never be the same woman again (Exner 1937,125). If she is unmarried she will be prey to the large group of males who constantly seek to play upon the forces which now control her.

Like Van de Velde, Exner believed women's desire is person specific. She can only focus on one man at a time. This is in vast contrast to men whose desire for sex is of a more general, non-specific nature.

Exner also claimed women need more time to climax. Men may reach climax in two to three minutes, while women require ten to fifteen minutes to achieve orgasm in coitus. He distinguished the clitoris as the principal organ of sexual feeling and compared it to a miniature penis. Exner identified clitoral friction as an artificial means of producing her orgasm, to be used only when there is an absence of orgasm in coitus. Finally, he believed clitoral friction would lessen the likelihood of full vaginal climax. "The husband regards himself as the active partner in matters of love and his own pleasure as legitimately the prime motive for activity. His wife consequently falls into the complementary position, and regards herself as the passive partner, and her pleasure as negligible..."(Exner 1937, 82-83). He acknowledged women should achieve orgasms in a reasonable proportion of instances. A minimum of twenty percent of the time would allow for a happily adjusted relationship (Exner 1937).

According to Exner (1937), men's sexual drive is more uniform and women's is more diverse. When a woman's sexuality did not fall within the range of men's sexual

sphere than they were considered pathological. The sexual ranges of women's sexual drive went from frigidity to nymphomania. Exner (1937) also claimed there is a much greater range toward frigidity in women as well as a greater range in their capacity for passion than in men. Just as Ellis had postulated, Exner viewed woman's sexual impulse as having a greater range of variation than in men, from each individual woman and within the same woman at different times.

Scientific Research

Katharine Bement Davis, Ph.D. served as the warden of the Reformatory for Women at Bedford Hills, NY. She worked extensively with prostitutes, providing rehabilitation services with some success. She was chosen by John D Rockefeller, Jr. to serve as the secretary of the Bureau of Social Hygiene, and continued to be active in the study of prostitution.

Due to various requests for the Bureau of Social Hygiene to perform a scientific study on female sexuality, Katherine Davis conducted *Factors in the Sex Life of Twenty Two Hundred Women* (1929), a study based on lengthy questionnaires, completed by both married and single women, 25 through 55 years of age, and most were graduates of leading women's colleges. The study was funded by John D Rockefeller Jr.

The completed surveys were tabulated into the following topics: contraceptives, frequency of intercourse, happiness of the married women both generally and sexually, backgrounds of the unmarried sample, masturbation practices among both married and unmarried women, periodicity of sexual desire, and prevalence of lesbianism.

Davis found that two-fifths of the married women had intercourse more than twice a week, and four-fifths reported having sexual relations at least weekly. Women who desired intercourse more frequently than they engaged in it with their husbands were more likely to be unhappy than were the wives who had husbands who agreed on the frequency of sex.

Nine hundred and twenty five married women answered the question, "Were you attracted or repelled by the way in which sex relations came into your experience?" Four hundred and thirty-one women stated attracted, two hundred and thirty-seven stated

repelled, thirty four answered both, two hundred and thirty-three answered neither. Most came to enjoy their conjugal relations after an initial period of adjustment. Thirty percent of the women surveyed judged their sexual desires to be as strong as those of their spouses.

Of the one thousand histories of unmarried women, all but 132 admitted sexual feelings, sexual desires, or some form of sex expression. Of the 868 who made this admission, 272 had recognized regular periodicity of sex desire.

Forty percent acknowledged masturbating during childhood or adolescence. Sixty five percent of unmarried college women admitted to masturbating, while others began the practice after marrying. Forty percent of her married sample admitted masturbating. Seven percent of the women surveyed had experienced premarital intercourse.

In the Davis study it is found that of a group of one hundred and sixteen women who considered their marriage happy, fifty-seven and a half percent had received specific preparation for the sexual side of marriage, whereas of a corresponding group of one hundred and sixteen women who were unhappy in marriage only thirty-eight percent had received such preparation. This becomes the more significant in that most of the cases such instruction was very fragmentary and considered quite inadequate. Of the total group of four hundred and thirty-eight who stated that they had no preparation for married life, fifty-eight percent regretted the fact that they went into marriage sexually ignorant and believed that adequate instruction would have helped them in adjusting to their new lives. Of one hundred and eleven respondents who identified themselves as definitely unhappy in their marriage, twenty-three identified difficulties of adjustment of sexual life as a reason.

Seventy-four percent of the married women in the Davis study practiced some form of contraception. An even larger proportion believed that its use was morally right and that reasons other than procreation justified sexual expression. A little over nine percent of the married women had at least one abortion, and one had eight.

Dr. Katharine Davis sought to correlate opinion with practice. She found in the matter of opinion one fifth of the women agreed there were occasions when the wife might be justified in having an extramarital affair. A somewhat larger number sought to justify such an experience on the part of the husband.

A majority of the women surveyed found sex to be an important part of marital life. Though not a necessity, it was a pleasure to be enjoyed.

Summary

In the early part of the century, women were thought of as needing protection. Laws were passed to keep them from falling prey to men's sexuality. Societal norms were developed to keep women virtuous. Marriage manuals instructed that women were controlled by their hormones and only desired sex twice a month, for several days at a time. Women were considered fearful and dependent on men for their sexual knowledge, sexual awakening, and sexual health. However, according to the research thirty percent of wives stated that their sexual desires were as strong as their husbands. Although the texts instructed that women were unaware of their own sexuality, sixty five percent of the unmarried college women in Katherine Davis' study admitted to masturbating. Forty percent reported masturbating during marriage. This implies that women had more sexual desire and participated in more pleasure seeking activities than society was admitting.

CHAPTER TWO

The 1940s through the 1950s

Social Influences of the 1940s- 1950s

As early as the late-fifteenth century, scientists sought a cure for syphilis. Mercury, the earliest known chemical treatment for syphilis, was administered by doctors for more than three centuries. In the mid-nineteenth century, non-physicians marketed false remedies for the disease. Scientists Paul Ehrlich and Sahachiro Hata discovered salvarsan in 1910. Proclaimed as a miracle cure for syphilis it proved to be disappointing for within a year, patients thought to have been cured had relapsed.

In 1928 Alexander Fleming, a Scottish bacteriologist at St. Mary's Medical School, London University, discovered penicillin. Throughout the next decade, Howard Florey and Ernst Chain, researchers at Oxford University, took up Fleming's research and found a way to purify penicillin, making it safe and effective for use in humans. In 1942, the drug was used on the battlefield in World War II to prevent and cure infections in wounded American troops. Major causes of death during the war, including pneumonia, blood poisoning, strep throat, scarlet fever, diphtheria, meningitis, tonsillitis and rheumatic fever were successfully treated with penicillin. In 1943, it was discovered that penicillin could also cure both syphilis and gonorrhea.

The American military relied on traditional means of prevention and treatment for venereal disease including education, repression of prostitution, medical treatment of the infected, and rigorous case-finding and contact tracing (Brandt 1985). When local law enforcement proved inadequate in preventing prostitution in the vicinity of military

camps, the federal government took action. In July 1941, Congress passed the May Act, named after Representative Andrew J. May who introduced the legislation, establishing moral zones, free of alcohol and prostitution around the encampments. (Brandt 1985). Thousands of prostitutes were arrested around the United States. Seven hundred cities closed known prostitution establishments. (Brandt 1985). Venereal disease continued to be a problem, and was now being traced to amateur girls, known as victory girls or V-girls. In the name of patriotism, V- girls engaged in sexual relations with soldiers being shipped overseas. Many sought servicemen on furlough at ports or bases for male companionship and sexual release. The military turned its attention to the V- girl, advertising to servicemen that the V-girls' lack of morals led to sexual infection. When this approach proved ineffective, the military dispensed both condoms and penicillin.

With penicillin as a cure for syphilis and gonorrhea, venereal disease was no longer a prohibitive factor in sexual relations. An easy cure for a difficult social problem raised questions about the impact on sexual mores. Public health officials noted that the increase in promiscuity threatened the basic family structure (Brandt 1985). Nevertheless, by 1945 penicillin had become widely available and accepted as the treatment of choice for syphilis. The cost of a vial of penicillin in 1941 was \$5000. In 1947 the price of a vial of penicillin was \$.30.

When World War II ended, many women who had entered the workforce were forced to quit, making their jobs available for returning veterans. Women went back into the home. They married younger and had children sooner and bore more of them than anytime in the twentieth century. However a national fertility study conducted in 1955

showed that most American couples had incorporated family planning methods into their lives. As D'Emilio and Freedman (1998) explained,

“Paradoxically, the baby boom made the need for contraception more pressing, precisely at a moment when its use seemed less threatening. Wives who had two, three or four children while still in their twenties could hardly be accused of seeking contraceptive devices in order to avoid their biological destiny, or to escape the confines of the home. Yet, at the same time, few would argue with the need of postwar couples to place a limit on family size. Having accomplished their procreative duties, married couples of the 1950s had earned the right to continue their sexual relationship without doubling the size of their families.” (D'Emilio and Freedman 1998, 249)

Alfred Kinsey, a biology professor assigned to teach a class on marriage and sex education at Indiana University, began research on human sexuality. He interviewed almost 20,000 males and females on matters involving masturbation, orgasm and other sexual behaviors. In 1953 Kinsey's report on female sexuality made the bestseller list. Kinsey stated that attempts to contain female sexuality had failed. Women were enjoying sex. In 1954 the American Medical Association attacked him for contributing to a wave of sex hysteria. Conservative Congressman Louis Heller from New York called for an investigation and demanded the Post Office block all shipments, declaring the book obscene and inaccurate. Heller condemned Kinsey for “hurling the insult of the century against our mothers, wives, daughters, and sisters.” (Petersen 1999, p.223) He accused Kinsey of contributing to the depravity of a whole generation and the spread of juvenile delinquency.

A congressional investigation was initiated by Congressman B. Carroll Reece, a highly influential Republican. Reece seized on the criticism of Kinsey to set up the House Committee to Investigate Tax Exempt Foundations, thereby attacking Kinsey's funding rather than his findings. Twelve witnesses were selected to support Reece's view. Their

testimony was directed against foundations, in general, but targeted the Rockefeller Foundation and Kinsey, in particular. Under political pressure from the House Committee to Investigate Tax-Exempt Foundations, the Rockefeller Foundation, which had funded Kinsey's work, withdrew its support.

In December 1953, Hugh Hefner published *Playboy* magazine, with nude photos of Marilyn Monroe as the centerfold. Hefner viewed his magazine as a means of liberating men from the financial and emotional trap that was marriage. He offered men a view of upward mobility and the pleasures of sex without the emotional involvement. The response to the first issue of *Playboy* was phenomenal. He sold approximately 52,000 copies. The second issue sold even more. It was the first successful magazine for young, single men.

The concept behind the *Playboy* playmate came from the pictures and posters of half clad women soldiers pinned up on the barrack walls during the war. The soldiers' pictures were drawings done by George Petty or Alberto Vargas or photographs of movie stars like Betty Grable and Rita Hayworth. Hefner expanded the idea by inventing the centerfold, a three-page foldout in the center of *Playboy*. Girls were photographed in a natural setting and there was the suggestion of a male presence. The intention was to suggest the possibility of seduction. The message was that nice girls liked sex too. Sales of *Playboy* increased rapidly. The magazine's circulation climbed to a little more than a million in the 1950s.

Pornography was becoming more visible in the postwar era. At the same time Cold War politics encouraged family stability. Pornography became associated with

juvenile delinquency which threatened the nation's future. Congress investigated paperbacks, magazines and comic books and found objectionable material they alleged taught and condoned rape, sex, and sadism against women. Pornography had moved to the mainstream and the government was concerned. By the end of the 1950s fourteen states had tightened their obscenity laws.

In 1956 Elvis Presley became the quintessential figurehead for the evils of music and female sexual lust. The rhythms of black country blues and the raw sexuality of his performance sent shock waves through conservative America. Parents, religious leaders, and teachers condemned Elvis' sensual music and suggestive dancing and warned of the influence he was exercising among young people. For the first time since World War II, teens questioned their parents' beliefs and ideology. All the freedom provided by the nation's post war boom had given youth the idle time and money to spend their parents never had. Teenage boys lined up at barbershops for ducktail haircuts so they could look like Elvis. Female fans fainted at the sight of Elvis. Girls attacked him and tore off his clothes. They wrote their name on his limousine with their lipstick. Adulation of Elvis was a way for girls to express sexual yearning that was usually repressed. Biographer Peter Harry Brown noted that to the girls of the 1950s, "Elvis Presley didn't just represent a new type of music; he represented sexual liberation" (Brown & Broeske 1997, 55).

When Elvis appeared on the *Milton Berle Show* in April 1956, he was watched by more than 40 million viewers, more than one out of every four Americans. When he was televised on *The Ed Sullivan Show* in 1956 they refused to show him from the waist down, but the young females of the 1950s America liked what they saw.

Marriage Manuals of the Period

Dr Johannes Rutgers, a Dutch physician and eugenicist, in his text *How to Attain and Practice the Ideal Sex Life* (1940) described women as dependent on men for sexual and mental health. He viewed the woman as unaware of her sexual life and the man as being entrusted with her sexual care and knowledge. “On the wedding night, a too abrupt approach of the bridegroom may shock the bride and wound her feelings very deeply.” (Rutgers 1940,133). Rutgers prescribed the husband to devote sufficient time to his wife to help her reach his level of knowing. The wife should try to appreciate the sexual act, and work to improve the charm of her love. “Many a true wife disdains to be thought a courtesan,... but courtesy is and always will be a virtue and a grace.” (Rutgers 1940, 244). Rutgers believed to neglect this courtesy is a sin of omission, leaving the marriage ice-cold and loveless.

According to Rutgers, (1940) the wife requires a much greater time to reach orgasm. Even when a woman does not experience abrupt climax to her ecstasy, she still may feel enjoyment in coitus. “And many husbands find it most convenient if their wives remain quite passive and leave the unconditional management entirely to them.” (Rutgers 1940, 254)

In the female orgasm the clitoris has only a limited power of erection, consequently the orgasm never takes on the impetuous and violent character that it does with men. Because the woman has a uterus it takes much longer for her to reach orgasm, however her excitement will not be as easily calmed as a man's. If a woman has a lack of

genital sensitivity she must be content with an altruistic feeling of pleasure, with the satisfaction of giving her husband the joy of voluptuous sensations.

Once a man achieves orgasm he is finished and not personally concerned any further, however a woman begins to feel anxiety and later maternal solicitude and devotion. The woman was described by Rutgers as naturally maternal. He further stated that an individual's sexual organization is the ruling factor in their lives. The man's sperm marches forward while the woman's egg-cell stays quietly at home.

Rutgers portrayed women with a passionate nature at risk of being seduced and brought to misery. She would feel a horror of men, the risk of venereal disease, the despair of prostitution or she may attempt suicide. These factors would exclude her from reproduction, which is every woman's purpose in life. She would become the victim of the man's lack of conscience. Men would then complain of the frigidity of other women. A woman's passionate nature not only has consequences for her own life, it has consequences on the lives of other women.

Just as a passionate nature had negative consequences, sexual abstinence in women led to serious neuroses and complete insanity. Rutgers cited a case of three celibate daughters, one was saved from hysteria by the constant attention from her doctor. The second became wanton, refusing to remain chaste and the third became mentally deranged, driven to intolerable nymphomania, attempting incest with her father. In another case of three celibate sisters, one was so nervous as to be declared insane, one caused a terrible scandal at night with her father's employee, and the third committed suicide. Rutgers explained how young women who suffer from depression and

melancholy may escape a life in an asylum by marrying. In fact, one such afflicted woman enjoyed the best of health as a wife.

According to Rutgers, women who did not conform to society's expectations could expect a life of grief, sorrow or mental illness. He believed that virginal, unknowing women could become wanton nymphomaniacs. His theory did not account for what we know today as signs of possible child sexual abuse. What was once explained as a young woman needing a man for mental health, we now theorize as a young girl having a man too early.

For maturing women their sexuality has ended, ... "with the approach of old age, all the connective tissues lose their elasticity, so that not only do the charming curves of the female form disappear, but her sexual organ is no longer well adapted for intercourse: if children have been borne, it is too widely distended and flabby; and if there have been none, there is too rigid a narrowing orifice. All these are friendly warnings of Nature that the time of rest has come." (Rutgers 1940, 273).

During the mid-century the marital text, *Successful Marriage* edited by Morris Fishbein, MD and Ernest Burgess, PhD (1947) taught that on the wedding night the husband should calm the fears of the bride and bring her to a state of active passion. "Her climax may come at once or soon, but many wives- particularly in the upper educational or social levels- are found to require weeks or months or longer to develop capacity for full and spontaneous orgasm." (Fishbein 1947, 89)

Fishbein (1947) claimed women have times of sexual desire, such as right before and after her menstrual period. As in the early part of the century, it was the husband's

responsibility to notice the signs of this desire, to learn them and to teach her to recognize them.

Successful Marriage (1947) stated if a woman was not able to reach a climax she may remain in an unsatisfied state, build congestion in her generative organs and develop unrelieved nervous tension. “If this one –sided kind of marital act is persisted in the wife may tire of the disappointments and the nervous tension and turn against the act entirely.” (Fishbein 1947, 89). The frigid woman may take injections or pellet implantations of androgenic hormones to bring about spontaneous orgasms.

Reflecting the changing knowledge about women’s orgasms, Fishbein’s text (1947) discussed orgasms as being felt chiefly in the clitoris, intercourse as not necessary for orgasm, and that women may have more than one orgasm. Fishbein also mentioned the vagina and breasts as erotic areas.

Women are, by reason of biological endowment and sociological training, less prone to physical response. A repressive upbringing might affect sensitive women to the point of frigidity. To make a positive change, a frigid woman would have to “have more respect for her husband and his needs than for her parents’ values which made her the way she is.” (Fishbein 1947, 95)

According to Fishbein’s text (1947), couples should know the variations between the sexes, and compensate for these differences. Husbands should be more affectionate and attentive and woo their wives more gradually to the point of intercourse. Kissing, caressing, and sex play should be used to the point of sexual excitement and that this will make sex relations more enjoyable. The average wife, on the other hand, should try to realize that her husband has greater sexual spontaneity and a more frequent sexual urge.

She should be willing to participate in intercourse more frequently than she might feel to be ideal.

“If the man requires more sex than his wife, and she loves him and wants to make him happy, it is suggested that by being utterly passive or nearly so, she can satisfy her husband without tiring herself. At such a time she may well ask that he cut short the amorous dallying which at other times would be welcome; she may likely need lubricant; and she may properly ask him to take responsibility for the contraceptive used – if one is used. She should not pity herself and pout about it, but should cooperate to the extent that is necessary for the quick attainment of relaxation that he may greatly need.”(Fishbein 1947, 188).

“Each partner of the marriage must try to meet the other halfway to improve the quality of their sexual relations and neither can set as a goal the idea that orgasm in the woman shall always take place. Such an ideal is unrealistic and may cause dissatisfaction or self-reproach in both partners.” (Fishbein 1947, 108-109).

Fishbein’s manual (1947) portrayed women as childish and fanciful. He claimed that all wives have an imaginary suitor whom they bring out for their own satisfaction whenever life is not sufficiently interesting or rewarding. He called this imaginary suitor the fantasy lover. The fantasy lover was usually someone whom the woman might have married but did not. “She brings him out and tells herself that life would have been entirely different had he been her choice for a life mate.” (Fishbein 1947, 134)

According to Fishbein, the older a man gets the less concerned he is about finding a mate. A woman will always seek marriage. The need for emotional, physical, economic and social security are of great concern to her. Women innately desire a home and children and the love and protection of a mate. As she ages her prospects for marriage diminish at the same time she is becoming more conscious of her sexual needs.

“Girls in their late adolescence and early twenties are apt to have much less desire for sexual intercourse than does the woman who is eight or ten years older. The sex life of the female evolves slowly and so much so that many of them are not

aware of any particular drive until they are in their late twenties and early thirties. We are told that they will reach the peak of desire somewhere between their thirty-fifth and fortieth year. All this, then, leads many a woman as she gets older to decide in desperation to get a man by hook or by crook. Undoubtedly, so far as the woman is concerned, many pre-marital sexual relationships are looked on by her not only as a means of emotional release but as a device leading to a permanent union.” (Fishbein 1947, 159-160).

Eustace Chesser, a British physician, marriage counselor and author of *Love Without Fear, How to Achieve Sex Happiness in Marriage* (1947), agreed men and women are different. He stated differences were necessary and the retention by each sex of its own sexual characteristics was essential. Women were to be chaste and kept for motherhood. “Sexual freedom which in blunt terms, merely means promiscuous intercourse, emphatically is not in the best interests of women in general”. (Chesser 1947, 27). Sexual promiscuity was considered entirely foreign to the true feminine nature. “Sexual freedom involves the placing of a heavier burden than ever upon women. It means that they are free to offer to men, and to receive themselves, whatever pleasure may be reaped from sexual relations; but those to whom they offer themselves in this way are freed from responsibilities as parenthood.” (Chesser 1947, 32)

He assumed that sexual activity was more meaningful to women and that a single act of intercourse, which might be a mere incident in a man’s life, might be of the deepest significance to a woman. (Chesser, 1947). Chesser claimed that once a woman had intercourse she was changed, awakened to her sexual desire. Even when a woman was raped, it was enough to create an insatiable desire for the repetition of the experience. Once she was awakened sexually, she put herself in the most abject slavery to the man, allowing her sexual cravings to be satisfied entirely on his terms. He proposed that the

true nature of a woman was not one of promiscuity or sexual freedom, but one that linked sexuality, maternity and family. (Chesser, 1947)

Doctors Hannah and Abraham Stone, a husband and wife physician team affiliated with the Margaret Sanger Research Bureau and Marriage Consultation Center, defined the purpose of marriage as being for love, companionship and sexual intimacy in *A Marriage Manual: A Practical Guidebook to Sex and Marriage* (1952). However, throughout the text they described maternity as the natural path for a married woman. They made the assumption that every woman is maternal and wants children. Although they discuss birth control, they add the caveat: “Eventually, of course, you will, like every normal couple, want to have children and you will then plan your family accordingly” (Stone 1952, 4)

As marital text authors asserted before them, the Stones believed the absorption of seminal fluid is healthful for the woman. They use as proof the women whose health improve and those who gain weight after marriage.

The Stones (1952) hypothesized that nature made men more sexually aware and active than women. Women, as stated in earlier texts, were considered ignorant of their sexuality. It is the husband’s responsibility to awaken his wife’s passion. They warned that the sexual impulse of the woman may normally remain dormant for a long period. At the beginning of the marriage, many women may find it difficult to yield to the sexual union, and because of an exaggerated fear of the possible discomforts, they may physically resist the sexual act. (Stone and Stone, 1952).

The Stones alleged:

- 1.) that a substantial number of women will not reach orgasm.

- 2.) if a woman is able to climax, it will not be on a frequent basis.
- 3.) couples should not set unrealistic goals for women's sexual pleasure.

The Scientific Research

Alfred Kinsey, a biology professor at Indiana University, revolutionized the scientific study of sex by using statistical methods utilized in other accepted fields of science. In Kinsey's study, *Sexual Behavior in the Human Female* (1953), Kinsey detailed the sexual behavior of 5940 American females of all ages, unmarried, married and formerly married drawn from every state and every educational background and socioeconomic level. However, of the 5940 females, the majority were between the ages of 16 – 30. Only 270 of the women (5%) were over the age of 50.

Frequency of Sex

The frequencies of orgasm among the single females in the sample had stayed more or less the same throughout the age groups. The median female averaged one orgasm in two weeks. This is in marked contrast to males, who showed a steady decline in frequency from their late teens to old age. In fact, Kinsey reports that there is no evidence that the female ages in her sexual capacities. In solitary activities, such as masturbation and nocturnal dreams, the female frequencies of orgasm rise gradually to their maximum point and then stay more or less on that level until after fifty-five or sixty years of age. Since female participation in these activities is a matter of her choosing, the frequencies are a good measure of her sexual interests and intrinsic capacities. Activities such as petting and coitus reach a peak at an earlier age and then decline, but these activities are usually controlled by men's desire, and it is his aging reflected in the decline.

Desire / Response

The slower response of the female in coitus may be due to the difference in psychological stimuli used as arousal by the male in preparation for the sexual act. Men are more intrigued by the more tangible aspects of sex, such as the naked body or erotic clothing than women are. Females are much more dependent on physical stimulation. The male is aroused in anticipation of the sexual act, becomes erect and is ready to proceed. The female is less often aroused by anticipation and does not respond until there is physical stimulation. Women are much less likely to be troubled by sexual urges when alone than men.

Preliminary courtship, according to Dr. Kinsey, seems to mean much to women and little if anything to men. Women want and value home, and children to a higher degree than men. Men are more into adventure, conquest, and success.

Premarital sex

Half of married women had lost their virginity before marriage. Sixty-nine percent of the unmarried women who had had premarital sex expressed no regret. Seventy-seven percent of married women who had had premarital sex also expressed no regret (Kinsey 1953). Kinsey openly suggested that the most responsive women are those who have engaged in various forms of premarital sexual behavior.

Extramarital sex

In his volume on female sexuality, Kinsey (1953) reported that about seven percent of the married females in their late teens and up to the age of twenty-five reported having extramarital coitus; that from the age of twenty - six to the age of forty there was a definite increase in the number of such incidents, so that he estimates that about twenty-

six percent of those who had reached the age of forty had had or were having such experience by that time. However, after the age of forty only a few females began, for the first time, to have extramarital coitus. Forty-two percent of the females had reported that orgasm had occurred more often in their extra-marital relations perhaps because males in extra marital relationships had usually engaged in more extensive courting, in more extended sex play and in more extended coital techniques than in marital coitus. In comparison, Kinsey reported that fifty percent of husbands had intercourse with some woman other than their wives during their married lives.

Orgasm

First Orgasm

Eighteen percent of the respondents experienced their first orgasm in premarital petting, thirty percent had first orgasm in coitus after marriage. Smaller percentages reached their first orgasm in nocturnal dreams, pre-marital coitus, homosexual relations, animal contacts or psychological stimulation. The older the woman at the age of marriage, the more likely she would have been to achieve her first orgasm through masturbation, and the less likely she would be to achieve her first orgasm through marital coitus.

At the age of marriage there were thirty-six percent of the females in the sample who had not yet responded to orgasm, while all of the males at marriage had not only experienced their first orgasm, but had already passed their peak of sexual capacity.

Multiple Orgasms

Fourteen percent of the female respondents stated they regularly responded with multiple orgasms. Females may have experienced two, three or even as many as a dozen orgasms in a period in which her husband had ejaculated only once.

By Coitus

Approximately one third of the women studied said they responded to coitus by orgasm only a small part of the time, another third responded more or less than half of the time, and the final third responded a major part of the time. A few equaled or surpassed the male in the desire for frequency or capacity for pleasure. Ten percent of the females had never reached orgasm at any time through marital coitus. Ninety percent had ultimately achieved orgasm by the time they had been married twenty years. Kinsey established that the more educated the woman, the more likely she was to enjoy full sexual orgasm more often, and the less likely she was to be frigid.

Masturbation

Thirty seven percent of the married females responded that they had experienced their first orgasm through masturbation. Approximately sixty two percent of all females in the sample had masturbated at some time in the course of their lives. About fifty- eight percent had masturbated to the point of orgasm. The four to six percent whom had masturbated without reaching orgasm were chiefly a group of females who had made only single or desultory and infrequent trials of their capacities. Nearly all of those who had seriously experimented soon learned to reach orgasm.

Among the single females who masturbated, the average individual was reaching orgasm about once in every two and a half to three weeks. Among the married females,

the frequencies averaged about once a month. However Kinsey (1953) explained that the individual range of variation goes from one hundred orgasms in a masturbatory period of a single hour to a single orgasm once a year. While considerable range in individual variation also occurs among males, the range of variation in almost every type of sexual activity seems to be far greater among females.

Many females, even though slow to orgasm in coitus, may masturbate to orgasm in a matter of a minute or two. Of the 2114 females who supplied information on time to reach orgasm in masturbation, forty-five percent had regularly done so between one and three minutes. Another twenty-four percent had averaged four to five minutes. Approximately nineteen percent had averaged between six and ten minutes, and only twelve percent took longer. "Masturbation thus appears to be a better test than coitus of the female's actual capacities; and there seems to be something in the coital technique which is responsible for her slower response." (Kinsey 1953, 626).

Differences among females born in successive decades

The percentage of married females responding to coitus with orgasm had risen more or less steadily in the four decades represented in the sample. Eighty percent of the women born before 1900 reached orgasm between the ages of 20 -24. But for those born in the successive decades, eighty-six, ninety, ninety-two percent respectively responded with orgasm to marital coitus.

For total sexual outlets, the active incidences were lower among the unmarried females who were born before 1900 than for those born after 1900. Between the ages of 21-25, forty-five percent of the older generation were experiencing some orgasm, as compared to approximately sixty-two percent of the later generations

Summary

The 1940s –1950s were a repressive time period for women's sexuality. Women were expected to stay home, have children and be submissive to their husbands. Women were considered self centered and unrealistic. Husbands were responsible to awaken and control their wives' sexuality. Her orgasms were unimportant, and an inconvenience. If her husband wanted sex and she didn't, it was recommended that she be passive and submissive. Women were described as fearful and less desirous of sex, considered uneducated about their own bodies and dependent on their husbands for their sexuality.

A woman's nature made her desire family and a home more than sexual activity. Sexual freedom or promiscuity went against this nature and would actually create cravings in a woman that would make her a slave to men's desires. Her sexuality, if not controlled, would have negative consequences for herself and others.

This repressive ideology was not supported by Kinsey's study. Kinsey found that women participated in pleasure seeking activities. Half of his female respondents had participated in premarital sex, and the majority of those expressed no regret. More women had experienced their first orgasm before marriage than after marriage. A majority of women masturbated and nearly all of those who did masturbate masturbated to orgasm. Kinsey's research revealed twenty-six percent of married women sought sexual pleasure outside their marriage. These activities demonstrate a level of desire and capacity for pleasure that was denied in the marriage manuals of the time period.

CHAPTER THREE

The 1960's through the 1970s

Social Influences of the 1960s-1970s

The early 1960s were a time of conformity. Young girls were expected to be respectable, chaste, and prepare for marriage and motherhood. Yet, when the Beatles, a young British pop quartet, came to the United States 4000 girls met them at Kennedy Airport. Seventy-three million Americans watched the Beatles on television on *The Ed Sullivan Show* on February 9, 1964. Young female fans spent hours exchanging Beatle magazines or trading cards. During live concerts girls screamed until they lost their voice, urinated in their panties, fainted or collapsed. Extra security needed to be hired to keep the girls from stampeding the stage, and crushing the band. In 1966 the Beatles performed their last live concert, just under 3 years after the start of Beatlemania. They were the first musical celebrities to be driven off the stage by their own fans. (Ehrenreich, Hess & Jacobs 1986).

During the 1960s media culture shifted from marriage and family to one that focused on single adults. Television shows changed from family oriented subjects such as *Father Knows Best*, and *Leave It to Beaver* to *That Girl* and the *Dating Game*. Helen Gurley Brown, a married successful copywriter and an account executive, wrote *Sex and the Single Girl* in 1962 promoting an attitudinal change from women as being marriage minded to that of sophisticated single girl. The issue of women's sexuality dominated her writings. Brown did not accept marriage as the inevitable path to happiness for women

and promoted pre-marital sex. She believed there was danger ... “from not having slept with the man you’re going to marry, which I consider complete lunacy.” (Brown, 1962, 28). Brown insisted that virgins were unhappy. They had not experienced the pleasure of sexual contact nor had they exercised their own minds for even the most intimate decisions. The social, religious and maternal approval that the virgin sought was inadequate compensation for not belonging to a man. Her purity was an embarrassing cross to bear.

However, Brown maintained gender roles by criticizing feminists, calling them psychologically unfit. She encouraged women to embrace their femininity, learn the art of seduction, and enjoy men. Yet all men were not supportive of Brown’s advice to women. Men were raised to expect modest, demure, diffident female companions. *Playboy* magazine ran a series of articles in 1962 and 1963 in response to Brown’s text complaining that women were becoming predatory, competitive and suffering from penis envy. Career women were accused of being the modern day versions of Delilah and Salome, using their sex appeal at a considerable cost to men who would impede them (Allyn 2000). Brown’s book topped the best-seller list for seven months.

The Feminine Mystique was written in 1963 by Betty Freidan, a graduate of Smith College who was a married, liberal activist, freelance writer and mother. The first chapter of the book discussed the problem with no name, which she identified as the boredom of the American housewife. She dared asked the question she suggested all American housewives dared not ask, “Is this all?” (Freidan 1963, 11)

She contested Freud, claiming modern science did not back up Freud's theory that women were inferior by God-given, irrevocable nature. She believed that culture, not nature, created passivity in women.

Freidan (1963) identified a sexual hunger in wives so great that their husbands could not satisfy it. Society had made women sex creatures, with no identity except as a wife and mother. Not knowing who she is, she would wait all day for her husband to come home at night and make her feel alive (Freidan 1963). "It is not an exaggeration to say that several generations of able American women have been successfully reduced to sex creatures, sex-seekers." (Freidan 1963, 250). She saw sex as a joyless national compulsion if not a contemptuous mockery. The frustrated sexual hunger of American women had increased and their conflicts over femininity had intensified, as they searched for their sole fulfillment through their sexual role in the home. As women turned their attention to the active, aggressive pursuit of sexual fulfillment, men's sexual disinterest and hostility toward women increased. She claimed there was a new neuroses being seen among women with physical symptoms, anxieties and defense mechanisms equal to those caused by sexual repression.

Freidan (1963) pointed out that society told women if they chose career over marriage they were choosing a life of celibacy. Women were dropping out of school and getting married, fearing too much education was a marriage barrier. Education was thought to decrease their ability to get married, and decrease their fulfillment as a wife and mother. Ultimately it would deny them their biological role and deprive them of sexual love. Career women were blamed for being masculinized by their education. A career woman's insistence on equality and independence prevented her from finding

sexual fulfillment as a woman. The feminine mystique promised women sexual fulfillment through the abdication of self.

Through the continual urging of Margaret Sanger, the financial backing of Katherine McCormick, the International Harvester Co. heir, and the research of Gregory Pincus and John Rock, an oral contraceptive was found which repressed ovulation. A mass study was performed on human female subjects in Puerto Rico. For those subjects who stayed in the study for the duration, and took the pill as prescribed, the results were extremely successful. With the Food and Drug Administration's approval of The Pill in 1960 came controversy. The Catholic Church prohibited the use of artificial birth control methods. John Rock, a Catholic, argued that the pill was not an artificial method because it duplicated nature's effect on the woman's body. He compared the pill to the rhythm method because it controlled time which was acceptable to the Catholic Church. He considered using the pill a moral choice, limiting the population explosion. The Catholic Church denounced the use of the oral contraceptive

By the end of the 1960s, six million women were using the pill as their method of birth control. Women on the pill had sex thirty-nine percent more frequently than married women using other, less effective forms of contraception. "People on the pill mated an average of ten times per month, a frequency matched only by those couples trying to get pregnant." (Petersen 1999, 276). The sexual revolution was begun.

Before abortion was legalized on January 22, 1973, it was estimated that 1,000,000 to 3,000,000 women obtained abortions annually. Most were performed illegally. In the 1940s, seven percent of those seeking abortions were single. By the 1960s, forty-one percent of those seeking abortions were single (Petersen 1999, 367). A

twenty-two year old pregnant waitress using the pseudonym “Jane Roe”, sought the right to terminate her pregnancy on behalf of herself and all other women. The Supreme Court decision in *Roe v. Wade* allowed for an unlimited right to an abortion in the first trimester of pregnancy. During the second trimester, the state legislators could require a woman to obtain a hospital certification. During the last three months abortion access was denied unless the woman’s life was in danger. Supreme Court Justice Harry Blackmun found the right of privacy broad enough to encompass a woman’s decision whether or not to terminate her pregnancy. Not only did *Roe v. Wade* expand the right to privacy, it gave women control over their own body and removed the last barrier for women’s sexual freedom.

In 1972 The Equal Rights Amendment was passed by both houses of Congress after a forty-nine year struggle. The proposed amendment had been penned by suffragette Alice Paul and presented to Congress at each session from 1923 on. After passage in Congress it was sent to the states for ratification, but only received support from 36 of the 38 needed states.

In 1973, a poet named Erica Jong wrote *Fear of Flying*, the first mainstream novel dedicated to female sexual expression. She proclaimed the virtues of the “zipless fuck” and female sexual pleasure on demand. That same year, feminist author Nancy Friday published *My Secret Garden*, a collection of female sexual fantasies. Until the publication of Friday’s work, women’s sexual fantasies had remained outside the public’s discourse on sex. *My Secret Garden* furnished a new twist on traditional pornography and female sexual psychology. Women’s sexual libido was portrayed to be astonishingly equivalent

to that of men. Both books ... “challenged the common wisdom that only men saw the world in sexual terms” (Allyn 2000, 267).

With the sexual revolution came more sexual experimentation. However, according to feminists, the sexual revolution increased the physical pleasure of men, not necessarily the physical freedom of women. Women were considered uptight or unliberated if they said no to sexual advances. Feminism increased conversation about women’s equality, rights and sexuality. “Sex had meant intercourse, plus whatever preliminaries were required, by civility or affection, to achieve it. Now women were reporting that intercourse was incidental to their enjoyment; feminist writer Germaine Greer defined heterosexual intercourse as ‘masturbation in women’s vaginas’ – an embarrassing denouement for the premier event of the heterosexual relationship.” (Ehrenreich, Hess and Jacobs 1986, 77). Women demanded control over their own bodies. “Despite the negative sexual epithets that were thrown at them – frigid, castrating, dyke, frustrated, or simply, ugly- women’s liberation was not ‘antisequal.’ Rather the movement was attacking the sexual objectification of women, the reduction of women by the media and by men to little more than their sex appeal or their reproductive organs” (D’Emilio & Freedman 1988, 313).

Marriage Manuals of the Period

David Reuben, M.D., a psychiatrist, wrote *Everything You Always Wanted to Know About Sex* But Were Afraid to Ask*, (1969). He proposed the clitoris as the focus of women's sexual pleasure, with all sexual feelings beginning and ending there. Without the clitoris orgasm does not take place in the female. Reuben wrote that oral /genital stimulation is acceptable as a prelude to penetrative intercourse, but real sexual satisfaction depended on vaginal intercourse, which provides a transcendent experience. Any stimulation except penile/vaginal is masturbatory. He saw intercourse as a power issue. According to Reuben men experience their power through sexual penetration and ejaculation. He further explained that nature and instinct demand copulation to exert male supremacy and male sexual satisfaction.

Women were capable of obtaining unlimited amounts of orgasms, and if she did not, it was her individual responsibility to do so. "The only thing that stands between any woman and an unlimited number of orgasmic experiences is about two pounds of tissue—the brain." (Reuben 1969, 39). He portrayed nymphomania as a result of an immature woman refusing to grow up and frigidity was based on fear – fear of pain, fear of pregnancy, and fear of intercourse itself. (Reuben 1969).

Reuben (1969) furthered the attitude that women are controlled by their biology by clearly stating that women fulfill their biological destiny through copulating, whether or not pregnancy results. For Reuben, women's purpose in life was to be sexual and reproductive. Reuben (1969) discussed menopause as a time when a woman comes as close as she can to being a man. He describes this process as a tragic picture. Once

ovaries stop, the very essence of being a woman stops. (Reuben 1969, 284). “ Having outlived their ovaries, they may have outlived their usefulness as human beings.” (Reuben 1969, 288). By replacing lost hormones she could turn back the clock, become sexual and be useful once more.

The Joy of Sex (1972) written by Alex Comfort, a physician, poet, novelist, and pacifist, told us that men experience their masculine power through erections, but during sexual activity the penis becomes a third party. The penis was described as having more symbolic importance than any other human organ, including the female genitalia. He described it as a dominance signal, a weapon or a threat, agreeing with Freud that the woman believes it is something that she has lost. In this way, he continued the attitude that the woman is the submissive player in the sexual act, stating that women are turned on by strength.

He described the vulva as “magical but to children, primates and males generally, slightly scary: it looks like a castrating wound and bleeds regularly, it swallows the penis and regurgitates it limp.” (Comfort 1972, 93-94). However he confided, women are not sadistic, and would only role play that way to excite a man.

Comfort hypothesized that sex does not come easily to women but they learn to enjoy it. Masturbation by women is a process of self-exploration, and women teach themselves to respond. If women are under-active it is because they are scared of doing the wrong thing. Comfort (1972) stated that women were capable of multiple orgasms. Some women enjoy vaginal penetration, but he suggested that vaginal orgasm is propaganda. Women should be more assertive and aggressive in the initiation of sex. (Comfort 1972).

Tim and Beverly LaHaye, a Christian minister and his wife, wrote *The Act of Marriage: The Beauty of Sexual Love* (1976). In LaHayes' text women are described as inexperienced, having inaccurate preconceived notions and fear. Young wives equate their husbands' youthful passion with bestiality, not realizing their drive is not unique but normal. A wise woman puts away her fear and cooperates with his need. Women need to be more sexually aggressive with their husbands. Because sex is such a necessary part of a man's life, the woman who provides this for him guarantees a happy marriage.

According to the LaHayes women want to be housewives. It is an intuitive tendency given to her by God. Her rating as a wife is her most important asset. A woman receives her self-esteem from her husband. If she is not successful in bed, she will suffer low self-esteem. A woman cannot accept herself as a woman unless her husband accepts her as a wife.

The LaHayes portrayed women as needing to be romanced and assured of their husbands' love. They need affection, consideration and intimate contact. Their sex drive is not as strong or consistent as men's. Women have to cultivate the appetite for passionate loving and their passion is more periodic. The LaHayes stated women are more passionate just before, during and after their monthly menstruation and in the middle of her month at the time of highest fertility. Moreover, her sexual desire grows through the years, as she learns to be uninhibited in her response and increasingly learns to experience orgasm. Then her appreciation and desire for the experience grows.

The LaHayes (1976) described the vagina as the primary female organ for intercourse, comparing it to the male penis. The clitoris is described as the most keenly sensitive organ in a woman's body, the trigger of female desire. Its only function is

sexual arousal. The clitoris must be stimulated either directly or indirectly for the woman to achieve orgasm. The authors encouraged the stimulation of the clitoris in lovemaking and suggest God designed it to be used for pleasure.

Describing the orgasm as the ultimate objective of lovemaking, the LaHayes emphasized the orgasm is important for both the husband and the wife. However, new brides should not expect an orgasm or sufficient vaginal lubrication. The new bride is often nervous on their wedding night, and she must learn to relax. She approaches her wedding night with excitement and anticipation, but fear more than anything else, keeps a woman from experiencing an orgasm on her wedding night. She experiences fear of pain and fear of orgasmic malfunction. Many young wives aren't sure if they have orgasmed. The LaHayes recommended learning basic sex education before the wedding. Because women are inexperienced and do not understand a man's body, they need their husbands to teach them and show them what he wants.

Believing that the very nature of the act of marriage involves feminine surrender, the LaHayes stated "After they learn the art of orgasmic fulfillment, it is a small price to pay for such an ecstatic experience." (LaHaye 1976, 133). They viewed the ability to achieve orgasm as the physical counterpart to psychological surrender. "True frigidity can be cured by a woman's surrender of her rebellious and infantile attitudes." Orgasm for women, in their view, was a step in the process of growing up. (LaHaye 1976,134)

Tim and Beverly LaHaye claimed a woman needs more time than a man to reach orgasm. Most women require ten to fifteen minutes of manipulation to reach sexual climax. Men require from two to four minutes. Most men who accuse their wives of being frigid because they cannot obtain orgasm are often themselves the problem. "About

the time she is really getting excited, her husband ejaculates and leaves her with a limp penis, thus denying her an opportunity for a satisfying climax in intercourse.” (LaHaye 1976, 83).

The LaHayes saw the wife as the responder and accused women of being too passive. “Their maidenly inhibitions and misconceptions compel them to lie on their backs and allow the vigorous young husbands to satisfy themselves.” (LaHaye 1976,126) Women need to be more active to enjoy themselves.

In the LaHayes (1976) opinion women should not use a vibrator. If the woman is single, it will satisfy her sex drive and take away her major motivation for marriage. Also it creates an erotic sensation that no human can equal. Instead, women should learn Kegel exercises to magnify her potential sexual feelings and excite her husband beyond his fondest fantasies.

Scientific Research

William Masters, M.D. and Virginia Johnson of the Reproductive Biology Research Foundation in St. Louis published the results of their extensive studies in *Human Sexual Response* (1966). In this text they divided the sexual response of humans into four phases: 1) the excitement phase, 2) the plateau phase, 3) the orgasmic phase and 4) the resolution phase. They described males and females as differing in sexual response. Male's response varies very little. However there is an infinite variety in female sexual response in both intensity and duration.

Masters and Johnson (1966) did not study the prevalence of orgasm but aimed to understand orgasm itself. They believed that there was only one kind of orgasm, clitoral orgasm. Direct and indirect stimulation of the clitoris produces identical response patterns, varying only in the intensity of the reaction to the effectiveness of the stimulative technique. Orgasm could occur due to the indirect or secondary clitoral stimulation caused by the rhythmic movement of the clitoral body in conjunction with active penile stroking. Masters and Johnson note there may be great variations in duration and intensity of orgasmic experience, however when any woman experiences orgasmic response to effective sexual stimulation, the vagina and clitoris react in consistent physiologic patterns. Thus, clitoral and vaginal orgasms are not separate biological entities. If an orgasm occurred during intercourse, the orgasm came about by indirect stimulation of the clitoris. However, not having orgasm through intercourse was labeled coital orgasmic inadequacy. (Masters and Johnson, 1966)

Masters and Johnson recommend the male ask for female vocalization on what she likes when stimulating her clitoris. They ask the reader to avoid techniques in

marriage manuals which advocate the technique of finding the clitoris and remaining in direct manual contact with it during attempts to stimulate the woman. This form of stimulation, they suggest, is more of an irritation to the woman.

Shere Hite, Director of the National Organization for Women's feminist sexuality project, surveyed 3019 women from across the United States on the topic of female sexuality. Her text, *The Hite Report* (1976), was based on a questionnaire with over sixty questions based on female sexuality. The survey was distributed to women of all ages, races, and socio-economic status all over the United States. One hundred thousand questionnaires were distributed through women's organizations, magazines and the paperback *Sexual Honesty By Women For Women*, which contained forty-five completed early replies. Written in the respondents' own words, the text explores how women view their own sexuality. Hite concluded from this survey "...almost everything in our society pushes women toward defining their sexuality only as intercourse with men, and toward not defining themselves as full persons in sex with men. Lack of sexual satisfaction is another sign of the oppression of women." (Hite 1976, 281)

Eighty-eight percent of women in Hite's report admitted to achieving orgasm. Eleven percent claimed never to have achieved orgasm. Of the eighty-two percent of women who admitted to masturbating, ninety-five percent stated they achieved orgasm easily and regularly during masturbation. Hite's report (1976), as in Kinsey's study, found that women masturbated to orgasm within four minutes and therefore did not take longer to orgasm than men. Only during intercourse, without enough stimulation to the clitoris did they take longer to climax. "The ease with which women orgasm during masturbation certainly contradicts the general stereotypes about female sexuality-that

women are slow to become aroused, and are able to orgasm only irregularly. The truth seems to be that female sexuality is thriving- but unfortunately underground.” (Hite 1976, 3).

Hite found there was confusion on the part of some women as to what defined orgasm and some were not sure what constituted intercourse. However, her study showed that approximately thirty percent of women in the study could orgasm regularly from intercourse. That is, orgasm was achieved during intercourse without direct stimulation to the clitoris at the time of orgasm. Seventy percent could not orgasm during intercourse without direct stimulation to the clitoris.

For the majority of women in this study, desire for sex fluctuated according to desire for a certain person. Approximately one third of the women in the study responded that they desired sex daily or more than once a day. Eight percent desired sex three to five times a week and another thirty percent desired sex one to three times per week. Women were found to be more interested in sex during times of the month when they are not fertile (Hite 1976). This agrees with findings from Kinsey who found ninety percent preferred sex during the pre-menstrual phase and Masters and Johnson who found that women produced more lubrication at this time.

Hite noted fear as a factor in sexual relationships. Women were afraid to use knowledge of their own sexuality during sex with men because it would challenge male authority (Hite 1976). Women feared asking for what they wanted sexually because they feared losing men’s love. Another reason involved economics. When a woman was dependent on a man with whom she had sex for food and shelter, she feared losing her livelihood.

As a result of the answers to her questionnaires Hite presented a new theory of female sexuality. If women could easily have orgasms with clitoral stimulation, than the realm of sex must be opened. Hite (1976) suggested the traditional routine of foreplay, vaginal penetration and male ejaculation must include direct clitoral stimulation and female orgasm.

Summary

Throughout the sixties and seventies, although society was considered more sexually liberated and free, women and their sexuality were still considered as being lower or less than that of men. Their sexual satisfaction was thought to be dependent on male penetration. Penetration was a power issue, with males being aggressive and women passive or submissive. Women were manipulated into surrendering to their husbands' sexual drive.

Controlled by their biology, women fulfilled their biological destiny through copulating, whether or not pregnancy resulted. If women were not achieving orgasm it was a result of her psychological fears. She was considered immature if her sexual functioning was not within societal norms, which were based on men's sexuality.

For women, sex was something that did not come easily, but had to be learned. They were still viewed as being fearful of sex. Marriage manuals of the time were still asking women to be more assertive and aggressive in the initiation of sex. Yet sexual behavior out of the norm for men was considered dysfunctional. If women were too assertive or had sex with many partners they were labeled nymphomaniacs.

Hite's report (1976) proved that women's sexual pleasure was not based on vaginal penetration. Only thirty percent of women responded to intercourse without direct clitoral stimulation. However ninety-five percent of women who masturbated achieved orgasm. Seventy-one percent of women reported desiring sex at least one to three times a week, with thirty three percent wanting it daily or more. Women's desire was at higher levels than marriage manuals implied.

CHAPTER FOUR

The 1980s through the 1990s

Social Influences of the 1980s – 1990s:

In 1979 Jerry Falwell, a conservative Baptist televangelist formed an association called the Moral Majority as a vehicle to mobilize the fundamentalist population. Their targets included abortion, drug abuse, free sex, homosexuality, radical feminism, sex education, pornography and obscenity. During the 1980 presidential campaign, Ronald Reagan actively sought the support of the Moral Majority and the fundamentalist vote (D'Emilio and Freedman 1998). Reagan appointed Attorney General Ed Meese to establish a commission on pornography intent on exposing the social harm caused by explicit sexual materials.

In May 1985, the Commission on Pornography defined pornography as sexually explicit books, magazines, films, or tapes intended to provide sexual titillation and excitement for paying customers. Obscenity was described as material that violates community standards of morality or decency and has no redeeming social value. The Attorney General's Commission on Pornography concluded exposure to sexually violent and degrading materials:

- 1.) leads to greater acceptance of rape myths and violence
- 2.) has more pronounced effects when the victim is shown enjoying the use of force or violence
- 3.) is arousing for rapists and for some males in the general population;
- 4.) has resulted in sexual aggression against women in controlled laboratory settings.

Purported to use no scientific research, the Commission on Pornography was accused of using only selected witnesses for anecdotal evidence. It concluded pornography led to antisocial violence. The debate on pornography increased, including feminists, children's rights groups, religious groups, magazine publishers, and the Hollywood movie industry.

Catharine MacKinnon, a feminist lawyer and Andrea Dworkin, a radical feminist, portrayed pornography as a threat to the health, safety, peace, welfare and equality of citizens in the community. They further defined pornography as exploitation and subordination based on sex that differentially harms women. This harm included forced prostitution, dehumanization forced sex, social and sexual terrorism.

Psychologist Edward Donnerstein of the University of Wisconsin found in 1980 that brief exposure to violent forms of pornography could lead to anti-social attitudes and behavior. Male viewers tended to be more aggressive towards women, less responsive to pain and suffering of rape victims, and more willing to accept various myths about rape. Donnerstein summarized that the most important problem was the violence not necessarily the sexual content.

Neil Malamuth, a researcher at the University of California Los Angeles, found that exposure to eroticized rape scenarios increased males' self-reported likelihood of rape, rape fantasies in male college students, and males' acceptance of rape myths and violence against women.

In her study of male sexuality, Shere Hite, a sexuality researcher, found that sixty-seven percent of the males who admitted that they had wanted to rape a woman reported reading pornographic magazines, compared to only nineteen percent of those who said

that they had never wanted to rape a woman. One male respondent wrote “I’ve seen some soft-porn movies which seem to have the common theme that a great many women would really like to be raped, and after being thus ‘awakened to sex’ will become lascivious nymphomaniacs. That ... provides a sort of rationale for rape: they want it, and anyway, it’s really doing them a favor.” (Hite 1981).

Yet pornography was not always aimed at men. According to Donald Mosher and Irene Greenberg’s research in the mid- 1980s, in response to standard, nonviolent pornography, women had increased levels of anxiety, feelings of disgust, and numbing. In 1985 Charlene Senn, a Canadian researcher from the University of Windsor, found that women who viewed both violent and nonviolent/degrading pornography became more anxious, hostile, and confused. Scientific research detected no negative effects of erotica. Erotica and romance novels often targeted a female audience. The 1980s and 1990s witnessed a growing female market for sex toys and women focused sexual films and magazines.

In 1988, Dr Dolf Zillmann and Dr. Jennings Bryant, researchers at the University of Alabama, conducted a study of 160 adult males and females who were exposed to experimental treatment conditions of either pornography or nature films in one hour sessions for six consecutive weeks. The pornography included a wide range of heterosexual activities, none of which included depictions of violence. They found that pornography consumption affected both males and females uniformly on all measured aspects of happiness and satisfaction. Pornography exposure diminished:

- 1.) satisfaction with the physical appearance of the respondent’s sexual partner
- 2.) satisfaction with the respondent’s present intimate relationship
- 3.) satisfaction with his/her sexual behavior
- 4.) the importance of faithfulness

5.) the importance of good family relations

In 1980 the media focused on the prevalence of genital herpes. Genital herpes, labeled the gift that keeps on giving, was reported by the Center for Disease Control to have spread to 20 million Americans with as many as half a million new cases annually (D'Emilio and Freedman, 1998). An infection caused by the herpes simplex virus or HSV, genital herpes remains in certain nerve cells of the body for life and can produce intermittent symptoms in some infected people. Symptoms may include painful visible or non-visible lesions in the genital region. The lesions shed viruses that can infect another person. However, infection may spread by having sexual contact with others who are unaware they are infected or who have outbreaks of herpes without any lesions. Other symptoms of a genital herpes outbreak may include:

- Itching or burning feeling in the genital or anal area
- Pain in the legs, buttocks, or genital area
- Discharge of fluid from the vagina
- Feeling of pressure in the abdomen
- Fever
- Headache, muscle aches,
- Painful or difficult urination
- Vaginal discharge
- Swollen glands in the groin area

Beginning in 1979, rare types of pneumonia and cancers among a growing number of homosexual male patients were being reported by doctors in Los Angeles and New York. In 1982 public health officials began to use the term AIDS, an acronym for Acquired Immunodeficiency Syndrome to describe the infectious disease. This syndrome involves a group of symptoms which decreases the number of cells, which weakens the immune system and allows for opportunistic infections and diseases.

Epidemiologic studies of AIDS patients, their sex partners and AIDS cases occurring in blood transfusion recipients clearly showed that the underlying cause of AIDS was an infectious agent. In 1983, scientists identified HIV (human immunodeficiency virus) as the virus that causes AIDS. Infection with HIV had been the only common factor shared by persons with AIDS throughout the world.

The disease was first considered a plague on homosexual males. The Moral Majority urged the government not to waste tax dollars on research. They believed the wages of sin was to be death. Those who had the disease were considered perverted sinners. The disease was considered a moral rather than a health problem.

Yet the disease spread to transfusion recipients, persons with hemophilia, female sex partners of infected persons, children born to infected women, intravenous drug users and health care workers. This virus could be passed from one person to another when infected blood, semen, or vaginal secretions came in contact with an uninfected person's broken skin or mucous membranes. In addition, infected pregnant women could pass HIV to their baby during pregnancy or delivery, as well as through breast-feeding.

The public was fearful. Those carrying the virus were shunned. Politicians discussed quarantines. Information about sexual contact and avoiding Human Immunodeficiency Virus (HIV) / Acquired Immunodeficiency Syndrome (AIDS) hit the media and educational awareness of the problem became political. Safe sex education was introduced in some public schools.

As a result of the expansion of the AIDS definition and improved survival rates among those who have benefited from the new combination drug therapies, the number of persons living with AIDS increased between 1992 and 1999. According to the Center

for Disease Control, during that seven year period, a growing proportion of persons living with AIDS were women, reflecting the ongoing shift in populations affected by the epidemic. In 1992, women accounted for fourteen percent of adults and adolescents living with AIDS -by 1999, the proportion had grown to twenty percent (Retrieved from: www.cdc.gov/hiv/pubs/facts/women.htm).

While HIV/AIDS-related deaths among women continued to decrease in 1999, largely as a result of recent advances in HIV treatment, HIV/AIDS was the fifth leading cause of death for U.S. women aged 25-44. Among African American women in this same age group, HIV/AIDS was the third leading cause of death in 1999 (Retrieved from: www.cdc.gov/hiv/pubs/facts/women.htm).

As the result of women's liberation and economic necessity, women were working outside of the home in larger numbers. With this came new social problems such as sexual discrimination and sexual harassment. Laws were passed to protect women from unwanted sexual advances and abuse. Anita Hill became headline news for her sexual harassment allegations against a presidential nominee to the Supreme Court. Clarence Thomas, a forty-three year old, conservative, African-American from Georgia was nominated by Republican President George H.W. Bush to maintain the racial composition of the Supreme Court, yet add another conservative voice on decisions involving Affirmative Action and abortion. President Bush's nomination of Clarence Thomas was instantly controversial. African-American and Civil Rights organizations including the NAACP, the National Bar Association, and the Urban League, opposed the Thomas nomination. These organizations feared that Thomas's conservative stance on issues such as Affirmative Action would reverse recent Civil Rights gains. Women's

groups including the National Organization for Women were equally concerned that Thomas would rule against legal abortion. The legal community also voiced apprehension about Thomas's lack of experience since he had only served two years as a federal judge.

During the Senate Judiciary Committee's confirmation hearings Thomas claimed that he had not formulated an opinion on legal abortions and the issue was dropped. The committee split its vote, seven to seven, and the nomination went to the Senate without a clear recommendation.

When the nomination moved to the floor of the Senate Anita Hill, a law professor at the University of Oklahoma, came forward with accusations that Clarence Thomas had sexually harassed her when she had worked for Thomas at the Equal Employment Opportunities Commission. Hill charged that Thomas initiated inappropriate discussions of pornographic films and sexual acts and that he had persistently asked her to join him for intimate social occasions, even after she refused his invitations. Thomas denied the allegations. Eventually, the Senate voted 52-48 to confirm Clarence Thomas' nomination to the Supreme Court.

Anita Hill's accusations heightened public awareness of sexual harassment in the workplace and women's unequal representation in the political sphere. According to Equal Employment Opportunity Commission filings, sexual harassment cases more than doubled, from 6,127 in 1991 to 15,342 in 1996. Over the same period, awards to victims under federal laws nearly quadrupled, from \$7.7 million to \$27.8 million.

In 1992 a record number of women ran for public office and won. In the Senate, eleven women ran and five won seats. In the House of Representatives, twenty-four women won new seats. Many commentators saw this increase as a direct reaction to the Thomas nomination. His appointment dismayed many women, who felt that Anita Hill's allegations were not taken seriously by a Senate that was ninety-eight percent male.

In May 1994, Paula Jones filed a lawsuit against President William J. Clinton in the United States District Court for the Eastern District of Arkansas. Ms. Jones alleged that while he was the Governor of Arkansas, President Clinton sexually harassed her during an incident in a Little Rock hotel room. President Clinton denied the allegations. During the proceedings, President Clinton denied having any sexual relations with any state or federal female employees since 1986.

On January 17, 1998, in a deposition in which President Clinton was questioned under oath about his relationships with other women in the workplace, the President denied he had engaged in a sexual affair, a sexual relationship, or in sexual relations with Monica Lewinsky, a former White House intern.

The judge granted President Clinton's motion for summary judgment in the Jones case, concluding that even if the facts alleged by Paula Jones were true, her claims failed as a matter of law. However, the criminal investigation of President Clinton continued based on perjury and attempts to obstruct the gathering of evidence in the Jones case.

The detailed testimony of Ms. Lewinsky and the evidence of the President's semen on Ms. Lewinsky's dress established that Ms. Lewinsky and the President had engaged in some form of sexual activity between November 15, 1995, and December 28, 1997.

The President's response to lying under oath on this point rested on his definitions of sexual affair, sexual relationships or sexual relations. He claimed that a sexual affair, sexual relationships or sexual relations require sexual intercourse, no matter how extensive the sexual activities might otherwise be. According to the President, a man could regularly engage in oral sex and fondling of breasts and genitals with a woman and yet not have a sexual affair with her.

The House of Representatives passed two articles of impeachment against the president based on the controversial evidence compiled in the Starr Report, published by the Office of the Independent Council which was appointed by Attorney General Janet Reno. The impeachment articles alleged that Clinton lied under oath before a grand jury, and obstructed justice by attempting to conceal his sexual relationship with former White House intern Monica Lewinsky.

The Senate acquitted President Clinton of all charges after a five-week trial. When the vote came down, the perjury article was defeated 55-45 and the obstruction of justice article, 50-50. Both articles failed to gain a majority in the Senate.

Intimate details of the President's sexual life had become public knowledge. The nightly news discussed oral and digital sex and sexual penetration by a cigar. At the turn of the twentieth century, these acts would have been considered unspeakable. Now detailed accounts of sexual behaviors were public discourse.

Two years before the end of the century the prescription drug Viagra was introduced on the public market as a treatment for erectile dysfunction. The drug relaxed muscles, allowing for increased blood flow to the penis. For the first time ever impotent

men could achieve and maintain an erection with a solution as simple as a pill. Sales of the drug soared. Men spoke to their physicians about receiving prescriptions. Erectile dysfunction was advertised on television. Reports concerning the prevalence of erectile dysfunction became more readily available, and showed that more than half of men over 40 experience some form of erection difficulty. Middle aged couples experiencing this problem could stop blaming each other and seek medical help. Viagra became known as the new recreational drug. In an ironic twist, the pharmaceutical company used President Clinton's defeated opponent as its campaign spokesman.

In the 1990s widespread use of personal computers produced a new sexual phenomena. Cyber-sex, any form of sexual expression accessed through the computer or the internet, allowed individuals to hook up, chat, date and have sex without ever having physical contact. Individuals could join chat rooms, dating services, join swingers clubs, buy sex –toys, gather information or read about sex on educational sites, and read erotica. It was the new form of safe sex. Or was it?

Cyber-sex also brought about problems of trafficking and prostitution. Traffickers preyed on individuals who were poor, unemployed, lacked access to social safety nets and who were predominantly women and children in underdeveloped countries. Victims were often lured with false promises of good jobs, better lives and then forced to work in the sex trade industries. Many were transported over international borders, were threatened or held against their will to pay off a debt.

The countries of the former Soviet Union was one of the largest sources of trafficked women. Women were imported legally and illegally to fill the needs of a fast growing industry, prostitution tours. These tours, often described as romance tours or

introduction tours on the worldwide web, allowed men to travel to exotic places and step outside of their society's bounds.

The World Sex Guide, a comprehensive sex related web site with information about every country in the world, includes information and advice from men who have bought women and children in prostitution. It details where to buy, what to do, and how much to pay in 110 countries in graphic detail. Men learn they can do things to women and girls that are off limits for them in their own hometowns, at an affordable price.

The world wide web is also the preferred marketing location for mail order brides agents. Poorer nations can quickly reach men in western countries with higher than average incomes. With the web comes higher resolution full color photos which can reach the world and be easily updated. Agents advertise their wares by offering men assistance in finding a loving and devoted woman whose views of relationships have not been ruined by unreasonable expectations.

Live video conferencing and video recorders allow the internet surfer to watch a live sex act and direct the action to what they want to see. There have been several documented cases of live transmissions of sexual abuse of women and children.

Cyber-sex has expanded the concept of female sexuality as a commodity to an international level. On the internet, the participants of such activities are ninety percent male. Seventy percent live in the United States, and seventy percent are between the ages of 18-40. It is estimated that they are comprised mostly of college boys and men at work.

Marriage Manuals of the Period

In psychologist and media personality, Dr. Ruth Westheimer's book *Dr. Ruth's Guide for Married Lovers*, (1986) the author explained that a woman's developing sexuality follows approximately the same course as the man's, but in our culture learning to achieve orgasm is often more complicated for a female than for the average male. "With any luck she learns how to reach orgasm and how to guide a male to help her reach it. As she matures, she becomes stronger in sexual knowledge about pleasing and being pleased, something she is more likely to do in prolonged relationships with men she finds compatible." (Westheimer 1986, 14).

Westheimer (1986) wrote a full chapter on female masturbation with descriptions on how to masturbate to orgasm. She recommended women not use a vibrator as an initial means to achieving her first orgasm. "A woman should learn to have orgasms from gentler stimulation- and, if possible, from coition." (Westheimer 1986, 106) She believed that women could get addicted to vibrators.

The author (1986) clearly emphasized that orgasms depend on the clitoris however she downplayed the importance of orgasm. She considered female orgasm overemphasized and listed potential compensations for a beautiful woman:

"Wherever she goes men fall all over themselves to help. Headwaiters, stewards on cruise ships, personnel managers where she looks for work all jump to help the pretty woman. If she is a TV star; she has money, jewels for thieves to steal, luxury cars that cost a fortune to keep up." ... "So the earth doesn't move for her! Who needs it. If she wants the earth to move she can live in Los Angeles." (Westheimer 1986, 209-210).

For women, Westheimer (1986) suggested that physical closeness is enjoyable in itself. Though women are entitled to orgasms, fixating on them can hinder good sex. If they fake one, they cannot then ask their husbands for help after they ejaculate. If women remain honest to their experience and do not pretend, they are “turning the thermostat down and chilling the room.” (Westheimer 1986, 98).

Dr Westheimer (1986) devoted a full chapter in this text on honeymoons and virgin brides and bridegrooms. “Generally when talking of the wise defloration of virgin women, we assume a girl who is wavering between wanting to have her hymen done away with and fear of doing it. Or one who is simply terrified of the coming invasion of her body and needs lots more wooing to bring her to the point of permitting it.” (Westheimer 1986, 30). She continued to discuss fear on the woman’s part as a great barrier to commencing married sex and that it was the man’s responsibility to build up the woman’s confidence.

In the text, the man’s role is described as one who tries to overwhelm through charm, attentions, gifts, grooming, and shows of power. She described the woman as a fortress to be overwhelmed (Westheimer 1986). She viewed men as active and woman as passive and suggests women take the initiative (Westheimer 1986).

Condoms and diaphragms are recommended by Westheimer. She admits that birth control pills are almost one hundred percent effective. However, she did not believe that women are good at remembering to take pills or remembering if they had taken them. However, she did believe that the couple or the man will remember to have a supply of condoms and would use them every time they had sexual intercourse (Westheimer, 1986).

Dr. Douglas E Rosenau, a Christian theologian and marriage counselor, in his *Celebration of Sex* (1994) taught that men are too immediate sexually, and don't take the time to create romance. A woman will blossom sexually if the man sensitively understands and affirms her. He believed that most wives want husbands who are strong and confident and can provide nurturing. They desire men who have sexual expertise and take the sexual lead but are also able to implement suggestions. Men should provide a protective covering of attentiveness and romantic leadership. They should be sensitive and gently soothing, entertaining and playful. (Rosenau 1994).

Rosenau (1994) described men as consistent in their physical desires, but women as needing variety. He believed women are more easily distracted by the environment and her inner attitudes and therefore unpredictable in sexual arousal both mentally and physically. Women need to feel a mental and emotional connection before making love and romantic affirmation after making love. For them sex is more purposeful, romantic, and intimate. He believed that men's drive is more apparent, and that women need to learn to be freer and more sexually assertive. Rosenau (1994) asserted that as a society, we have squelched female sexuality.

His work discussed the clitoris as the central organ for stimulating sexual arousal and the various forms of multiple orgasms. Men were asked to let go of any need to create more or deeper climaxes. As the husband becomes an increasingly skilled lover, the intensity of the orgasms will follow (Rosenau 1994).

John Gray, Ph.D., author and relationship counselor in his book *Mars and Venus in the Bedroom* (1995) stated that sex is more important to men, romance more important

to women. Women underestimate the importance of sex for men and judge them as superficial.

Through great sex, men feel more love, and as a result, women get the love they want. Great sex opens a woman to the love in her heart and helps her remember her partner's love for her. Her hunger for love is fulfilled with her partner's passionate and fully present attention. Great sex is soothing to a woman and helps her keep in touch with her feminine side. An ever - present tension is released as she surrenders to the deepest longings of her feminine being. After she feels her orgasm, she can best share her love and receptivity (Gray 1995).

Women seek fulfillment, but the survival of their family comes before their sex drive. A man frees a woman by focusing on her attentively. In this way she is relieved from the pressures of caring for others and can feel her sexual desires. She needs trust, nurturing and sensuous support so that she may be aware of her sexual yearnings.

Women love great sex as much as men do, however she doesn't feel a strong desire for sex unless her need for love is satisfied. She must feel loved and special to a man. Monogamy ensures that a woman continues to feel special and loved. As the need for love is fulfilled, the importance of sex dramatically increases.

Men are more immediate sexually and may climax in two to three minutes. He experiences pleasure primarily as a release of sexual tension. A woman needs to be relaxed before she can be fulfilled. Her pleasure corresponds to a gradual buildup of sexual tension, her arousal building slowly. It takes a long time before her arousal turns to a physical desire. The more she can feel her desire for sex, the more fulfilling it is. She needs at least twenty to thirty minutes to climax.

Sexual confidence in a man is a turn on for the woman. His confidence assures her that he knows what to do. A woman wants her man to know what he is doing. She expects him to know intuitively what to do. When a woman feels a man is skilled in sex and he supports her in the relationship, her sexual desire can be maintained.

A woman needs to let go of control and release her inhibitions to feel her passions. Her fulfillment is the ultimate quest and victory for him. When a woman is longing to have sex with a man, she is most open and trusting. She is willing to surrender her defenses.

Communication is the key to great sex for women, but Gray (1995) suggests that woman be coy, pause before answering, and not be critical. She should look for only positives when speaking to her partner about their sexual experiences and let him know she appreciated the sexual act. Secretly, a woman may feel that if he is the right man or if he really loves her, he will know what to do without her telling him.

Gray compares women to the moon because her sexual cycle approximates the moon's twenty-eight day cycle and her sexual desire is always waxing and waning. Because of this, sometimes she really wants an orgasm, other times she does not. For a man, understanding the woman's cycle is key. Pressure on the women to have an orgasm prevents her from enjoying sex. If she feels she has to fake orgasms, it can prevent her from having real orgasms. At times women can be just as fulfilled without having an orgasm. A woman who has difficulty relaxing during sex, may relax when she understands she does not have to have an orgasm.

At times, men feel as if they want to forego foreplay and move on to intercourse. They do not want to worry about lasting longer or pleasing their partner. They will stop

initiating sex because women say no rather than allowing for this. Gray suggested sex is more of a welcome idea for women if she doesn't have to be passionate every time. He recommended that women sacrifice periods of foreplay and concentrate solely on achieving his orgasm in a quick fashion. In this way he does not have to be concerned with her orgasm, and she does not have to feel pressured into having one. Women then get what they really want, which is cuddling. Gray gives ten phrases a woman can use to support a man in receiving guilt-free, one-sided sex.

Biologically and hormonally, men are much more driven to be sexual than women. After he experiences orgasm, his hormones dissipate and many men are completely satisfied with one orgasm. Women experience orgasm differently and can enjoy more penetration after she climaxes. Her hormones are still at a high level and she is able to be multi-orgasmic. When a woman has many orgasms, a man will feel as if he cannot satisfy her. "Gradually, sex can become a time-consuming duty for both men and women and lose its magic charm." (Gray 1995,143)

Gray proposed women keep a positive attitude about sex. Her partner needs to feel that she likes sex as much as he does. Women should give consistent and clear messages about how much she enjoys sex, or she may lose her man. Women should initiate sex, but only indirectly. Her message should be that she is welcoming him if he happens to be in the mood. If a man says no, she should drop it. She should not ask for reassurance. When a woman initiates too often she will become frustrated and a man will lose interest in her.

However, he explained that woman's minds can be changed. If she says no, just let her talk about her feelings and she will change her mind and want sex. "When you

give her a chance to say no and talk about her feelings, she may start to become aroused and discover that she has changed her mind and does want sex.” (Gray 1995, 105)

Dr. Patricia Love, a marriage and family therapist and Jo Robinson relationship author, collaborated on *Hot Monogamy: Essential Steps to More Passionate, Intimate Lovemaking* (1994). They revisited the theme that sexual intercourse is healthy for women. They stated that monogamous weekly intercourse promotes fertility and physiological well-being in women. Premenopausal and menopausal women who have regular sex have higher levels of estrogen which prevents heart disease, preserves bone mass, minimizes hot flashes and lowers the risk of depression.

Generally, women do not think about sex as often as men. Women are less easily aroused. They desire sex less frequently, desire less partners, and masturbate less often. According to Love and Robinson (1994) men are the more highly sexed gender. Although there are women with ample sexual desire who experience sexual urges on a regular basis, it is likely that their male partners are even more interested in sex. Our society gives men more permission to explore their sexuality than women. As society lifts its restrictions on female sexuality more women are open about their sexual desire (Love and Robinson 1994).

According to Love and Robinson (1994), desire is not just controlled by society's oppression. Biology plays a part in levels of female desire. Desire varies within a woman from day to day and each woman varies from other woman as to desire levels throughout the monthly menstrual cycle as hormone levels fluctuate. Testosterone fuels sexual drive in both genders. Men have ten to twenty times more testosterone than women. Injecting

testosterone in women with low levels restores desire, enhances a feeling of well-being and elevates mood.

Love and Robinson viewed women as needing encouragement to get in the mood. They stated the clitoris is the most sensitive part of a woman's body. Indirect stimulation is not enough to produce orgasm in most women. Women can reach orgasm as quickly as men- provided they receive sufficient clitoral stimulation. However, the clitoris is not the only erogenous zone in the body. They claim that research has proven the Grafenberg spot, a highly sensitive bean shaped spot inside the vagina, can produce a vaginal or deep orgasm.

No one lovemaking technique works for all women, therefore Love and Robinson (1994) encouraged women to tell or show their partner what they want. They recommended women be more assertive and outspoken in sexual matters, explaining outspoken women enjoy sex more.

Love and Robinson, (1994) devoted a full chapter on body image. They stated women are less satisfied with their bodies than men. A woman's opinion of her body can affect her sexuality. When she does not like her body image it can have a deadening effect on her sexuality. She becomes less interested in making love, more restrictive in her range of sexual activities and has more difficulty becoming aroused and reaching orgasm.

Scientific Research

Shere Hite, cultural historian and researcher, published *The Hite Report: Women and Love*, the third work in her trilogy on sexuality. This report was a compilation of essay responses by 4500 women to an anonymous questionnaire. She investigated women and their loving relationships. Her research included both single and married women.

Of the single women she surveyed:

Thirteen percent said they liked casual sex or even one night stands

Sixty-two percent of single women said they do not like sleeping with a series of men.

Eighty-three percent of respondents believed in monogamy as an ideal way of life, however many of her respondents admitted to having extramarital sexual relations.

Seventy percent of women married five years or more were having sex outside of their marriage.

Twelve percent of the married women having affairs had only casual sex with only one or two time encounters.

Twenty-one percent of married women who were having affairs said that one of their main reasons for having affairs was a lack of sex or poor sex at home.

Six percent had affairs even though they have good emotional relationships with their husbands

Seventy-seven percent of the women stated they never fell in love with the men with whom they had affairs. (Hite found this statistic to be comparable to that of men who had affairs.)

Seventy-six percent did not feel guilty about their affair.

Published in 1993, *The Janus Report on Sexual Behavior* furthered the research on sexual behavior and attitudes. Samuel Janus, Ph.D., a human sexual behavior researcher and Cynthia Janus, M.D. researcher and writer on obstetrics and gynecology, reported on the answers of 2765 male and female total responders to their national survey.

Double standard:

They found that seventy-nine percent of the men and ninety-one percent of the women surveyed recognized that there is still a sexual double standard regarding men's and women's roles.

Men and women had a fairly similar set of attitudes concerning premarital sex for both males and females. Comparing attitudes toward premarital sexual experience for males and females, there was only a slight difference in men's and women's views of its importance.

Regarding males:

Fifty-six percent of the men surveyed thought that premarital experience was very important or important for men;

Fifty-two percent of the women thought that premarital experience was very important or important for men;

Regarding females:

Forty-six percent of the men placed premarital sexual experience at the same level of importance for women.

Forty-six percent of the women put premarital sexual experience at the same level of importance for women.

Results of Career women v Homemakers:

However, comparing career women and homemaker women, traditionally oriented homemakers agreed with the other groups that male premarital sex was very important or important, but differed considerably from career women (thirty-eight percent versus fifty four percent, respectively) on the issue of female premarital sex. (Janus and Janus 1993)

Twenty-six percent of the homemakers believed premarital sex for males was very-important-for-males. This exceeded that of the career women and the men. By contrast, their very-important-for-females rating was only ten percent. "In being more traditional than the men interviewed, the homemakers were, we believe, reflecting their ideological system, which contains the notion that the male will be the initiator and the teacher of sex and therefore should have some experience to bring his bride." (Janus and Janus 1993, 67 -69)

Prevalence of Premarital sex:

Sixty-seven percent of the males engaged in premarital sex

Forty-six percent of the women stated they also engaged in premarital sex.

There was a relatively narrow difference found between the traditionally oriented homemakers and the career women:

Forty one percent of the homemakers admitted to participating in premarital sex.

Forty-nine percent of the career women admitted to participating in premarital sex.

Masturbation:

When all forms of masturbation were grouped together, from daily to monthly, it was found that:

Fifty-five percent of the men masturbated

Thirty-eight percent of the women masturbated

However, to give an indication of the changes in sex-role stereotypes, when career women and homemakers were compared, there was a sharp difference. Fifty percent of the career women masturbated regularly compared to twenty one percent of the homemakers who regularly masturbated. The career women approximated the frequency of masturbation for men. "This was one of the most dramatic differences found between the sexual behavior of career women and homemakers. There appeared to be an overriding increase of expressing and experiencing sex, both solitary and interpersonal, among those women who work outside of the home." (Janus and Janus 1993, 77).

According to the Janus study (1993) boys initially begin their masturbation at an early age and frequently masturbated to orgasm during adolescence, often with group support for masturbatory activities. Young girls, however, are not as likely to masturbate, and when they do, their feelings of guilt often affect their ability to orgasm.

Orgasm:

Fifteen percent of the women surveyed reported that they always have an orgasm during lovemaking.

Eighteen percent of the career women always experienced orgasm

Thirteen percent of the homemakers always experience orgasm.

However, when the often and always responses were combined, the percentage of women climbed to sixty-one percent.

Sixty-seven percent of career women replied to the often and always responses.

Fifty-one percent of the makers homemakers' replied to the often and always responses.

When women reported that they never or rarely have an orgasm during love making:

Ten percent of the career women responded.

Twenty two percent of the homemakers responded.

Pleasure:

To the statement: My sex partner's pleasure is more important than my own:

Fifty-three percent of men strongly agreed or agreed.

Thirty-four percent of women respondents strongly agreed or agreed.

Thirty-two percent of men disagreed or strongly disagreed.

Fifty-six percent of women disagreed or strongly disagreed.

Passivity:

The Janus survey (1993) continued to dispel the passivity attitude. When asked the question: I always prefer that my sex partner initiate sexual activity:

Twenty-one percent of the men strongly agreed or agreed

Twenty four percent of the women strongly agreed or agreed.

Fifty four percent of the men answered strongly disagreed or disagreed.

Sixty seven percent of the women answered strongly disagreed or disagreed.

Summary

The 1980s and 1990s were a return to political and social conservatism. The double standard for women's sexuality was growing during this era. Trying to control the sexuality of its citizens, politicians turned their attention onto pornography, stating that it harmed women. People consumed it anyway. Politicians proclaimed sexually transmitted diseases as God's wrath and refused government assistance until it harmed women and children. Women's sexuality was to be protected through sexual harassment laws, but when women used these laws they were scorned. Questions arose. Was she harassed or wasn't she? Was she making it up? The Clinton scandal was said to be about perjury, but every detail was about sex. Was it consensual or was it abuse of Executive power? Was Ms Lewinsky a victim or an opportunist?

Marriage manuals such as Westheimer's and Rosenau still portrayed women as sexually fearful and needing a man to show her the way. She was still viewed as less desirous than men. The concept that intercourse was healthy for women was revisited in Love and Robinson's text.

Although it was important and natural for the male to experience orgasm, women were not to expect orgasm or make orgasm a goal of coition. They were instructed to lie back and fake it, or allow their husbands' pleasure without reciprocation. A woman's ability to experience multiple orgasms was intimidating to men and she was warned of the dangers of not having sex the way her husband liked it. Eventually, a woman would learn to enjoy sex or settle for affection and romance. Although instructing women to be

passive and submissive, marriage manuals asked that women learn to be more assertive, only indirectly.

The research revealed women were having and enjoying sex. Seventy percent of Hite's (1987) respondents admitted to extramarital affairs. A growing number of women admitted to having premarital sex, narrowing a long-time gap between males and females.

The Janus' study found that forty-six percent of the women reported having premarital sexual experience while only thirty-eight percent reported masturbating. "There are still women waiting for men to teach them about their sexuality, but their number is far smaller than it once was. "(Janus and Janus 1993, 87).

CHAPTER FIVE

Social Influences in the New Millennium

In the year 2000 the Vermont legislature drafted a civil union law for homosexual couples in a response to an earlier state Supreme Court ruling that homosexuals have a right to the benefit of marriage, if not to the formal designation. Other states followed suit and issued marriage licenses to gay couples. The federal government and religious groups feared same sex marriages would destroy traditional marriages and families.

At the turn of the new century, twenty percent of those living with AIDS were women. Forty-seven percent of HIV cases in the age group 13- to 24-year-olds were female. In 2000, thirty-eight percent of women reported with AIDS were infected through heterosexual exposure to HIV, injection drug use accounted for twenty-five percent of cases.

The HIV/AIDS epidemic increased most dramatically among women of color. African American and Hispanic women together represent less than one-fourth of all U.S. women, yet they account for more than three-fourths of AIDS cases reported to date among women in the United States.

On his first day in office, President George W. Bush restored the Reagan-era global gag rule on international family planning assistance. Several months later, he stripped contraceptive coverage for federal employees from his federal budget. In 2003, the House and the Senate passed an abortion banning bill, with President Bush signing the first federal legislation since *Roe v Wade* to criminalize certain abortion procedures.

The legislation prohibited doctors from performing abortion procedures that are used in second- and third-term abortions. Although proponents of the ban argued that only late-term abortions will be prohibited, opposing legal and medical experts claimed the ban would outlaw dilation and evacuation, the safest and most common pre-viability abortion procedure used after the first trimester of pregnancy. U.S. District Judge Phyllis Hamilton ruled in June 2004 that President Bush's Partial-Birth Abortion Ban Act was unconstitutional and infringed on a woman's right to choose.

The Bush Administration denied funding to Title X family planning programs, the only Federal program devoted solely to the provision of family planning and reproductive health care. The program is designed to provide access to contraceptive supplies and information to all who want and need them with priority given to low-income persons. The administration supported abstinence-only based sex educational programs. The FY 2005 budget supports Healthy Marriage initiatives, which includes public advertising campaigns on the value of marriage and the skills needed to increase marital stability and health. Funding also supports education in high schools on the value of marriage, and other community based marriage education, marriage skills, and relationship skills programs.

During the first years of the new millennium drugs created to assist men with erectile dysfunction, such as Cialis and Levitra, were introduced on the market to compete with Viagra. Many pharmaceutical companies still search for a pill to enhance female pleasure and desire. According to Jennifer Berman, M.D. of the Boston University School of Medicine, Viagra has been shown to have a significant increase in vaginal pH levels as well as reports by women of increased sexual response to stimulation.

(Retrieved from

<http://www.docguide.com/dg.nsf/PrintPrint/9FA45E459987970B8525676800551642>)

In June 2004, Proctor and Gamble Pharmaceuticals released findings of their research on a testosterone patch designed to increase sexual desire in women who have experienced surgically induced menopause through the removal of the ovaries. Testosterone increases desire, ovaries are a main source of testosterone production in women. According to the study, there was a fifty-one percent increase in sexual activity among women using the testosterone patch compared to the start of the study. A forty-nine percent increase in sexual desire was reported as well. Increases were also noted in arousal, orgasm, pleasure, responsiveness and self image. Negative side effects included skin irritation from the patch, upper respiratory infection and excess body hair. The testosterone patch needs FDA approval before going on the market.

(Retrieved from: <http://mywebmd.com/content/Article/88/100109.htm>)

Marital Manuals in the New Millennium

Willard Harley, Jr., Ph.D., a clinical psychologist, in *His Needs, Her Needs* (2001) believed most women need affection before they can appreciate sex. “To most women affection symbolizes security, protection, comfort, and approval, vitally important commodities in their eyes.” (Harley 2001, 38) Without affection a woman feels alienated from her husband. “When it comes to love and affection, you can’t have one without the other” (Harley 2001, 40).

According to Harley (2001), most affairs start because there is a lack of affection for the wife or a lack of sexual relations for the husband. If the wife doesn’t get enough affection she will cut him off sexually. When he doesn’t get enough sex, he shuts her off affectionately.

“Affection is the environment of the marriage while sex is an *event*” (Harley 2001, 44). Without the right environment, all too often the women reluctantly agrees to have sex with her husband, even though she knows she won’t enjoy it. Other women will have sex with their husbands just for the affection they receive while making love, but ultimately this won’t be enough. The wife will feel resentful. Her resentment will destroy their intimacy.

Harley (2001) warned women about providing enough sex for their husbands. The wife should learn not only about her own sexuality, but that of her husband. He believed if the wife fails to understand the male appetite for sex, her husband will be frustrated and she may lose him.

According to Dr. Harley (2001) boys start masturbating earlier than girls. Girls start masturbating in late adolescence, if at all. For both genders, the first heterosexual experience starts at approximately the same age, between thirteen and sixteen. Most men report their first act enjoyable, most women report finding it disappointing. Boys come to their first experience with a history of responsiveness through masturbation. Girls do not know what to expect. They usually participate because they want to be liked by their boyfriend or they have a curiosity about the experience.

When getting married, the man is usually sexually experienced. The woman is less experienced and naïve. Most women need to learn to be sexually responsive. The groom needs to teach his bride how to enjoy her own sexuality. Many women enter marriage having never or rarely experienced sexual arousal or climax. Some wives endure sex as a duty, others find sex with their husbands a catastrophic experience because they do not understand their own sexuality well enough to make adjustments.

When aroused a woman needs strong stimulation to her clitoris and vaginal opening. However, Harley (2001) stated that for a woman, getting aroused is a matter of a mindset rather than the result of stimulation. She chooses whether or not she wants to be aroused depending on her emotional attachment to a particular man.

Women need more time to climax than men. Women need at least fifteen minutes, yet Harley (2001) believed that when the couple focuses on climax there is too much pressure on performance. Some women will feel that the climax is not worth the effort. They are content with the sex act without it.

Addressing women's physical appearance, Harley warns women to maintain their attractiveness and "resemble the woman he married." (Harley 2001, 111). Wives

“...should try to look the way her husband wants her to look.” (Harley 2001, 111). Women in marriages sometimes gain weight and dress poorly. Most husbands have a need for an attractive wife, therefore a man may be tempted to turn to another woman he finds more attractive.

In *How to Have Magnificent Sex: The 7 Dimensions of a Vital Sexual Connection* (2001), Lana Holstein, M.D., Clinical Assistant Professor at the University of Arizona School of Medicine, told the public that thirty three percent of women say they do not want sex and another twenty-five percent of women do not have orgasms. Some women may experience orgasm and not know what they are experiencing.

Over sixty-five percent of women cannot orgasm with just straight intercourse because it does not give direct stimulation to the clitoris. She described the clitoris as being analogous to the tip of the penis. Holstein (2001) also described the Grafenberg spot as a sensitive region inside the vagina, which responds to stroking with a deep tingling sensation. She explained that a woman's erogenous zones are stimulated through kissing, touching the breasts, clitoris and vagina.

According to Holstein “research has now documented female ejaculation and actually analyzed the fluid that is emitted.”(Holstein 2001, 28) The ejaculate contains an acid phosphate that is found in only one other gland, the male prostate. Women may have vestigial glands along the urethra that produce the ejaculate.

Holstein (2001) asserted women have testosterone. The levels of testosterone varies from woman to woman. Women experience a decrease in levels with menopause,

which decreases desire and responsiveness. With the decline of testosterone, women will also experience clitoral numbness, atrophy, and difficulty being orgasmic.

Women take longer to arouse because of the cultural lessons women learn. Women fear the sexual act will bring with it a bad reputation, unwanted pregnancy or disease. Religious historical teachings are full of the evil that happens when women's sexual desire is set free. Holstein (2001) gave as examples Eve in the Garden of Eden, Samson and Delilah, and John the Baptist and Salome. Female sexual desire was considered powerful, dangerous and evil. She noted that these messages are not just in the Judeo-Christian faith, but religions all over the world. Therefore, the powerful lesson women learn is to control their sexual urges.

Describing a mid-life virgin as a woman who may have had intercourse many times during her lifetime but is virginal in her approach to her sexuality, Holstein explores the fear of such a woman. Holstein believes this woman fears her sexuality may overtake her. She is fearful her sexuality may be ungovernable, or someone may take advantage of her sexually. Her sexuality will lead to sinful behavior or harm.

If women are taught the sexual drive is bad, they will see their man's sex drive as perverted and aggressive. As women mature sexually, they begin to accept their own sexual drive. They can accept and welcome their male partner's more animal sexual drive and feel invigorated by it, instead of repelled or afraid.

Holstein (2001) claimed infants have the ability to achieve orgasms. Women must relearn how. "...countless women feel ashamed or mystified about how to achieve orgasm." (Holstein 2001, 25) Once learned, many women are capable of multiple orgasms. Holstein asserted multiple orgasms are not necessary, but nice.

Women often do not enjoy sex because of their own self-consciousness. “In spite of all the lip service paid to equality between men and women, a lot of young girls are raised to catch and please a man.” (Holstein 2001,149) They believe they must adapt to what men want and are afraid to explore who they are and what they want sexually. This limits women to stiff, self-conscious sex. Women are also victims of their own low self body image. Women view the media message of the perfect, beautiful woman and allow their imperfect bodies to inhibit their sexual drive. Fearful to criticism, women hide, not allowing themselves to be seen. Self-conscious, they restrict their own sexuality.

Scientific Research

Carol Rinkleib Ellison, Ph.D. a psychologist in private practice and an assistant clinical professor at the University of California San Francisco surveyed 2632 women between the ages of 20 – 90 for her research in *Women's Sexualities* (2000). In this study she explored the sexual history of predominately college educated women throughout the United States.

Her results include the following data:

Of the women 1734 admitted to masturbating in the last month.

Seventeen percent had masturbated 6-10 times in the past month, and seventy-three percent had masturbated 1- 5 times.

Four percent of all respondents stated that they could reach orgasm through masturbation, but not through coitus.

Four percent experienced orgasm during their sleep.

Twenty-two percent had experienced orgasm from mental/emotional stimulation only, without the aid of physical stimulation.

Approximately seventy percent of the survey respondents admitted faking orgasms at least once, seventy-five percent had done so up to fifty times.

Forty-three percent admitted to having an extramarital affair.

In “From Deviance to Normalcy: Woman as Sexual Aggressors” in the *Electronic Journal of Human Sexuality*, Volume 5, October 23, 2002, Peter Anderson, Ph.D. and Dyan T. Melson, M.Ed. of the University of New Orleans, explore the changing social norms in regards to female sexual aggression. The researchers present the evidence that young girls and women have become socially assertive and are now expected to take an active role in sex. As many as seven percent of women self report the use of physical force to obtain sex, forty percent self-report sexual coercion and over 50 % self report initiating sexual contact with a man while his judgment was impaired by drugs or

alcohol. The authors conclude that women's sexual aggression now represents a usual or typical pattern

Summary

In the new millennium, marriage is viewed as fragile and needing to be protected. Threats to marriage include gay marriages and sex education including family planning.

Medical research focuses on improving sexual functioning. Pharmaceutical companies are creating more drugs to produce penile erections. Money and research are continually spent on the elusive antidote to low female sexual desire. A cure may be just months away.

Women are still seen as passive, fearful and inhibited. Men are still portrayed as the teachers of women's sexuality, with women needing to mature into their sexuality. Even now in the twenty-first century, the female orgasm is viewed as elusive and less important. Women are warned to be passive and submissive or lose their man. They are asked to look the way he wants her to, provide enough sex, not expect orgasms or pressure their husbands for them. Harley suggests that focusing on the women's orgasm is too much pressure and may not be worth the effort.

CONCLUSIONS

Society in the twentieth century has tried to maintain the status quo of marriage and family as its basic structure. It has achieved this goal by defining women as being the weaker sex. Women needed men sexually for their physical health. They required protection from sexual predators. They were considered fearful and unaware of their own sexuality, and needing men to reveal it to them and then protect them from it.

Society has done all of this as a result of fear. Fear has been the motivating factor throughout the twentieth century and the first years of the twenty-first century. Women's sexuality was placed in safe-keeping because of a base fear of human sexuality. Men's sexuality was seen as animalistic and uncontrollable during the Victorian age and women were responsible for controlling it. Through that responsibility women were kept in a special place in society. They were the moral safeguards. They were put on a pedestal and honored for their motherhood. They kept the family in place. They were uneducated and therefore naïve about their own sexuality and that of men's. In this way they were dependent on men for sexual knowledge and therefore controlled by men. They were judged as superior for their moral standards, but considered inferior sexually. In this way marriage and family, the basic social structure in western society was kept safe. Fear was abated.

Society used fear to obtain and maintain its goal. The message was sex destroys marriages, families, women and children. Although deficient sexual knowledge was the largest contributor to the lack of female sexual enjoyment and comfort, the government continued to suppress sex education. Efforts to assist women in pregnancy prevention and

family planning were fought vigorously. Laws were passed regulating access to information about birth control and birth control itself. Access was limited to complete and thorough sexual education. Any scientific research providing the truth about sexuality was fought. The researcher defiled. The belief was the more we knew about human sexuality in general and female sexuality in particular, the less likely we were to maintain and protect the sanctity of traditional marriage and family. If marriage and family failed as an institution so would society.

Because of fear women behaved passively in the sexual act. They were afraid of the physical act itself because they had no knowledge of what to expect. Once aware, they were afraid to say what they wanted because they had no social or economic equality. Women were also afraid of the social consequences if they stepped outside of society's norm. Women were expected to be passive. If they were not sexually passive to men they were labeled as psychologically disordered. If they did not submit, they were frigid. If they were too assertive or desirous they were branded a nymphomaniac.

In the twentieth century, women's sexual capacities were continually defined by men's and were expected to conform to the traditional expectations of men's desire and pleasure. In marriage manuals women were granted the right of pleasure, but in terms of male sexuality. Her sexuality came second to a man's. She was asked to overcome her perceived passivity, but she was told not to be too aggressive. She was told her orgasms define her as a woman, but not to expect them. Although the vast majority of women experienced orgasms, the focus was on the minority who did not. The physiology of women, not the techniques of the couple or any psychological factors, was determined the culprit. Women were requested not to seek orgasms in sexual encounters. She was

gifted with multiple orgasms, but was then told they were a bother to her husband and possibly a threat to the marital relationship.

If she was not as desirous as a man or if she was more desirous than a man, she was dysfunctional. If she allowed her desire to flow freely, she was told she would experience negative consequences. When women told the truth about their own sexuality, they were portrayed as men haters, lesbians, dykes, or deviants.

The effects have been to set a perplexingly ambiguous definition of female sexuality. As some of the restrictions have been lifted we see a more realistic look at female sexuality. When looking at measures of desire on the part of women, such as masturbation and frequency of the sexual act, we find the incidence of behaviors remained relatively the same throughout the century. Yet these desire behaviors were participated in more frequently in the beginning of the century than was thought or admitted at the time. Women liked sex, they just were not allowed to talk about it or admit it in public.

With premarital and extramarital sex, predominantly male behaviors at the beginning of the twentieth century, we find women are participating more frequently in these behaviors at the end of the century. The numbers escalated from seven percent participating in premarital sex in the Davis study to forty-six percent in the Janus study. For extramarital affairs, seven percent of the female respondents stated they participated in extramarital affairs in the Kinsey study in 1953 compared to seventy percent admitting to extramarital affairs in Hite's *Women and Love: A Cultural Revolution in Progress* (1987).

If women's sexuality is allowed free reign, as we may see in the upcoming decades, will she lose control? Will marriage and the family crumble? With new research on testosterone for women, and the escalating search to increase female desire, what will be the consequences? Society needs to create a more accurate description of female sexuality, unencumbered by comparison to men or dependent on her role as wife and mother. Finding a new definition of women's sexuality will open the door to a more clear understanding of women's sexual capacities, desire and pleasure. If we know that women are extremely variable both from woman to woman and within the same woman over time this definition must allow for individual variation. As we learn more about differences, based on the individual and not on gender, we will allow ourselves more sexual exploration, more excitement, and less fear based on societal expectations. The question should not be who is in control, or who is first, fastest, or better. The question should be "What can I know about you as an individual?"

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