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An integrated sex education program for urban schools : implications for guidance and counseling.

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AN INTEGRATED SEX EDUCATION PROGRAM FOR URBAN SCHOOLS:
IMPLICATIONS FOR GUIDANCE AND COUNSELING

A Dissertation Presented

By

Gloria Stephens Smith

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Submitted to the Graduate School of the
University of Massachusetts
in partial fulfillment of the requirements for the degree of
DOCTOR OF EDUCATION

May, 1971

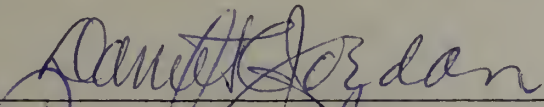
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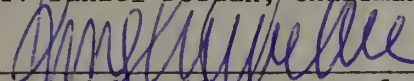
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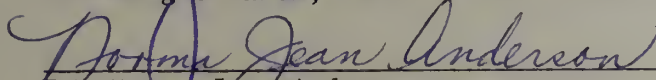
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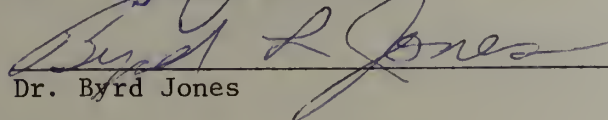
Dr. Daniel Jordan, Chairman of Committee



Dr. Dwight Allen, Dean of the School of Education



Dr. Norma Jean Anderson



Dr. Byrd Jones

May, 1971

DEDICATION

This study is dedicated to my father:

Timothy Stephens, Sr.

and my sons:

Garrett and Glennard

ACKNOWLEDGEMENT

The writer was privileged to have the support and cooperation of several individuals whose knowledge, skills and services were invaluable to the study. She extends her sincere gratitude to these individuals for their interest, time and efforts toward helping her bring this study to fruition. They include:

Dr. Daniel E. Jordan, Chairman

Dr. Norma Jean Anderson

Dr. Byrd Jones

And so they come to us--
The speeding summer gone...
With faces mirroring their past.
Some show remembrance of last June,
And some of yesterday, or of this morning--
No child comes to school alone.
He comes with hopes and fears and dreams.
He comes with memory of home--
The mother's kiss and father's fond embrace,
Or grim reality of emptiness.
Some mothers have no time to wave goodbye;
A father has no face who is not known,
Who never was, or who will never be.

And so they come to us
With laughter and with tears,
The sturdy strong and woeful weak.
The members of the throng
Who look and act alike--
Their dress and manners of a kind--
Yet each a separate mind and soul,
Unlike what ever was before in all of time.
They come to greet the world,
To seek life out.
To find their own identity in space.

And so they come to us--
And we reach out to them
With understanding and with love.
We share the sacred trust we hold,
Yet know that each of us
Must somehow stand alone
With every child in turn
To help him see and hear and feel.
Our children come to learn
The way to truth.

Joseph Manch

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CHAPTER I

IMPORTANCE OF SEX EDUCATION IN THE SCHOOL CURRICULUM

1. NEED FOR SEX EDUCATION

Children begin their education about sex from the time they are old enough to look, feel and hear. If their education results in a lack of knowledge and inappropriate attitudes concerning sex, problems in sexual adjustment may result. This situation is complicated by the inability of students to get correct answers from their parents.

Many national agencies and organizations concur with the need for sex education for children and youth. (Please see Appendix A for excerpts of policy statements from various organizations.) The following are other national groups which have made statements or issued supporting documents on sex education:

- American Academy of Pediatrics
- American College of Obstetricians and Gynecologists
(Committee on Maternal Health)
- American Public Health Association (Governing Council)
- American School Health Association
- National School Boards Association and American Association
of School Administrators (Joint Committee)
- United Nations Education, Scientific, and Cultural Organization
- United States Department of Health, Education, and Welfare
(Commissioner of Education) (American Medical Assoc., 1969, p.4, 5).

Furthermore, a number of well known experts have publicly supported programs on sex education. For example, Margaret Mead (1967) states:

I propose that every school, public or private, in city or country, in rich neighborhoods and poor ones, teach a course in family life that involves field work, and every student, boy or girl, must pass in order to graduate... What we need today is field work in preparation for marriage and parenthood. The skills of managing a home and taking care of children should be learned, like any skill, by practice and observation. Young people would be allowed to do their field work in families with backgrounds like their own - - Catholic young people in Catholic homes; Baptist young people in Baptist homes, etc. (Citizens Schools Advisory Comm., p. 1)

2. SEX EDUCATION LEADERSHIP IN URBAN SCHOOLS

Sex education leadership in urban schools has been influenced mainly by the powerful forces in the community that effect the policy and philosophy of the school. The teachings of the home and church directly or indirectly influence the curriculum and the leadership of the school.

Administrators are constantly under pressure to receive input from community sources. Often, the most vocal groups are the parents, clergymen and social service agencies. The schools have the major responsibility for sex education because together with the family they are the two institutions that are in continuous contact with the student for long periods of time.

The initiative of the school in the strengthening of family education can be effective only if the school understands its own role correctly. It never stands in isolation, in a world made for it, but rather has to take into account the fundamental requirements of two parties, namely, the child itself and society. It is the middle-man between the starting point and the goal, and can therefore never be an end in itself (Force, 1964 p. 1).

Many organizations, agencies and individuals have contributed to sex education and family life. The most active organization in helping to initiate and improve family life and sex education programs has been the Sex Information and Education Council in the United States (SIECUS). This organization is well-known internationally as an health and education organization. The stated purpose of SIECUS is "to establish man's sexuality as a healthy entity."

SIECUS was incorporated in 1964 as a nonprofit, voluntary health organization. SIECUS received about half of its \$500,000 annual budget from numerous foundations until the controversy regarding SIECUS caused a number of foundations to withdraw their financial support. Before the controversy which affected the SIECUS' treasury, SIECUS published ten study guides for discussion leaders and those persons interested in self-help study material, lobbied among professional organizations for expanded community and school sex education, sent representatives into approximately thirty-five (35) communities that requested help in establishing a sex education program (Breasted, 1970) and compiled a collection of writings on sex education and sexuality into a book, The Individual, Sex and Society.

Some communities have been very opposed to SIECUS. Mary Breasted states that these communities are ill informed about the activities of SIECUS. They felt that "SIECUS was guilty of fostering sex education into the schools from the outside, and that without the organization, sex education would have been indigenous, local, and therefore uncontroversial" (Breasted, p. 327). Before the controversies over sex education SIECUS received more than 1,000 letters a week. Many of these letters were requests from school districts that needed help in establishing their own sex education programs.

SIECUS has encountered opposition due to attacks on their past president, Mary Calderone, one of the founders of SIECUS. For this reason, Dr. Calderone resigned her position, a move which promoted Breasted to comment that ". . . sex education was obviously in vogue during the sixties, and it was my contention that if Mary Calderone hadn't been around, some other human relations expert would have been blamed for the vogue" (Breasted, p. 328).

Dr. Mary Calderone was SIECUS official spokesman and thus her many articles and statements were considered as expressions of the SIECUS philosophy. Dr. Calderone has favored open discussion, relatively permissive behavior and that a child's question should never be unanswered (Powers and Baskin, 1969; Johnson, W., 1968; SIECUS, 1970). Basically these are the same values of our culture regarding sexuality. However, when Dr. Calderone states students who are not willing to give up premarital sex relationships even when they are aware of the consequences, should be given contraceptive advice, she is labeled an extremist.

Examples of the opposition to SIECUS can also be found in several state and city guidelines. Los Angeles guidelines with the accordance of the State Board of Education (Pub. #GC-18, 1969) stipulate that materials developed under the guidance of SIECUS are inappropriate for use in California public schools. Therefore, no use should be made of materials which have been developed and distributed by this organization. Indiana concurs ". . . instructional materials and programs published by the Sex Education and Information Council of the United States (SIECUS) should not be considered suitable for the classroom" (Indiana State Board of Education, 1969).

Many sex educators have requested assistance from SIECUS in initiating their sex education program. The communities which are opposed to SIECUS feel that if it were not for this organization, sex education would not have become an important aspect of the school curriculum. To these communities, sex education, given by the schools, is a threat to parental authority over their children. No one has yet made any studies whether sex education would destroy parental authority over children, nor have there been any studies that prove a child is any better or worse off because he has been provided with sex education.

There are few programs in the educational milieu today which invite as much diverse opinion as the area of sex education. School officials are being opposed on this topic by some parents; encouraged by others; some are knowledgeable, others misinformed; some question, other criticize. The many media of communication have served to

educate, publicize, condemn and at times misinterpret the tool of schools in sex education.

The pamphlet, "Guidelines for Developing School Programs in Sex Education", published by the State of New Jersey (1970) suggests:

Sex education is a continuous process throughout life and must be planned through the school experiences of the child. It cannot be isolated in the curriculum, but should have continuity and substance and be correlated, integrated and articulated with the total educational program from pre-kindergarten through twelfth grade (p. 8).

The Advisory Committee to the Department of Education, Division of Health of Florida (1969) stated as one of their recommendations to assure a sound and effective health education program ". . . that all health concerns and topics be taught as an integral part of a balanced curriculum and not fragmented or singled out for separate undue emphasis" (p. 1).

The development of programs for the study of family life and sex education has become a recognized role of the school. The school should share the responsibility of such education with the home, church and community. Only when the school, home and church are working cooperatively in the sex education area can maximum amount of attitudes and values in human sexuality be acquired by the students (Johnson, 1968; Driver, 1967). The shared responsibility of sex education by the school, home and church also is more practical. It is almost impossible for one agency or parents alone to adequately prepare children in any field for today's complex

and varied exposure and experiences in a changing society. The enormous variety of cultural patterns and values represented by the children and their families in this country must be taken into consideration. The cultural patterns and values are important to the planning because they reflect the life style, the behavior patterns and the needs of the people. In order to meet these needs, programs should be planned and implemented closely with parents and community resources.

The effectiveness of a program is enhanced if all facets of the community are actively involved in the launching of the program. The utilization of school personnel, the community's agencies, institutions and organizations, would help to enrich a school's program and avoid duplication of efforts and services.

Promoting and implementing the program should actually start when the impetus is first provided for the development of the program. The planners and workers of a program often forget that other parents, students and community people have to be informed regarding the program and its objectives if the program is to receive support. Support is necessary in order to help explain to those members of the community who may not share the approval and acceptance of the program (Powers and Baskin). Promotion of the program reemphasizes that the school feels the program is important. Much of the promotion needs to be done while the program is being developed, through informing school personnel and community patrons of the progress of the study. This can be accomplished through administration, faculty

meetings, newspapers, radio publicity, and discussions with community groups. In order to have the faculty and community support and share common objectives, time must be spent educating the faculty and community about the schools goals and objectives.

Some of the safeguards of the past, such as more orthodox attitudes toward sex as non co-educational private schools, rigid supervision of students by parents and teachers, rules, close family relations, appropriate adult models and individual privacy have become obsolete or 'old fashioned'.

The school is the only institution that can reach practically all children over a long period of time. These students are the potential adult citizens, workers, and parents. The school can make available to children knowledge about human relations, human development, human behavior and family life in various ways, that should be determined before initiating the program.

The school administrator can encourage individuals and lay groups within the community to assist in launching and developing the program. School administrators are responsible for what priority should be given to the development of a program. One area, human relations through sexuality, is the fundamental objectives basic to any family life and sex education program.

The attitudes and behaviors developed by a teaching staff are important factors in developing a healthy learning atmosphere. While administrators have the responsibility of setting the tone of a school, school personnel can provide the impetus for the development

of a human relations and sex education program. In order to have a good learning environment, there must exist good human relationships among students and school staff. "School administrators must be prepared to show their approval and demonstrate strong support of the program so that the teachers feel prepared, confident and secure in their teaching" (SIECUS, 1968).

The way teachers dress and relate humanistically to one another becomes more important than what they express vocally. Another means of expressing human relations skills within a school is the way in which a dress code, for students and staff is determined and enforced.

Teachers express their sexual values in the manner in which they chaperone a party. Often this responsibility is given to either an over-rigid or an extremely permissive teacher. A middle point is necessary for giving students some sense of direction and limits to their behaviors.

Urban children today learn a great deal from long hours of exposure to various media. The commercial exploitation of sex, vivid reports of sex misused, cars, drugs and unsupervised social activities are all evidence of a need for more emphasis on the development of accurate and healthy sex habits and attitudes. The ability to evaluate and understand these forms of media is vital to a student's mental health development.

Often, sex education is presented in an over-simplified objective manner. Educators state that this is necessary in order not to become involved with religious and moral issues of the culture. However,

it is impossible to teach any subject without teaching moralities that apply in any human relationship (Calderone, 1965; Baruch, 1959). Morality, basically, is how one human being deals with another human being—whether responsibly or irresponsibly. Values affect both the behavior and the consequence of behavior. Students can be given moral values as part of their data.

Costanza (1964), states "Impartiality in education is a myth." He refers to the schools' teaching and philosophy regarding the moral aspects of the use of nuclear weapons, contraceptives, abortion of defective fetuses, birth control program information, etc.

Schools have not been unbiased in their teaching of any subject. Value judgements are made constantly on what is to be taught, what is relevant or irrelevant in the school curriculum. "There are subjects in the curriculum where religion is basic to the content of the subject and if the religious aspect is withdrawn the subject would be distorted" (Costanzo, p. 28). Examples of the fact are Handel's Messiah, illustrations of cathedrals, religious wars, Crusades, etc.

Some authorities such as Driver, Johnson, Costanza and Stedman (1964, p. 22) feel that the church-related school has an advantage in the sex education issue over the public school's program. "Sex education in a church related school would have definite guidelines of philosophy of the faith on which to build its program" (Costanza).

Another religious leader, Dr. Martin Luther King stated that there exists a wide spread belief that there is a conflict between

science and religion, but he disagreed. Instead he said "Science deals mainly with facts; religion deals mainly with values (and the truth). The two are not rivals; but rather they are complementary____" (Williams, 1970, p. 2).

Religious leaders are becoming more involved with the development of social issues as they affect the school, church, law and social agencies' philosophies and services. Although in public schools, there is 'separation between church and schools', educators are seeking support of the religious leaders as the schools become more community oriented. The church provided one avenue of reaching many persons in a community that does not become involved with school activities and those who are beyond school age without school age children. Likewise, the religious leaders are becoming more involved with the school and other agencies as they become committed to social changes and social issues as they affect their particular members. Compensatory education programs have necessitated the church schools and public schools to work closer together because of the sharing of classroom facilities, the cooperation of teaching resources as in vocational and special programs in the community, summer school programs and the school's neighborhood youth corp.

The church's effort to be relevant and to correct the great social ills of our society indirectly and directly affects the lives of many educators and administrators. Thus, the amount of reform that is instilled in the policy makers of the schools will affect their support or nonsupport of a sex education program and its direction.

The role organized religion and its spokesmen should play and have played in correcting the great social abuses to which most men have been heir is being challenged today. At issue is the very meaning of the religious experience. Some urge inner rectitude in man's relationship to God. First, religious faith is cultivated by an individual and secondly, the properly ordered individual then would pursue the good. Others feel this is "sheer religiosity, a desirable escape when men are powerless to remedy the evils of the world in which they live, but irrelevant to our time and place" (Johnson, p. 136). Others state that dealing with good and evil are means in which the church perpetuates itself and allows it then not to deal with the social problems (Driver, 1967).

There is a growing feeling among some clergymen, as expressed at a national sex education meeting for religious leaders ". . . that if clergymen want to get involved in student affairs and problems they must go to the students" (Johnson, p. 68). The times have forced clergy out of the pulpit and into the world - and the clergymen summarized that our society is very sex oriented. The Interfaith Statement (See Appendix A) offers strong support from the churches for sex education in the schools.

The Church's contribution to sex and character education begins with the tiny child and continues through the various stages of child growth. The influences of religion in the early years of a child's life can, like other influences affect his ideas and motivational patterns later on. "Surveys of many different religious groups

have shown a low percentage of divorces, broken homes, alcoholism and delinquency" (Driver, p. 109). The cohesiveness of these families results in great beneficial effects on children.

The church's role in sex education is great. The role of the church is to instill beliefs and attitudes about the self and others. The avoidance of the shoddy, the cheap and vulgar is emphasized. Those adults who bring their children up in religious beliefs, teach their children verbally and nonverbally that love is sacred. In this home, the child sees the love for him and other members of the family. This love provides the child with the security to grow and experiment. This is also the foundation of an appropriate attitude toward himself, his love life and toward sex. "The Christian Church has a distinct advantage in helping a child to see that the basis of a happy home is love. The example of the Holy Family is brought to his (the child's) attention with beautiful pageantry each Christmas" (Driver, p. 111).

The Church influences its followers in their relationship to others. This is started by the child having self respect and being able to establish wholesome and trusting relationships with others. These are the character traits that are constantly reflected by a child in life and daily in his school activities.

Warren Johnson stated that clergy have three faces regarding sexuality.

At one extreme there is a relatively small group of 'traditionalists' who believe that the rules laid down by the Old Testament, Jesus, and the early Christian Church fathers are and always will be the only true rules and their observance represents sexual morality (p. 137).

The other extreme is the 'Liberal Humanists'. They believe:

. . .these rules inherited from the past have little or no relevance to the present day. This group takes a more or less anthropological view of morality pointing out that the words morality and mores are derived from customs of people which is to say that if one considers fifty different cultures he will find fifty different sets of costumes, mores, and moral codes (p. 137).

The third, and middle group of clergymen is described as being very large and the majority view point. This group believes in and are loyal to most of the traditional rules of their church; but they tend to deny the sex-sin association or at least to deemphasize or minimize it. They believe in bending the old rules here and there in the interests of human happiness and justice if they believe that no social harm will come of doing so. They are willing, for example, to take a new view of masturbation and homosexuality and very possibly conclude that these are not sins or necessarily "sinful" after all.

The Church emphasized continuing and improving insights into the ideals of living, the purposes for which one lives, the attitudes of a person toward himself and others, toward all of God's creation (Driver, p. 105).

Influences of the church come through counseling and support of

parents, as well as adolescents and engaged couples. Pastoral counseling has become a very important phase of the Church's program. The pastor when counseling individuals is generally familiar with or knowledgeable about the entire family. Therefore, when counseling an individual he can view the problem in the family context.

The religious leaders of a community because of their wide spectrum of knowledge of family situation can contribute valuable input to the schools' sex education program from a practical viewpoint. Religious leadership in the philosophy of public school sex education is necessary for instilling the attitudes and support for those administrators who will be heard supporting sex education in the presence of those persons who oppose it because sex education represents 'change'.

Public school education and the development of moral values and attitudes are inseparable. Both are important factors in the way a person will develop his life. It is impossible for education to be truly related to the students and their needs without giving them some direction in the basic tenets of moral values and attitudinal judgements. This is not teaching religion but it is giving the students something that will last longer than many factual memorized subject data. Therefore, the church today seeks to make public school education aware of religion by its input through its religious leaders and followers. Sex education is seeking to create a value-perspective which sometimes will involve religious values and thereby opening the field to more controversy.

3. FAMILY RELATIONSHIPS IN DISADVANTAGED FAMILIES

"Disadvantaged" can mean many things. Poor urban youngsters are referred to as disadvantaged, underprivileged, retarded, cultural deprived, etc. This is a problem of semantics and can be confusing. Regardless of which term is used, they are all a type of deprivation. Therefore, the writer agrees with Hunter (1964), Miller (1965) and Riessman (1962) who concur that deprivation may be of money, of opportunity, of social status, of free choice, of civil rights, of skills or hope of the future. Therefore, the 'disadvantaged', too, are a very heterogeneous group.

The effects of poverty on a family vary with the type of family, type of work performed by parents, type of recreation and housing. These factors will be dealt with in this section.

The incidence of poverty among families with one or two children under 18 is relatively low (11 percent) but steadily rises as the number of children increases to 43 percent among families with six or more children (Shepherd, 1967, p. 2). One-fifth of all children under 18 are poor but are concentrated in one-seventh of all families with children, due partly to the higher birth rate among poor families (Shepherd). The National Food Survey of 1962 showed that families with four or more children had diets which on the average contained less calcium, less protein, and less energy value than the standards recommended. The incidence of iron deficiency anaemia shows a positive correlation with the size of the family. Children from large families

are below average for weight and height, and the extent to which they are undersized correlates positively with the size of the family. Thus, some children from poor large families are denied the proper opportunities for good health.

The disadvantaged have abnormally large percentages of children living in disorganized families. Among these families, unemployment, divorce and desertion rates are high. A high percentage of fathers are unemployed. Consequently large percentages of mothers work out-of-home, not from choice, but from the need to provide necessities.

Our culture develops stereotyped roles for each member of a family. These roles of male and female are taught to children through a very process of rearing children. The children are taught the beliefs, attitudes, values and behaviors in the way our society dictates them. Often the developed stereotype concerning masculinity and femininity have little to do with the biological differences between the sexes. Because many urban family members are not able in their own eyes to develop their 'role', inferior self-concepts, apathy and hopelessness develop. This is in response to their position in the social structure (McKinley, 1964).

The Institute of Urban Studies conceives any family of four with an annual income of less than \$3,000 to be seriously impoverished. An arbitrary figure is misleading because it makes the assumption that all equal incomes provide equal buying. Most low income urban families are caught in what Grier and Grier (1966), call the

"captive market." In neighborhood stores they pay higher-than-average prices for inferior commodities and services. Batchelder (1965) states \$3,000 or \$4,000 seldom buys as much for poor families as for those with better earnings. Hughes (1965) concluded, ". . . it costs more to be poor."

A large percentage of the urban poor are newcomers who have migrated to the cities in the last two decades. Regardless of race, few are integrated into local civic or social organizations.

The poor and deprived are irregularly employed (Conference on Economic Progress, 1962). Some groups have as much as one-fourth of the family wage earners unemployed. Unemployment is very common, too, among the poor.

The majority of the United States urban poor are black. Because Negro adults average only an eighth grade education, most are employed in poorly paid manual, service and operative occupations (Clark, 1965). Inadequate incomes are accompanied by correspondingly low levels of morale and self-respect.

One-third of all Negroes live in twelve cities. One-sixth of the child population below five years of age is black. Riessman (1962) stated children reared in urban slums will soon constitute 50% of all children enrolled in schools in large cities and most will be black. These children will constitute a large percent of the adult population in the next decade. As future adults who will be sexually educating their children, it is hopeful that the sex education educators give them will enable the students as parents to give their children a

better understanding of human sexuality.

It is difficult to describe a family that typifies the urban disadvantaged black family because there are a number of family types which exist in the urban ghettos. The most common forms will be described. It is necessary for counselors in working with pupils and families to be aware of the many types of families and their influences. It is essential to guard against stereotyping poor disadvantaged youngsters.

Ten percent of the Negro families are matriarchal even when an adult male is present in the home (Deutsch, 1960). This is a direct result of the important economic role Negro women have played. Erickson (1966), states an imbalance in either parents role is unhealthy and this situation is intensified as the children become older.

The female in the lower class is better educated than the male, and the female tends to transmit the culture. Mothers are more interested in the welfare of their daughters and their education, and the boys tend to drop out of school. The children have little knowledge of their fathers or their occupations, and as a result few occupational traditions exist (Marrow, 1962). The poor parent quickly loses control over his children, and the peer group seems to take over. The pressure and desire for security and acceptance often results in seeking immediate gratification. The parent often finds it difficult to explain the situation to the children, since the adolescent does not find any adult offering the consistency so

necessary for stability and vocational success. It is the lower class parent who has the problem of telling the child he is black with a miserable place in society, threatening all aspiration, hope and success, with prospects for failure exaggerated (Smelser, 1964). James Baldwin (1963) has pointed out that racism in America teaches many black children to disrespect their parents. Bernard says that regardless to socio or economics class of the black, the black is looked down upon by whites. The problems of Negro mothers are vastly complicated by the low esteem in which the father is held by the outside world. The denigrated father is not the decision-maker of the family. No matter how much a child loves such a father, he will find it difficult to accept him as preceptor and model.

Thus, although the presence of a stable father is important, the denigrated position in which he so frequently finds himself may tend to cancel his contribution to the socialization of his children. In the outside world he must be subservient, if not servile; he is often assigned jobs conventionally associated with women, such as cooking, waiting on tables, dishwashing, and service occupations (Pettigrew, 1964, p. 17).

The mother in some black families is more likely to hold a job because of greater opportunity for black women. The employment pattern here is the reverse of the white male breadwinner role. The mothers, usually working in poorly paid occupations requiring irregular working hours, are frequently absent from the home. The fathers, when present, are irregularly employed. Consequently,

child care responsibilities are haphazardly performed by relatives.

"The extended family" is characteristic of non-white disadvantaged households. The inner city home often includes aunts, uncles, grandparents and lodgers (Riessman). This condition often interferes with normal family members roles and relationships.

In 1965, the United States Department of Labor Office of Policy Planning and Research reported findings about the extent of 'disadvantaged' confronting children and adults of the nation's Negro families. The findings stated:

One-third of the nation's non-white children live in broken homes.

In 17.3 percent of Negro families, the husband does not reside at home as compared with 3.4 percent for whites.

More than one-fourth of non-white men are unemployed at some time during each year.

Almost 25 percent of non-white families are headed by a woman compared with 7 percent of white families (The Negro Family, 1965, p. 10).

Allerhand (1966) described the circumstances of the lower class Negro:

1. Only a minority of women go through life with only one man as husband.
2. Many children spend their formative years in households without father; females are running the family.
3. Negro slum families have more children than the white or middle-class Negro family.
4. The children are deeply involved in peer group society from age 12 or 13 and continue to be so involved. Again vital adult models in our usual view of them are less available for the children.

5. The children are very committed to the same sex peers and their activities.
6. The sex attitudes toward women are that they are legitimate targets, and none can be expected to be virgin except for lack of maturity.
7. If pregnancy of an unwed girl occurs, the child is often raised by the girl's mother (this practice is referred to as the extended family).
8. Marriage is a rather fragile arrangement and a tentative commitment on the part of the marriage partners (p. 26).

Bernard (1966) believes authorities who generalized about the life and behavior of a group according to their income as Allershand disregards two important segments of our population; the low-income groups with conventional family patterns, and the high income groups with unconventional family patterns.

Class status in our culture is determined by the occupation and the income of an individual. However, in the Black subculture, of our society, class status is determined by the behavior of an individual. The behavior being described as respectable or non-respectable (Bernard; Lewis, H., 1955). Hylan Lewis described the sex behavior of the 'respectable' families in the Black subculture:

Among the differentiated, or respectable and more stable families, sex behavior lacks the frank, open, and to some extent promiscuous character of the relations among their opposites. Public behavior with respect to sex and whiskey go far to define respectability...Pride, respectability and the approach to conventional morals tend to be earmarks of the respectable family (Lewis, H., 1955, pp. 86, 233).

Bernard's (p. 21) table divides the income classes in Black families according to conventional and nonconventional behavior.

TABLE 2-1
CLASS STRUCTURE OF THE TWO STRANDS

| | Conventional Strand | Unconventional Strand |
|----------------------|---|--|
| Higher-income levels | Upper-class families Middle-class families (Black bourgeoisie) Families in the "genteel tradition" | Shadies Fast set Gentlemen Racketeers Sporting set |
| Lower-income levels | Proletarian families "Peasant" families (Frazier's "black puritans") (Black Muslims) Families of some service workers Church-centered families | The "masses" The "lower classes" The "unsocialized" Runners, hustlers, etc. |

The table shows that income is not indicative of the social class.

The families that worked together are more often considered upper-class in the Black subculture (McKinley).

It is those well-organized workers' families where the entire family is working in order to purchase a home or that their children may obtain an education that one finds a spirit of democracy in family relations and a spirit of self-reliance on the part of the children (Frazier, 1949, p. 33).

Frazier speaks of the great concern of the upper-class with respectability, the middle-class in trying to maintain a stable and conventional family life and to have their children conform to conventional moral standards. But he also points out that there are lower class

families who have these same goals.

. . .In general, the respectable persons are defined by what they do not do. They are people who are careful of their public conduct and reputation: they don't drink whiskey in public or get drunk in public; they don't frequent the taverns; they don't get in trouble; and they are proud of their lack of contact with the law and the courts . . .: (their sex life) lacks the frank, open, and . . . promiseuous character of the relations among their opposities (Lewis, H., pp. 233, 234).

Bernard feels both approaches characterized by 'puritanical restraint' and 'free and uncontrolled behavior' are not very successful. Many writers in referring to the Black culture and Black experiences write in negative terms of what Black and White Cultures are not. However, Bernard infers that it is better to mark the positive aspects of both cultures and describe the traits positively.

Frazier addresses some of the black middle-class who have adapted to the white middle-class culture superficially. He attacks them for trying to live a style of life that they are not able to maintain economically or politically.

In the lower-class families discussed, both parents have been in the homes. Most Negro children are socialized in these families. However, one in every six Negro children does not live with his father. The father's absence has an important effect on the children (Bernard).

Children reared in one-parent homes are reported to find it more difficult to delay gratification. They are, reportedly, less socially responsible, less achievement-oriented, more susceptible to delinquency. Furthermore, a study of Negro boys and girls, ages five to fourteen, indicated that those without fathers had greater difficulty than others in differentiating the roles of the sexes. Both boys and girls from the fatherless homes described themselves in similar ways; those from two-parent homes described themselves in terms more conventionally appropriate for their sex (Pettigrew, 1964, p. 15).

The parent with whom the children lives, usually the mother, often feels that she must play a dual role for her child. In the eagerness to make-up for what the children are lacking in the family circle, the mother often denies the children what she best can give them. A mother cannot really substitute for a father, even though as head of the household she must now make all the important decisions alone. Often by trying to be both mother and father, she confuses the children and exhausts herself (Wolf, 1969).

Pettigrew reports in his study on men socialized without fathers that a marked inability to maintain a marital relationship occurs (p. 20). He describes this trait as a lack of "marital aptitude". He concludes that one-third of the boys in fatherless homes are being socialized into a sex pattern which will later be inimical to the socialization of their own children.

According to the Moynihan Report (Moynihan, 1965), 70% of the children in Harlem come from unstable homes, and have first-hand experience with unmarried mothers, deserting fathers, 'uncles', drunkenness, abandonment, precocious pregnancies, violence and drug

addiction in the very homes where they sleep.

Placing the above in context, Ryan (1965) retorted to the Moynihan report:

. . . it is important to make public the serious short comings of the report that a careful analysis uncovers. Briefly, it draws dangerously inexact conclusions from weak and insufficient data: encourages (no doubt unintentionally) a new form of subtle racism that might be termed 'savage discovery' and seduces the reader into believing that it is not racism and discrimination but the weaknesses and defects of the Negro himself that account for the present status of inequality between Negro and white (p. 380).

Burton and Whiting (1961) describe the difficulty boys experience when, after initially identifying with the mother, they must develop the made self-image demanded by our culture.

Passive behavior may continue, but either overcompensation in the form of exaggerated masculinity (harsh language, toughness) or defense mechanisms (need for social power and dominance) may result. Such needs for power have been reported among men, white as well as Negro, reared in one-parent families (Miller, W.B., 1958, pp. 5, 19).

Very few research studies of lower class poor make a distinction between an absent father and 'too many fathers'. The book, Heal the Hurt Child, (Ries, 1962) is an analysis based on years of observation in Baltimore on the trauma experiences by children who have had associations with multiple fathers in a home. Common law marriages are prevalent in the ghetto due to the fact that it is very expensive to get a divorce, although this is only one of the reasons for such marriages. Silberman (1964), concluded that help is very necessary in a culture where having a father is equated with gracious living.

The masculine role of inner city youngsters has been influenced by a large percentage of fathers absent from the home, the high percentage of male unemployment, and the common sight of groups of idle Negro men congregating at street corners or neighborhood hangouts.

Silberman and Berry (1966), concur that these factors influence the role of a young inner city child.

Overcrowding in housing affects the health and happiness of children. In crowded homes there is an increased incidence of all kinds of infections especially respiratory ones. The interaction of malnutrition and infection leads to low health levels in individuals and in communities. Thus, infection is more frequent and much more serious in undernourished people who lose their organic defences as a result of tissue and enzyme changes. The higher prevalence of infections and parasitic diseases is well known in unhealthy housing conditions, a situation aggravated by overcrowding in the large families of the low socio-economic classes.

Many studies document the general inadequacy of housing conditions in urban inner city areas. Landers (1963), stated that the poor pay extremely high rent for very inferior and small living quarters. Almost one-fifth of the nation's Negro population live in dilapidated and deteriorating dwellings with no piped water and faulty bathrooms (Fein, 1965). White slum dwellers may have similar living quarters. Edwards (1966) concluded that poor and segregated housing symbolizes the isolation of the Negro from the greater society, perpetuating a typical institutional pattern of dysfunctioning. McKinley summarizes this condition:

Few homes in blighted urban areas are furnished with objects that contribute to the development of aesthetic or intellectual values. Furniture and decor are generally shabby and makeshift, imposing an environment which continually asserts that crudity can, and must be sufficient (p.15).

Sexual attitudes and values are transmitted to children in a family. Good family relations in homes have been proven to be one of the best sources of good sex education for children (Schur, 1964). However, the distinctive life style of the disadvantaged and such factors as the working mother, absent father, matriarchal family and limited exposure to the outside culture, limits the amount of sex education which normally is obtained from the family as role models, sex roles, values and attitudes. Transmittal of these values therefore may be delegated to outside agencies such as the school. The disadvantaged in preparing their children to live in poverty in the midst of a very affluent society may cause them to have diffused self-concepts, inappropriate sex roles, etc. Because of this diffusion, sex education is needed in the schools for healthy development of the students. As the Black and poor populations have come to represent a large percentage of the urban school students, urban educators are becoming more aware of family conditions and characteristics and thus they are becoming more responsive to the needs of their students.

4. FAMILY LIFE IN A CHANGING CULTURE

The family is found in all known societies though at the same time there are important divergences in its forms and functions from

culture to culture. Although societies everywhere espouse the basic value of reproduction of the species within the family, there is considerable cross-cultural variation in the way this value is interpreted and the practices designed to implement it. Over 90% of both sexes marry sometime in their life and to over 80% of married couples there is born at least one child (Kendel, 1960).

Family life activities change according to environment, age of children and societal conditions (Allerhand; Broudy, 1968). Living patterns of the family have been changing due to factors as industrialization, urban development, suburban expansion and the working women. The family is the most influential force on behavior, attitudes and personality of its individual members. Cultural attitudes and behaviors such as respect for property, law, religion, sexuality, education, money and politics are some of the major attitudes that are transmitted and developed in the family (Powers and Baskin; Coser, 1964).

The family contributes to the fulfillment of personal needs, aspirations, desires, and drives of the individuals who make up the family. The tasks and responsibilities of each stage of the family life cycle tend to modify or reshape values, beliefs and standards. Also, the family as a group gives its members the satisfaction of fulfilling mental, physical, social and health needs. The general climate of feeling which exists in the family is the important factor determining whether or not a child will develop feelings of comfort about himself. Long before the child is able to think out

and reason about things, even before he is clear as to the physical boundaries of his own body, he is aware and sensitive to the feelings that exist all around him.

Another important function of the family is to provide love, security and identity for its individual members. Each member of the family is an important, contributing person of the total family and each influences the quality of family living and relationships. The family provides the environment in which children are nurtured until they are able to become independent of their parents and siblings.

Dr. Spock (1970) states that a child's development of a wholesome attitude toward sex, in the broadest sense depends most on a good relationship between the parents and between each parent and him. If he gets the feeling that marriage is good and that he can get along well with men and women, he will not be hurt much by incorrect or even morbid teaching by his pals.

The family remains the dominant social situation in which an individual can be himself. Within the family he can regress (move back to less formal and less rationally controlled behavior), he can love with greater freedom and express hostility with less fear of crushing consequences and it might even be said that the family is a social situation in which he can hate more freely (McKinley, p. 29).

McKinley further explains that books most often say jolly things about the family, but some family life is characterized as 'full of plain hell'. Under such conditions it often contributes to the lack of

motivation to learn, appropriate self-image, and thus is one of the chief obstructions to education (Berstein, 1967).

The school in its efforts to help youngsters raise their aspirations, to motivate them and to help them make choices, often fails to acknowledge the influences of the home and community. The pupil must be regarded in the context of his family.

Guidance counselors often are involved with tasks which involve or relate to the family and therefore, it is vital to understand the family's problems as well. Individual counseling frequently involves problems of human relations. For this reason, some of the family life programs, although not provided by the guidance department, usually are supported by the guidance counselor (Hilton, 1964).

Individuals are born into families where structures and organization are present. They learn to become part of an on-going organization, even though their entrance adds further dimensions to the organization. Entering a school, going to a church, or becoming part of a community are roles defined by the individual family. In each instance the member of the family accepts (or resists) rules, customs, laws set down for them. Even marriage where a new family group is created has relatively established role expectations and cultural traditions.

The extraordinary preoccupation of modern parents with the sex life of their adolescent offspring is easily understandable. Our morality is sex-centered. The strength of the impulse which it seeks to control, the consequent stringency of its rules, and the importance of reproductive institutions for society, make sex so

morally important that being moral and being sexually discreet are synonymous (Keller).

Supervising the adolescent has been made extraordinarily difficult by the automobile and urbanization. Broudy highlights how in past decades parents were able to be knowledgeable of their children's activities and behaviors by way of the neighborhood grapevine. However, with the availability of transportation and urbanization, children are able to travel and have friends in various sections of a city without meeting anyone who knows them or their parents.

Urban living offers a rich and diverse cultural background in which to raise a family, if it is stable. Usually people migrating to urban areas are able to provide part of the necessary stability by remaining. Technological changes had a large effect on the migration of families from rural to urban areas. It established the economic base enabling a large number of people to live together and support their own needs. Industrialization adds to the productivity of individuals and enables rural areas to support larger populations not working the land. Automation, too, is adding a further dimension to the industrial revolution already in process, requiring skills not formerly necessary to family and work life.

Even beyond these historical factors plaguing the cities, it becomes difficult to treat individuals uniquely in a large urban setting where thousands of people are living together. Generalizations are made based on appearance of an individual or group. Sub-cultural groups-national, religious, or racial- have different patterns of behavior. Each is judged on the basis of how closely

they are similar to the general pattern of the community itself.

Each new group in the urban setting is placed in a hierarchy of status. People are judged as being "good" or "bad" by conformity to the standards of the community. If the conformity is not close, then they are judged to be not as good as, or not equal to, other groups. Each new group taking its place in the community assumes the bottom rank of the status ladder; those who were there before are pushed up by the new arrivals, for they have already learned some cues of the community.

The United States, largely a society of former Anglo-Saxon, Protestant migrants, developed a rural cultural around their agricultural skills. Westward movements took place as larger immigrations from Europe occurred. About the turn of the century, rural-to-urban migration started. European migrants from rural areas settled into the United States urban centers, particularly in the north, and many rural Americans as well migrated to the cities. As the cities increased in population, urban-to-suburban movement occurred.

Now people usually move to better themselves. The people who are economically and politically established where they are usually remain there; they have no "pull" or "push" to make a move -- and what we usually find is that there has to be both push and pull before actual movement takes place. The push comes from the environment. People are unable to make a living, feel inferior to the larger group where they are living, or find their values unacceptable in that community. But they also have to feel that there is some place

where their situation would be better.

McKinley, after studying and reviewing the research material concerning the social and psychological characteristics of individuals who are prone to mobility by Lipset and Bendix, (1960) and Kahl, (1957), developed a classification of basic factors that influence mobility.

1. The family's relationship to society.
 - a. Its integration into a lack of involvement in a particular community or social structure. Here studies indicate that high integration of the family into its own community at a particular level impedes mobility.
 - b. The family's status. Numerous studies show that initial status in life determines to a high degree adult status. . .The family's status influences mobility by providing the child with certain kinds and numbers of opportunities. Its status also has many influences on the family's internal processes, and these in turn produce dispositions to upward or downward mobility.
2. The internal structure of the family.
 - a. Its demographic character
 - b. The family's values
 - c. Ascriptive role dissatisfaction (or pathology) and compensating achievement role activity (upward mobility).
 - d. Role structure in the family . . . (p. 168).

In summary, it is important to know the factors that influence the socialization of children in a family. In the process of socialization, children learn most of their sexual instruction. Conn (1939) stated that there is no such thing as no sexual

instruction in a family, for much of the sexual instruction is attitudinal and nonverbally conveyed within the family context.

Young children ages 3-5 are curious, ready and capable of learning some accurate concepts of human sexuality. This is part of their cognitive development. However, in the area of sex education, parents take the position it is appropriate to inform the child only when he asks for information. Then, parents only provide the child with minimal amount of material with which to answer the questions. By the time a child reaches the adolescent period no real understanding in human sexuality has developed. Any concept is developmental in that you start with a little knowledge and build upon the acquisition of more knowledge and understanding. The method of giving sex information in the family and the school does not provide the student with enough background for the development of concepts or clarification of misconcepts. However, Gagnon (1965) reports that the concepts a child forms early in life human reproduction and sexuality, will most likely not be corrected but merely covered up. This possibly could be a result of parents feeling sex education is only physical information. Thus, anything that possibly could lead to the area of sexual intercourse is unacceptable. Shipman (1968) describes this as the parents wanting to protect the "innocence" of the child.

Parents, who control the emotional structure of a family, need sex education for the wholesome development of sexuality in their children. The amount of awareness that children will conceptual

in their role development, self identity, attitudes and values will be contingent on the emotional atmosphere of the family. Thus, there is a need to determine when a student's existing attitudes develop in the family and how they affect the student's behavior. This can only be done by understanding the family's socialization process.

The reluctance of parents to provide their children with sex information stems partially from fear of lack of the ability to explain and communicate facts, attitudes, values and standards of behavior regarding human sexuality. Part of any effective sex education program will be to help parents and educators realize that sex education is very much a part of family relationships.

5. SUMMARY STATEMENT OF SCOPE OF DISSERTATION:
ADOLESCENCE AS THE MAJOR PROBLEMS AND THE MAJORITY GROUP
OF STUDENTS AS THE FOCUS.

The American urban adolescent high school student is the focus of this thesis. Essentially, the writer is proposing guidelines for guidance counselors to use with the majority group of students in a guidance program for family life and sex education.

The writer recognizes that urban youngsters, black and white, vary widely in their family background and exposure. In each group there is a wide range, reflecting in miniature society as a whole. Therefore, the writer is proposing possible guidelines that can be altered to meet the needs and environments of individual schools.

It is the basic assumption of this paper that opportunities for guidance personnel to cooperate in family life education exist

at every level of education. There seems to be no one level in education where the responsibility for participating in family life education should be felt by guidance and personnel workers more keenly than in another (Hilton, 1964).

This author supports the concept of the "changing role" of counselors in ghetto schools. There is not one particular counseling philosophy or method for 'working in ghetto schools' or in any school, but there are problems and conditions representative of the schools' student population which have implications for the type of guidance services necessary to meet the needs of the students, families and community. The writer assumes that the majority of urban disadvantaged student are Black and a large percentage of these students attend ghetto schools. Therefore, problems common to ghetto schools, are predominately Negroes, ". . . a describable group: a group which although it overlaps other groups in many ways, has unique characteristics, stemming from common backgrounds values and experiences (Goldberg, 1965, p. 231.).

CHAPTER II

REVIEW OF THE LITERATURE

1. SEXUAL CONCERNS IN URBAN AREAS

During the past century the growth of urban cultures has brought new opportunities to a large percentage of its citizens. However, the rapid growth and aging of these urban areas has confronted millions of its urban citizens, predominately Black and Puerto Rican, with new needs and new problems. Many urban dwellers' problems are a direct result of poor conditions that exist in their environment. The environment has a great effect on a person's self-image and self-image is an important factor in determining his behavior pattern.

Sex role identification is a basic part of a self-image. Nelson Foote (1967) stated "sex roles are as important as bodies, and the achievement of healthy sexuality depends as much on coming to terms with roles as with body functioning" (p. 150). Urban youngsters, like all children, interpret their environment largely in terms of their perceived relationships to it. Kirkendall (1967) states in the socialization process of rearing children, parents give their children sex education.

Today sex education is a major concern of students, educators and parents. There is an increase in parental awareness of the importance of valid sex information for parents and children. This has been largely due to the increase in teen-age venereal disease, the increase of illegitimacy (Thompson, 1965) and the increase of pregnant brides. While sex education programs have become the vogue, the majority of

these programs are designed to treat 'symptoms' which only serves as a stop-gap measure.

Students today begin dating around twelve years of age as opposed to 17 years of age as in the beginning of the 20th century. The students are asked to make decisions much earlier and to be able to accept the consequences of these decisions.

One of the most important sexual concerns today is how to dispel old myths regarding sex with accurate research and literature. Some of these myths are supported by some of the inaccurate information in old classics about sex, such as Psychology of Sex by Ellis and Human Sexuality by McCary.

Two of the most common myths concern masturbation for boys and menstruation for girls. For example, there is the belief that masturbation is dangerous because in doing so a male uses himself up. Sally Williams, the coordinator of the famed Anaheim sex education program stated that the number one reason why the 'Antis' (those opposed to sex education in Anaheim) did not want the program was not that it might encourage premarital sex but because it might lead to masturbation (Breasted, 1970). Many young boys grow up with a great deal of guilt feeling regarding masturbation. It was not until Kinsey (1949) stated that masturbation was healthy for boys and that girls as well as boys masturbated that the public began to understand and include this topic in family life and sex education programs.

The other major myth centers on menstruation. Girls who are menstruating are supposed to be moody, sick and unclean. This presents problems for schools especially in the area of physical education in urban schools where, because of this myth, girls once a month feel they should not participate in physical education nor should they shower.

Other sexual myths concern sex deviants who are part of an urban community and must be acknowledged and understood.

It is unusual for a high school syllabus to provide for discussion of sexual outlets like masturbation, homosexuality, premarital relations, or of standards for sexual conduct except in very general terms. When these subjects are included the objectives and the relation of content to the objectives seem particularly diffuse or limited (Malfetti, J. and A. Rubin, 1967, p. 215).

Another concern which is in the realm of myths is that if you use the vocabulary in the field of sex you may be considered a vulgar person. Some of these words are very basic to some urban youngsters' vocabulary. The use of proper sexual terminology will reduce the amount of 'dirty' word usage. This vocabulary shocks many middle-class teachers in urban schools who look upon this as totally disgusting. Also, some of the older teachers who maintain attitudes from the time when the school was a middle-class school look upon this vocabulary as purely disrespectful of adults. "Many words pertaining to sex are still today taboo, such as: penis, intercourse, erection, masturbation and others" (Facing the Facts, Life, 1969, p. 37). Breasted (1970) feels that Dr. Calderone's

(one of the original founders of SIECUS) mission was "helping shy old ladies and stodgy institutions to say sex and to recognize it as a legitimate area for discussion and study" (p. 214).

Developing appropriate sex roles in our culture is an important task for every person. Adolescents make revisions in their self-concepts for self-perceptions as they develop. The adolescent's self-concept is partly determined by his sense of acceptance by significant adults, the discovery of significant peers and peer relationships. "The teen-ager is negotiating with a life that looks different because he can picture things differently, and he is exploring parameters of life in the community - fast driving, sexuality, special lingo, protest, the seeking of the new" (Allerhand, 1966, p. 21).

Although fertility is not the cause of hunger, poverty, environmental deterioration, crime and other social ills, it contributes greatly to these ills. Support of birth-control programs came from President Johnson when he stated on June 25, 1965 that less than \$5 invested in population control is equivalent to \$100 invested in economic growth (Miller, H., 1968).

A birth control program initiated in Mecklenburg County, North Carolina, in 1960 was estimated to have saved \$250,000 in AFDC benefits within three years. Considering low cost of AFDC support, the few dollars expended per case on birth control saves the government the support of an AFDC child for years to come, not to mention that it also reduces poverty. Available evidence indicates that low income

families do not want more children than do families with higher incomes. Many of the children born to poor families are unwanted. The National Academy of Sciences concluded that the poor have more children than affluent families because the poor "do not have the information or the resources to plan their families effectively according to their own desires" (Miller, H.P., p. 283).

The Office of Economic Opportunity has largely shunned the birth control area because of its controversial nature. Only about 1% of the first 1,000 OEO backed community action programs carried specific budgets for birth control programs. Seven birth control projects have been approved by the OEO under community-action grants; another 15 to 20 have received local approval and are awaiting clearance in Washington. (One project that has not developed since its beginning is from Milwaukee, where a 40% Catholic population joined protest against Federal "sexmobiles"). A top OEO staffer considers birth control as potentially the most important single program that can be developed (The War On Poverty After One Year, Newsweek, 1965).

Support for birth control in poor families also comes from the W.E. Upjohn Unemployment Trustee Corporation which was formed in 1932 to administer a fund set aside by the late Dr. W.E. Upjohn for the purpose of carrying on "research" into the causes and effects of unemployment and measures for the alleviation of unemployment.

Dr. Joseph Swartwout, University of Chicago obstetrician who has worked in birth control clinics for the indigent, and who has treated thousands of women, both Negro and white, says:

"There is a very important health measure that ought to be considered. Many doctors are concerned because this runaway reproduction, especially in out cities' ghettos, has caused a very poor quality of reproduction. We see prematurity, toxemia, anemia, inflammation of the viens (phlebitis) and many other side-effects among women with more than four children. Prematurity is generally three times higher with poor women than with middle-class women " (Smith, M., 1968, p. 37).

There has been a segment of people who advocate sex education and family planning as it relates to population control especially for the poor. Zero Population Growth, Inc. is representative of this segment. There is a growing national debate over Zero Population Growth, Incorporation's data. This debate is not over the obvious facts regarding people suffering from starvation, food deficiencies and water and air pollution which have reached critical proportions. The dissenters do not like the idea of limiting families to two children on the grounds that, (1) it is not necessary, (2) suggested methods are immoral and contrary to religious law and (3) the idea is suspiciously racist (Cleveland Plain Dealer, August 8, 1970). Ben Wattenberg (1969), a national known demographer, dismissed references to a population explosion as ~~scare~~ talk and said the United States could easily handle twice its present population. He feels that blaming all the urban ills on overcrowding is just a way of giving ourselves a respectable excuse about not doing anything practical about them.

The movement to control population is viewed by many as a racist movement. "By controlling the world's population, most of which is colored, Caucasians are working to protect the species"

(Wattenburg). The County Welfare Director of Cuyahoga County in Ohio which has one of the largest percentage of black welfare clientele in the country states, "The only way for population control advocated to get around genocide suspicions among poverty families the kind we deal with - is to work to provide comprehensive health programs in which family planning would be one of the component's" (Cleveland Plain Dealer, August 8, 1970).

The idea of controlling family size is not valid if we do not push fights against malnutrition, unequal opportunity and other social ills. Another objection to ZPG was voiced by Newsweek columnist, Henry C. Wallich (1969). He stated, "the advice to limit family size would be needed principally by the more responsible people. Less responsible citizens would continue to proliferate" (p. 36). The implication here is that population control reduces the size of the segment of society contributing the most leaders. Therefore, it suggests that the poor do not have leaders or schools are not producing leaders from the lower classes. Educators should be seeking and training more leaders from lower-income groups because the potential is there.

"Black genocide" was the key phrase in an anti-birth control resolution passed at last summer's Black Power Conference in Newark. Since then, opposition to birth control has grown. The opposition ranges from that of a small California group called EIOS (Efforts to Increase Our Size) to that found in Pittsburgh, where black people have organized strong protest against Planned Parenthood

programs, to that of New York's ultra militant Five Percenters whose spokesman has said: "See that sister there? She's having another baby for me. I need an army and this is how we're going to get it" (Smith, M., p. 33).

Organizations such as Planned Parenthood have to cope with the arguments and with certain fears that ghetto women have. The director of the organization's national office of community relations, Douglas Stewart stated: "Many Negro women have told our workers, there are two kinds of pills--one for the white women and one for us. . . and the one for us causes sterilization". This is a real fear for some women. He also stated, "It is my opinion that birth control programs might fare better in large cities if more black people and members of minority groups were represented on planning boards of clinics in their neighborhoods" (Smith, M., p. 33).

The school must respond to its community and society. Children in urban areas are commonly exposed to sex in various forms. If the school is responding to a low-class urban community, where a significant percentage of its adolescent population is engaged in premarital sex, Pohlman (1968) suggests contraception information be given quietly in individual counseling. However, if schools are responding to the larger society where there is a general concensus that "all moral people" are opposed to premarital sex, abortion, etc., contraception information is taboo. Religious and other groups refer to these generalized perceptions. Whether right or

wrong the latter group constitutes our middle-class which determines policies for students. "There is a horror of premarital conception and birth, at least in the middle-class" (Pohlman, p. 550).

2. BARRIERS TO SEX EDUCATION

Barriers to sex education are numerous. Basically the barriers can be divided into four basic categories: lack of community acceptance, lack of trained personnel, lack of research and experience, and difficulty in establishing a continuous program (Weinberger, 1970).

Community acceptance is a vital part of any current school program (Indiana Report, 1969) and especially one that involves a controversial issue as sex education. Programs that have been successful have attributed it to community planning and support (Redwood, 1969). Paul Cook, former superintendent of Anaheim school district, initiated what was known as a 'world-wide' model for a sex education program (which no longer exists). He attributes the failure of Anaheim's sex education program to the fact that they did not continue to stress the importance of educating and involving the adults. Mistakenly, they felt because they offered the courses and assistance for adults at night this was enough (Breasted, 1970).

The second largest barrier to sex education is the lack of properly trained personnel. Problems which have arisen in many communities in regard to sex education have caused teachers to shy away from such discussions. The frequency of incidents involving

court suits and suspensions make teachers wary of such programs. This is particularly true of integrated programs because in the situation where sex education is taught as a separate course, the exact curriculum usually has the sanction of the school officials but in the case of integrated sex education the teacher can never really be sure if what he is discussing is approved by school authorities and if they will support him should trouble arise. These problems involve controversies mainly over when sex education should be included and what should be taught. Another problem would be legal barriers. Some states expressly forbid the mention of some or all of the topics included under the term of sex education.

Schools of Education in higher education are being attacked now because the other departments in the educational communities feel that the work schools of educations are producing are not scholarly. ("Scholarly" used to refer to works, theories and writings supported by research and experiments). This has been one of the factors people opposed to sex education in schools have used. They state that there are no results which prove because a person is better informed regarding sexual matters, he is better off or will not use the information to participate in what society considers immoral behavior. Professor Malfetti, the originator of sex education in the schools never said that sex education would render man more rational even though he was enlightened. His philosophy of sex education was built on an education premise:

. . . increasing the information base of an individual so that he's in a position to make a better decision. If an individual is acquainted with a wider information base, allowed an opportunity to discuss ramifications of potential behavior, get feedback from peers, get feedback from an instructor, it is reasonable to assume that for him he will make a better decision as a result of that experience than he would make without it (Breasted, 1970, p. 329).

Numerous studies have been undertaken to ascertain the sex information levels of adolescents and young adults. These studies have included both direct and indirect attempts to discover the sex knowledge of youth. The indirect approach involved the analysis of certain indices of sex information, usually the type of questions asked by young people.

In a study involving 67 girls enrolled at the University of Oklahoma conducted by Angelina and Meek (1955) it was disclosed that even in college, girls receive most of their information about sex from their girlfriends, second to this was printed matter. The girls stated that the main function their mothers had performed was telling them about menstruation at puberty. Only two girls mentioned their fathers and school sources were very rare.

Darity (1967) observed that only 19% of the girls he studied credited their parents as the major source of their sex information. The major sources these girls stated were: friends or peer groups, 44%; books, 24%; and the remaining 13% gave teachers, counselors, and/or a combination of teachers, counselors or peer groups.

To establish a continuing integrated program of sex education is a most difficult project. It would require the cooperation of all members of the staff, which on such a controversial topic is often quite difficult to obtain. The National School Boards Association and the American Association of School Administrators (January, 1968) adopted the following statement which supports an integrated and continuous program in schools:

Including sex and family life education with other categorical health topics is one sound, interrelated and sequential program not only saves time in an already crowded curriculum, but assures that all topics will be part of a long-range program and will receive more complete and detailed consideration at the appropriate level of the student's development (See Appendix A).

Schiller (1968) states developing a suitable program for each age level and making it a part of the curriculum from preschool to college is essential for a successful sex education program.

Other factors have presented barriers to sex education and influences the school program. For many years interest in sex and sexuality was considered vulgar. Many people have a warped slant to sex education (Powers and Baskin, 1969). They feel sex education is dealing with birth control, sexual permissiveness and sexual intercourse. SIECUS (1965) has worked to place sex education as a health entity important to the total person.

In William Graham Cole's book, Sex in Christianity, he describes world-affirming sexual philosophy as a continuous contamination of

world-denying philosophy and Hellenistic dualism which ultimately turned Christianity into an active anti-sexual religion. This philosophy has been part of the American culture which is predominately Judeo-Christian. This religious code dictates sex outside marriage is wrong. However, it is at this point that views diverge and many different opinions are held (Smith and Jameson, 1961).

Few parents or teachers were willing to accept the normal sexuality of adolescents and thus by ignoring it they refused their responsibility of dealing with it and molding it. Sexuality means the total person (Calderone, 1965).

Often, sex education is presented in an over-simplified objective manner. Educators state that this is necessary in order not to become involved with theology and moral issues of the culture. However, it is impossible to teach any subject without teaching moralities that apply in any human relationship (Calderone, 1967; Baruch, 1959; Christensen, 1968). Morality, basically, is how one human being deals with another human being-responsibly or irresponsibly. Values affect both the behavior and the consequence of behavior. Educators should give students moral values and codes as part of their subject data (Christensen).

The trend (toward a loosening of restraints) was accelerated by the invention of the automobile, improvements in the technique of birth control, the two world wars which took young men away from the restraining influence of their home communities, and the dislocation of families resulting from the move from farms and small towns to cities. Freer sexual activities were made to seem more necessary by the careless reading of Freud, and more normal - at least statistically - by the careful reading of Kinsey. It both gave rise to and fed upon the literature, motion pictures, and television programs of the twentieth century (Woodring, 1968, p. 62).

The schools and colleges can and should continue to teach the facts and principles relating to sex that are a part of biology, psychology, and sociology, but when they venture into the moral issues they doubt that teachers are better qualified than parents (Powers and Baskin, 1969).

Rollo May's article, "Antidotes for the New Puritanism," in Saturday Review (March 26, 1966) brings out some of the factors in the community of people who have gone 'all the way' in sexual freedom - their disillusionment; their loneliness and guilt and alienation; the way in which the thing becomes empty and loses its stimulus; their beginning to feel for values, because they realize that you cannot really have this without values (Mace, 1966).

3. CURRENT SEX EDUCATION CURRICULUMS

In a major opinion poll conducted by Nation's Schools a four percent sample of 16,000 school administrators in fifty states

was obtained. This represented a response of 43%. Through this poll it was discovered that two-thirds (2/3) of the schools did not offer any type of sex education but most realized a need for such a program. Thirty-seven (37) percent stated that the main problem was finding the right teacher (Nation's Schools, 1966, p. 95). Of the two-thirds (2/3) that did make some efforts in sex education, sixteen percent (16%) started their programs in the fifth grade, fifteen percent (15%) in the sixth grade, twenty percent (20%) in the seventh grade, and seventeen percent (17%) in the ninth grade. The poll indicated that fifty-three (53%) percent of the administrators were satisfied with the instruction that was given while forty-three percent (43%) were not. Four percent (4%) of the schools did not reply to this question. Those unsatisfied gave as reasons: too limited; too late; boys left out; and disorganized.

The poll showed that the schools which did not offer any type of sex education seventy-two percent (72%) of the administrators stated they had no plans in the future to include the topic. Twenty-three percent (23%) stated they intended to change the situation within the next two years and five percent (5%) were undecided.

School personnel are often uncertain how to teach and what to teach in sex education. Professionals concur that programs in

sex education should present sex in its totality. The United States Office of Education has supported sex education "as an integral part of the curriculum from preschool to college and adult levels".

Most schools in the U.S. provide instruction in reproduction (Woolston, 1966; Kirkendall, 1965). It is difficult to determine whether a school offers sex education because of the lack of consistent guidelines. What is considered sex education in one school may not be considered sex education in another.

Oregon legislated sex education in 1945 and Michigan in 1948. Other states have been slow to follow. Many State Boards of Education have suggested guidelines. Some states including Mississippi, prefer to leave it to the individual district. A few flatly do not permit family life of sex education in any form.

4. TRENDS AND ISSUES OF SEX EDUCATION

The trend advocating sex education in schools for teachers, parents, and students is presentative of a wider need for in education. Students need to develop their own sexuality. Sex education is the study of sex in its totality as a health entity basic to one's own personality and life. To paraphrase Muess (1967), the casual nature of human behavior can be taught in the schools even at a very young age and where this method supersedes the traditional judgmental approach, the child is "less punitive, less anxious, more tolerant, more democratic, more responsible, more secure, has fewer

conflicts and shows better school adjustment". He also stated that "information and motivation both work best when they are complementary and hence mutually reinforcing" (p. 8).

The development of character and morality has always been an important goal of American education. During the colonial days this goal was pursued through explicit religious instruction. The 19th century was a transitional era which sought to retain these goals while avoiding the conflicts precipitated by sectarian divisions. The initial solution was to offer Bible reading without comment. Objections were soon raised by members of all faiths and the resolution of the dilemma was sought in an effort to identify and teach moral values apart from any specific or particularistic theological context (Lawson, 1966).

This new approach emphasized moral traits without reference to any religious beliefs or institutions. Thus, a kind of non-denominational morality had become central for the public schools by the turn of the twentieth century.

Then one group of educators after another advocated different theories for best accomplishing the objective of morality. Among the theories presented was the study of the humanities which proposed to enable students to discipline their intellectual faculties and develop their moral and spiritual capacities, the "purity psychology premise," and the pragmatic theories developed by Charles S. Pierce, popularized by William James and adapted to educational thought by John Dewey. Education for character thus

became very popular during the late 1920's and 1930's.

Public education did not escape the crises of depression in the '30's and World War II in the '40's. Educators found themselves once again looking at the adequacy of public schools in teaching values.

The new search resulted in a resurgence of activity during the '40's and '50's among educational associations. The result of this activity was agreement that a crisis existed in the lack of moral values among students, and that the schools had some responsibility. Several states attempting to do something about the teaching of moral and spiritual values soon found a shortage of qualified teachers in this field.

The review of current attitudes toward sex education indicates several prevailing viewpoints. The primary ones are concerned with viewing the public school as the likely instrumentality for the conduct of a formal program in sex education. Weinstock (January, 1970) states the following reasons for this point of view:

1. The demonstrated inability of the home, church, library, and medical profession generally to promote effective sex education.
2. The public's assumption that the school should teach morality within various (though undefined) limitations.
3. The school being the sole institution which reaches children consistently over an extended period.
4. The enhancement of the success of sex education in the school through the efforts of its professional educators.
5. The vast amount of pedagogical material about sex education already available for curricular development.
6. The ungrounded basis for most arguments against the school's role in sex education (p. 195).

The opposition to the inclusion of sex education in the public schools is aptly summarized by Nelson, Farwell and Thompson (1965). The opposition is based on four attitudes. These attitudes are as follows:

1. the religious beliefs of parents and patrons of the schools
2. the belief by some teachers that sex education is difficult to teach properly
3. the conservative viewpoint that schools have already assumed too many obligations
4. the suspicion that school administrators are intimidated by a vociferous minority opposing formal sex education.

Today most public schools do not have formalized programs which specifically teach these values. However, a recently published report on contemporary morals raises questions concerning the significant difference between students who attended public and non-public schools in their development of moral values.

If morality is not better learned in a particular type of school or within a formalized program then what is the best source of such learning? The question is merely raised without a solution. In daily association, students learn and practice the moral value of tolerance. Tolerance should thus be practiced through experiences rather than taught in a course of study (Lawson, 1966). Thus, students can possibly become the kind of adults educators hope to produce.

Kirkendall (1965) generalizes from the Purdue Opinion Poll and studies by Glenn Ramsey, Winston Ehrmourn and Cecil Deshin. These generalizations were as follows:

1. Adolescents get the majority of their information about sex from their friends.
2. When sex information is obtained from "appropriate sources" it is very limited in scope, meager in content, and almost always too late in coming.
3. The education received from the "appropriate sources" is much more aptly labeled "reproduction education" than "sex education."
4. What occurs between parent and/or teacher and youth in sex education is usually a matter of something being told.
5. Parents and teachers usually lack any clear concept of the outcome they hope to achieve with sex education beyond "keeping them out of trouble".

Material considered obscene or pornographic has become an increasing issue today. It is difficult to determine who has the right or knowledge to declare whether material is decent or obscene. The New York Times, (Excerpts from Panel's Majority Report, 1970) reported that the Federal Commission on Obscenity and Pornography urges "relaxation of curbs on smut". The majority of the panel favors

"ending all legal restrictions on adults who wish to obtain explicit books, pictures and films". A very strong dissent has become vocal since the report was made public. The Commission based its recommendation on two years of research. The majority concluded "that pornography didn't cause crime, delinquency, sexual deviancy or emotional disturbances." They urged "massive sex education effort be launched" to provide a "powerful positive approach to the problems of obscenity and pornography." The Commission also recommended that state legislation prohibit commercial distribution of sexual materials to young persons. No age limit was specified. Also, state and local legislation should forbid public displays of sexually explicit pictures. The Commission approved postal regulations that restrict unsolicited advertisements of a sexually explicit nature. They wanted a "continued open discussion of the pornography issue, development of additional facts about the effects of pornography, and organization of citizens groups to clarify the impact of pornography on society" (Excerpts from Panel's Majority Report, p. 20).

Dissenters within the Commission contended that the recommendation was founded on "scanty and manipulated evidence" and was therefore fraudulent. In a dissenting report, they argued that pornography "has an eroding effect on society, on public morality, on respect for human worth, on attitudes toward family love and on culture" (Excerpts from Panel's Majority Report, p. 20).

The leading dissenter member of the Commission was Mr. Keating, a Cincinnati lawyer who heads an anti-pornograph organization called Citizens for Decent Literature. He attacked the chairman of the Commission, William Lockhart, Dean of the University of Minnesota Law School. Keating, the only Nixon appointee on the Commission charged:

. . . that the chairman and other members of the Commission held distributed sexually oriented 'highly slanted and biased' preconceptions, that many commissioners were either from the ivory towers of universities or connected with industries that produced motion pictures or books, and that the staff had guided the research toward predetermined conclusions (Federal Panel Urges Relaxation of Curbs on Smut, 1970).

The issue centers on the constitutional right to free speech vs: the Government's obligation to protect the right of privacy and to help foster public morality. The American Association of Sex Educators and Counselors made a survey for the President's Commission on Obscenity and Pornography. The results are based on responses from 342 members. Some highlights from the 21 questions: 70% answered that boys and girls obtain most of their information about sex from friends of about the same age. Less than 1% believed that information was received from books or church training. 81% believed that most adolescent boys and girls are interested in explicit sexual material, such as pictorial or verbal description of human sexual intercourse, masturbation, direct physical stimulation of clothed or unclothed adult human genitals. In relationship to groups of adolescents more likely to be exposed to "explicit sexual

material", 60% felt that grade averages do not influence them and 64% felt that family income likewise is not relevant. As to popularity and experience as factors, the responses were as follows:

17% - adolescents who are quite popular with their peers

20% - adolescents who are less popular with their peers

10% - adolescents who have almost no friends among peers

46% - there are no differences among these groups

15% - adolescents with most experience with sex

12% - adolescents with average experience with sex

24% - adolescents with least experience with sex

41% - there are no differences among these groups (AASEC Newsletter, 1970, p. 4).

In the mist of the sex education controversy, both right and left wing radical organizations have developed. An example is the National Organization for Decent Literature, a Catholic organization which does not speak for all Catholics. It is an example of a dangerous trend because it is imposing upon the American freedom of the press. The organization's stated purpose "is to oppose books it considers pornographic" (Fisher, 1968, p. 267).

The national Organization for Decent Literature deliberately prefers to ignore the established legal channels for proceedings against books which it thinks improper. Its chief method is to put pressure on news dealers, drug stores and booksellers, to force them to remove from their stocks every item on the NODL blacklist.

The NODL list includes works by Ernest Hemmingway, William Faulkner, George Orwell and Joyce Cary.

In some metropolises like Detroit, Peoria and the suburbs of Boston, the organization has enlisted the local police to threaten booksellers who are slow to "cooperate" (Fisher). This process removes some books that should be read and understood by adolescents. Youngsters are less likely to read trash whenever they have good books readily available.

"The sexual revolution (is) a myth and the only basic change is a trend toward more equality between the sexes. There has been less change than (is) popularly believed between modern American males and their Victorian grandfathers" (Reiss, 1967, p. 82).

"Men with memories ask, 'What, again?'" The first sexual revolution followed World War I, when flaming youth buried the Victorian era and annointed itself as the Jazz age. In many ways it was an innocent revolution. In This Side of Paradise, F. Scott Fitzgerald alarmed mothers by telling them "how casually their daughters were accustomed to being kissed;" today mothers thank their stars if kissing is all their daughters are accustomed to. Still, the revolution of the '20's took nerve, and it was led by the daring few: today's is far more broadly based. In the 1920's, to praise sexual freedom was still outrageous; today sex is simply no longer shocking, in life or literature (Grunwald, 1968).

There is a growing acceptance of sex in films, books, theater, TV and fashion. Some rank it as pure pornography yet others feel that the current trend is not new, simply a greater openness and wider distribution of what has been done in the past.

Many authorities say we are experiencing a "sexual revolution". Hefner (1963) states, "This revolution is nowhere more obvious than in the changing public taste in books, magazines, newspapers, movies television and theater. A society's media of communication offer an especially sensitive gauge to the changing manners and mores of any time and in this regard the contrast between the present generation and the one just past is remarkable" (p. 25).

"This agreement that there are profound changes, even though the changes are often vaguely defined, has led to the clamor about the so-called sex revolution. The very ability to embrace a concept of sex revolutuion may in itself be truly revolutionary" (Simon,1969 , p. 23) (See Appendix B for Paul Woodring's "Some Thoughts on the Sexual Revolution")

CHAPTER III
SEX EDUCATION IN URBAN SCHOOLS

INTRODUCTION

The writer corresponded widely to social, national, medical religious, educational, civic and welfare agencies and organizations to review the literature and programs that deal in human sexuality and sex education (See Appendix C).

Four surveys were conducted and are reported in this chapter:

1. sex education programs in 25 urban areas
2. sex education guidelines at the state level for policy statements and guidelines to help local school districts develop programs in sex education
3. 150 higher education institutions that train teachers to determine if they offered specific courses to train teachers in sex education or human sexuality
4. 131 higher institutions and 50 large urban areas for courses or programs to prepare counselors to work in inner city schools.

1. ENVIRONMENTAL CONDITIONS

Poverty has become one of the great social problems of the twentieth century. It is particularly visable in the United States

because poverty exists in the midst of such an affluent society. Poverty and its effects have been part of the world's social problems for many years. George Bernard Shaw (1967), the English playwright stated:

Such poverty as we have today in all our great cities degrades the poor, and infects with its degradation the whole neighborhood in which they live, and whatever can degrade a neighborhood can degrade a country and a continent and finally the whole civilized world, which is only a large neighborhood. Its bad effects cannot be escaped by the rich. When poverty produces outbreaks of virulent infectious disease, as it always does sooner or later the rich catch the disease and see their children die of it . . . The old notion that people can "keep themselves to themselves and not be touched by what is happening to their neighbors, or even to the people who live a hundred miles off, is a most dangerous mistake (p. 27).

His description of poverty is still applicable today.

In order to attempt to help people 'break the chains' of poverty, there has developed a need for concepts to promulgate proper public attitudes and public policy. Public policy can be identified by the various government programs of the 'War on Poverty'. Concepts of poor people and their style of life have been described as "lower-class culture," "low-income life styles," "lower-class Negro culture," "culture of the unemployed," "culture of the uninvolved," "culture of violence," "slum culture" and "culture of poverty". Presently the most accepted phrase is the "culture of poverty" as described by Oscar Lewis. Many others use his concept of culture of poverty with some variations. Oscar Lewis (1965) describes the "culture of poverty"

as one that represents the life style the deprived have developed to withstand anxiety, despair and hopelessness. This life style is developed because the poor realize they cannot achieve success as defined by the larger society. They transmit this life style to their children and thus perpetuate it from generation to generation.

Valentine (1968) states that the usage of the phrase "culture of poverty" frequently involves a conceptual confusion between culture and class. At the 1966 meeting of the American Anthropological Association, a series of papers delivered showed how this notion and associated ideas distort the reality of life among the poor, prejudice our understanding of that life, and encourage policies which perpetuate the disadvantages associated with poverty. Herman Miller (p. 29) feels people are poverty-stricken when their income falls below the norm for the community. Thus they cannot afford what the larger community regards as the minimum necessary for decency; and they cannot escape the value judgment by the larger community that "they are indecent".

What people believe, or perceive, or desire or expect determines how they are and react in reference to the situations they face—even more so, very often, than the reality factors outside their mental-emotional systems (Kirkendall, 1970, p. 155).

When the children are six or seven years old they have usually absorbed the basic values and attitudes of their subculture and are not psychologically geared to take full advantage of changing conditions or increased opportunities which may occur in their lifetime.

Attitudes associated with the culture of poverty - passivity, cynicism, orientation to the present - are realistic response(s) to the facts of poverty. They help to husband energy and are important psychic survival (Schorr, 1964, p. 211).

Most ghetto communities differ in various ways, but there are similarities that characterize a ghetto: deteriorating housing, lack of play space, one-parent homes, an unskilled working population and an apparently apathetic adult group.

Padilla (1958), describes the slum child's neighborhood as full of garbage, noise, tenements, dope peddlers and addicts, and social workers. Because of the conditions in the slums, they are believed to breed all types of atypical behaviors.

There has been disagreement within the "culture of poverty" school of thought. This is exemplified by Gladwin (1961) who recognized that the culture concept rests on an inadequate ethnographic basis. Many writers prefer the subculture concept of the poor to the 'culture of poverty'. Many writers are now describing the characteristics of the poor based on basic patterns of social, psychological and educational behavior, or mores (Adler, 1968; Lewis, O.). The disadvantaged are most often described as being provincial and locally oriented. Their concerns revolve around their own troubles, their own local conditions, their own neighborhood and their own way of life (Clark, K., 1965: Adler). However, precautions must be taken "that among the deprived or within any group, there are individual differences" (Rees, 1968, p. 21).

A Negro subculture has been conceptualized by some writers. Liebow (1967) studied the life of lower-class Negro men, especially "street corner" Negroes. The men he studied were explored in terms of their employment and interpersonal relationships, which revolved around marriage, nonmarital sex relations, fatherhood friendships and related associational networks. The author "recognized his biases imposed by his method of observation, such as the omission from his sample of men who spend all their time at work, at home or elsewhere away from the street corner. His findings were that the men studied:

. . .experience their lives as devoid of success or satisfaction, and they themselves as personifications of failure, precisely because they share the standards and criteria of the wider culture. Far from being a self-sustaining system, set off from the rest of society by cultural distinctions based upon historical continuity, the street corner world is an integral part of America, living in continual and painful awareness of dominant American values and sentiments (Liebow, p. 94).

Keil (1970) attempts to replace the old concept of Negro culture as disorganized and pathological with a positive vision of a valid and valuable "Negro culture". He refutes the idea that the Negro has no culture or at least no viable culture worthy of attention. He states middle-class values are generally revised in the Negro cultural framework: male-female relations are one great "battle of the sexes" revolving around the matrifocal family which is normative if not normal; the black man on the street corner lives for the present

and tends to drift the events. The hustler and the entertainer represent two resulting value orientations; they are clever and talented enough to be financially well off without working.

Culture influences attitudes and values in understanding human sexuality. It teaches children early to identify certain qualities and activities with one sex or the other. Girls and boys growing up in a ghetto have very defined roles according to their family income, status, and number of siblings. A girl growing up in the ghetto often is in charge of younger siblings. Often before the girls are in their teen, they have learned the role of a mother due to their responsibilities of child care in their homes. Middle-class schools usually assume that their female students have not had the opportunity or experiences to know the role of a mother. They are familiar with the role of a wife. This is often reversed in a ghetto home where the role of a wife is not observed due to the one-parent, matriarchal nature of homes in the ghetto. Religion plays an important part in the values and attitudes of some ghetto families. Most Black youngsters are Baptist and their religious training is very strict. In the area of sexuality, the interpretation of their faith's position on sexuality is "thou shalt not" (Schultz, 1969). As in any group no one trait can characterize the whole group. However, the middle-class views all disadvantaged blacks as one group and assumes that their morals are very loose and that permissive behavior is condoned.

Within a cultural norm, there are many interpretations of what is appropriate sexual behavior. Members of the Western Culture still cling to the behavior that is traditionally considered appropriate for their sex. As early as infancy, cultural influences can be identified. We associate the infants with colors, such as blue for boys and pink for girls; we give the baby a name that is normally associated with being male or female; adults give them different types of toys that are 'appropriate' for their sex and thereby reinforce the sex role with games.

There is now a similarity between the sexes in life styles, jobs and interests. Magazines are constantly showing us that there is a likeness of the sex roles in manner, jobs, dress and behavior. This has taken form in the woman's liberation movement and even more visibly in the similarity of clothing. Pants have become very acceptable apparel for women while a man can wear almost any costume in public providing he has the nerve (Male Plumage, 1970).

The Danish and Scandinavians, who have been the pioneers in progressive ways of dealing with a person's sexuality, have suggested that the restrictiveness of American culture - including its emphasis upon technical chastity, while at the same time permitting petting - has resulted in an increase in 'cheesecake' publications, hard-core pornography, prostitution and homosexuality.

Bernstein (1967) poses the question, since educational courses advocate relevance of curriculum to community needs, how realistic

and honest is the urban schools' curriculum if it does not reflect in the curriculum behaviors common to the community (p. 72). He enumerates: the deserting father, narcotics addiction, alcoholism, gambling, early adolescence, sexual irresponsibility, dope pushing, drunkenness and numbers running. Bernstein feels educators have no choice but to build these "untidy matters" into the curriculum, and to do so constructively, and not as would be done in a middle-class school.

2. URBAN COMMUNITY

There has been a gradual but consistent decrease in the proportion of total metropolitan population which lives within central cities. The urban population has been shifting. Fewer people are living in the central city and the population remaining there is generally poor, less educated, and nonwhite. The higher income, better educated whites are moving to the suburban areas. This description is qualified somewhat in terms of the size of the metropolitan area and region of the country in which it is located.

POPULATION CHANGE IN 15 LARGEST SMSAs
CENTRAL CITY AND OUTSIDE CENTRAL CITY: 1950-1960

| SMSA | Central City | | Outside Central City | |
|------------------------------|--------------|------------------------------------|----------------------|------------------------------------|
| | 1960 | Percent Change Since 1950 | 1960 | Percent Change Since 1950 |
| New York | 7,781,984 | - 1.4 | 2,912,649 | 75.0 |
| Chicago | 3,550,404 | - 1.9 | 2,670,509 | 71.5 |
| Los Angeles* | 2,823,183 | 27.1 | 3,919,513 | 82.6 |
| Philadelphia | 2,002,512 | - 3.3 | 2,340,385 | 46.3 |
| Detroit | 1,670,144 | - 9.7 | 2,092,216 | 79.3 |
| Baltimore | 939,024 | - 1.1 | 787,999 | 72.4 |
| Houston | 938,219 | 57.4 | 304,939 | 44.8 |
| Cleveland | 876,050 | - 4.2 | 920,545 | 67.2 |
| Washington | 763,956 | - 4.8 | 661,911 | 87.0 |
| St. Louis | 750,026 | -12.5 | 1,310,077 | 51.9 |
| Milwaukee | 741,324 | 16.3 | 452,966 | 41.7 |
| San Francisco+ | 1,159,932 | - 4.5 | 1,075,495 | 55.0 |
| Boston | 697,197 | -13.0 | 1,892,104 | 17.6 |
| Dallar | 679,684 | 56.4 | 403,997 | 30.7 |
| New Orleans | 627,525 | 10.0 | 240,955 | 109.6 |
| United States (all SMSAs) | 58,004,334 | 10.7 | 54,880,844 | 48.6 |

*Includes Long Beach

+Includes Oakland

SOURCE: U.S. bureau of the Census, U.S. Census of Population: 1960. Vol. 1, Characteristics of the Population, Part A, Number of Inhabitants, Table 33. (Gittrell, 1967, p. 19).

The larger the metropolitan area, however, the more accurate is the description. Thus the growing city becomes stratified into residential districts that were homogeneous in terms of income and social class, a condition reflected in the composition of the schools. The differences in income between central cities and their suburbs is reflected in the educational attainment of the respective populations.

EDUCATIONAL ATTAINMENT OF PERSONS 25 YEARS OR OLDER IN
15 URBANIZED AREAS
BY RESIDENCE, BY COLOR: 1960

FOUR YEARS OF HIGH SCHOOL OR MORE (IN PERCENT)

| Urbanized Area* | Central City | Urban Fringe* | Central City Nonwhites |
|---------------------|--------------|---------------|---------------------------|
| New York | 36.4 | 48.7 | 31.2 |
| Chicago | 35.3 | 53.9 | 27.3 |
| Los Angeles | 53.4 | 53.4 | 43.6 |
| Philadelphia | 30.7 | 48.0 | 23.6 |
| Detroit | 34.4 | 47.5 | 26.5 |
| Baltimore | 28.2 | 42.3 | 19.7 |
| Houston | 45.2 | 50.1 | 26.2 |
| Cleveland | 30.1 | 55.5 | 28.1 |
| Washington | 47.8 | 67.5 | 33.5 |
| St. Louis | 26.3 | 43.3 | 20.2 |
| Milwaukee | 39.7 | 54.4 | 26.0 |
| San Francisco | 49.4 | 57.9 | 39.1 |
| Boston | 44.6 | 55.8 | 36.2 |
| Dallas | 48.9 | 56.4 | 25.2 |
| New Orleans | 33.3 | 44.6 | 15.0 |
| All Urbanized Areas | 40.9 | 50.9 | 28.3 |

*This table utilizes urbanized area and urban fringe as units due to the availability of data. The Census Bureau defines an urbanized area as "the thickly settled portions of the SMSA." The urban fringe constitutes the urbanized area minus the central city.

SOURCE: Computed from U.S. Bureau of the Census, U.S. Census of Population: 1960, General Social and Economic Characteristics, Washington, D.C.: U.S. Government Printing Office 1961; and U.S. Census of Population and Housing: 1960, Census Tracts, Washington, D.C.: U.S. Government Printing Office, 1961. (Gittrell, p. 20).

The table shows that the central city nonwhite persons with a minimum of a high school education have a lower educational attainment than the white central city graduates and a lower educational attainment that is almost 50% lower than urban suburban populace with comparable educational background.

The conclusions drawn from economic and racial stratification in the schools of the big cities is that education is inferior to that in population areas with more money and higher socio-economic status. Hobson (1970) states:

It is generally understood that education does not equally benefit all school children. It is less well understood that those who are disadvantaged by the process of education are almost invariably poor and Black children. This does not come about because of happenstance or by differences in capacity to learn; it is quite related to the shoddy treatment that the poor and the Black receive from the public schools (p. 1).

Reissman (1962) says that urban slum children will soon constitute fifty percent of all the children in the large urban schools. Furthermore, most of these students will be Black. Poor urban pupils are negatively influenced by inadequate educational facilities and instructional materials. Slum schools are characterized by large classes, high turnover rates of teachers, who are often inexperienced substitute teachers unprepared for work with the disadvantaged (Gordon, 1966). The most damaging factor still is the fact that many teachers do not believe these students have the ability to succeed, nor that their sexuality is civilized in any way. The school buildings and facilities they contain are much less adequate in lower income than in upper income areas (Bernstein, 1967; Trubowitz). Schools in lower income neighborhoods are generally older than those in higher income neighborhoods. In the lower income half of the population, one-third of the pupils attend schools fifty years and

older. No students in the upper-half attend schools that age (Sexton, 1969).

Perhaps the most important and most costly elements of good education, aside from teachers, are school buildings and school facilities . . . in an inadequate school building substandard facilities, the quality of education in all probability will be inferior and learning more difficult and certainly less pleasant (p. 122).

3. STAFF AND CURRENT RELEVANCE

Urban schools have been graduating students who have completed the school's requirements for receiving a high school diploma. In the recent decade, it has been discovered mainly by industry that a large number of these graduates were almost illiterate.

Failure of urban systems to meet the demands of a changing technology and a changing population results from an inability to readily adjust institutions and public policy (Gittrell, 1967, p. 8).

These urban graduates emerge each year only to discover they are not prepared to compete in the labor market. Many have not learned the basic fundamentals of academic subjects: reading, writing, and arithmetic. Many have received training and developed skills for occupations which do not exist anymore. The old equipment used for the business and vocational programs is indicative of their obsolescence.

Colin Greer (1969) stated that public education for our poor has always been a myth. Bennetta Washington (1966) concurred by

by saying that educators have always proclaimed teaching to be geared to every child, from every environment. Previously, before the nineteen hundred and sixties, educators acted as though education was for an elite of the easily taught.

Students, who were difficult to teach were labeled as 'juvenile delinquents - from a bad environment, etc. Today, the student may be an unwilling learner, but educators are told to teach the pupil, 'relate' to him. He (student) isn't learning because he isn't being taught (p. 61).

Educators, parents and the community of urban schools have been made aware of the ineffective teaching methods and materials.

Havighurst (1967) points out that most of the Northern industrial cities such as Boston, New Haven, New York, Syracuse, Buffalo, Baltimore, Philadelphia, Pittsburgh, Cleveland, Cincinnati, Columbus, Toledo, Detroit, Chicago, Milwaukee, St. Louis, and Kansas City have similar educational problems which have grown out of their postwar experience. Havighurst states "to write of Chicago, then, is to write of all the Northern industrial cities . . ." (p. 37). He cites the following common educational problems of these cities.

1. A relatively low educational background of the majority of parents that is reflected in their children's school achievement
2. A high degree of de facto racial segregation in public schools, amounting to some 70 percent or more of Negro elementary school pupils attending schools which have a 90 percent or higher Negro enrollment

3. A high degree of socioeconomic segregation in public schools, with children of low-income families concentrated in certain areas of the city-usually the inner shells of the city
4. A tendency for teachers with experience and seniority to move to the higher status schools where discipline is not much of a problem
5. A need for flexible and varied curriculum development suited to the varying achievement levels of the various schools and of the pupils within the schools
6. A need for new high schools located where school population is increasing and also located so as to contribute to social integration of the school population
7. A need for innovation coupled with responsible experimentation and evaluation of the results of experimentation
8. A great deal of dissention and controversy within the public concerning the policies and practices of the school system (pp. 37, 38).

Along with the common educational problems of urban schools are the way the community recognizes these problems and deals with them.

4. SURVEY OF TRAINING COUNSELORS TO WORK WITH THE URBAN DISADVANTAGED

Since counselors have been labeled 'keepers of education' for students, a survey was conducted of training institutions and urban areas to ascertain if they had special courses or programs for helping prepare counselors to work with urban disadvantaged students. The survey was conducted of 131 higher education institutions and 50 cities (See Appendix D). The results reveal that there are very few existing programs that will prepare counselors to work in the inner city. The majority of counseling programs in higher institutions look impressive,

with courses in educational psychology, methods and research (See Appendix E). Most of the cities reported they did not have special programs. Seven cities did offer summer practicum workshops to help counselors of low-income and minority students. Those urban areas that offered counselors assistance basically gave them help in:

1. In-service training courses for understanding race relations and opportunities to participate in inter-racial mix inter-personal relations workshops for students and adults
2. Counselors already involved in special projects for the disadvantaged:

compensatory education programs

upward bound program

transition classes

schools neighborhood youth corp

work-study programs

youth opportunity centers

ABC - A Better Chance Program

selection of talented disadvantaged

students and personal attention

to his financial needs for pursuing

private secondary education.

None of the urban areas included help for the new role of counselors as 'change agents'. Therefore, it is possible to assume few counselors

are serving as consultants to administrators, or consultants to teachers in behavioral change techniques which will help teachers to become more effective.

A larger percentage of university directors of guidance programs replied than did urban city directors of guidance.

| | Number of Requests | Number of Responses | % of Responses |
|--|--------------------|---------------------|----------------|
| Director of Guidance: Programs - Colleges and Universities | 131 | 105 | .80 |
| Urban City Directors of Guidance | 50 | 32 | .64 |

The writer attributed the larger response of the universities than the urban areas to the fact that colleges and universities are constantly requested to send materials regarding their programs and have this information readily available. Three universities stated they had applied for National Defense Act Funds for the year 1970-71 to support a program for counselors of inner-city youths, but they had not been funded. Five universities had Plans for Progress Institutes during the year. These institutes are short-term in nature with follow-ups during the year. They are designed to have an impact on the employment opportunities of disadvantaged youth. Ohio State University offered a 1968-69 NDEA Counseling and Guidance Institute which was one of the first institutes in the nation to focus on the counseling of minority group and poor youth from the inner-city.

The United States Office of Education released its list of Institutes and Short Term Training Programs for 1971-72 under provision of Parts C, D, and E of the Education Professions Development Act. Included were seven programs for working with the disadvantaged in urban education. Two programs were for personnel of grades K through twelve and five programs for personnel workers of Higher Education (Guidepost, 1971, pp. 4, 5).

Teachers give to their students much more than academic subject materials. The student learns by identification with the imitation of the teachers who are "significant persons in his life, as well as by the direct instruction he receives from them and other teachers" (Havighurst, 1953, p. 160). The love, affection, and support a pupil receives in the development of his self-concept is crucial to the process. Once an adequate self-concept is developed, frustrations, as well as successes can be handled appropriately. An example of this, is the life of W.E. DuBois (Broderick, 1959), who received the support for an adequate self-concept while attending Fisk University. Broderick stated, it was the non-academic relationships at Fisk that enabled Dr. DuBois to have the courage to withstand racism in his pursuit for a first rate education at Harvard University and abroad.

Many urban youngsters do not have the school setting where they feel the staff cares and is concerned about them. For an example, a large percent of students in urban schools have poor attendance records. If a student has an excessive amount of absences from

school, an attendance officer has the responsibility of finding out the reason. In urban ghetto schools, these officers cannot do their jobs effectively because of the poor attendance records kept by the teachers, intentionally or unintentionally. Some teachers have the attitude 'Good! Glad he's gone. Hope he stays absent until the end of the semester.' The lack of caring about the students and the students' attendance in school is too pronounced in ghetto schools. A student who is not accounted for over a period of time is more likely to become involved in situations that may test their judgment and morals concerning their values, behaviors and attitudes. All students need reinforces of attention, affection and approval (Skinner, 1969).

The decision of whether to report a student's absence or not becomes a value judgment. The teacher's awareness of his own values and his own ability to articulate them is primary to the teaching of moral values. The honesty of the teacher in admitting his values and his openness in letting his students question, accept or reject them becomes a part of the effectiveness of a teacher. The teacher or any person must first be able to react to others as human beings (Calderone, 1970). The following table (Havighurst) shows the tendency for teachers with the greatest seniority to leave the inner-city schools and move to the schools which serve the high and middle-income areas of the city. The table shows 94% of teachers in high-status schools are regularly assigned, as opposed to 64% of the teachers in the inner-city. The teachers average 19 years of teaching experience in high-status areas and four years experience

in inner-city areas. Only 1% of the teachers in high-status schools are full-time substitute teachers, while 82% are substitute teachers in inner-city areas.

CHICAGO'S EDUCATIONAL NEEDS - 1966

Table 6

Type of School and Type of Teacher

TYPE OF ELEMENTARY SCHOOL

| | High Status | Conven- tional | Common Man | Inner- City | Totals |
|--|----------------|-------------------|---------------|----------------|---------|
| Number of Elementary School Pupils | 26,500 | 60,400 | 68,800 | 176,000 | 331,500 |
| Percent of Total Enroll- ment | 8 | 18 | 21 | 53 | 100 |
| Percent of Regularly Assigned Teachers | 94 | 91 | 86 | 64 | |
| Percent of Full-time Substitutes | 6 | 9 | 14 | 36 | |
| Percent Distribution of Regularly Assigned Teachers | 11 | 23 | 22 | 44 | 100 |
| Percent Distribution of Full-time Substitute Teachers | 1 | 6 | 11 | 82 | 100 |
| Median Years Experience of Regularly Assigned Teachers | 19 | 15 | 9 | 4 | |

SOURCE: R.J. Havighurst, The Public Schools of Chicago: A Survey Report, Chicago: Board of Education, p. 170. (Havighurst, p. 51)

The answer to helping disadvantaged students is effective teachers (Clark, K., 1970). However, pupils in urban inner-city are deprived of teachers who are more likely to be effective teachers and thus have fewer "master teachers".

Classroom climate and the development of the lesson are affected by the movement of a teacher as she walks around a room or sits at her desk, or the pace and tempo with which attitudes are expressed unconsciously to the students through this "movement" (Huizinda, 1955).

Effective teachers are the most important factor in education. In turn, the most important prerequisite for an effective teacher in ghetto schools is a sincere interest in working with students and faith in the students' ability to achieve (Dawson, 1968). Jordan (1970) suggests that the selection and recruitment for training teachers, is extremely important. Some people, by virtue of their background, bring a variety of personality characteristics which are more likely to be successful than others. He recommends stamina plus a certain kind of social idealism as being important criteria for those persons interested in working with poor and minority youngsters.

Another neglect of lower-class students can be traced to the indifference often felt by some teachers and others for their social "inferiors", and the irritation caused by their behavior, manners, and appearance (Sexton, 1969). This attitude also contributed to the ineffectiveness of some inner-city urban teachers.

Many urban teachers have stereotyped images of urban minority disadvantage pupils as being hopeless and immoral. Writers reveal this assumption, for example, "though a sheltering, loving home is superior to government intervention, government intervention is superior to the rootless, immoral home" (Bernstein, 1967, p. 22). Teachers must encourage students to ask questions regardless of the subject. Flanders (1962) reported that schools today spend two-thirds of the time teaching by lectures and one-third by asking questions and reacting to answers. More creative thought would be possible if the ratio was changed to one-half role. With this ratio, Flanders feels the teacher's behavior is less challenge to the authority of the teacher.

Creativity and questioning attitudes are often crushed by some teachers. The urban child learns that asking questions is unwise and unrewarding. Questions either are not answered or the child is reprimanded for asking them (Bernstein). Frequently, the questions are not answered because they deal with birth, sex, urination and other areas of sexuality.

The opportunity to react and discuss subjects at the adolescent stage is important. Conversation is basically about the reasons adolescents 'fall in love,' who are really trying out roles and having these roles reflected to them by the other person involved (Erickson, 1963).

Dress codes have received much of the attention of students and educators. Students are saying that basic to their right to be an individual with needs is their right to wear what they desire. The liberation of dress code is very much a part of sex education. Many educators fought the relaxation of dress codes for students because they feared it would interfere with the educational process.

The urban ghetto schools were last to give in to the relaxed dress codes. The dress code was a symbol of the authority of the school administration, which previous to this decade was not questioned by 'disadvantaged' parents nor students. Middle-class youngsters have always had a greater voice in their educational environment, either by the administration including student representatives in plans, or by their parents being in controlling power of the schools. The middle-class student's input was felt.

Until recent years, it was a common occurrence in a ghetto school for students to be sent home for a period of time due to girls' skirts being too short, boys wearing double sweaters to look 'masculine sexy', hair styles that were not conventional etc. The educators rationale for objecting to many of the 'fads' is that they interfere with the learning process. Middle-class and upper-class youngsters, much more than their lower-class counterparts, have had more freedom to try out some of the 'fads' of the dress code. Administrators in middle- and upper-class schools have been cautious when they sent these pupils home, making it clear for fear of the rebuttal they might receive

from parents, that they were being sent home for bona fide reason.

Many urban educators use the characteristic style of dress of the students as an indication of the learning atmosphere of the schools. The more conservatively dressed student population generally attends schools in which the administration prides itself in maintaining an environment which 'permits' learning. This is false complacency. The school environment should stimulate and direct learning rather than permit learning (Jordan; Gordon, 1969).

4. CHARACTERISTICS OF THE URBAN STUDENT AND COUNSELOR

The total school staff should be concerned about the environment and the atmosphere of the school. In order to help students and staff, counselors need to stress the maintenance of the environment for the mental health of both students and staff. While a large percentage of the counselor's time should be spent in this area if necessary, they often are loaded with administrative responsibilities. Administrators often do not understand the role and needs of the counseling staff; therefore when the school is understaffed the counselor is likely to be delegated to the role of 'jack of all trades'. Most common uses or misuses of counselors have taken the form of making them the 'extra' assistant principal who handles discipline cases. Other duties may range from substitute teacher to cafeteria and study hall assignments.

The American School Counselors Association has recommended that there be a counselor for every 350 pupils. This is seldom the case in ghetto schools unless they have special federal programs which require specific counselors for a certain number of students. More commonly, guidance counselors in ghetto schools have a pupil ratio of one counselor to every 800 pupils. At most, in a 1 to 800 pupil-counselor ratio, the counselor will see the counselee once a semester. In this situation, the counselor is unable to establish any lasting rapport with the student.

Students can be helped greatly by counselors working with the teachers in human relations and values. Teachers who are aware of home conditions can understand why personal possessions are so important to pupils. Trubowitz (1968) feels this may be the reason for the struggles of pupils over pencils, desks, and notebook paper. Anything that can be identified as their own becomes extremely valuable to pupils.

Another characteristic of the adolescent, disadvantaged child is that there appears to be a physical and visual style of learning. Riesman concluded from his research that the pupil is inclined to work at a leisurely pace. He acquires generalizations slowly. In general, he appears to be less persevering in difficult tasks than more privileged children. A disadvantaged child is more prone to tenaciously pursue a familiar interest or a habitual approach to a problem.

A curriculum which is relevant to a child is likely to be a more successful agent of motivation for the students. Schools give high prestige and importance to the value of books. The content of the books used in urban schools seldom deals with concepts concerning the disadvantaged child's image of life, and thus there is little relevance to the child's experiences or goals (Deutsch, 1960). Often students who find the school work irrelevant become disenchanted with school, often expressed in unacceptable behavioral habits.

Most teachers are quite aware of problems which affect the child's application to school tasks. Teachers are sensitive to aggressive, overt forms of behavior. This type of behavior is characteristic of boys. Behavior problems therefore in the teacher's eyesight occur more frequently in boys than girls. Ausables (1963) concluded that girls have a greater chance for school success because of their higher verbal ability and their willingness to more readily conform to the standards of the teacher.

Stereotyped concepts are firmly established in our Western Culture. Adolescents have ideas as to what is truly feminine behavior or what is truly masculine. Adolescents need to discover how much of the stereotyped sex role is biological and how much is cultural.

Boys learn that masculinity is associated with certain kinds of activities. He has learned that one of the basic ways to express one's masculinity is through sexual behavior. When he starts dating, he believes the masculine role is as the aggressor. As such, the male should be interested in sex and be able to brag about his sexual

exploits. Athletic participation of some type is a must for a male because it shows his aggressive behavior.

Girls approaching adolescence learn that being a tom-boy is acceptable for younger girls, but as an adolescent she should be lady-like, pretty and passive. She is expected to take the role of pleasing males. Her goal becomes one of finding a husband. Girls who do not learn the feminine role often fear the concept of being an 'old maid'. The girls living in the inner-city, unlike the boys, have feminine success models. High status adolescents have both feminine and masculine models. Disadvantaged children do not, and for them the task of developing appropriate models is difficult. Erickson feels identity formation is the sum total of all the experiences a person has from birth to present. Children with adequate mental ability often will do poorly in school because they perceive themselves as inferior. "The way a person views himself is the way he will behave" (Negro Self-Concept Report, 1965, p. 72). Deutsch feels that a negative self-image and the absence of a father are the two most important syndromes associated with being a Negro.

There is a class difference in sexual standards among boys. Powers (1969) concludes that his evidence indicates that the lower-classes are more likely to be strong supporters of the double standard, while the upper-classes, though still adhering largely to the double standard, contain a large proportion of boys who are not so dogmatic in their beliefs and a minority who accept permissiveness-with-affection.

In general the upper-classes seem to stress equality of the sexes and the importance of affection more than the lower-classes. A permissiveness-with-affection code seems more widespread at the lower levels.

Adults are concerned with the new sexual freedom of adolescents. Kinsey (1949) says, "the real increases in teen-age sexual behavior over the last generation are not in the area of sexual intercourse but rather in the area of some petting behavior" (p. 275).

Sexuality information is just one of the many areas in which communities can become more involved with the relevance of the school program. The movement for greater community participation in the policy process in American cities extends beyond school reform to other areas. It represents the hope of a large segment of the population which has been alienated from the institutions of the society (Gittrel, 1967). The demands of the community have reached demands for complete restructuring of urban school systems which would also increase community control.

Almost all the parental pressures on the schools come from upper-income groups, pressures which are often reflected in top-ranking priority given by the schools to the problems of upper-income students, and in the general neglect of the problems of lower-income students (Sexton, p. 229).

The new demand of local community control will more likely insure that the needs of the pupils will better be fulfilled. The participation of the deprived in the planning and implementing of

school programs gives the deprived a feeling of usefulness and power. Silberman (1964) states, "For the moment, at least it is far more important that things be done by Negroes than they be done for them, even if they aren't done as well" (p. 215).

6. SURVEY OF SEX EDUCATION PROGRAMS

A survey of 25 large urban areas in the United States was made to determine whether sex education was offered in their schools (See Appendix F). The selection was made to include different geographical areas, different religious make-ups, and ethnic group populations. Most urban boards of education surveyed had prepared statements of goals, policies and objectives. Those urban areas which had extensive programs readily sent the course to study along with the prepared statements. Follow-up letters and telephone calls were made to acquire additional information from the programs that looked more comprehensive than others. However, little additional information was received. The seven cities that offered specific

| Number of Requests Sent | Number of Responses | Percentage |
|-------------------------|---------------------|------------|
| 25 | 18 | 72% |

help to counselors in working with disadvantaged students also had some type of sex education. There was not enough sampling to draw a conclusion. However, it is possible to generalize that the seven cities that seem to have a concern or a greater need for

understanding two of the current major issues or problems of education today maintained sex education programs as opposed to the cities with little concern that had neither sex education in their curriculum nor special training for counselors to work with poor and minority youngsters. Although many of the national health, education and welfare organizations support comprehensive sex education in the schools, the majority of the urban school's sex education programs were only the reproduction units and did not offer courses in developing and understanding one's sexuality.

New York City is the largest urban center in the United States. Many urban board of educations look to New York as setting the pace and thus noting what problems and obstacles they had to overcome for certain 'innovations' for large urban school systems. Therefore it is important to know the type of sex education program New York City Board of Education is presently operating.

In 1967, sex education was approved by the New York School Board to be initiated in the public schools. A pilot program was planned and tried for three years. The pilot project placed emphasis on sex education in grades 9, 11, and 12. The course title became "Family Living Including Sex Education". In the ninth grade, the common fallacies about sex were discussed and accurate information was given to the students. In eleventh grade social issues regarding such human sexuality as virginity, morality for men and women, and double sexual standards were discussed. The twelfth grade program

consisted of small buzz sessions on subjects including: promiscuity, prostitution, venereal disease, abortion, and homosexuality. The buzz sessions were enriched by books and studies of the work of family planning agencies.

The school year 1970-71, New York is operating on an experimental basis where schools initiate the program according to pupil demands, needs, parental approval and administrative agreement. New York views sex education in two areas: teacher training and parental workshops. For training teachers, New York offers one in-service television course for teachers throughout the city. In addition, district family coordinators conduct individual courses or noontime workshops. Periodically, lecture sessions or workshops are offered on a city wide basis by Dr. Lawrence Crawley of Lenox Hill Hospital and Professor James Malfetti, one of the pioneers of sex education, of Teachers College, Columbia University. The district coordinators and key teachers are required to take sensitivity training at the Postgraduate Center for Mental Health. The community agencies are involved by assisting with materials, guidance and parent seminars.

No one subject area has the basic responsibility for teaching "Family Living Including Sex Education". However, in the high schools the trend is for the health instructor to include this subject as a four to six weeks unit. In some high schools, family living is an elective subject taught by health instructors, guidance counselors or home economic teachers. A team-teaching and co-educational approach is encouraged. The district coordinators work

extensively with parents in some areas.

Dallas, Texas, is considered one of the most progressive urban areas of the south. Basically, the Dallas sex education program has similar guidelines regarding the goals and objectives as the other surveyed urban areas of the United States. However, the Dallas guidelines are unique in two areas from other guidelines reviewed by the writer:

1. Only highly qualified teachers, specially trained, are permitted to conduct classes. Only teachers trained and screened by the Dallas County Medical Society, in cooperation with ministers and other professional groups for education in human growth and reproduction are permitted to conduct sessions in human growth and reproduction.
2. Classes are separated by sex except for usual and traditional class work, as in high school biology, homemaking and physical education. (Students in homemaking and physical education classes are already separated).

Detroit typifies the urban industrial midwest school boards. Detroit started its program in sex education in 14 secondary schools 1964. In 1970, Detroit had sex education in approximately 200 schools including many at the elementary level. They did not create a new course in sex education. Instead, Detroit is attempting to provide

resource sex education units for use in existing courses as Family Life, Health, Home Economics and Science Education.

Nashville, Tennessee, represents a large southern urban area. They state that the sex education program planned by teachers had been shelved at present because of the controversy regarding sex education (See Appendix G).

St. Paul, Minnesota, has a very large percent of Catholic population. Therefore, it could be generalized that the sex education program would be very conservative and limited as is Boston, Massachusetts, which also is heavily Catholic populated. However, St. Paul, has a very large and extensive sex education program which is called "Family Living and Modern Sex Education". They have curriculum guides and several detailed resource units plus additional materials they have developed to be used in the program. The extensive amount of curriculum guides for the teachers and the amount of resource units and manuals is some indication that family living is very much a part of their curriculum. Their secondary curriculum includes reproduction, human relations and venereal disease, as well as developing attitudes and values in human sexuality. It is one of the few programs which include preparation for marriage in the curriculum. St. Paul's statement of purpose includes:

Marriage, parenthood, child growth, and family relationships are some of the most important aspects of life, and as such they merit a dignified place in our curriculum (Family Living and Modern, 1969, p. 1).

Generally the further west you travel in the United States the more liberal the sexual code of ethic and behavior is believed to be. However, every locale reflects the review of the dwellers regardless of geographical location. California is nationally known for its 'hippies', 'flower children', 'communal living campus' and Hollywood with its famous movie stars and their love lives. Close to Hollywood is Anaheim, California, a conservative, white, working new middle-class community. Anaheim, previous to 1970, was internationally known as having the model sex education program. Anaheim has a policy of having training volunteers teachers who were specialists in adolescent psychology, group counseling and dialogue techniques. They placed emphasis on constructive and in-depth conversations with pupils. Aside from this practice, Anaheim was a program that kept within the cultural norms of our society and could not be considered at all a revolutionary program. This year, 1970-71, the Anaheim school board introduced a revised cut-back version of sex education and the program no longer allows the use of trained volunteer teachers.

Newton, Massachusetts, is an upper-socio-economic community near Boston. Its population is 85% Jewish and is suppose to be a very enlightened community. The writer interviewed some recent graduates of the system to see how they viewed the effect of their sex education program. The writer added Newton to the list during the Boston controversy in March, 1971, when the fairness of excluding unwed pregnant girls from the Boston Public Schools and not the boys

was challenged and received extensive newspaper and television publicity. Newton was cited because it does not require unwed pregnant girls to withdraw from their schools. Thus, the writer assumed Newton to have a very progressive sex education outlook and philosophy. However, from the persons interviewed the writer concluded that the high school program was adequate but in the junior high the teacher was using scare tactics. Sex education is initiated in the seventh grade for "girls only". They were cautioned to "not tell the boys" about what they discussed. Sex education in the high school level is an elective course and generally the more informed students select the course.

Kansas City introduces sex education in the seventh grade. The students view TV programs twice a week on social growth, understanding emotions and physical growth.

The writer concluded from the described programs that it is not possible to generalize the types of programs that are offered in different urban school districts regardless of preconceived concepts according to religious, socio-economic or ethnic background.

7. SURVEY OF STATE BOARDS OF EDUCATION

The surveys of state boards of education and two territories were made to discover if guidelines were made at the state level for sex education (See Appendix H). A letter was sent to the State

Board of Education of the fifty states and two territories of the United States. Responses from thirty-five (35) states and one territory were received. These were statements of the State Board of Educations' philosophy on sex education pro and con. The State Board of Educations that had sex education guidelines, sent the guidelines with the statements. Eighty (80%) of the responses were received within thirty days. The writer concluded that because of the controversial status of sex education in public schools, most State Boards of Educations have developed a philosophy statement and guidelines on sex education and related areas which have been approved and can easily be duplicated when a question arises regarding sex education.

| Number of Requests Sent | Number of Responses | States with Guidelines on Sex Education | States Without Guidelines on Sex Education |
|-------------------------|---------------------|---|--|
| 52 | 36 | 21 | 15 |

Many states have published small brochures that include their philosophy and guidelines for sex education. Pennsylvania, New York, New Jersey, Oregon, Michigan, Illinois, and Indiana states which support sex education in the public schools, have extensive brochures stating their philosophies and guidelines for sex education.

The Arizona Department of Education, while providing guidelines for sex education includes the phrase "the responsibility for sex education, if any" repeatedly which the writer interprets to mean

that sex education is not strongly encouraged in that state. Florida State Department feels similarly that sex education should be based entirely on local identification and need.

Kansas State Department of Education published "Guidelines for Sex Education in Public Schools of Kansas". Kansas City was one of the first urban school districts to offer sex education.

Several states such as Montana, Maine, North Dakota, Nevada and Mississippi do not have guidelines at the state level but allow each school to initiate the program according to its needs. These states are basically rural, without large urban metropolises. There may not be as great a need for as extensive and comprehensive programs as the states which have larger concentrations of people in urban communities.

The Canal Zone is in the process of preparing a program in family life education for elementary school children. Alaska plans to develop a program in 1971.

7. SURVEY OF TEACHER-PREPARATION INSTITUTIONS

A survey of teacher-preparation institutions was conducted to ascertain whether their institutions were preparing teachers to work in the human sexuality area. A letter was sent to the Deans of Schools of Education at the 150 previously investigated universities plus 19 more (See Appendix I). The sample included at least one teacher

preparation institution from each state. From these samplings, it became evident that the institutions which had programs to prepare teachers in sex education were more likely to respond.

| Number of Requests Sent | Number of Responses | Number of Responses with Sex Education | Number of Responses without Sex Education |
|-------------------------|---------------------|--|---|
| 150 | 41 | 38 | 3 |

There was a very low response to the survey of sex education in preparing educators in sexuality than the survey of counselor-preparation for working with poor and minority youngsters.

A few universities stated they also offer summer institutes or workshops in human sexuality generally for educators and other professionals in various disciplines who are involved in sex related and human relations areas.

Most of the summer workshops are designed to assist participants to develop concepts, curriculum, counseling and teaching techniques in human sexuality, although the workshops vary in approach and content. All directors of these workshops stated that the response was so positively received that the workshops in all probability would be repeated.

Thirteen universities replied they had a complete curriculum for preparing teachers in human sexuality and sex education.

Ten universities had an extensive list of courses in the area of human sexuality and sex education under Health Education. However, these courses are offered only periodically. Some other courses are

restricted to health education majors only.

Fifteen universities replied that although they offered a limited number of courses in the field of sex education and human sexuality in their teacher training programs, students did have an option to attend speeches, seminars and debates in school, community and university groups regarding human sexuality and sex education.

Three universities stated they did not offer any courses for teachers in sex education or human sexuality.

CHAPTER IV

COUNSELING SPECIAL POPULATIONS IN URBAN SCHOOLS

Adolescents are in a stage of development which has been described by many authorities as the upheaval between childhood and adulthood. Age, culture, religion, education and individual capacities are factors which influence the type of behavior that is considered typical for a particular social group.

The behavior of adolescents is a product of society and its culture, society having its own set of standards. Various theories have been suggested to explain the behavior of adolescents as it relates to our western culture. Coser (1964) describes the adolescent period as one in which there is a lag between physical and social development, a matter complicated by the contradictory and confusing demands made of adolescents. Adolescence is the process of becoming adult, growing into maturity, and is thus a period associated with stress and strain, growing-up pains, teen-age troubles, being silly, etc. Adolescence generally begins and ends much earlier in girls than in boys. In some teenagers, the early and late changes of physical growth indicate the period occurred gradually and may not be readily observed.

The adolescent period is also characterized by hero worship and value changes, especially in the type of boy/girl most liked and admired. To the teenager, freedom becomes very important,

especially from parents, while peer acceptance is much valued. Conformity to the peer group is essential, since adolescents find comfort through similarity to other adolescents. The group gives the adolescent a feeling of being accepted and belonging. It offers an escape from feeling alone, awkward or out of place. Adolescents have yet to develop to the point of maturity where they understand that it is normal not to think, act, or feel like others all the time.

Parents frequently contribute to these emotional crises of adolescence by increasing the sexual concerns of adolescence (Werkman, 1963). The adolescent and his adjustment to the sex drive and his sexuality is therefore a concern of educators.

Sex covers every aspect of human experience: perception, attitude, behavior and whatever else that results from the physical differences between man and woman. Growth and sex are vitally linked. Since no subject is so manipulated by our various societies as is sex, our growth is largely interconnected with social attitudes towards sex (Perrin, 1966).

Adolescents have to adjust to rapid physical changes and to social changes. Social adjustments, although less visible than physical changes, may be more challenging and more disturbing than other adjustments during the adolescent period. The physical, psychological and social changes combined cause considerable concern to the teenagers.

Problems develop in relating to other teenagers in classes and social settings. The successful accomplishment of relating to peers is important because for most adolescents, marriage, one of the most important ventures of adulthood, occurs within a few years.

Questions about sex are most important during this period because boy/girl relationships are beginning to develop. Dating, going steady, how to act appropriately on a date, are major concerns. In this sense, no teenager can avoid the dating problem. Those who date worry about whether they should go steady and how to act on a date. Those who do not date worry about the fact that they do not or can not date the person they prefer. A nation-wide study by the Purdue Opinion Poll for Young People shows that half the high school boys and thirty-nine (39%) of the high school girls seldom or never had a date.

The American Association of Sex Educators held conferences with pupil personnel professionals, administrators, parents and youths. They concluded that the dominant problems of children which concerned the greatest number of schools were:

Sex Education, Family Planning, Parental Guidance, Parental Discord, Economic Problems, Teenage Pregnancies, Neglect, Alcoholism and Narcotics, Teacher-Parent-Child Problems, Lack of Motivation Nutrition and Health, Communication Problems, Early Dating in the Elementary Schools, Sex Promiscuity, Inadequate Male Image, Lack of Privacy, Over-Protective Parents, Boys and Girls in the Same Family Sleeping in the Same Bed after Puberty, Sexual Assaults and Incest, One-Parent Family Problems, Exposure to Adult Sex Activities and Homosexuality (Family Coordinator, 1969, p. 6).

During childhood, answers to questions are readily given by parents, but since adolescents spend less time with their parents and more time with the teenage group, the answers to their concerns are discussed with peers or decided upon by themselves. This is part of growing up.

Landis (1970) list the problems most often mentioned by adolescents:

inferiority feelings, daydreaming, sex problems, religion and breaking away from dependence upon parents (p. 15).

The sex problems are various at this age; the boys "sexual problems" center about trying to control desires and fears regarding masturbation. A class of boys in a large urban high school were asked to write without signing their names, about their personal problems. Almost everyone indicated that he was troubled about masturbation, sex dreams, seminal discharges (Landis). Girls are not as likely to experience the same kinds of concerns as boys. They are more concerned about such problems as how to behave on a date, going too far, and how much physical contact should be

permitted on a date. Sex for a girl involves the moral questions plus risk of pregnancy and disgrace. Girls do want to be cuddled and loved, but the sex desire as a drive is not as great a problem as with the boys.

Inferiority feelings among adolescents are often associated with sex. They often develop inferiority complexes due to different aspects of their physical development. For example, the undersized boy often behaves in a manner to prove to his peers he is as big as other adolescents.

Studies have been conducted to determine the effect of adolescent physical development and personality development. A study by Jones and Boyley (1960), demonstrated that late-maturing boys are more likely than their early-maturing peers to encounter a generally unfavorable socio-psychological environment. Mussen and Jones (1960) tested seven propositions concerning the relationship between the rate of physical maturation and the important aspects of personality structure, specifically, self-conceptions, underlying motivations and basic interpersonal attitudes. The Thematic Apperception Test (TAT) was used.

The results indicate that the late-maturing boys are 'more likely' to have negative self-conceptions, feelings of inadequacy, strong feelings of being rejected and dominated, prolonged dependency needs, and rebellious attitudes toward parents (p. 168).

Adolescents find so many new people and new situations to deal with, so many decisions to make, that many unintentional mistakes are made. This too contributes greatly to the inferior feelings they

experience.

Adolescent girls who are slow to develop, worry if they will ever develop into a young woman. If a girl has reached puberty far ahead of her class, she may feel very awkward. Her rapid physical growth causes peers to question her appearance.

Sex, during adolescence, presents one of the 'big' problems of learning to live with one's self and others.

What actually 'hangs' teenagers are their internal responses to external conditions. Internalized anxiety and guilt are increased because of the conflict between the new sexual freedom and values and attitudes acquired by being a member of western culture. This is an additional dimension to the sexual concerns and problems when dealing with adolescence.

Sex is one way of relating and communicating with people. Through various means of media our culture is sex-saturated. The physical sex act has been blown up out of proportion to its real meaning in life. If we can teach students something about how they relate to others - their friends, their teachers, their parents and the people they eventually marry, this will have a lasting effect.

People need certain things - love, affection satisfaction in their work, and a sense of their own proper sexuality. Along with these needs, however, come developmental tasks which a person must accomplish in order to obtain their needs. Havinghurst (1953) describes a developmental task as:

. . . a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks (p. 2).

Generally, sex identification comes from role models in the homes. Outside the home, this sex role identification occurs in association with one's peers.

A longitudinal study (Schoeppe and Havinghurst, 1953) confirms two basic hypotheses about developmental tasks: performance on them is positively interrelated at any given age, and performance in a given task area at one age is positively related to subsequent performance in that area.

Physical features are important in describing a person, but people are basically judged on their personality. Many descriptive phrases refer to how one is viewed by others through his personality. She is a 'lovely person', 'he is fun', 'he is very curt'.

Growth, development and behavioral change are essentially gradual and continuous. The continuity can be seen in the eight stages of human development hypothesized by Erickson. He lists the eight stages of personality development as 1) a sense of trust, 2) a sense of autonomy 3) a sense of initiative 4) a sense of accomplishment 5) a sense of identity development 6) a sense of intimacy 7) a parental sense and 8) a sense of integrity. Erikson states that each stage represents an essential task that must be accomplished if the person is to proceed to the next stage.

The first stage to develop is a sense of trust which is accomplished during the first year of life. Experiences associated with feeding are the source of this developmental task. After trust is firmly established, a child moves to the development of autonomy. The result of autonomy should be self-control without loss of self-esteem. This brings the child to the age of four in which the child tries to find out what kind of person he can be. The result should be a development of the 'sense of initiative'. If the child is not successful in accomplishing this task, it leaves him with a personality overburdened and possibly over-restricted by guilt.

The accomplishment of the first three stages almost assures progress through the later stages. The next period begins around 6 years of age and extends over 5 or 6 years. This period is referred to as the "sense of accomplishment". In this stage, fantasy subsides and the child wants to be engaged in real tasks that he can carry through to completion.

Adolescence starts the period of sense of identity development. During this period certain previous ties are questioned and previous continuities are no longer relied upon. The identity the adolescent is clarifying is who he is and what his role is in society. Adolescents often worry more about how they appear in the eyes of others rather than how they view themselves. They conform in behavior and ideals, tending to form cliques for self-protection and fastening on petty similarities of dress and gesture to assure themselves that they are really somebody.

The sense of intimacy either with persons of the same sex or of the opposite sex or with one's self is the next stage after sense of identity is achieved. Cultural factors which reinforce or discourage the individual adolescent in his personality development are important in this stage.

The next stage is usually after an individual has completed his adolescence. This stage, parental sense, is characterized by the interest in producing and caring for children of one's own. The desire to nourish and nurture what has been produced is essential because this desire is basic to parenthood.

The final component of the healthy personality is the sense of integrity. The individual becomes able to accept his individual life cycle and the people who have become significant to it as meaningful within the segment of history in which he lives. Integrity thus takes the form of new and different love for one's parents. The acceptance of who they are and the acceptance of their responsibility now to make and mold their own lives and their children's lives.

Although aware of the relativity of all the various life styles that have given meaning to human striving, the possessor of integrity is ready to defend the dignity of his own life style against all physical and economic threats. For he knows that, for him, all human dignity stands or fails with the one style of integrity of which he partakes (Erikson, 1963, p. 235).

The adolescent needs to understand how and why his sexual changes affect his personality and how strongly this influences his ambitions

and objectives in life. The adolescent needs help to better understand himself as an individual and to develop a balanced personality along with a sense of responsibility towards others that will carry over to adulthood, marriage and a satisfying family life.

Our young people are relatively free to make their own value judgments, especially in dating; consequently, immature judgment may lead to decisions that end in unhappiness. Therefore, attitudes and development of values must assume priority in the objectives of education.

Adolescent boys and girls are trying to reach out for a sense of identity. They must learn to have a good female or male self-image and be satisfied in being a boy or girl. Learning to live happily with one's self is also important. The importance of such sexual expressions as masturbation, homosexuality, free love, promiscuity, prostitution and pornography in our culture create personal and community problems because of our values and the still formulating image of self the adolescent is creating.

2. PROBLEMS OF COUNSELING ADOLESCENTS IN THE INNER-CITY

Several investigators view the role of the counselor as a mediator between the culture of the school and the culture of the ghettoed community (Bancroft, 1967; Irvine, 1968; Moore, 1963; New York State Education Department, 1966; Trueblood, 1960). These writers concur that the most important role of the counselor is the establishment of effective communication with both the child and his parent.

The problems of counseling inner-city adolescents involve their developmental needs as adolescents as well as dispelling sexual myths perpetuated by their subculture by providing accurate information.

One of the reasons for the ineffectiveness of urban school counseling has been the inability to reach a large percentage of the students and establish rapport. This is a direct result of the high counselor-pupil ratio. Group counseling is one method which offers the counselor a partial solution to increasing his effectiveness by increasing the number of students he reaches. Groups are also suggested for counseling since they can be helpful in fostering the ego development of the counselee. Groups are more likely to be less threatening and more supportive of the counselee's needs. Also, counselors often encounter difficulty in working with a counselee on a one-to-one basis.

The counselor's functions as leader of the family group activity, as suggested by Kimbro (1967), are that:

1. he established, reviews and enforces ground rules for the group
2. encourages individual participation and group interaction
3. supports group members sharing human concerns and feelings
4. directs or redirects group discussion of issues

5. conceptualizes and summarizes them and interacts
6. challenges the reality or universality of personal attitudes
7. responds with information and direct guidance

Loughory (1965), Irving, and Pearson (1968) suggest that the major focus of intervention should be on specific problems and on the development of interpersonal skills.

The continuance of building values and attitudes are a must for counselors. Values and attitudes will long remain with the student after facts have been forgotten or become obsolete, whereas the attitudes and values determine what is done with any new facts.

Situations dealing with special sexual problems of the disadvantaged pupil necessitates that the counselors function to mobilize and coordinate community health and social services so that the school potentially could exert a more meaningful effect upon the child and his family. In this setting, the theory of family group counseling could function very effectively. The specific advantages of this type of counseling are that the parents and students are observed together. Family group counseling is largely community and public-health oriented. Sex education needs both community and public health perspectives in order to be meaningful. MFGC has been shown to be useful short-term technique for working with the problems student and his family in community service agencies as well as in public schools. An effective counselor is

is always in touch with community service agencies. It combines the advantages of both group therapy and family counseling plus its own unique expression. Kimbro et al (1967) state that the advantages of group therapy include the sharing and mutual exploration of common concerns with the opportunity to view such problems in a manner more objective because they are discussed and resolved by others confronted with similar situations. When the discussion of sex is a reality, even then, the word is misconceived, the misconception being that sex and sexual intercourse are the same. Sexual intercourse is only one aspect of sex, but our culture has elevated it out of proportion. Sex can be viewed from many areas: anatomical, biological, psychological, marital, legal, moral or personal. Sex is certainly something every student should know about if he is to understand himself, others, and the world they live in.

The fear of inculcating sin is most damaging and restrictive to sex education. Disadvantaged parents are not likely to discuss sexuality with their children because our cultural values make people who discuss the subject feel vulgar. Parents try to keep their children from being exposed to vulgarity. They already have difficulty communicating with their teenage children, and adding vulgarity to the already strained relationship makes the task seem insurmountable.

Counselors frequently, because the parents of disadvantaged youths are either unable or unwilling to attend school conferences,

may have to maintain late office hours, visit the homes of their counselees, and perhaps have an office that is not on the school site. This varies from the stereotyped duties and role of the school guidance counselor. Therefore, parents would more likely take another look at the possibility of really seeking help for the real concerns for their children and themselves.

Group sessions or dyadic relationships in which students feel free to ask questions regarding sexuality are important.

3. COUNSELING SPECIAL POPULATIONS

Although special populations, i.e., the unwed mother, unwed father, sexual deviant and venereal disease victims should have special counseling, care must be taken that this component of the supportive guidance program for sex education does not monopolize the program.

Often education is busy working with the extreme problems and neglecting the small problems of the majority. The intention is to recognize that special populations do exist and to suggest ways to educate and counsel them effectively. It is not the intention of the writer to build a separate guidance program to solve these sexual problems but to include them as part of the total program.

As with any 'special group', efforts should be made on the part of educators to avoid stereotyping with its preconceived and misinformed myths surrounding the group being counseled.

a. Unwed Mother

Approximately 150,000 teenage school girls become pregnant annually. The predicted increase for the next decade of unwed pregnant teenagers is 30,000 (Unmarried Teenage Pregnancy, 1968, p. 500).

Contrary to popular opinion, the illegitimacy rate increased least among females aged between 15 and 19 (108%), and most among the women aged between 25 and 29 (453%) during the twenty-year period of 1938 to 1957 (Vincent, 1969).

A basic prerequisite for understanding illegitimacy is an increased awareness and clarification of the contrasts and contradictions in the attitudes, rules, and social practices by which illicit sexual behavior is regulated and judged. Smigel and Seiden (1968) feel there is an increase of sex without affection and it is becoming more acceptable in our culture.

If this, in fact, comes to be an accepted value, methods of counseling and information must also be revised to deal with it. Those persons responsible for counseling adolescents, such as educators, parents, ministers, physicians and social workers, must constantly evaluate their counseling and information in light of its relevance to the values of the counselees. This can be accomplished by explaining and developing proper sex attitudes and behaviors. Developing proper sex attitudes requires a sex education program which will give information and also a means to discuss the information as well as behaviors as feelings.

The unwed mother is one of the most rejected persons in our society. Much of the rejection received by the unwed-mother is due to the fact that this is an indication of nonconformity to the first of the institutional norms of our culture: the bearing of children after marriage (McKinley, 1964). Our society frowns more on the Black unwed mother because our culture has a history of racism which supply and demand, too, is a lessor factor in the unfavorable light of out-of-wedlock Black babies (Pierce, 1970). The lack of available Caucasian babies for adoption causes our society to frown less on the unwed pregnant white female, who helps to reduce this shortage, than it does the Black unwed pregnant female who contributes to a surplus of Black babies available for adoption.

Inferior feelings characterize many unwed mothers, a result of how society in our culture punishes the unwed mother. The teenage mother is generally not encouraged to continue school, emphasis being placed on her getting a job. With the limited amount of experience and education, the unwed mother's job opportunities are small, and they do not have the potential of promotions or 'career ladders'. These jobs are usually referred to as 'dead-end jobs'.

In their policies toward the unwed mother, educators are generally more punitive than the community. The unwed mother is forced to withdraw from school as soon as she is discovered, thus depriving her of the services of the school's guidance and counseling. These students are entitled to the best possible counseling services of the school to meet their needs, as is any other student attending

the school. The counselors are there to assist all students and not to judge or condemn them.

The National Council on Illegitimacy is planning to fund in-service training institutes for school board members in order to make them more sensitive to the needs of the unwed mother.

Current methods and information for helping a girl in this situation is a must for counselors because the girl may not be able to solve all her problems by herself. The disadvantaged unwed pupil and her family are more likely to seek help from the school guidance department than are their more affluent counterparts, who generally have private professionals whom they can readily engage for their advice and opinions.

Adults often require the unwed girl to act as a 'mother'. Although she is a mother and thus had demonstrated some adult behaviors, she still has the needs of any other adolescent and should have the opportunity and environment to have these needs met. Some adjustments might be necessary because of her adult responsibility of child care, but opportunities should still be made available to her on the adolescent level.

Several large urban areas have continuing education programs for the unwed mother. New York City has six high schools in this program. Mrs. Jean Boone, a principal at one of the schools stresses the need for understanding and relating to 'these girls' problems. Her school has 60 students enrolled in grades 8 to 12. The youngest pupil is 13.

These schools were started because the unwed mothers were not permitted to return to the same school after they had their babies. This usually meant the girls became dropouts. Mrs. Boone further states;

They arrive apprehensive, frightened, but no longer fearful of the way they look. All the other girls look the same (A Boone for Unwed Mothers, 1970).

In this setting, girls who attend feel reasonably sure that they will be accepted and understood.

Upon having the baby, the unwed mother is encouraged to transfer to a different school or to enroll in evening courses to complete her secondary education. Upon returning to school, guidance counselors immediately suggest that she pursue the vocational tract of education as opposed to continuing in the tract she may have been pursuing previous to the birth of her child.

The lower class population has the highest rate of infant mortality. Therefore, it is important for the girl to get proper medical care and attention, for the welfare of both and the child and the unwed mother. Care is often obtained very late for disadvantaged girls partly because they are trying to 'hide' the pregnancy from the school authorities and also, the added financial burden it will place upon their families' budgets.

The disadvantaged adolescent may have already experienced out-of-wed-lock births by older siblings in her family. Therefore, for some, pregnancy and its effects on the family will not be a new experience

and will not require the same initial stages of acceptance by the girl and her family. Since, the number of unwed older women is increasing, some teenagers who may not become unwed mothers during adolescence may produce out-of-wed-lock births in their early adult life. Therefore, it would be advisable to give some information, especially resources stating where help is available concerning unwed parenthood to all students.

TABLE 1-1.

ESTIMATED NUMBER OF NONWHITE OUT-OF-WEDLOCK BIRTHS
BY AGE OF MOTHER, 1947, 1955, and 1962*

| Year | Age of Mother | | | | | | All ages |
|------------------------------------|---------------|--------|--------|--------|-------|-------|----------|
| | Under 20 | 20-24 | 25-29 | 30-34 | 35-39 | 40+ | |
| 1947 | 33,500 | 20,800 | 9,000 | 4,700 | 2,800 | 800 | 71,500 |
| 1955 | 48,300 | 34,700 | 18,900 | 10,700 | 5,300 | 1,400 | 119,200 |
| 1962 | 60,100 | 44,000 | 21,800 | 12,700 | 7,000 | 1,800 | 147,500 |
| Percentage increase, 1947-62 | 79.4 | 111.5 | 142.2 | 172.3 | 150.0 | 125.0 | 106.3 |

SOURCES: Data for 1947 and 1955 are from Joseph Schachter and Mary McCarthy, *Illegitimate Births: United States, 1938-57* (Washington, D.C.: National Office of Vital Statistics, September 30, 1960). Table D Data for 1962 are from Public Health Service, *Natality Statistics Analysis: United States, 1962* (Washington, D.C.: October 1964). Tables 1-23. The years 1947 and 1955 are used to make the data comparable with parity data, which are also available for those years in Schachter and McCarthy, op. cit. (Barnard,

The physician, for example, is a resource person in the community who could contribute significantly to preventive aspects of illegitimacy by counseling young patients on sexual attitudes and behaviors.

Many families view an out-of-wedlock baby as a real family crisis. In order to help the child adjust to the situation, it is necessary for the counselor to work with the student and her family. This crisis may be the first time a family has had to really inter-relate with each other. It is most important to assure that the end result is a group feeling which should bring the family closer together. This unity is necessary for the important decisions to be made by the family in relations to the new infant. Above all else, a teenage unwed mother does not need to be surrounded by people who are panicky and upset - pointing the finger of guilt to say, 'I told you if you kept fooling around with that no good boy what would happen'. This is typical of many relatives upon the initial knowledge of the expectancy of a newcomer. The reality is that the girl is pregnant and needs help. The welfare of the mother, her family and the unborn baby must all be considered in planning for the child.

Generally an illegitimate child means an unwanted child. Dr. Karl Menninger (1968) has stated that, "Nothing is more tragic, more fateful in its ultimate consequences than the realization by a child that he was unwanted"(p. 17).

Decisions regarding the baby and the mother that are made should not be rash. Careful consideration of the years ahead should be

carefully thought out. Counseling at this stage should revolve around very practical questions and concerns. The plans for the baby generally have several alternatives:

1. place the baby up for adoption
2. keep the baby
3. have relatives keep the baby
4. the marriage of the parents of the baby

These alternatives assume the girl is going to have the baby. Others decide it is in the best interest for them not to have the baby.

These girls get an abortion.

Generally pregnancy is very embarrassing socially for the unwed girl and her family, depending on the social economic status and moral values of the family. Instead of giving birth to an out-of-wedlock baby at home, affluent families have alternatives which they may take in order to keep it a secret: a private maternity home where the girl can go and 'hide', going abroad to deliver the baby, and now legalized abortions performed by competent physicians.

The disadvantaged girl usually does not have these alternatives because of lack of money. Generally, the girl will stay at home or just prior to delivery of the baby she may go to a maternity home sponsored by a social service agency or a church affiliated home. These homes are very progressive in meeting the needs of the girls while others provide little more than custodial care.

Most private receiving homes cater to the nice, white middle-class girls. However most of them, at least on paper, no longer discriminate against girls because they are members of a minority group.

The basic needs of the pregnant girl are fulfilled by these homes: room and board, medical care and possibly adoption service. The homes do not supply extensive after birth care for mother or child. Other arrangements must be made for them. Blacks do not give up their babies for adoption as readily as Whites. The Black subculture has a tradition of its members looking after their own as well as they can (Pierce). Minority group families do not usually adopt babies partly because they cannot afford to, and secondly, many families raise children of relatives or friends who for some reason, cannot take care of the children themselves.

For the disadvantaged girl ethical and financial factors enter the decision when contemplating an abortion. Often, if the girl plans to have an abortion, it is performed by a nonprofessional person, who is just out for the quick dollar and has no expertise in medical care or counseling. The results on the mental health of the girl may be worse than having given birth to a child.

I keep hearing every night the way 'he' (the performer of the abortion) threw the baby in the waste basket as if my baby was nothing but trash. It hit the bottom of the basket so hard and made such a loud thump (Interview, 1968).

This is an example of a 16 years old urban girl brought up in a traditionally religious family. The guilt of having destroyed a life was very real to her and caused her much anxiety. If this pupil had been financially able to have afforded a physician for the abortion, he would have counseled the girl as to the pros and cons of having the operation and then at this point have let her and her family decide if this is what they really wanted and if the abortion is in the best interest of the girl. If, with the recommendation from the physician, the girl and her family decide to have it stet, counseling is given before and after the abortion. Therefore, the chances of anxiety as described in the example of the 16 year old girl is lessened when a physician performs the abortion.

The Association for the Study of Abortion was formed in February, 1965 in recognition of the fact that the United States there is an urgent abortion problem,

1. one out of every 5 pregnancies is terminated
8,000 therapeutic abortions a year are performed
in hospitals while a million are performed every
year outside of hospitals.
2. incidence of abortion in New York City's private
hospital rooms is 40 times higher than in its
public hospital wards
3. many women die each year because of poorly performed
abortions outside of hospitals - others suffer
bodily injury, frequently resulting in sterility

4. those who seek abortions most often are distressed over some particular social problem.

In three states, Hawaii, Alaska and New York it is now possible in almost all cases for a women and her physician to decide whether or not an abortion should be performed (Assoc. for the Study, 1970).

b. Unwed Father

The double sexual standard of our culture effects a harsher judgment of the female than the male, although biologically he is half the cause of illegitimacy. The male's pursuit of sexual favors is regarded as acceptable evidence of his masculinity. Unless someone specifically knows he is the father of an illegitimate child he can function unscathed without society ever knowing; but the female's guilt is obvious because of her physical condition. The unwed mother is censured since 'her' misbehavior is what threatens the mores supporting legitimacy.

The amount of social interest in the problem is related to how great a financial burden the problem poses upon taxpayers.

Unwed fathers represent no obvious financial burden, while unwed mothers impose very tangible expenditures for maternity homes, medical care, and casework services (Vincent, 1969, p. 4).

Some unwed fathers are very concerned about the welfare of their child. For these young men, it is a discouraging situation because jobs that pay enough to support the child and mother are not available for them.

A conference for professionals and paraprofessionals who deal with adolescent parenthood was held in Washington, D.C. in the Spring of 1970. The emphasis was on the condition of the unwed father. The conference was geared toward trying to "lead the young unwed father out of the shadows that folklore has placed him in" (Unmarried Fathers Befriended, 1970). Dr. Braen, a Syracuse psychologist and A. Price, an Atlanta social worker were two of the most outspoken participants of the conference. Dr. Braen wants the workers to dispel the stereotype that "pregnant teenage girls are victims of hit and run accident or one night stand". Price, concurred by stating one common misbelief is that the girl receiving help is reluctant to name the father. He feels, when the girls realizes that the involved adults are trying to help the boy and perhaps find him a job, they readily reveal the father. Price further stated the biggest need of the unwed father is a job that will not only support the girl, the baby and himself, but also one that gives the youth a chance to identify himself as a man. This is not to encourage a boy to become a school "dropout", but to provide him the opportunity to work if he desires a job.

3. Sexual Deviant

The sexual deviant or a student displaying sexually deviant behavior is counseling concern. This behavior should be understood first before counseling the student is initiated. Although this

behavior should be recognized, care must be taken that the goal for all students to develop sex attitudes that help a person understand himself better and how to relate to others regardless of his present behavior.

The moral issue in counseling homosexuals must be faced. The feelings of the counselor toward the homosexual must be, as with any other counselee, one of acceptance as a person whether or not his behavior is acceptable or repulsive to the counselor as an individual. Current moral questions revolve around the controversies of whether homosexuals should be aided or denied in their efforts to be accepted as a legitimate group in the social, religious and government world. The answer to this question, positive or negative, still should not alter the acceptance of a pupil whether or not, in fact, he is a homosexual.

Many states have laws against persons having relations with the same sex. The rationale most often used is that homosexuality is an indicator of poor adjustment leading to socially unaccepted behavior, thus harmful to the general public's welfare.

The New York State Legislature has a bill pending that proposes "to give homosexuals a legalized right to exist" (New York Times, February 8, 1971, p.3). The writer interprets this to mean not on his existence, but on his sexuality. If this bill should pass in New York, some other states will probably liberalize their existing laws regarding homosexuality as was the result with the abortion law.

Homosexuality is reported in media especially when it involves young children. Exploitation of the very young by people with vested interests have demeaned, distorted and cheapened sex whether it is homosexual or heterosexual activity. These stories arouse public fears and add to some people's stereotyped concept of a homosexual.

In the past, the major criterion for suspecting a possible sexual deviant was mainly his dress. Life Magazine (Male Plumage, 1970) featured the 'new male'. In the article, the dress code for males is described as including ruffles, purses, earrings, necklaces, and many other accessories generally considered 'feminine'. The designers attribute the male wearing fad to the hippies by proving "that a fellow can wear almost any outlandish costumes in public - if he has the nerve" (p. 42). Therefore, the stereotyped dress code associated with the male homosexual is obsolete. The male in our culture was formerly associated with aggressiveness in sex, athletics, business and combat.

Girls have not experienced the cultural taboo of homosexuality as rigidly as boys. The girls who persisted in wearing masculine clothing such as pants, or hair styles similar to boys were often suspected, but now pants are very fashionable apparel for women. Our cultural role for girls has defined them as child bearers, sexually passive, keeper of the home.

In our culture, we tend to confuse maleness with masculinity and femaleness with femininity. Both masculinity and femininity

are the more superficial aspects of being a man or woman. It is quite possible to put on the facade of masculinity without being truly male and likewise, truly female.

There are a wide range of individual differences that can be considered normal for adolescent boys and girls in our culture. Students are all different, but this does not mean that one is abnormal because he is different from the stereotyped role for his sex.

Adolescents in their sexual development may have engaged in homosexual activities. If a teenager has engaged in these activities, this is not necessarily an indication that he is a homosexual. Landers (1963) states she receives many letters from teenagers who fear that they are different from others of their peer group. In our culture, early homosexual experimentation may be more available, and acceptable and less guilt-ridden than is heterosexual play.

In adolescence, persons often develop "crushes" on other people of the same sex, such as a favorite teacher, peer, coach, an actor, or neighbor, etc. This is normal for a child going through the adolescent stage. Part of the developmental task confronting adolescents is learning to relate and acquire heterosexual friends. A student who is not able to develop heterosexual friends upon completion of the adolescent period may be leaning toward homosexual behavior but should not be labeled as such. Sexual deviants constitute only a small percentage of counselees in most urban schools.

When people are poor and deprived, many desire better things which require money and hard work. Sexually deviant behavior is common to the ghetto. A few people who are looking for an escape from their 'deprived' life, an escape from reality, quick money and less police harrassment engage in sexual promiscuity as an opportunity for quick money. The number of homosexuals has grown especially in large cities in recent years.

Children in the ghetto are exposed daily to sexual deviants.

. . . the slum is a two-way street; by harboring those on the way up and those on the way down, it has performed an important social function. There may be those who prefer to live under conditions that spell refuge from the urban pressures to conform. The sexual deviant and the chronic drunk may actually see the slum as the only environment that makes their lives possible (Elias, Gillies, Riemer, 1966, p. 236).

This situation creates student need for factual knowledge so as to dispel myths surrounding many areas of sex, including the deviant behavior to which they are exposed daily.

There is much evidence to show that more rapes and more molesting of children take place in cities where prostitution is rampant than in those where laws or ordinances against the prostitution racket are rigorously enforced.

Exploiters, as well as prostitutes, carefully avoid operating in the better residential sections of a city because they know from experience that complaints from neighbors almost invariably stimulate police action regardless of how reluctant some local authorities are

to enforce the law. This highlights the importance of organizing and educating communities so that they can be heard. This is to say that part of the end result for guidance on sex is to help the community recognize and respond legally to people who exploit sexual behavior, heterosexually and homosexually. Only then, will the schools and agencies serving the communities be responsive to the communities' needs (Clark, 1967).

Homosexual male prostitutes have been part of the prostitution problem in some cities for years. Male prostitutes are generally younger than female prostitutes and sometimes are called hustitutes, meaning that they are both a prostitute and a "hustler". Some male prostitutes may be drug addicts who are engaging in prostitution in order to get money for drugs. Even adolescent addicts may be aware of prostitution as a source of quick funds with which to buy opiates.

Female prostitution is declining in trade (Vincent). As women gain equal status with men, exploitation of the female sex will become less of a problem. Today, women are regarded both by men and by themselves less as a sexual object to be exploited and more as a fellow human with her own needs, expectations and rights (Gebhard, 1970).

A report on the clues to the psychodynamics of men visiting prostitutes concluded that prostitutes serve many different symbolic and fantasy functions for their clients, and that these may not differ appreciably among clients from different socio-economic groups (Winick, 1962).

"Prostitution is a necessary evil" and "human nature cannot be changed" are two reasons cited to legalize prostitution. The under-world always approves of this fallacious reasoning. They even add that legalizing prostitution would prevent rape and protect children from being molested (Deschin; Winick; Kinsie, 1967).

4. ADOLESCENTS AND VENEREAL DISEASE

Fifty-six percent (56%) of all reported cases of infectious venereal disease in the United States occur in young people under twenty-five years of age. These cases are preventable, and the greatest majority of them are caused by sexual promiscuity (Webster, 1967).

In the period of 1956 to 1960, there was an increase of 130% in reported cases of teenage venereal disease. Dr. Deschin (1962), feels the rise in VD among adolescents in the United States makes it imperative to clarify child and adult attitudes toward sex.

Therapy alone - even when effective - has not proved sufficient to control disease unless supplemented by education and by appropriate changes in social institutions and in human behavior (Deschin, p. 2).

The American Social Health Association in cooperation with the New York City Department of Health undertook a study of the attitudes of teenaged venereal disease patients for the Public Health Service, United States Department of Health, Education and Welfare. They started in September, 1958, and completed it in March, 1961. They interviewed 600 teenagers who were attending the social hygiene

clinics of New York City and visited the homes of 100 of them.

Students referred to the study as a 'Junior Kinsey'.

Although nonwhites accounted for 71% of the universal study group, Puerto Rican teenagers, 16% and other whites 13%, promiscuity was found in all three groups with no prevailing difference (Deschin, p. 6).

The results, contrary to prevailing stereotype, showed that the white teenagers were new residents to the city and the majority of nonwhite and most of the Puerto Ricans patients were either long-term or lifetime residents of the city.

A majority of the teenagers interviewed came from low-income, minority group families. Their social status was confirmed by the home visits and by indices of parental control.

. . . over two-thirds of the teenagers reported that their parents were interested in knowing where they went, expected them to be home at a certain time, and set standards for their behavior even if unable to insure that these were carried out at all times (Deschin, p. 7).

Many of the students had been involved in truancy before becoming involved in sexual activities. Repeated truancy was reported by 80%. The major school problems reported were lack of interest in subjects, reading difficulties, failure to achieve promotion and lack of interest on the part of the teachers.

It is possible that a large percentage of these students would not have been truant from school thus becoming sexually involved during their idle time if the schools had been interesting and had been concerned enough about where they were during their absence from school.

The importance of constructive education is made apparent by the ignorance these teenagers display with respect to venereal disease and sex. Dr. Deschin from her 'Junior Kensey Report' observed that only 10% of the teenagers used in the study had what could be rated as a good understanding of venereal disease. The teenagers did not have an integrated understanding of sex, its meaning and relationship to life.

Professor Kirkendall (1965) feels that our educational policies have not kept pace with the increase in the freedom with which sex can be and is discussed.

The revolution in sex attitudes of the past 20 years and the excessive sex emphasis in our mass media have done their share in aggravating the venereal disease problem in this country (p. 30).

Counselors should not be a students' interrogators, but should guide the student toward medical help and advise that the other persons with whom he has had sexual contact need medical attention too. This will help to protect those who are infected from suffering the effects of untreated VD, for people who are promiscuous have a higher possibility of coming into sexual contact with someone having VD.

Anatomical differences between the sexes and a variety of social factors make the diagnosis of early syphilis somewhat easier in the male than the female. These "missed" female cases constitute a significant undetected reservoir of infection and are a source of congenital syphilis. Forty-eight states, the District of Columbia and Perto Rico reported VD cases by sex as:

| | <u>Male</u> | <u>Female</u> | <u>Ratio</u> | |
|------------------|-------------|---------------|--------------|---------------|
| | | | <u>Male</u> | <u>Female</u> |
| P & S Syphilis | 10,725 | 6,898 | 1.6 | : 1 |
| "Other" Syphilis | 32,608 | 31,540 | 1.0 | : 1 |
| Gonorrhea | 298,631 | 100,102 | 3.0 | : 1 |

Teenagers represent a relatively "captive audience" for preventive education about VD. If they were fully informed about the dangers of VD infection and the means of its prevention, they might perhaps retain this knowledge when they join the next age group where the highest percentage of VD incidence is now found. In 1947 Dr. Slakes warned that even a perfect cure would not eradicate the venereal diseases since "conduct not treatment is the key to control" (p. 10).

Some urban centers such as Hartford, Connecticut, have established centers where students can drop in and receive medical attention without parental permission. The information is kept confidential. The program is hoping to attract those adolescents who fear telling their parents and those who would like to avoid the social stigma of having VD but who want medical help.

The table below presents Congressional appropriations for VD control from fiscal 1968-1970.

TABLE T
FEDERAL AID FOR VD CONTROL

| | Fiscal 1968 | Fiscal 1969 | Fiscal 1970 |
|---|--------------------|--------------------|--------------------|
| Congressional appropriation to VD Program, USPHS | \$ 4,866,000 | \$ 4,862,000 | \$ 4,937,000 |
| Earmarked for Gonorrhea Control Program, from above appropriation | (500,000) | (657,000) | (675,000) |
| Federal Project Grant Funds for states and cities | <u>6,866,675**</u> | <u>6,975,162**</u> | <u>6,879,029**</u> |
| TOTAL FEDERAL MONEY FOR VD | \$11,732,675 | \$11,837,162 | \$11,816,029 |
| Increase or decrease over previous years | <u>+1,174,657</u> | <u>+104,487</u> | <u>-21,133</u> |
| Federal aid to states and cities | | | |
| Additional Federal aid representing cost of field personnel assigned to states and cities from appropriation to VD Program, USPHS | 1,250,000 | 1,550,000 | 1,400,000 |
| Federal Project Grant Funds for states and cities | <u>6,866,675**</u> | <u>6,975,162**</u> | <u>6,879,029**</u> |
| TOTAL FEDERAL AID TO STATES AND CITIES | \$ 8,116,675 | \$8,525,162 | \$ 8,279,029 |
| Increase or decrease over pervious year | <u>+487,675</u> | <u>+408,487</u> | <u>-246,133</u> |

**Awards made under Section 314(e), Health Service Development Project Grant Program (Comprehensive Health planning and Services)

SOURCE: Public Health Service (American Social Health Association, 1970).

TABLE U
TOTAL FUNDS FOR VD CONTROL

| | <u>Fiscal 1969</u> | <u>Fiscal 1970</u> |
|--------------------------------------|--------------------|--------------------|
| Appropriated by 49 states | \$ 4,403,985 | \$ 4,627,354 |
| Appropriated by 102 cities | <u>7,560,789</u> | <u>7,818,231</u> |
| Total state and local appropriations | \$11,964,774 | \$12,445,585 |
| Federal Funds | <u>11,837,162</u> | <u>11,816,029</u> |
| TOTAL FUNDS FOR VD CONTROL | \$23,801,936 | \$24,261,614 |

SOURCE: Joint Statement Questionnaire (American Social Health Association, 1970).

Facts about VD should be given just as we do for tuberculosis, polio, accident prevention and other public health problems. Agencies involved in VD control concur that ignorance about the venereal diseases is a big factor in the rise in infection among teenagers and young adults. The Venereal Disease Branch of the Public Health Service made a recent check in the schools of the 16 large cities that account for a high percentage of the nation's total cases of infectious syphilis. It found that ten of the cities provided no sex education and in the other six, teaching about VD was extremely sparse and haphazard. Washington, D.C.; Kansas City, Missouri; Los Angeles, California; St. Paul, Minnesota; and the states of Ohio, Nebraska and Kansas include VD in their health courses. Nebraska and Kansas which both offer information about VD in their health courses report the lowest incidence of syphilis (See Appendix J). Ohio which also has VD instruction in the public schools is in the second lowest group of states (See Appendix K).

Among the cities offering VD in their health courses, three cities, Kansas City, Missouri, St. Paul, Minnesota, and Los Angeles were low in their cases of syphilis. Only Washington, D.C. which also offers VD education was in the group with most cases.

Schools can help pupils by including compulsory physical and laboratory examination for VD. The school nurse and other health officials can work cooperatively with the VD investigator and other social agencies in the community to help stamp out this disease.

VD has become one of our nations most dangerous contagious diseases (See Appendix L). Public awareness of VD is the first important step toward eradication.

The findings of a national study of VD incidence, carried out by the American Social Health Association, indicates that only about 30% of infectious syphilis and 32% of gonorrhea cases were actually reported. From these findings, experts estimate the actual number of cases treated at 100,000 for infectious syphilis and 1,000,000 for gonorrhea. A person does not get VD from toilet seats, drinking fountains, door handles or unsanitary articles, as many people believe. It is transmitted through sexual contact with someone who already has VD.

Syphilis is considered the more dangerous of the two more prevalent venereal diseases because of the complications that can arise if it is neglected. Over 3,000 people die of syphilis each year. Survivors of untreated syphilis can become blind, insane, or develop serious heart disease. One-fifth of our population's blindness is due to syphilis (Public Affairs Committee, 1969).

Among untreated syphilitics, the Public Health Service estimates that 1 in 200 will go blind, 1 in 50 will become insane, 1 in 25 will become crippled, 1 in 15 will develop heart trouble.

CHAPTER V

AN INTEGRATED SEX EDUCATION PROGRAM FOR URBAN SCHOOLS: IMPLICATIONS FOR GUIDANCE AND COUNSELING

The published report on secondary education by Dr. James Conant (1959), has become very popular and widely accepted in the United States. Those directly concerned with the operation of public schools, boards of education, administrators, and teachers, have used it in evaluating the quality of secondary education in a school system. Dr. Conant's study has become one of the bases of determining how effectively junior and senior high schools are meeting the needs of America's youth.

Dr. Conant stresses the importance of an adequate guidance program as one of the most significant services of secondary schools. The function of the counselor is not to supplant the parents but to supplement parental advice to a youngster. Understanding and cooperation between parent and the school is essential to the best interests of the pupil. The educator often has specialized knowledge of child psychology which some parents lack but parents have the intimate knowledge of the child, which they have gained through close association with him in the home. The united cooperation of the parent and school makes a continuity in the child's experiences. Thus the school and parent have reciprocal responsibilities in the development of the child.

It is the purpose of guidance to help the individual student understand himself and, on the basis of this knowledge, learn to make important decisions intelligently. Guidance seeks to assist the student to face realistically the social, economic, and political world so that he can make his greatest contribution to his own welfare and to society.

The guidance counselor therefore plays an important role in the education of the pupil. His major responsibility is to know the children assigned to him, advise them regarding their school program, assist with personal problems and help them make the choices that will lead to successful school experiences. The guidance counselor in many school systems is referred to as 'the child's best friend'.

The role of the school counselor has been extensively researched by Dr. Kenneth B. Hoyt (1967), Professor of Education, University of Iowa. He indicates the counselor's tasks include:

1. Helping each individual to see himself as the worthy and worthwhile person that he is.
2. Helping each student experience success in his own eyes.
3. Helping each student find ways that school can make sense to him.
4. Helping each student consider and make decisions regarding the values of a work oriented society.
5. Helping each student develop an understanding and appreciation of his own talents and interests.

6. Helping each student make choices from the widest possible range of alternatives which can be made available to him.
7. Helping each student formulate plans for implementing the choices and decisions he has made.
8. Helping each student accept some personal responsibility for his own destiny--of making meaningful to every student that what happens to him is, at least in part, a function of what he does or fails to do.

Guidance has been the basis of the school program supporting the students, their opinions, values and attitudes. But what has been designated as guidance in the school system has often been a crisis-oriented activity, and what has been called counseling has traditionally been largely vocational (Breasted, 1970).

Counselors need to be sensitive to the other major contemporary concerns of students as well as vocational information and guidance. Today, sex education, although having many definitions according to the community in which it is given, is a major concern of both students and educators. Most authorities on sex education have a philosophy similar to that of the state of Oregon, where Dr. Lester Kirkendall, noted authority on sex education, pioneered human sexuality courses for students. The Oregon Board of Education (March 19, 1970) states:

It is the part of the curriculum which deals with the physical, as well as the sociologic, psychologic, moral and economic aspects of responsible parenthood. Its purpose is to dignify human sexuality whereby the individual learns what it is to be a boy or girl, a man or a woman, and to assist him to develop sound values and responsible sex-related behavior (p. 1).

Adolescents make revisions in their self-concepts or self-perceptions as they develop. Most psychologists agree that for the adolescent to pass from childhood to adulthood, he must develop physically, emotionally, intellectually, socially and morally. Sexuality plays a part in all these developmental tasks.

The guidance counselor should always be available to pupils who want to discuss personal problems, for the pre-adolescent and adolescent often have many personal problems which are part of growing-up and which are not easy to solve. These problems frequently stem from confused social and moral attitudes and lack of knowledge and an inappropriate attitude. Invariably, these problems are a major cause of school failures and dropping out. They may result in behavioral difficulties that later develop into discipline cases.

The work of any guidance service depends upon effective communication with parents and the community. Because every pupil is different, school guidance is necessary to meet the needs of the individual boy and girl. Each one possesses a combination of emotional, physical, and mental traits uniquely his own, stamping him with a personality of various interests, characteristics, and capacities.

The basic theories of guidance are the same for all students. However, techniques used with groups of inner-city minority and disadvantaged students, whose problems are unique, must reflect the knowledge and understanding of their special needs as well as their opportunities and problems.

Counselors need to realize the part human sexuality plays in the development of students. Some authorities believe that the sex drive in humans is second only to the hunger drive. There are many environmental and social factors which affect sexual behavior. Counselors must stress the importance of providing opportunities and knowledge for expression of feeling for others without leading into situations that have unpleasant consequences. This points up the need for sex education for all pupils.

Most sex education programs have been directed toward treating symptoms, which only serve as stop-gap measures. Some of the safeguards of the past toward sex such as non co-educational private schools, rigid supervision of students by parents and teachers, rules regarding appropriate dress, time curfew, enforcement of appropriate behavior for a particular activity, close family relations, appropriate adult models and individual privacy have become obsolete or "old fashioned." Therefore, sex education has received a considerable amount of thought in order to supplement or replace the 'safeguards' of previous generations.

The sex education issue is not a simple one: it is not a matter of simply adding one more course to the existing curriculum. The proponents of sex education must deal with the realities, and the realities are that sex has been and is central to the identity of the individual, and because of the peculiar sort of social evolution that has taken place in the Western world, sexual matters are emotionally charged and typically anxiety arousing. In order to be able to institute sound programs of instruction on sex and emotional maturity, advocates must deal with this fact (Looft, 1970).

If counselors are to help develop positive attitudes about the place of sex as a constructive force in our society, they must understand some of the causes of the distortions, confusion and lack of understanding about sex on the part of young people. Counselors and other educators must deal with the social causes of premarital pregnancies, abortions, overt sexual behavior, early divorces of couples married in their teens, increased rate of venereal diseases, homosexuality and the population explosion. These are evidences of a need for more emphasis on the development of acceptable and healthy sex habits and attitudes.

The counselor, as consultant to the school staff, must stress the place of sex education in the curriculum in its totality. Sex has been stated to be the major aspect of personality (Kirkendall, 1965). Until causes and difficulties are understood, sex education programs will be unrealistic and ineffective. It is necessary to draw from a variety of disciplines such as anthropology, education, sociology, psychology, medicine and science in obtaining knowledge and planning any type of program.

It is impossible for counselors to see every student every semester for in-depth sexuality guidance when they are responsible for 500 or more students. Even if guidance counselors could spend an adequate amount of time in sex education and family planning with each student, it is usually perfunctory. Sex education and family planning should be ongoing and integrated into the school's total educational program to be of maximum benefit to all students.

1. ARGUMENTS FOR AND AGAINST AN INTEGRATED SEX EDUCATION PROGRAM

The meaningful integration of sex information into courses should be the responsibility of every teacher. What is the classroom teachers' source for obtaining training, accurate information regarding sexuality in his subject area? What means of establishing some degree of continuity between the schools, home and community should be employed?

Teachers are generally insufficiently prepared in the whole area of child health and health education, much less sex education. The classroom teachers' source of obtaining training has been through our traditional college curricula. Rarely is there a course involving human sexuality offered to teachers.

The increased responsibility imposed upon the urban classroom teacher to enrich his subject matter so it is creative, relevant and interesting to the students often frustrates him. Therefore, he feels that teaching time is insufficient for the proper coverage of the subject. Because of this, it is doubtful that all teachers would

be willing to devote time to sex education in classes without some form of supervision.

The use of regular academic classes for integrated and special units designed to relate human sexuality to academic areas is recommended. This approach is suggested for all subject areas when it is applicable from kindergarten through twelfth grades.

Some of the obvious advantages to this approach in an urban school are:

1. There would not be a staffing problem, for existing personnel would be used with the aid of consultants. The regular class teacher could integrate the meaning of sexuality without isolating it more than it has been already. The regular classroom teacher would relieve the guidance counselor of some of the responsibility for developing student awareness and respect for human sexuality. This would allow more time for the guidance counselor to give individual help to students.
2. The problem of scheduling (which in most urban schools is a master feat) sex classes and programs would be eliminated because regular class time would already be provided in the master schedule for each subject area.
3. This approach assures that all students at each grade level are reached automatically.

4. The involvement of all teachers working toward a common goal in the guidance and sex education program becomes possible.

There are always disadvantages to solutions designed to remedy a problem. Some of the disadvantages for an integrated sex education program are:

1. Teaching sexuality when it becomes pertinent to the regular academic material may result in a lack of interest on the part of some teachers due to the teachers' not realizing the value of the program.
2. A feeling of being inadequately prepared to integrate sex information with the subject material could possibly cause teacher resentment.
3. A problem could develop because accrediting agency standards and guidelines might indicate facts about human sexuality in a course to be a waste of time, thus suggesting that deficiencies would develop in the subject matter areas.

Although there are disadvantages to the integrated sex education program, the advantages of such a program functioning in an urban school framework out-weigh the disadvantages.

2. BASIC PHILOSOPHY FOR AN INTEGRATED SEX EDUCATION PROGRAM FOR URBAN SCHOOLS

The 1960 White House Conference on Children and Youth recommended that "family life courses, including preparation for

marriage and parenthood, be instituted as an integral and major part of education from elementary school through high school" (Force, 1964, p.1).

The 1970 White House Conference on Children in its back-up statement of major recommendations, includes several concerns that relate to sex education. The position of the committee states:

It is the right of every child to know about his own sexuality and identity without legal restrictions now imposed upon distribution of information and services to minors. Family life and sex education should be a multifaceted approach including community involvement, information on methods of planning families and emphasis on the uniqueness of each individual within his own family (Forum 16, p. 15).

The committee further recommends that voluntary family planning services and safe abortions be available to all persons desirous of obtaining one.

The public school exists as the one social institution that is accessible to all young people. With its broad community support and its intellectual and material resources it can aid substantially in the development of sound and healthy attitudes toward sex (Oregon Guidelines, 1970).

To this end, the school must provide a base on which continued learning can grow. The following basic principles are stated on which the subsequent objectives are based:

1. Attitudinal change, personal growth and development for the school staff, students and parents are the basic underlying goals of the integrated sex education program.

2. The school must encourage each student to develop his full potential. Sexuality is part of the 'total' person, with important implications for the development of personality.
3. Education should make students aware of social concerns and their personal responsibilities as critics and developers of the larger community.
4. Education should allow students to acquire an understanding of human relations and respect for the dignity and worth of each individual. Ideally, one of the results of this would be a mutual understanding between youths and adults enabling them to engage in honest dialogue with each other.
5. The responsibility for making wise decisions and moral choices in sexual matters requires an understanding of relevant facts, standards and values, alternatives and their consequences.
6. To understand that the decision regarding the behavior of the student is related to long-range as well as immediate desires and goals.
7. The teacher in the sex education program should be adequately prepared to provide instruction in a competent and dignified manner.
8. The content, methods, and materials used for instruction in sex education should be appropriate for the student's maturity and out-of-school background.

9. Every school should encourage sex education programs and family counseling programs as part of its effort to inform and involve parents in the school and its guidance program.

3. CONTENT OF IN-SERVICE PROGRAM

The assumption that in-service is important to a functioning guidance program is based on the belief that all staff members of the school are important to an effective guidance program. If the staff is inadequately prepared, lacking in the knowledge and skills to perform the tasks expected of it, this would destroy the program.

The in-service program must be carried on continuously as a cooperative experience of the staff in its planning and implementation. A cooperative program is dependent upon the degree to which the staff understands and accepts the principle that an effective guidance program can help them as well as their helping the guidance program. The guidance program facilitates a creative learning atmosphere in the school enabling teachers to serve/perform more effectively.

The suggested in-service program will consist of all activities such as workshops, practicums, program instruction, field trips, group experience, orientation and lectures participated in by the professional, paraprofessional and parent volunteer, during their services that are designed as to improve their contribution to the well-being of students.

In-service is also a means by which to develop common goals for the guidance program among the staff, who may suggest a variety of methods and materials which should be adopted to the interests and needs of the individual communities.

The suggested activities in the orientation workshop on sexuality are not a replacement for the common activities such as wide reading, conferences with a well-qualified person, attending conventions or any other practice conducive to facilitating insight and a better understanding of pupils.

a. SUGGESTED TECHNIQUES FOR USE IN THE TRAINING PROGRAM
FOR ADULTS, STUDENTS, EDUCATORS AND PARAPROFESSIONALS

Knowledge of Field of Sex Education Techniques and Resources

Consultants

Films

Discussions - Panels

Role playing

Skits

Sensitivity groups

Overcoming Discomfort/Embarassment in Discussing the Subject

Understanding ones own feelings and values

Observation

Viewing self on video tape

Tape recorders

Group encounters

Small group meetings
 homes
 schools
 churches
 social service agencies

Field trips
 social service agencies
 maternity homes
 health museums

b. SUGGESTED ROLES FOR LEADERS OF THE PROGRAM:
 IN-SERVICE PROGRAM BUILT TO DEVELOP THESE ROLES

Adults (Community Members and Parents)

Leadership of groups

Volunteer work

Hostess

Assisting on field trips

Working with other adults and their families in the community

Counselors

Acquainted with services and personnel of the services in the
 community

Working cooperatively with the agencies

Skills of communication with ghetto youngster

Human relations of the school

Students

Peer counselor

Group leader

Explaining adolescent values

Organizing interest groups

Educators

Experts in a particular curriculum area

Team teaching

Leader of groups

Promoting good human relations through working relationships with other members of the staff

c. SUGGESTED IN-SERVICE WORKSHOP FOR COUNSELORS
TEACHERS, PARAPROFESSIONALS AND ADULT VOLUNTEERS

Objective: To increase the educator's and other supporting staff member's understanding of human sexuality in our culture with its many ramifications and to translate this understanding into a meaningful program in the school.

After the curriculum has been constructed and the school district knows the materials that will be used, including visual aids and pamphlet material, it is most advisable that an in-service workshop be held for teachers, counselors, and community workers. In a relatively short intensified period, a teacher's competence and confidence for integrating sex education into the rest of the curriculum can be improved.

First Day

| | |
|-------|--|
| 9:00 | Overview and Organization of Workshop |
| 10:00 | Topic: Need for Sex Education in our Community Physician Social Worker School Nurse |

1:00 Panel of Teenagers:
 Teenage Sexuality
 Discussion of the difference
 between "belonging" and being
 "on the outside" of the group

3:00 Implications for Educators and Parents

Fifth Day

9:00 Development of Skills and Techniques (small
 group sessions)
 Group Facilitator
 Classroom Teacher and 'Expert'
 Group Leader
 Individual Counseling

11:00 Defining Roles in the Program

1:00 Understanding Today's Youth

2:00 Panel Discussion: Teacher, counselor, student,
 and paraprofessional who have been
 involved with a successful family
 life and sex education program

Sixth Day

9:00 Keynote Address: Social Skills Necessary for
 Inter-group and Inter-personal
 Relationships

11:00 The Varying Capacities of Acceptance When
 Living Together
 (Small Group Session)

1:00 Video Taping Participants and Replaying
 for Evaluation

Seventh Day

9:00 Combined Community Agencies Methods in the
 Area of Family Life and Sex Education
 Services from the Community
 Family Service
 Planned Parenthood Association
 Youth Guidance Services
 YMCA & YWCA

- 11:00 Special Services - Unwed Mothers/Unwed Fathers,
Person with VD
- 1:00 Field Trips - Selection of One:
Medical Clinic
VD Drop-in Center
Maternity Unwed Mother's Home
Interviewing several families for
their views regarding input for
integrated sex education program
for the community

Eighth Day

- 9:00 Preview and Discuss Selected Resources for
Teachers, Counselors, Pupils and
Paraprofessionals
- 1:00 Conferring with Resource People
- 3:00 Role Play

d. SPECIFIC IN-SERVICE FOR COUNSELORS

One out of every four problems presented are personal and family problems. These run the gamut from conflicts in parent-child relations, early teenage marriages, teenage dropouts due to pregnancy and male dropouts due to punitive fatherhood and its accompanying financial problems, dating and courtship questions, problems caused by lack of adequate supervision, and personal and social dilemmas surrounding the school-age mother who returns to school after the birth of child (Schiller, Oct. 1969, p. 2).

In order to counsel in any area effectively, the dynamics within the home must be understood and how it is reflected in the student. Counselors must leave their desks and look, feel, and experience the communities by talking with parents, visiting students' homes and their "hangouts". Therefore, a practicum

in-service course would be helpful for counselors. It should include:

How to be more effective in providing guidance service to the average child, the hard-core poverty child and the atypical child.

How counselors can be more effective in working with pupils, parents and educators.

How to know the community and its people.

Techniques and practice in effective counseling.

The small group guidance sessions for interaction between students and guidance counselor should replace the old method of group guidance with a counselor standing before a large group of students lecturing on sexuality or personal problems.

In the end, what we are talking about is how people relate to each other: this is the essence of sexuality, the relationships a person forms in all his comings and goings, not just in strictly sexual ones (Calderone, 1966, p. 10).

More important, part of personal sexuality is developed through human relations. A group to foster human relations should involve students in its planning and execution. By utilization of the students as human resources, they themselves, would recognize the importance of the peer group relationships while also giving the adolescent the opportunity to be a 'significant' person and contributor to the program. The group would permit discussion and questions regarding human sexuality, without producing anxieties and unexpressed thoughts.

In summary, a counselor, through training and experience, needs real sensitivity so far as interpersonal relations are

concerned, as well as a high degree of flexibility and acceptance of others, for a good leader is neither a judge nor does he have axes to grind.

e. TEACHERS: SUGGESTIONS FOR FURTHER IN-DEPTH,
IN-SERVICE TRAINING

A major problem facing sex education is the lack of competent teachers. Many teachers fear sex education because of the lack of information and preparation or fear of community response to the program. This leaves the teacher very uncomfortable.

Recognizing the fact that the ultimate success of any instructional program will in the final analysis rest upon the shoulders of those who are actually teaching, individuals given this responsibility must be carefully selected.

While the immediate goal of teacher-preparation for sex education is to provide help in areas where teachers have the least specific knowledge, the ultimate purpose is the development of teachers who, as John Chandler, Jr. of National Association of Independent Schools (NAIS) has stated, "can meet youngsters where they are with frankness and honesty, and can discuss their concerns objectively and non-judgmentally with them" (SIECUS Newsletter, Vol. 3, 1967, p. 4).

Teachers who communicate well and have the confidence of the students are a valuable asset to the program. In the selection of teachers, certain personal qualities are most essential. "The mature

individual, warm and understanding and, above all, able to establish rapport with youth, can provide more meaningful sex education than highly trained outside specialists with encyclopedic information" (SIECUS, 1968, p. 1).

Teachers tend to generalize and prejudge students on clues from appearance and other observable differences. Subcultural groups - national, religious, or racial - have different patterns of behavior. Pupils are too often judged on the basis of how closely they conform to the general standards of the community itself. Often the teachers are not aware of their prejudgment of students. Therefore sensitivity training and role playing situations are suggested in which students who are not typical of the teacher's concept of a pupil are presented. The situations will cause the teacher to give some type of reaction to the pupil, after which the reaction can be discussed and analyzed.

Teachers should be prepared also to deal with students' sex related questions in an honest, dignified and professional manner.

Suggestions for training are:

Improve teacher/pupil relationships.

List problems which face pupil/teacher relations.

Have an 'in-basket' method of case study where teachers together discuss how they would handle the situation.

Activities of evaluation so teachers can understand and see the necessity for becoming aware of their personal feelings concerning sexuality.

Accurate and up-to-date information so they can help students distinguish between valid facts and their feelings regarding facts.

Opportunities for the teachers to get to know a person as a physician, clergyman, school nurse to whom they can refer students who have questions which cannot be appropriately answered in class.

There is merit in giving adolescents information and letting them handle the use of the knowledge. To paraphrase Dr. Ferm (1970), ignorance concerning sex and sexuality is more dangerous than information. This can be identified by the one million unwanted children born in the United States. Some of the social stigma of sex education can be removed by integrating the subject into existing courses in the school curriculum.

These suggestions are given merely as examples of subjects, problems or activities around which further in-service education programs can be built. The activities of the in-service education program must be one which fits the particular school situation and emerges from the problems of primary interest to those involved. The suggestions here are focused on more formal approaches to in-service.

f. PARENT EDUCATION IN THE INTEGRATED SEX EDUCATION PROGRAM

Another facet of the integrated sex education program is to provide sex education for parents. By educating the parents about sexuality, the school helps the parents to reinforce the students' learning and increases the possibility of having continuous sex information in the home. The adult groups should be geared to assist parents in learning about their own sexuality and means of helping their children.

Programs and courses on sex education for parents, which are a part of adult education, appear to yield satisfying results for those parents willing to attend. Although their content varies from program to program, one major point of emphasis is evident in most courses. Primarily these courses attempt to help the adult understand his own sexuality. This aspect is perhaps basic to the general community acceptance of a sex education program for once a parent develops an understanding of his own sexual nature, the need for sex education in the curriculum is easy to comprehend and accept (Loft, 1970; Calderone).

Parents who understand the need for sex education in the school curriculum are the best source of advertisement for the program. These parents can be invited to attend groups for parent information. They can accomplish many things by discussion, honest questioning, and sharing of ideas, opinions and experiences. Parents can begin to understand childrens' needs at different stages of their growth. They can begin to examine what they should expect of themselves as parents. Also, they are able to gain knowledge of the interaction that takes place in the home and how this affects the child and their relations with the child. Here, parents begin to appreciate the many influences the home has on the child and themselves. Situations and their importance outside the immediate family as peers, religion, economic status, presence or absence of family member can be recognized and possible alternatives and ways to deal with these situations can be highlighted.

The sex education of children is primarily the right and the responsibility of the parents. Thus, it is vital to provide for parental involvement in a school program of sex education. It is recognized that the very first experiences a child receives concerning sexuality occur in the family setting. These early experiences are continually reinforced throughout the school years as the child develops in the home environment (N. J., 1968).

Parents who are struggling to find one easy formula for good sex education need to be told that there is no ready-made, universal method. At the time, they need assurance that their great capacity to love both their marriage partner and their children is the very essence of good sex education. Love and respect for one another characterize a good home where meaningful sex education can occur (Lerrigo, 1969).

Recent surveys of adolescents and their parents suggest that the generation gap is most conspicuous with regard to matters of sex. Each group feels it can comfortably talk to the other on most issues except those relating to sex (Loft, 1970). Many parents are products of a generation where formal sex education was not provided. They admit to being confused about facts of human growth and reproduction, and they often reveal that they hold irrational fears and superstitions about sexual conduct that they have carried over from childhood. A comprehensive program in sex education, kindergarten through twelfth grade, could give impetus to a regular program of family life and sex education for parents in the community.

Careful planning for the parent groups will be very basic to the guidance program. Assessing the need of the counselors, regardless of age, is always a good basis for any type of counseling situation. If requests have been made regarding a problem or subject, this shows some interest in the area and should be capitalized upon. If there is no expressed interest, this does not mean parents do not want a certain activity or want help with a particular problem. Other sex education and family life activities in the community should be surveyed to avoid duplication. Efforts to unite and/or work cooperatively with other helpful services and agencies can be very productive. It is beneficial to work with other groups which have direct contact with families. The contact may be different and extend into other segments of the community. This cooperative relationship can benefit all involved. Combined efforts and different viewpoints and ideas generally help to make an activity more interesting and insures better utilization of the agencies' services. A program that involves the parents in the planning and initiating at each stage will better meet its major objectives: to serve the participants, the parents and their children.

g. SUGGESTIONS FOR PARENT EDUCATION IN THE SEX
EDUCATION PROGRAM

The attitude range of parents may be from the low end where parents feel inadequate, dissatisfied and unsure of themselves in rearing their children to the opposite extreme where parents feel

sure of themselves and feel adequate to meet demands of parenthood and are unconcerned about the difficulties of parent-child relations. The degree of satisfaction along this range depends somewhat on the acceptance of the child's behavior and feeling. If the child's behavior fits into the parents' own concepts of child behavior, then they are likely to view the child as an individual in his own right. There are two basic areas of the parents' program:

1. Help in child rearing. All parents have some difficulties in raising children. In general, what has been the most difficult problem in child rearing can be the basis for discussion. Where did the parent turn for help with these problems? What did the parent do about the problems? Were the problems common or unusual?
2. Family relations. Most families at some time have trouble getting along. Critical analysis of the situation can pinpoint what persons are usually involved and what conditions usually exist when the trouble is likely to occur. Aids for constructive activities in which members of the family can be involved together can be helpful.

Family TV Party - special program everyone can enjoy

Special programs at the library such as films, concerts and lectures

Following the daily paper for a variety of activities in the churches or community agencies

Thus, by giving parents the added dimension of school information and stimulating their curiosity and broadening their knowledge of community life and activities, there is a greater possibility that the parents will become good role models for their children.

h. ACTIVITIES

1. Suggested Shared Activities for Parents and Students

1. Discuss the developments of dating and what is involved in each step (role is dependent on age and sex).

going steady
courtship
engagement
marriage

2. Discuss why parents object to necking and petting. Role play dating experience involving the parents' reaction before and after the date. Parents play the role of their children and the children play the role of their parents.
3. Make a composite list of masculine and feminine characteristics. Discuss what is most liked or disliked about one's own sex and opposite sex.
4. Group encounter: What parents like and dislike about children/ what children like and dislike about parents. Review arguments in parent-child conflicts. Then discuss what could be done to avoid these arguments or solve the underlying cause so it will not occur again.

2. Suggested Activities for Pupils

1. Panel discussion of "stereotyping" (volunteers to prepare and present).

2. After group discussion of stereotyping, look for evidence of stereotyping in the immediate environment.
3. Select one occupation, i.e., schoolteacher. Observe ways teachers are stereotyped in movies, TV, stories, by people in the community. Discuss preconceived ideas about schoolteachers that are not true.
4. Demonstrate how invalid stereotyping is by inviting several teachers to come to the group for participation in the group.
5. Let a teacher explain all activities involved in teaching, routine duties as:
 - lesson plans/planning
 - paper work
 - teaching
 - conferences with pupils and parents
 - relations with other staff members
 - faculty meetings
 - community commitments
6. Do the same for other significant people in the students' life. Prepare list of the common stereotypes and pool these comments and then discuss how they were attained and if they are valid.

- i. IN-SERVICE PROGRAM FOR CLERICAL,
MAINTENANCE AND OTHER AUXILIARY STAFF
NOT DIRECTLY INVOLVED IN THE PROGRAM

The auxiliary staff is influential in conveying feelings to the public regarding the school and its philosophy. The feelings they convey verbally and non-verbally may prove critical in the attempt to serve low income urban families. In their contact with

the students, parents and community they create an image of the school.

Some persons in auxiliary positions of a school have little understanding of the school's general philosophy of education. Sometimes there are strong prejudices among the auxiliary staff as well as other staff members which come out in unintentional rudeness and small cruelties in relating to the pupils and their parents.

Thus, the proposed in-service program is planned for:

sensitivity training
human relations

If the program is truly effective it will place responsibilities on the whole community and its services. The amount of effort needed to help each individual family in a deprived urban setting is great. The gamut of services required can involve all available resources in the community. No one agency or organization can furnish all the services which these families need. Therefore, a cooperative program involving agencies working with particular families and agencies in the community must combine their efforts in order to insure a comprehensive program for the people of the community. Regular meetings of personnel from these agencies enhances the effectiveness of their services. Further interagency conferences should be scheduled among all those workers concerned with services to an individual family.

4. STRUCTURE OF THE INTEGRATED SEX EDUCATION PROGRAM

Parents need to understand not only their children, their needs and motivations at each stage of development, but also themselves as parents, and their role in parent-child relationship. Therefore the concerns of parents are constantly changing according to the stages of their children's development.

Parent education has many functions. Its major function is helping parents become more effective in 'bringing up' their children (Brim, 1967). Parents do not always know what to do to help their children, but basically most parents want a better life for their children (Mead, 1964). The experiences and learning gained in parent education is more likely to produce effective parents.

Fostering good human relations among the school staff, students and parents, is one of the responsibilities of the guidance counselor. Generally, there are two ways in which the guidance counselor approaches the human relations and personal growth aspects of the guidance program: First, through individual development of all persons involved and, secondly, through group processes.

In order to assist all persons in the program, guidance counselors must develop skills in human relations that enable them to relate effectively with and to individuals and groups in an institution. How teachers relate to one another and their pupils influences the total climate and the morale of the school. An

assumption basic to the assistance of persons in the program and support of the sex education by the guidance department is that a leader must first have insight into the human situation in which he is operating in order to choose behavior appropriate to it.

The counselor who understands socialization processes, how learning is acquired, the manner in which a person learns about himself, is best able to modify school practices that work against independence, acquisition of knowledge and positive self-identity. The educational institution must provide a mechanism for change and correction.

The guidance department of the school should be instrumental in the selection of a committee of teachers, parents, students and community representatives to help serve in the planning and implementation of the program. When possible, they should provide the support and orientation for their staffs. It is suggested that the material be developed during the summer months to allow for introduction in the fall term. Departmental meetings should be held periodically with the guidance department, and consultants if necessary, to insure that teachers are adequately prepared and feel comfortable in presenting sexual material related to their subject area. The guidance counselor would convey their support and assistance to teachers who might need additional help. The counselor who works with children makes himself of value in the program to the extent that he combines within himself a number of professional attributes that enable him to contribute to the program in ways which teachers, principals and other personnel cannot contribute in the same measure (Shane, 1969).

The two approaches used by most school counselors are individual counseling and group guidance. Group methods are not planned to replace the individual interview, rather, they are designed to complement this type of counseling. Group guidance and individual counseling should complement each other in meeting the students' needs.

Some major advantages of group guidance are (Hoyt, 1969):

1. Saves time. There is no reason to repeat over and over on an individual basis information which is of a general nature.
2. Builds rapport between students and counselor. Many students feel more at ease when they know the counselor.
3. Provides background information that may improve counseling. The counselor is aware of the extent of the information covered in a group setting.
4. Has therapeutic values. It is comforting to many students to know that others share their same concern.
5. Provides some information more effectively. This is particularly true with the number of audio-visuals currently available in the orientation to work, to college, and the areas of personal concern.
6. Provides the basis for individual contacts. It can be expected that group guidance will create a demand for increased individual counseling.
7. Assures guidance time for "normal" students. Often, when there is no group guidance, a counselor's time is usurped by "problem" students who are in need of remedial attention, thus leaving very little time for anyone else (p. 4).

The aim of the guidance program, whether it is individual counseling or group guidance, is to provide students with information

and experiences that will enable them to make wiser choices among alternatives. Hopefully, this will also aid in their maximum educational and social success.

One of the stated goals of the proposed program is attitudinal change, personal growth and development of the parents and pupils. The participation of the parent and pupil and their personal involvement with the implementation and development of the program is essential to the fulfillment of this goal. Therefore, the guidance counselor or administrator need to place some of the responsibility of the program on its participants. Thus leaders from within the participants need to be identified and trained.

The utilization of parents and paraprofessionals in the role of leadership will facilitate the involvement of parents and the probability of the program becoming more relevant.

One use of the parent and paraprofessional is training them as discussion leaders so that they would serve in the capacity of helping members of the group enumerate and achieve their own purposes and goals. Thus, the responsibility of the group would fall on the group itself and each member. The group participation would necessitate ego involvement and participation on an emotional level that makes attitudinal change possible. What is brought out in the course of the group discussion is more likely to influence the group member's attitude and emotion instead of merely adding to his knowledge and information.

Another use of the parent and paraprofessional in this program would be assistance in the clerical aspect of the program. This is one of the most common uses made of paraprofessionals. Counselors face an exorbitant amount of paper work. They have many time-consuming tasks besides counseling such as program planning; class changes; progress reports; student summaries and referrals and other such paper-producing activities. These non-counseling clerical functions often take as much as 50% of a counselor's day. Help with these clerical tasks would relieve the counselor for more time for counseling and group work activities.

Parents and paraprofessionals should be utilized as 'expert leaders' in this proposed program. This is not to rule out the professional resource person, but the parts of the program concerning the awareness of the details of the situation and awareness of how it feels to be in the troubled person's position could be handled better by the paraprofessional. It should not be assumed that because a person is a nonprofessional, he can not be an expert.

The scope of the program can be boosted by the school and cooperating agencies working together in the promotion of the program. The program can be advertised by such agencies as the school and community library. Interest in the program can be created by the librarians devoting a highly visible place to the materials of the program in attractive displays. The librarians can also assist the program by providing up-to-date family life

and human sexuality material for the use of teachers, students and parents. The materials should reflect the current changes and philosophy in sex education.

"The public schools (teachers, administrators, and school board members) have a responsibility to initiate discussion, disseminate information and to prepare themselves to provide positive leadership to bring the school district to a point where instruction in family life and sex education will be considered a necessary component of a sound curricular program (Minnesota, 1968).

Parents must be constantly informed regarding the program as with any other school information. There are many systems for getting publicity information to students and parents; bulletin board displays, newsletters, speakers, use of public media, parents' night and faculty meetings. Brochures and brief course descriptions are effective devices. These devices can be duplicated inexpensively by the school's business department. Various colors of duplicating paper can be used to add to the attractiveness of these inexpensive course descriptions.

Attractive, interesting and repeated publicity is necessary to get parents to participate in the program. The publicity material should be worded in such a way that it attracts the interest of the parents of the pupils the counselors serve.

Community newspapers, ethnic newspapers that serve the community, fliers sent home via pupils, radio announcements, cars with loud speakers advertising while driving through the neighborhood announcing the activities going on at the school are

all popular publicity methods in the urban ghetto. Care should be taken so that the material does not depict a stereotype concept regarding the community. In trying to relate to the community pitfalls must be considered. If the publicity suggests something that is offensive to the community, not only is the program in danger but also the cooperation of the community concerning the school sponsoring the program.

Care of young children should be provided free of charge during the evenings when the program is for adults. Refreshments always add to the enjoyment and relaxation of the people who attend. Donations of punch and other types of refreshments can be obtained from large organizations. This is another opportunity to explain the program and get some reactions to the objectives and philosophy. In an urban setting where people live close to one another, time is seldom devoted to meeting new friends. Hopefully, some lasting friendships can be developed through this program.

Through publicity and parents and educators working together, it is hoped that the community will be brought to a point of readiness for the program before it is implemented. The leaders should explain the program objectives and how they will be implemented. What the program and its sessions are titled will be important and dependent upon the type of community surrounding the school. "Parent-child Relations" may not have the same meaning in a disadvantaged urban community as it would in an Anglo-Saxon white community, but "Parent-child Conflicts" or "Understanding Your Child"

might be more meaningful to the community. Another means of publicity can be developed through brief course descriptions by teachers. This is a possible in-service training activity for the classroom teachers as it forces them to review objectives, content and sequence in preparing the fliers. The content of the bulletins should be direct and uncomplicated. It should explain what the course consists of, who may enroll, what the value of the course is, and how the student or parent can get more information.

Knowledge and discussion about sexual deviant behavior should be part of the program. This phase of the program should stress understanding and knowledge regarding sexual perversion, but it should not be a major focus in the program unless this is a great need of the community. The major focus should be on the constructive use of sexuality in human living, not merely on the negative outcomes of sex misused. Topics like petting, premarital chastity versus premarital sexual intercourse, dangers of world population explosion and selected legal aspects of sexual behavior should be included. Any attempt to identify and diagnose students as sexual deviants must be made only by qualified personnel (psychologist, psychiatrist, and physician). Appropriate referral of students with serious deviation from normal behavior should be made to the qualified professional personnel.

5. ADMINISTRATION OF THE INTEGRATED SEX EDUCATION PROGRAM

In the program, parents should be encouraged to expand their horizons at their own rate of speed. The adult should be free to pick up what he feels is meaningful from the content of the discussion or other activities of the program and come to his own decisions. The group should never pressure the individual to move into discussion faster than he is prepared to, or to come to any set conclusions. Parents must feel free to change their minds freely if they so desire.

Material for the group will often be obtained from the parents' everyday experiences with their families and by looking at the reality factors they represent and the problems they pose. If a presentation is necessary for the parents, a chance for discussion should always be provided, otherwise the group becomes too intellectual and similar to formal school preparation. The group can be used to bridge the gap between research and daily practices.

Special group sessions should be available for persons with similar problems. Thus, parents and adults with common problems can be referred to a specific group session. For the parents, group sessions would be generally based on problems the parents are experiencing with their children. In this group, parents could lose their sense of isolation and find that each parent is not coping alone with his or her problem. Careful listening and facilitating will insure that the group addresses problems. The group should not turn into a gossip situation.

Problems with children should not be the only available help for parents. Ways and suggestions on becoming a more effective parent should be part of the program. The primary approach to healthy development of children and the prevention of deviant development is best accomplished in assisting parents (Mead, 1967). By giving parents the opportunity to express their feelings and to gain knowledge and understanding, would more often cause them to question their habitual ways of thinking, feeling and acting. The questioning would help them when necessary to alter old methods, or develop new methods when dealing with their children, themselves and their environment.

Some of the desired results of the parent-proposed programs should be modification of their attitudes and behaviors, greater flexibility in reaction to their children and most important, more appropriate choice of action. Again counselors must be aware of the variety of backgrounds of the adults and the implications of any special circumstances which may bring parents together. Some of these circumstances possibly would be a child expressing sexual deviant behavior. The knowledge of some of the problems facing the adults would provide the core for the content of the parent group guidance sessions.

Guidelines have been formulated for use in promoting and administering the development of an integrated sex education program for urban schools. The guidelines are:

Central Office Level

1. A department be established at the Board of Education level, directed by a supervisor, to implement the proposed program. This department would include parents, teachers, community leaders and experts in sex education to serve as resource persons for teachers who need materials or assistance in presenting sex education materials. The department is needed in order to assure all schools have a program in the structure of the total school program.
2. A committee should be formed of directing supervisors of each curriculum department, selected teachers and representatives of parents. The function of this committee would be to develop suggested integrated sex education curricular materials for all subject areas.
3. Principals of all schools should be informed and if feasible involved in the planning and implementation of the program. The administrators should provide orientation and training for their staffs at the beginning of the semester to insure common goals and avoidance of overlapping in the subjects.
4. Departmental meetings in the individual schools should be held periodically for discussions of methods of presentation to insure that teachers are adequately

prepared and comfortable in presenting material related to sexuality in their subject area. Administrators and department heads should convey their support and assistance to teachers who might need additional help.

Local Community Level

1. Establish a local community planning committee:
 - a) to determine what needs exist for the program in their community
 - b) representation from the community - the broadest possible in order to get a variety of suggestions and philosophies
 - school administration
 - school health services
 - competent resource people
 - parents
 - businesses
 - clergy of various faiths
 - medical profession
 - parent-teacher groups
 - other community agencies which are interested in sex education
 - mental health, public health, and children/family services of all types
 - student representation

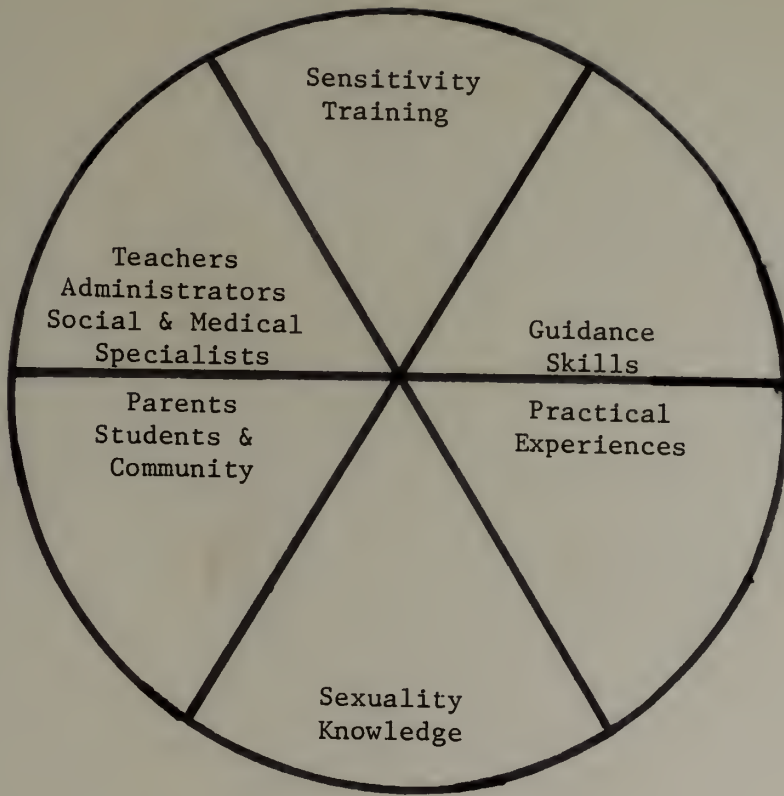
2. Phasing in/or supporting existing sex education programs should be initiated on a controlled study basis and after evaluating the results, the school should proceed with programs, expansion and improvement as needed.
 - a) administrator should provide the needed moral support for teachers toward the education in their respective courses

3. Establishing the scope of the integrated program should involve the combined inputs of the home, school, church and community.
 - a) course content should include the biological, psychological and social aspects of sex
 - b) program should be concerned with both facts and values
 - c) the local planning committee should decide whether facts and topics such as birth control, use of contraceptives, sex techniques and homosexuality should or not should be included in the program (Many authorities feel that these topics should be avoided.)

if the committee decides to include these subjects, they should discuss and decide what or what not to include regarding these subjects
 - d) content should include the understanding of human sex attitudes and the sex roles; what it means to be male or female and a concept of an appropriate role in a rapidly changing society
4. An integrated sex education program in the local school should be paralleled by a community program of sex

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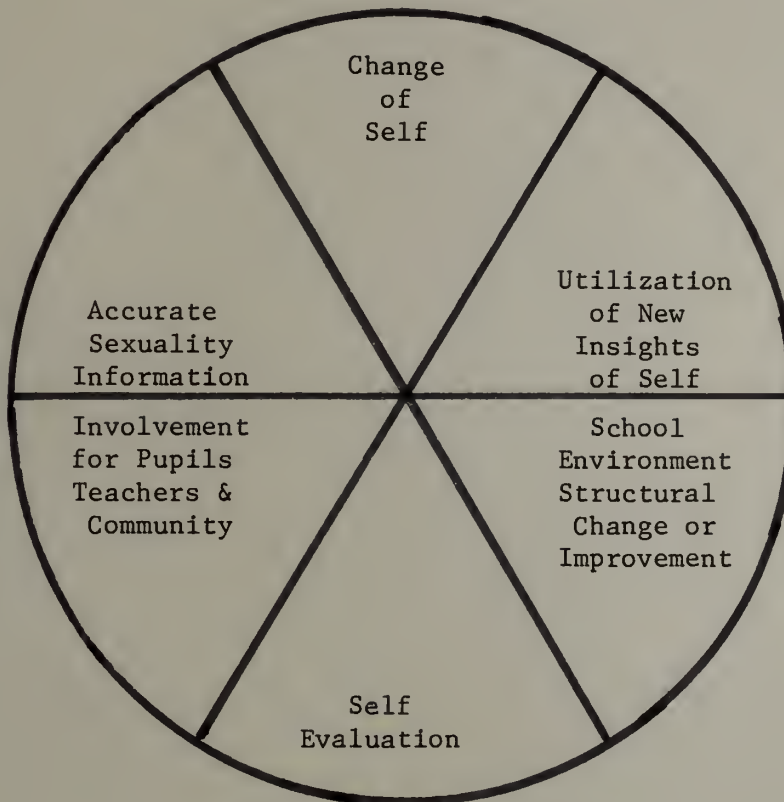


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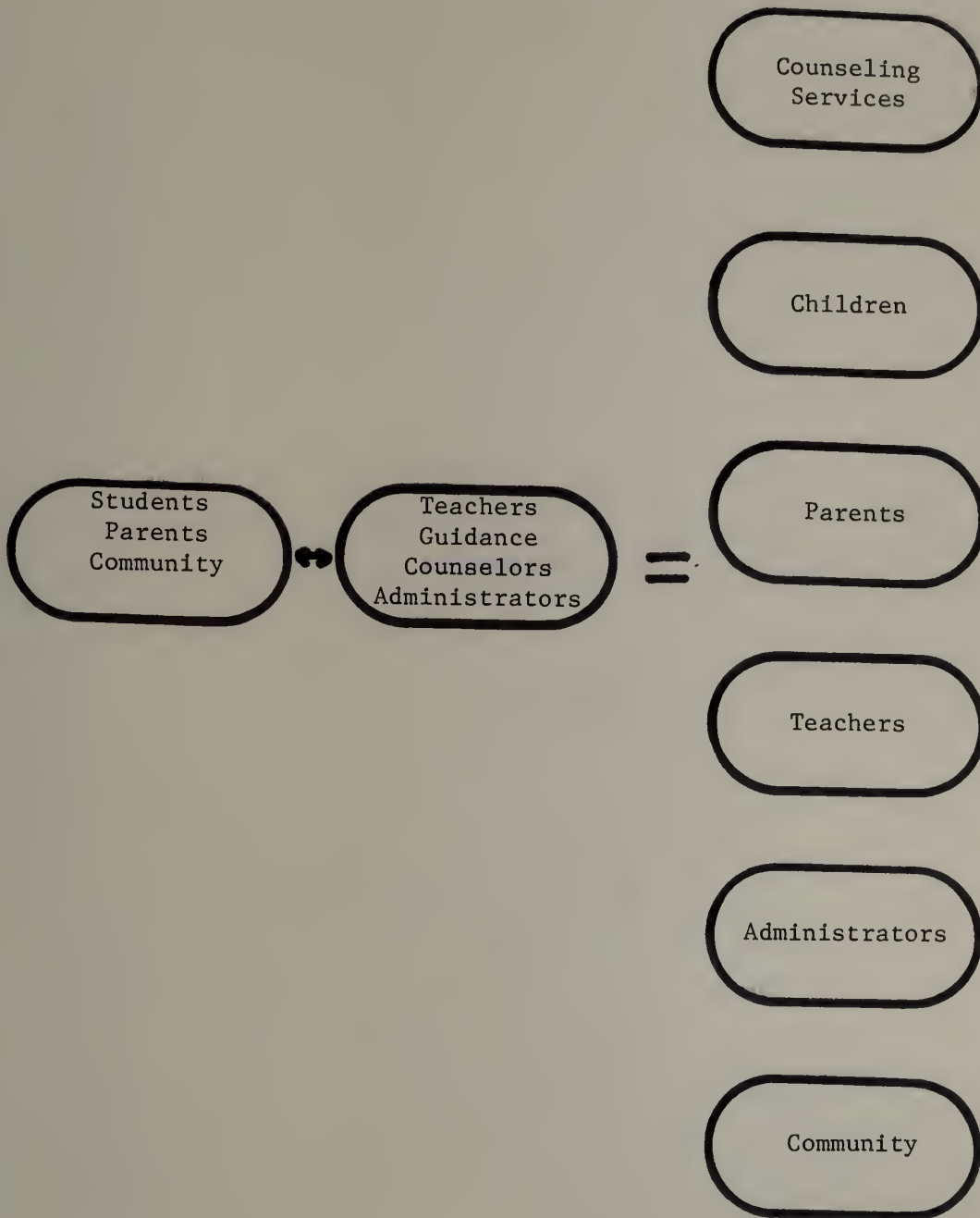


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education for adults, to help them make constructive use of sex in their own lives and to assist them in providing better parental guidance for their own children on sexual matters.



6. PROCEDURES (PRE-SERVICE AND IN-SERVICE TRAINING OF TEACHERS INVOLVING PARENTS AND COMMUNITY)

The purpose of pre-service and in-service training is to increase the understanding, insight and skills of the guidance staff which will enable counselors to work more effectively with disadvantaged children and parents in their environment. The practicum courses attempt to integrate theory and philosophy with practice in real situations. Courses are planned for teachers, paraprofessionals, parents, adults, students and business leaders.

The supervision of the program is designed to involve community people, students, university personnel, teachers, administrators and specialists.

Pre-service and in-service training is proposed to bring persons in the program to a high level of competence, to maintain and improve their competence.

7. SUMMARY

a. IMPLICATIONS FOR GUIDANCE AND COUNSELING

The underlying assumption of this thesis is that part of the responsibility of educational goal attainment rests with the guidance counselors who believe that each child should and must be educated to the limits of his potential and who believe that students are full human beings deserving of dignity and independence. From this assumption and the developmental tasks of adolescents, the implications

for the counselor's role in an integrated sex education program are postulated with five basic procedures underlying the guidance programs:

1. Sex education must be integrated into all courses when applicable. In-service training is provided for all the staff.
2. Counselors, in interviewing students, must listen to what they are saying, help them to see themselves more clearly and permit students to come to their own decisions. Practicum experiences are planned for counselors.
3. Opportunities should be available for students at all levels to talk to someone who is more knowledgeable about human sexuality, without the dyadic relationship producing anxieties as a by-product. In-service training is available for persons involved in counseling.
4. Open discussion is more important and meaningful to a student than a teacher lecturing about sex education. Group sessions are applicable to the proposed discussions.
5. The primary approach to healthy development of youths and the prevention of deviant development in any area is best accomplished by assisting parents. Community sex education programs and information are made available for adults.

Another assumption which is implicit in the proposed program is that everyone involved in the program can learn from each other. Within each child, each group, particular strengths can be identified. Students, parents and educators need to know how to utilize more fully their existing capacities.

The low cost of this program and its flexibility hopefully makes its use limitless as the individual counselor adjusts the program to the uniqueness of his school and community.

It has been stated that schools do little in the way of actually changing attitudes or behavior (Jacobs, 1937; Coleman, 1961). Education reinforces and perpetuates the attitudes of the majority. In this way present values and expectations are protected (Freud, 1946). Therefore, adolescents need a foundation on which to build knowledge, understanding and respect for sexuality which will be important to their well-being throughout their entire life.

The responsibility for student growth and maturity belongs to all members of the instructional staff. This responsibility can be met only by a combined effort of all members of a school faculty, parents and community. This effort will probably require special programs, special courses and special units within all subject areas to provide the most comprehensive and integrated coverage of planning possible.

One of the new demands by guidance authorities is the task of providing new opportunities and assistance in reshaping a way

of life (Miller, 1961).

The school beyond all else must be considered a place of education in the art and science of being a person, the practice of human relation...Our teachers must be specially qualified to teach human relations...The teacher must be temperamentally fitted for his profession, and he should himself be an exemplar of the art of living and the practice of human relations (Montagu, 1950, p. 6).

Guidance and counseling personnel by the very nature of their responsibilities participate in family life education with varying degrees of success. They make a most important contribution to family life education and its importance of such education to our culture (Hilton, 1967).

The role of the counselor in an integrated sex education program can be developed by identifying the major weaknesses and problems of sex education and what the counselor can plan and implement in alleviating these weaknesses.

The guidance program should be planned to assist students, parents, and teachers in the field of sex education. It should involve teachers, parents, and students in planning and implementing the guidance program.

It is recognized that the way a counselor develops a total guidance program to fit his own school is as important as the program itself (Mahler, 1964). However, a few general guidelines and suggestions presented can be helpful to counselors. The program does suggest that all adolescents have a need for proper sex education and the responsibility of counselors as 'ombudsmen'

of proper education for pupils lies in providing a base on which continued learning can grow (Gordon, 1969). The counselor is charged with identifying necessary change and acquiring skills for becoming successful 'agents of change' in his educational setting and community. The counselor must be sensitive to the changing needs of his student population, community and its relevant community.

b. EVALUATION

Evaluative and testing procedures should be planned and used as an integral part of the program. This is important to any program in order to assess whether, in fact, objectives are being met effectively. The procedures used should look for behavioral changes including attitudes, interest, practices and sexual conduct based upon the progress towards the program's objectives. Who are better qualified to help make decisions about the program's relevance? Who are better able to discuss the sexual needs of the students and community? Who are able to realize whether duplication of efforts in the sex education field are in the local community? For these reasons, teachers, parents and students who are willing to be involved and are sensitive to their personal needs must be invited, encouraged and provided ways in which to contribute to the total guidance program: sex education and its supportive counseling services becoming an integral part of the total school and guidance program.

The program should be evaluated each year by these people plus competent resource people.

If indeed the sex education program as outlined is successfully operated, the benefits to society would include: fewer school drop-outs, healthier, happier adolescents, fewer drug addicts, alcoholics, venereal disease, illegitimate babies, over-population, slums, juvenile delinquents, divorces and broken homes, inmates of mental asylums, less vandalism, greater opportunity for both material success and upward mobility for the poor of all ethnic and racial groups.

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APPENDIX A

EXCERPTS OF POLICY STATEMENTS ON SEX EDUCATION
FROM VARIOUS ORGANIZATIONS

...that the school curriculum include education for family life, including sex education...the family life courses, including preparation for marriage and parenthood, be instituted as an integral and major part of public education from elementary school through high school and that this formal education emphasize the primary importance of family life. (Sixth White House Conference on Children and Youth, 1960.)

The responsibility of the school in education for family life is no longer a matter of debate. The tasks of the school in supplementing and complementing those of the home and of the social structure in which children and youth are growing and developing their attitudes, character, and capabilities for relating themselves to other people, are now recognized as inescapable in total balanced education. (Elizabeth S. Force, Director of Family Life, American Social Health Association.)

...that the schools accept appropriate responsibility for reinforcing the efforts of parents to transmit knowledge about the values inherent in our family system, and about the psychic, moral, and physical consequences of sexual behavior, and be it further resolved that this be done by including in the general and health education curriculum the physiology and biology of human reproduction beginning at the elementary level and continuing throughout the school years at increasing levels of comprehension, and that the study of venereal diseases continue to be part of the communicable disease education during early adolescence, and be it further resolved that the concept of the family as a unit of society based on mature, responsible love be a continuing and pervasive educational goal. (Joint Committee on Health Problems in Education, National Education Association and American Medical Association, March 1964.)

...create a climate of acceptance for family life education in the schools. Encourage the inclusion of sex education for boys as well as girls in school programs in family life education. (National Congress of Parents and Teachers, 1965.)

...Schools are not giving students an adequate education in sex; too many teachers give the once-over-lightly treatment--- if any treatment at all. (National High School Youth Conference, February 1966.)

...urge schools to assume the responsibility of providing sound sex education including human reproduction as one part of a complete health education program...urge colleges and universities to include family living instruction including sex education in the general education of all students...encourage churches, civic organizations, and other community groups to strongly support programs of sex education. (Resolution, Board of Directors, American Association of Health, Physical Education, and Recreation, March 1966.)

...If our aim is adults who will use their sexuality in mature and responsible ways, we cannot begin sex education later than early childhood...inasmuch as parents are also entirely unprepared to do the in-depth kind of job that is required, the schools will have to assume the main burden and responsibility for planning and carrying out adequate sex education programs. (Mary S. Calderone, M.D., Executive Director, Sex Education and Information Council of the U.S., March 1966.)

...To assist communities and educational institutions which wish to initiate or improve programs in this area (family life education and sex education), the U.S. Office of Education will support family life education and sex education as an integral part of the curriculum from preschool to college and adult levels; it will support training for teachers and health and guidance personnel at all levels of instruction; it will aid programs designed to help parents carry out their roles in family life education and sex education; and it will support research and development in all aspects of family life education and sex education. (Harold Howe, II, U.S. Commissioner of Education, August 1966.)

...Human sexuality is a gift of God, to be accepted with thanksgiving and used with reverence and joy.

Sex education is not, however, only for the young; it is a life-long task whose aim is to help individuals develop their sexuality in a manner suited to their stage in life.

Responsibility for sex education belongs primarily to the child's parents or guardians...but some parents desire supplementary assistance from their church or synagogue...therefore each community of faith should provide resources, leadership, and opportunities for all ages to grow in the understanding of their roles as men and women in the family and society. (Synagogue Council, Council of America, the United States Catholic Conference, and the National Council of Churches, June 8, 1968.)

There seems to be an emerging consensus that we need to develop a more adequate understanding of man's sexuality in its human wholeness and totality. Sex is indeed such a fundamental dimension of human existence, by reason of its connection both with man's desire for personal-fulfillment and happiness and his consequent need to establish satisfactory relationships with others, that we cannot long avoid clarifying our stance in its regard. (Reverend John L. Thomas, S.J., SIECUS Board, 1965.)

...The initiative of the school in the strengthening of family education can be effective only if the school understands its own role correctly...The starting point is the children, with their individual and pre-school histories, their family relationships and the conscious and unconscious attitude of their parents. The school should be well informed about all this, for it then can cooperate with the parents in developing various methods to help the child attain balanced adjustment. (UNESCO Report, Juen 1960.)

While parents have the primary responsibility for family life and sex education, the school cannot ignore its responsibility for education in this area. Family life and sex education should be included as a planned portion of the regular curriculum and should recognize the sociological and psychological aspects of sex education as well as the biological processes of maturation and reproduction. A sequential, coordinated program with clearly defined objectives is necessary for grades k-12 if we are to provide children with a sound basis for making rational judgments regarding human interaction. (Duane J. Mattheis, Minnesota Commissioner of Education, November 19, 1966.)

The school is a powerful agency in the development of healthy habits of living and moral values. Surely one aspect of life that cannot be divorced from character and moral attitude is sex. (Helen Manley, Executive Director, Social Health Association of St. Louis, 1964.)

...in combating promiscuity, illegitimacy, venereal disease, perinatal mortality, marital disharmony and divorce is sex education, including a thorough treatment of human biology, to be started at the elementary school level and continued through higher education. (Committee on Maternal Health, American College of Obstetricians and Gynecologists, 1965.)

AMERICAN ASSOCIATION OF SEX EDUCATORS AND COUNSELORS

Statement on Sex Education

Recognizing that an adequate understanding and appreciation of human sexuality are important to the development of the physical, emotional, intellectual and social life of every person, and that the achievement of sexual maturity contributes much toward happiness in marriage, the AASEC affirms its commitment to the effective sexual education of young people.

Education in sexuality is a basic and important responsibility of parents. It is hardly likely anyone can relieve them of their role nor effectively substitute for them. At the same time, the school and the community also have a responsibility to help prepare young people for adulthood, and in this area of sex education, the school has a special and important contribution to make. With parents addressing themselves to the formation of wholesome attitudes from birth to adulthood, the school can present, in an orderly fashion, specific information that builds upon and completes the work of the home.

Be it resolved, therefore, that the AASEC affirms a principle of co-responsibility between home and school in regard to sex education. Respecting the mutual competencies of parents and teachers, AASEC is committed to:

- a) Community-wide programs of adult education that will lead to a deeper appreciation of human sexuality.
- b) Specific programs to prepare parents and youths to better fulfill their responsibility of building wholesome attitudes in regard to sexuality.
- c) Programs to orient teachers toward their specific educative role.
- d) The encouragement of an ongoing dialogue among parents, youth, and teachers that will lead to mutual planning and cooperation in formulating a program of sex education for the school.

4/12/69

Resolution

Sex Education of Children and Youth*

Adopted by the House of Delegates of
the American Medical Association, July 15, 1969

Whereas, The Traditional sources of sex information and guidance for young people are often inadequate; and

Whereas, The local public and parochial schools--as social institutions accessible to all young people, reflecting broad community support and with sufficient intellectual and material resources--can aid substantially in the development of sound individual codes of sexual behavior; therefore be it

Resolved, That the American Medical Association recognizes that the primary responsibility for family life education is in the home, but that the AMA support in principle the inauguration by State Boards of Education or school districts, whichever is applicable, of a voluntary family life and sex education program at appropriate grade levels:

- (1) as part of overall health education program;
- (2) presented in a manner commensurate with the maturation level of the students;
- (3) following a professionally developed curriculum foreviewed by representative parents;
- (4) including ample and continuing involvement of parents and other concerned members of the community;
- (5) developed around a system of values defined and delineated by community representatives comprising physicians, educators, the clergy, and other appropriate groups; and
- (6) utilizing classroom teachers and other professionals who have an aptitude for working with young people and who have received special training; and be it further

Resolved, That local organizations be urged to utilize physicians as consultants, advisors, and resource persons in the development

and guidance of such curriculum and that state and county medical associations be urged to take an active role in this participation.

*(By sex education is meant instruction to strengthen family life, to increase self-understanding and self-respect, to develop capacities for good human relationships, to build sexual and social responsibility, and to enhance competency for responsible parenthood. It is not concerned with sexual techniques nor sexual deviations.)

cak-12/29/69

APPENDIX B

EXCERPT FROM "SOME THOUGHTS ON THE SEXUAL REVOLUTION"

For as long as I can remember - and my memory for such things goes back into the Twenties - we have been hearing about something called a "sexual revolution." Undergraduates of the flapper era, who identified themselves with the "lost generation," dated the revolt from World War I. Students of the Thirties believed that it began with the Depression, which made marriage impossible for many young people, who consequently looked for other sexual outlets. Those of the Fifties thought the revolution was an aftermath of World War II and began when returning veterans encountered patriotic coeds. Today's undergraduates firmly believe that the revolt started about 1960, when they were in junior high and that it is somewhat related to both the threat of nuclear war and the invention of the Pill.

All these views reflect the innocence of youth, because neither sexual activity nor the discussion of it is as new as many students believe. In 1721, Harvard undergraduates formally debated the question: "Whether it be fornication to lye with one's sweetheart before marriage." It is unlikely that there has ever been a generation to whom sex was not a major interest or which did not include many individuals who violated the rules laid down for them by their elders. It might well be argued that the sexual revolt really began when Eve tempted Adam with the apple. It requires no great knowledge of history to know that the sexual mores are no more relaxed today than they have been at many times in man's long past, and that the loosening and tightening of the restrictions on sexual activity go in cycles of irregular length which are related to a wide variety of social forces and social changes.

The present trend toward a loosening of restraints dates roughly from the 1890s. It is not so much a revolution as a growing reaction against the restrictive sexual morality that has variously, and somewhat carelessly, been described as "Puritanical," "Victorian," or "middle-class." The trend was accelerated by the invention of the automobile, improvements in the techniques of birth control, the two world wars which took young men away from the restraining influences of their home communities, and the dislocation of families resulting from the move from farms and small towns to cities. Freer sexual activity was made to seem more necessary by the careless reading of Freud, and more normal - at least statistically - by the careful reading of Kinsey. It both gave rise to and fed upon the literature, motion pictures, and television programs of the twentieth century.

Paul Woodring
January 20, 1968

APPENDIX C

ORGANIZATIONS AND AGENCIES LITERATURE ON SEX EDUCATION
AND HUMAN SEXUALITY REVIEWED BY THE WRITER

Althouse College of Education
University of Western Ontario
London, Ontario

American Academy of Pediatrics
1801 Hinman Avenue
Evanston, Illinois

American Association for Health,
Physical Education and Recreation
National Education Association
1201 16th Street, NW
Washington, D. C.

American Association of Sex Educators
and Counselors, Inc.
815 15th Street, NW
Washington, D. C. 20005

American Home Economics Association
1600 20th Street, NW
Washington, D. C.

American Institute of Family Relations
5287 Sunset Boulevard
Los Angeles, California 90027

American Medical Association
535 North Dearborn Street
Chicago, Illinois 60610

American Social Health Association
1790 Broadway
New York, New York 10019

American Social Hygiene Association
1790 Broadway
New York, New York 10019

Association for the Study of Abortion, Inc.
120 West 57th Street
New York, New York 10019

Bradley Carr, Staff Assistant
Office of the Mayor
Milwaukee, Wisconsin

Child Study Association of America
9 East 89th Street
New York, New York 10028

Children's Bureau
U. S. Department of Health,
Education and Welfare
300 Independence Avenue, SW
Washington, D. C.

Children's Bureau Publication
Superintendent of Documents
U. S. Government Printing Office
Washington, D. C.

Child Welfare League of America, Inc.
44 East 23rd Street
New York, New York

Cleveland Health Museum
8911 Euclid Avenue
Cleveland, Ohio

E. C. Brown Trust
200 S. W. Alder Street
Portland, Oregon

El Monte Union High School District
El Monte, California 91731

Family Life Publications, Inc.
P. O. Box 6725
Durham, North Carolina

Family Service Association of America
44 East 23rd Street
New York City, New York

Board of Education
Sex Education and Family Life Department
Flint, Michigan

James Givens
North Cott Neighborhood House
2400 West 3rd Street
Milwaukee, Wisconsin

Government Publications
U. S. Government Printing Office
U. S. Public Health Service
Superintendent of Documents
Washington, D. C. 20402

Mrs. Dale Granger, Director
Family Life Education
Lansing Public School
Lansing, Michigan

Hogg Foundation for Mental Health
University of Texas
Austin, Texas

Institute for Sex Research, Inc.
Indiana University
Morrison Hall 416
Bloomington, Indiana 47401

Institute for Sex Research Library
Indiana University
Bloomington, Indiana 47401

Kimberly-Clark, Inc.
Education Department
Neenak, Wisconsin 54956

Maternity Center Association
48 East 92 Street
New York City, New York

Mrs. Erma McGuire
6th Floor, City Hall
St. Paul Public Schools
St. Paul, Minnesota

National Association on Family Affairs
6 North Michigan
Chicago, Illinois 60602

National Association on Service to
Unmarried Parents
44 East 23rd Street
New York, New York 10010

National Council of Churches
Department of Publication Services
475 Riverside Drive
New York, New York 10027

National Council on Family Relations
1219 University Avenue, SE
Minneapolis, Minnesota 55414

National Council on Illegitimacy
44 East 23rd Street
New York, New York 10010

National Federation of Settlements
and Neighborhood Centers
232 Madison Avenue
New York, New York 10016

National Educational Association
Publications - Sales
1201 16th Street, NW
Washington, D. C. 20036

Ohio Department of Health
Division of Public Health Education
450 East Town Street
Columbus, Ohio 43215

Planned Parenthood - World Population
515 Madison Avenue
New York, New York 10022
Regional Offices

Midwest

406 West 34th Street
Room 725
Kansas City Missouri

Great Lakes

1111 East 54th Street
Room 205
Indianapolis, Indiana

Southeast

3030 Peachtree Road, NW 301-303
Atlanta, Georgia

Mid-Atlantic

Schaff Building
1505 Ract Street
Suite 902-04
Philadelphia, Pennsylvania 19102

Northeast

515 Madison Avenue
New York, New York 10022

Personal Products Company
Education Department
Milltown, New Jersey 08850

The Population Council
245 Park Avenue
New York, New York 10017

Public Affairs Pamphlets
381 Park Avenue South
New York, New York 10016

Sex Information and Education
Council of the United States
1855 Broadway
New York, New York 10023

Scott Paper Company
Sex Education Materials Department
International Airport
Philadelphia, Pennsylvania 19113

Society for the Scientific Study
of Sex, Inc.
Suite 1104
12 East 41st Street
New York, New York 10017

Synagogue Council of America
Committee on Family
235 Fifth Avenue
New York, New York

Tampax, Inc.
Educational Materials
161 East 42nd Street
New York, New York 10017

United States Catholic Conference
Family Life Bureau
1312 Massachusetts Avenue, NW
Washington, D. C.

1970 White House Conference on
Children
Mrs. Mary N. York, Director
Office of Communications
P. O. Box 19
Washington, D. C. 20044

Women's Health Education
c/o Miss Margaret Farge
Western Michigan University
Kalamazoo, Michigan

World Health Organization
1501 New Hampshire Avenue, NW
Washington, D. C.

Young Women's Christian Association
of the United States of America
National Board
600 Lexington Avenue
New York City, New York 10022

APPENDIX D

CITIES USED IN SURVEY TO DETERMINE PROGRAM
OR COURSES TO PREPARE COUNSELORS
TO WORK IN INNER CITY SCHOOLS

| | |
|----------------------------|----------------------------|
| Albany, New York | Houston, Texas |
| Akron, Ohio | Honolulu, Hawaii |
| Amarillo, Texas | Indianapolis, Indiana |
| Atlanta, Georgia | Jacksonville, Florida |
| Baltimore, Maryland | Kansas City, Missouri |
| Birmingham, Alabama | Las Vegas, Nevada |
| Billings, Montana | Los Angeles, California |
| Boston, Massachusetts | Louisville, Kentucky |
| Buffalo, New York | Memphis, Tennessee |
| Charleston, South Carolina | Miami, Florida |
| Cheyenne, Wyoming | Minneapolis, Minnesota |
| Chicago, Illinois | Nashville, Tennessee |
| Cleveland, Ohio | New Orleans, Louisiana |
| Cincinnati, Ohio | Newark, New Jersey |
| Columbus, Ohio | Oakland, California |
| Dallas, Texas | Oklahoma City, Oklahoma |
| Denver, Colorado | New York City, New York |
| Detroit, Michigan | Philadelphia, Pennsylvania |
| El Paso, Texas | Phoenix, Arizona |
| Gary, Indiana | Pittsburgh, Pennsylvania |
| Harrisburg, Virginia | Portland, Oregon |
| Hartford, Connecticut | St. Louis, Missouri |

Salt Lake City, Utah

San Francisco, California

Seattle, Washington

Tulsa, Oklahoma

Washington, D. C.

APPENDIX E

COLLEGES AND UNIVERSITIES USED IN THE SURVEY

ALABAMA

Alabama State College
University of Alabama

ARIZONA

Arizona State University
University of Arizona

ARKANSAS

University of Arkansas

CALIFORNIA

California State College at Long Beach
California State College at Los Angeles
Sacramento State College
San Francisco State College
Claremont Graduate School
Stanford University
University of California
 Los Angeles Campus
University of Southern California

COLORADO

Colorado State University
University of Colorado
University of Denver

CONNECTICUT

University of Connecticut
University of Hartford

DELAWARE

University of Delaware

DISTRICT OF COLUMBIA

American University
George Washington University
Howard University

FLORIDA

Florida State University
University of Florida

GEORGIA

Atlanta University
University of Georgia

HAWAII

University of Hawaii

IDAHO

University of Idaho

ILLINOIS

Illinois State University
Illinois Wesleyan University
Loyola University
Northern Illinois University
Northwestern University
Southern Illinois University
University of Chicago
University of Illinois

INDIANA

Ball State University
Indiana State University
Indiana University
Purdue University

IOWA

State College of Iowa
University of Iowa

KANSAS

University of Kansas

KENTUCKY

Catherine Spalding College
University of Kentucky
University of Louisville

LOUISIANA

Dillard University
Louisiana University

MAINE

University of Maine

MARYLAND

University of Maryland

MASSACHUSETTS

American International College
Boston College
Boston University
Harvard University
Northeastern University

MICHIGAN

Michigan State
University of Michigan
Wayne State University

MINNESOTA

University of Minnesota

MISSISSIPPI

University of Southern Mississippi

MISSOURI

St. Louis University
University of Missouri
University of Missouri at Kansas City
Washington University

MONTANA

Montana State University

NEBRASKA

University of Nebraska

NEVADA

University of Nevada

NEW HAMPSHIRE

University of New Hampshire

NEW JERSEY

Fairleigh Dickinson University
Montclair State College
Rutgers

NEW MEXICO

University of New Mexico

NEW YORK

Bank Street College of Education
City University of New York
Columbia University
Cornell University
Long Island University
New York University
St. John's University
State University of New York
College at Buffalo
State University of New York at Albany
State University of New York at Buffalo
Syracuse University
Yeshiva University

NORTH CAROLINA

Duke University
Johnson C. Smith
North Carolina College at Durham
University of North Carolina

NORTH DAKOTA

University of North Dakota

OHIO

Bowling Green State
Capital University
Case-Western Reserve University
Central State University
Kent State University
Miami University
Ohio State University
Wright State University
Ohio University
University of Akron
University of Cincinnati
University of Toledo

OKLAHOMA

Oklahoma State University of
Agriculture and Applied Science
University of Oklahoma

OREGON

Oregon State University
University of Oregon

PENNSYLVANIA

Bryn Mawr College
Pennsylvania State University
Temple University
University of Pennsylvania
University of Pittsburgh

RHODE ISLAND

Brown University

SOUTH CAROLINA

South Carolina State College
University of South Carolina

SOUTH DAKOTA

University of South Dakota

TENNESSEE

Fisk University
Tennessee Agricultural and Industrial
State University
University of Tennessee
Vanderbilt University

TEXAS

Texas Agricultural and Mechanical University
University of Texas

UTAH

University of Utah

VERMONT

University of Vermont

VIRGINIA

Hampton Institute
University of Virginia

WASHINGTON

University of Washington
Washington State University

WISCONSIN

University of Wisconsin

WYOMING

University of Wyoming

PUERTO RICO

University of Puerto Rico

APPENDIX F

URBAN AREAS USED TO SURVEY SEX EDUCATION PROGRAMS

| | |
|---------------------------------------|---------------------|
| Anaheim, California | Seattle, Washington |
| Baltimore, Maryland | St. Louis, Missouri |
| Boston, Massachusetts | St. Paul, Minnesota |
| Cleveland, Ohio | |
| Chicago, Illinois | |
| Dallas, Texas | |
| Detroit, Michigan | |
| Denver, Colorado | |
| Hartford, Connecticut | |
| Indianapolis, Indiana | |
| Jacksonville, Florida | |
| Kansas City, Missouri | |
| Louisville, Kentucky | |
| Los Angeles, California | |
| Minneapolis, Minnesota | |
| Nashville, Tennessee | |
| New York, New York | |
| Newton, Massachusetts | |
| Oklahoma City, Oklahoma | |
| Philadelphia, Pennsylvania | |
| Phoenix Union High School, California | |
| Portland, Oregon | |

*Metropolitan Public Schools*2601 BRANSFORD AVENUE
NASHVILLE, TENNESSEE 37204

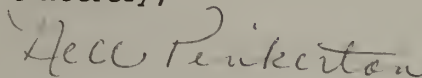
October 16, 1970

Gloria S. Smith
The Commonwealth of Massachusetts
University of Massachusetts
Amherst 01002

Dear Gloria Smith:

The Nashville Metropolitan Schools is not sponsoring a structured program on sex education due to its becoming such a community controversial issue when a program was developed by a committee of our teachers. The program proposal was shelved for the present.

Sincerely,



(Mrs.) Nell Pinkerton
Supervisor of Home Economics

NP/drh

APPENDIX H

STATES AND TWO TERRITORIES USED TO SURVEY GUIDELINES
AT THE STATE LEVEL FOR POLICY STATEMENTS ON
SEX EDUCATION

| | | |
|---------------|----------------|---------------|
| Alabama | Mississippi | Washington |
| Alaska | Missouri | West Virginia |
| Arizona | Montana | Wisconsin |
| Arkansas | Nebraska | Wyoming |
| California | Nevada | |
| Colorado | New Hampshire | Puerto Rico |
| Connecticut | New Jersey | Canal Zone |
| Delaware | New Mexico | |
| Florida | New York | |
| Georgia | North Carolina | |
| Hawaii | North Dakota | |
| Idaho | Ohio | |
| Illinois | Oklahoma | |
| Indiana | Oregon | |
| Iowa | Pennsylvania | |
| Kansas | Rhode Island | |
| Kentucky | South Carolina | |
| Louisiana | South Dakota | |
| Maine | Tennessee | |
| Maryland | Texas | |
| Massachusetts | Utah | |
| Michigan | Vermont | |
| Minnesota | Virginia | |

APPENDIX I

COLLEGES AND UNIVERSITIES USED IN SURVEY FOR
SEX EDUCATION COURSES OR PROGRAMS TO TRAIN
TEACHERS IN SEX EDUCATION OR HUMAN SEXUALITYALABAMA

Alabama State College
University of Alabama

ALASKA

University of Alaska

ARIZONA

Arizona State University
University of Arizona
Northern Arizona University

ARKANSAS

Philander Smith College
University of Arkansas

CALIFORNIA

California State College at Long Beach
California State College at Los Angeles
Claremont Graduate School
Sacramento State College
San Francisco State College
Stanford University
University of California, Los Angeles Campus
University of Southern California

COLORADO

Colorado State University
University of Colorado
University of Denver

CONNECTICUT

University of Connecticut
University of Hartford
Central Connecticut State

DELAWARE

Delaware State College
University of Delaware

DISTRICT OF COLUMBIA

American University
George Washington University
Howard University

FLORIDA

Florida State University
University of Florida
Bethune-Cookman College

GEORGIA

Atlanta University
University of Georgia

HAWAII

University of Hawaii

IDAHO

University of Idaho

ILLINOIS

Illinois State University
Illinois Wesleyan University
Loyola University
Northern Illinois University
Northwestern University
Southern Illinois University
University of Chicago
University of Illinois

INDIANA

Ball State University
Indiana State University
Indiana University
Purdue University

IOWA

State College of Iowa
University of Iowa

KANSAS

Kansas State Teachers College
University of Kansas

KENTUCKY

Catherine Spalding College
University of Kentucky
University of Louisville

LOUISIANA

Dillard University
Louisiana State

MAINE

Bowdoin College
University of Maine

MARYLAND

Morgan State College
University of Maryland

MASSACHUSETTS

American International College
Boston College
Boston University
Harvard University
Northeastern University

MICHIGAN

Michigan State
University of Michigan
Wayne State University
Adrian College

MINNESOTA

University of Minnesota
Carleton College

MISSISSIPPI

Tougaloo College
University of Southern Mississippi

MISSOURI

St. Louis University
University of Missouri
University of Missouri at Kansas City
Washington University

MONTANA

Montana State University
Carroll College

NEBRASKA

Union College
University of Nebraska

NEVADA

University of Nevada

NEW HAMPSHIRE

University of New Hampshire
New England College

NEW JERSEY

Fairleigh Dickinson University
Montclair State College
Rutgers

NEW MEXICO

College of the Southwest
University of New Mexico

NEW YORK

Bank Street College of Education
City University of New York
Columbia University
Cornell University
Long Island University
New York University
St. John's University
State University of New York at Albany
State University of New York at Buffalo
Syracuse University
Yeshiva University

NORTH CAROLINA

Duke University
Johnson C. Smith University
North Carolina College at Durham
University of North Carolina

NORTH DAKOTA

Dickinson State College
University of North Dakota

OHIO

Bowling Green State
Capital University
Case-Western Reserve University
Central State University
Kent State University
Miami University
Ohio State University
Ohio University
University of Akron
University of Cincinnati
University of Toledo
Wright State University

OKLAHOMA

Oklahoma State University of Agriculture
and Applied Science
University of Oklahoma

OREGON

Oregon State University
University of Oregon

PENNSYLVANIA

Bryn Mawr College
Pennsylvania State University
Temple University of Pennsylvania
University of Pittsburgh

RHODE ISLAND

Brown University
University of Rhode Island

SOUTH CAROLINA

South Carolina State College
University of South Carolina

SOUTH DAKOTA

University of South Dakota

TENNESSEE

Fisk University
Tennessee Agricultural and Industrial
State University
University of Tennessee
Vanderbilt University

TEXAS

Texas Agricultural and Mechanical
University
University of Texas

UTAH

University of Utah
Weber State College

VERMONT

University of Vermont
Bennington College

VIRGINIA

Hampton Institute
University of Virginia

WASHINGTON

University of Washington
Washington State

WISCONSIN

University of Wisconsin

WYOMING

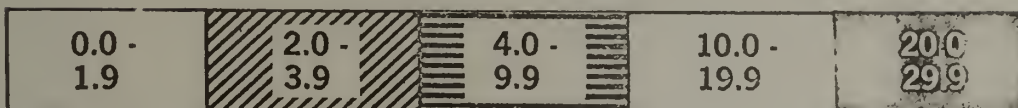
University of Wyoming

PUERTO RICO

University of Puerto Rico

APPENDIX J

PRIMARY AND SECONDARY SYPHILIS
Case Rates Per 100,000 Population for States
Fiscal Year 1969



| STATE | RATE | STATE | RATE | STATE | RATE | STATE | RATE | STATE | RATE |
|--------------|------|---------------|------|-------------|------|-------------|------|-------------|------|
| Vermont | 0.2 | Alaska | 2.1 | Missouri | 4.1 | Alabama | 10.0 | S. Carolina | 20.3 |
| Maine | 0.3 | Oregon | 2.1 | Kentucky | 4.9 | Illinois | 10.5 | Georgia | 21.8 |
| Wisconsin | 0.5 | Wyoming | 2.2 | Virginia | 5.8 | Arizona | 12.0 | New Mexico | 21.9 |
| North Dakota | 0.7 | South Dakota | 2.5 | New Jersey | 6.9 | Maryland | 12.2 | Florida | 23.6 |
| Idaho | 0.9 | Connecticut | 3.0 | Indiana | 7.0 | Mississippi | 13.9 | Texas | 24.2 |
| Utah | 0.8 | Oklahoma | 3.2 | Arkansas | 7.0 | New York | 15.7 | | |
| Hawaii | 1.0 | Rhode Island | 3.4 | Tennessee | 7.3 | Louisiana | 19.8 | | |
| W. Virginia | 1.1 | Pennsylvania | 3.4 | Michigan | 7.7 | | | | |
| Montana | 1.2 | Ohio | 3.8 | Delaware | 8.2 | | | | |
| N. Hampshire | 1.3 | Massachusetts | 3.9 | California | 8.8 | | | | |
| Minnesota | 1.5 | | | N. Carolina | 9.2 | | | | |
| Washington | 1.5 | | | Nevada | 9.5 | | | | |
| Kansas | 1.6 | | | | | | | | |
| Nebraska | 1.6 | | | | | | | | |
| Iowa | 1.7 | | | | | | | | |
| Colorado | 1.9 | | | | | | | | |

Source: Public Health Service -- Reported Cases Only.

APPENDIX K

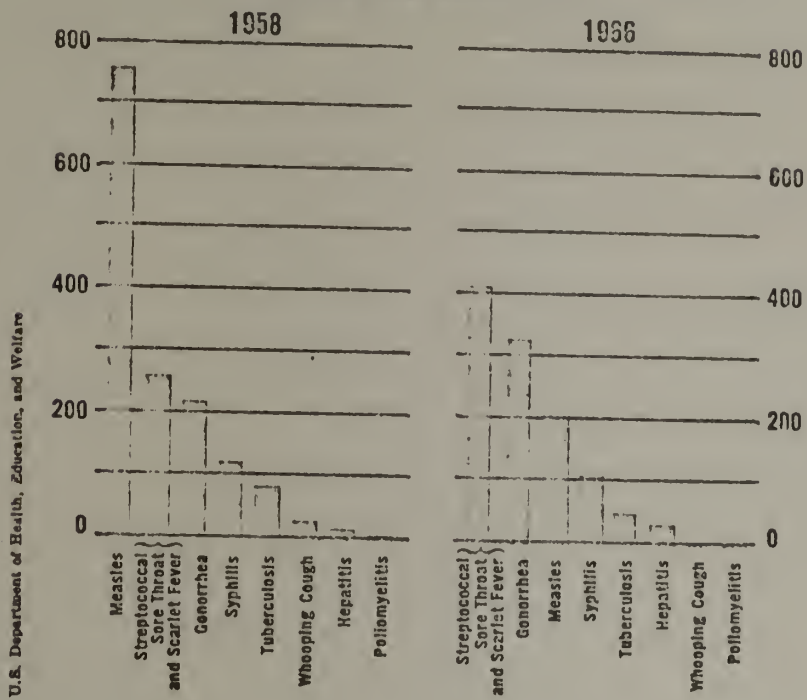
PRIMARY AND SECONDARY SYPHILIS
Case Rates Per 100,000 Population for 159 Cities
Fiscal Year 1969

| CITY | RATE | CITY | RATE | CITY | RATE | CITY | RATE | CITY | RATE | CITY | RATE | CITY | RATE | | | | | | |
|----------------------|------|-----------------------------|------|-----------------------|------|-----------------------------|------|-----------------------|------|----------------------|------|----------------------|------|----------------------|------|----------------------|------|---------------------|------|
| *Topeka, Kan. | 0.0 | *Martinez, Calif. | 2.0 | *Seattle, Wash. | 5.0 | *Winter Haven, Fla. | 10.0 | *Orlando, Fla. | 20.1 | *New York City, N.Y. | 30.2 | *Dallas, Tex. | 40.1 | *San Francisco, Cal. | 51.4 | | | | |
| *Covington, Ky. | 0.0 | *Buffalo, N.Y. | 2.3 | *Pittsburgh, Pa. | 5.1 | *Fayetteville, N.C. | 10.0 | *Greensboro, N.C. | 21.3 | *Fort Worth, Tex. | 30.7 | *Atlanta, Ga. | 43.3 | *Newark, N.J. | 51.7 | | | | |
| *Marion, Mich. | 0.0 | *Kansas City, Kans. | 2.5 | *Denver, Colo. | 5.7 | *Des Moines, Iowa | 5.7 | *Memphis, Tenn. | 10.2 | *Savannah, Ga. | 21.5 | *Augusta, Ga. | 21.9 | *Detroit, Mich. | 31.0 | *Lubbock, Tex. | 55.1 | | |
| *Troy, N.Y. | 0.0 | *Salt Lake City, Utah | 2.5 | *St. Paul, Minn. | 5.7 | *Los Angeles, Calif. | 10.6 | *San Antonio, Tex. | 22.1 | *Birmingham, Ala. | 22.1 | *Indianapolis, Ind. | 32.7 | *Houston, Tex. | 59.0 | *Oxford, N.Y. | 68.2 | | |
| *Lorain, O. | 0.0 | *Utah Lake City, Utah | 2.6 | *Waukesha, Wis. | 5.8 | *Norfolk, Va. | 10.9 | *Philadelphia, Pa. | 11.2 | *Toledo, O. | 11.2 | *Las Vegas, Nev. | 11.3 | *Columbus, Ga. | 11.3 | *San Rafael, Cal. | 11.7 | *Stockton, Cal. | 11.7 |
| *Erie, Pa. | 0.0 | *Mobile, Ala. | 2.6 | *Knoxville, Tenn. | 5.8 | *Nashville, Tenn. | 6.0 | *Columbus, O. | 6.0 | *Elizabeth, N.J. | 6.0 | *Riverhead, N.Y. | 6.1 | *Wichita, Kan. | 6.2 | *Tucson, Ariz. | 6.3 | *Minneapolis, Minn. | 6.3 |
| *Salt Lake Co., Utah | 0.0 | *Burlington, N.J. | 2.6 | *Waukesha, Wis. | 5.9 | *Rushville, Tenn. | 6.0 | *Erie, Pa. | 6.0 | *Tucson, Ariz. | 6.2 | *Minneapolis, Minn. | 6.3 | *Bakersfield, Calif. | 6.5 | *Abilene, Tex. | 6.5 | *Montgomery, Ala. | 6.6 |
| *Nagera Falls, N.Y. | 0.4 | *Yamung, Mich. | 2.8 | *Rockford, Ill. | 3.0 | *Allentown & Bethlehem, Pa. | 3.1 | *San Bernardino, Cal. | 3.1 | *Pueblo, Colo. | 3.2 | *Annapolis, Md. | 3.2 | *Grand Rapids, Mich. | 3.3 | *Omaha, Neb. | 3.3 | *San Jose, Calif. | 3.4 |
| *Springfield, Mo. | 0.7 | *Allentown & Bethlehem, Pa. | 3.1 | *San Bernardino, Cal. | 3.1 | *Pueblo, Colo. | 3.2 | *Annapolis, Md. | 3.2 | *Grand Rapids, Mich. | 3.3 | *Omaha, Neb. | 3.3 | *San Jose, Calif. | 3.4 | *Eugene, Ore. | 3.4 | | |
| *Sioux City, Iowa | 0.9 | *San Bernardino, Cal. | 3.1 | *Pueblo, Colo. | 3.2 | *Annapolis, Md. | 3.2 | *Grand Rapids, Mich. | 3.3 | *Omaha, Neb. | 3.3 | *San Jose, Calif. | 3.4 | *Eugene, Ore. | 3.4 | *Waukegan, Ill. | 3.5 | | |
| *Port Huron, Mich. | 0.9 | *Pueblo, Colo. | 3.2 | *Annapolis, Md. | 3.2 | *Grand Rapids, Mich. | 3.3 | *Omaha, Neb. | 3.3 | *San Jose, Calif. | 3.4 | *Eugene, Ore. | 3.4 | *Waukegan, Ill. | 3.5 | *Mineola, N.Y. | 3.6 | | |
| *Binghamton, N.Y. | 0.9 | *Grand Rapids, Mich. | 3.3 | *Omaha, Neb. | 3.3 | *San Jose, Calif. | 3.4 | *Eugene, Ore. | 3.4 | *Waukegan, Ill. | 3.5 | *Mineola, N.Y. | 3.6 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | | |
| *Utica, N.Y. | 1.0 | *Omaha, Neb. | 3.3 | *San Jose, Calif. | 3.4 | *Eugene, Ore. | 3.4 | *Waukegan, Ill. | 3.5 | *Mineola, N.Y. | 3.6 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | | |
| *Towson, Md. | 1.1 | *San Jose, Calif. | 3.4 | *Eugene, Ore. | 3.4 | *Waukegan, Ill. | 3.5 | *Mineola, N.Y. | 3.6 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | | |
| *South Bend, Ind. | 1.2 | *Eugene, Ore. | 3.4 | *Waukegan, Ill. | 3.5 | *Mineola, N.Y. | 3.6 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | | |
| *Evansville, Ind. | 1.2 | *Waukegan, Ill. | 3.5 | *Mineola, N.Y. | 3.6 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | | |
| *Muskegon, Mich. | 1.3 | *Mineola, N.Y. | 3.6 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | | |
| *Duluth, Minn. | 1.3 | *Portland, Ore. | 3.6 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | | |
| *Springfield, O. | 1.3 | *W. Haverstraw, N.Y. | 3.7 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | | |
| *Wheaton, Ill. | 1.4 | *San Diego, Cal. | 3.9 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | | |
| *Milwaukee, Wisc. | 1.4 | *Calcasieu, La. | 3.9 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | | |
| *Battle Creek, Mich. | 1.4 | *Sacramento, Calif. | 4.1 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | | |
| *Kingston, N.Y. | 1.4 | *Kansas City, Kans. | 4.1 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | *Arlington, Va. | 4.7 | | |
| *Syracuse, N.Y. | 1.5 | *San Mateo, Calif. | 4.2 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | *Arlington, Va. | 4.7 | *Flint, Mich. | 4.8 | | |
| *Spokane, Wash. | 1.6 | *Canton, O. | 4.3 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | *Arlington, Va. | 4.7 | *Flint, Mich. | 4.8 | *Cheverly, Md. | 4.9 | | |
| *Albany, N.Y. | 1.7 | *Akron, Ohio | 4.3 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | *Arlington, Va. | 4.7 | *Flint, Mich. | 4.8 | *Cheverly, Md. | 4.9 | | | | |
| *Charleston, W. Va. | 1.7 | *Tulsa, Okla. | 4.4 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | *Arlington, Va. | 4.7 | *Flint, Mich. | 4.8 | *Cheverly, Md. | 4.9 | | | | | | |
| *Waterbury, Conn. | 1.8 | *Stamford, Conn. | 4.5 | *Santa Ana, Cal. | 4.6 | *Arlington, Va. | 4.7 | *Flint, Mich. | 4.8 | *Cheverly, Md. | 4.9 | | | | | | | | |
| *Saginaw, Mich. | 1.8 | | | | | | | | | | | | | | | | | | |
| *Tonkers, N.Y. | 1.9 | | | | | | | | | | | | | | | | | | |

*Country Data
Source: Joint Statement questionnaire

APPENDIX L

THE LEADING COMMUNICABLE DISEASES IN 1958 AND 1966
 Reported Cases, Stated in 1000's



ABSTRACT

AN INTEGRATED SEX EDUCATION PROGRAM FOR URBAN SCHOOLS, IMPLICATIONS FOR GUIDANCE AND COUNSELING

The purpose of this thesis is to propose guidelines for guidance counselors to use in a supportive guidance program for family life and sex education in urban schools with emphasis on the adolescent disadvantaged student. The major thrust of the study focuses on the implications of sex education for guidance and counseling.

Today, sex education, although having many definitions according to the community in which it is given, is a major concern of students, educators and parents. Counselors need to reexamine the major concerns of students today and their responsibility for responding to these concerns.

If counselors are to help develop positive attitudes about the place of sex as a constructive force in our society, they must understand some of the causes of the distortion, confusion and lack of understanding about sex on the part of young people. Counselors and other educators must deal with the social causes of premarital pregnancies, abortions, overt sexual behavior, early divorces of couples married in their teens, increased role of venereal diseases, homosexuality and the population explosion. These are evidences of a need for more emphasis on the development of acceptable and healthy sex habits and attitudes.

The procedure used for the study involved the analysis of 18 urban areas' sex education programs. Their strengths and weaknesses were identified which provided a framework for developing the basis of the integrated sex education program for urban schools and the implications for guidance and counseling. State guidelines on sex education were analyzed and synthesized for the purpose of determining some of the common goals of various states which were incorporated into the proposed program. A review was made of the pertinent literature relating to sex education in urban schools. A survey of 150 teacher training institutions was conducted to ascertain the specific courses which were offered to train teachers in sex education and/or human sexuality. The courses offered by these institutions were reviewed.

Building attitudes, values and appropriate behaviors are most important to an integrated sex education program. The proposed program by the writer includes suggestions for: (1) content of in-service programs for adults, students, educators, and paraprofessionals; (2) the structure and administration of the integrated sex education program; (3) procedures for training leaders (students, educators, parents and paraprofessionals) in the program; and (4) the role of the guidance counselor in the total program.

If indeed the sex education program as outlined in the thesis is successfully operated, the benefits to society would include: fewer drug addicts, alcoholics, venereal diseases, illegitimate babies, over-population, slums, juvenile delinquents, divorces and broken homes, inmates of mental asylums, less vandalism, greater opportunity for both material success and upward mobility for the poor of all ethnic and racial groups.

