



# Suppression of Sexual Behavior

Patricia One Person

nineteen hundred and seventy



Any tactile stimulation applied to a body for pleasure, sometimes orgiastic and genital in nature and other times not, can be termed sexual behaviour. When and with whom sexual behaviour can be performed is determined by social rules and taboos of a given culture.

Focus on one culture. AMERIKA.

God bless AMERIKA 🇺🇸 land that I love 🇺🇸 🇺🇸 🇺🇸  
Amerika happens to be monosexual. Sexual behaviour is limited to one type of relationship which is legalized through government. Amerika even has laws against sexual behaviour.

penal code 6359.001 ~ Do not kiss your spouse below the neck under penalty of law.

One reason for American culture being so entirely limited in the area of sexual behaviour is due to its limiting sexual identities of individuals. It seems that genitalia is destiny, that if born a woman one's character is decided upon before one has any say about it. Not only does Amerika limit sexual identities but ethnic identities as well. It all has to do with separating individuals into hierarchical categories for functional purposes.



## Technocracy and Separatism

Separatism appears to be the basis of the technocratic world. Marshall McLuhan talks of the American technocracy as "long accustomed to splitting and dividing things as a means of control."<sup>1</sup>

Individuals are separated along many lines and for many reasons. Today we divide peoples into categories of sex, age, social roles, social function, economic class, and so on. All of these categories gear certain people to think and behave according to which category they fall under. It must have something to do with social order. "rationale, of course, has for the west long meant 'uniform, and continuous and sequential'".<sup>2</sup>

When speaking of a technocracy we must review the evolution of this form of social organization. Prehistoric peoples with the aid of a complex brain (extended cambrian), opposable thumbs, and bipedal locomotion created tools to aid in their survival. These tools, such as the rock picked up by Zinjanthropus for defense against other animals, were the first extensions of homo sapiens. This is what separated the species of homo sapiens from the rest of the animal world.



When the first stick was snatched up as a weapon that act was the first act of tool making. The stick was part of nature. It was outside of man, alien to him, as alien as the other being threatening him. In picking it up he made it his, made it serve him, made it a tool. That was the beginning of the technology.?

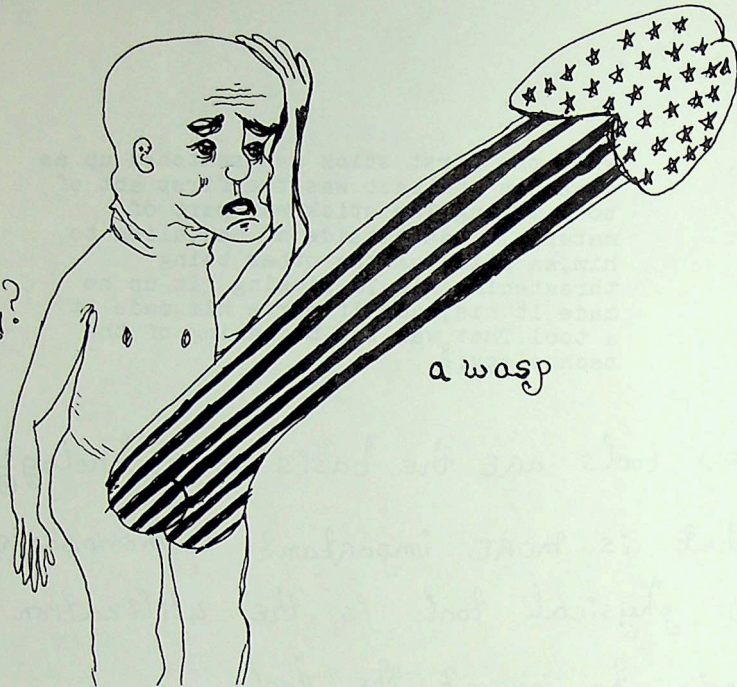
Thus tools ARE the basis of technology. But what is MORE important to hominids than the physical tool is the utilization of the brain to invent the tool.

In creating he expresses himself and feels power. In acting upon nature with his imagination, in building a dyke or a dam, in working out a law or a system of mathematics or physics or sociology, in painting a picture or writing a poem or a piece of music, he expresses himself as an individual above nature, free from nature, exercising power over nature. 4

But in the American technocracy who ARE the ones granted the right to act upon nature with the imagination? Just who does the



mental  
and  
physical  
labor of  
this technology?



The separating of individuals into sexes, classes, races, and ages stems from the technocratic idea that all peoples must be a functional unit in this hierarchal society.

The man who goes fishing instead of showing up at the job; the student who plays hookey or drops out instead of attending school; the politician who plays golf instead of showing up at legislative sessions--all are motivated in the scientific sense--but are likely to be "poorly" motivated in the institutional sense...

If the criminal appears as a non-conformist who is unable to meet the demand of technology that we behave in uniform and continuous patterns, literate man is quite inclined to see others who cannot conform as somewhat pathetic. Especially the child, the cripple, the woman, and the colored person appear in a world of visual and typographic technology as victims of injustice.



Master and Slave, Man and Wife, White and Black

The separating of individuals into sexes, the division of labor according to sex has a functional use in this American culture. It keeps males alone free to express their homosapient identity in other ways aside from their reproductive identity. Males can only function as professionals as long as they possess a woman who bears his children, rears his children, cleans his house, cooks his dinner, and gives him sexual pleasure. An analogy to this is the black slave in early American history. The only way the white male plantation owners could make a profit off their crops was to hire a cheap labor force. This required blacks picking his cotton, working his cotton gin, cleaning his home, and being servant to his family.





MATERNAL DESPERATION.

"She ups on a cotton-bale, like a cat, ketches a knife from one of the deck hands, . . . and she jest turns round and pitches head first, young un and all, into the river — went down plump, and never ris."



## Marshall McLuhan talks about the advantages of slavery:

When the next phase of the same specialist stress much reliance on slave labor, there was a spectacular increase in production.<sup>7</sup>

On Southern plantations in the "days of slavery" each member of a wealthy white family had attached to him, often for life, at least one black person who "did for him". In turn the black derived from the master a commensurate status.

Class divisions among women-- as among men-- began with the beginnings of private property and slavery. The male slave's children, by a female slave, were the slavemaster's property just as much as the slavemaster's children by the female slave. On the Southern plantations, the slavemaster's wife kept "lady like and pure", benefitted financially like her husband from the exploitation of both the male and female slave...

There is an evil force at work here which appears to be something termed dominance. Just as many peoples believe one race is dominant over another, many peoples are also ingrained with the belief that in a dyad hom sapien relationship one individual is dominant and the other is submissive. For the human and the humoman sexual relationship this belief stems from the



physiological phenomena of penis penetration and vaginal reception. But is it logical to purport that since males penetrate and females receive that their homo sapien personalities reflect this in terms of dominance and submissive? For the male there is extreme orgasmic pleasure in ejaculating the procreative sperm into the female's vagina. Where and how is the female's orgasmic pleasure produced? Most males believe that females receive the most pleasure from penis penetration. But recent studies show and refute Sigmund Freud's theory of the double orgasm in women. Freud believed a clitoral orgasm was something lost to female adolescence and that when a woman begins having sexual intercourse with men she transfers the center of the orgasm to the vagina.



But this is absurd?

What actually happens is this: there is only one area for sexual climax, although there are many areas for sexual arousal--the clitoris. All orgasms are extensions of sensations from this area.

Men have orgasms essentially by friction with the vagina, not the clitoris, which is external and not able to cause friction the way penetration does. Women have thus been defined sexually in terms of what pleases men. 11

Many people believe in the inner and outer

Space theory:

males have a penis, which is outside of the body.

males express themselves outwardly, rationally.

Females have a vagina, which is inside of the body.

Females express themselves from within, emotionally.

It is ridiculous to attribute sex character differences to sex physiological differences.

The second theory of sex differences argues that since females and males differ in their sex hormones and sex hormones enter the brain (Hamburg & Lunde in Maccohy, 1966) there must be innate differences in "nature". But the only thing this argument tells us is there are differences in physiological states. 12



For a long time it has been believed by psychologists and the public that hormone distribution and imbalance can make a woman become a moody menstruator. Many women complain of feeling 'moody', depressed, and nervous during their menstrual periods. A recent study by a graduate psychology student at Davis University discovered that hormone changes have nothing to do with mood changes. Rather it is the social taboos against the menses which causes women to be moody.

What we will show that it is wrong; that there isn't the tiniest shred of evidence that these fantasies of servitude and childish dependence have anything to do with woman's true potential; that the idea of the nature of human possibility which rests on the accidents of individual development of genitalia, on what is possible today because of what happened yesterday, on the fundamentalist myth of sex organ causality, has strangled and deflected psychology so that it is relatively useless in describing, explaining, or predicting humans and their behavior. 13

The division between male and female by cultural definitions is so distinct and



so narrow that we often forget that we  
are all homosapiens.

Normally, we are all part male, part  
female for the body never loses  
completely this bisexuality. Thus  
every woman has potentially the same  
hair adornment and hair follicle  
distribution as the male (and visa versa)  
and her glands provide estrogen as well  
as androgen.<sup>14</sup>

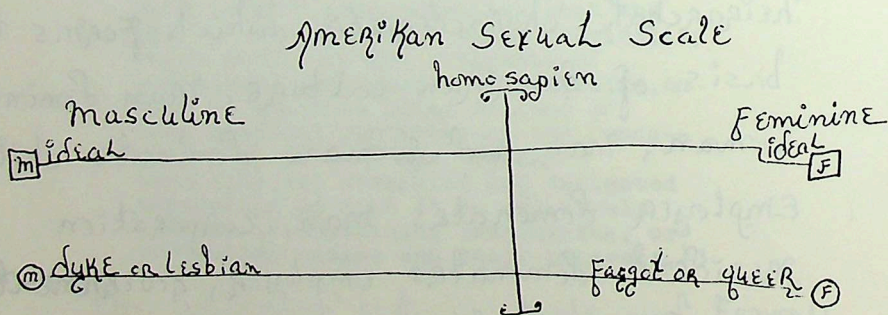
No longer can we base psychological  
nature on physiological differences. No  
longer can we claim women to be naturally  
emotional and men naturally rational. There  
need be no sexual, or female-male  
relationship based on the dominance and  
the submissive. Aside from the sexual  
human relationship, dominance is a  
hierarchical characteristic which forms the  
basis of American culture. Man dominates  
woman, man and woman dominate children,  
Employer dominates man, corporation  
president dominates employer, government  
dominates corporations, and white race  
dominates black race (and red race and yellow  
race). But what is worse is that with



Dominance hierarchy and the separation of the sexes, all expressions of love (including sexual expression), except marital love between female and male, are categorized as deviant.

Any behavior that doesn't fit into the image that television and readers digest believe the American people should be like is usually categorized as either subnatural or supernatural.<sup>15</sup>

People's behavior, whether it is sexual or not, is channeled as either male or female and that is all. People are also categorized as to how well they fit the feminine and masculine attributes. Any female who leans too far towards the masculine side of the scale is suspected to be a lesbian.



m: physiologically female, male behavior

F: physiologically male, female based behavior

(scale borrowed from Clark Taylor of Gay Liberation)



One little girl there (I'll call her Jane) was convinced that she was a boy. She didn't want to have anything to do with dolls, frilly dresses, or other girls. She wanted to play baseball and climb trees. If left alone, even briefly, she cut her hair off at the scalp. Her wardrobe con-

sisted entirely of pants and shirts. The witch doctors who ran the place embarked upon an extensive campaign to make Jane's behavior "sex-appropriate." (Even then, half convinced as I was that they were "right," I still wondered how these pundits had arrived at their definition of "sex-appropriateness.") We, the staff, the whole bloody crew of us from the head shrink down to the lowliest kitchen attendant, were let in on the conspiracy. Together we were going to "feminize" Jane.

Jane wasn't allowed to wear pants, ever, for any reason, or shorts, or shirts, only little-girl dresses. She wasn't allowed to play with the boys. They made her learn to knit and sew, gave her dolls to play with. We watched her all the time so she couldn't cut her hair, and, when it grew out finally, a couple of female attendants held her down while another one set it for her. Jane was mad, of course, she had to be as nutty as a fruitcake to resist that continual twenty-four-hour-a-day bombardment, resist it completely alone, cut off from any support at all from other people. But she did resist, was still resisting when I left there (I was fired for "over-identifying" with the patients). She hated us, and she let us know it every chance she got. Looking back on it now, I find the courage of that alone skinny eleven year old girl attempting to maintain her right to define herself as a human being in the face of constant violence from a rotating group of nearly a hundred adults incredible, appalling, heart-breaking. She was mad, wasn't she?



## Sexuality and Stereotypes

What needs to be exposed about sexuality is that most of the attributes which separate the sexes are based on myth.

A sex role identity is a person's belief about how well his biological and physiological characteristics correspond to his or her concept of the ideal male or female. The definition of the ideal-sex-role-standard is influenced by the values of her particular culture. 16

An illustration of this would be an excerpt from Margaret Mead's descriptions of three cultures: the Arapesh, the Mundugumor, and the Tchambuli. (Margaret Mead, 1935)

The mountain Arapesh are poor people whose tiny villages cling to the sides of barren mountains. Their gardens perch on hillsides, difficult to fence off from the wild pigs. Hunting is poor and life is difficult. The Arapesh women are gentle, cooperative, loving mothers, much like most women are expected to be in our culture. But the Arapesh men are also gentle, loving, and cooperative. They work together in their gardens, readily forsaking their own work to help a neighbor with his. The Arapesh men cannot conceive of any normal person wanting to be a leader. The 'necessary' leaders of the tribe reluctantly assume leadership functions and are happy to relinquish them. The Arapesh baby is born into a warm and loving world. Both his mother and father care for him and consider it a tragedy if he cries. The Arapesh believe that both men and women are naturally cooperative and







and gentle and would think it odd that women and men should be expected to differ in personality.

The Mundugumor, who live on the banks of one of the rivers of New Guinea, were headhunters until recent times. Their land is rich and grows much tobacco and coconuts. The Mundugumor men are fierce warriors and hunters and have violent tempers. The Mundugumor women are neither gentle nor loving. The Mundugumor women are continually fighting with their husbands and teach their sons at an early age to taunt their fathers with the names and epithets that are most irritating to them. The Mundugumor woman does not enjoy being a mother. She handles her child roughly and leaves them hanging on the wall in their cradleboards until their crying can no longer be endured. Both men and women in the Mundugumor culture are arrogant, violent, and individualistic, possessing the sort of personality characteristics we would consider more masculine than feminine.

The Tchanbuli people are lake dwellers. They have ample food which can be stored so there is little chance of famine. Tchanbuli men are artists. They enjoy painting, music, and drama. The men spend much of their time ornamenting themselves and play parts in various rituals and dramas. The men gather in groups frequently, for as all Tchanbuli men know, men are sensitive creatures whose feelings are easily hurt, and the gossip of the men's circles may create and magnify petty jealousies. The women of the Tchanbuli carry on most of the necessary work of life. The men may



may occasionally organize a fishing party as a lark, but what is important is the social event not the fish that are caught. Food getting is woman's work. The women are tolerant of the men's amusements and enjoy seeing the men's latest artistic productions. Nominally, the men control the family wealth, but if he wishes something he usually obtains the wife's consent. In short, Tchambuli society almost reverses the sex roles that are considered "natural" for men and women in our culture.<sup>17</sup>

In our particular culture it seems that sexuality has been and is becoming more and more limited in variation due to stereotypes, norms, and ideals. Our sexuality is defined by the experts and reinforced through mediums of communication and capitalists. Sex is good business.

With nationwide media systems, we are surrounded by sexual imagery.

The sexual images we are now offered are confused and frequently contradictory. In the wake of Master's and Johnson's powerful study, the ladies magazines appear to have established the legitimacy, if not the necessity of female orgasm before they have established the necessity of sexual intercourse.<sup>18</sup>



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Just as most women are secure in their inferior role, most middle class suburbanites are secure in their property. Most women do not realize how "McCalls Magazine" and instant mashed potatoes have shaped and dented their lives.

Modern woman is everywhere permitted to regard her body as capital for exploitation. It is natural enough for many women workers and employers to see in the right to work only an obligation from which marriage will deliver them. As long as the temptations of convenience exist--in the economic identity that favors certain individuals and the recognized right of women to sell herself to one of those privileged men--she will need to make a greater moral effort than would a man in choosing the role of independence. 19

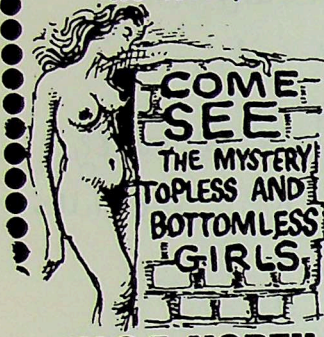
Both women and men are subject to psychic manipulation to consume. Playboy magazine, which is selling a lifestyle of sexual consumerism, makes the point clear that a woman is simply one more product that is consumed.

Woman, herself, is thus seen as a technological extension of man's being.. 20

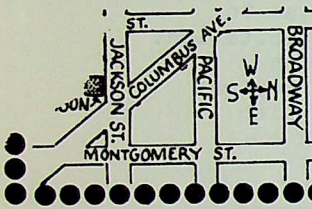


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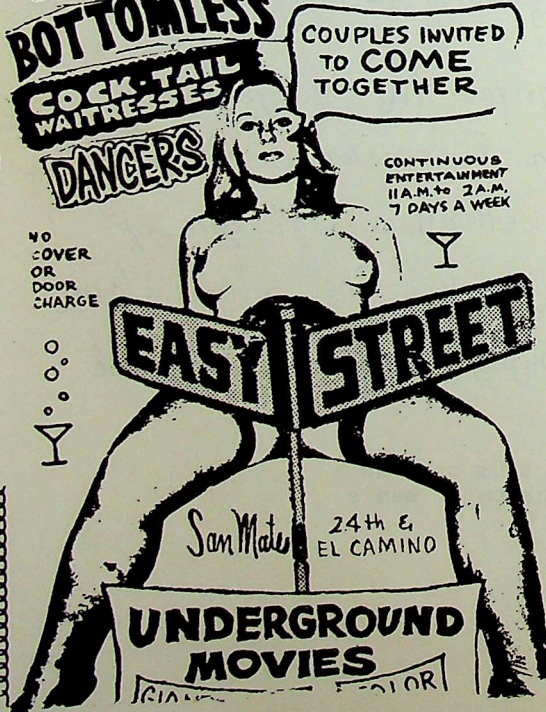
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It is really freeing of the human being from the bondage of a sick, moralistic straight jacket, which is very much more important than political emancipation. It is the liberation of the infant, the child, the adolescent, the woman from sick, patriarchal rape and masturbation pornography, which enables us to envisage a new world.

Wilhelm Reich

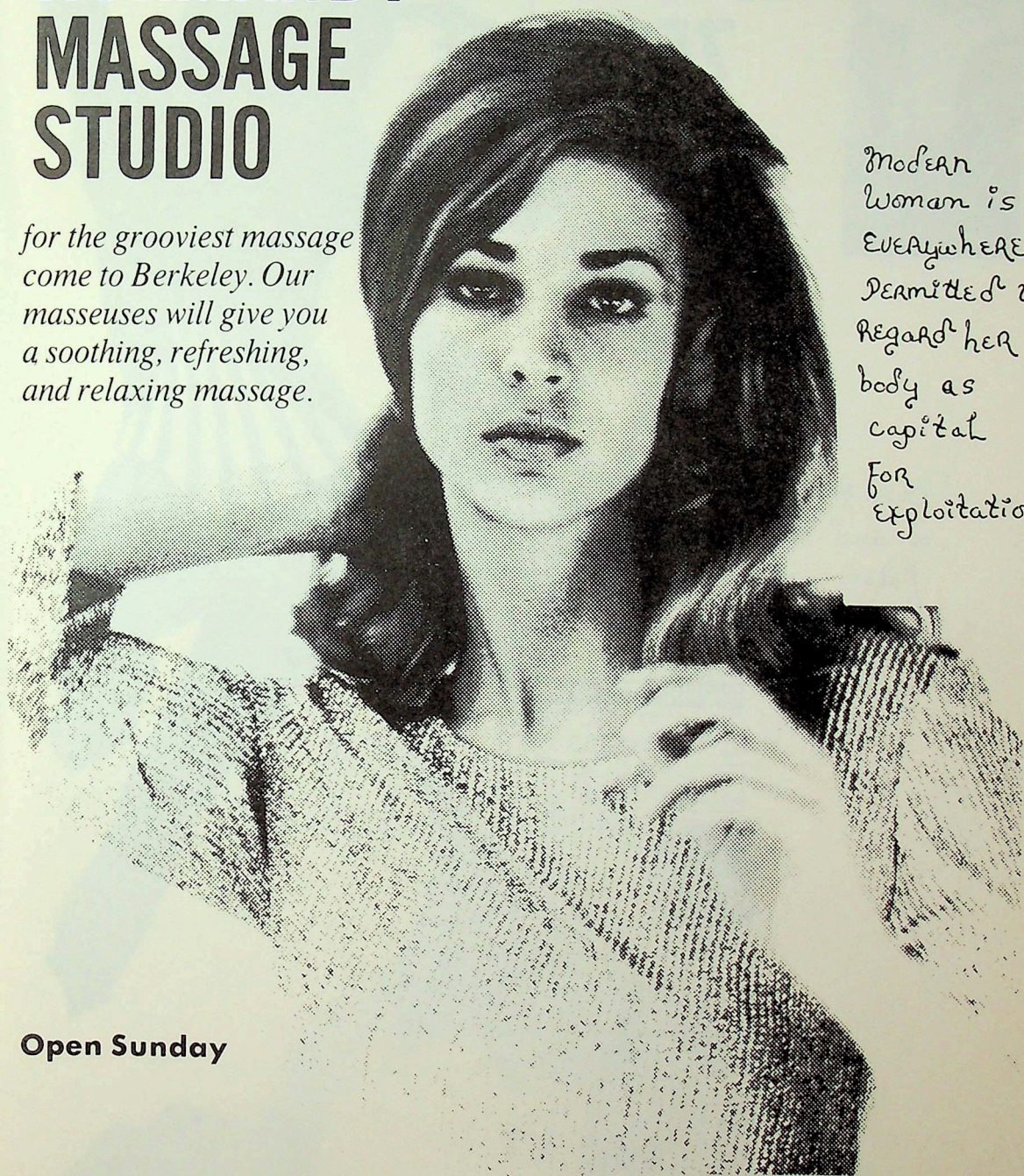


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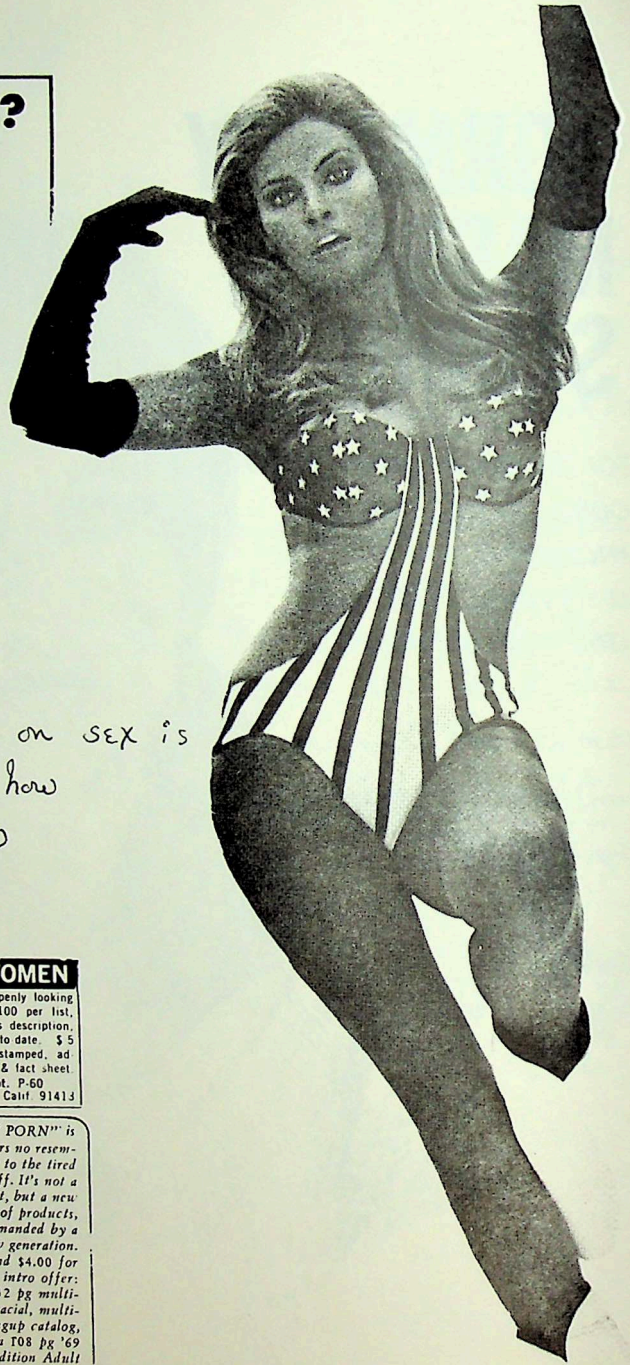
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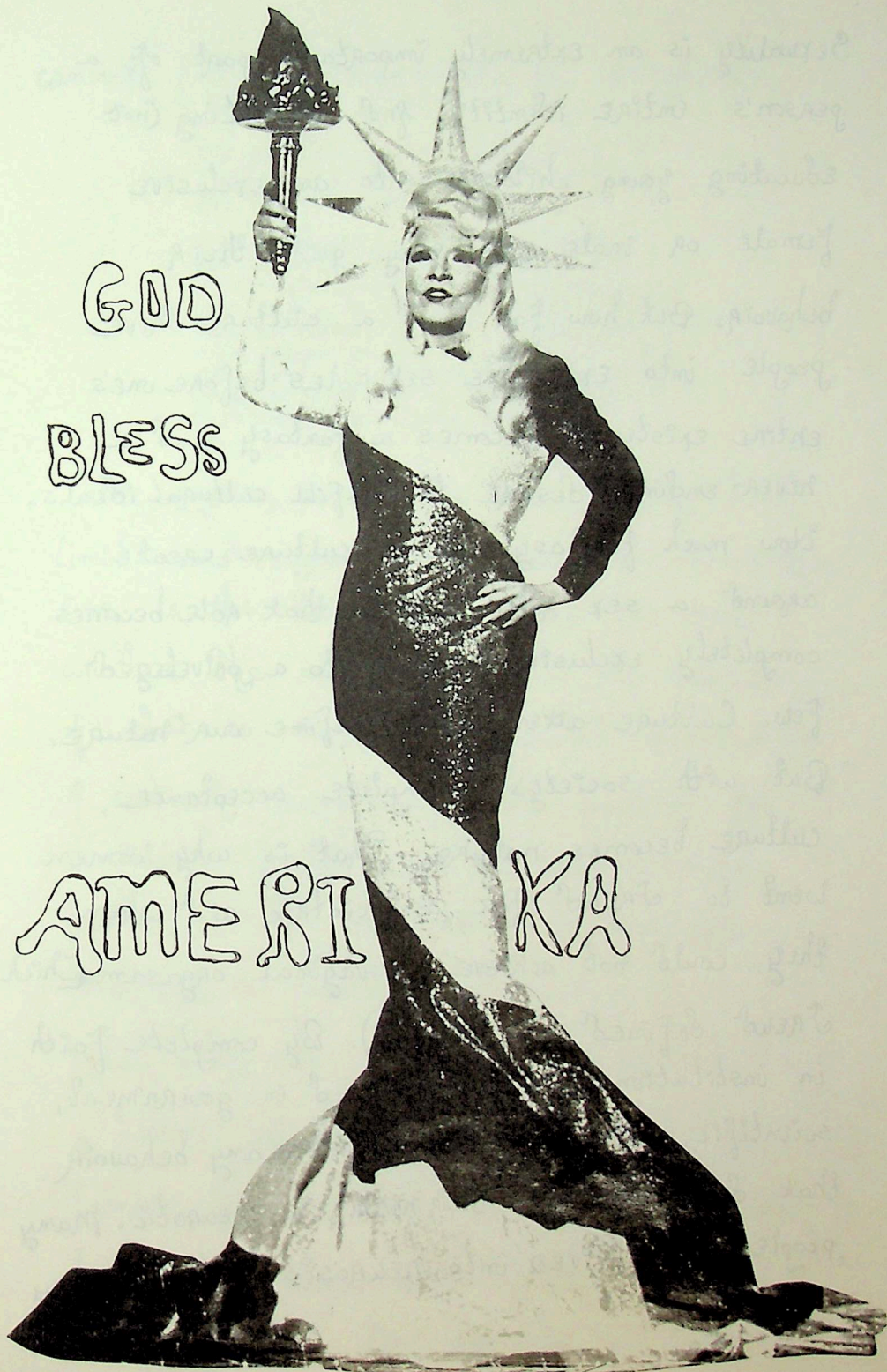
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GOD

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Sexuality is an extremely important part of a person's entire identity. And channeling (not educating) young children into an exclusive female or male role may guide their behavior. But how far can a culture drive people into exclusive sex roles before one's entire existence becomes a fantasy and a never-ending desire to fulfill cultural ideals. How much fantasy can a culture create around a sex role before that role becomes completely exclusive except to a privileged few. Culture attempts to define our nature. But with society's complete acceptance, culture becomes nature. That is why women went to Freud for psychiatric aid when they could not achieve a vaginal orgasm (which Freud defined as natural). By complete faith in institutional education and in government, scientific, and corporation experts any behavior that does not fit their norm is neurotic. Many people are driven into neurosis because they



cannot fit into a norm or standard.

The neurosis is the result of a conflict between instinctual demands and opposing social demands.<sup>21</sup>

When scientists merely encouraged men to follow their instincts the effect might not have been very deep, but it was in the right direction. But when elaborate systems of organization were suggested, the harm done by them was great, as they oriented man towards an artificial way of life completely divorced from his own nature.<sup>22</sup>

There appear to be two main factors which limit and suppress a person's sexuality. One is the dominance of one sex over another. The second factor is the narrowing of what is normal by social institutions. A combined example of both factors, the dominance factor and the institutional factor, is the institution of marriage. Marriage is voluntary submission of a relationship to a contract of law based on a belief of human beings as property. The woman gives up her identity for the man by taking his name and leaving her "maiden" name behind. In the United States



MARRIAGE Laws based on the ancient English common law are still in existence. In a pamphlet put out by the American government (U.S. Department of Labor) it states that the husband has the right to decide where a married couple will live.

"Who has the right to decide where the family lives?"



"Your husband, as the person legally responsible for family support, has the right to make this decision.

Unless he agrees to a separate residence, legally you must live where he provides the home, which is usually where he works.





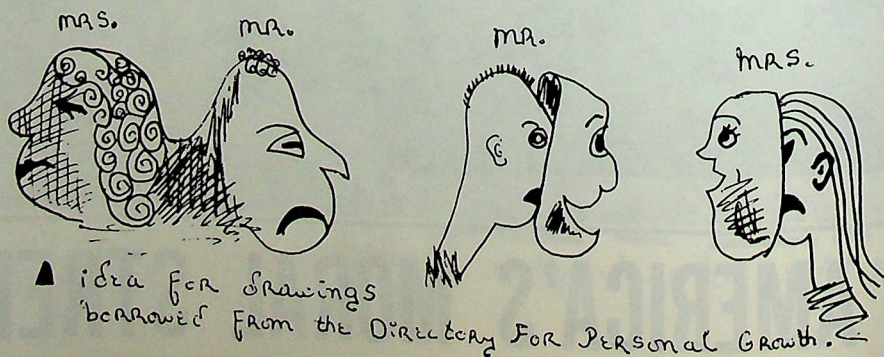
**AMERICA'S MORAL STRENGTH**



It is ironical in this country that monogamy is the only legal form of marriage. What actually happens is that society will accept polygamy if it is practiced through DIVORCE. A man may not have more than one wife at a time, but may have many OVER one lifetime.

#### SADO-MASOCHISTIC

Mrs X hates her husband. She hates him because she hates being a woman,. She hates being a woman because the way sex: roles are defined by our glorious western civilization ,a woman is a pretty lousy thing to be. If she is old fashioned she gets even with her husband by not wanting to fuck very much; if she is new fashioned she lets him know in a million little ways that he isn't "man enough" to make her come. Mr. X isn't interested in sex, he's interested in rape, a device to prove to himself over and over again that he's really not a powerless little boy. In his fantasies (which scare the shit out of him) he's either an axe murderer or the axe murderer's victim. Mr. and Mrs. don't see their kids as people but as tools to be used in the continuing struggle against each other.<sup>23</sup>





In one state a woman's clothes legally belong to her husband.

With women's and men's fashions being what they are in this country, clothes have become sexual uniforms.

She had all the equipment that goes with female servitude bound up: braced breasts, short skirt, panty hose and high heels.

She was just one dress code victim among many. No wonder men buy those black-stockings, ten inch heel, leather bra and whip mags. They're only slight (very slight) exaggerations of American clothing at its official, formal, business levels. Women's fashions are the ultimate bondage sight trip and the negation of touch: "She is firmly encapsulated in a complete body armor from her re-inforced nylon toes to her make-up encrusted face and her spray-on plaster hair set. You- the rapidly engorging male- are not to touch any of her flesh. She has in fact desensitized her arms and legs by removing all her body hair. Her breasts in many cases have been stuffed with silicone to increase visual, and reduce tactile, value. What good would it do you, American male, to touch such

a creature? She has been created solely to pop your eyes, not your rocks. If by some mischance you should get your penile membrane into that odiferous juncture of hers, she has been trained to lay very still so as to further minimize tactile sensations. You too will be spared prolonged frictional embarrassment since her visual appearance (& apparatus) has been contrived to cause you to come the instant you feel her body heat."

(Quoted from *Prospectus to an American Marriage Ceremony* prepared by a panel of Imminent Sociologists and Psychologists.)

I think that Margaret Mead and the President's Commission on Sexual Perversion in American Bedrooms and Toilets would agree that men and women will have trouble treating each other as humans of the same species (practically) as long as my first impulse on seeing the modern woman in her work (not to mention her play or pray) uniform is to tear it off and rape her on the spot.

The Victorians, whose pornography is exquisitely sado-masochistic, forced their women into cinch waist girdles and bustles, producing fantasies fit for an anthropologists field book. We're heirs to that fashion. It's just simple karma that the men, who have been ostensible masters in this master-slave relationship, should be denied the best of sexual pleasure.

Imagine fucking a naked girl with a business suit on, not even unbuckling or unsnapping the pants, just unzipping the fly. That's where men's fashions have been, are and could revert to totally. The ideal American sexual bout, except the girl isn't quite naked. She has on of course a nylon body stocking. It is sold at Sears as "the New Prophylactic Body Stocking" only \$9.99. Prophylactic because the crotch tucks into the girl's cunt and provides her with a 100% effective (and washable) condom.

"Fucking in the New Sears Prophylactic Body Stocking brings back all the thrills of childhood. It's like masturbating in a sweat sock." (Ad copy for the Los Angeles Times.)



Myths and character assumptions about the sexes have no physiological basis. But it is found that many of these myths (e.g. women are emotional, men are rational) have become psychologically ingrained and socialized in most people. For example, black slaves were continually told that they were inferior, especially in the mind. Until finally they began to believe this was true. Once they accepted this inferiority, they began to act inferior. As a result of never being able to develop their minds like whites it is proven on standardized tests that many blacks are inferior.

Human and Human Sexuality  
As far as a sexual identity is concerned there are limited choices if a person desires to be socially accepted and socially gratified. The institution of marriage as it stands is a legalization of a procreative relationship between female and male. There is no institution or legality for just a sexual relationship regardless of gender combination (male-male, female-female, male-female-female).



DIFFERENCES BETWEEN MEN AND WOMEN

(For discussion in Workshop. All rights reserved;  
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Will Durant published in a magazine article long ago a list of 19 differences between men and women which he considered either self-evident or established by evidence. It has proved to be a convenient list for discussion groups, either adult or in high school. I asked some 600 students at various colleges and universities in different parts of the United States to express an opinion on the truthfulness of Dr. Durant's statements. Most of these students were mature adults at summer sessions. Following is a tabulation of their collective verdict.

1. Women understand men better than men understand women. Yes 447, No 142.
2. Woman is biologically the more important sex. Yes 378, No 318.
3. Man is more acquisitive and adventurous. Yes 505, No 97.
4. Man is more pugnacious and violent; woman more tenacious and subtle. Yes 524, No 83.
5. Man is more active; woman lazier. "The more she receives, the less she does." Yes 207, No 384.
6. Woman surpasses man in love and is surpassed by him in friendship. Yes 431, No 162.
7. Woman is more social, man more solitary. Yes 506, No 84.
8. Woman is more talkative; "she is a sieve for secrets." Yes 391, No 197.
9. Woman is more imitative, more addicted to custom, convention, fashion, fads. Yes 488, No 101.
10. There is more difference between man and man than between woman and woman. Yes 144, No 450.
11. Woman is more dependent upon social approval; more polite, considerate, and kind; richer in the qualities that make for altruism and morality. Yes 442, No 129.
12. Woman is more religious; man more skeptical. Yes 478, No 114.
13. Man is more intellectual but less intelligent. Yes 203, No 389.

Differences Between Men And Women

Page 2

14. Woman is cleverer, surer, and more practical. "No man under 30 is a match for a woman of 20." Yes 237, No 336.
15. Woman matures more rapidly, man more fully. Yes 466, No 123.
16. Woman is more conservative. Yes 300, No 262.
17. Fewer women are geniuses and fewer are idiots. Yes 447, No 144.
18. Woman inspires art but seldom creates it. Yes 440, No 148.
19. These differences are acquired rather than inborn, and are visibly diminishing as woman passes to a wider, and rapidly changing life. Yes 440, No 149.

Variation in the totals is due to the fact that some students failed to vote on some questions. It is interesting to note that not one of these propositions was accepted unanimously even though Dr. Durant had stated them all as facts.



Must it be considered that the maturation of the human species implies the abandonment of the many sexual types which were accepted at early stages of civilization, demanding instead a progressively more exclusive orientation toward monosexual and monogamic structures.

While sexual stereotypes limit and channel us into exclusive identities (male as dominant, female as submissive) they also suppress most natural (natural i.e. what is physiologically and psychologically possible or capable in a person) variations of sexual behavior.

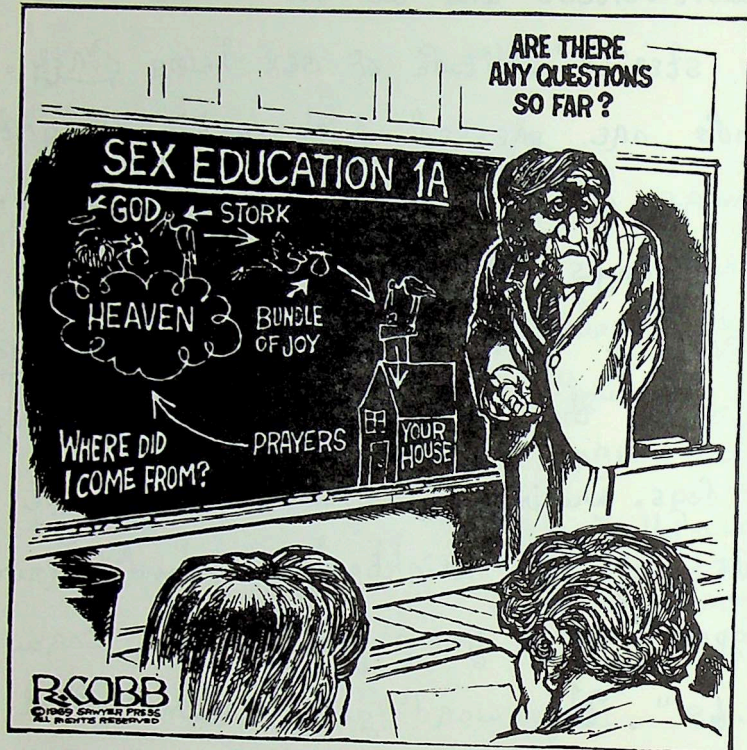
The words of the Bible and the numerical "normalcy" of heterosexuality in the history of human experience provided classical Protestantism with a conception of sexual polarity to be deemed essential to the definition of human personality.<sup>25</sup>

As young toddlers we uninhibitedly fondle our genitals and flesh only to have mother force us not to (because it is dirty). Much of our prepuberty days are devoted to exploring our bodies. But masturbation is a lonely and private act performed behind the locked doors of bedrooms and bathrooms. The mixed company games played during adolescence stir up our sexual



inquisitiveness and at the same time emphasize the sterile attitude of sex being dirty. Our minds are pressed with erotic thoughts. But rumors spread and fears are built up. Female peer groups talk of French prostitutes stuffing boards up their vaginas, or of some nasty girls in the neighborhood masturbating with hot dogs. During hot summer days the young males of the neighborhood stand around propositioning young females to "screw for \$1.65". The word gets around that a six year old girl has been raped by her twelve year old brother. Then one day small groups of adolescents of the same sex find themselves kissing and fondling each others flesh and enjoying it. There are rumors of young girls "feeling up" each other, and young boys stuffing their penises up the anus of other boys. If we ask our mothers and fathers about these things done in all girl or all boy groups, we are only informed of its naughtiness and offered no explanation.





Then in late adolescence comes the push, by parents, teachers, television, and magazines and music towards romantic love and the search for the ideal mate. We are socially coerced to conform to feminine and masculine codes of dress and behavior.



Human sexuality is plastic and polymorphic in its nascent state. To be born a male may be destiny but to be born a man is a human decision and a social construction.<sup>26</sup>

Many of our sexual attitudes in America stem from our Christian background. Ideally, in Christian history, sexual behavior was limited to the procreative act of intercourse. Pleasure was not believed to be holy and righteous. Rather value was placed on hard work and on accepting the attitude of a sinful nature constantly emptied by the wrath of the devil.

Western civilization remains anti-sexual, or at least asexual, and is still incapable of finding a place for eroticism in the hierarchy of its values.<sup>27</sup>



## Homosexuality

In America it is against the law to be a homosexual or take part in an act of homosexuality. There is no reasonable or logical argument against homosexuality. In general, it is a waste of time for the government to make laws against sexual behavior because it is simply too private.

The sex drive is no more restricted than hunger. One does not pass laws against eating swamp mud because it is a rare person who wants to do such a thing. One passes laws against homosexuality and lesbianism ect... because people do want to do such things.<sup>28</sup>

To be specific, it is impossible to enforce the law against homosexuals. Unless a homosexual attempts a sex crime there is no way to seek out one. Police do not have time or the desire to peek through bedroom windows in order to catch a homosexual couple involved in a homosexual act.



Their logical error was in trying to apply a legalistic axiom to an emotional phenomena. In essence they sought to legislate an attitude, to create an intellectual basis for free love, to purge the psyche of emotion. 29

The Christians were the first to place restraints on homosexuals and their behavior. Mainly, homosexuality was a threat of genocide to the Christian race. Procreation was the only acceptable sexual act. But the Christians dogma is inconsistent. Priests and nuns were denied the right of sexual behavior but actually did engage anyway. While procreation was so highly valued, convent nun's large robe-like habits were quite useful to conceal many nun's pregnancies. Recently in a medieval convent in Europe hundreds of dead infants were discovered sealed in the convent walls. Today the law cannot use the Bible to support the laws against homosexuality. Being a homosexual does not break the ten commandments, but for a woman to remarry after divorce does.



In ancient Asia Minor the Hittites had legal marriages between men and boys. Long ago in Greece the woman poet of Lesbos gave her name to the "taste that women develop for each other." 30

It was on the island of Lesbos that the phenomena called romantic love began and it began among women. Today it is called lesbianism.

Lesbianism isn't something you are...  
it's something you do.  
Specifically, it's the love you give somebody  
who happens, also to be female. 31

Homosexuality is, in this American culture, a suppressed part of sexual behavior. Through the strict division of the sexes women and men are unable to truly get to know people of the same sex. Women, because of their role as a beautiful object, are competitive with each other. By a woman's lifetime monogamous tie with men, they are denied



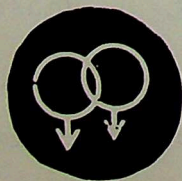
intimate relationships with anyone besides their husbands. Many women who marry young never get a chance to know other men. With the institute of marriage based on the dominant and the submissive, it is probable to say that many women do not even communicate to or know their husbands. Monogamy limits <sup>all</sup> of our sexual relationships. Monogamous marriage denies men to love men and women to love women in any way, sexual or not.

For a man in America to love another man and express that love physically is to lose cock privilege--to become a woman in the eyes of that society and is the only male who has some idea of what it is like to be despised as a woman.<sup>32</sup>

There are two points to be made. By our vision of females behaving in one pattern and males in a separate pattern, and that sexual encounters require a masculine (assertive, rational, aggressive) being and a feminine being (passive, emotional, and submissive), we are denied



love to and from our own sex. It appears to be true that all peoples are capable of a certain amount of bisexuality. Physically, both women and men are capable of orgasm without the use of procreative intercourse. For women orgasm is achieved through the clitoris which has no procreative function. In fact the only biological function of the clitoris is pleasure. Men can achieve orgasm with other men through penis penetration and friction in the anus, or (to us the slang term) by a hand job, and also by fellatio (penis sucking). Psychologically, loving a being of the same sex would not be so strange sounding if we did not base most of our attitudes on the cultural male and female stereotypes.





Homosexuals are a reminder of the dark side in every man, the repressed part of his psyche. We know from a study of psychology that men have homosexual drives, that these are generally absorbed into nonsexual channels, such as male friendships, men's clubs, ect..33

The institutions have placed homosexuality under a PERVERSE and un-natural category. But looking at other species of mammals, there is homosexual activity, sometimes to the point of ejaculation, in rats, mice, guinea pigs, rabbits, hedge hogs, martens, bovine species, antelopes, goats, horses, pigs, lions, sheep, apes, anthropoids and many others. The majority of mammals have both homosexuality and heterosexuality. Heterosexuality dominates because procreation is absolutely ~~to~~ necessary to the continuation of the species. Homosexuality is natural in the sense that it occurs commonly in nature. 34



Men forget that according to all appearances they are part of nature themselves; therefore if some aberration develops within them it is caused by nature acting within them. 35

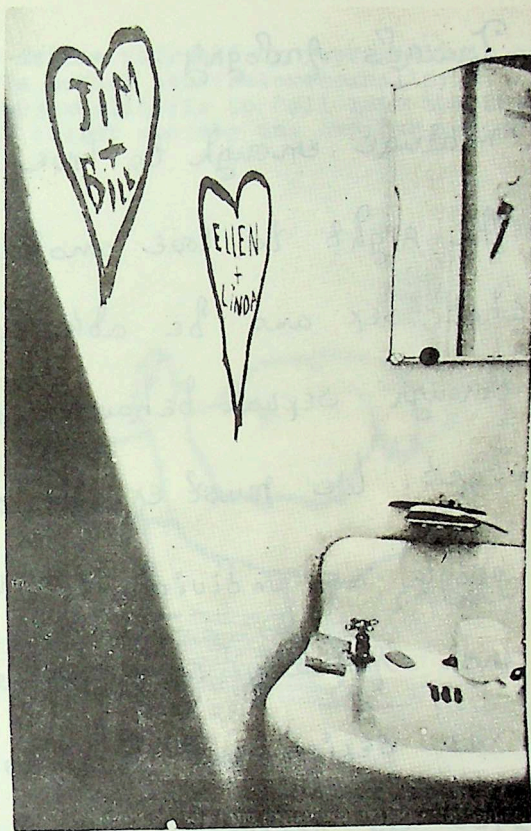
If homosexuality is perverse, then we are forced to find nature itself perverse and the designs of providence obscure. 36

Just as white supremacy is used as a compensation for badly paid white workers, so antihomosexuality is used as a compensation for heterosexuals. 37

When huwomen and humen claim to have no homosexual urge at all it comes down to seeing that culture defines what is erotic for us. Actually eroticism should be based on individual taste and not be limited by cultural definitions. Maybe two hundred years ago the procreative sex act was more important than sexual pleasure. But today with the overpopulation of the huwoman and human world, there is no reason for limiting sex to the procreative act.

This is the thesis adopted by Magnus Hirschfeld (1868—1935), one of the greatest sexologists of the period. He was unwilling to see in homosexuality anything more than a "variety" of nature and rejected the idea of any pathological character. It was he who invented the well-known term, "the third sex," by which he intended to place the homosexual as an intermediate being between man and woman.







## Towards Prologny

A person mature enough to love another should have the right to love another person no matter what sex and be able to express this love through sexual behavior or at least physical contact. We must expand our minds, by seeing people as individuals first and a sex second. Actually some homosexuals are just as sexist and live as much by stereotypes as heterosexuals do. The idea behind accepting homosexuality as part of every woman and human means not identifying oneself as a sex and not drawing all behavior from the rules of a sexual stereotype.



To define yourself by your genitals or  
by a sexual act (heterosexuality,  
homosexuality) is to fall into the trap  
our sexist society has set for you.38

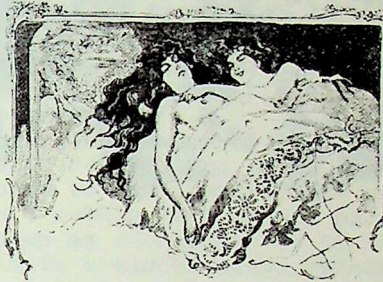








I am not pushing for special tolerance fo queers.  
I am asking all of us  
to be easy on each other,  
to let our love move less  
fearfully, to let the  
homosexual realize it isn't  
that everyone is gay, but that  
everyone is a sexual animal,  
which means that everyone can be a  
loving animal. And love has no  
boundaries. 42



St. Thomas, who was a grand moral  
philosopher though a poor  
metaphyscian, says that the chief  
human use of sex (as distinguished  
from the natural law of procreation)  
is to get to know other persons  
intimately, and that has been my experience.





men.  
women.  
there is no  
singular  
pronoun in our  
language which  
means person or  
being  
independent of  
which sex  
they are.39

I ask you, straight man are you capable of loving another man so deeply that you aren't afraid of his body in his hands? Are you really capable of loving women, or is your sexuality just another expression of your hostility? Is it an act of love or sexual conquest? An act of sexual imperialism?40

When any individual is called a pervert, this means, as a rule that he has the capacity for pleasure in a specific context... It is possible to be unconsciously influenced by antiquated doctrines of moral philosophy which are directed against pleasure and which one opposes, ideologically in other contexts.41







Perversion exists only as a word. If individual freedom is to exist, the freedom to explore, experiment with, and experience any and all sensations of the flesh is necessary.

Again, if freedom of the individual is to be realized, the traditional roles to each gender will have to be left behind. To view man as dominant, woman as submissive is to be a slave and in a master-slave relationship both master and slave lose. 44

There is only one kind of love.  
There are many kinds of sex. 45





I cannot divorce the physical part of intercourse from the spiritual part. That means to me that intercourse is a complete act of giving; a complete extension has to be a valid one...by valid I mean a loving one.

I don't want to be a one-night stand sperm receptacle.

I have this theory that if we worked on being open as persons--- not necessarilyally physically--we wouldn't be so apt to use sex as a criteria for loving on all levels. Knowing ,sharing with,accepting people as persons with beautiful individualism should precede a night in bed.46



We must encourage the formation of a utopian society in which the only differences between men and women are anatomical, to refute biology with quasilogic.47

Total sexuality--moer than any male-female relationship,total sexuality is a means of having intercourse with the universe. Being both completely receptive and completely transmissive,the lover is constantly at one with his environment .Sex ceases to be a neurotic act and becomes instead an exhilarating part of life..48



Footnotes  
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