expressing their sexuality more openly, aspects of sex and sexuality were still hidden from society. In fact, at colleges and universities—usually located among more open-minded communities—sex was still a controversial subject. The first human sexuality course I took at the university is a case in point. Although the course was available, it was offered under a cloud of secrecy. It was not listed in the course offerings schedule printed and distributed to every student each semester. The human sexuality course was a “secret society” of sorts—students knew about it by word of mouth, and parents did not! The course was wrapped in “brown paper,” hidden away from society. Still today on college campuses across the country, sexuality courses are taught in filled-to-capacity rooms. What is it about sex and sexuality that generates such interest, such heated political debate, and such media attention? We will explore these questions and much, much more throughout this book.

Source: Author’s files

1977 marked the freshman year of my university experience. The clothing that is today considered “retro” (low-rise, flared bottom, frayed jeans) was then the style. Sex was no longer considered taboo. People more readily talked about it, it was readily available, and the prior perceived consequences of premarital sex were no longer viewed as an obstacle. Abortion had been legal for about four years and was relatively easy and inexpensive to obtain; cohabitation before marriage was becoming a common and popular thing to do; the more serious sexually transmitted infections (STIs) could be treated with a dose of penicillin; and the AIDS pandemic was still a decade away.

But with all the sexual freedom my generation was enjoying and with the more freethinking, socially driven attitudes toward the expression of sexuality, *Playboy* magazine was still displayed in brown paper wrappers on magazine stands. Even though individuals were expressing their sexuality more openly, aspects of sex and sexuality were still hidden from society. In fact, at colleges and universities—usually located among more open-minded communities—sex was still a controversial subject. The first human sexuality course I took at the university is a case in point. Although the course was available, it was offered under a cloud of secrecy. It was not listed in the course offerings schedule printed and distributed to every student each semester. The human sexuality course was a “secret society” of sorts—students knew about it by word of mouth, and parents did not! The course was wrapped in “brown paper,” hidden away from society.

Still today on college campuses across the country, sexuality courses are taught in filled-to-capacity rooms. What is it about sex and sexuality that generates such interest, such heated political debate, and such media attention? We will explore these questions and much, much more throughout this book.

Source: Author’s files
What I can do, however, is paint you toward a path that will help you make your own discoveries, which, in turn, will help you gain insight into the intricacies of sexual life. In the end, it is my sincere hope that you use this book to gain a solid understanding of your sexuality, the sexuality of others, and sex.

WHAT IS SEXOLOGY?
The concept of education for people to better understand their relationship dynamics or to maximize their relationship’s effectiveness is certainly not new to the 20th and 21st centuries. Any time social conditions change—especially within complex societies, such as the United States—the teachings from previous generations may be ineffective, inappropriate, or irrelevant (Aron, Schurenwald, & Moss, 1960). Given the fact that none of us comes into an intimate, committed, or sexual relationships with a “how-to” instruction manual, we either go alone or seek out some type of “help.” And in the United States, sexual living is, without a doubt, changing.

Consider how television representations of sex have changed over the past 50 years or so. In the 1950s and 1960s, popular television shows such as I Love Lucy, Leave It to Beaver, and The Dick Van Dyke Show, TV censors mandated that couples had twin beds in their studio-set bedrooms—and that at least one actor had at least one foot on the floor at all times if one or both of the actors were in bed. Only Fred and Wilma of The Flintstones and Herman and Lily Munster of The Munsters were allowed to share a bed (and that’s because they were not “real” characters). It wasn’t until the early 1970s that parents were shown in the same bed on The Brady Bunch. In the 1960s TV sitcom I Dream of Jeannie, censors required that actress Barbara Eden’s belly button be covered with flesh-covered putty. Fast-forward to the 1990s and later, where shows like Sex and the City and The Girls Next Door characters acting many of them out.

To better understand societal changes, the complex and diverse experiences of sexuality in today’s global society, and the shifts in trends in sex (such as increased rates of sex among adolescents and college students), we must look at sexuality from an academic viewpoint, or through the science of sexology.

SEXOLOGY: A SCIENTIFIC QUEST
Sexology involves the systematic, organized study of human sexual behavior in all aspects. A sexologist is a person who has expert academic knowledge in sexual science and who describes himself or herself to the objective, empirical study of sexuality (Institute for Advanced Study of Human Sexuality, 2007). Many people incorrectly assume that the primary focus of sexology is the study of the mechanics of sexual intercourse, sexual function, and/or sexual variants, such as paraphilias (sexual practices that are outside social norms). We discuss these variants in Chapter 15. But according to the Institute for Advanced Study of Human Sexuality (IAHSH), modern sexology includes much more than studying only sex parts and sex acts, as demonstrated in Table 1.1. For example, today’s sexology includes the study of human sexual development, relationship development, relationship processes, the sexuality of certain groups, and sexual pathologies (IAHSH, 2007). We will explore all of these issues throughout our course of study. Sexology is also a multidisciplinary science, and professionals from a number of fields of study contribute to modern sexology. These disciplines include the medical field and biology, as well as psychology, sociology, and education—or what I refer to as “the other side of the microscope.” The science of sexology necessitates that professionals from these multiple disciplines use their research, knowledge, and expertise to further the sexual health of all people, in the United States and cultures around the world. Through their efforts, sexologists continue to better understand the sexological and non-sexological aspects people’s lives.

Even though an interest in sexuality and sexual expression was present throughout many ancient cultures, Western culture was slow to begin its quest of understanding sexuality.
ANCIENT SEXOLOGY

Attempts to systematically investigate or document the attributes of sex have been around for thousands of years. The oldest sex manual known to the world was written in the Greco-Roman era, somewhere between the third and first centuries BCE. Written by Philostratus of Samos, The Art of Love was the first of a kind manual that was circulated widely in the ancient world. This work was one of the few to be written by a woman, and at the time it was the authoritative guide for all matters pertaining to sex. The pragmatic work included discussions and depictions of sexual positions, the description of aphrodisiacs (substances that are said to increase sexual desire, abroducts (substances and methods to terminate an unwanted pregnancy), and even described the use of cosmetics to entice a lover (The Egypt Exploration Society, 2007).

The Kama Sutra (also known as Kamashastra) is notoriously thought to be the first sex manual, although only 15 of the 36 chapters are devoted to sex. Written in the first six centuries, the Kama Sutra is an ancient Indian text that addresses the Hindu aims and priorities of life, the content of the chapters center on sexual union, the acquisition of a wife, proper conduct of wives, the wives of other people, how to choose lovers, and how to make oneself attractive to potential partners (Avari, 2007). The word kama means wish, desire, and intention; it also means pleasure and sexual love (Sudhir & Doniger, 2003). The types of pleasure that arise from human contact (such as sexual contact) are called kama. The word sutra signifies a thread, or thread-like discussions about concise rules. The Kama Sutra is thus a work about the rules of pleasure, desire, and intentions (Sudhir & Doniger, 2003).

The Kama Sutra is often confused with tantric sex. Broadly stated, tantric sex involves the sexual practices that originated with Buddhist folklore whereby men use their abdominal muscles to delay orgasm (Avad, 2009). More accurately, though, the 10 chapters in the Kama Sutra describe 64 types of sexual acts that include highly descriptive information on stimulating sexual desires, types of embraces, different types of caressing and kissing, marking or scratching with fingernails, biting and marking with teeth, sexual positions, slapping by hand and the types of meaning that correspond with slapping, sexual potency in woman, oral sex, and preludes to the game of love (Sudhir & Doniger, 2003).

Another ancient Indian love manual, the Amaraka Ranga, written in 1172 CE, is aimed specifically at preventing husbands and wives from separating. Its content includes the seats of passion for women, the temperaments of women, and the “internal” and “external” enjoyments of women. Written somewhere between 1410 and 1434, The Perfumed Garden of Sensual Delight is an Arabic sex manual and an erotic work of literature. Replete with advice on sexual techniques, warnings about sexual health, remedies for sexual problems, and even a brief discussion about sex between animals, translators believe what makes this ancient prose unique is the clinical, serious nature in which the most procreative and “obscene” matters are detailed (Burton, 1886; Coville, 1998).

There are variations in how this erotic work has been translated and interpreted. Sir Richard Burton (1821–1893), an English linguist and author, completed the most well-known interpretation. The Perfumed Garden provides explicit details to "praiseworthy" (sexually desirable) men and women.

Praiseworthy Man: "The penis, to please women, must have at most a length of the breadth of twelve fingers, or three hand-breaths; and at least six fingers, or a hand and a half breadth. A man whose member is of less dimensions cannot please women" (Burton, 1886, p. 2).

Ancient Greek

Erotic Art

Depiction of the Praiseworthy Man and Woman

Praiseworthy Woman: "In order that a woman may be relished by men, she must have a perfect waist, and must be plump and bouncy. Her bust and belly (must be) large; her breasts must be full and firm, her belly in good proportion; the lower part of the belly is to be large, the vulva projecting and hefty. . . . the condyl [vagina] must be narrow and not moist, soft to the touch, and emitting a strong head and no bad smell; she must have thighs and buttocks hard, the hips large and full; plump arms, and well-developed shoulders. If one looks at a woman with those qualities in front, one is fascinated; if from behind, one dies with pleasure" (p. 15).

There’s no doubt about it—interest in sexuality and sexual expression has been present throughout ancient cultures, and ancient erotic art gives us a glimpse into other era-old cultural understandings of sexuality. But despite the existence of these praiseworthy manuals in other cultures, Western culture was slow to begin its quest of understanding sexuality. The science of sexology in the Western world is only about 100 years old. In Chapter 2, we will explore sexology through the 19th and 20th centuries, and its impact on our understanding and experiences of sexuality today.

WHAT IS SEXUALITY?

THE INTERRELATED DOMAINS OF SEXUALITY

Often when people define human sexuality, they define it in terms of sexual anatomy and physiology, different sexual behaviors, or attraction to another person. Others understand their sexuality as the quality of being either a male or a female, or of being either heterosexual or homosexual. In most species, sexual behavior essentially serves the purposes of reproduction (Burton, 2003). In humans, however, sexuality is far more complex. The Sexuality Information and Education Council of the United States (SIECUS) defines human sexuality as a dimension of our personality that encompasses our sexual beliefs, attitudes, values, behaviors, and knowledge (SIECUS, 2009). Sexuality is a part of who we are as a person, a part of our personality, and part of what makes each of us unique. A lifelong learning process, sexuality integrates the physical, emotional, social, and cultural experiences of our lives (Alberta Society for the Promotion of Sexual Health, 2007). SIECUS affirms that sexuality is a fundamental part of being human, and it is worthy of dignity and respect (2009). It is this foundational belief from which we engage in our exploration of sexuality.

Sexuality involves three interrelated domains that all play an equal role in how we experience and express our sexuality: the biological, psychosocial/psychosexual, and sociocultural dimensions.

Sex talk

What is Your Definition of Sexuality?

At the beginning of each semester in my sexuality course, I ask students to define “sex.” Here are some of their responses:

“Sex is just that—sex. Intercourse. Penis into vagina. A few hot, sweaty moments of passion. Euphoria afterward. And then you repeat the process, either within a few minutes, a few days, a few weeks, or a few months.”

“I think sex is an intimate, intimate drive, in every species. Humans are just lucky—we get to do it because we want to, not because we have to.”

“When you think about it, sex is everything that love is; it’s companionship, trust, respect, intimacy, jealousy, humor, communication, friendship, commitment. How can you separate any of these components from sex?”

“I think there is a difference between sex and sexual intercourse. I think sex is sinful, but I think sexual intercourse is OK for the purposes of procreation.”

“Sex can be anything. The key to great sex, though, is that each partner has the same definition!”

“Sex is just that—sex. Intercourse. Penis into vagina. A few hot, sweaty moments of passion. Euphoria afterward. And then you repeat the process, either within a few minutes, a few days, a few weeks, or a few months.”

“If the partner(s) is/are non-consenting, it is not sex.”

“Sex is … AWESOME!”

>> Talk about it

1. At this point in your academic career, how would you define “sex”?
2. In your experiences, does your culture shape your sexuality and your sexual experiences? If so, how?
The thoughts and emotions that accompany sexuality, both within ourselves and toward others, make up the psychosocial/psychosexual domain.

Social psychologists Henry Tajfel and John Turner (1979), for example, introduced the social identity theory to help us understand how people identify and define themselves through the social groups to which they belong, such as a racial or ethnic group, their friends, and their families. On the other hand, sociologists seek to determine whether the culture defines its social identity as a collectivist culture or an individualistic culture, because culturally appropriate behaviors influence our expectations, experiences, attitudes, and behaviors (Neto, 2007).

In collectivist cultures, individuals define their identity in terms of the relationships they hold with others. For instance, if asked the question, “Who are you?” a collectivist is likely to respond by giving the family’s name or the region from which he or she originates (Triandis & Suh, 2000). The goals of the collectivist—the whole society—are given priority over individual needs, and group membership is important (Myers, 2008). In these cultures, members strive to be equal, contributing, beneficial members of the society (Triandis & Suh, 2000), and a feeling of obligation and duty to the society drives their personal behavior (Johnson et al., 2005). Because of the desire to maintain harmony within the group, collectivist cultures stress harmony, cooperation, and the promotion of feelings of closeness (Kupperbusch et al., 1999).

For example, Asians accentuate the importance of the collective whole, and they therefore emphasize family bonds in their experiences of love, including extended family members. People’s self-concepts, personal goals, mate selection, sexual attitudes, sexual behaviors, and the larger society are inseparable in collectivist societies (Johnson et al., 2005).

In individualistic cultures, people define their identity or sense of self in terms of personal attributes (such as wealth, social status, education level, and marital status) and promote individual over group goals (Myers, 2008). Unlike in collectivist cultures, individualists view themselves as truly independent entities from the society in which they live, and their personal needs and rights—rather than the needs of the society—guide their behaviors (Johnson et al., 2005). Individualistic cultures promote the idea of autonomy and individualism from the family, and each of these domains are in constant interaction and are continuously growing and changing; each domain is multifaceted. Our sexuality is thus an ongoing, fluid process that undergoes change as we age. In the sections that follow, we’ll take a brief look at each of these dimensions that make up our sexuality.

We must also consider the interactions between the psychosocial/psychosexual domain of sexuality. The psychosocial/psychosexual domain includes such aspects as the development of gender roles, interrelationships with family and friends, sexual differentiation in the womb, experiences of love and loving, sexual attitudes and behaviors, and personal goals, mate selection, sexual experiences, and behaviors (see Chapter 4).

THE CULTURAL DOMAIN

The cultural domain (see Figure 1.1) of sexuality explores areas such as cultural and historical factors that influence sexuality (see Chapters 13 and 14), but physical and emotional well-being in relation to sexuality (Bancroft, 2002).

But biological influences alone are not sufficient to describe and explain how we think and feel, how we experience these thoughts and feelings toward ourselves and toward others, make up the psychosocial/psychosexual domain of sexuality.

THE PSYCHOSOCIAL/PSYCHOSEXUAL DOMAIN

How our bodies sexually develop and how we experience sexual pleasure or sexual arousal and response are, without question, important to understanding sexuality. But in order to more fully understand sexuality and sex, we must go beyond biological influences. How we think and feel, how we experience these thoughts and feelings intrapersonally (within ourselves), as well as interpersonally (within our relationships with others), are integral parts of our sexuality and sexual health. The psychosocial domain (see Figure 1.3) of human sexuality refers to the social and emotional/psychological aspects of sexuality. This domain takes into consideration our psychological development and experiences in the context of our social development and experiences. The psychosocial domain is a blending of sorts of the sexual aspects of our personality with other psychological factors.

As we explore the psychosocial/psychosexual domain of sexuality throughout this text, among other issues we will examine the following:

- Feelings and emotions: This multifaceted dimension includes intimacy development and maintenance across the life span (refer to Chapter 6); experiences of love and loving (see Chapter 8); social identity and role (Chapter 17); and feelings and emotions associated with sexuality (Chapter 18).
which, in turn, affects relationship satisfaction, the ease with which intimacy is established, and “love” as a basis for marriage (Dion & Dion, 1993). Partners are free, by society’s standards, to choose relationship partners that best suit their needs; it is thought that this freedom of choice enhances relationship satisfaction and the experiences of love, intimacy, and sex.

There are other cultural factors (see Figure 1.4) that significantly influence and shape sexuality and sex, particularly in Western cultures. As we continue our study together across this term, we will discuss each of these factors at length:

• Media: We are exposed to a number of sources across our life spans, from parents and other family members to the classroom, from music to Hollywood icons, from peers to books or magazines, from the Internet to the fashion industry, from TV to movies. In Chapter 3, we’ll take a serious look at how media influence our gender roles and gender identities. In Chapter 18, we’ll examine the sex industry, which includes print and Internet pornography, erotic literature, most adult films, and sex workers.

• Religion: Spirituality reflects the depth to which a person experiences the sacred or a deity (Guralnik, 1982). Religiosity refers to an individual’s preference for religious expression. Religious principles and spirituality can have a marked effect on the conduct of individuals in all areas of their lives. As you will see in Chapter 2, these religious principles significantly shape and influence many people’s sexual attitudes, values, beliefs, and behaviors.

• Sexuality education: Sexuality education is one of several methods that are used to influence the sexual health and sexual quality of life for people. The goal of programmatic sexuality education is to help children, youth, adolescents, and adults develop a sense of responsibility for their sexuality, their sexual knowledge, and their sexual health. It is believed that this education promotes a high level of wellness in individuals. In Chapter 2, we will explore the cultural meanings and contexts of sexuality education, as well as how this factor shapes our sexuality in the United States.

Healthy Selves  Healthy Sex

Healthy Body, Great Sex!

Research shows us that healthy sexuality and sex contribute not only to healthy relationships, but to our overall happiness, too. For example, one study from England indicated that the happiness people get from increasing their sexual activity from one time per month to once a week is equivalent to the happiness they would feel if they received a $50,000 raise at work (Davis, 2006)! Without question, there is a strong relationship between overall health, overall lifestyle, and great sex. Here’s how health affects your sex life:

• Losing small amounts of weight can stimulate the production of sex hormones. Keep your weight as close to ideal as possible.
• Eat a healthy, nutritious diet. High cholesterol and high blood pressure may affect sexual response levels, particularly as we age.
• Alcohol and drugs affect your sexual response levels. Stick to the adage, “everything in moderation” for optimal sexual health.
• Exercise regularly. Not only does exercise strengthen your heart and other muscles, the release of the feel-good hormones (endorphins) stabilizes your mood.
• Get seven to eight hours of sleep each night. It’s hard to be in the mood for sex when you’re tired all the time!
• Keep a positive attitude. Accept your body as it is.
• Protect your sexuality. Don’t put yourself in dangerous situations at parties or have unprotected sex.
• Believe in yourself as a sexual person.

Some of these changes are small, and some of these changes may require a change in your overall lifestyle. But all of these can go a long way toward improving both your sex drive and sexual desire!
It is without question that sexual behavior cannot be isolated from the cultural contexts in which we live (Blow & Lucas, 2004). Throughout this textbook, you will see how a culture’s social identity shapes and directs the sexual attitudes, norms, and behaviors of its members.

**SEXUAL LIFE EDUCATION**

Today, there are substantial differences in how people experience and enjoy their sexuality. And certainly, broader social changes also influence the experience of our sexuality. As the United States moved into the second half of the 20th century, a number of social and cultural changes occurred that continue to have impact on 21st-century sexuality, including:

- Lowered birth rates
- Delays in marriage
- An increase in the woman’s ability to control her fertility through contraceptive drugs or devices
- Changes in attitudes toward abortion
- Changes in attitudes regarding marriage and divorce
- Increased rates and social acceptance of nonmarital cohabitation and same-sex relationships
- The role of feminism in attempting to overcome the tradition of patriarchy

All of these factors work together to change the ways in which Americans experience and practice their sexuality, and throughout our study in this book, we will examine all of these changes in depth.

Although we are not far historically from that first year of my college experience, in another sense, we are worlds away from that time. Long gone is the “secret society” of human sexuality courses. After this brief introduction to the topic, I hope you are ready to deal with issues of sexual attitudes, expressions, and experiences.

Sexuality, of course, is so much more than just perfect body parts and perfectly timed orgasms. It also doesn’t exist in a vacuum, nor is it isolated to just one aspect of our relational lives. As we change through the life course, so do our experiences of our sexuality. Clearly, our sexuality is an inseparable part of our being that affects every other area of our lives, including our biological, psychosocial, and cultural lives.

Each of you comes to this course with your own sexual history. But regardless of your sexual beliefs, attitudes, or experiences, our study of sexuality and sex will equip you and strengthen your knowledge base as you prepare for a career in the helping professions or for your intimate relationships. There is much to discover about sex—about real sex in today’s complex, global society. We have a lot to learn, so let’s roll up our sleeves and get busy!

**Should Abstinence-Until-Marriage Be the Only Sex Education?**

Is it great to wait? A hotly debated topic among religious leaders and organizations, educations, and political groups, few topics bring such polarity as the issue of abstinence education. At issue is whether such educational programs keep preteens and teens from having sex until marriage, or whether a lack of education and information serves only to put teens at greater risk for unwanted pregnancies and STIs and HIV/AIDS. Should abstinence-until-marriage be the only sex education youth and teens receive?

**YES!**

- Three million teens—one-fourth of all sexually active teens in America—have a sexually transmitted disease (Guttmacher Institute, 2007).
- Teenage moms are more likely to live under the constraints of poverty, because 41 percent will drop out of school (Mayer, 2004). Their poverty and limited education have a profound affect on their children, who are more likely to have lower grades, be abused, and drop out of school themselves.
- According to the Family Research Council, kids having kids costs American taxpayers over $7 billion per year in lost tax revenue and support services, such as welfare.
- Evidence shows abstinence-only programs (AOP) work. An AOP adopted by the Georgia State Board of Education for use in all eighth-grade classes in Columbus, Georgia, over a period of four years found a marked drop in pregnancies over a two-year period, an increase in pregnancies in non-AOP districts, and a positive effect of virginity pledges (the commitment to remaining a virgin until marriage).

**NO!**

- Supporters of sex education maintain that AOPs: provide fear-based education that tries to scare adolescents into sexual abstinence; are unrealistic (adolescents will have sex and should protect their health); omit critical information, including the use of condoms and other forms of birth control; and increase rates of nonmarital cohabitation and same-sex relationships.
- Advocates of sex education state that AOPs exclusively address vaginal intercourse (which is the commonly agreed-upon requirement for losing virginity), but make no mention of other sexual activity that can also lead to disease, such as oral and anal sex.
- In contrast, Comprehensive Sexuality Education (CSE) addresses these areas, all the while maintaining several core principles: every person is valuable and has worth; sexual activity should never be exploitative or coercive; sexual decisions have consequences; and every person has a right and an obligation to make responsible sexual decisions.
- After completing a comprehensive sex education program, a majority of teens (70 percent) are more likely to use protective measures. This means fewer pregnancies, fewer instances of STIs, and healthy teens.

**WHAT DO YOU THINK?**

1. Do abstinence-only programs put adolescents at risk for unwanted consequences of sex, such as pregnancy and STIs?

2. In your opinion, what is the most effective sex education: abstinence only; birth control prevention only; or a combination of both programs? Why did you reach this decision?

### Key Terms

- **sexology** the systematic, organized study of human sexual behavior in all aspects
- **sexologist** a person who has expert academic knowledge in sexual science and who devotes himself or herself to the objective, empirical study of sexuality
- **Kama Sutra** an ancient Indian text that addresses the rules of pleasure, desire, and changing.
- **Sexuality Information and Education Council of the United States (SIECUS)** council that defines human sexuality as a multidisciplinary science that includes the study of human sexual development, relationship development, relationship processes, the sexuality of certain groups, and sexual pathologies.

### Sample Test Questions

#### MULTIPLE CHOICE

1. Which is NOT true regarding sexology?
   a. It includes the study of human development and relationship processes.
   b. It is multidisciplinary.
   c. It has ancient origins.
   d. Its primary focus is on the mechanics of intercourse.

2. How has sexuality changed in the United States over the last 50 years?
   a. Sexuality has censored more than ever in the media.
   b. Sexuality has become more prominent in the media.
   c. Sexuality is no longer censored by network television.
   d. Sexuality has become a topic that society no longer cares about.

3. What is the oldest known sex manual?
   a. Perfumed Garden
   b. Kama Sutra
   c. Art of Love
   d. Sexual Behavior in the Human Male

4. Sexual differentiation is a topic of interest under which domain of sexuality?
   a. Biological
   b. Psychosocial/Psychosexual
   c. Cultural
   d. Intersubjective

5. Which BEST describes human sexuality?
   a. It is limited to the purpose of reproduction.
   b. It is the quality of being either male or female.
   c. It involves an identity independent of cultural influences.
   d. It includes sexual beliefs, values, behaviors, and knowledge.

6. Which is NOT studied in the psychosocial domain of sexuality?
   a. Interpersonal
   b. Psychosocial/Psychosexual
   c. Cultural
   d. Intersubjective

7. Which is TRUE about the relationship of culture to human sexuality?
   a. Culture shapes the sexual attitudes, norms, and behaviors of its members.
   b. Sexual behavior can be fully understood without reference to cultural influences.
   c. Culture determines the biological and physiological character of human sexuality.
   d. All cultures have essentially the same attitude toward human sexuality.

8. What is a way to maintain healthy sexual response levels?
   a. Having unprotected sex
   b. Exercising regularly
   c. Eating foods high in fat
   d. Drinking alcohol to excess

#### SHORT RESPONSE

1. Using what you learned in this chapter, respond to a friend who thinks that there is little need for a course in human sexuality.
2. Identify two different approaches to sex education in the United States.
3. Provide an example of one aspect of sexuality in which the psychosocial/psychosexual domain would be useful.
4. Describe the difference between collectivistic and individualistic cultures.
5. In your opinion, what has the largest influence on sexual behaviors? Why?