

P U B L I C H E A R I N G

before

SENATE AND GENERAL ASSEMBLY COMMITTEES ON EDUCATION

[Re Sex Education in Public Schools -
Assembly Concurrent Resolution No. 69]

Held:
December 17, 1969
Assembly Chamber
State House
Trenton, New Jersey

MEMBERS OF COMMITTEES PRESENT:

Senator Wayne Dumont, Jr. - [presiding]
Senator Edwin B. Forsythe
Senator Gerardo L. Del Tufo
Assemblyman Thomas H. Kean
Assemblyman John H. Ewing
Assemblyman Samuel A. Curcio
Assemblyman Ronald Owens

* * * *

I N D E X

Irwin L. Richardt Liberty Corner, Somerset County	Page 3
Mrs. Health D. Bumgardner Daughters of the American Revolution of New Jersey	9
Lloyd W. McChesney Westfield	13
Mrs. Richard Preston Concerned Parents and Citizens of Union County	18
William R. Wright Superintendent of Schools, Blairstown Township Warren County	32
Mrs. Gordon Whitney Concerned Parents of Mercer County	37
Mrs. Saul Harrison of Westfield - replacing Mrs. Edna Hefferman	44
Peter G. DeGelleke Graduate of Parsippany High School	65
Daniel Martone Clifton	76
Mrs. Norbert Socolowski Citizens Advisory Committee on Human Sexuality Parsippany-Troy Hills School District	89
Mrs. Jean H. Richardson Westfield	1 A and 148 A
Mrs. Helen Shupe Westfield	13 A
Mrs. Joseph Billy Rahway Parents Association	23 a

	Page
Mrs. Arlene Scardaville Rahway	33 A
Mrs. Joan Happle Clifton	40 A
Robert R. Meola, Jr. Graduate, Parsippany High School	49 A
Mrs. Edith Winter Parsippany	56 A
Mrs. Ruth Spector Westfield	69 A
Dr. Jane Spragg Chairman, Parents for Family Living Westfield	74 A
Dr. Joseph F. Warganz Ass't Professor of Philosophy Morris County College	82 A
Thomas Tomas Administrative Chairman Northwest Jersey Movement to Restore Decency	95 A
Rev. Frank H. Poole Presbyterian Synod of New Jersey	99 A
Mrs. Dorothy Rough Westfield	102 A
Francis J. Conklin Legionary Movement	106 A
Statement of Larance Valent Parsippany [Read by Mrs. Ellis]	109 A
Richard Frank Member, Church of Latter Day Saints	112 A
Rev. W. Earl Vautin Glen Ridge	119 A
Statement of Dr. Rhoda Lorana [read by Helen Windhardt]	124 A
Ted Miller [Scotch Plains - Member, John Birch Society]	137 A

SENATOR WAYNE DUMONT, JR.: May I have your attention, please.

This morning, in the absence of Senator William Hierring of Ocean County, who is Chairman of the Senate Education Committee, and also in the absence of Assemblyman Thomas Kean from Essex County, who is Chairman of the Assembly Education Committee, I have been asked to preside in their absence. They should both be in for this afternoon's session.

I would like to introduce to those of you who haven't had the opportunity to meet them before, two other legislators who are here this morning - at my far left is Senator Gerardo Del Tufo of Essex County and right here at my immediate left is Senator Edwin Forsythe of Burlington County - Burlington and Ocean.

This morning, since this will probably be the last of the public hearings on this subject, we would like you - and this is not to try to hold you back or down in any way -but we would ask you to try to compress your statements as much as possible. We have here a list of people, totaling thirty-five in all. We haven't been able to accommodate more than 24 or 25 witnesses at either one of the public hearings held on August 14th and August 15th in a single day. So this means we already have more than we have been able to accommodate in any day heretofore. If some of you come from the same area and you feel that your testimony is going to be repetitious, perhaps you might arrange between yourselves as to whom will testify. But this again is not to try to stop anybody from

being heard, We do have problems with regard to the time element today, and we believe there is no useful purpose to be served in holding more public hearings after today, since this will be the third full day of them, and testimony after that point tends to repeat itself.

I might add that anybody who is not on this list - that is, who has not been contacted out of the Law Revision and Legislative Services Commission, or who has not replied to indicate that he or she will testify today - if you want to make a statement, if you want to testify particularly orally, I would appreciate it if you would give your names to Mr. Emile Tilleman who is right here in this end seat. And, incidentally, when you come up to testify, if you have a written statement, please give him sufficient copies so that they may be distributed among the legislators who are here. If you don't, that isn't necessary - you can also make an oral statement.

We are going to try for the most part, this morning at least, to favor those who have been on the list ever since the 14th of August, so we are not necessarily going to follow the order of the names as they appear on the list of witnesses here, because not all of you have been listed since August. I think those of you who are here for their third day and you haven't had a chance to testify should be favored first of all.

I would like to introduce also Assemblyman Sam Curcio from Atlantic County who just arrived, right over here. As other legislators arrive, they will be appropriately recognized.

The first witness this morning is Mr. Irwin L. Richardt of Liberty Corner in Bernards Township.

Mr. Richardt, your statement has already been distributed, I believe.

I R W I N L. R I C H A R D T: Thank you.

Members of this Joint Committee on Public Sex Education, you have before you copies of the short statement which I prepared for you on August 9th. Before I read that, I have a short preface dated September 15 which I would now like to read. I'm sorry I don't have extra copies but I shall leave this one with you.

Dear Legislators: I have written this as a preface to my statement dated August 9.

My name is Irwin L. Richardt from Liberty Corner in Somerset County where Liberty Corner not only rests in our hills but especially in our hearts.

I am not a member of any organization except I am registered as a Republican. If we had a two-party system, I would join the Private Enterprise Party as opposed to the Government Enterprise Party.

I was elated on the morning of August 14 in this Chamber when I raised my eyes to the zenith and saw that one and only word LIBERTY. However, it was and is a terrible ordeal for me to attend a public hearing at which the most personal private topic imaginable is discussed in public. Can we regard ladies who attend this hearing as ladies or merely as females?

This sex mania has been aptly described as air pollution. I would also call it mind and body pollution.

The week of August 14 saw a massive distribution in New Jersey, via the U. S. mails, of ads showing the most profane pictures imaginable under the theme that their books and films were sex educational, and it was exactly that. I personally know people from Closter in North Jersey to Palmyra in South Jersey who received the same cesspool advertisement that week.

This pollution incites the timid ignorant ones to clamor for more "communal action" and, of course, "community action" is exactly what these vile degenerators want to expand their controls and distribution. These vipers think they are all powerful. They spread the disease and then falsely claim to have the cure.

Public opinion power is our salvation. However, you gentlemen have it within your power to expose and publicize many of these vipers who have a death-lock on so many meek, weak individuals, concerns and agencies. Please expose these vipers, their protectors, and their suppliers for what they are. I beg of you to impeach any and all government instigators who have helped to so completely upset the emotions of we-the-people.

I am proud to say that I have never read Sexology Magazine and I guarantee you I never shall. I shudder to think how I might have been affected if I had been exposed to such idiocracy as Public Sex Education.

Each time I write about this affair, I hope that the administrators will see the light and thus terminate my interest in this particular facet of the over-all conflict

of "Government," or "Public," versus "Private." However, it is not within my province to desist as long as they persist.

Liberty Corner, N. J.
August 9, 1969

Dear Legislators:

In all of my years there have been very few things which I have disliked more than talking to an audience. However, this government interest and intervention into human sex is the straw that broke this donkey's back. Because of the multitude of government interventions, controls and enterprises nowadays, anxieties have been stretched to the breaking point and, as far as I am concerned, this is the last straw.

The lifeblood of Americanism is PRIVATE PROPERTY. The main theme of the Marx manifesto is the elimination of all private property. When a parent's child, the most cherished, sacred and important of all private property is no longer private, then the aims of the tyrants shall be realized and the United States of America shall become a memory. Public sex education, communal living, etc., have no place in the land of the free and the home of the brave. Under Americanism, the individual and NOT the State shall be austere.

When public schools got into the business of teaching wanting children the three R's, there was not much concern about the purpose and the results. However, we now have a Frankenstein in which men with a lust for power exert their minds and energies toward gaining more power and more wealth.

This Frankenstein is a lucrative enterprise for the socialist-capitalist coalition. Jefferson was a champion of education, but if Thomas Jefferson could see this Frankenstein I am sure he would ask, "How was such tyranny forced upon a people who so loved liberty!"

Gentlemen, this government education empire shall have to be dismantled before it strikes the final blow at the American way of life. This Frankenstein is destroying the moral fiber of America, which includes initiative, ambition, self-respect, pride, competitiveness and respect for private property.

The nerve center of this Frankenstein in New Jersey is Rutgers, the "Statism" University. I fervantly urge that you dismantle this empire, turn the parts over to tax-paying private enterprise, reimburse the taxpayers with the proceeds and, last but not least, make provisions to insure that this Frankenstein does not revive as a non-government empire. Mass production education should be relegated and custom education should be our ideal.

Jefferson said that to have good government is to divide it. The manner in which our Union of Sovereign States was devised, the U.S.A. could never become an empire. We must do all within our power to insure that empires do not grow and destroy the American Way of Life, whether it be private, government, or military empires, or a coalition of same.

Here is a poem which I wrote several years ago. Governor Hughes inspired it when he made his annual request for higher taxes on cigarettes, liquor and gambling so as to

help finance education:

Kiddies, behold!
This education we unfold
Was begotten from vices
Of men and mice.
Don't try to fathom these conflictions
It might drive you to nicotine, alcohol
and gambling addictions.

I recently heard that robins which are kept in captivity will often live to an age of eight to ten years, whereas the normal life span of a robin is somewhat more than one year, the reason being that robins exert tremendous energies while enjoying the freedom of protecting and providing for their offspring. Has anyone ever heard of a robin which gave up its freedom for the calm of despotism? What breed would give up the boisterous sea of liberty for the calm of despotism? Who among us would give up a lifetime of freedom, no matter how short, for a lifetime of regimentation no matter how long?

Liberty is paramount with an American.
Tranquillity is the ultimate fate of all of us.
History shall be our epitaph.

Gentlemen, I have prepared this short postscript especially for today's hearing, which is just one week before the eve of Jesus Christ's birthday.

How can we, who profess to be Christians, stand up here in public and indulge in such profanity and still claim to be Christians?

Here is the definition of that word "profane": "Treating sacred things with contempt, disrespect, irreverence, or undue familiarity; irreverent, impious." (I would like to read that a second time) (Repeats)

I recall that when we were children, we used to compare

parts of our anatomy with our classmates; our ears, noses, eyes, arms, etc., even taunting one another about our big ears, little ears, etc. Now the government is making profane, parts of the human body which should forever remain sacred. If the public degenerates to the point where two hundred million people no longer regard their bodies as sacred and there is only one citizen left who insists that his family's bodies are sacred, those two hundred million must be punished if they force such profanity on that single individual.

This public sex education is profanity, gentlemen, in every sense of the word. Can you gentlemen tell me of one thing in all this world which is more sacred than the arrival of an infant into this world? Is such an event sacred anymore when you discuss the hows, the whys, and the wherefores in public or with children?

Under the circumstances, I am sorry to say that I cannot find it within my heart to wish you a Merry Christmas. Wouldn't it be wonderful if we could all join together at the close of this hearing and sing Silent Night, Holy Night? But wouldn't it be blasphemous for us to sing, "All is calm, all is bright, round yon virgin mother and child, holy infant so tender and mild, sleep in heavenly peace, sleep in heavenly peace." Thank you.

SENATOR DUMONT: Thank you, Mr. Richardt. Do any members of the Committees have any questions of Mr. Richardt?
[No questions]

Mr. Richardt, are you here representing any group today?

MR. RICHARDT: No, sir.

SENATOR DUMONT: You are here in an individual capacity.

MR. RICHARDT: Yes, sir.

SENATOR DUMONT: Thank you very much, sir. I will call Mrs. Heath D. Bumgardner of Cape May.

Mrs. Bumgardner, are you representing the Daughters of the American Revolution of New Jersey?

M R S. H E A T H D. B U M G A R D N E R: Yes, I am.

I am most appreciative of this opportunity to appear before you, gentlemen. I feel that the decision which your Committee makes will have the most profound impact on the young people of our State, on our families, and subsequently on our nation.

I will be wearing three hats this morning. The first is that of representative of the State organization of the Daughters of the American Revolution. The 78th Continental Congress of the National Society of the Daughters of the American Revolution met in Washington, D.C., in April of 1969. This highly-respected organization of patriotic women passed the following resolution on sex education:

WHEREAS, sex education is not new, most high schools having for years conducted courses which teach the biological facts of life; and

WHEREAS, There is a new and comprehensive sex education program being promoted by a private organization for use in all schools from kindergarten through high school; and

WHEREAS, leading promoters of sex education have published a brochure in which they state (we) "can be neither for nor against illegitimacy, homosexuality, premarital sex nor any other manifestation of human sexual phenomena"; and

WHEREAS, A reputable psychiatrist* has stated that sex education should not begin in grade schools, because there is a phase of personality development from about ages 5-12, when a child develops his physical and mental strength, and premature interest in sex will distort the development of the personality; and

WHEREAS, There is deep parental concern that such instruction unconnected with spiritual and moral values could cause a disintegration of character and moral standards in an entire generation of American youth;

RESOLVED, The National Society, Daughters of the American Revolution oppose any sex education in primary and grade schools, because of the undesirable psychological effects, and urge their members to do everything within their power to prevent the teaching of the physical aspects of sex unconnected with spiritual and moral values.

This is the unequivocal stand of the members of the Daughters of the American Revolution.

My second hat, gentlemen, is that of wife and mother. I am married to an obstetrician and gynecologist. My husband and I have five children - the oldest is 21 and the youngest is 15. They have been raising us very well for years - I have probably not missed more than a handful of parent-teacher meetings in the past 16 years. Up until the last 5 years, our children were in schools on the Philadelphia Main Line. In the last 5 years I have been in Cape May County. I guess I have held about every office there was from home-room mother to president of one thing or another. And here is the strange thing: Not once in all of these years and in all of these different schools and at all of these meetings did I ever hear a parent or a teacher or a school board member or a principal stand up and say, "We have got to have more sex education in our public schools."

I consider this passing strange. Could it be possible that

*Dr. William McGrath, psychiatrist; Phoenix, Arizona.

A PARENT LOOKS AT SEX EDUCATION; 9th Ed. pg. 15- Barbara Richards

those who are pushing for expanded sex education - could it be possible they well might be an organized group, some of whose members also publish a little magazine called SEXOLOGY? Could they be film makers, book publishers, or pharmaceutical houses? They have millions tied up in the venture of sex education, and we parents have simply our children.

The third hat that I shall wear this morning is perhaps the one that takes the worst beating of all from the members of the SIECUS organization. Nevertheless, I wear it, as I defend my right to wear it - that of being a middle-class woman who believes in God.

Madeline Murray O'Hare was successful in having purely voluntary prayer and Bible reading removed from our public schools. Our Supreme Court ruled so, and the voice of the atheist was heard while the word of God was silenced.

Those of us raised in the Christian-Judeo religions cannot possible separate the teaching of sex from the teachings of the Bible and, if such teaching is done without religious indoctrinations, then my religious rights are being denied.

Lest there be any doubt in anyone's mind that the SIECUS people have the slightest interest in religion or morality, we have only to recall the oft-quoted words of Mary Calderone as she announces to her young audiences: "What is sex for? - for wonderful sensation. Sex is not something you turn off like a faucet. If you do, it's unhealthy. I don't believe the old 'thou shalt nots apply any more.' "*

Gentlemen, of course, we need restraint and control over our sex urges and, of course, the Holy Bible still

controls the lives of many of us. I don't know whether Mary Calderone decided the Ten Commandments don't apply anymore, because we have the contraceptive birth control pills or because of the filthy movies that can be seen today, or because she personally has found some great satisfaction in a permissive situation ethic-type existence. And I really don't care, unless she starts using her influence on our young people through SIECUS.

Another member of SIECUS board of Directors, Lester Kirkendahl, in speaking to a group of teachers and educators in December of 1968, made this incredible statement:

"Maturity is a factor, especially at the Junior High School level, specifically when dealing with pre-marital intercourse."*
Gentlemen, what kind of maturity has any Junior high school student?

I am sure that you have all read copies of SEXOLOGY magazine, that you have read the SIECUS pamphlets, and that you've studied the State Guidelines which are filled with recommendations for the use of SIECUS material. I am also sure that you must realize that most parents, if they knew the content and the philosophy of the SIECUS organization, would in no way approve of this type of sex education in our public schools.

I surely thank you for hearing me this morning, gentlemen, and I pray your decision will be a wise and just one. Thank you.

SENATOR DUMONT: Just one moment, please, Mrs. Bumgardner.

*Anaheim Bulletin, Dec. 19, 1968

Are there any questions of the witness? [No questions]

Thank you very much.

Mr. Lloyd W. McChesney of Westfield:

L L O Y D W. M c C H E S N E Y: My name is Lloyd William McChesney. I am a parent, a resident, and a taxpayer in Westfield, New Jersey.

Mr. Chairman and Committee Members, thank you for giving me this opportunity to express my views on sex education in the public schools.

PURPOSE OF REPORT

The purpose of this presentation is to convince the committee members of the need for legislative action to curtail the type of sex education programs introduced in New Jersey within the past several years.

I am opposed to the sex education materials, the method of instruction and the grade levels at which such sex education and instruction was introduced into the Westfield Public Schools during the 1968-69 school year.

QUALIFICATIONS OF WRITER

I have probably spent more voluntary hours promoting better education in public schools in New Jersey than anyone who has appeared before this committee. During the period from 1956 to 1962 in Woodbridge Township I served as Chairman of the Education Committee of the Oak Ridge Heights Civic Association and the Council of Civic Associations of Colonia. In 1957 we voters approved an \$8,000,000 school bond issue to finance construction of 5 elementary and 3 junior high schools. This was the largest school bond issue ever approved in the State of New Jersey. In immediately succeeding years additional bond issues were passed to build more classrooms.

I am a Certified Public Accountant, have a Bachelor of Science degree from the University of Maryland and a Master's degree in Business Administration from the Harvard Business School.

I have been an instructor at Rutgers University.

I have been a parent for 20 years and presently have my two youngest children, ages 10 and 16, in the Westfield Public Schools.

HISTORY OF SEX EDUCATION IN WESTFIELD DURING 1968-69 (IN BRIEF)

I request permission of the Chairman to have entered into the official record of this hearing copies of two letters I have written:

(a) Letter dated August 11, 1969 to Dr. Milton D. Fox, Chairman, and Members of the Elementary Family Living Review Committee, Westfield, New Jersey and (b) Letter dated September 8, to Mr. C. H. Frankenbach, Jr., President, Board of Education, Westfield, New Jersey. These two letters and accompanying exhibits aggregate 18 pages and are therefore too lengthy for oral presentation at this meeting.

The sex program was sneaked into the Westfield Public Schools by Lillard Law, Superintendent under the disguised name of a "Family Living Program."

The only notice my wife had was September 17, 1968 which our 9 year old daughter brought home from school stating that the next morning at 10 a.m. there would be a meeting at the school for mothers to discuss a Family Living Program.

It was loudly proclaimed from September 1968 through May 1969 that the Family Living Program in Westfield had been approved by the Westfield Medical Society, The Westfield Ministerium and the PTA Council.

SUCH STATEMENTS WERE DELIBERATE MISREPRESENTATIONS. IT WAS ADMITTED BY THE SUPERINTENDENT OF SCHOOLS IN JUNE 1969 AFTER REPEATED QUESTIONS THAT ONLY ONE PHYSICIAN, ONE CLERGYMAN AND ONE REPRESENTATIVE OF THE PTA COUNCIL HAD BEEN CONTACTED FOR APPROVAL OF THE SEX PROGRAM.

Many questions have been asked by myself and others concerning the Westfield SEICUS program. (See attached exhibit dated August 11, 1969) We are still waiting for answers.

Representative questions are:

Has the superintendent of schools or anyone else in Westfield provided a statistical analysis of the needs for implementing a sex education course in Westfield in grades K-6?

Will the materials recommended and the teachers -- after only a limited number of sex instruction training hours -- be qualified to teach this subject?

Does anyone have evidence that a continuing sex education program from K-12 will increase, decrease or have no effect upon the incidence of illegitimate births and verereal disease? If the answer is yes, what is such evidence? No one has produced it.

In many classrooms there are three different reading groups of students based upon their abilities. Given this acknowledged difference in abilities of children, on what basis does the administration and Board assume that all children are ready emotionally, intellectually and physically to be taught sex at the same time?

Will the School administrators assure parents that the moral standards taught in their homes will not be undermined by teachers with a totally different religious, non-religious or ethical standards and backgrounds?

In Westfield, my wife - since September 1968, and others for many months have asked that film strips and movies used in the Sex program be shown in the evening in order for husbands and wives to see all of the material to be shown to the children.

LILLARD LAW, SUPERINTENDENT OF SCHOOLS, THE BOARD OF EDUCATION AND NOW THE FAMILY LIVING REVIEW COMMITTEE HAVE ALL ADAMANTLY AND ARROGANTLY DISREGARDED ALL SUCH REQUESTS BY PARENTS. FOR FIFTEEN MONTHS THESE REQUESTS HAVE BEEN IGNORED. IT IS AN OBVIOUS CONCLUSION THAT THEY ARE HIDING MATERIALS WHICH THEY KNOW FULL WELL THAT PARENTS WOULD OBJECT TO BEING SHOWN TO THEIR CHILDREN.

COMMENTS ON STATEMENTS BY PROPONENTS OF SEX EDUCATION

The lack of information which would demonstrate a real need for sex education and instruction in the public schools using Marburger's guidelines and the related SEICUS materials is appalling. Such general statements as those relating to polls showing that parents believe sex education should be taught in the schools, and approval of the principle by the AMA etc. should not deceive this Committee. (An earlier speaker before this Committee with experience in the field of surveys indicated that the design of questions could be aligned to produce predetermined results.) It is precise information concerning needs that the Committee and parents ought to be influenced. This has never been produced to my satisfaction by the proponents.

Doctors have taken completely illogical positions by indicating that any teacher, regardless of his or her major in college and regardless of whether they are single or married and regardless of their religious backgrounds can - after only a 15 hour course in sex - be qualified to teach our children this highly complex subject at a "teachable moment". Even well qualified teachers who have spent four or more years in college frequently have difficulties in educating all children in their classes in the specific subject for which they are fully trained.

Doctors who have from five to ten years of training beyond college have stated that "Sex education begins the day a baby is born."

These doctors have lost touch with reality.

Dr. Max Munk, a neighbor of mine many years ago and a professor of aeronautics at Catholic University in Washington, D. C. made this statement to me. "TOO MANY PEOPLE USE EDUCATION AS A SUBSTITUTE FOR COMMON SENSE INSTEAD OF A SUPPLEMENT TO IT." The preceding statement concerning teaching children sex from the day they are born falls into this category of complete departure from common sense.

The teacher representative from Parsippany advised this Committee that sex education must be "COM-PUL-SO-RARY" in the public schools. He repeated this several times. My unabridged dictionary does not contain this word. If that teacher doesn't understand a simple pronunciation like COMPULSORY after four years in college, I certainly do not believe that he is now or ever will be qualified to teach sex education in the public schools.

WHO DO I REPRESENT?

I represent no organized group - yet parents who share my views on this subject certainly number in the millions. It is on behalf of those many persons who may disagree with - but are over-awed by - such titles as Doctor of Philosophy, Doctor, Psychiatrist, Reverend, etc. that I ask the Committee to consider my remarks. Behind every individual who has the interest and is willing to expend the time and effort to express his opinion publicly in opposition to the sex program, there are literally hundreds in New Jersey who privately and silently agree that this particular sex program be stopped.

WHY IS THIS PARTICULAR PROGRAM ON SEX BEING PUSHED?

The motivation in New Jersey and across this entire nation has only a few possibilities:

1. Possibly some have thought through what they believe to be a problem, studied the available materials, and concluded by their own philosophy of life that sex education should be taught in the public schools.
2. The "educators" are so fascinated with the subject of sex and the relaxation of standards that across the nation the fad has spread - just as the hoola hoop did a few years ago.
3. The SEICUS people and/or publishers of the sex education materials being promoted are using extensive promotional budgets which may include commissions, honorariums or other devices that convince people in places of authority of the "need" for this material in their respective areas of jurisdiction.

IF THE "EDUCATORS" HAVE ANY DEFINITIVE EVIDENCE THAT THERE IS A REAL NEED FOR 13 CONTINUOUS YEARS OF SEX EDUCATION, THAT MATERIALS AND STAFF ARE CAPABLE OF HANDLING THIS SUBJECT WITHOUT HARM TO SOME CHILDREN, THEN I WILL SAY CONGRATULATIONS BUT ONLY AFTER I HAVE SEEN EVIDENCE.

IF THE "EDUCATORS" HAVE FALLEN INTO THE TRAP OF FOLLOWING A FAD WITHOUT CONSIDERING THE POSSIBLE ADVERSE CONSEQUENCES, THEN THEY HAVEN'T THE MENTAL CAPACITY TO BE IN HIGH POSITIONS MAKING POLICY DECISIONS THAT AFFECT OUR CHILDREN AND THE ENTIRE EDUCATIONAL SYSTEM.

IF THE "EDUCATORS" ARE BEING INFLUENCED BY MONETARY CONSIDERATIONS OTHER THAN SALARIES TO PUSH THESE PARTICULAR EDUCATIONAL MATERIALS THEN APPROPRIATE LEGAL ACTION SHOULD BE TAKEN.

LEGISLATIVE HELP IS NEEDED

The help of our State Government bodies is badly needed by the citizens to rid themselves and their schools of the particular materials and teaching methods sneaked into our schools during the past few school years. We cannot spend full time keeping tabs on our superintendents of schools from instituting or re-instituting sex programs. There is every reason to believe that without State Law the sex program will turn up again with the possibility and even probability of harming this up-coming generation.

I quote the following from Sex Education Problems by Gary Allen, page 25 (copyright 1969 by American Opinion)

"The Swedish education system has been accused by a highly-respected group of 140 eminent Swedish doctors and teachers, including the King's physician, Dr. Ull Nordwall, of producing sex obsession among adolescents because, as they put it:

'It has bombarded school children with sexual instruction for which their immaturity ill fits them and the result has been an un-natural over-sexualization of the rising generation (in which)...the young have confused instruction in method with encouragement to practice.'"

RECOMMENDATIONS

Since I have no faith that at the State Department of Education level nor at the local level in Westfield, New Jersey that we citizens who want to protect our children from what I am convinced is harmful or potentially harmful to our children, I recommend that the following be enacted into State Law.

1. Ban all sex education in grades K-4 immediately and permanently.
2. Permanently limit sex education in grades 5 - 12 to health and hygiene classes with boys and girls in separate classes. Such courses to be taught by qualified specialists.
3. Permanently ban all SEICUS and SEICUS related materials from the New Jersey School svstem.

CONCLUSIONS:

I URGE YOU, CHAIRMAN HEIRING, AND EACH MEMBER OF THIS COMMITTEE TO GIVE COGNIZANCE TO THE RESULTS OF 10 YEARS OF EXTENSIVE SEX EDUCATION IN SWEDEN AND TO CONSIDER THE FACT THAT THE SEICUS SEX EDUCATION PROGRAM HAS NOW BEEN BANNED BY LAW IN CALIFORNIA WHERE IT WAS INITIATED APPROXIMATELY FIVE YEARS AGO.

OUR CHILDREN NEED TO BE SAVED FROM THE "EDUCATORS" WHO ARE WILLING -- EVEN EAGER -- TO EXPERIMENT WITH THE MINDS AND THE BODIES AND THE MORALS OF OUR ENTIRE YOUNGER GENERATION, EVEN THOUGH SEICUS BOARD MEMBERS DENY THAT THEY CAN PREDICT WHAT THE END RESULTS WILL BE.

OUR CHILDREN NEED TO BE SAVED FROM THE PSYCHIATRISTS WHO HAVE SPENT SO MANY YEARS IN BECOMING "EDUCATED" THAT THEY HAVE LOST TOUCH WITH COMMON SENSE.

OUR CHILDREN NEED TO BE SAVED FROM THE DOCTORS AND CLERGYMEN WHO HAVE OCCUPATIONS WHICH BRING THEM INTO CONTACT WITH THE PHYSICALLY, MENTALLY AND SPIRITUALLY ILL AND NOW BLINDLY RECOMMEND PROGRAMS THAT THEY HAVE NOT SEEN AS REMEDIES FOR ILLS WHICH DO NOT EXIST FOR THE VAST MAJORITY AND FURTHER RECOMMEND THAT THE PROGRAM BE COMPULSORY FOR THIRTEEN CONSECUTIVE YEARS ADMINISTERED IN DOSAGES OF UNKNOWN QUANTITY AND QUALITY BY TEACHERS WHO FOR THE MOST PART WILL NOT BE QUALIFIED TO TEACH THIS COMPLEX SUBJECT TO CHILDREN WITH WIDELY RANGING MENTAL AND EMOTIONAL CAPACITIES.

THE SEICUS ORIENTED SEX PROGRAM FORCED ON THE WESTFIELD PUBLIC SCHOOL CHILDREN SIMPLY DOESN'T MAKE SENSE.

I DO NOT ATTEMPT TO FORCE MY BELIEFS IN THIS HIGHLY PERSONAL MATTER OF SEX ON MY NEIGHBORS OR ON THEIR CHILDREN. THEY HAVE NO RIGHT TO USE PUBLIC FUNDS NOR TO FORCE THEIR PHILOSOPHY OF LIFE CONCERNING SEX, ON MY CHILDREN AND ALL OTHER CHILDREN IN THE PUBLIC SCHOOLS.

GENTLEMEN, I ASK YOU - PLEASE PROTECT OUR CHILDREN BY RECOMMENDING APPROPRIATE LEGISLATIVE ACTION.

SENATOR DUMONT: Thank you. Are there any questions by members of the Committees of Mr. McChesney? (No questions.)

I will call Mrs. Richard Preston of Westfield.

Mrs. Preston, you represent the Concerned Parents and Citizens of Union County.

M R S. R I C H A R D P R E S T O N: I belong to it but I don't represent anybody but myself.

My name is Mrs. Richard Preston and I live in Westfield. Before I start, you have been told that SIECUS has no program

and no curricula in itself. I have a speech from Dr. Calderone in 1966 in which she said: "The best program I know is the one that I helped formulate for the Sex Information and Education Council of the United States." I would like to read just this one paragraph: "Sex education must be thought of as being educational and not moral indoctrination. Attempting to indoctrinate young people with a set of rigid rules and ready-made formulas is doomed to failure in a period of transition and conflict. Instead the time-tested principle accepted in other areas of education must be applied to equip youngsters with the skills, the knowledge and the attitudes that will enable them to make intelligent choices and decisions."

Gentlemen, in September of 1968 Westfield implemented a kindergarten through 6th grade course in Human Sexuality under the guise of family living. A specific sex educator taught the 4th, 5th and 6th grades in the ten Westfield elementary schools. Grades K through 3 were taught under the doctrine of "teachable moments" by their usual teachers. This program was stated by Mr. Wilson Jackson, head of the Westfield Curriculum Committee, to have taken two years to develop, and was approved by the Westfield Ministerium and the Westfield Medical Society. That's what we were told. The program was also alleged to have been voted and approved by the PTA Council. The above are the statements that he made at the beginning of each presentation at each of the nine elementary schools. At the 10th school the presentation was changed slightly because of the outcry from 300 uninformed parents.

I saw the presentation on March 18, 1969. This was my first knowledge that this program was in the Westfield

School system. I was told that the film that I saw, entitled HOW BABIES ARE MADE, was not shown to K through the 3rd grade classes. No child could be excused and no parent could be in the classroom, the reason being that the presence of the parents would inhibit the children from asking questions. Upon leaving the school that day and checking with my doctor and my minister, I was told that each of them had no knowledge of a Westfield family living program. To their knowledge, neither the Medical Society nor the Ministerium had ever heard of this program. On April 14, 1969, my husband went to see our Superintendent of Schools, Dr. Lillard Law. The purpose of this visit was to ask for a night meeting in order that fathers as well could view the contents of the film portion of the family-life program. The prior presentations for parents had been held early in the morning, at 9:30. Average attendance, due to lack of being notified, was 15 persons.

Dr. Law told my husband that no one to date had complained about the program and that SIECUS was not involved in the Westfield program, curriculum or otherwise. He stated that he did not know what SIECUS was or what it stood for. My husband offered to get petitions to show interest in having a night program, designed for fathers who could not attend in daylight hours. Dr. Law told him that for every petition we got, he could get 50 petitions. On being informed by my husband that this was only to show interest and not for popular support, Dr. Law stated that he would have a night meeting. To this day there has been none.

My husband was also told that second grade children would not see the aforementioned film slide and that the material that was in the program could be seen at his office. I personally went to Dr. Law's Office to view the curriculum. I was told that it could not leave the office and that parents "had no right to the curriculum." In normal academic subjects I would tend to agree, since I am not prepared to teach these subjects as I am not qualified. But, having raised two children to the ages of 16 and 19, I do feel that I am qualified in this area which involves the teaching of morals. I have a younger daughter, age 7. I was told to go to see Mr. Jackson and at 1 P.M. on Friday, April 18, I did so. He showed me the same curriculum that Dr. Law had showed me and I was told that my child would not see HOW BABIES ARE MADE. While I was sitting in his office, my daughter's second-grade teacher showed this film in its entirety. The teacher was 21 years old, with no training in this field of moralistic education. Because of this, I felt that the school system was derelict in its responsibility to my child, conniving in its attitude toward me and my husband, and adamant in its refusal to listen to my moral and medical reasons regarding my objections to this program. The result of this was a very traumatic experience suffered by my 7-year old child and our family as a whole.

On May 1, an ad was placed in the Westfield Leader. It asked that all interested parents attend the Board of Education meeting on May 6 to hear the answers to the questions which were posed on the front page of the Westfield Leader. There were ten questions and I quote two:

Q The Parent-Teacher Council, local physicians, and ministers, according to a statement made have approved the family living program. Were they afforded the opportunity to become thoroughly acquainted with all aspects of the course?

A. Yes, representatives of the Parent-Teacher Council, the Ministerium, and the Medical Society were afforded the opportunity to examine thoroughly the Family Living course of study.

Q. Is this program offered in Westfield the SIECUS program recently discontinued in Rahway or similar to it?

A No.

The largest crowd ever present at a Westfield school Board meeting heard Board President Charles H. Frankenbach give precisely the same presentation that had been given at the elementary schools. Following this, the President of the Westfield Medical Society rose to state that they did not approve this program and had not sent any representative to review it. There had been no approval by the Ministerium to the time of this meeting. There was no mention in the minutes of the PTA Council that it had given its approval to a Westfield family living program since June 1968. At this meeting my husband presented an open letter to the Board of Education. To this day we have not received a reply to the questions posed. As a result of this Board meeting, I began a thorough research of the Westfield curriculum.

I obtained the curricula of eight other New Jersey schools:

Bridgewater-Raritan
Toms River
Livingston
Bernardsville

Roselle
Parsippany-Troy Hills
Teaneck
Rahway

I also secured some from Chicago and one from San Mateo.

These range from K-3 through K-12. The conclusions drawn from my research show that all of the above curricula are the same as Westfield. These conclusions based on facts were presented to the Westfield Board of Education at a private meeting held June 2, 1969, which had been requested by a group of 10 prominent Westfield residents. These residents include a former Union County Freeholder; the present Union County Republican Chairman; the publisher of the Suburban News; a prominent Elizabeth attorney; Westfield's leading pediatrician; and two prominent Westfield businessmen. I bring this out to remove allegations that sexually "hung-up" parents and "right-wing" extremists form the core of opposition in Westfield. (During the course of questioning by school officials, I had been asked if I had a sexual "hang-up," and that it was due to parents like me that this program was necessary.) I resent the inference that a teacher teaching her first year of school upon graduation from a teachers' college is better qualified than I am as a parent.

As a result of this meeting, the Westfield Board of Education put a moratorium on our program and appointed a Family Living Review Committee which is still in session.

I have since found that the "unique" Westfield program was copied verbatim, with the exception of page 3, from the JOURNAL OF SCHOOL HEALTH - GROWTH PATTERNS AND SEX EDUCATION, Volume 37. This was dated May 1967. The concepts of this program are coincidentally the same concepts found in the Handbook on Sex Instruction in Swedish Schools, published by the National Board of Education in Sweden, which is

recommended on page 16 of the New Jersey State Guidelines for developing sex education and family life programs. I would challenge any member of this Committee to try to get the above Swedish Handbook. I called Dr. Hebel, he referred me to Dr. Dardin - nobody had it. I got a copy from the Swedish Consulate in New York City.

Dr. Carl Marburger in his testimony before this Committee on August 14, 1960, stated that "opponents of sex education in New Jersey schools have cited the example of Sweden to bolster their argument. They suggest that compulsory sex education in the schools has actually contributed to problems of increased venereal disease, increased illegitimate births and increased divorce rates in that country. There is no statistical evidence to support this conclusion." So said Dr. Marburger.

But in the book SEX AND SOCIETY IN SWEDEN, by Birgitta Linner which is prefaced by SIECUS Board member and apostle Lester Kirkendall, and found in the Westfield Schools bibliography for family living, the following statistics are given:

"In two studies conducted in 1960 and 1965 by Professor George Karlsson of the Sociological Institute in Upsala, the percentage of students who had experienced intercourse increased from 72% in 1960 to 81% in 1965. The rise among girls was especially pronounced from 40% to 65%. Even more striking was the increase in church-affiliated schools, which rose from 37.8% to 76.9%. The overwhelming majority of both sexes, 95% of the boys and 80% percentage of the girls, gave as the reason for sexual intercourse that they themselves wanted it.

"These young people do not regard themselves as any less moral than their elders, but base their morality partly on new assumptions. No one in the group calls on any higher or divine sanction for his morality. However, they feel that the idea that 'this life is my only chance' entails possibly an even greater

responsibility than that required from a religious standpoint. No one but themselves is going to take the consequence for their actions.

"Whatever opinion my readers may have formed, I hope they will recognize that a great deal of sexual freedom and equality actually exists in Sweden and that it is more than 'largely a pose' - contrary to what a recent article in one of America's leading popular magazines would have us believe."

This is from the book. I would suggest that Dr. Marburger obtain this book for his statistics. I would like to refer him to Professor Ira Reiss of SIECUS who stated in his SIECUS Study Guide used by our teachers that "Where Sweden is today is where we will be in 10 years."

Dr. Marburger stated in his testimony that support for this program came from the National Council of Churches, the NEA, and the National PTA Congress. I would like to point out in contrast to his testimony the reason why this support is so strong. Dr. Mary Calderone, the Executive Director of SIECUS, is a member of the Commission on Marriage and Family Living of the National Council of Churches and Rev. William Genne, a co-founder of SIECUS, is Chairman of this same Commission. The former President of the NEA (Elizabeth Koontz) is a member of the Board of Directors of SIECUS, and is now in the Health, Education and Welfare Department in Washington.

Another contradiction of Dr. Marburger's testimony is his quotation of Dr. Thomas McGinnis who stated that "Sex is much more than a biological phenomenon. It has deep psychological aspects rooted in culture, history and religion." Since religion is forbidden to be practiced in the public schools, it is my belief that sex cannot be taught without the tenets of the Judeo-Christian Code. The morality of

SIECUS as stated by Dr. Charity Runden, head of the Foundation on Human Sexuality at Montclair State, and as quoted in the Netcong Leader, is that "imposing a moral code on children is what has been so wrong in the past." She also stated that the Judeo-Christian Code, which is the Ten Commandments, does not apply in this day of the new morality.

Since I have written this, I found that the Institute of Human Sexuality has nothing to do with Montclair State. It is a private enterprise.

Please keep in mind, though, that Dr. Runden is instructing the teachers. Another SIECUS Board Member and Past President of SIECUS, Warren L. Johnson, agrees with Dr. Runden. He stated in the Journal of School Health -

"...One salient feature of being successful in school is the ability to accept, or at least appear to accept, school values which are in turn the society's official values, its 'moral' standards, laws and, generally speaking, the Judeo-Christian tradition.

"In the foregoing considerations, we may view a major dilemma of modern American education and certainly the most crucial dilemma with regard to sex education in the schools. The public is very much involved in the running of education and it expects the schools to convey and reinforce the traditional societal values; and school board members and school administrators are committed to accomplish this. However, with regard to sex Education at least, this simply will not work any more..."

Apparently Dr. Marburger agrees with Warren Johnson's premise, although it creates a direct confrontation with the wishes and rights of parents. I cannot state strongly enough how I disagree with this premise. And it is on religious and moral grounds that I object to the teaching of HUMAN SEXUALITY in public schools.

This NEW MORALITY is a contradiction to the beliefs that my children have been taught and I would like to know by whose authority the State has taken over the religious interpretations of what I have tried to teach my children. This to me is a clear usurpation of my parental rights. This program also constitutes invasion of privacy, and space does not permit me to give the examples. The Westfield curriculum (grade 5) states:

"Reserve time in class for the informal probing of the child's attitudes towards his family."

Another invasion of privacy which is quoted from the official New Jersey State Guidelines states:

"Mensturation should be included in the co-education framework in all other areas particularly as it relates to the psycho-social development of the female, and to empathy and understanding in the male's role as son, brother, husband and father."

I would like to ask this Committee where the State Department of Education received the authority to recommend the teaching of HUMAN SEXUALITY in the public schools of New Jersey. The Newark Star Ledger has finished a series of articles written by Mr. Robert Kalter on the subject of sex education. In his article dated Monday, August 11, 1969, he states:

"(Clyde) Leib states that in response to demands - let's say that in response to increased interest in sex education, guidelines were issued by the Commissioner for developing school programs in sex education extending from kindergarten through high school. He said there was no documentation in the State Education Department files to indicate where the increased interest in sex education had come from, or to what extent it represented the people of New Jersey."

In other words, the educators themselves form the

fount from whence this increased interest has generated. Perhaps we should ask ourselves who stands to benefit from the widespread application of sex programs in the schools. Might it not be members of the Board of Directors of SIECUS who find a ready market for their personal publications and services as consultants? In other words, is SIECUS the promotional medium used by these individuals to sell their wares which previously had limited distribution?

You will be interested to learn thAT SIECUS has just hired the public relations firm of Ruder & Finn, New York City, to commence a massive campaign against the so-called "extremists," which, as they well know, are concerned parents.

In a letter objecting to the State's recommendations sent to Dr. Marburger's office, the aforementioned Mr. Leib replied as follows:

"As to your objections to SIECUS, the New Jersey Department of Education has no connection with that group and SIECUS is not recommended for classroom use in the State Department Guidelines on sex education."

It appears that the fabrications do not end in Westfield but they extend to the New Jersey State Department of Education. Possibly Mr. Leib and Dr. Marburger may be following their own philosophy outlined on page 9 of the New Jersey State Guidelines under the heading of "Responsibility:"

"It is time to stop being defensive about the value or legitimacy of the subject. Apology is one of the chief symptoms of insecurity and the school administrator has no need to rationalize to himself or others."

I would like to ask this Committee the following

questions which I hope will be given a great deal of study by the Education Committee of both houses of the New Jersey Legislature:

Quoting from the New Jersey Guidelines, it says on Page 1: "Sex education is a responsibility which should be shared by the home, the church, and the school."

By whose authority is the school given this responsibility? This is a parental right which cannot be taken away by the State by Guidelines from the State.

Where are the statistics to show the need for this program on HUMAN SEXUALITY in the schools?

The proponents of this program do not have any statistics, as they claim that this program was not intended to reduce venereal disease or illegitimacy. The junior and high schools of Anaheim, California, are "show cases" of SIECUS-styled HUMAN SEXUALITY. The incidence of venereal disease in Orange County (Anaheim) paralleled the rise in the National V.D. rate - until the introduction of the family life courses at Anaheim when the rate jumped almost 500%.

What then is the purpose of this program? Why must HUMAN SEXUALITY or family living be taught without the framework of Judeo-Christian morality?

Why must it be correlated, integrated and articulated with the total educational program from kindergarten through 12th grade?

According to the State Guidelines -

"Significant evaluation of the sex education program may be possible only after the passing of many years."

This in effect is a pronouncement that this is an experimental program with no scientific support for their thesis. Why must our children be subjected to a program completely experimental in nature, with no positive evidence that it will enhance the lives of our children?

I have not come to Trenton to ask the Legislature to pass a law permitting my child to be excused from a classroom.

Passage of this legislation is an admission that the State has the authority to grant you that right. It follows that the State can also take this right away. This is a God-given right and the State must reaffirm this.

I would like to ask the Legislature to pass legislation banning all SIECUS-oriented materials from use in the public schools and to return the teaching of sex education to the same fashion and format that our children have known for so many years. By that I mean separate classes starting about the 6th or 7th grade, with the subject not integrated into the general curriculum but steadfastly kept in a separate health class.

I recommend that this Committee secure and read the Guidelines for Moral Instructions in California Schools, issued by the California State Department of Education in 1969, after the banning of SIECUS materials, and I bring this up because our Board of Education President told us that our program came from Anaheim. Among many things that they discovered in their investigation was that "what is described as sex education has become established even in our elementary schools and that materials are being used to educate third and fourth graders which would make most adults blush."

California also concluded that "The controversy over 'sex education' in California's public schools has been shown to be closely associated with the recent affirmation of a 'new morality.'"

I have given to Senator Dumont a paper presented to the American Psychological Convention in September in

which it states that this nation is hung-up because we have been taught by very poor behavioral scientists like Jesus of Nazareth and Paul of Tarsus.

I would like to end this by saying how strongly I resent the fact that as a mother I had to come to the State Legislature for permission to rear my children in the moral climate that our family believes in. And I would like to ask why we need a law to get something out that no law put in? But we will have to have a law to get it out - AND KEEP IT OUT.

SENATOR DUMONT: Are there any questions of Mrs. Preston? Assemblyman Curcio?

ASSEMBLYMAN CURCIO: Mrs. Preston, on page 7 of your prepared speech, you said that the incidence of venereal disease in Orange County (Anaheim) paralleled the rise in the National V.D. rate - until the introduction of the family life courses at Anaheim, when the rate jumped almost 500%. Is that documented?

MRS. PRESTON: Yes, sir, I called the Orange County Department of Health and they referred me to their statistics, to the Anaheim Bulletin, and he sent me the copy and that's where I got it.

ASSEMBLYMAN CURCIO: May we have that?

MRS. PRESTON: I don't have it with me but I have it back in my suitcase and I'll get it for you.

SENATOR DUMONT: Are there any other questions?

Before you leave, Mrs. Preston, I want to ask - you want this statement of Dr. Harper's, which I believe is what you gave to me, is it not?

MRS. PRESTON: Yes.

SENATOR DUMONT: Is he Dr. Harper or Robert?

MRS. PRESTON: I don't know what he is.

SENATOR DUMONT: Robert A. Harper, Washington, D.C.,
entitled SEX, SEXUALITY AND SELF DISCOVERY. You want that
made a part of the record. Is that correct?

MRS. PRESTON: Yes.

SENATOR DUMONT: That will be done.

Thank you very much, Mrs. Preston.

I want to introduce two other members of the Legislature
who have arrived - Assemblyman John Ewing right here on my
right and your left from Somerset County and Assemblyman
Ronald Owens from Essex County over here at the end of the
table.

I will call William R. Wright, Superintendent of
Schools, Blairstown Township, Warren County.

W I L L I A M R. W R I G H T: I have not had
the opportunity to appear before such an august body before. I
only have one copy of my statement.

SENATOR DUMONT: That's all right. If you will
let us have that when you are finished, please, so it will be
put into the record.

MR. WRIGHT: I am Bill Wright, an educator - I hope -
and a parent of some twenty years standing, and I thank the group
here for allowing me to have my say. I would like to state
that I do not represent anyone other than myself and the position
I have taken is my own. I say facetiously but probably truth-
fully that I'm a member of the silent majority, and I have
decided not to be silent any longer.

I would like to read a quote if I may, and I'll be brief, and I'll take about three or four minutes all together, from U. S. Commissioner of Education, Harold Howe, II, who was then Commissioner. He said that the U. S. Office of Education takes the position that "each community and educational institution must determine the role it should play in the area of family life education and sex education; that only the community and its agencies and institutions can know what is desirable, what is possible, and what is wise for them in this realm."

This is why I am here. This is the stand which I hope the New Jersey Legislature will take. I think the solution of whether we will have sex education should rest with the local autonomy, the people at home, the people who are going to live with this.

Since I am here I would also like to express my personal concern over the proliferation of discussion on a subject which needs so much delimiting really. To speak of sex education is almost like speaking of food, or health, or any number of things. It is almost futile because what I think sex education is, I am sure it is not what some others think. The subject is too general and should be interpreted in specifics with definitions before it can really be discussed intelligently. No one in his right mind I don't think can condone or endorse sex education without definitions. Conversely, no one in his right mind could deny or condemn sex education unless they know what it really is.

My concern as an educator and a parent is what is taught and by whom it is taught. If sex education is teaching the biology of reproduction and other biological functions of the body, I think that's good. If sex education is teaching the psychology of living with people and understanding their differences and accepting people as human beings, fine; I'll buy this. On the other hand, if sex education is teaching children how to procreate, I am not for that. If sex education is teaching children the pros and cons of premarital sex, then I'm against that. If it's teaching any morality or prejudices, I'm against this too. You see, sex education must be defined, I believe, before we can come up with an opinion of whether we are for or against. I don't know whether I'm for or against, because I don't know what the words "sex education" mean in so many people's minds.

Now I would like to discuss the "by whom" for just a moment. There are 60,952 classroom teachers as of September 1968 - this was the figure, I believe - in New Jersey. You can surmise from this number there are an awful lot of various personalities - kooks, mind you, and good people - involved in this number of people. Certification has little effect, I feel, on virtues, attitudes or mores of an individual.

I, as an administrator, would be reluctant to assign many teachers to the task of teaching some aspects of this area which we have referred to as "sex education." Relating personal experiences or actual stories of inept teaching will

serve no purpose here. I'm sure you've heard of many both true and false. I've read them in the newspapers; I've read pros and cons and I believe that half of them are probably lies and many are exaggerated; I'm sure some are very truthful.

In conclusion - and I told you I would be quick - I would like to ask that the Legislature not mandate sex education, with or without definition, but leave the decision to the communities of New Jersey.

As an addendum, I have two things: Number 1, we might consider Adult Education in the field of sex education and show the people what to teach their children or how to teach their children, but also I would like to recommend what I think is a pretty good book. It's called Sex Education: Issues and Directives, and is edited by A. Pat Powers and Wade Baskin, the publishers of Philosophical Library, New York 1969. This is a book which asks the question, What is sex education? And it goes on and offers pros and cons and it also is a good historical background. Some of you people might be interested in that.

Thank you very much for having me.

SENATOR DUMONT: Are there any questions of Mr. Wright?

ASSEMBLYMAN EWING: Mr. Wright, are there sex education classes now in your school system?

MR. WRIGHT: I would have to ask you to define what sex education is.

ASSEMBLYMAN EWING: Well, family living courses or human sexuality or -

MR. WRIGHT: I will say that we teach biology in our school system and we do not call it by any terminology which approaches sex education. However, perhaps some of it might be construed by some to be sex education. I think we are involved in semantics to a great extent.

ASSEMBLYMAN EWING: Does any of it follow the guidelines as set out by the Department of Education?

MR. WRIGHT: No, sir, I don't believe we do per se for sex education.

ASSEMBLYMAN EWING: Well, then, there is no set group of teachers giving courses along this line?

MR. WRIGHT: No, it is taught in biology by biology teachers, it is taught, I am sure, somewhat in our health classes in our curriculum, but it is not sex education that I believe most people are talking about. I don't think the people in Blairstown where I come from know what it is and I haven't heard anyone emote over it yet, so I presume we are doing what the people want.

ASSEMBLYMAN EWING: What size student body do you have in your system?

MR. WRIGHT: Small - 785 K to 12.

ASSEMBLYMAN EWING: And you have had no requests for this nor any pressure brought to bear?

MR. WRIGHT: Oh, we have had people talk about it, but I ask the definition first and that usually settles people down because they don't know.

ASSEMBLYMAN EWING: Right. Thank you very much.

SENATOR DUMONT: Thank you. Are there any other questions of Mr. Wright?

Mr. Wright, and I am sure you attend the Blairstown Board of Education meetings monthly - has there been any discussion by the board members about this subject?

MR. WRIGHT: No, sir, the subject has never been brought up.

SENATOR DUMONT: Thank you very much.

Mrs. Gordon Whitney of Trenton, Chairman of Concerned Parents of Mercer County.

M R S. G O R D O N W H I T N E Y: My name is Mrs. Gordon Whitney; I'm from Trenton, New Jersey, and my husband is Chairman of Concerned Citizens of Mercer County, Inc. As he was unable to be here today, he has asked me to present his speech for him.

This is an analysis of the New Jersey Guidelines for Sex Education.

Gentlemen, while the Guide for Sex Education was prepared by persons both well-meaning and well-qualified, it proposes a program of instruction which by its design and effect will interfere with that form of moral training provided in the home. In its scope, emphasis and materials it is objectionable. In its scope it ranks with reading and mathematics in that the instruction continues for 13 years. In its emphasis it is treated as an academic subject in that knowledge is to be determined by examination. In its materials it includes items which from our religious position are pornographic, obscene and erotic.

In the foreword to the Guide, the State Commissioner of Education, Carl Marburger, claims "Parents are looking to the schools for assistance in preparing their children to meet the challenges.. of our times." Inasmuch as this statement implies that all parents are looking for this assistance, the statement is not true. We are parents and know of many who agree with us that the function of the school is to impart knowledge and skills not indoctrination in a system of morals disguised as a natural point of view.

Our analysis of the Guide shows that the instruction which it proposes includes a specific theory of behavior; namely, that of New Morality. In this theory there is no absolute standard of right or wrong but rather a scale of values in which some choices are merely better than others. This New Morality permits all forms of behavior but finds one to be best - a sex ethic based upon permissiveness with affection and responsibility. Here affection does not require a permanent relationship such as marriage but is a relative concept to be defined by interpersonal situations as they occur. Responsibility is merely a euphemism for contraceptives. In countries where New Morality is widespread, the behavior pattern appears to be one where affection is common but responsibility is omitted.

On page 1, the Guide says, "Sex is intimately related to emotional and social development," and "Schools are important agencies in the development of healthy habits of living and moral values." How can the school remain neutral when it seeks to develop moral values? In a

pluralistic society, various minorities may hold directly opposite views of what are for them healthy habits and moral values. In New Morality, masturbation is a healthy habit but in Christian Morality it is a sin. In New Morality premarital sex relations is a healthy habit if contraceptives are used, while in Christian Morality this act is a sin of the most intimate kind, whether contraceptives are used or not.

The Guide says, "sex education ... is not a subject that lends itself readily to 'lecturing' or 'telling'" (page 1). Such a position, where there are no absolute rights and wrongs, while seemingly well-intended, is actually the permissiveness position of New Morality. By contrast Christ Morality would say that the fear of the Lord is the beginning of wisdom in sex ethics. Further there is an absolute law by which every Christian must govern his behavior; namely, "Thous shalt not commit adultery." Our interpretation of this law is that it prohibits all sex acts outside of the marriage bond. We acknowledge that Christian Morality is accepted by only a part of our society. Even so, what right does the school have to promote New Morality in a pluralistic society? The claim that the instruction presents no specific system of morals is simply not true. The permissive approach is itself in direct opposition to Christian Morality. The Guide implies that sex morals and religious belief are in separate compartments in the mind of the students.

Why does the Guide nowhere refer to religious beliefs as the normal basis for a personal sex ethic?

While the references and visual aids listed in the section "Suggested Curriculum Guidelines" on pages 22 and 23, are not intended as an inflexible curriculum, all materials listed have the de facto sanction of the State Department of Education. Of the materials that we have examined, we find the following to be objectionable:

For Grade Four there is a series of slides called "How Babies are Made." These slides portray animal and human reproduction in excessive detail. The slides of copulating animals followed by a man and woman in bed covered only partly by a sheet suggest that humans perform the sex act in a manner similar to animals. The multi-color cross-section of the female sex organs, shown during the process of fertilization, is unnecessary and provides undesirable detail for elementary school children. This series also includes a question and answer coloring book in which the child is encouraged to concentrate at length on various aspects of animal and human reproduction.

The Fourth Grade also has a film recommended, called "Human Reproduction." This film uses life-sized nude models to display in minute detail the external and internal sex organs of the male and female. Sperm are shown in motion during the process of fertilization. The use of minute detail, living color and motion can produce severe emotional reaction on the part of some elementary school children.

For the Seventh Grade there is recommended a film called "Boy to Man." This film presents in color the cross-section of the male sex organs in the process of erection and ejaculation. Masturbation is presented during the portrayal of ejaculation. This act of self-gratification is described as normal with no reference to Christian Morality. The film says it is not harmful and no concept of sin, lust or guilt is mentioned. No mention is made of the fact that in some religions this act is a sin and that guilt feelings are common among boys who practice this. The presentation conforms precisely to the theories of New Morality while ignoring the presence of a Christian minority in the school.

The Seventh Grade also has a student reference book called "Love and Sex in Plain Language." This book by Eric Johnson makes a presentation of sex that borders on the erotic. The sex act is described in detail including precoital sex play and the motions used in copulation. Masturbation is described as harmless even when practiced frequently. The presentation of contraceptives, necking and petting follows the standard New Morality line with not even a concession to Christian morality as an option. The use of this book will incite lust in adolescent boys. It will not lead them to be responsible citizens and parents. The social evils associated with a casual sex life are largely ignored.

The Guide recommends for the 10th grade a film called "The Game." This is the story of a high school boy who seduces a girl commonly known to be a virgin. The film has no moral message except to reinforce the well-known fact that some

unmarried people do have sex relations. The only possible purpose for the film is to set the stage for a subsequent lecture on why contraceptives should be used.

The Tenth Grade also has a student reference book called "What a Boy Should Know about Sex." This book by Dr. Gottlieb is a full exposition of New Morality. Using case studies, it describes in graphic detail various sex acts - homosexuality, masturbation, necking and petting to the point of orgasm. The only advice offered is consistent with New Morality - 'Doug and Jean (who have been petting naked to the point of orgasm) would have been wiser to learn about contraceptives.' The message is clear; why stop short of intercourse when contraceptives are available?

Gentlemen, surely you must also agree that our protest has a valid basis. We urge you to recommend laws which will protect our children from this biased exposure to New Morality.

Thank you.

SENATOR DUMONT: Thank you, Mrs. Whitney. Are there any questions of Mrs. Whitney?

Assemblyman Ewing?

ASSEMBLYMAN EWING: Mrs. Whitney, how large is your organization in Mercer County? How many members do you have?

MRS. WHITNEY: We have about a hundred members at present.

ASSEMBLYMAN EWING: Have you worked with any of the members of Boards of Education trying to get them to change the programs?

MRS. WHITNEY: We have spoken to the Boards. This film I mentioned called "The Game" has been shown in Ewing

High School on November 4 of this year and at Lore School and probably others that we haven't looked into this film "Boy to Man" has been shown. We have requested the Ewing Board of Education to show these two films to the public at Ewing High School some evening so the parents can view them and the parents can make up their own minds about this.

ASSEMBLYMAN EWING: What sort of reaction have you had from the Board you have been talking to? Are they going to listen to you and just pay no attention to you or what?

MRS. WHITNEY: They seem to take it very deeply that we want to have these films shown to the public. They said, "Why, certainly, we'll show them." They had no objection to it. We brought a petition to them with - oh, I can't remember how many names are on it now - but we brought a petition to them requesting that they show these films.

ASSEMBLYMAN EWING: Have you made any effort to change the curriculum they have in the schools now that you find objectionable?

MRS. WHITNEY: No, we thought if the parents saw these films they would desire to have the change made.

SENATOR DUMONT: Any other questions?

Thank you very much, Mrs. Whitney.

MRS. WHITNEY: I would like to leave with you a copy of these -

(Off the record)

SENATOR DUMONT: I will call Mrs. Edna Hefferman of Westfield, and I believe that Mrs. Harrison is to speak in place of Mrs. Hefferman. Is that correct? Mrs. Harrison.

M R S. S A U L H A R R I S O N: Thank you very much. I wish to thank the members of this Committee for the opportunity to replace Mrs. Hefferman in speaking and also I would like the Committee to know, although it is not in my statement, that I think I will be the first speaker this morning who will really speak in favor of sex education programs, and I have brought for you to see the curriculum of the Westfield schools, K through 7. I am going to read my statement and then I would just like to make some brief remarks at the end.

I am Mrs. Saul Harrison of 802 Oak Avenue, Westfield, New Jersey, mother of three children, two girls ages 9 and 3, and one boy age 1-1/2. I am also a former teacher of government and American history at the high school and college levels.

I appear today as a very concerned mother who has watched the development of a "sex education" controversy in the Westfield community since February 1969 following the introduction of a K-6 Family Living Curriculum in our schools in September 1968. I have attended all public meetings involving this problem as well as a coffee run of the community. I have read carefully our curriculum materials and viewed the most controversial audio-visual materials when they were shown to the parents of our elementary school at a PTA meeting.

Let me just add here, if I may, that one of the statements from a member who spoke from Westfield was that these materials were not available. We have with us today a member of the PTA Council who, with every other member of the PTA Council, viewed these materials prior to their

introduction in our schools. This is just one example of the kind of difficulty we are having in discussing this subject in our town. A great deal of what is said is simply unfortunately not true.

In October, having decided that I supported the curriculum and growing increasingly concerned about the misinformation being circulated about our curriculum and our school personnel, and recognizing that the charges and tactics of the opponents were having very damaging effects on our school system - creating an atmosphere of fear and suspicion destructive to the spirit of inquiry vital to the educational process - I joined with other parents in forming a Parents for Family Living Committee. Since then I have personally participated in ten coffees for parents, most of which I have run myself.

I feel that as a result of my experience, I am well aware of the many sides of this controversy and am appearing here today to explain why I support the teaching of family living materials to my children and I support their being taught in the Schools of Westfield. I would also like to express my concern about the wider effects of this sort of controversy on the public school system of our State.

Why did I feel that this type of information should be taught? First let me state that what is being taught has been grossly misrepresented in the information circulated by opponents of this curriculum. Our curriculum is a true "family living" curriculum. Approximately 10 per cent of its contents deal with the process of "reproduction" and for very good reasons. The philosophy behind this program

is to replace the old Sex Information courses with a far more comprehensive approach to the whole question of human sexuality; one which recognizes that man's sexuality is a manifestation of his total personality with complex social ramifications. Put another way, this means that children can't be taught about themselves as sexual beings apart from understanding themselves as total people. It is this understanding which can produce mature, responsible adults - the objective of this program. Recognizing also that development begins at birth and that children's needs for information vary as the child grows, the materials are adjusted to the child's age level.

I don't think we need to be experts to recognize the following things:

1. The process of growing up is a very complex and difficult one;
2. That the normally alert child is curious about himself and this includes his body and where he came from, and constantly searching for understanding of who he is and how he fits into the world around him;
3. That his ability to develop healthfully toward mature adulthood which by definition requires intimate self understanding - requires knowledge;
4. That children who are insecure about themselves cannot be effective learners. Such children will not learn the reading, writing and arithmetic which are the more standard curriculum materials.

Educators have recognized the above "truths" many years ago and have had some form of "health curriculum" for many years. All that has happened with the new curriculum is that they have incorporated more psychological information, undoubtedly as they have become aware that failure to understand "feelings" accounts for many current problems. In

addition they have presented some of the information earlier. This is a result of changes in children's needs - the effect in large part of the influence of mass media on our society. From my own experience with my 9-year old child, our Westfield curriculum does present material appropriate to each age level. Based on my reading of the Connecticut study "Teach us What we Want to Know," and my experiences with other parents at coffees in Westfield, I feel even more certain of the appropriateness of these materials to the age levels when they are presented. We have copies of that for the legislators that we wish to give you.

Why do I feel that the schools are the proper place to teach this information? I do feel that parents play the primary role in the development of their children and that this is as it should be. However, I feel that the schools must supplement this information for several reasons:

First, many homes are not excellent models of mature adult relationships, and children need other responsible sources for this information.

Second, the school is the one social institution which reaches all children and has the educational expertise.

Third, schools are equipped to select competent personnel to teach these materials.

Some parents object to teaching this curriculum in the schools because they say it is too "private" for such public exchanges. I frankly find this viewpoint ridiculous, since such discussions are public, not only among the adult community but also among the children, and have always been.

Studies have evidently shown that most children have gotten their information about reproduction in the playground or the street, hardly private places. Others have argued that the schools are not equipped to present the information because different "moral" positions exist. We should realize that the "shared morality" of this nation - our Judeo-Christian tradition - far outweighs differences over these questions: all religions share belief in the value of human life, importance of personal responsibility toward other people, and the importance of marriage and the family. In areas where differences do exist, these can be handled as they are in all social studies curricula by explaining the different positions. Our children become aware of these differences without their being discussed in the classroom. They are constantly comparing attitudes and values on the playground. What I think this concern reflects is the unwillingness of parents to admit that in this pluralistic nation our children do become aware of different values and that furthermore, in the process of development to adulthood, children must eventually choose for themselves what values they will accept. Certainly they will be better prepared to choose their values when they are well informed about themselves rather than kept in ignorance.

Let me just say in conclusion that I have become increasingly concerned about the potential damage that this controversy could do to the public school system of this State and, in fact, this nation. I say this primarily because there is not much impugning of the motive of the

people who are trying to do this job. I have also been concerned that a small group of lay people - parents with no professional credentials - should be critiquing our curriculum. I have become further concerned that critiques should be listened to which are based on falsehoods and slander and involve harassment of public officials. Our public school system stands in serious jeopardy if this type of criticism is permitted to prevail.

I firmly hope that this committee will issue a report not only supporting the efforts of public school educators to teach family living curriculum to our children, but also strongly condemning the tactics of this segment of the opposition.

If I may just add a couple of specific references to comments that were made about our town: It was said that the school board had refused to show the films to parents who were concerned. First of all, before the program was established, as I said before, every member of the PTA Council was shown all of the material and these were approved with a very large vote. Since then our Westfield Medical Society has met in special session with the teacher, Mrs. Betty Manasak who was specially trained and selected to view all the materials. It took four hours just to see the audio-visual material alone. Following this viewing and following the discussion, they voted 41 to 2 in favor of Family Living curriculum.

The implication is also made that the teachers teaching this curriculum in Westfield have only 15 hours of training.

The way the program was set up in Westfield was, in the area where the information became more delicate and difficult, which is from 4th to 6th grade, as you will see from viewing these materials, a screening existed and one was selected who had had previous training in biology, who had successfully taught for many years at one of our elementary schools, and she was selected because she was the kind of human being who could deal with children, who was extremely sensitive to moral questions, and who could cope with this curriculum. She was not someone simply picked up and given 15 hours of training, and our school authorities would be the first to say that you cannot give this kind of sensitive teaching to someone who is not very carefully selected.

In our K through 3 curriculum they did use the existing teachers. They gave them in-service training and, in fact, someone from Montclair came to Westfield and instructed our teachers in the curriculum and there were possibly 30 people who took advantage of this. In addition Mrs. Manasak was available at every elementary school for at least an hour after school to deal with any questions the teachers might have. But, more important, the teachers when asked about the curriculum K through 3, and again you can see this by viewing the curriculum yourself, said in a questionnaire which the School Board issued at the end of the year that in large proportion this is the same kind of information they had been dealing with with children for many years. Our schools have attempted to instruct children in proper terminology; they have done a great deal with families, both

animal and human, because this is what very small children are concerned about and wish to know. I have discussed this in great detail with our administrative people and they feel our teachers are quite well equipped to deal with this and they are going to give them more training and they are going to respond to any questions that come up.

I think that's all and I will be glad to answer any questions.

SENATOR DUMONT: Are there any questions of Mrs. Harrison?

ASSEMBLYMAN CURCIO: Mrs. Harrison, I gather that you favor having the public school in your community teach your youngsters all about sex?

MRS. HARRISON: Well, that's putting it in an interesting way.

ASSEMBLYMAN CURCIO: Well, let's make it interesting.

MRS. HARRISON: I'll say this, sir. I have read and studied and reviewed our curriculum material. I have also looked at material such as the study of questions the children ask, which was done in Connecticut. I also have seen materials from the New Jersey Educational Association, which you gentlemen may have seen, of typical questions that come up in school. I know the children want to know how they got here. They are not interested at very young levels in details about intercourse because they couldn't care less but -

ASSEMBLYMAN CURCIO: Could you answer my question, please?

MRS. HARRISON: Well, I would say I am willing to have the kind of Family Living curriculum that Westfield taught to my children, yes, sir.

ASSEMBLYMAN CURCIO: Assuming I am a resident of Westfield and I don't want my children taught sex in the public schools, would you deny me the right to not have my children taught?

MRS. HARRISON: Well, this is a very difficult question. I will say this: First of all I feel that the school must instruct the community and they have recognized that they did not adequately do parent education. This has been said publicly at a meeting in August, so I would say first of all, sir - and I'm sorry but I must give this background, but I think it's important - I think the town must be educated as to what they are trying to do. After they do, I think that the parents who really don't want their children in the classroom can be permitted that. There are all kinds of problems involved, as you well know.

ASSEMBLYMAN CURCIO: In other words, then, you are saying, if I may paraphrase what you said, that you would favor a permissive type of sex education in the schools. Is that right? In other words, if I want my children not to be taught and you want your children to be taught, we should have that option?

MRS. HARRISON: Well, I think it can be done this way, yes, sir. In fact, last year it was done that way. There were parents whose children did not participate in the program.

ASSEMBLYMAN EWING: Mrs. Harrison, have you gone over all the materials in the curriculum? You have read all the books and seen all the films?

MRS. HARRISON: No, sir, I have not read all the books. I have read a sampling of them.

ASSEMBLYMAN EWING: Then you cannot actually say that you know the curriculum inside out.

MRS. HARRISON: Well, you say "inside out" -

ASSEMBLYMAN EWING: You haven't read it all?

MRS. HARRISON: No, I have not.

ASSEMBLYMAN EWING: Does this follow the State guidelines, your curriculum?

MRS. HARRISON: It does to a great extent.

ASSEMBLYMAN EWING: You don't know whether it does or not.

MRS. HARRISON: If I had the State guidelines -

ASSEMBLYMAN EWING: Well, does it or doesn't it?

MRS. HARRISON: In many ways it does and in many ways it does not.

ASSEMBLYMAN EWING: Now on the audio-visual film strips, films, etc., they are available evidently to the PTO or the PTA?

MRS. HARRISON: Yes. First they were shown -we have a PTO Council, which is the coordinating group for all the PTA's. What was done was that this program was introduced for a 2-week period in every elementary school, and before the program was introduced the PTA had a morning meeting when the members of the Committee were there, they had copies of the curriculum, they explained the philosophy behind it, they showed the films- several films, not all of them. I have seen the most controversial ones. Of course, our Medical Society has seen them all.

ASSEMBLYMAN EWING: Controversial in whose mind?

MRS. HARRISON: Well, in the criticism that has come up in the Town of Westfield, there are two things really. There is one slide that has been criticized, and you gentlemen have seen it too. That is "How Babies are Made." And that has created the most concern among our parents.

ASSEMBLYMAN EWING: There was something added to that film strip after it came out originally. It did not show the man and wife in bed together, or the man and woman together.

MRS. HARRISON: Well, as I understand it, the film strip, sir, the original film strip, included the man and woman in bed. Our curriculum committee decided that that was not appropriate for the age. It was removed and this is one of the areas where there is so much difficulty in discussing this in the town. It was removed before any teacher had it; it was kept in the closet of the audio-visual aids man and it was never shown to our children.

ASSEMBLYMAN EWING: I still can't understand - did all the parents who wanted to see all the material have an opportunity to do it, or was it done through your PTO or other groups who were representative?

MRS. HARRISON: There were parents who wished to see it who did not see it and, as you know, or I have been told this, our curriculum is now in committee and we have been assured that when it comes out, before it is represented to parents - or to the children - the parents will see it, and I think this must be done. Our school system

made a mistake. They did not show all these materials first, but I think, sir, it is important for you to accept this mistake in the spirit in which it was done. I think it was done honestly because they believed that there is nothing objectionable in these materials, there is nothing pornographic, there is nothing which is in any way not healthy and proper -

ASSEMBLYMAN EWING: In whose mind is this? In your mind, right?

MRS. HARRISON: Well, this is true but also in the minds of -

ASSEMBLYMAN EWING: You can't speak for everyone. Everybody has their own opinion.

MRS. HARRISON: This is true and this is why I responded to the gentleman there that I feel the parents should view these and when they are informed about the philosophy of it, if they don't want their children to be in the curriculum, they need not be. But I think it's a sham to have it done based on this information. That is what concerns me.

ASSEMBLYMAN EWING: Like so much of life and particularly in this subject, "Haste makes waste."

MRS. HARRISON: That is another interesting subject, sir, because we did have a committee which spent two years developing material, and they really did, and we have now had a review committee that has been working since last July every single Thursday night and they are reading all the material. If one of them were here they could be more authoritative in that respect.

I did not include this in my statement but I would like to say now that I very much respect the responsibility of the Legislature of the State of New Jersey, but I also feel that a town does have, in the field of education curriculum, the responsibility to come up with its curriculum themselves and that certainly in our town we have a broad base committee that spent a great deal of time reviewing it which will report back to the school board, and I think we will be well equipped to come up with a judgment satisfactory to the community.

ASSEMBLYMAN EWING: To go back a few years, do you feel that the sex education which you received at home was inadequate to prepare you for -

MRS. HARRISON: I do, sir, I definitely do.

ASSEMBLYMAN EWING: Well, have you taken care of that with your own children or are you making plans for it or are you relying on the school?

MRS. HARRISON: No, I'm not. In fact my child saw the materials in fourth grade and came home and I asked her repeatedly what she thought of the materials and she said, "Oh, you know, it was all right." Finally I sat her down and I said, "Now, please, honey, tell me what was it like?" and she said, "Mommie, it was very babyish. I knew everything that was said. Lots of children asked questions but I knew what was said." I have had two children since this child who has watched them growing up and she has asked normal, healthy questions about what is going on and I responded in a straightforward way at her level, so she was informed.

But she also liked having the curriculum, and she herself wrote a letter to the Family Living Review Committee saying she hoped it would be put back.

ASSEMBLYMAN EWING: What is this tremendous damage that is going to be done to the whole educational system during this controversy or discussion -

MRS. HARRISON: Well, our teachers association read a statement in our October Board of Education meeting stating that they were most concerned about the damage taking place. What has happened is that the motives of teachers, their ability to teach curriculum across the board, have been seriously challenged by this kind of controversy. I recognize, having taught, myself, that when you face a group of children what you have to begin with is their respect for you as a person and their willingness to listen to you and consider seriously what you have to say, and when the teacher is not a respectable person in the community, we are in trouble, and there is danger of this happening in the Town of Westfield. There is also -

ASSEMBLYMAN EWING: You say there is a danger. Is it happening?

MRS. HARRISON: Well, the Teachers Association said it had happened.

ASSEMBLYMAN EWING: In what form?

MRS. HARRISON: Well, in a sense the teachers were afraid to speak about things because they didn't know what the effect would be. There has been so much -

ASSEMBLYMAN EWING: You mean on subjects other than this?

MRS. HARRISON: Yes.

ASSEMBLYMAN EWING: They were afraid to talk about history or mathematics?

MRS. HARRISON: That's right.

ASSEMBLYMAN EWING: Well then they didn't teach when they went into the classrooms?

MRS. HARRISON: Well, they are teaching but this was all a very subtle sort of thing. When I come before you today I have confidence that you will treat me with respect and that I can speak my mind and, therefore, I come quite freely. The same sort of subtle thing happens in the classroom. If a teacher is fearful of the results of what she says, she is not going to be able to deal with the material in the way that she would otherwise. So this is a very subtle sort of thing.

ASSEMBLYMAN EWING: I can't follow it. I mean, if she is giving sex classes and then goes into history classes -

MRS. HARRISON: Well, perhaps I should say this. This is a controversy just about the sex education curriculum. Many other questions have been raised at our board meetings by many of the same people concerned about sex education, about history curriculum, about budgets, and there has been an effort to do more than just attack our curriculum. A great deal has been said, for example, about our Superintendent of Schools, which I know for a fact is not true and which doesn't need to be said. It has nothing to do with this curriculum at all but it is being said. He got ill this fall as a result of it. This happens to be a fact. Now

I think there is a great deal more going on. If I believed that this was just simply differences of parents about this controversy and that the people were saying truthful things - I have attended many of these coffees and I am deeply concerned about what people think and I think that changes have to be made in the way our curriculum was set up. Parents must be involved more, they must be informed, they must have a chance to question the teachers. It has to be done differently.

ASSEMBLYMAN EWING: At the board meetings didn't they have questions about the curriculum or the budgets before? I mean, before sex education came around. Didn't they ever have any questions? You must have a remarkable board.

MRS. HARRISON: There have been questions but there is a tone -

ASSEMBLYMAN EWING: It's changed now because of this, you think?

MRS. HARRISON: Well, I think that many of the questions that are asked have more implication of foul play and bad motives.

ASSEMBLYMAN OWENS: I gathered that the taking of the course in Westfield is on a voluntary basis. Is that correct?

MRS. HARRISON: Well, it was in the sense that the parents who objected could send a note and their children then did not take the course.

ASSEMBLYMAN OWENS: I would like to know, do you have

any idea as to the percentage or are any figures available, or do you have any personal knowledge of the number of people who have objected to having their children participate in the program?

MRS HARRISON: No, but I could get this information and send it to you.

ASSEMBLYMAN OWENS: I think it would be helpful.

Mr. Chairman, if I may, do you mind my making one observation.

SENATOR DUMONT: Go right ahead.

ASSEMBLYMAN OWENS: I notice this lady takes what appears to be a minority position here. The only thing I want to say in this regard is that I notice in the audience some lack of what I would deem a basic courtesy. I think she is entitled to it as well as anyone else who appears before us. This goes for all minority groups.

SENATOR DUMONT: Just a moment. I realize that you were the first one called this morning on the affirmative side perhaps of the whole problem, but what I am trying to do, with a few exceptions here because of advance information and reasons why people had to get back, is to favor those who have been on the list for quite a long time, and many of them have not had the opportunity to be heard against sex education as we understand it, perhaps commonly, in the public schools at previous hearings. I don't think, in response to Assemblyman Owens, that you necessarily are a member of the minority here. At previous hearings it seemed to me that the people were about equal on both sides as far as numbers were

concerned. I do want to support him, and I am sure all of us do, on the fact that there should not be any demonstrations here that might indicate a lack of courtesy to anybody, because each witness will have an opportunity to present his or her viewpoint as nearly as we can grant that today on this last day of the hearings, and I think, therefore, that everyone should be courteous at all times to the person testifying because each of you would expect it when you testify yourself.

Now Assemblyman Ewing has another question.

ASSEMBLYMAN EWING: In regard to the pupil's being excused, can you state as a fact that you know it is being done on the authority of the School Board?

MRS. HARRISON: Yes, sir. I have spoken with the Curriculum Coordinator of the Elementary Schools who has had to deal with some requests that have come in for children to be excused, and she has told me that children had been excused.

ASSEMBLYMAN EWING: Is it a school policy that has been communicated to the parents that if your children are not to attend, to please let us know?

MRS. HARRISON: No, this was not done.

ASSEMBLYMAN EWING: It was done on a hit or miss basis if somebody happened to write in?

MRS. HARRISON: That's right. In other words, they again, as part of their belief that this was a sound curriculum, instituted it for all the children. However, when parents objected they evidently permitted these children to

be removed. This is the way they handled it, and from what we have found out, this is the way they thought it should have been handled, because they really believed it was -

ASSEMBLYMAN EWING: All right. I think it's unfortunate they don't let all the parents know that they could have their children excused. It would be interesting to see what the result would be then.

MRS. HARRISON: Well, this is interesting, and actually from studies I think there are cases of communities where they have had it optional, and I think this is another statistic that I would like to try to gather for the Committee if I could. I have been told that the number of parents who have kept their children out is quite small and that it decreases as the years go on, but I will undertake to get that if you would like that information.

ASSEMBLYMAN OWENS: Mr. Chairman, I have one other question. Do you know how long the program has been in effect?

MRS. HARRISON: In the Town of Westfield we had it in effect for one year, from September 1968 through June 1969 and just K through 6.

SENATOR DUMONT: Mrs. Harrison, you mentioned one feature in particular in respect to this subject matter. By whom was that teacher trained and how many hours of training did she actually have?

MRS. HARRISON: Well, again, as I said in response to that question, she was selected as the sort of person

who could do it.

SENATOR DUMONT: By whom was she selected?

MRS. HARRISON: By the head of personnel of the schools and it was an accepted application, she was interviewed and then selected. After that she took two courses to train her specifically in Family Living curriculum - one at Columbia and one at Montclair State.

SENATOR DUMONT: How many hours did those courses involve of actual training?

MRS. HARRISON: Well, I would have to look that up too. One was in the summer, the standard summer course at Columbia, and the other was one that was done during the school year. But again, having taken many courses and taught them, the number of hours is really not terribly much a measure of the quality of the course or what the person gets out of it.

SENATOR DUMONT: Let me ask you further: Are you in favor of this subject being decided; that is, whether the subject matter will be taught in any public school system by the local boards of education?

MRS. HARRISON: Yes, sir, I am.

SENATOR DUMONT: You are not then in favor of the State's legislating on the affirmative side of this question. Is that correct? You would want it left solely to local decision.

MRS. HARRISON: Well, yes, I think so. As I said in my statement, I would like the Committee to come out with their report saying that they approve of the efforts that

have been made by State educators, but I don't think that legislation is appropriate.

SENATOR DUMONT: Thank you.

Assemblyman Ewing?

ASSEMBLYMAN EWING: Can you state for your school operation there that the parents in Westfield have permission to take their child out of courses if they write in?

MRS. HARRISON: Will you say that again, sir?

ASSEMBLYMAN EWING: I mean, can you say as an official announcement that it is permissible in your school area for parents to write to the school and ask that their children not attend these courses?

MRS. HARRISON: First of all, I am not a member of the school administration so I think I would be quite out of place to make a statement, but I certainly think that the parents who feel they wish to can discuss, as I did, with the school administration - and I have not found them to lie to me in the past, so I believe what they said. They said the parents can remove the children, so I am sure that this will be done.

SENATOR DUMONT: Thank you, Mrs. Harrison.

Oh, excuse me. Assemblyman Curcio?

ASSEMBLYMAN CURCIO: Mrs. Harrison, do you know whether the book which I have in my hand, entitled "Boys and Sex" by Wardell B. Pomeroy, is part of the bibliography in your school?

MRS. HARRISON: Well, I've got the bibliography right here. If it is part of the bibliography, it is definitely

not for children, and I don't believe it is on this bibliography.

ASSEMBLYMAN CURCIO: Thank you.

MRS. HARRISON: I will give that to you.

SENATOR DUMONT: Peter G. DeGelleke of Parsippany, who I understand is a recent graduate of Parsippany High School.

P E T E R G. D e G E L L E K E: I am a 1969 graduate of Parsippany High School who is now attending Tufts University in Medford, Massachusetts. I appear today not as a spokesman of any organization but as a concerned citizen who sees a need for sex education in the public schools.

I have closely followed the sex education controversy in Parsippany. I saw the Board of Education carefully formulate a curriculum of human sexuality with advice from the community. I watched as right-wing opposition to the program mounted. I stood by as our Superintendent of Schools was denounced as "a little sex weasel" and our school system was called "an academic whorehouse." When I saw the controversy continue to rage even after sex education opponents were soundly defeated in the Board of Education elections, I decided that I must again speak out.

I feel there is a basic need for sex education in the schools of this State. Theoretically, imparting sexual knowledge may be the responsibility of parents, but the plain and simple fact is that this responsibility has been neglected. Most parents are embarrassed to speak of sex

to their children. Even when asked direct questions, they often avoid the issue or give misleading answers. From speaking with my friends, I have come to the conclusion that this reluctance to deal frankly with sex is the case in the majority of homes.

If sex education is not given in the home, there are several ways in which youngsters can get sex information. The most common way is from friends who are usually themselves sadly misinformed. In this manner, sex takes on a shameful, secret aura. It becomes something to snicker and make "dirty jokes" about. Another way of getting this information is through movies and magazines that are easily accessible, unfortunately perhaps, to all young people today. These too present sex in an unnatural, unhealthy and distorted manner.

It is quite obvious that children need sex education, and the best place for them to get it is in the schools. There, information concerning sexuality can be presented in a logical and unemotional manner. Sex education in the public schools would fulfill a vital need, to create a basic awareness of human sexuality and to encourage development of well-reasoned attitudes built on a foundation of sound knowledge rather than ashamedly concealed ideas based on street-learned misinformation.

A sex education curriculum should be designed to help youngsters through the difficult and confusing years of sexual development. Courses should begin in the early grades by teaching the basic differences between male and female and

explaining the responsibilities inherent in family life. The students must always be taught the truth in a simple, direct manner. The topics discussed in class should be those of relevance to the child's natural curiosity and mental and physical well-being. For instance, the students should be told how and why human birth occurs. They should be told the truth, that masturbation is nothing evil or abnormal and, therefore, nothing to feel guilty about. Psychologists and psychiatrists agree that guilt feelings on masturbation create many problems in a youngster's mind. They should be taught the facts about venereal disease among other things.

A course in human sexuality would not be "raw sex" as many have claimed. Through examining emotional relationships, it would help the student realize that sex is something beautiful that must not be abused. The course would emphasize that physical union with a member of the opposite sex can be the most wonderful experience known to man if true spiritual love rather than sheer sexual desire is the principal motivating factor. In the words of the Swedish Royal Board of Education, "The instruction would recognize that love relationships of the right kind can ennoble a youth's character and, far from undermining personality, help to build it up and endow it with dignity and stability. "

There are those who say that human sexuality cannot possibly be taught without moral indoctrination. I reject this contention for two basic reasons. First, morality must be the result of a series of highly personal decisions made

with a background of sound knowledge and with the assistance of guidance. Blind acceptance of a moral code should not be the goal of a sex education program, for moral precepts are only valid if they are believed in the heart. Most importantly, indoctrination has no place in the schools. That brings me to my second line of analysis: If parents feel their youngsters need moral instruction, it is their responsibility to see that the children receive it. Parents can either take it upon themselves or turn to the church. In any case, there would be absolutely no conflict with school sex education; parental and religious moral teaching would in fact compliment school human sexuality courses.

Before continuing with my prepared statement, I would like to comment on several statements that have been made by previous witnesses. First of all, one witness quoted the Director of SIECUS, Mary Calderone. It seems to be an oft-quoted statement and I feel that it is typical of out-of-text quoting that characterizes much of this current debate on sex education. I would like to read the statement in context if I may. "What is sex for? It's for fun; that I know, for wonderful sensation. It's also for reproduction, sedation, reward, punishment; it's a status symbol, a commercial come-on, proof of independence, a form of emotional blackmail. Now many of these are negative ways of using sex. What we are trying to feel our way toward are the positive ways. Sex is not something to be feared or degraded or kicked around or used. Sex is not something

you turn off like a faucet. If you do, it's unhealthy. We are sexual beings, legitimately so, at every age."

I think you will see that the context of this statement makes it a bit more reasonable than the opponents of sex education would have you believe.

Also one witness said that as part of some curriculum in - I believe it was Westfield - it states that in certain ways they are following the Swedish Royal Board of Education Handbook on Sex Education, and the witness defied anyone to find this. Well, it just so happens that last week I took out of the Tufts University Library a book entitled "What Shall I Tell My Child?". It is about the sex education system in the Scandinavian countries, and one of the sections of this book contains that handbook for sex education. It is available and if any members of the Committee or any of the witnesses here today would be interested in seeing it, I would be very happy to show it to them.

Now getting back to the prepared statement: For the reasons I have presented, I urge school systems to develop sex education programs and to seek highly qualified instructors for these courses. Deciding who teaches sex education courses must be a selective and careful process. I feel that most boards of education in the State feel that it is such a careful process and they do give it due consideration.

We have all heard the charge that sex education is a Communist conspiracy. At a previous hearing we even heard one person testify that it was a Jewish conspiracy. It is

nothing more than an emotional, almost paranoid argument supported by absolutely no prima facie evidence.

Sex education is supposed to be evil because a few SIECUS officials allegedly had Communist associations when the Soviet Union was our ally. Some of these same people are condemned because they reportedly refused to answer questions before Senator Joseph McCarthy's "witch hunting" committee in the early 1950's. But choosing not to answer these questions is no indication of a person's subversive nature; the McCarthy "era" was an unfortunate episode which served to blight thousands of lives without justification, and many Americans refused to answer to Senator McCarthy as a form of protest against the fanatic, anti-democratic nature of the hearings. In any case, these arguments against sex education are in the long run totally unrelated to the issue of sex education.

I ask you: Does irrational guilt-by-association of SIECUS board members have any relevance whatever to human sexuality as it would be handled by local school districts under guidance of the State Department of Education? I think not.

There has been no Communist conspiracy to subvert the morals of young Americans through sex education. There has been a highly-organized minority, right-wing campaign against sex education led by such groups as the John Birch Society.

Gentlemen of the Committees, you have heard numerous witnesses during these hearings. You have heard logical, persuasive arguments for sex education from educators,

doctors, clergymen and psychiatrists. You have also heard many individuals present emotional, sensational tirades against sex education. I sincerely hope that you will compare these two arguments and see the wisdom behind teaching human sexuality in the public schools of this State.

I thank you for this opportunity to testify and, contrary to what was said by the first witness, I do feel that I can wish you all a very merry Christmas. Thank you.

SENATOR DUMONT: Are there any questions of Mr. DeGelleke?

Assemblyman Owens?

ASSEMBLYMAN OWENS: Do you know how long the program presented to you at Parsippany High School has been in effect in that school?

MR. DeGELLEKE: Well, I was not really presented any program of sex education at Parsippany High School. I was graduated last year. The extent of my sex education at Parsippany High School was, I believe, one lecture by the school nurse with regard to venereal disease, and I do feel that I could have benefited immensely from sex education in the earlier grades as I feel all students could benefit from this type of teaching.

ASSEMBLYMAN OWENS: Did you during school have conversation with other of your peers on this topic?

MR. DeGELLEKE: Yes, sir.

ASSEMBLYMAN OWENS: And did you get any general consensus?

MR. DeGELLEKE: Well, I feel, and I am not

speaking for the student body of Parsippany High School. This is my personal opinion - but from speaking with my friends, I do feel that the children want sex education; I feel they realize they need sex education, and consequently several students, some of my friends and myself attended the Board of Education meetings in Parsippany and we spoke our minds on sex education. I do feel that a majority of students have come out for sex education. There has been a questionnaire in Parsippany High School to the senior class the year before I graduated and it showed overwhelmingly that the students felt they would have benefited from such sex education.

SENATOR DUMONT: Any other questions?

Mr. DeGelleke, did you come all the way from Tufts today or are you on Christmas vacation?

MR. DeGELLEKE: Well, a little bit of both. I flew in this morning from Boston and I'm going to stay here for my Christmas vacation.

SENATOR DUMONT: Let me ask you one other thing here. You have talked about the fact that the opponents talk about a Communist conspiracy and I gather from your own testimony you are charging that this is a right-wing campaign on the other side. Don't you think there is a little too much name-calling going on here on both sides?

MR. DeGELLEKE: Well, that is perhaps true.

However, I was speaking specifically with regard to the argument that it is a Communist conspiracy when I said it was a right-wing campaign. I do realize that many citizens

have logical questions about sex education but I feel that these people, as part of the citizens who have formed a group against sex education, are in the minority. I am afraid that most of the arguments against sex education are rather emotional or rather irrational. That is just my personal view but I think that is the case.

SENATOR DUMONT: You don't think that those who favor it ever get emotional or irrational?

MR. DeGELLEKE: I didn't say that. I think occasionally they do and occasionally after sitting and listening to this hearing for several hours and hearing the arguments against sex education, I think naturally anyone who believes in sex education would be rather - I don't know how to put it - rather enthusiastic in his own views and rather emphatic in the way he presents them, but on the whole I think the testimony you have heard for sex education has been very logical and very calm.

SENATOR DUMONT: Thank you very much. I am sure, on behalf of all of us, we wish you a Merry Christmas too.

ASSEMBLYMAN OWENS: I have one further question. I don't want to put you on the spot, Mr. DeGelleke, but do you feel that the instruction you got in sex education at home and what was touched on at school was adequate?

MR. DeGELLEKE: No, I do not. When I say that parents are embarrassed to speak of sex, I think that would go for my own parents as well, and I hate to put them on the spot, but I did not receive sex education at home, unfortunately.

SENATOR DEL TUFO: I have a question. Mr. DeGelleke, if I understood you correctly you defended SIECUS in their motives and the handling of sex education.

MR. DeGELLEKE: My main point was that I think the arguments against SIECUS are in the long run irrelevant.

SENATOR DEL TUFO: Are you aware of the fact that some of the officers of SIECUS are contributing material to the magazine SEXOLOGY?

MR. DeGELLEKE: Yes, I am.

SENATOR DEL TUFO: Do you approve of that?

MR. DeGELLEKE: I think that is their own personal business; I think the rationale behind psychology and the type of audience it is meant for has been explained in these hearings before; I don't see anything objectionable in it. I think it would be objectionable if the same material in the same fashion were taught to school children. However, it will not be according to the curriculums I have read.

SENATOR DEL TUFO: In other words, you approve of these men who are on the board of SIECUS and are trying to prepare materials for the good of children and for the -

MR. DeGELLEKE: Yes, because -

SENATOR DEL TUFO: Let me finish, please. You approve of them preparing books for children in the same vein also as preparing material for the book SEXOLOGY?

MR. DeGELLEKE: I don't think it is in the same vein. I think these people are intelligent enough and are educated enough to realize that certain materials are meant for the school children and that certain materials are meant for the

lower class who desire some type of sex information. I think these are separate and distinct functions and I have read many articles about the qualifications of SIECUS board members and I am very much impressed by them. I think they are efficient and I have come to the conclusion that the SIECUS board members are sincere people, they are qualified people; then again I don't think that their influence is quite as widespread as many people would have us believe over the local curriculum.

SENATOR Del TUFO: And yet you say that the people who are against the sex education program are associated with the John Birch ideology?

MR. DeGELLEKE: I think that I stated one of the leading campaigns against sex education was led by the John Birch Society. I did in no way infer that virtually every person who has testified against sex education is a member of the John Birch Society.

SENATOR DEL TUFO: I was very much interested in what you said and impressed. Are you in favor of the sex education program being mandatory by the State administration or do you feel it should be left to the local level?

MR. DeGELLEKE: I feel that it should be left essentially on the local level. However, I do feel that the State Department of Education was correct in advising that the local school boards prepare the sex education curriculum.

SENATOR DUMONT: Thank you. I will call Daniel Martone of Clifton.

Mr. Martone, as I understand it you are going to speak on behalf of both yourself and your wife, and Mrs. Gerald Aires who has also been on the list since August will not be present today.

DANIEL MARTONE: My name is Daniel Martone, I live at 26 Madison Ave., and I am speaking as a concerned parent of Clifton.

I, like many other parents, was originally for sex education. Like many parents I was concerned about the flood of pornography, illegitimate births and venereal disease. I was also concerned about my children acquiring improper sex attitudes from their friends. But what does the State Guidelines say is the primary purpose of sex education. I'll quote from the New Jersey Guidelines:

"The primary purpose of sex education is to promote more wholesome family and interpersonal relationships and, therefore, more complete lives." They also list 15 general objectives in glowing terms.

Any parent and taxpayer would certainly want more specific results. Can you justify that vast commitment of funds needed to train all our teachers, buy new text books and teaching aids and subject our children to 13 years of sex education for only the above general sounding goals.

What I want to know is:

1. Will it reduce the amount of pornography?
2. Will it reduce the amount of illegitimate births?
3. Will it reduce the number of venereal disease cases?
4. Will it reduce the rate of divorce?
5. Will it reduce sexual perversion?
6. Will it reduce the incidence of rape?

Will it reduce premarital intercourse?

Have the proponents of sex education offered any documented evidence to this committee to show that sex education will significantly reduce any of these problems that concern all parents. If they have not, then you should not allow sex education in the New Jersey Schools for lack of facts and evidence.

Who Will Teach This Program?

Any parent realizes this is a difficult and delicate subject to teach. The proponents of sex education have loudly and repeatedly stated that we parents are too dumb to teach our children about sex education.

What does the N. J. State Guidelines say about the qualifications of the teachers who will teach sex to our children? (Page 14)

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

I, as a parent agree most heartily. We, as parents realize that only the most experienced, dedicated teachers who are fully matured, are married and have had children of their own, can properly be initially selected to teach this most difficult and delicate subject.

But, what does the N.J. Guidelines go on to state who these carefully selected teachers will be. (Page 14)

"The classroom teacher for the most part will do the bulk of the sex education teaching at the elementary levels. These teachers should be well versed in child growth and development and in the biological concepts relating to sexuality."

Since, I am not aware of any special health teachers in kindergarten or 1st grade through 7th grade, this indicates that every present kindergarten through 7th grade classroom teacher would be the teacher who would be teaching sex education to these young children regardless of the fact that they were single, married, young or old, experienced or unexperienced and even more important whether they wanted to or felt qualified enough to teach sex education.

These two contradictory statements insults the intelligence of every concerned parent.

What special teacher training?

Even if, proper and careful selection of teachers is non-existent surely they will be properly trained or tested.

In the N.J. State Guidelines on Page 14 states:

"These teachers should have a background in biology, psychology and sociology as well as growth and development. They must possess certain empathetic skills in living, human behavior and personal and family relationships."

Therefore, I felt confident that the N.J. Department of Education would have established strict requirements for training of teachers. I felt sure that they would at least be listed, the colleges and accredited courses in sex education as well as a list of the minimum required credit hours in biology, psychology and sociology, in order to qualify to teach sex education.

The state also recommends on Page 15 in the N.J. Guidelines, that teachers have training in the following subjects: genetics, hormonal influences, conception, embryo and fetal development, symptoms of pregnancy, pre-natal care, labor and delivery, post natal care and contraception and family planning. It is apparent that the teachers must also be required to attend pre-med school for at least one year and be certified by the A.M.A. in order to teach this subject.

Sounds ridiculous, of course it is, but no more ridiculous than what the State recommends as the complete and comprehensive course that will enable teachers to be completely trained in this difficult and most complex course of instruction. I quote from Page 14 in the N.J. Guidelines:

"In-service programs are a must for these teachers to provide appropriate orientation to the total school program (pre-kindergarten through grade 12) an specific training in the grade levels they are teaching. It probably would be best if indigenous personnel were trained in sex education by sending them to special courses offered at nearby universities or colleges and then using them as Cadre for instructing the other teachers in the school system."

Not only is it ridiculous for the State to set such loose and almost non-existent requirements for those teachers who may attend these undefined courses, but then to go on to state that these so-called trained teachers should form the cadre for instructing the other teachers in the school system. This appears to be the blind leading the blind! I can assure this committee, that we parents will not be blind to this total lack of training, and I pray, that this committee will not be blind to this evidence. Because of the State Department of Education' has failed to establish standards of training teachers, neglected to set specific course requirements for teachers, failed to set minimum credit hours and failed to establish a method for testing the teachers, I request that this committee find them in violation of the basic ethical and education standard and charge them with gross negligence in preparing their recommendations.

At this point, I'm sure most parents would lose confidence in a program, that does not achieve the objectives desired by most parents, or a program that allows any teacher, regardless of their qualifications, to teach this subject to their children and a program that does not supply proper training for these teachers.

It should also go without saying that before the State Department of Education would recommend such a curriculum to all the school boards in the State that this curriculum should have been tested in a few pilot school districts, and should be strictly adhered to in all schools in order to insure its effectiveness. Certainly, such a difficult subject must have a thoroughly prepared, completely evaluated, and exhaustively tested curriculum.

If, this committee has not been presented with a thoroughly detailed and thoroughly tested and documented course curriculum--than you must vote not to allow a test-tube curriculum to be forced upon the parents of this state. I'm sure that no parent will allow the State to use his child as a guinea pig.

Even if, the State had such a thoroughly prepared curriculum, which I have seen no evidence that they have, do they require that each school district adhere to the experiemental curriculum, and not experiement further with it. They do not.

There is one more qualification that must be documented before any parent who loves his children can allow sex education to ever be taught in the schools. The N.J. Guidelines state on Page 14:

"Above all, the teacher must have in themselves a wholesome philosophy about human sexuality, must possess a personal satisfactory sexual adjustment and feel comfortable teaching about sexuality."

The educators have seen fit to question the intelligence of all parents. Whether most parents have any concern for their children, and have repeatedly accused most parents of having sexual hang-ups which seems to have the same connotation as sexual deviation?

Since these educators will be shaping and influencing the morals and character of our children we as parents have a right and obligation to question the morals and character of the teachers who will be intimately influencing the morals and character of our children.

Who will investigate and certify whether each teacher:

1. Has a Drug problem?
2. Has marital problems or a record of divorce?
3. Has Homosexual tendencies?
4. Has abnormal sex relations?
5. Has had pre-marital sex?

When the educators take on sex and moral education then their moral and sexual qualifications must also be questioned.

I do not question the educational qualification or dedication of the vast majority of qualified teachers, many of whom, do not want to teach sex education, however their moral and sexual behavior becomes very important to the parents of every child that they will be influencing sexually.

The majority of these dedicated teachers who are presently over worked and underpaid do not want to take on this additional difficult subject.

What about the moral standards and values that are being instilled in the future teachers on college campuses all over the country.

One of our nations leading girl school, Vassar College was so lacking in moral standards that they debated whether they had the right to punish one of their students who publicly flaunted the fact that she was having sexual relations with an unmarried man!

The leading male schools, Yale and Princeton are now deciding whether they should allow their students to entertain unmarried girls in their dormitories without supervision or curfew.

These same so called experts in education and builders of moral character in such leading institutions as Columbia, Berkley, etc., have shown themselves to be totally incapable of handling students and commanding student respect, and enforcing the bare minimum of discipline. Are these the same educators and so called experts who are to tell us, we cannot teach our own children, and they can do a much better job in such a complex field of sex education than we dumb parents.

The same so called experts and college professors who claim to instill these high moral standards of sexuality in our children are beset on their own campuses with a shockingly high rate of drug addiction amongst their own students. We suggest first they institute a crash program in educating their own students on the evils of drug addiction and test their theory that if you give the students the facts all your problems will disappear in a moral utopia.

All over the nation educators and college administrators are beset by student uprisings and strikes. Students claim their needs and requirements are not understood. It is obvious that these educators cannot communicate with their students.

We parents have been told all along that the main reason for sex education is that we cannot communicate with our children, apparently neither can the educators.

I charge that such a poorly prepared program with such poorly prepared curriculum and with poorly trained teachers is like a time bomb read to explode and seriously injure the children of this state. Even if, the sex education program were substantially improves so that it would at least meet the minimum educational standard where would the money needed to achieve this come from?

What would it cost to train the thousands of teachers in the State?

What will it cost to buy the hundreds of thousands of new text books for the students of N.J.? Only one new text book per student could cost over \$5 million dollars alone.

What would it cost for the films, slides and visual aids?

If this committee does not receive facts and figures and valid cost estimates of this program and does not announce the cost of this program to the parents and taxpayers of this state, they will have sadly neglected their task. Is the cost to the already overburdened taxpayer the only cost? What about the cost to the standard subjects such as reading, writing and arithmetic? That will lose the benefit of these funds. What about the loss of qualified teachers that could be retained if the money spent on sex education were used to increase teachers' salaries? What about the loss in quality education to our children? Presently, the standards, in such basic courses as reading is still at a sad level. To prove my point, I quote the following from the PTA Magazine, dated December 1969, Page 7: "From a variety of statistical information

accumulated by the Office of Education regarding reading deficiencies throughout the country, these shocking facts stand out:

One out of every four students nationwide has significant reading deficiencies. In large city school systems up to half of the students read below expectation. In a recent U.S. Armed Forces program called "Project 100,000" 68.2 percent of the young men fell below grade seven in reading and academic ability."

If this is what is called Progressive Education then the only thing that seems progressive about it is that it gets progressively worse. What we need in our schools is a return to the 3R's not only reading, writing and arithmetic, but also Respect, Responsibility and Religion.

All this cost and for what? Will sex education do any good? Will it solve the problems that most parents hope it will? Gentlemen, I have facts that will prove that sex education will not solve these problems, but will even make them worse, and at the expense of the taxpayer, parents and children of this state.

Sweden is the only country that has had sex education in the schools for a long enough period so that meaningful studies and surveys could be conducted, to intelligently evaluate the program. I know some people claim that Sweden is not like America, because they have such low moral values. Gentlemen, I charge that, the reason that Sweden has such low moral values today is to a large extent caused by sex education.

Sweden has had sex education in their schools for 20 years--the first 10 voluntary and the last 10 years compulsory. The Reader's Digest dated April, 1969, contained an article entitled, "Sweden: The Contraceptive Society." In the article it states: "To Americans and others in modern affluent Western Societies, the study may reveal the shape of their own sexual future. The prime causes of the changes in Swedish sexual morality are very much with us, too: modern

contraceptives are cutting drastically the likelihood of unwanted pregnancies; the welfare state is softening the consequences of such accidents: and a growing faith in romantic love is providing rationale for premarital sex."

Some proponents of sex education have tried to claim that Sweden cannot be compared to the U.S. because of major differences. I submit that one of the main major differences is that they have had sex education for 20 years and we have not. After 20 years of sex education lets' look at what has happened to Sweden and what could happen here? The source of this data is "Sex and Society In Sweden, author Linner.

"In 1964, a study showed a marked increase in Swedish pornographic literature, best selling book called "love" sold 300,000 copies within several months. The Love books were only a beginning and it is now difficult to keep up with all the pornography currently available.

The Fact that sexual relations are increasing in frequency among students was also revealed in two studies conducted in 1960 and 1965 by Professor Georg Karlsson of the Sociological Institute in Uppsala. Questions about sex habits were put to students at four people's colleges, where the average student age fluctuated annually between 17 and 23.7, the percentage of students who had experienced intercourse increased from 72% in 1960 to 81% in 1965. The Rise among girls was especially pronounced from 40% to 65%.

The overwhelming majority of both sexes (95% of the boys and 80% of the girls) gave as the reason for first intercourse that they themselves wanted it. Not a single boy or girl acquiesced because his or her partner threatened to break off the relationship. Of all reactions to first intercourse the most prevalent was a sense of "joy and pride" expressed by 60% of the boys and 39% of the girls. However, 37% of the boys and 42% of the girls also experienced fear of pregnancy or venereal disease. Only 5% and 16% respectively, felt any sense of guilt or shame. On the other hand, few of either sex were repelled by their first sexual

experience. 98% of the boys and 93% of the girls maintained that the first experience had brought about a desire for further relationships. 64% of the girls continued to have intercourse more or less regularly. Bear in mind that 80% of the girls themselves wanted to indulge in sexual intercourse.

94% of the boys and 93% of the girls had knowledge of contraception, while 92% of the boys and 95% of the girls knew of venereal disease. Fully 90% of the girls and 74% of the boys declared that they had received previous sex education in school."

This is documented and shocking evidence of the terrible harm and dangers involved in sex education. In addition, I have also submitted a 50 page report to this committee on August 14, 1969, which is even more thoroughly presented and contains pages of documented evidence about the serious harm that sex education can cause. This is evidence that no parent can ignore and yet the educators who should respect facts and information most of all choose to ignore or belittle this documented evidence. Truly an unbelievable attitude!

Against the preponderance of evidence and facts about the dangers of sex education, what assurance have the educators given. In the Clifton School system's publication "The Messenger", they state:

"The charge that teaching sex education promotes promiscuity is to say that teaching about alcohol in health promotes drunkenness or teaching about drugs promotes drug addiction, or teaching about the dangers of driving an automobile at high speed generates speed demons in the high school."

Gentlemen, This type of assurance insults the intelligence.

Now, let's turn to drug education. What is being done in drug education, according to Mr. William Burcat, Consultant, N.J. State Dept. of Education, in reply to a question after a speech in Clifton on November 25, 1969, stated:

"That drug education has not nearly gone far enough and should be expanded to a Kindergarten through grade 12 program." Then why the rush into sex education. Why not first start a complete drug education program and study this to determine how effective it is in slowing the drug problem. If this succeeds, then this could be some evidence to indicate that sex education could be effective. However, this does not seem to be the case to prove this point:

I will simply quote an article that appeared in the Herald-News dated April 17, 1969, page 8: According to the article, Superintendent of Schools, Mr. Shershin stated, "Clifton schools have taught the evils of narcotic addiction for years, and evidently, they have failed. Drug education has failed in this city and it has failed from the Atlantic to the Pacific." He said, "Saliva test may be the solution educators are unable to find in their positive curriculum."

And like all progressive educators they went ahead and were going to allow this Saliva test to be conducted by a Dr. DeSousa on some of the children of Clifton. When parents violently objected they were called radicals and too emotional. The same charges were continually heard about parents who opposed sex education, but when Dr. De Sousa and his Saliva test were investigated he was found to be a fraud and left the country thanks to concerned parents.

And what guarantee do we have from the state that sex education will do better. The N.J. State Guidelines on Page 37 state: "Significant evaluation of the sex education program may be possible only after the passing of many years when the effects of wholesome sex attitudes are reflected in the success of these students in rearing their own children."

Gentlemen, that's not a guarantee, it sounds more like a prepared excuse for when the program fails. What does one of the leading proponents of sex education Dr. Lester Kirkendall, a member of the Board of Directors of Siecus, state the

sex education will accomplish: "Most people have the vague hope that sex education will somehow cure half the world's ills--reduce casual sex experience, cut down on illegitimate births, eliminate venereal diseases. To be perfectly blunt about it, we have no way of knowing that sex education will solve any such problems."

So even the leading proponent supports what I have stated.

Gentlemen, in 2 or 3 years when the sex education program fails and the State has seriously injured thousands of New Jersey Children emotionally and morally, will the State Department of Education write off the failure of sex education? Will the State Department of Education then look for a machine that can test the children of the state to find out if they've had sexual intercourse in the last ten years.

I assure you gentlemen, that they will not. I am confident that the vast majority of parents who love their children will not allow a sex education program to start in this state.

In view of the overwhelming facts and evidence, that shows not only the lack of value of sex education but the potential danger of a sex education program, I feel confident, that once all the parents of the state find out the facts they will come to the same conclusion, as I am sure this committee will, that they do not want a sex education program in this state. I understand that already over 2500 parents have signed a petition against sex education in the city of Clifton alone.

Since there is so much overwhelming evidence against sex education as well as, substantial number of parents opposing it, I request this committee to vote to prevent sex education from expanding in the N. J. schools, and furthermore, that you review the present sex education courses that have been gradually introduced into the school system and that a law be passed to stop all present or proposed sex education courses in this state.

In conclusion I want to state that I personally object to having anyone take away my right to tell my children how they should behave morally, spiritually or sexually. And also I resent having them forcibly impose their moral values upon my children.

I wish to thank this Committee for allowing me the opportunity to present my views. I will be glad to answer any questions you may ask.

SENATOR DUMONT: Are there any questions of Mr. Martone?

ASSEMBLYMAN OWENS: Mr. Martone, I believe you prefaced your remarks by stating you are a parent who had formerly approved of sex education or at least thought it might be a good thing. Is that right?

MR. MARTONE: Over three years ago, I originally thought it might be, yes.

ASSEMBLYMAN OWENS: And do I understand that you now take the view that sex education should not be taught in the schools under any circumstances, or is your objection to the inadequacy of the programs that are presented.

MR. MARTONE: At the present time the major objection I would say is to the inadequacies and the possible danger of the course content, because I requested that the proponents of sex education do not impose their will so far as teaching my children. I too feel that if some parents feel it is very important to have this done, then perhaps a summer school program for sex education could be made available. As an alternate recommendation, this would allow a select group of

1988

teachers to teach and those parents who wish to have their children taught sex education could send them to the summer school programs where it could be taught under controlled circumstances in a reasonable and responsible manner.

ASSEMBLYMAN OWENS: You view with caution, I gather, that there should be great selectivity in the teaching personnel, in course materials, and, of course, training.

MR. MARTONE: I think that this should have the ultimate consideration, yes.

ASSEMBLYMAN OWENS: With those restrictions, then you would have no aversion to seeing this in the schools for those parents who elect to have it for their children.

MR. MARTONE: Right. I think a summer school program would be an ideal situation where certainly selected teachers could be properly trained to present this program on an intelligent, ethical basis.

SENATOR DUMONT: Thank you. Are there any further questions? (No questions)

Mrs. Norbert J. Socolowski, Denville - a member of the Citizens Advisory Committee on Sexuality, Parsippany - Troy Hills School District.

M R S. N O R B E R T S O C O L O W S K I: Good afternoon. I am Mrs. Norbert Socolowski of Parsippany-Troy Hills Township. I have served as chairman of the Teen-age Point of View Study Group for the Citizens Advisory Committee on Human Sexuality. My purpose is to reinforce the statement others have made to you that what has come to be referred to

as sex education is not a new concept, but is the result of an evolutionary process developed by parents, teachers, and students. I have personally experienced and witnessed this evolvement for more than 25 years.

I am not the product of an experimental school nor of sophisticated educators. My first 10 years of formal education were acquired in a small consolidated school in the farming country west of Indianapolis. I transferred to Crawfordsville for my last 2 years.

Many of the concepts which are in the Parsippany-Troy Hills instructional guide were an accepted part of the grade school curriculum. However, much of what is listed as course enrichment did not exist. It was the depth of the depression and there was no money for extras. There were a few movies in the later years as the industry grew and they became increasingly available. In a farming community where livestock is an essential economic commodity for every family, children work closely with them every day and would not appreciate having to care for them in a classroom. Let me stress, however, that knowledge of animal behavior does not exempt farm families from human sexuality problems.

In both high schools every girl enrolled belonged to a society which met once a month during school hours to hear speakers and participate in activities of importance to teen-agers. We met with other Indiana high school girls once a year in district and state meetings. During those four years we were privileged to hear about various aspects of human sexuality from doctors, ministers, teachers, psychologists,

and an Ann Landers type woman who came from Chicago and was so dynamic that I can still remember some of her advice.

Beyond the freshman biology course, our classroom contact with sex education was exclusively a part of the physical education department. I happened to keep one notebook dated - First Semester, 1943-1944 - which you have on the table, in which you can see that in Health and Physiology that year we were studying reproduction, venereal disease, pregnancy, and childbirth.

The schools also had assemblies which involved the entire student body. I distinctly remember one gentleman who used this illustration: If we had not been taught to drive, our parents would not hand us the keys to a new car, saying "it's yours, drive to California and have a good time," but they will not teach you anything about sex, give you to a partner in marriage at the altar and with congratulations and best wishes expect you to live happily ever after.

What a cruel hoax to play on a younger generation, any younger generation.

I would like to insert at this point statistics which everyone seems to want, although I feel they are quantity and not quality.

After 25 years of living experience, for I was graduated 25 years ago, these results have come because of a class reunion. There were 69 girls in our class - 67 are living, 63 married, and there has been one divorce. There were 54 boys in the class - 53 are living and there have been no divorces. There was one pregnancy while I was in school in the junior class and one

boy left school to marry a college freshman. The oldest child born to a member of the class is 23.

One summer, on a 4-H scholarship, I attended a camp in Michigan sponsored by William H. Danforth of the Ralston-Purina Company, St. Louis, Missouri. During his lifetime Mr. Danforth spent much of his time and fortune creating wholesome activities for teen-agers. Hundreds of St. Louis boys and girls attended, and in our lively discussions in Girls' Camp concerning human sexuality, I learned quickly that the St. Louis school system prepared its students well. I checked in April of this year and found that the program continues as part of the curriculum.

I was a Girl Scout leader in Parsippany-Troy Hills in 1965 when I was called by another leader in the neighborhood and asked to participate in a scout program which would explain the phenomenon of menstruation to girls in our troops and their mothers. We had approached the school nurse the year before to see if the program was offered in school. The answer was no, and so scout leaders made the decision to invite the nurse to present the program for our membership. In the meantime, because of the township's burgeoning growth, children in pivotal communities were assigned to school facilities where there was room for them. More than half of my troop had been sent to the new location and there took part in the same program presented by that school's nurse.

Some of us, also active in local PTA units, questioned why the difference between 2 schools in the same district. Investigation revealed that the township school administration

policy on sex education in the curriculum at that time was to leave the decision to the individual principals. We also found that where programs were formulated, they were for girls. No comparable program was made available to the boys.

One of the objectives of the PTA is "to develop between educators and the general public such united efforts as will secure for every child the highest advantages in physical, mental, social, and spiritual education." Faced with the prospect of a district that was soon to reach 10 plus elementary schools, 2 plus junior high schools, and 2 high schools, PTA leaders - that is, members of the executive boards - debated and discussed and finally determined to spearhead the project to standardize the sex education curriculum in the district so that all students in all schools would be taught from the same guidelines.

Mrs. Ruth Horowitz, well known professional in the field, addressed a Morris County Council of PTA's meeting in October 1966. During the next year, she appeared before several PTA meetings in the township and was engaged by the Parsippany High School PTA to speak to a meeting which was held during the day so that all seniors could participate. Questionnaires which the students filled out before and after the lecture were used later as part of the data for our study of the teen-age point of view, and the vote which you asked Mr. DeGelleke for was 176 favoring education in his class, 9 definitely opposed, and 5 were a qualified opposition.

The township PTAs hold one joint meeting yearly to discuss a topic of mutual interest. After conferences with school officials, the decision was made that the speaker for

March 1967 would be a nationally-recognized figure in the field of sex education. Due to scheduling problems, the meeting was postponed until November. Dr. Mary S. Calderone was contacted but was unable to come. Dr. Gilber Schimmel, an associate professor of health at Columbia University, was invited instead.

In the interim, the Board of Education enlarged its administrative staff and hired 2 assistant superintendents of schools - one for personnel, one for curriculum. Mr. John Sheehy, the assistant in charge of curriculum, was assigned to coordinate the efforts of the PTAs, the citizens, and the professional staff.

At the joint meeting, the date was announced for a second meeting held to establish a Citizens Advisory Committee. All present were invited to join one of the 5 advisory groups - Philosophy, Medical Aspects, Religion and Sexuality, Teen-age Point of View, and Teaching Materials. A sixth committee - Adult Orientation - was added because members felt parents needed to be well informed if a formal program were to be successful. A citizen became a member of an advisory group simply by signing his name to the roster. Some joined more than one. From that time on, any citizen who requested information from the Board of Education Office was assigned to a committee if he wished to be. As an example, members of my committee included the President of the YMCA, a teacher, 2 ministers - one Baptist and one Lutheran, the owner and director of a nursery school, a PTA representative, and 4 interested mothers. The 6 chairmen included a Catholic priest,

a Doctor of Chemistry, and a lawyer.

We have welcomed constructive criticism. Many agree with aspects of the program but not with all. This spring, the committee members reviewed the proposed instructional guide, and the committee chairmen coordinate the revision line-by-line and word-for-word. The professional committee has done the same. We have used the democratic system of majority rule, noting in every case the minority report.

The revised guide was presented to the members of the Board of Education on July 10, with the recommendation that it become effective in the fall of 1969. And since I prepared this statement, the Board has acted and they have instituted a program fourth grade through twelfth grade.

An attempt to thwart education runs counter to the character of America. As early as 1619, plans for the first university in the new world were completed in tidewater Virginia and house accounts of early planters record that tutors were brought from Europe to instruct the children - girls as well as boys. How can I, as a 20th Century parent, presume to teach my child everything she will ever need to know. School does not supplant the home - it expands and reinforces it. Are we to impede our elementary school teachers to the point that they are not able to correct slang or misnomers in the classroom and supply clinical terms for fear of being accused of teaching sex education? What a tragic paradox that scientific and medical terminology should be classified as gutter language and become forbidden in an academic institution.

Let's not close the door to knowledge, but open it

wide, so that all children can grow and develop to their full potential.

SENATOR DUMONT: Thank you very much. Are there any questions of Mrs. Socolowski?

We are going to break for lunch but I want to question three people on the list here whose testimony apparently was sent in in writing and has been filed, and ask you whether or not you desire in addition to that to make any statement today. Mrs. Joyce Ford of Jobstown, Motorede of Burlington County, and Robert Dufala of Mt. Holly, Motorede of Burlington County. The written testimony that you sent in apparently was filed on the 15th of September. Are you here and do you desire to be witnesses today?

MRS. JOYCE FORD: I won't be here this afternoon.

SENATOR DUMONT: And you are Mrs. Ford?

MRS. FORD: Yes.

SENATOR DUMONT: And how about Mr. Dufala?

MRS. FORD: He's not here.

SENATOR DUMONT: Well, then your testimony has already been made a part of the record and so has his apparently. Thank you very much.

Mr. Thomas Tomas of Hackettstown, Chairman of the Movement to Restore Decency of Northwest New Jersey. Your written testimony was filed on the 15th of September. We understand you wish to say something different today so we will keep you on the list for this afternoon.

We will break until two o'clock.

[R E C E S S]

AFTERNOON SESSION

SENATOR DUMONT: Let's get underway, now. On checking over the list of people who want to testify, I find that through actual testimony and also some who indicate they'll stand by previously filed written statements, and also one lady who did not come this morning and was covered by another witness, we managed to cover 13 witnesses this morning. Now we still have 22 left to be heard on this list. So I would like, if you can possibly do it, you to hold your statements within 10 minutes; otherwise, I don't see how we can accommodate everyone and we do want to give everybody here who has asked for the opportunity to be heard an opportunity to do so. So if you could hold yourselves to ten minutes and I will have to also try to get the Committee members to hold their questions to within a relatively brief period of time.

We will start this afternoon with Mrs. Jean Richardson of Westfield.

All right, Mrs. Richardson, you may proceed.

M R S. J E A N H. R I C H A R D S O N: Thank you, Senator Dumont. I just want to preface my remarks with some extemporaneous thoughts. Mrs. Harrison of Westfield mentioned the fact that the opponents seemed to have no qualifications and I would like to tell you my qualifications.

First of all and most important, I am a mother; secondly, I have spent hours, weeks and months with the President of the Board of Education, ministers, doctors, teachers and parents in a sincere attempt to view this with objectivity. I made the presentation to the Board of

Education, the private presentation, which led to a moratorium in our town. The lies that the opponents have been accused of, I assure this Committee that in no way have I tried to misconstrue the truth as I have found it. The reference to children being excused from the curriculum I found to be totally untrue as far as announcing it to the public. If it did happen, it was a very small amount, because, if this were true, I wouldn't be sitting here today; I would not have expended all of the energy and all the time that I have. Seven hundred signatures were secured in a four day period petitioning the Review Committee to have this program as it exists, not sex education but the family living program that Westfield was subjected to. We have the signatures asking the Review Committee to have this removed from our school. I think this is a pretty good barometer of the feeling of the community.

I am going to cut out, in the expedience of time, some of the quotations that I have in my presentation and I will so indicate.

SENATOR DUMONT: Thank you.

MRS. RICHARDSON: Gentlemen: As the mother of three children, ages 8, 12 and 16, I appear before this Committee to share my views and observations regarding the family living - sex education program initiated in the Westfield Public Schools. May I first state that I am not against sex education, per se, but I am against any program that, in my opinion, is too soon, goes too far, and tells too much to my children.

During the past year we have had a so-called pilot

program in the K - 6 grades in our school system. For the past 8 months I have devoted much time and effort in researching this program, as this school administration did not afford the type of exposure to parents that it should have in a sincere attempt to acquaint us with the fact that such a program did exist. Although I have two children in the elementary grades, I did not receive any notification that there was to be a review of the program on March 18th at ten A.M. Upon checking with the principal on April 17, I did learn that such a notice was allegedly sent out on March 11. However, may I say that anytime the school sponsored a Bake Sale, at least six notices were sent home plus two phone calls. I know because I've been a room mother for some ten years.

Time does not afford me the opportunity to state all the revelations during this 8 month search, so I will confine my remarks to the major points of concern to me.

1. Implementation of the Program. The Family Living - Sex Education K-6 pilot program was started in September, 1968, in the Westfield Schools. It was not until April, 1969, after the program was instituted in the Tamaques School that the uproar against the program became public. Investigation has proven that while parents were questioning it since its inception, the stock answer they received were words to the effect: "You're the only one who has raised any question. Everyone else is praising the program." In my own experience, I was told I was the only parent in Tamaques School who had raised a question

and, further, "Any parent who was shocked at the dialogue coming into the home from the children had a sex hang-up." This statement was made to me on April 18, 1969, in a telephone conversation with the Health Educator. I subsequently learned that at least eight parents had called or visited the school questioning this program before my phone call. Several parents wrote or visited the Superintendent of Schools from Jefferson School as early as November, 1969, questioning this program. The ones who wrote received a postcard thanking them for their inquiry and "a response to your request will be forthcoming in the near future." They heard nothing further. Some parents requested that evening meetings be held in order that the fathers could attend, as all the PTA meetings had been held between 9 and 10 A. M. The Superintendent said that he would try, but nothing was done.

From the very beginning of the program, the school administration claimed support from both the Ministerium and the Medical Society. The Ministerium never viewed the program or passed approval of it until May 1, 1969. On May 15th, a statement was released from the Ministerium. Investigation has proven that only one minister had approved the program, but did not represent the Ministerium, per se. Further investigation showed that the Ministers had signed nine points listed under "Objectives of Sex Education" right from SIECUS Study Guide No. 1. None of the ministers were aware of this fact when they signed the statement.

The Medical Society never saw nor approved the program until May 13, 1969. Attending that meeting were

approximately 22 people of which 15 were doctors. In a voice vote the Medical Society approved the materials they were shown. It is interesting to note that this group was not known as a policymaking group and had twice in the past made suggestions: 1. not to burn leaves, and 2, approval of polio vaccine. They are primarily a social group meeting once a year and the total membership is approximately 73.

The school administration also claimed support from the PTA Council. Examination of the PTA Council meetings minutes has failed to reveal any approval of this program.

Another discrepancy in the implementation of the program appears in the fact that while the school staff were announcing at the PTA meetings that editing of the film "How Babies Are Made" - specifically the slide of the mother and father in bed - took place, my own 8 year old saw that slide plus the delivery of a baby, but parents viewing the slides at the schools saw neither. Investigation proved that a "goof" occurred. The Head of the Curriculum Committee states to a minister that "Boy to Man" has been shown only in sixth grade, where in fact it had been shown to the fifthgraders as well.

2. The Curriculum - Its Contents and Resource References. The Westfield Family Living program has been proclaimed to be unique to Westfield. The following questions were asked of the Board of Education, along with several others, by the local newspaper, The Westfield Leader, and the answers appeared in the paper on May 1st, 1969:

Is the program offered in Westfield the SIECUS,

Sex Information and Education Council of the United States, program recently discontinued in Rahway or similar to it?

Answer - No.

If not, how does it differ? Answer - The program used here was developed by our local educators with the advice and consent of representatives from the Westfield Ministerium, Westfield Medical Society, and Parent-Teacher Council.

These answers are totally in error. The Rahway program has some 16 pages identical to the Westfield program and in the acknowledgements at the back of the Westfield curriculum SIECUS is mentioned as one of the references. In addition, our local educators did not "develop" this curriculum - it was copied word for word from The Journal of School Health with the exception of Page 3. Comparisons with programs in Basking Ridge, Bridgewater, Parsippany and Roselle show identical areas with the Westfield curriculum.

In a statement quoted in The Plainfield Courier News on June 18th, 1969, by the President of our Board of Education, he states that our curriculum is based on the Anaheim program. It is to be noted here that Anaheim, California, was the showplace for SIECUS and that in April of this year the State Board of Education of California has banned all SIECUS materials for use in family living - sex education programs.

SIECUS references are used in conjunction with our program. As I cannot and will not subscribe to their philosophy of the "new morality" with an eye toward setting aside or questioning the Judeo-Christian traditions, I

seriously challenge that the State Board of Education or a local Board of Education has the right to impose these views on my children.

I'm going to skip reading the quotations, Senator Dumont. I'm sure you're familiar with their philosophy.

SENATOR DUMONT: All right.

MRS. RICHARDSON: If you will turn to page 6, item 3. The Qualifications of the Teachers. The teachers are invited to attend courses given at Montclair State Teachers College under the Director of Research, Charity Runden. While she personally may not conduct the courses, off-campus courses will be provided for any school district so desiring. Such a course was provided for in Westfield. I have had the opportunity to examine the course and while some of the materials used are a bit innocuous, there is some that I seriously challenge as being of value to a teacher in providing my child with sex education. I have that course with me and will share it with you.

Our Westfield curriculum uses such phrases as "development of favorable attitudes"; "the teacher can observe attitudes toward family life, etc.": "desirable attitudes" are used as instructions to the teacher. I question "whose attitudes?" Who is to say that the attitudes of each and every teacher expresses my attitudes? Should I as the mother of my children be forced to submit them to the attitudes of veritable strangers with whom I may not agree? Should we be subjected to ridicule if we so disagree? And who is to vouch for each and every teacher's moral and

wholesome attitudes. Is the State or the teacher to take over the "instruction to develop understanding of the physical, mental, emotional, social, economic and psychological phases" of my children? If this were true, then why do children have parents? What is "human sexuality" and who is qualified to teach it?

Further along in The Journal of School Health curriculum we find such "Profitable Activities" listed on page 123, and I quote:

"1. Ask students to list the complaints they have about their parents and the things they like best about the ways in which their parents have raised them. Then ask them to interview children under ten years of age to find out what they like least and best about their parents.....

A psycho-analyst told me it takes 20 years before he is truly qualified during which time he undergoes three to four years analysis. With this statement in view, I seriously question that a teacher who takes a 15 hour credit course is properly equipped for prying into the emotions of students. In our curriculum guide on page 37 provision was made for: "Unhurried question and discussion periods should be arranged for informal probing of student problems."

Mistakes can be made and are made, but if mistakes are made with my children, I want to be the one who makes them.

May I read the following excerpt from the Current Medical Digest, May, 1969, in an article by Dr. Max Levin,

psychiatrist and neurologist of New York City: "Parents complain that they were given little or no opportunity to work together in the planning of the programs. Their protest is justified. Whose job is sex education? We tend to think that education is the job of educators. This is true of mathematics but not of sex, for here it is the parents who bear the primary responsibility.... Schools, of course, do play a vital part in the growth of knowledge, but in the area of sex it is the parents who play the crucial part..... In a classroom of 30 children, all of them different, coming from different backgrounds, the task of devising a program that will please everyone is all but impossible." "Sex is tied in with questions of morality and ethics, parents have a right to say what their children should be taught."

In Westfield, there are "no limits" to what the teacher can discuss in the classroom according to our Superintendent's own instructions. The Health Educator was called upon in a sixth grade class to explain the term "69". After doing so, she had some misgivings and called the Superintendent. He said it was all right and there were no restrictions imposed as to what could be discussed. The Health Educator made this inference at a PTA meeting at the Wilson School on May 12, 1969.

In the New Jersey Guidelines for Developing School Programs in Sex Education it is quite clearly stated: "Significant evaluation of the sex education program may be possible only after the passing of many years when the

effects of wholesome sex attitudes are reflected in the success of these students in rearing their own children." My question again is, "whose attitudes" and further, since it will be many years before knowing how successful this program is, why should my husband and I be forced to submit our children as guinea pigs for a program we are not in accord with?

4. Discredit of Opposing Parents by School Officials.

On two occasions in Westfield a school official is publicly quoted as naming opposition as coming from the John Birch Society. While this could be possible, in this particular instance private citizens went to the Board with their objections and freely identified themselves. It is wrong to say categorically that "the opposition is coming from the John Birch Society." Should any citizen raising any question be branded with name calling just because they have the courage to voice their honest opinions?

In conclusion, on May 28, 1969, a private meeting was held with some citizens of Westfield. A presentation of facts concerning the Westfield program, known to date, was given these persons. At the conclusion of this meeting it was decided to request a private unpublicized meeting with the Board of Education to petition them to halt the program. The Board conceded to this request and on June 2, 1969, at 8 P.M. the meeting took place. I made the presentation representing these private citizens - a copy of this brief will be provided to this Committee if it so desires. On June 3, 1969, at the public Board of Education meeting, it

was announced that a moratorium to the Family Living Program had been declared by the Board. A Review Committee was appointed by the President of the Board. Careful examination of this Committee revealed that thirteen members of the Committee had already approved or sponsored this program. Only one minister had a reservation about the basis of morality in the program. The other 8 members had not voiced public opinions. The Committee was instructed to study the program over the summer and it was suggested that October 1 be the target date for their report to the Board of Education. The absence of representation of any individual who had questioned the program in any way was conspicuous. The original commitment made to me by the President of the Board of Education was that it was his desire that some of these individuals would be appointed to this Committee. But this never materialized.

However, it has recently come to light that the individual chairing this Review Committee is not even a resident of Westfield. He does have a practice as an adult psychiatrist in Westfield. He was heard to speak for this type of program at a PTA meeting in Mountainside where he resides. Westfield boasts of approximately 75 physicians and one in particular offered to serve. He was overlooked because it was stated his objections were too strong and it was hoped to have individuals on this Committee whose positions were not too strong one way or the other. This is particularly disturbing in light of the fact that on May 6 at the open Board of Education meeting a ruling was

made by the Board that no one could speak about this program who was not a resident or taxpayer. This came about because a request was made to have Mr. Ronald May, of Rahway, speak publicly and identify the similarity between the Westfield and Rahway programs.

May I state to this Investigation Committee that I would support a program of the biological facts surrounding reproduction and hygiene courses such as our school systems have had for years. I would further suggest that such a course could be instituted as a course in itself where all students could avail themselves. But I cannot support a program that takes thirteen years, embracing objectional material, with the attitudes of different teachers allowed to prevail and particularly in areas where in my opinion they have no right to be. I respectfully petition this Committee for relief in these areas.

The above report is true to the best of my knowledge and there has been no attempt on my part to deliberately distort the truth.

SENATOR DUMONT: Are there any questions of Mrs. Richardson by members of the Committee?

Thank you very much, Mrs. Richardson.

MRS. RICHARDSON: Thank you.

SENATOR DUMONT: I would like to introduce Assemblyman Thomas Kean of Essex County, who is Chairman of the Assembly Committee on Education and is the recently chosen Assistant Majority Leader of the Assembly.

Mrs. Helen Shupe of Westfield.

The presentation here to the Westfield Board of Education, made by Mrs. Richardson on June 2, 1969, will be made a part of the record. (See p. 148 A)

M R S. H E L E N S H U P E: I am Helen Shupe from Westfield. I'm sorry Mr. Owen has left, I wanted to preface my remarks with a remark to him. He spoke something about the courtesy with which Mrs. Harrison was treated earlier in the day. I wish to submit that the problem was not that she was the first speaker to be for the sex education program but that many of us were aware that she was the first to submit such a large body of undocumented statements referring to situations in Westfield.

In so far as slander and such is concerned, I would only like to point out that the very first comment of a slanderous nature was the inference by the Board of Education in an announcement in the Plainfield Courier that the opposition to this program came from the John Birch Society.

Further on, in the summer, Dr. Jane Sprague of Westfield made the remark at a public meeting in Temple Emanuel that the people in opposition to the sex education program, as presently constituted, were paranoid, and this was printed in the Westfield Leader. Two weeks later she backed down to the extent that not all people in opposition to the sex education program were paranoid but only those who were a little bit noisier about it. I presume that would include me since I have written and spoken against this program. As my husband said, in another two weeks perhaps she'll get down to names and then we can institute law suits.

But she never has, wisely.

Mrs. Harrison quotes the SIECUS party line very well. I don't think she has read much else. The inadequate homes that SIECUS is so fond of quoting include those of teachers. I am a teacher and I know teachers. I know that not every teacher is necessarily a perfect person from which to achieve an ordinary education, let alone sex education.

The teachers in Westfield privately have indicated fear of administration reprisal if they spoke their minds freely about the sex education program. Consequently, a poll taken by the Administration about the sex education program among the teachers cannot be considered necessarily accurate.

She made remarks about the fact that the same people who were discussing sex education have also questioned the budget, have questioned the value of various school programs. I submit that this only serves to indicate that we are concerned about a good education, the best possible education, for our children in every area. This is what the realtor sold us when we bought our home in Westfield and this is what I want to have.

Dr. Leech, who teaches sex education at Wagner College, contrary to Dr. Marburger's statement in this Chamber, there is another teacher in the area who can teach sex education to teachers, has said to me that not all of the teachers to whom he teaches sex education, as an in-service program, are fit to teach it even after they have completed the course and that he would recommend that some

of them not be allowed to do so. He has also suggested that the best people might not volunteer to teach sex education because they do not wish to put themselves into this sensitive area.

Now, I'm sorry, I've been almost as lengthy with my preamble as I will be with my speech but to compensate I will try to eliminate all the SIECUS quotes that you've heard many times before.

First, let me identify myself by what I am not. I am not a member of the John Birch Society. All that I know of Christian Crusade I got out of Time magazine. I am not a member of a "right wing fundamentalist sect", with the implications of ignorance that accrue to that.

I am a Lutheran. There are altogether more than 9 million in the United States which makes us the third largest Protestant body.

I am a Westfield mother of three elementary school children who have had the "pilot family living program." I am a once and future teacher with a biology major, a farm background, a religion minor. I read a lot, especially in education and related fields. Therefore, Dr. Mary Calderone's name and philosophy were familiar to me from the major women's magazines and the news long before she was identified as the source, with SIECUS, of much of Westfield's sex education program.

If I tell you that one member of my pediatric group proposed "family living" in Westfield and another is fighting hard to get the program out or modified, will you believe I've had access to information from both sides?

For this reason also, I've tried very hard to see both sides. I heard about it first from the proponent of family living in 1967, and also in that year I was Parent and Family Life Chairman for the PTA and was sent to a county program on this subject which was meant to introduce it to the PTA's and presumably gave the state guidelines, I guess, because it was at the County Extension Office. And the theme, which bothered me then, is the one that I will discuss today; it hasn't changed.

I have attended all public meetings in Westfield on this subject, including speeches by Dr. Max Rafferty and Dr. Mary Calderone. I've read as much as I could get about it, including among other things the Westfield elementary curriculum guide, the Journal of School Health from which it was copied, SIECWS' 10 guidebooks "for teachers and other serious students" and a set of course materials from the Institute for Human Sexuality, Montclair. And, of course, all the public magazine information that has been flooding the market this ummer.

I will pass up many points I could make in order to concentrate on one - moral values.

In Westfield's Curriculum Guide, along with the films people have called everything from "obscene" to "ill-suited to grade level" there is listed for the fourth grade a series of 10 films entitled Exploring Moral Values. Whose moral values? I want to know, but no adult group seems to have seen them at this writing and so far as I am able to find out.

I expected our local clergymen to comment - surely this is their area of competence - but less than half of them decided to take the program on faith and the rest have made no public statement, though a number are becoming informed and speaking to their congregations. One pastor, the Reverend Atwell, Grace Orthodox Presbyterian, immediately and publicly declined to endorse a sex education program unless biblical moral values could be taught.

Our common reason for raising the question was a paragraph in a May Westfield Leader to the effect that the Judeo-Christian ethic could not be taught but instead "contemporary social mores".

What might "contemporary social mores" be? Assuming that as far as the average student is concerned, they are what the teacher says they are, let us see what the teachers are being taught.

From SIECUS - and no one is now denying that SIECUS is the core and foundation of the sex education programs - there is this quote in the Plainfield Courier: "It is not the job of any voluntary health organization such as SIECUS is to make moral judgments; SIECUS can be neither for nor against illegitimacy, homosexuality, premarital sex, nor any other manifestation of human sexual phenomena. We do not indoctrinate; we educate."

SIECUS board members and SIECUS trained people are nowhere near so neutral.

Dr. Wardell Pomeroy in Boys and Sex encourages teen age sexual experimentation with detailed advice. He also

advocates keeping parents ignorant of the experiments and, oh, yes, do save your grandparents embarrassment.

Worse than the sexual facts is this encouragement of a communications breakdown between children and parents. It is no less than tragic irony that Dr. Mary Calderone includes in her qualifications the fact that she is a grandmother.

Lester Kirkendall, in Sex, Science and Values - Study Guide No. 9 - expressed a point of view which may be interpreted as: Sleeping around is "right" or "moral" so long as you and your partner or partners enjoy it, but "wrong" or "immoral" if you don't. But what, may I ask, happens "after the ball is over?"

I commented to a psychiatrist that from my personal observation of other people that I knew when people were doing their own thing somebody always got hurt. He said, "You are very right but it is not a popular thing to say these days." Doing your own thing does mean that ultimately somebody else will get hurt, the individual himself, the partner or the parents and relatives or perhaps the accidental child.

Westfield's "Parents For Family Living" said on October 23 in the Westfield Leader that "the Family Living program did not attempt to usurp the prerogatives of parents but rather to serve as a most valuable supplement and reinforcement to the efforts of parents and clergy."

Aside from the fact that Westfield's program could not supplement or reinforce anything because more than 90.

percent of us did not know what was going on, I say to you that the SIECUS philosophy runs a collision course with the moral values of my home and my church.

We believe in the Ten Commandments as the briefest yet most complete set of directives ever written for man's fulfillment as a social and spiritual being.

Far from being "outmoded, archaic, irrelevant" they are increasingly important as the earth grows more crowded to ensure the rights of every person up to but not beyond the point where they infringe on the rights of others.

We believe that a moral code is what's right for children. We believe that you learn it young and grow up to an every expanding understanding of it. Everyone must learn right and wrong, and if there is no wrong nobody's person or property is safe.

Sociologists tell us that in the absence of morals or ethics the only question becomes "what are the odds on getting away with it?" and the odds are getting better all the time.

I believe that the continuity of generations may be imperfect, as humans are imperfect, but that the values of parents and grandparents were not lightly determined and should not be lightly discarded.

I am quite ready to admit that other people have other standards, and I no more expect mine to be taught in the schools exclusively than I would concede that right exclusively to any other denomination. But I do not expect public school teachers to teach against my religious values either.

I wonder if I have not got some legal backing for this idea. I have reread the Supreme Court's ruling against school prayer. Please consider carefully Justice Goldberg's concurring opinion as reported in the New York Herald Tribune, June 18, 1963.

"Justice Goldberg, while agreeing with the court's decision and to the principle of neutrality, said in his concurring opinion, 'But untutored devotion to the concept of neutrality can lead to invocation or approval of results which partake, not simply of that non-interference and non-involvement with the religious which the Constitution demands, but of a brooding and pervasive devotion to the secular, and a passive or even active hostility to the religious. Such results are not only not compelled by the Constitution, but it seems to me, are prohibited by it.'"

Stripped of legalese doesn't this say that to teach against religion is prohibited? Doesn't it make the SIECUS philosophy not only immoral by my interpretation but unconstitutional by Justice Goldberg's?

Members of the Legislature, I am not against all sex education, though I think we ought to begin later with a lot less. I am against the SIECUS philosophy of relative morality, and its adherents, and I hope that this Legislature will see fit to root it out as others have.

Thank you.

SENATOR DUMONT: Any questions of Mrs. Shupe?

ASSEMBLYMAN CURCIO: Yes, I have one. Mrs. Shupe, on the top of page 3, second paragraph, you quote the words

"outmoded, archaic, irrelevant." From whom are you quoting and what does the quote have reference to?

MRS. SHUPE: I was quoting from one or another of the ten SIECUS guide books. I believe in particular it was Sex, Science and Values. I couldn't give you the exact page at this moment.

ASSEMBLYMAN CURCIO: What was the quotation about?

MRS. SHUPE: They were comparing, as they saw it, the three major value systems in the United States. They considered one to be the traditional or repressive Christian value system which assumes a standard set from on high and no digression therefrom; the more reasonable, as they put it, standard of relative morality; and then the standard of hedonism. They considered relative morality to be the rational. I summarized three references into one sentence, yes, I did.

ASSEMBLYMAN CURCIO: Well, the way the report reads it would appear that the writer from whom you quoted was referring to the Ten Commandments. That was the reason for my question.

MRS. SHUPE: He was, in that the subject of this was the Christian Value System which is derived from the Ten Commandments. It was spread over two pages but that is what they were referring to.

ASSEMBLYMAN CURCIO: In other words, am I correct in saying that you're quoting a writer who said that the Ten Commandments are outmoded, archaic and irrelevant? or am I wrong?

MRS. SHUPE: That was the essence of the argument in the entire book, yes.

SENATOR DUMONT: Any other questions of Mrs. Shupe?

Mrs. Shupe, here in the last paragraph where you say we ought to begin later with a lot less, do you mean later in the numerical grades in school or do you mean later in the sense of many years from now or several years from now?

MRS. SHUPE: I meant that I would think that sex education should begin no earlier than the 5th or 6th grade with the physiological information that the children require by 5th or 6th grade simply because their physical development has progressed at that point to, well, puberty and the girls need the menstrual films and the boys need some information along that line also. I would think that a good place to begin. I would think that that is where the children, at least my children, indicate some interest.

SENATOR DUMONT: Thank you very much, Mrs. Shupe.

ASSEMBLYMAN CURCIO: May I ask one more question.

SENATOR DUMONT: Oh, excuse me. Go ahead.

ASSEMBLYMAN CURCIO: Mrs. Shupe, you do refer in your presentation to Dr. Wardell Pomeroy's book, Boys and Sex, a copy of which I have here. Is this part of the bibliography of the sex education classes in Westfield? to your knowledge?

MRS. SHUPE: I read the bibliography and the curriculum guide. I do not believe it is in the children's section. I was told, but this is hearsay, that the book was on the shelves in one school and later pulled out. In considering the whole problem of sex education, you understand

that we have only had it in K through 6, but I have been studying the problem with an eye to the fact that it was intended to be put in 7 through 12 this fall if we had not protested, and quite probably the program would have gone on from the Journal of School Health with the outline there. And my objections on moral grounds probably derive as much from this projection of proposed high school material as they do from the grade school material that we have actually had.

SENATOR DUMONT: Any other questions?

Thank you very much, Mrs. Shupe.

Mrs. Joseph Billy, representing the Rahway Parents Association; and I believe also Mrs. John Madden of Cranford.

Mrs. Billy, you represent, if I recall, eleven mothers here today, of the Rahway Parents Association, who are here but you are going to testify in their behalf, and also cover Mrs. John Madden's testimony.

M R S. J O S E P H B I L L Y: Right. I would like to read Mrs. Madden's testimony first.

SENATOR DUMONT: All right, proceed, please.

MRS. BILLY: Statement in support of sex education in the Public Schools of New Jersey.

We represent concerned parents of Cranford, New Jersey, who wish to make certain that a comprehensive sex education program in the public school system is made available to our children.

Knowledge is never dangerous.

When a child is well informed he is better able

to live in today's complex world.

Sex education is an important part of the learning process and it must not be restricted.

We request, therefore, that nothing be allowed to impede sex education programs in the public schools of New Jersey.

That is on behalf of Mrs. Madden.

Now, speaking for the Rahway Parents Association, I am Mrs. Billy from Hemlock Street in Rahway. I am President of the PTA of the elementary school in Rahway. I am also Secretary of the Special Education PTA. I'm on the lay advisory board of the High School Adult Education and a member of the Rahway Parents Association.

Now our statement reads thusly:

We, as parents of children in the Rahway schools, support a Family Life and Sex Education program in Grades K through 12.

We believe such a program should be set up and guided by a Community Advisory Committee on Family Life and Sex Education, such as we have done in Rahway, made up of clergy, the medical profession, educators, parents and community leaders. We believe that the Family Life and Sex Education program should be taught by properly qualified and trained teachers.

During the years 1968-1969, the PTA's in Rahway conducted a poll in three of our four elementary schools and found 72 percent of the parents signed statements in favor of the Family Life and Sex Education program in grades K

through 12, after eight months of implementation in the schools.

All of the members of Rahway's Association of Clergy representing 12 churches and the 3 major faiths signed a statement supporting this program. Sixteen out of seventeen doctors who live and practice in Rahway also signed a similar statement in support.

As deeply concerned parents, we trust that the Legislators will recognize the needs of all the children in New Jersey and vote favorably on this program.

Now, if I have time, I would also like to read the letter which you have a copy of up there which will tell you the history of our Family Life and Sex Education in Rahway.

SENATOR DUMONT: All right, go ahead.

MRS. BILLY: This was made up and distributed to all of the homes in Rahway this past Saturday, in rebuttal to a lot of letters which have been printed in the papers against our Family Life and Sex Education Program. We intended for this to be put in the newspapers but being it had such length to it and they did want to edit it, we couldn't have it edited because all of these facts have to be told to the people in our own individual community. Therefore, we got together and had it printed and we distributed it ourselves.

(The following statement was read by Mrs. Billy)

Rahway's Family Life and Sex Education Program had its inception at a PTA Meeting in the Junior High School early in 1967. The topic requested by the PTA Program Chairman was Sex Education in the Schools, and two local physicians, Dr. Edward Levitzky and Dr. John Sprowls, were asked to serve as panelists. Following the meeting, a number of the parents approached the doctors with the suggestion that such a program should be incorporated into Rahway's educational system. Our Superintendent of Schools, Mr. Richard M. Nash, was present at this discussion and said that he would investigate the matter. This was prior to the reception of the memorandum from Dr. Carl Marburger, New Jersey State Commissioner of Education, suggesting that courses in Family Life and Sex Education be considered in the public schools.

After careful consideration, Mr. Nash selected Mr. Robert J. Goodstein, a teacher in the Rahway Public School System, to serve as Coordinator and Director of this projected program. Mr. Goodstein attended two six-week workshops on the subject at the University of Connecticut in the summers of 1967 and 1968. His first session was paid for via fellowship, and his second, via Mr. Goodstein; so there was no cost to the taxpayers of Rahway for his training.

In the fall of 1967, about sixty letters were sent to all of the major organizations and churches in Rahway, asking them to select a representative to serve on a Citizens Advisory Committee.* Therefore, each organization made its own selection as to representation. The Citizens Advisory Committee was thus formulated, with 50% of the organizations responding, and 30 representatives at the first meeting. It has met on the average of twice a month since that time. Very little fanfare was given to the committee as it went about its business of reviewing the various materials felt suitable for Rahway's program. Programs to acquaint the parents with the content of the projected course were presented at the Elementary School PTA Meetings. In January, 1968, plans for the forthcoming program were publicized via the Rahway Record,* the Atom Tabloid,* and flyers sent home with all elementary school children.* This gave the schedule for the afternoon sessions to be held in the elementary schools in February and March, and notified parents of the Rahway Adult School free programs on Sex Education to start on February 6, 1968. The Rahway Adult School brochure, which is mailed to all Rahway residents and also sent home by way of the students, listed as No. 41 a NO-FEE COURSE by Mr. Robert Goodstein, "SEX EDUCATION FOR PARENTS."*

During the school year, 1967-1968, the entire K-6 guide was reviewed in detail and the film strips evaluated. At one of these meetings on March 27, 1968, the film strip, "How Babies Are Made," was reviewed. While appearing in some of the original guides as being for K-1, the committee felt it should be for 4th. Grade and beyond, and notation of this change is recorded in our minutes.* Since our program was taught only in Grades K and 1 last year, further proof of this change is recorded by the fact that these slides NEVER were shown to ANY children in the Rahway Public School System.

During this same school year, the contents of the program were presented to as many parent groups as possible, including Rotary, Kiwanis, Jaycees, Religious Organizations, etc. Many letters of support and enthusiasm were received by the Board of Education.* Sixteen of the seventeen physicians who both live and practice in Rahway signed a statement supporting the program.*

On May 15, 1968, the Curriculum Guide for K-6 was approved by the Board of Education (9-0) at an open meeting.* The only public dissent at that time was from a citizen, on the basis of cost to the taxpayer.

The teachers were prepared as follows:

Mr. Goodstein, Coordinator of the Program, spent two summers at the University of Connecticut in workshops on Family Life and Sex Education. It would be his responsibility to present the course to students beyond the sixth-grade level and serve as advisor to the teachers in Grades K-6.

Elementary teachers either took a 15-week course, under the auspices of Montclair State Teachers College* or took a similar 15-week course given by Mr. Goodstein, before teaching the subject to any students.*

The material to be taught at these lower age levels is of a very basic nature, and 80% of this material already was being presented as parts of existing programs.* Hence, there would be only 20% new material which these teachers would have to incorporate into their classroom teaching.

During the first half of the 1968-1969 school year, only 1 complaint was referred to the Superintendent of Schools, and that was from Mr. Ronald May. The Citizens Advisory Committee met with Mr. May on December 18, 1968, to review his complaint. At that meeting, he was asked to become a member of our committee, but Mr. May declined to accept that invitation. The minutes of that same meeting also show that the book, "Boys and Sex," was removed from the S for Students list and placed on the T, or for Teachers Only, list.* Many other such meetings on changes and deletions in the Grades 7-12 Guide were held. If you take time to look at the number of changes that were made in that guide at this one meeting, and multiply it several times, you can get a pretty good idea of the tedious job it was to develop. The final guide still was being evaluated when the controversy arose and hence never was given to the Board of Education for final approval. The question of why this incomplete guide never was given out to anyone should be quite obvious. Had it been distributed prior to the December 18 meeting, Mr. May could very well have stated that the book, "Boys and Sex," was to be used by the students, as well as some of the other material which since has been deleted.

The pilot program for the 10th.-grade girls class was begun in February, 1969. The parents had to sign an authorization for their daughter to take this course.* Ninety-eight per cent of the parents signed for their daughters to take this course.

After the heated controversy which arose in February, 1969, a "closed-to-the-public" meeting was requested by the Board of Education with the Advisory Committee. The committee graciously accepted this invitation, only to discover that about two dozen members of the community, opposing the program, had been invited by a member of the Board to be present at this "closed" meeting. Hence, the Advisory Committee, with its sole intent to present an accurate and detailed picture of the program to the Board, felt that their presence would be disruptive. However, so as not to be accused of hiding anything from the public, the committee decided, after some deliberation, to proceed with the presentation as originally planned. The Advisory Committee held a public meeting in the High School and showed the films and presented the material to be used from Grades K-6. One must remember that Rahway's Family Life and Sex Education Program was in a more advanced state and had been given more thorough preparation than programs in the surrounding communities which had not yet gotten off the ground. Hence, the opponents of sex education felt that if they could knock out the leader in this area, the other communities would be afraid to start. Many of the letters against our program were not even from Rahway residents, but from people residing in Cranford, Clark, Westfield, Iselin, Colonia, Woodbridge, etc., who wrote, condemning a program about which they knew nothing

and with which they were not involved. One cannot help but wonder why these people took their good time to write such letters, when neither they nor their children were concerned.

Being somewhat unprepared for this type of opposition, the Advisory Committee decided in April that we did not want to force anything on parents with strong feelings against such teaching. Therefore, in April 1969, a recommendation was sent to the Board of Education that the Family Life and Sex Education Course in the elementary grades be changed to a voluntary program.* The Board instructed Mr. Nash to look into the feasibility of a voluntary program. He investigated the situation and reported to the Board that it was possible to conduct such a program.* Rahway's K-6 guide was sent to the State Department of Education, was reviewed, and found to be totally acceptable.*

Then, for some unexplained reason, the Board of Education voted 5-4 to eliminate the program in Grades K-6. By a similar vote, they eliminated Mr. Goodstein's position as Coordinator of the program, which in turn eliminated any program in Grades 7-12. Their reason for the latter decision was financial, so it is about time the citizens of Rahway were furnished with an accurate accounting of the cost of the Family Life and Sex Education Program in Rahway.

The teachers who took the course from Montclair State College paid their own tuition. Mr. Goodstein instructed the other teachers. Mr. Goodstein's first summer workshop was paid through a fellowship, and his second was paid by Mr. Goodstein himself. The materials purchased amounted to about \$350.00, with about \$150.00 for supplies of paper, etc. Therefore, the continuation of the program would have cost the Board of Education the salary of a new Health and Physical Education teacher, approximately \$7800.00, so that Mr. Goodstein could have remained at his position as Coordinator, plus the \$500.00 mentioned above. Remember that Mr. Goodstein was under tenure to the Rahway Board of Education, and his salary would have remained the same, no matter what position of employment he held. In Rahway's over-all school budget of over \$4,000,000.00, that \$8,300.00 would come to about 1/500th. of the total.

The PTA's of three of our four elementary schools sent questionnaires to all parents regarding their approval or disapproval.* Seventy-two per cent of those parents signed that they favored such a program on a voluntary basis. While only about half the parents replied, anyone who has followed this controversy would agree that those opposed would not have failed to send back a reply. The assumption, therefore, must be that the other silent fifty per cent do not object to the program. Taking this one step further, there are over 14,000 registered voters in Rahway. In the last School Board election, the winning candidates were instrumental in the abolition of Rahway's Family Life and Sex Education Program even though their vote totals of 2200 to 2500 represented only 17 % of the registered voters of Rahway.

All the Rahway members of the Rahway-Clark Ministerial Union, representing twelve churches and the three major faiths, also signed a statement supporting the program.* The Rahway Federation of Teachers also sent a letter of support.*

What part has SIECUS played in Rahway's program? We are indebted to SIECUS for the following:

1. SIECUS suggested that we establish a Community Advisory Committee.
2. SIECUS suggested that we present programs to parents before presenting them to children.
3. SIECUS suggested that we visit as many organizations as possible to present the contents of the program.

4. SIECUS advised us to get Community backing and approval before embarking upon such a program.
5. SIECUS told us they did not have a curriculum guide to show us or to give us, since they did not approve of that method of approach. They insisted that it was the function of the Community Advisory Committee to preview various materials and come up with a guide that would be acceptable to their own community.
6. SIECUS arranged for the fellowship for Mr. Goodstein at the University of Connecticut. There were twenty-four instructors in this program, and three of them were members of the Board of Directors of SIECUS.

Who are the members of the Citizens Advisory Committee and what organizations do they represent? Our curriculum guide was formulated over a period of eighteen months, with the following individuals having taken a part in its planning:

Mr. Herbert Aulert.....	Rahway Jaycees
Rev. Gordon W. Baum.....	Trinity Methodist Church
Mrs. Jeanette Bruce.....	Rahway Bus. & Prof. Womens Club
Mrs. Minnie Chapin.....	Rahway Public Library
Sister Daniel Ann.....	St. Mary's School
Mrs. Joan Davis.....	School Social Worker
Rev. Frederick Fairclough.....	Zion Lutheran Church
Mrs. Dorothy Foulks.....	Rahway Jaycee-ettes
Mr. Stewart Haynes.....	Second Presbyterian Church
Mrs. William Johnson.....	Rahway P.T.A.
Mr. Alan J. Krebs.....	Rahway Jaycees
Doctor Edward Levitzky.....	Medical Representative
Mr. John P. McGrath.....	Knights of Columbus
Sister Margaret Lucille, Prin. ..	St. Mary's School
Sister Mary Margaret.....	St. Mary's School
Sister Mary William.....	St. Mary's School
Mr. William Morris.....	Elemen. School Adminis'r.
Mrs. Eleanor Oppenheimer.....	Second Presbyterian Church
Mrs. Jean Petterson.....	Rahway Public Library
Mrs. Dorothea Post.....	School Nurse
Rabbi Jacob Rubenstein.....	Rahway Hebrew Congreg'n.
Rev. James C. Sharpe.....	St. Mary's Church
Mr. Albert Smith.....	Rahway Police Dept.
Mr. Ralph L. Smith.....	First Methodist Church
Doctor John Sprowls.....	Medical Representative
Rev. John W. Tomblor.....	St. Mark's Church
Mrs. Dolores Vrancken.....	Dept. of Health
Councilman William Weaver.....	Municipal Government
Rev. Thaddeus F. Zuber.....	St. Mark's Church

We are living in a world today where trust of one's fellow man has become passe'. We realize that there are many other Rahway residents who could have served very ably on this committee. On the other hand, the members present a good cross-section of the Rahway Community.

Many of these people are seeing first-hand the problems which arise out of either mis-information or lack of information on this important subject. If you can trust them to give your children advice in their churches, medical offices, or schools, it does not seem reasonable to believe that they would try to set into operation a program which would be harmful in any way. Remember that many of them also have children in the Rahway Public School System.

In follow-up to this, where I mention about Commissioner Marburger, I have a copy of his letter here where he wrote to Dr. Sprowls, one of the members of our Advisory Committee:

"The Office of Health and Physical Education has reviewed the Rahway Curriculum Guide on Sex Education and has found that it does follow the State Guidelines. There is nothing of an offensive or pornographic nature in this program. We feel that if this program is taught by competent teachers it should be a worthwhile contribution to the Rahway curriculum. Also may I point out that the involvement of the community and church representatives in your planning and curriculum construction is extremely praiseworthy. This is vital to the success of any program in sex education."

Another plus in the Rahway program for the teacher in-service program conducted by Montclair State College and Mr. Goodstein. "I hope that the community, churches and schools can resolve their differences and allow the schools to continue teaching their worthy sex education curriculum. Sincerely, Carl L. Marburger, Commissioner of Education.

SENATOR DUMONT: Any questions of Mrs. Billy?

SENATOR DEL TUFO: That K, I don't know whether I misunderstand it - I was six years on the Board of Education and I --

MRS. BILLY: K stands for kindergarten.

SENATOR DEL TUFO: Kindergarten?

MRS. BILLY: That's right.

SENATOR DEL TUFO: And you feel that children five

years old should be taught about the bees and flowers?

MRS. BILLY: Well, no, let me explain to you. I'm speaking on Rahway's program only and in Rahway the terminology is the only thing that comes under sex education in our grades K up through 4, and that would be terminology pertaining to the proper name for the parts of the body; for the elimination from the body, rather than these pet names that children come to school with; this is what they're taught. They're taught that there is a boys' room and a girls' room and that that is something private, the boys have their bathroom to go to and the girls have theirs. These are the things that come under the kindergarten through 4 group.

SENATOR DUMONT: Any other questions?

ASSEMBLYMAN CURCIO: Do I understand that at the present time there is no sex education program in Rahway schools?

MRS. BILLY: Right now there is not. Since the election in February there is none, with the additional members we got on the Board, and it had been approved 9 to nothing, originally.

ASSEMBLYMAN CURCIO: And do I understand you to say in your report that this is for some unexplained reason?

MRS. BILLY: Well, we wrote out for some unexplained reason. The reason, I can say truthfully, is that the new members on the Board that were voted in were not in favor of sex education and they helped to carry the vote.

ASSEMBLYMAN CURCIO: Then there is an explained reason.

MRS. BILLY: Well, explained, if you want to put it into words that way, yes, but we leave that to the imagination of the people.

ASSEMBLYMAN CURCIO: Could this book "Boys and Sex" have had anything to do with the reasons why this program was eliminated?

MRS. BILLY: No, it wouldn't, because before this elimination came along the book had already been put only on the teachers' list.

ASSEMBLYMAN CURCIO: Had it ever been required reading for 12 year old boys in Rahway schools?

MRS. BILLY: The original curriculum guide before the program went into effect in the schools that had been put on the list for students but with the reviewing, as I read in the letter here, it was taken out.

ASSEMBLYMAN CURCIO: Do you mean to say that this list of people you have here at one time actually had this book on the reading list for 12 year old boys?

MRS. BILLY: No, the people on this Committee did not.

ASSEMBLYMAN CURCIO: Well who had this on the reading list for 12 year old boys?

MRS. BILLY: It was some of the material, as you get material from all sections to formulate a family life and sex education program - this was one of the materials presented in a group of material and then the committee, seeing it, realized that that does not go in for students but for teacher's reference.

ASSEMBLYMAN CURCIO: Actually somebody then at one

time felt this was proper reading material for 12 year old boys, is that right?

MRS. BILLY: I wouldn't say someone felt it was, I would say that someone was looking for material to form this program and that was part of the material that was brought in through a nucleus that had to be looked over and decided on.

ASSEMBLYMAN CURCIO: At one of our hearings someone from Rahway testified before this Committee that this book was required reading for 7th grade or 12 year old boys. Was that person correct or incorrect?

MRS. BILLY: It was not required reading.

ASSEMBLYMAN CURCIO: Let me ask you this, have you read this book?

MRS. BILLY: No, I have not.

ASSEMBLYMAN CURCIO: If you really want an education, read this book. This is sickening and if this is going on in our public schools I will tell you and everyone right here and now that I am opposed and I would vote for any legislation to eliminate this.

MRS. BILLY: That may very well be but, as I said, that is not in our curriculum guide for students.

ASSEMBLYMAN CURCIO: I am very glad to hear that.

SENATOR DUMONT: Any other questions of Mrs. Billy?

Thank you very much, Mrs. Billy.

Mrs. Arlene Scardaville of Rahway.

M R S. A R L E N E S C A R D A V I L L E: I am very glad that you were just given this to read so that I won't

have to read it again. This has been delivered by flyer to all homes in the Rahway area and it is not true that the book "Boys and Sex" was never for students, it most certainly was. Out of all the material picked out by the Advisory Committee, they went over a great deal of information, this book was obviously picked by someone and it says right here, if you have a copy, that when Mr. Ronald May attended the Citizens Advisory Committee he objected to that book and it says, "The minutes of that same meeting also showed that the book, Boys and Sex, was removed from the S for Student list and placed on the T or For Teachers Only list. But that does not exclude or make that much difference since any teacher reading any of this material, and a question asked by a student, will have to answer a whole question, and if the teacher feels that this information appeals they may just use anything that's in that book.

Then there are other things that came up in here. I've been working and I haven't had chance to get to the Rahway library to see what else was going on here, but on Channel 2, CBS, a couple of weeks ago they had a documentary on Renton, Washington, the State of Washington, and their sex education school program. On that program they stated that the Superintendent of Renton - well, they wanted to know why the areas around there, the other schools, hadn't put this program in, they said that because of the controversy they were waiting to see what happened in Renton. What did happen was that the citizens ran people for the Board of Education and the two people that were

running against sex education, or SIECUS type sex education, lost the election. There was about a 60% to 40% thing. And all of these other towns, they had said that they were waiting for the fight to see what happened in that election and it said - this program stated that most likely now that Renton, Washington accepts this program, all of the towns around this area would also accept the program.

Now this is why people from Clark, Cranford, Westfield, Iselin, Colonia and Woodbridge have been writing to Rahway because the same thing will happen here. If it's allowed in Rahway and it's allowed in Westfield, it's going to be put into every one of these other schools in the area because they are waiting for the same, the same thing, and the only thing that's going to stop it is legislation by the State.

And as for the recommendation or - I don't know what to call it - obscenity's people, that are on the Advisory Committee, I find it hard to say -- let me just say this, that a personal physician of mine called me in reference to an article I had written about the cost of the Rahway program and asked me about my view, why I was against the program. I told him, after 30 minutes of trying to persuade me that it was a good program and I wasn't persuaded, - he told me that I was sexually hung up, probably emotionally disturbed, and very confused in my attitude about sex education. And I don't think that's exactly ethical from a doctor. I've also been lied to by other members of the Advisory Committee whom I've called and asked their positions on sex education, since I only moved to Rahway a year ago this past September

and I was not involved at the time that the major controversy went on.

Also the Rahway Parents Association, the majority to get sex education in our schools, had this here put in a local newspaper - It's to be turned in to Trenton - I don't know if you've gotten any yet - and it states here that questionnaires were sent to all parents in three of our four elementary schools; 72% of the returned questionnaires were signed in favor of the program. What they don't state is that only 40 to 45% of the people involved responded. Now take four schools, it was only sent to three - that's 75% of the people. Next they state - well, I know and I can document that or rather that was on a television show, that only 40 to 45% of the people returned questionnaires, which it doesn't say in here. Now that would make 40 to 45% of 75%. Then you come down to the fact that only 72% of those 40 to 45% of 75% were in favor. So you come down to really a total approval of 29% of the people in Rahway. And on that basis they're going to assume that the rest of the people, because they didn't return this, are in favor of such a program. I would more say that these people never received the questionnaire in the first place.

And my son starts school next year and if this program is in my school, I really don't know where I'm going to go. I know I will definitely move out of Rahway.

Now, believe it or not, I didn't come here to speak today.

In a book, "Adolescence for Adults", a report by the Blue Cross Association, by Kenneth Keniston: "The

young radicals I interviewed were born near the end of the World War II, and their earliest memories date from the years just after it. As young adults, they remain acutely aware of how far they have come, of the differences between their generation and their parents'. More than that, they have in their own lives witnessed and experienced social and historical changes on an unprecedented scale, lived through the Cold War, the McCarthy era, the Eisenhower period, the short administration of Kennedy and the long one of Johnson."

Well, since I was born in 1944, at the end of World War II, and I lived through all of that, I put myself in that category as adolescent, since I just turned 25. So I will speak in contradiction to the young man here that was for sex education and human sexuality in our public schools.

I feel that there is no generation gap, per se, that requires or shows a need for a program in human sexuality and in-depth sex education. Human sexuality has been generally defined as awareness of whether you are a boy or girl. Well, I submit that if you wake up in the morning and if you're not sure what you are then you better have highly specialized personal help, not en masse sex education or sexuality training.

Parents have been described as negligent in their duty to teach sex education. A Gallup survey on premarital sex, conducted July 26 through 28, - there were 1517 persons over the age of 21 - shows the contrary. The following question was asked of a national sample of adults in 300 localities - Do you think it is wrong for a man and woman

to have sex relations before marriage or not? Here are the national results: 68% found that it was wrong; 21% felt that it was all right; 11% had no opinion.

Reasons given by those who favored premarital sex relations were, it is a matter that should be left up to the individuals concerned. No. 2, society is changing and previous moral codes don't apply. No. 3, premarital sex is a way to test compatability before deciding on marriage.

In other words, it has been likened by others as taking a car out for a test drive. Well how many test drives are needed to determine compatibility or how much time, a year, two years? And what if you find that you're not compatible, do you go around bed-hopping until you find someone compatible and marry that person?

Right now our so-called intellectuals and sex experts are trying to ram a program down our throats that we as sensible parents with God-given guidance don't want.

An identical Gallup survey on premarital sex, conducted in May, 1969, 1,030 college students, showed that college students favored premarital sex two to one or 66%. Analysis of the July survey shows that while Protestants and Catholics share comparable views on premarital sex, persons with a college background are more liberal in their views than are those with less formal education - of which I have, thank God. The type of college was a factor. 74% of students at private colleges favor premarital sex; 66% of State-supported institutions were in favor; but only

36% of students at denominational or church-related colleges favor premarital sex.

Political philosophy was also a factor. 50% of students described as extremely conservative said that premarital sex is wrong; however, only 4% of students described as extremely liberal thought that premarital sex was wrong.

My personal conclusion of these two surveys is that parents with religious beliefs and help from religious institutions are raising children with good moral standards and that the ultra-progressive and so-called intellectual educators and psychiatrists are the very people responsible for the sex obsession of the younger generation that they claim to be trying to cure.

Well, I can only speak expertly about myself. I can honestly state that any problems I encountered in growing up were resolved with the help and guidance of either my parents who were strict Italians, the family doctor, or local priest. Instead of teachers coercing students to tell them their intimate problems because "their parents won't understand", all teachers should urge students to ask their parent's guidance. Teachers and students alike would be amazed to find how understanding and sympathetic parents can be.

And one last thing would be that the young boy mentioned before about identity. I submit, after having listened to Billy Graham and just agreeing with it before, these kids - well he spoke at an Anaheim auditorium last

summer and he found that these kids don't want to know how of sex education or how of anything as much as why. And I submit that we're giving our children too much of sex education and not enough of religion. And these kids don't have an identity, they don't know what they want and, therefore, they have no values or morals and they have nothing to work for or nothing to work toward. Religion is becoming void in their lives and our schools aren't doing a thing to help.

SENATOR DUMONT: Any questions of Mrs. Scardaville?

Thank you very much.

MRS. SCARDAVILLE: Thank you.

Mrs. Joan Happle of Clifton.

M R S. J O A N H A P P L E: Honorable members of the Education Committee of the New Jersey Legislature, my name is Joan Happle, mother of 3, ages 9, 11 and 18. I reside at 184 West Second Street, Clifton, New Jersey. It is on behalf of many parents of the Clifton area that I address you today and I wish to have my remarks recorded.

Sex is too broad a subject to give our public educational system the right to teach. Sex means many things to different types of people, depending on their moral character, personality traits, religion or respect for the American way of life.

From all we have heard and read, the sex program that is being taught and will be taught is deceiving the public. No one supporting sex education in schools will give us the facts. They are making the public fight blind. Do the supporters of sex education in schools stand up and

give us a clear statement as to why they are supporters? No. They are giving us no substantial evidence for the need for this type of education in our school system. They say one out of every six teenagers have illegitimate babies. How do they propose to correct this by teaching her intercourse or the use of contraceptives? To me this is breaking down her morality. We feel it is really not the lack of sex education that creates this problem but the lack of respect and responsibility and religion being taught in our schools today.

They also say that sexy movies, the alluring TV advertising and the pornographic books and magazines available to our younger generation calls for a need for sex education in our schools. Do they forget that we are not forced to attend those movies? that a simple turn of the dial will shut off such alluring advertisements? or that we're all not lured into buying that pornographic literature? And yet aren't they aware that there's a movement on at the present time, called for by President Nixon, to restore decency?

The State Department of Education and our local school boards are asking the public to swallow this, in some cases forcing it upon us, because they themselves and many, many parents who stand for this program have not had access to the State guideline, teachers' guidebooks, and other materials such as films and books to be used in conjunction with this program. The public was not made aware of exactly what was coming in or how it was coming

in. Programs went from proposed plans to being taught. And when we asked questions, the answers that we got were that all of this is only a proposed program, yet these proposed programs were ready to be taught in '69 and '70 programs and now the same thing we're going to have for this September.

Before I came to this conclusion, I would like to make a statement here that I was for sex education. I felt the need, as a mother, to always be honest with my children. When my son was 15 I had an opportunity to send him to a sex education class that was held out of the Church of Messiah, so I am a little familiar with the sex program. Believe me, it is nothing like what we are going to teach in school. I had the opportunity to view the reproduction film, it was done up beautifully. I've seen ovaries that I had lost, I had never seen in my life. I thought, this was very educational, but I forgot that when it's being put in a school program that the teachers are not clergy and gynecologists and that God is no longer in our schools. In the program that my son attended we had local gynecologists, we had some psychiatrists and we had our clergy there. So it was done up properly.

When this program was first introduced into Clifton it was brought up at a PTA meeting in 1967 and it was first told to the public that it was a mandate from the State. And they went into very simply that it was going to be the fish tank, the chicken egg and very simple facts that they were going to give our children. Of course, I was one of the very first ones to stand up and say that this was a

program we needed, we need this for our children. The next thing we knew, we got at home, in the mail, in April, 1969, the Messenger with the outlined program. Some of the things I had seen in the Messenger I questioned, I called my Principal. He told me, "Yes, Mrs. Happle, if you've been hearing stories on SIECUS films, some of the material I wouldn't even discuss with you, it is so far out." And I began to think, if there are films, if there are books that a principal doesn't want to discuss with me, if they are out on the market ready for schools, they will get in some. Now how are we going to stop this.

I thoroughly agree with Mr. Martone, our New Jersey State Guidelines are obsolete; there are no don'ts, there are all do's. And whose wholesome attitudes? Now we can go through books, we're all familiar that SIECUS, Sexology, many things tie in here. You can read books, we've all been reading since April, up every night until maybe 3 in the morning trying to find the answer as to the why, why such a need for such a thorough sex education program in our schools.

As parents we realize that something must be taught but how far have they tried to go? Now Sexology magazine, here, this is a May, 1969, issue, there's a little statement in here: "Today, young of both sexes are letting their hair grow long, not only to mark themselves off from their elders but also to show that male and female need not be two separate categories." For years we held firmly to a certain sexual tradition, a code of morals that many of us

thought could never change but, like people all over the world, we are changing our sex styles and will undoubtedly continue to do so. Are we in our State educational system going to help change these sex styles? Is this sex style for the better of our children? This is not the last generation. I am looking forward to seeing maybe my grandchildren, maybe my great grandchildren, and I don't want their morality, with what I see coming into this room as situation ethics, and I believe this is what we are facing.

I have attended night school under Dr. Darden. Dr. Darden has helped write and formulate our State guidelines. I do not question his authority on this subject. He is a Professor at Newark College. He teaches our college students. He will do in-service training to our teachers. Now I sat night after night. I listened and I could hardly believe that all that I was reading is actually being said - masturbation is healthy and if it's "jerking off" we have to use to teach our children, we will use it. Now to me this is gutter talk.

Proponents of sex education tell us they want to put it in the schools to stop the gutter talk. This is gutter talk coming into the classroom. They want to have classroom discussions, let the children decide. When we get on the subject of premarital sex in the night school under Dr. Darden he shows us the picture - chastity before marriage, fidelity after marriage. This is old hat. This is oldfashion. This is on the recorder that goes along with the slides. The next step we see, is dating, going

steady, engagement and marriage, and a stairs. This is oldfashioned, this is old hat. I do not want this taught in our public school system. And I think that most of the parents and the people are not aware of this.

I had an opportunity to attend a panel discussion in Livingston. I believe it was on November 25th. A Dr. McGraw from Parsippany was present, Dr. Darden was present, Mr. McKenna was present, and another lawyer, Mr. Lipsick, was present. I then, after hearing Dr. Darden say that the opponents of sex education blow everything out of proportion, that the opponents of sex education don't realize that what we are trying to stop the gutter talk - I had an opportunity to question Dr. Darden again, since I already know what he intends to use, and I asked him - "Dr. Darden, I'm a student in your class and you specifically told us that you're going to use 'jerking off'. That, to me, is gutter talk," and I said, "I want this clarified right now." And he said, "Well, if it's jerking off, beat your meat, or 69, we are going to teach to the level."

Now you become a little more amazed. I'm sure there might even be people right here in this room who have heard that same statement made at that particular meeting.

I am now sitting on the Advisory Board in Clifton. We are going back through, studying, another proposed program. And the funny part of all these proposed programs, they all fall directly in line with our State guidelines.

So, gentlemen, if you don't do something about

our State guidelines, if we don't see "don'ts" in it, if we don't straighten it out somehow, these things are going to come to pass. Now Mr. Burkrat, from our Health Education Department, spoke to us at the Advisory Board, and I've been collecting these facts, and gutter talk has gotten the best of me because this is all we hear from the proponents that this course is going in to stop it - well, Mr. Burkrat gave us an hour and a half lecture. When I questioned him on the slang terms for masturbation, he said, "There are none." I said, "But Dr. Darden, who helped write the State guidelines and teaches our teachers, insists that this is what he's going to use." "Oh," he said, "not for Clifton, not for Clifton, this is a nice town, but for Paterson, Passaic and Newark."

Now, gentlemen, I ask, if you can do it in one school, you can do it in all schools. You may have to correct the children but for a teacher to use this kind of talk, I just don't feel that you yourself are aware of it or anybody is. The guidelines are too broad. They must be stopped. Something must be done. We cannot use the Ten Commandments. People look at you, they call you a "prude". Well, believe it or not, the majority of people in this room today still live by them or try to. And it just seems to me that if there has to be certain codes then how are we going to teach. Sex education has been taught for years in the school system. Sex, to me, was always boy and girl. Now, I mean, they've been doing a good job. So when they say sex education, most people feel

well, if they would teach it like you would teach it at home. But this is not true. We've heard the statements that homosexuality will be taught, that it is normal. Masturbation is going to be taught, that it is healthy. Premarital sex is going to be taught, that it is okeh. We only see guidelines of these things; we don't know what they are going to say about them.

And then they tell us that the teachers have to be objectionable, that they're going to let the classroom discussions take over. Now that, to me, is going to be the gutter talk from the corner being moved into the classroom with the teacher standing by and allowing it to go on. And I don't feel that this is what we truly want for our children.

So, in closing, I'm going to ask the Committee here today to study the hard, cold facts and take a good look at how far SIECUS directors are entangled in this strange web of sex education, how some of the directors are tied with Sexology magazine. Are we all so naive that we can't conceive the full picture that sex education from K through 12 would in time demoralize our country? Ask a question about God in our public school system and the teachers won't answer you; but ask about the sex organs and the teachers will open up for a complete discussion.

I am worried. I am concerned, and we all have a right to be, for what has happen to "In God we trust," "For God and my country," and "One nation under God."

There are also little things that we've picked up

in different magazines, and if this is the "why" to sex education, if this is the picture that I'm beginning to get - anybody who has been reading Triumph magazine, the October-November issue, they had a tremendous article on overpopulation; and we can trace this sex education back to the HEW, back to the planned families, - now, in this particular issue --

SENATOR DUMONT: Mrs. Happle, is that something that you can leave with the Committee, because we do have about 17 people yet to be heard from this afternoon.

MRS. HAPPLE: Okeh. I just wanted to bring up the point that even out of the HEW it says that we have to sort of change the attitude if we're going to sort of control the population of our country, and this is what I'm very concerned about. And I think that we should sort of look into some of these statements that are coming out.

SENATOR DUMONT: Any questions of Mrs. Happle?

If not, thank you very much.

Robert R. Meola, Jr., from Parsippany.

Now, once again, I would like to caution the witnesses, without trying to censor you in any way, if you could confine your remarks to approximately ten minutes each, we would appreciate it, so that everybody can be treated fairly this afternoon.

All right, Mr. Meola.

R O B E R T R. M E O L A, J R.: My name is Robert R. Meola, Jr. I am 18 years old and I graduated from Parsippany High School in June of 1969 where I was President of the National Honor Society. I am currently enrolled as a Freshman at the Newark College of Engineering.

Having completed thirteen years of public education, I would like to present some thoughts that have haunted my mind during the months of this controversy and the years that I have been concerned about the future of man. My purpose is to shed some light on the student's view of this issue, but I emphasize that I speak for myself and not for any group.

As the controversy over sex education began, a majority of students, myself included, looked at the debate and laughed. We laughed at Board of Education meetings when people publicly accused myself and fellow students of being from the SDS. We laughed when a newspaper article quoted a woman as saying that reproduction of plants is all right to teach children, but not reproduction of frogs. We laughed when a distinguished school official was referred to as a "little sex weasel," and our school system as an "educational whorehouse."

We became nearly hysterical as we discovered that not only is sex education a Communist plot, but, as one Californian Congressman asserted, the Communists also use "hypnotic rhythmic music to assist in gaining acceptance of their evil programs." This is clearly absurd.

We went on laughing at this meaningless drivel for months, until it occurred to us that this extremist bunk,

coupled with a minimum of legitimate criticism, might actually prevent this course from being instituted. Then, we stopped laughing.

There are, in general, four sources from which a child can learn about sex: the home, the church, the street, and the school. The well-publicized communications gap between parents and their children presents a huge obstacle to a child learning about sex from the home, and there is a communications gap, contrary to what someone else said. Also, it seems that the majority of medical and psychiatric opinion agree that an improper sexual perspective presented by a parent can have a lasting and damaging effect on a child.

Churches have unfortunately become out of touch with many young people. A 1968 Gallup poll showed that 74 per cent of the American people believe that religious institutions are losing influence in the area of morality.

That leaves the street and the school. Since we have no sex education in the school, to speak of, we go to the street to learn about sex. Clearly then, a course in sex facts that is biological should be instituted in the schools to replace ignorance with understanding. I cannot say at what age a particular topic should be discussed, as I am really not qualified, but it seems that a child should know about a physiological change before it can occur to him. Properly-trained teachers can present these facts objectively and intellectually.

Some have argued that sex education cannot be implemented without preaching morality. I suggest that it too be taught

objectively, that the student be presented with many ideas of morality.

All religious moral concepts can be discussed along with moral philosophies of civilization's thinkers, stretching from Plato to Hugh Hefner. Thus, a student is free to choose his own moral code, also considering his family and religious traditions. But, more important than sex facts is the concept of sexuality; the essence of maleness and femaleness - indeed, what it means to be a human being, not just whether you are a male or female. This essential concept confuses most young Americans. Dr. Paul Popense, founder of the American Institute of Family Relations stated, "It is hard to think of any more fundamental question of identity than that of our roles as men or women. Yet many people are today becoming confused about what being a man or woman means."

The need for a course in sexuality is clear. Dr. Erich Fromm, world famous psychoanalyst, in The Art of Loving asserted that "love is the answer to the problem of human existence," and that while there are different kinds of love, the following characteristics describe its essence: care, responsibility, respect, and knowledge.

It is interesting to note that the Parsippany School System's "Instructional Guide for Human Sexuality," stated the need for "love, respect and responsibility," these same characteristics.

Again the need for a sexuality course has been shown, for, according to Dr. Fromm, these concepts must be mastered if man wishes to fully exist. And I might add if love is a

device of communist subversion, I think perhaps we should all defect to Russia.

Man must learn to love, not hate, not fear that there are people behind us at every moment plotting to destroy our morality. I sense a blatant fear in the anti-sex education movement.

Communist conspiracy - what folly! Of what value is it to a Communist for the American people to become more educated? And further, if becoming more aware of the nature of man is going to lead to our destruction, we must have serious doubts about ourselves and our way of life. After all this, there are still those who say that sex education is an invasion of privacy, that the topics of sex and sexuality should be subjected to some kind of shameful secrecy. But can we in good conscience accept that? Look around - you see war, starvation, injustice, men twisting and exploiting men. We've taught math and science and history, but we've forgotten to teach what it means to be a human being.

These are the thoughts that haunt and perplex my mind, and the minds of young people throughout the world. Polls throughout our country, including one in my own high school in 1968, and my close association with many young people make it abundantly clear that the students want a program teaching sex and sexuality that will enable us to become more sensitive, aware, and knowledgeable.

I realize that many boards of education perhaps have made errors in the institution of these programs. But we cannot let isolated errors destroy the essentially-sound program.

You may think that I am part of a generation of confused children, hung up on sex, and you are probably right and that is why I am here today. I appeal to you all. Sex education programs in the public schools I think will help us.

I realize that I am being somewhat idealistic and that sex education is not a panacea for the problems I have mentioned, but a carefully planned program can be a significant step in improving the human condition.

The impact of the testimony presented here today cannot be fully realized until, in the final analysis, history presides as judge. Will it be recorded that an educational program was crushed by a vociferous minority armed with distortions and fear or that this committee heeded the humble but sincere plea of a generation of young adults hoping for a better life and peace among men? Thank you.

SENATOR DUMONT: Any questions? Senator Del Tufo --

SENATOR DEL TUFO: I want to preface my remarks with this: Your statement and another statement made is going to help me a great deal in deciding just what is what, whether it is the Birch Society or a Communist society or a plot, pro or con. I notice your statement, Mr. Meola - and I am not trying to get fresh - I need this help -- I notice in your statement --- First let me say you are from Parsippany High School.

MR. MEOLA: That's correct. I graduated from there.

SENATOR DEL TUFO: And Peter DeGelleke is also a graduate of Parsippany High School, right?

MR. MEOLA: Right.

SENATOR DEL TUFO: In your statement you say, "We laughed

when a distinguished school official was referred to as a 'little sex weasel,' and our school system as an 'educational whorehouse.'"

I am quoting now from his statement: "I stood by as our Superintendent of Schools was called a 'little sex weasel' and our school system was denounced as an 'academic whorehouse.'" There is such a similarity between your statement and his statement - your philosophy is the same as his philosophy. Did anyone help both of you in consonant to prepare these statements? Can you tell me that?

MR. MEOLA: No, not at all.

SENATOR DEL TUFO: Nobody helped you?

MR. MEOLA: No.

SENATOR DEL TUFO: Did you collaborate with Mr. DeGelleke?

MR. MEOLA: No, not at all.

SENATOR DEL TUFO: Not at all?

MR. MEOLA: No.

SENATOR DEL TUFO: No one helped you?

MR. MEOLA: Not at all.

SENATOR DEL TUFO: That is quite a coincidence, isn't it, that his statement has that?

MR. MEOLA: I can only say this, that I have known Mr. DeGelleke - Peter - for some time now and that we have together been looking at the issue and that when we saw this quote in a newspaper of a gentleman who said this, it impressed both of us so we both, I guess, decided to use it. I did not see that statement until today, his statement.

SENATOR DEL TUFO: Thank you. Don't think that I have

been trying to rough you up or anything.

MR. MEOLA: No, I don't.

SENATOR DEL TUFO: In my anxiety to try to formulate my opinion as to what should be done, I want to know. I am suspicious the same as all others are. There are pros and cons.

MR. MEOLA: Right.

SENATOR DEL TUFO: Is there a consonance as to certain statements made? When I heard your statement and followed it attentively, it just brought to mind that other statement.

MR. MEOLA: It is true that we both used that same example. But I wrote this statement in Parsippany and Peter's was written in Boston, Massachusetts. Although we have contacted each other, I had no idea until today exactly what was in his statement and the fact that he used that quote.

SENATOR DEL TUFO: Thank you very much.

SENATOR DUMONT: Assemblyman Kean.

ASSEMBLYMAN KEAN: When you were attending high school, did you have a family living program? Was there one then in existence?

MR. MEOLA: Well, I'd hardly call it a family living program. I can remember a couple of things. In fifth grade, all of us guys were kind of wondering why the girls had to go off and hear a discussion from the school nurse. That is one thing I can remember. We had in high school - every once in a while they'd have a new booklet on venereal disease out and they would hand it to us and we'd wade through the medical terms, trying to decide, and occasionally a gym teacher told a dirty joke. But

that's about it.

ASSEMBLYMAN KEAN: So there was no combined program on family living or sex education during your entire high school career.

MR. MEOLA: That's right.

ASSEMBLYMAN KEAN: So what you are proposing then is that one be instituted.

MR. MEOLA: That's correct.

ASSEMBLYMAN KEAN: You are not talking about your past experience.

MR. MEOLA: Right.

SENATOR DUMONT: Any other questions? [No response.]
Thank you, Mr. Meola.

Mrs. Edith Winter of Parsippany.

M R S. E D I T H W I N T E R: My name is Edith Winter and I am from Parsippany, New Jersey, also. I have also acquired the title of Chairman of PAUSE, an organization which is defined in a resume which we presented to the Committee earlier. We became active when the sex education started ---

SENATOR DUMONT: May I interrupt you for just a moment.

MRS. WINTER: Surely.

SENATOR DUMONT: You have a 12-page statement here.

MRS. WINTER: I am not going to read that whole thing.

SENATOR DUMONT: All right. Thank you.

MRS. WINTER: You do have a resume which was presented earlier today that the PAUSE people do distribute on request from anyone who sends in a request.

However, there are some things I would like to cover because I was and am one of the most active people, I suspect, in combatting the public sex education that we have been hearing about. I have travelled throughout the state. I have spoken before a number of audiences and talked with thousands, literally thousands, of parents.

In the first place, you do have my statement which as you say is a 12-page glob and I won't try to read the whole thing. I would like to start with Parsippany because that is where we started.

The President of our Board of Education came here and testified before this Committee making statements, such as, "A group of people were soundly defeated in an election," which incidentally had nothing whatever to do with sex education, only in so far as the Teachers' Association took it upon itself to make it a part of it. There was no question on the ballot as to sex education whatever.

The President's report which was issued recently makes a statement that all parents are going to be notified that grades 4 through 12 will have sex education, in spite of the fact that there was a memo to the School Board to withhold this until after this Committee had come up with some decision, whatever the decision. However, the parents are being told that it is not going to be in kindergarten through third grade, but in this report it states that all vocabulary listed in the guide is to become a part of the glossary for teacher use in correcting language of students on a K to 12 basis, and that in my opinion is still kindergarten through 12th grade.

Something I would like to recommend here -and I don't like to be repetitious because you have heard so much -- In the Congressional Record, March 17, 1969, is a population policy statement by an Honorable George E. Brown, Jr. of California, and he speaks of population control and it covers an entire report by the President and attached to it - I will leave this with you - is a letter from the HEW then Secretary, and January 24, 1966, is mentioned, when family planning came into being from the U.S. Department of Health, Education and Welfare. I will leave this with you. I don't have a lot of copies because I didn't think I would need them.

I then go on to a convention that was held recently in Washington of the American Psychological Association - it was their national convention - at which time Mary Calderone of the SIECUS organization and Jessie Bernard, also of that organization who is affiliated with the Pennsylvania State University, Isador Rubin, also of SIECUS and the Sexology Magazine -- I think in this - and you have copies made this morning - it's the same statement I have -- I think in this lies the beginning of sex education throughout our country and I think here too it came to New Jersey. I would recommend to this Committee that you investigate to learn whether or not there are Federal funds being appropriated or allocated for family living, family planning, now called sex education in our school systems.

I believe what was intended here was a family planning research project, something for controlling population. I think it got out of control where Mary Calderone sat on this Committee

of the President and others who were affiliated with the sex education industry and began pushing sex education as a commercial product as much as anything else. There are moneys promised to some parochial schools for this also. Just as an example, you have heard a lot of things said about sex education and where it is going, what is in our State guidelines, what is in some of the other guidelines throughout our State, and I have copies of many of the guidelines.

To just quote quickly, I think this is where we are going - I think this is where we are heading if we let this type of public sex education, comprehensive sex education, continue or become a part of our entire school system. I don't think a lot of our educators, I don't think a lot of our people in our school or any other school ever intended that this was the kind of thing that they were being faced with. It grew into this from information such as you heard a girl testify here, that this was part of the information that was gathered so as to see what was available. This whole thing seemed to have come about primarily from the "over-population problem", in quotes. That's not my theory, but this is here.

Let me just mention some things that this gentleman - and he is a doctor, apparently a psychiatrist - said. They have to bring about a sex revolution designed for self-discovery and self-actualization. "We need a great expansion of scientific research into sex. A rational sex ethic would come to be based increasingly on the results of such research into the psychological, biological and sociological aspects of human sexual behavior and would decreasingly concern itself with universal moral edicts,

mystical observations, a priori enunciations from authoritative figures. What Moses, for example, said about adultery or what Freud said about kinds of female orgasms were desirably taken as hypotheses for investigation and not creeds to be unquestionably followed." This is the kind of thinking that we are going to progress to if we continue with what we have at present proposed for our school system. It will not go back; it will only go forth.

Now one statement he makes here, for instance, is:

"Another aid to the prevention of the kind of sexual contamination of the individual which blocks self-discovery would be for groups of our least mores-bound parents to get together actively to encourage, help and foster sexual play in their pre-adolescent children. It is inimical to personality growth to keep people in an inhibitory sexual jailhouse for the first 18 years or so of life and then bravely and tearfully hand them contraceptives for self-discovery from that point onward. To prevent the sexual hangups in interactional as well as masturbatory sex, we have to start when they are barely toddlers. Vigorous and joyful sex play in the nursery school is obviously shocking and abhorrent only to those of us who still think sex is a basically undesirable activity."

I say to you this is a thinking that we are approaching. This is a development of a change in behavior pattern and attitude. This is stated time and time again. The very statements that I have read insofar as finding oneself, finding out who you are - this kind of thinking is throughout our sex education

proposed courses. There are statements to that effect in our guidelines.

Now our Board repeatedly has said that they have not yet put sex education in our school system. They are ready to do so. I have an article from a newspaper that states, a member of this Board of Education spoke to a member of our Board of Education where sex education had been started after three years of study. These are the things that upset parents - this kind of thinking, this kind of telling us untruths, and it can't be called anything else. It is an untruth. It is being taught in Parsippany schools. I don't care who tells me it is not. I have parents calling me every day and telling me what is happening. I had a parent who called me the other day and told me that an 11-year-old girl who had learned about sex education in the Parsippany grade school was trying to get her 8-year-old brother to practice what she had learned about it and the neighbor's 5-year-old child became involved in that situation. Don't anyone tell me that it is not being taught in the Parsippany High School or in the Parsippany schools today.

We heard someone from Parsippany mention something about slang. They don't want the slang in the school. In our new school, Parsippany Hills High School Library, is a book and one of the very, very few in our library because they have not yet bothered to get library books or been able to for some unknown reason, but they do have a dictionary of slang and unconventional English in our library by Eric

Partridge and this leaves very little to be desired in slang and gutter talk. It is in the library of Parsippany Hills new high school and they are talking about no slang and no bad language in our school system.

Further I go on a little more because of some of the statements that Dr. Marburger made here. He made the statement that the Gallup Poll showed this or that, but he didn't continue what he started. I have an original copy of that Gallup Poll. I will give this to you also. This Gallup Poll incidentally was taken in Princeton, New Jersey, June 22nd, that Dr. Marburger quoted. He forgot to tell you, however, that the people were only asked about sex education. He forgot to tell you when they asked them if contraception should be taught, that the poll showed a decided drop on teaching it in school. Apparently the public does not realize how far sex education is going. It also indicates that the public is very much against pornography and when young people are taught certain things, shown certain things, when they have not matured to a point where they can show restraint in their sexual activity and sexual relationship, certainly it becomes obscene and pornographic.

Dr. Runden also spoke to you people and I have a copy of her testimony. This is a very interesting situation - the Educational Foundation for Human Sexuality. Now our school system is supposedly - and this again is Parsippany -- our school system supposedly has 266, if I remember the figure that a Mr. Vanadia gave us, the gentleman who spoke here

sometime back -- You will remember he used the word "compulsory" quite often. I can identify him that way. Our teachers are taking this course supposedly from the Educational Foundation for Human Sexuality. I think it will explain to you why we have had such a terrific furor in Parsippany when we recognize that our John Sheehy, Assistant Superintendent of our Schools, is on that board of Human Sexuality, supposedly at the Montclair State College. If I recall, Dr. Runden stated that this was an individual foundation - it was not State sponsored. If you will recall, she said it was paid for out of their own pockets. You will recall that she said that some of the boards of education helped pay for the teachers' courses and the teachers helped to pay for it themselves. I, therefore, question whether or not this foundation has the proper sanction for certification of teachers in this subject, whether our Board of Accreditation, if that is what we need, has ever certified that this course is what we put in quotes "proper qualifications" to teach our teachers and then in turn teach in-training programs at our schools.

Dr. Runden's foundation also puts out a 3-page little blurb which tells about the attacks against sex education. She states - and I will only read the first paragraph because I think it explains quite a bit and is quite contrary to some of the things that she told you here: "During the past year organized attacks against sex education have erupted in an unforeseen, unprecedented, merciless vortex. It is as if

the collective unconscious of one stratum of our culture is airing its sexual deceit and difficulty." I can read. We parents of my age, and that's past 40, learned to read as opposed to riot and we understand what we read. This is saying that those of us who are opposing sex education as we know of it and are informed about it have sexual deceptions and difficulties. I propose that it is not the informed parents who have these deceptions and difficulties. I think someone is trying to justify their own problems with a comprehensive public sex education, contrary to my concepts as far as my religious beliefs and to many parents' religious beliefs, to the beliefs of what we should do in guiding and bringing up our own children. Can anyone deny that this is our right? Can Dr. Marburger listen to both sides, from the psychiatrists, from the medical profession? Can the State Board of Education deny that they have selected the opinion of only one group of so-called medical and professional people?

There are two sides to this situation. There are two opinions. Some professional people are very adamant, and professionally speaking they are adamant against this kind of teaching in our school system to our young people. There are those whom you have heard testify here who think it is great. Therefore, we have a situation where there are no experts because they cannot agree and still the State Department of Education of this State along with the assistance and sanction of Dr. Marburger has chosen to take the opinion of those who are in favor and I, therefore, think that perhaps

you should question why just this one opinion. In my home I have a right to choose my own doctor and respect his opinion and most of us parents have that same right and do so. Therefore, I don't feel that we have to take - and I will tell you now we will now take - the opinion of the State Board of Education, Dr. Marburger's opinion, as to his quality of professional advice for the children of this State as a whole.

I would also like to refer for one moment to the kind of literature that is produced and given to our teachers and our educators so as to let them know how to handle people like myself or those of us who oppose and are very much in disagreement with this type, and again I repeat "type," of sex education. They go about in many ways writing up articles and I have this little packet that SIECUS put out and it was published in several of the education journals, etc. They say: "Form a representative citizens' committee of clergymen, civic groups representing physicians, educators, interested sex education proponents and opponents to recommend a course of study for an expanded family living curriculum or to review a current program."

Now let me say this to you: This is down here on paper. I was asked to be on the Citizens Advisory Committee in Parsippany after I expressed an interest and asked questions as to what this was really going to be. I was invited to join the committee, which I accepted and did. When it came finally time for the evaluation - and Mr. Sheehy is in this room and I sit here before you and tell you that I was locked out

by the locking of the door of the Board of Education Building at the advice of John Sheehy because apparently I was causing a little bit too much changing of minds on the committee. Now if you call that participation and invited participation, I don't. I'm sorry. The Citizens Advisory Committee was a closed situation. This was not community sanctioned. I beg to differ. This is not so. And if the truth were told, you would find that there are many, many parents who have called that school in objection because when people call me I tell them to call the school and tell them what they think.

Now further than that, they go on to tell us how they have to produce documented evidence that there is a solid basic community support for school sex education and use it against the minority. I only quote these things to you. These are in educational journals. There is every effort made to reduce the opposition to less than intelligent.

I submit to you that the only defense we have heard for this sex education, and again I say this type of sex education, is a derogatory type statement concerning the opposition. Either they are right-wing extremists, they are John Birch members, they are Christian Crusade people. And I will tell you this - I am not a member of the John Birch Society - never have been. I am not a member of Christian Crusade and I never have been. I do not consider myself a right-wing extremist. Incidentally we were called that, but the writer from NJEA could not define for me what he meant when he called me that. I am a member of PAUSE and I am nothing

more than a member of the Republican Party. That is the extent of my affiliation in any kind of politics.

Now here is a newspaper article that was very recent, September 18, 1969, from the Daily Record, and it states these are Freshmen - and I'll be through in a moment -- these are Freshmen coming into Drew University for the first time. They are graduates from high school last year. 78 per cent of these young people stated that they felt that premarital sex - there is nothing wrong with it. They rejected the view that premarital sex is absolutely wrong. I submit to you that these youngsters didn't get that idea at home and they didn't get that idea in church and I don't think they were out on the street that much because they were studying to get into college. I submit to you they got that in school and that's the philosophy our youngsters are getting and that is what is wrong with this kind of sex education because they must change the behavior patterns - they must change the behavior attitudes. And I tell you now if these people who want sex education for their children want it that badly, they should have it at a time that does not interfere with the regular curriculum. I don't care if any parent wants it - he's entitled to it. But by the very same token those parents who do not want it should not be forced to put their children in that classroom. I know one woman who is sitting here who was told if she didn't like the sex education program, she could take her youngsters out of school. With that, I'll conclude. Thank you.

(See page 161A for written statement submitted by Mrs. Winter.)

SENATOR DUMONT: Any questions of Mrs. Winter?

ASSEMBLYMAN CURCIO: Was she told where to send her youngsters to school?

MRS. WINTER: No, she was not. No, she was not.

SENATOR DUMONT: Thank you very much, Mrs. Winter.

Senator William Hiering has come in. He is not here right at the moment, but he is Chairman of the Senate Committee on Education. We will take a break for just a few minutes to review the balance of the list of witnesses here and also to make some plans for the rest of the day and the future.

[Short Recess]

SENATOR DUMONT: Now the two Education Committees in this short meeting decided to terminate this hearing at 6:00 p.m. That means really that if each of you desires to be heard who are still on the list, you are going to have to confine it to five minutes each. I think that where you have written statements, it is not necessary to read that statement completely. You could summarize it for us or give us your viewpoints. We are going to have to hold to some kind of a rule because we don't see any purpose in continuing the hearings beyond today. These have been three lengthy days of public hearings. Each and every one of us are involved in many areas of legislation. As a matter of fact, I have been here not only today, but the last two days before this and back again on Friday and in each case involved in a meeting or hearing of some kind. So we have to have some rules in respect to how long we are going to proceed in any subject of

legislation. Therefore, I think what we will do is just follow the order here on the list at this point and proceed right on through until we finish with the last witness. And I would ask you again please to try to cooperate on the five-minute limitation in each case because it isn't fair, for example, to the two girls who are taking the testimony to work them so long overtime and if they are not here, we don't even have a transcript.

Now going back to the order then on the list, it will be Mrs. Ruth Spector of Westfield. Let me assure you if you don't have an opportunity to read your entire statement, if it is in writing, it will still go in the record complete.

M R S. R U T H S P E C T O R: I am appreciative of the fact that I live in a country where you are interested in what I have to say and to think. I was a little confused about just what you did want. I assumed if you wanted to know about SIECUS, you would have contacted SIECUS people and I assumed if you wanted to know about how the Medical Society in Westfield felt, you would have contacted the Westfield Medical Society. So I didn't do that kind of research. I thought what you wanted to know was my attitude about sex education in our schools and how I felt I wanted you to think or this Committee to think and the attitude I wanted them to take.

I will say though in reference to my personal experiences, since there has been so much comment before, that the people

who have represented the view in Westfield so far did not present what I am aware of at all either in fact or what is the concern of the parents. I have been in Westfield for 20 years and I started over 10 years ago to actively petition and work through my PTA for more effective family living programs. I was very happy to see that these are finally being realized and very upset when the moratorium was set.

In reference to the question you asked before about Boys and Sex, it is not on our curriculum reference list. I will say that the purpose of sex education in the public schools, the infringement of school on parental rights and religious concerns, and either the attack against or the argument for sex education and family living programs in the State, with possible damage to the child and society are concerns which are, indeed, I think subjects for public inquiry as this hearing indicates. But I do not think they are ones appropriate for legislation by State or Federal governments.

I think that the purpose of sex education in the schools should be that of all education and that it will help young people and ourselves to live useful, satisfying lives. It is not a new concept. It has been here as long as the Nation. The information about the specifics of reproduction were clearly visible on the farm and frequently in the home.

I don't think that this is a Communist conspiracy. I don't think there is such a thing as a new morality. I think we have to decide whether we are going to be true to

our Judeo-Christian tradition.

Even those extremists in our country whose behavior and appearance I don't approve of, have slogans such as, "Love not war" and "Give peace a chance," which are reminiscent of the old, "Thou shalt not kill."

I basically feel that our problems are not caused by a conspiracy but rather that the pace of change is threatening the order of things here. We should look in the spirit of today's hearing at the fact that events increasingly indicate that products of our technology are in fact double-edge tools that alter people's behavior and environment much more than our curriculums do. In fact, the state of the morals of this country certainly is not due to the curriculums we have had in sex education because we just haven't had it for that long on a massive basis and wishing television or the pill away will not bring us back to those days. These tools our technology created have changed the way people perceive the world and experience their very bodies. Certainly the availability of the pill and its significance has more to do with changes in female attitudes, dress, movement and relationships than foreign conspirators.

The same thing is true for TV. Scholars like McLuen pioneering studies of the media indicate that an increase in sensuality may be in good part because with instant worldwide communications we are actually learning more and more quickly and certainly more sensuously. This also may be accounting for the increasing involvement and sentiment on all issues.

This is my first trip here.

I would also say with this new technology which has complicated things so, so that it is important to define every little thing in each and every individual community, something which I am referring to as a "programming mentality," it requires fewer workers but much better trained ones. Therefore, there are many more people in colleges and ghettos than other countries have as population. The economics of this situation often force a prolonged adolescence until close to an age when the life span is over in other cultures and it is foolhearty not to see that this has built-in problems which are indeed explosive.

Parents past and present have tried to perpetuate their values and protect the young from intrusion of foreign influences through the establishment of private and parochial schools, a privilege and right given only by societies which cherish and guard the right to differ. These differences have enriched our national and personal life. I hope therefore they will always be with us. But since the advent of TV and radio, it is unrealistic to seriously think that isolation is possible or that protecting our young consists of ignoring differences or facts.

Gentlemen, it is the public school and university with its spirit of free inquiry, protected by law, and free exchange of information, which protects science against superstition, politics against partisanship, and what should be its first concern, education against indoctrination. So it must continue

to be. Certainly our concepts of reality and fact change in every area of knowledge. The way to truth and effective education is often difficult and the solution certainly isn't in moratoriums on learning or dictated do's and don'ts on curriculum either from the State or the Federal government because these concepts of what is good for my child - mine may be different from yours - and these concepts must be forged by free debate and exchange of information in every community.

I think the State has a role with its resources to give research information when it is requested, but certainly not to dictate programs in the form of curriculum .

There is a pressing need to consider our relationships to one another and the priority of our actions. We should now know that teaching takes place and values are often expressed by what isn't done and said as much as by what is done and said. Sexuality is the basic fact of human existence. We are all males and females and we live in relationship to one another. And in a democratic society every person and family has the right to their own approach to these facts. But I feel it is past time to face the realities of our needs and our children's needs and to communicate them with a sense of responsibility instead of hysteria. Sex education and family living programs are one more small step in this direction and we must no longer kowtow to the convention that prefers to enjoy and use sex on TV for selling, without facing up to its implications and complexities. Especially in this area

of human relationships is there now a need to help young people and each other to learn and understand facts, to gain perspectives on alternatives open, so that we can approach relationships and private and national concerns with integrity rather than platitudes.

I do hope that this Committee through its efforts will strengthen the position of the teachers in our communities. If we don't spend our money on education this indeed is an indication of what our real values are. If we do not respect the position of teacher in our communities, this indeed is an indication of what our real values are. And I know some very lovely people with fine vocabularies who speak the English language beautifully but they are not the kind of people I want to have anything to do with and I know other people who use crude language, they are very fine people and I trust my children with them.

I thank you again, gentlemen, and hope you will not allow censorship or the spirit of free inquiry to be stifled in our schools.

SENATOR DUMONT: Any questions of Mrs. Spector? [No response.] Thank you very much, Mrs. Spector.

Dr. Jane Spragg, Westfield, Chairman, Parents for Family Living.

Once again, please, let me recommend to you if you can summarize your statement without reading it, because it is going into the record anyway, it will be much appreciated.

D R. J A N E S P R A G G: Thank you very much for putting up with a long, hard day.

I am Jane Spragg from Westfield. We are all very prolific. I also have five children. My husband is ordained in the Congregational Church, now the United Church of Christ. I have been active in church affairs and I have been a medical missionary in Puerto Rico. I have been a member of the Westfield Board of Education and was for some years chairman of the Instruction and Health Committee, not I must say when this particular curriculum was being instituted. I am a physician and in my clinics I see a great many sexually troubled women and girls.

Before I go into the bulk of my statement, I would just like to say one little thing. It isn't everybody who has the pleasure of being able to refute a misquotation almost immediately after it was made. I wish that Mary Calderone and some of the school superintendents and some of the boards of education had the opportunity I have today. Mrs. Shupe said that I called opponents of family living programs paranoid. I happen to have what I said so perhaps you would please excuse me for a moment while I read a couple of paragraphs: "For a century or more intellectuals have shared an increasing sense of cultural disaster. But it is only in this generation such a large number of the rest of us have felt it too. The message has reached us via nuclear warfare, over population, pollution, urban crisis, student unrest, racial revolution, and particularly in changing conceptions of morality. Our old world is falling to pieces around us. On the political right, left and center, we are all experiencing the stress of social change and very few of us find it pleasant. If participatory democracy is our hope, participatory anxiety is our common lot. Perhaps the most distressing aspect

of the situation is our sense of powerlessness. We find it difficult to work through our anxiety. It is too diffuse and its objects are too vast and immutable. In our terrible need to do something about it, we grasp at anything which permits us control over some part of our lives. For most of us the choice is limited to local schools, local churches and local government. These institutions were intended to be responsive, but not to provide a sublimated outlet for hostility and anxiety which was generated in a totally different arena. Even more dangerous is the fact that some groups in society, pushed beyond their limits of tolerance for anxiety, have developed conspiracy theories to account for social change which are close to paranoid in tone." And that's the word. "When frightened and deluded people try to work through their anxiety by accusing their schools of plotting against children, their churches of perverting morality and their elected officials of malicious deception, and when these irresponsible accusations go unchallenged by a timid majority, then society is very sick indeed." And that's the quotation.

Now I will proceed with my statement and I think it won't be too long.

I do not have to tell you gentlemen that the overwhelming majority of professionals in medicine, religion, education, marital and family counselling and allied professions are strongly in favor of having the public schools share with the home and the churches the teaching of family life and sex education. This is a compelling argument for official encouragement of such programs, whether from the Department of Education or from you.

By the same token, were a legislature to prohibit such programs in the public schools in opposition to professional advice, it would be difficult for it to escape public censure if things got worse instead of better. Public opinion polls indicate that about 70 per cent of parents want sex education taught in schools. I should imagine you would be hearing from them. Any such legislation would also be in conflict with the American tradition of local control of public education. It seems to me that, especially in such a sensitive area, it would be unwise for the legislature to intervene at all.

As I look back over the sex education battle as it has been fought in Westfield, it is disturbing to realize that it has centered not so much upon the educational needs of children, as upon the psychological needs of parents. It is ideologies that are at war; sex education is only incidentally the battleground. Adults, ventilating their anxieties and hostilities, have been haranguing one another over the heads of their children, while these children have tried vainly, and with much better manners than their elders, to say something. What children and young people are saying is that they need this program. And you have heard from two very articulate and I think quite responsible youngsters. I shouldn't call them youngsters - young people.

Westfield teenagers, for example, were thoughtful and articulate at the meetings of the Board of Education. Recently an entire issue of the Hi's Eye, their prize-winning high school newspaper, was devoted to an in-depth coverage of the sex education controversy. And I got as many copies of this paper back from

the young people as I could salvage. There are a few of them available for you. I think it was a careful, objective and mature piece of journalism. Let me read you part of their editorial, and I am going to skip the first paragraph, except to read this:

"We cannot stress enough the importance of trusting a child with his sexuality. . . . Lying to a child about something as basic as his origin is inexcusable.

"We are acutely aware of our own misinformation and short-comings and wish we had the opportunity to participate in such a program."

You can read the rest of the editorial.

Elementary school children have no such means of being heard. Fortunately a group of Connecticut youngsters has been studied and you may be familiar with this illuminating little book published as a result, Teach Us What We Want to Know. And I blew as much of my Christmas shopping money as I could afford to in buying ten copies, at \$2.40, each, which you have there. Unfortunately, I don't have a foundation that puts out books and gives them to me to distribute free like the one which you have there which I consider a very unworthy piece of journalism. Anyway, this represents the survey of 5,000 youngsters in Connecticut, students K through 12. They were passing hundreds of those things out at a conference I attended the other day and I thought, "Gosh, if I only had that much money." All right. If some citizens had hoped that the altogether normal and desirable curiosity which children display about parts of the body, the process of reproduction, and their sexual feelings can be abolished by an act of legislation, or even by the wishes of parents, they will be disappointed. These are the unsolicited

words of children themselves and the book tabulates their health interest, including sex, at various grade levels. Certain questions were so universally asked as to be given special emphasis by the authors, but all the material in the book represents frequently and recurring topics. I think you will enjoy that book. Perhaps it is too obvious to point out that some of the questions might not have had to be raised at all if children had been getting adequate sex information from parents or religious leaders. I am reminded of a delightful cartoon I once saw. There was a circle of people standing about, and they included legislators and educators and doctors and teachers and parents, and they were playing hot potato, the game we used to play as children, only the hot potato was a lighted firecracker with a very short fuse, labeled "sex education." I am sure you will be delighted to know I hope you don't get caught with the hot potato.

The following conversation is typical of second grade children looking at farm scenes. I choose this because second grade is the level at which human reproduction was first touched upon in the Westfield curriculum, and I think wisely so. Notice how matter of fact children are at this age. There is an absence of giggles and innuendo. They are not old enough to think smutty things about this and they take it very matter-of-factly. I think this is a beautiful example of the "teachable moment." I will read just a couple of sentences because you can enjoy it and I won't take your time:

How can you tell which is a cow or a bull?

Bulls have horns.

A cow - that's the lady - has a thing hanging down

from her belly where she gives milk.
At a dairy farm, do they have just cows?
Oh, no, I visited a dairy farm and they had a bull.
Why was he there?

And so on.

And then the lovely comment at the bottom:

A boy with a pair of gerbils lamented:
I have gerbils that don't have babies! I was told they
were male and female of mating age.
What's mating age?
You can't have babies if you're too young!

Now, really, if you have children of this age, you know that this is typical and I submit that they are not too young to have these questions answered. I think we continually underestimate the maturity, the knowledge and the interest level of youngsters, particularly the sophisticated youngsters we are bringing up in front of the TV screen.

So in effect, I think the only proposition before you is whether we shall let professional teachers answer these questions in a natural and appropriate way, even anticipating them in the form of a curriculum guide, or whether we will tell them that a vitally important and fascinating part of human knowledge which will be of direct concern to every child must be excluded from the classroom. Must we tell teachers to figure out some way to avoid answering such questions, or to prevent children from raising them at all? Are we asking teachers to make it quite clear to children that sex is not a safe subject to discuss with an adult, although, of course, they may watch it on TV? How is the teacher to conduct herself in a district where sex education is forbidden? I point out to you that this question arose in the case of Rahway this afternoon

where the teacher is theoretically still teaching sex education although the program is in moratorium. This probably simply means some poor teacher has been stuck with answering a question which was raised in class. Does this mean that a Rahway teacher may not answer any question that in any sense relates to human reproduction? I submit this is an impossible administrative problem.

It is clear to me that this is a perversion of educational theory in general, and of sex education in particular. At a time when all of us who work with young people must somehow cross that communications gap if we are to help them to maturity, can we seriously propose to erect a communications barrier in elementary school in so crucial an area? We cannot prevent the child's curiosity about sex - he is born with it - but we can very easily distort it. This is not only counterproductive, it is morally wrong.

I think it is necessary to say one further thing and then I'll close. We rely on the training, commonsense and good faith of people dedicated to teaching our children in all fields of knowledge. There is nothing worth knowing or doing without its ethical implications, including sitting here in this room and giving testimony. Sex is not unique in this respect. Good teachers place all they teach in some kind of moral context. Unhappily, bringing up children and getting them educated always involves risk. Where we differ privately from some public standard of morality, or from the political majority, or even from some public school teacher, we have the right to explain these differences to our children, and to urge

our views upon them. This is how children learn independence of judgment. It is one of the most valuable traits they can learn and they will learn it best by having to defend their points of view. I think we must impress upon them by our own conduct that the debate should be carried on with dignity and respect for the opinions and the integrity of others. We are not doing this very well these days.

In summary, I have tried to say (1) sex education is not an appropriate or useful concern for the legislature, at least in terms of legislation; (2) sex is not something that educators are prematurely or artificially putting into children's heads - it's there; (3) children's questions, of any kind, are part of the learning process and should be - in fact, I should say "must be" - answered truthfully, competently and at the moment they are asked; (4) the art of living creatively in a pluralistic society begins at home. Thank you very much.

SENATOR DUMONT: Any questions of Dr. Spragg? [No response.]
Thank you very much, Doctor.

DR. SPRAGG: Thank you.

SENATOR DUMONT: Dr. Joseph Warganz, Associate Professor of Philosophy, Morris County College.

D R. J O S E P H F. W A R G A N Z: I have given you a very large number of pages. However, last night I cut it down to ten minutes. In the last few minutes, I have cut it down, I hope, to half of that.

SENATOR DUMONT: Thank you, sir.

DR. WARGANZ: I put checks on it, indicating the paragraphs I would read. However, I will just summarize the

first half of it or the first 7 pages and I'll tell you where we are some place along the line.

Of course, I come from Morris County College, but I am not speaking on behalf of the college; I am speaking on behalf of myself.

I think to begin with I could say that we have a surfeit of "experts" on this question. For every psychologist who says we must respect the "latency period" one can be found who says there is no such thing. Now an "expert" is somebody who is asking us to make an act of faith in his opinions, something like religious faith. I wonder if in this matter we should be placing our religious faith in an expert. I mean, sex is a matter we don't have to ask authorities about because we have our own experiential knowledge of it. And I think that by using our own human reason and our common sense, we can arrive at some intelligent answers to this matter. I don't think it is the province of experts to tell us everything we are supposed to know.

First I was planning to talk about a certain cliché about sex education being the cure-all. I will simply summarize that by saying very simply that if by sex education we mean biological information, then its power to influence or to control the sexual behavior of children, boys and girls, is actually zero. This sort of information that people talk about, merely so they will know what it's all about - that doesn't govern anybody's conduct or control anyone's conduct. For that reason when many parents answer in a poll, "Oh, yes, I believe in sex education," what they simply mean is, "I

believe in information," and, of course, everybody believes in information. Schools exist to impart information. But we are concerned in this hearing with certain pervasive programs which are designed to form the attitudes of youth and these attitudes are to be formed according to the theories of the proponents. This, I think, is quite a different matter.

I turn now to page 7, the second part, in which I wanted to try to analyze this from a constitutional viewpoint. From here on, the paragraphs are checked that I will be reading.

What will help the youth morally? Better attitudes, presumably, and this is what the new programs are striving for. Sex education now means implanting certain attitudes. Now attitudes have a moral dimension and in this area often a religious one as well, and they can influence conduct for the better - and also for the worse. In the abstract, the aim of comprehensive sex education programs is praiseworthy, but they must be examined in their concrete reality. What attitudes are to be implanted? Different sexual attitudes are daily being inculcated by various mentors, ranging from the worldly-wise counsel the brothel veteran gives the neophyte to the fatherly advice given to the novice in a monastery, but not all these attitudes are equally acceptable to any of us. The crucial question seems to be: "Which are the right attitudes?" This question must be reduced to: "Whose attitudes are right?" I suggest that there can be only one answer to this in our democracy. Your attitudes are right for you and your children, and my attitudes are right for me and mine.

Now what, in general, are all the possible attitudes towards

sex that might concern us here? I think they can be reduced to three, which for convenience I call, I (a), I (b), and II. Simply stated, they are the following:

I (a) Sex in itself is a moral matter and the morality of sex is based on Divine law

I (b) Sex in itself is a moral matter and the morality of sex is based on human happiness.

II. Sex in itself has no morality, but only what it shares with any other interpersonal relationship.

Each of these positions is a legitimate, philosophically-sound position for a free man to hold if his intelligence so directs. Every man has also a legal and constitutional right to have his view respected both for himself and in his children.

It follows then that a sex education program - insofar as it goes beyond biological science - is in the opinion of a sizable number of citizens (the first two groups), a form of moral education. Moreover, for a vast number of these (the first group), it encroaches upon the area of religious education as well. No non-Christian teacher, for example, would try to convince his students that Christ was not Divine, no matter how strongly he felt about it. Nor would a believing Christian dare attempt the opposite. The area of religious dogma is simply forbidden territory in public schools. Nor do we attempt to teach a least-common-denominator type of religion that will please all, Catholic, Protestant, Jew and atheist. There "just ain't no such animal."

For the same reason I contend that no teacher, however sincere, has the right to teach an attitude regarding sex that

even might be in conflict with the religious beliefs of some students. Neither is it possible here to find a least-common-denominator attitude that will actually suit all viewpoints, for they are in some respects mutually exclusive. Nor can we achieve a detached presentation of all attitudes to sex without encroaching on parental rights. There are two reasons for this. First, in practical (and especially emotional) matters it is for many teachers impossible to present several differing opinions or attitudes without showing some partiality towards their own. Secondly, even if all could, this is not enough. Suppose, for example, a student has been taught at home and in church that masturbation is wrong. If a teacher says quite objectively that many people think it is wrong, but many others think it is not, this amounts to a subtle undermining of the child's religious training in virtue of the position of authority the teacher enjoys. It matters not a particle whether the said training is sublime or ridiculous. It is his right and his parents' right, and no public agency may tamper with it. I do not believe any of the proposed sex education programs can skirt this danger. In other words, I fear not the theory of these programs, but their implementation and the people who will administer them.

Not too long ago we eliminated Bible reading from schools out of deference to a small minority with some grim fears that a wholly voluntary prayer was a "foot in the door" that might lead some day to a union of Church and State and eventually to some horrible inquisition. However far-fetched it seemed that a pious old school-marm was paving the way for torture

chambers, nevertheless extreme caution carried the day. Americans have lately been hyper-careful in matters of the First Amendment. This extreme solicitude and respect for dogmatic differences is even more needed in regard to moral differences. For moral conduct is just as much a part of religion as are faith and dogma. If we took no chances with the pious old school-marm, we can less afford risks with the eager-beaver sexologist.

I will skip over the next few pages, in which I went through one of the programs, for lack of time, and up to page 13.

I would say finally that this all-encompassing program seems to spring from either of two primary assumptions. Neither of them is very flattering to us; the first is rather unflattering. Both suggest that until now the boat has been thoroughly missed.

The first of these assumptions on which the Herculean effort to affect the young is based is the conviction that we, our generation, are all psycho-sexual cripples. Because we perhaps first heard of the origin of babies from an older child, we have been permanently warped. We got our information from the gutter. Now we are guilt-ridden victims of anti-sexual complexes. Besides, we must be pretty sad sacks in bed. In a word, our generation thinks sex is dirty. This is the unspoken accusation behind much of the propaganda about the crying need for early, lengthy, and pervasive programs. I label this simply false - a libel against good people who are only trying to bring up their children as decent and God-fearing citizens.

There is another possible assumption on which these programs may be based. Those who work from this premise don't

think we are so bad after all. We have not flubbed so badly, considering our limited perspective, but they are privy to some new insights about sex that our generation just wasn't fortunate enough to have when we were growing up. Briefly, they have discovered that a satisfying sexual relationship (not parenthood), or a succession of these relationships throughout life, is the most important thing for man. The older values we used to think primary, like generosity, friendship, respect of fellows, love of family and country, the jobs of the proud parent - all these are quite secondary to the sexual relationship. If you plan to be a lawyer, doctor, or engineer for the rest of your life, you must put in four years of preparation or more, and you darn well better start this by the time you are eighteen. On the other hand, "becoming a sexual person," according to the proposed programs, must pervade your education for twelve or thirteen years, and it had better start in kindergarten. What else could be the meaning of such vacuous expressions as, "Sexuality is how one assumes his role in life"? This is one of the "concepts" in the Parsippany Guide.

To impart to all children such a view of the unparalleled importance of sex is certainly an infringement of the rights of many parents. Their religious heritage, while recognizing the importance of sex (Principally as the fount of life, not merely the well of pleasure), just doesn't consider it so all-important; and these parents don't think it should be harped on for years before its natural awakening at puberty. With reason, they strongly object to strangers taking over their children to immerse them in a "sexuality" atmosphere that

harmonizes with neither their ideals of life, nor their moral sense, nor their religious faith.

My recommendation is simple: It is not sufficient to refrain from legislating sex education programs for the public schools. The "social planners" are always on the move. For them silence gives consent, and in dealing with them to compromise is to surrender. We need state legislation forbidding all these pervasive programs in elementary and secondary schools which aim at instilling certain attitudes. This would in no way limit treatment of the anatomy and physiology of reproduction as biological science, for these are facts of science. Programs to develop "sexual persons" are not scientific but individual, and not factual but theoretical. They are also moral and often religious.

Much of the rhetoric to which you gentlemen of the Committee have been subjected has endeavored to paint a false antithesis. It says that you are to decide between the good guys of the sex-is-not-dirty group and the bad guys of the sex-is-dirty group. This is not the choice confronting you. Rather it is between the view that sex is public and the view that sex is private, between those who say sex is amoral and those who say it is moral and religious, between those who say it is the business of the group and the state and those who say it is the business of the individual and the family. Thank you.

[Dr. Warganz's complete statement can be found on page 173A of this transcript.]

SENATOR DUMONT: Any questions of Dr. Warganz? [No response.]
Thank you, sir.

Mrs. Sophie Kemps, Roselle, Concerned Parents and
Citizens of Union County.

M R S. S O P H I E K E M P S: Thank you for the five
minutes. I really appreciate it. I am deeply grateful.

I am not going to read anything, but I would like to
confine my comments to some of the untruths that were told
here today.

One of the first things I heard were the young gentlemen
who came here and spoke and said that only low-class people
read Sexology Magazine. They are both from the Parsippany
High School. I would like them to know that on the Parsippany
program recommended reading for students is Sexology Magazine.
That's the first one.

And I heard a young lady say that Mr. Goodstein's
training was paid for by himself. On TV, no less, Mr. Berko
had a bill showing where SIECUS paid for Mr. Goodstein's
program - I guess it was a six weeks training course in Con-
necticut.

They also said that the only complaint that they had
in Rahway was Ronald Mays. But they forgot Mr. Berko was so
provoked with the sex education that they had in the school
that he withdrew his children and he now sends them to another
school. I don't know how they could sit here and tell untruths.
These are very obvious things. These are things that took place
in their community and they caused a great deal of commotion.
But they forget to tell them and certainly you gentlemen wouldn't
know unless someone told you.

I also know that the Department of Health, Education and

Welfare will promote the SIECUS program because I called the Office of Health, Education and Welfare in New York. I contacted an office in Newark. And in both cases where I sort of sounded like I was in favor of sex education, I asked whether they could tell me something. They were very eager to promote the SIECUS program.

I sent for the SIECUS program directly from their office in New York and I have the Journal of Religion and Health and I read that through thoroughly. And Dr. Mary Calderone says very definitely that this sex program will not help to avoid venereal disease or illegitimacy in any way. It was just to promote human sexuality. I can't understand why it takes 13 years to learn about sex. I learned this from my parents, whom you might consider green horns, in one night. I learned a lot of things and they didn't have very much to learn from either.

Now there is another area. I heard Dr. Marburger here the first day you had the hearing and he mentioned and so do Mr. Hebel that they knew nothing about SIECUS and it wasn't involved in the State Guidelines. Well the State Guideline speaks for itself. They denied the obvious. I called Dr. Marburger's office and he wasn't available so I spoke to Mr. Hebel and I asked him if he could possibly get me a copy of this Handbook on Sex Education in Sweden and he said he never heard of it. "Well," I said, "it's in your Guideline." He said, "I haven't seen it." I said, "Then how can you have this in your Guideline and you are on the committee and you don't know anything about it?" So this is one of the ways that

a lot of these things get into our schools. The Board of Education is not aware, many of the people who say they are for sex education are not aware, and then suddenly somebody comes along and shows them something and they are just shocked. How did this ever get in? That's the way Boys and Sex got on the Rahway program.

You all got my transcript in the mail. When you have people such as Dr. Albert Ellis who will introduce a book such as this, which is pure pornography and when you have people like Wardell Pomeroy who is on the board of SIECUS - and incidentally all of SIECUS people refer to him as the expert in all of the SIECUS guidelines - Albert Ellis is just about the most knowledgeable person as far as sex is concerned - how can these people write up a program that could be good or have any good in it at all if they could write pornography like this and if they could deviate from the God-given rights of every human being and the purpose for which they were made to procreate children - write a distorted and a degenerate sort of thing like he has in Boys and Sex? That's on our library shelves incidentally as is another book recommended by our local newspaper by Arnold Arnold who writes for Parents and Children. This book, although they didn't refer to this book, they referred to a guideline --You would write to him and he would send it to you and I wrote to him and I got the guideline. It is a SIECUS list of many different books, including Boys and Sex for adolescents. That's the sad part of that book. It isn't for young adolescents. Can you imagine how you can distort a child's mind?

Now I have just one little sentence in here - Teaching Techniques - and this book is written by Harold Lief who is today the President of SIECUS - and he says in here: "Do not use religion as a basis for an answer. Do not impose personal values or morals." These are their little guidelines. It's enough to keep people quiet, I guess.

Here is a new report, one that came out within the last couple of months. They say that the vociferous minority -- In this little report that Mr. Harper did - let me see now - "Even ineffective, undisturbing sex courses have met with more resistance and apathy than acceptance and enthusiasm in most communities." By their own words, they say that the people are really and truly opposing sex education.

I just have a couple of more things and I will be through. I want to mention one of the very latest books called, "The Generation of Love." It is written by a Mr. and Mrs. Wolf. This book is on our library shelf and costs \$7. If you ever read the dictionary of words in the back of this book, you just wouldn't believe it. It is about 15 hippies from Haight Ashbury and it describes their life under pot with all of the sex that they practice, unmarried, and all that sort of thing. Our children need this kind of an education instead of concentrating on what they really need in order to earn a living for themselves later on? They don't need sex. They need good reading, good writing and good arithmetic. This is where our children are really sold short.

We have one more little item I want to bring up. There is a Dr. Darden that was brought up today that teaches at

Newark State. I have the name of a young lady who attends Newark State. Her name is Diana Reagan. She lives in Rahway. Her mother gave me permission to use her name. She is in Dr. Darden's class and he gives the course on sex. He may have another title for it. I don't know. In discussing premarital sex, he insisted that they all go along and accept this. Miss Reagan wouldn't accept this and so he threatened that if they don't go along, they won't get a good mark. I don't think this sort of thing should happen in any State university or any private university. No one has any right to impose their views and their values on anyone else.

I am a Roman Catholic and I resent anyone teaching any Catholic child - although I am interested in all children, regardless of race, color or creed - to give a program without any morality at all. To use the words of Harold Lief - well, I did tell you - don't use religion as the basis for an answer, don't impose the law or any sort of thing like that.

Here, the last little thing, NYU with the aid of a grant from the U. S. Office of Education entered into this program. We are using Federal funds and I don't think anyone has a right to accept such funds to carry on a program that most people oppose. Even though they say we are in the minority, we are not really. I am not a Bircher. I don't belong to any organization. I'm just a simple housewife and I resent what they are teaching in our schools. Thank you very much.

SENATOR DUMONT: Thank you, Mrs. Kemps.

MRS. KEMPS: Can I just say one little thing? This really floored me and I only learned it yesterday. In a

classroom - and I can't tell you what school because I would be jeopardizing the principal who knew nothing about it and I would be jeopardizing the young lady who found this out - but in an English class on a sophomore level, they were reading a special kind of book to pick the literary value out of it and, gentlemen, the book that these young kids were reading was Playboy Magazine. Thank you.

SENATOR DUMONT: Thank you very much, Mrs. Kemps.

Mr. Thomas Tomas of Hackettstown, Chairman, Northwest Jersey Movement to Restore Decency. Mr. Tomas, you have already filed written testimony on the 15th of September, so if you could condense this considerably we'd appreciate it.

T H O M A S T O M A S: Mr. Chairman and members of this Committee: If you will permit me, I'll just give you a quote from SIECUS: Question: "Where will our children learn about sex?" So with this question SIECUS has relegated upon itself the job of guiding sex education in the schools of New Jersey and the Nation.

As the Administrative Chairman of the Northwest Jersey Movement to Restore Decency, an umbrella organization for the general area which includes all of Warren County and parts of Morris, Sussex and Hunterdon Counties, I feel it my duty as a spokesman for the group to appear before you as a witness to express our deep moral concern on what appears to be a concerted, high-powered campaign to get sex education into the public, private and parochial schools of New Jersey and the Nation.

I will skip around because time is so limited. Brevity

is of importance here since time is limited. Because this Committee has already been exposed to a great extent to the many areas of objections, dangers and menace of compulsory sex education which turns out to be sex stimulation, sex pollution, sex indoctrination and sex technique in our public and private schools, I will attempt to discuss and deal with other aspects which I consider have not been sufficiently covered.

I listed in here materials for kindergarten to third, fourth and fifth grades. Then I listed some materials which I am not going to read for grades four, five and six - 9 to 11 years old and the contents of all these books are pornographic, obscene and rotten, and they are sold to the junior high and high school students, 7th to 12th grades, 14 to 18 years old. The materials are as vicious as the attack foisted on the younger children. Most of these books - I don't wish to read them because time is of the essence here. I would like to give the others a little chance to read their statements.

I will give a few examples of such books, I said, but I don't think I will. And because you and I still firmly adhere to moral values and human decency and honor and godly cleanliness, I again refrain from quoting passages which our illustrious sexologists, Mary Calderone, William Genne, Lester Kirkendall, Ira Reiss, etc., love and cherish in their hearts.

I have a list of books in there, but I think I will omit them. How are the sex education teachers, instructors and counsellors trained? In a variety of ways and methods. They are trained by the combination of sensitivity training - sex education techniques. These two go hand in hand. In others,

they bring them to seminar sessions or give them a summer course. Some teachers just volunteer and are given the guidelines and books. Can these people teach in this delicate matter?

An article entitled, "Doctors and Sex," Parade Magazine, February 23, 1969, states: "About 20 per cent of all physicians, excluding psychiatrists, feel inadequately prepared or trained to deal with sex problems of their patients."

If medical doctors feel inadequate, how and by what power and miracle do the sex educator teachers acquire their teaching ability and superiority?

I should define sex education and sensitivity training here as a double barreled gun aimed at your children's head.

Is this the route then that this Committee wants to go? Is this the way you want your children or grandchildren to end up? The whole program of sex education now propagated in these United States has been patterned from the Swedish program where that nation has bankrupted the moral and spiritual values of their youths.

Yet, Ira Reiss, second only in influence and work to Mary Calderone of SIECUS, proclaims: "Where Sweden is today is where we are going to be in ten years."

In summing up, I firmly say that the whole SIECUS arguments and programs are based upon a foundation of sand. An evaluation of the SIECUS permissiveness, relational approach to sex, might rest upon its scientific validity; lacking that, on its scholarly authority; lacking both scientific validity and scholarly authority, its value, by default, would sink onto a resting place of modernity, Humanism and New Morality, which

are irrelevant.

None of the SIECUS conclusions are, in any rigorous sense, scientific, since there are no validated scientific conclusions in any of the social sciences as had been repeatedly pointed out by numerous other scholars. Lacking significant scientific support, SIECUS publications and arguments lean heavily on falsehoods and deception.

So I say in here that sex education in our schools has not solved and is not solving the rising problems of venereal disease, illegitimacy and divorce. Like the Swedish experience, it has promoted and compounded it. It has not prepared and is not preparing children to grow to become mature, respectful, sound-minded, honest adults. Therefore, it serves no useful purpose and should be stopped.

Then will you allow all this deception to undermine our children? Will you allow the youth of this country to wallow in the mud of this prostituted spectacle and inferno, free love and immorality of communal sex in our public schools? Will you permit the youth of this state to be led into the pit of purgatory and destruction by the educationists?

Gentlemen, it is your decision to make. May you be led in your deliberations by the same spirit, dedication to truth and patriotism which the founding fathers were endowed with in the founding of this great nation of ours.

Finally, may I take this opportunity to extend to every member of this Committee a blessed Merry Christmas and New Year. May you have the foresight and wisdom and His grace upon you.

With these parting words, I rest my case for the children

of New Jersey and the whole nation. Thank you.

SENATOR DUMONT: Thank you, Mr. Tomas.

The Reverend Frank H. Poole of Califon, Presbyterian Synod of New Jersey. Please, again, try to limit your remarks because your written testimony is going to be in the record anyway.

REVEREND FRANK H. POOLE: A woman called me yesterday to tell me that her children had stopped on the school bus on the way home and had observed a cow giving birth to a new-born calf. It is probably the one thing we haven't talked about today, whether or not we should provide sex education for school bus drivers.

My name is Frank Poole. I am the pastor of the First Presbyterian Church of Fairmount, Tewksbury Township, R. D. Califon, Hunterdon County, New Jersey, and a member of the Church and Society Committee of the Synod of New Jersey, United Presbyterian Church, which includes more than 200,000 people in 396 congregations up and down our State. In addition, I have served on a community-based committee which designed a sex education program for Tewksbury Township, which is now awaiting implementation, and also as an independent "consultant in sex" for the Ortho Pharmaceutical Corporation of Bridgewater Township, although I represent neither of these two groups today.

The purpose of my being here is found in the last sheet of my written testimony, Resolution passed by the Synod of New Jersey at its 147th Annual Meeting, held in Ocean City this past October, which reads as follows:

"WHEREAS - Education is a process involving the interaction of people, parents, teachers, school administrators, boards of education and community at-large;

"WHEREAS - The participation of all parties in the educational process should be consistent with our democratic heritage and the highest precepts of our educational process;

"WHEREAS - The system of public education in the State of New Jersey is charged with the responsibility of serving our communities as well as educating the youth of our State;

"WHEREAS - An understanding of sexuality as a part of human development is essential for the education of the whole man;

"WHEREAS - It is clear that present efforts of church and home do not adequately develop this understanding;

"WHEREAS - The Commissioner of Education of the State of New Jersey has directed local school boards to hold in abeyance all sex education programs not in effect prior to September, 1969, until such time as the State Legislature declares its will;

"BE IT RESOLVED, by the Synod of New Jersey of the United Presbyterian Church in the U.S.A. that

"(1) We support responsible sex education in our public schools to supplement instruction in the home and church.

"(2) We encourage the New Jersey Legislature to allow local school boards to determine their own sex education programs under State guidelines,

"(3) We urge local school boards to consider such programs in the light of their local needs,

"(4) We urge the churches of the Synod of New Jersey to support and participate in such planning at the local level."

I have two other documents that I would enter on the record if you do not already have them. One is the article which appeared in the July 1969 issue of the Family Coordinator, a journal of education counselling and services for people who work in the area of family relations, which details the arguments regarding sex education.

Secondly, the argument has been made today that we cannot tell what our teachers are going to teach. I have with me a psycho-social instrument which has been designed to help determine the attitudes of a teacher or of a parent and would be happy to place this on the record if it is your desire.

Thank you, sir. [See page 189A for written statement.]

SENATOR DUMONT: Thank you very much, Rev. Poole.

ASSEMBLYMAN EWING: I have a question.

SENATOR DUMONT: Yes, go ahead.

ASSEMBLYMAN EWING: What does the Synod represent, how many church members?

REV. POOLE: Over 200,000.

ASSEMBLYMAN EWING: Were they polled on this?

REV. POOLE: Absolutely not. This was the action of the Synod of New Jersey which is a democratic process, each congregation being represented by a clergyman and a lay person.

SENATOR DUMONT: Mrs. Dorothy Rough of Westfield.

Did you leave those items for the record, Rev. Poole?

REV. POOLE: Yes.

SENATOR DUMONT: We will be glad to enter them in the record.

MEMBER OF THE AUDIENCE: May I ask a question? Did I hear correctly and was the minister speaking for the United Presbyterian Church? And was the church polled?

SENATOR DUMONT: He said he is a member of the Church and Society Committee of the Synod of New Jersey of the United Presbyterian Church, including more than 200,000 people in 396 congregations up and down our State.

MEMBER OF THE AUDIENCE: I am a member of a Presbyterian Church and ---

SENATOR DUMONT: I'm sorry we can't debate that now. The point is that he is a pastor of a Presbyterian Church in Hunterdown County and he has also identified himself as a member of the Church and Society Committee.

REV. POOLE: The resolution was passed by the entire Synod at its annual meeting.

SENATOR DUMONT: Right. The resolution was adopted on 22 October '69 at the 147th annual meeting of the Synod of New Jersey, United Presbyterian Church in the United States of America, meeting in Ocean City, New Jersey.

Mrs. Rough, go right ahead, please.

D O R O T H Y R O U G H: Thank you. I am a mother from Westfield, New Jersey. I have four children, 21, 18, 15 and just 12.

I first would like to clear up a couple of things that were said. I was Corresponding Secretary of the Parent-Teacher

Council before this program was put in in Westfield and I wrote letters to every clergyman in Westfield and every Town Councilman, inviting them to a meeting which was held the first Thursday in June 1968, at Roosevelt Junior High School, where the program was presented. Some examples of films were shown. There was a panel, consisting of Mr. Jackson who was head of the Curriculum Committee, a representative from the PTA, the head of the Social Services in Westfield, a minister, and a representative of the Medical Association.

Unfortunately very few people chose to come to this, but there was also a notice of it in the Westfield Leader beforehand. So this wasn't exactly sneaked in in our town.

Also I received a notice from Tamaques School before the program was given there. My son brought it home. So notices were sent out.

Also the Review Committee that is now working was not appointed by the President of the Board of Education. The Board of Education refused to appoint this committee. Different organizations in town were asked to send representatives and they appointed the representatives, individual organizations. The Board of Education had nothing to do with this. The only thing they requested was an impartial committee. Thank you.

SENATOR DUMONT: Thank you, Mrs. Rough. Any questions?

MRS. ROUGH: Oh, I'm sorry. That was only the beginning.

SENATOR DUMONT: I'm sorry. Go ahead.

MRS. ROUGH: I just want to tell you about my personal experience with my fifth grade son. I was always a conservative. I was raised very strictly. I had no idea I would ever be

talking about sex to any group. I planned to bring up my children the same way I was brought up. But a few years ago I began to realize this just isn't possible any longer. We attended eight weddings within a short period of time. Six of the eight couples became parents five or six months later.

I know of other parents too young to be married so the babies have been put up for adoption or raised by grandparents. These young people were all from different social-economic backgrounds, but had two things in common, what was considered a good family life and they were all active in church groups, choirs, etc., which was a little frightening to me.

So I felt that church and family weren't strong enough to counteract the glories of sex as shown in movies, books, magazines and on TV. I was relieved when the public schools realized the necessity for a family living program for I felt that we parents needed all of the help we could get. My youngest child was in the fifth grade and I attended a briefing beforehand and I was hopefully prepared to answer his questions. I thought the program was very well done. He came home the first day and told me about the circulatory system. He was very excited learning about this. Then the next time they had it, he came home and told me about the excretory system. I had this all through lunch. It wasn't too good a time, but he was very happy to be learning these things about himself. Then came the reproductive system with no special emphasis on sex as such, just learning about the body and its functions. Then they went on to talk about their individual responsibilities

in the family.

One thing that impressed him so was that they discussed how you treat a baby sitter, which he had never thought about before. If you have ever baby sat, you realize most children think that's the time to raise the dickens. They discussed the responsibility they should have toward them.

He was reading the Westfield Leader one day and said, "Mom, did you know we were having sex education in school?" He thought for a moment and then he said, "You know there wasn't much sex in it," - a fifth graders' observation on adult thinking. It was the adults who called it sex education.

I have lived in Westfield over 18 years. I have been a Girl Scout leader, Sunday School teacher, President of two PTA's, and at present I am on the Joint Civic Committee and the Parent-Teacher Council Teachers' Salary Committee. I know many people in town with children in all grades and I know not one person who is dissatisfied with the family living program as it was presented and we discussed this about every place when it was being presented.

I don't believe kindergarten children are too young for our curriculum. My fifth grade son was telling his 20-year-old brother about it and said, "The first thing I learned was that most everything the kids had told me was wrong," and this was in fifth grade.

I was library chairman at Tamaques School before we had a regular librarian and had an interesting experience. We received a new dictionary on a stand and were amazed at the immediate popularity of it. The children were clustered around

it every period looking up words and we mothers were very pleased until we realized what words they were looking up. Even some of the second graders had trouble spelling the words they were trying to look up, but they knew them and they were looking to see the meanings of them.

I feel that our society today does not permit innocence as we knew it and only education for all of the children --- I tried to tell my children what I thought they should know. But I feel all the children should have the same opportunity to have sex put back in the family where it belongs instead of the parlor game it seems to be now. I just feel if you look at the country today, the things that are going on, I don't see how anyone can feel the status quo is fine. Thank you very much.

SENATOR DUMONT: Thank you, Mrs. Rough.

Mr. Francis J. Conklin of Caldwell, Legionary Movement - Mrs. Sally Bueckel, alternate. You are going to present it, Mr. Conklin. Can you summarize this, please.

F R A N C I S J. C O N K L I N: Mr. Chairman and members of the Committee: We, of the Legionary Movement, are unalterably opposed to public, mass, governmental sex education.

State sex education is incipient tyranny, for it is an open attempt by the State to wrest control of the child from the parent and to inculcate through the public school values alien to the home. The theory of the control of the child by the State is a distinguishing note of tyranny in the twentieth century. In a free society the child belongs to its parents; under tyranny the child belongs to the State. It is no accident that the collectivist society would employ the State educational

system to undermine the religious, moral and cultural values of the family. In such a society there can be no plurality, no acknowledgement of cultural and creedal diversity. There must be uniformity.

We are confronted with the same collectivist mentality, the same attempt to utilize the State schools to impose a new order of values, new attitudes, the same scientific officialism and organization of the State under the guise of governmental sex education.

The collectivizing of sexual attitudes and values under the pretense of helping the family by means of public school sex education is nothing less than tyranny. It is entirely congruent with the socialist theory of the State control of the child. In the religious order it denies the things of God; in the moral order it denies the life of virtue; in the family order it denies parental competence; in the educational order it denies the plurality of customs and culture; in the social order it denies creedal disparity. The aim of such a system is the establishment of a new rule of sexual values in place of the old rule of religious and moral freedom. It is the imposition of free-love ethics upon children. Free-love ethics approaches the entire problem of sexuality in a manner proper to biology or comparative zoology. Its dominant note and tendency stem from a view of sex as a normal biologic function that is acceptable in whatever form it manifests itself. It means giving free rein to the instincts. Free-love ethics applied to the family is the counterpart of anarchism in politics. It would have children, little children, associate marital love

with chickens and dogs copulating. It is a great crime against the young for it does not teach children to love and will assuredly lead to the false belief that love is identical with the sex instinct.

It is our duty as parents to protect the inviolable rights of parenthood for these rights are essentially divine and therefore the most efficient and best safeguard of the rights of the child. Sex education in the public school is the open attempt by the State to usurp the rights of parents; it is tyranny, for it would deny the family the right to maintain its religious, cultural and ethical unity relating to the wonder and mystery of the propagation of life. Thank you.

[Mr. Conklin's written statement can be found on page 194 A of this transcript.]

SENATOR DUMONT: One question, Mr. Conlin: When you say Legionary Movement, is that part of the American Legion?

MR. CONKLIN: It is a Roman Catholic movement.

SENATOR DUMONT: I see. Excuse me. Thank you very much.

ASSEMBLYMAN CURCIO: How many members?

SENATOR DUMONT: You were asked how many members.

MR. CONKLIN: Approximately 3,000.

SENATOR DUMONT: Are they all over the State?

MR. CONKLIN: Throughout the country.

SENATOR DUMONT: How many are in New Jersey would you say?

MR. CONKLIN: I would say about 500.

SENATOR DUMONT: Thank you. Any other questions?

[No response.]

Mrs. Ellis, to present a statement on behalf of Larance Valent of Parsippany and in that connection there is a statement here from Joan M. Valent, to be put into the record.

M R S. E L L I S: Gentlemen, this is for Larance Valent of Marcella Road in Parsippany, and the note says, "Please submit this testimony into the record."

[Reads the following statement of Mr. Valent.]

October 1967, the sex education fad hit Parsippany. Part of the indoctrination included a vulgar monologue by Gilbert Shimmel, a member of SIECUS.

We objected strenuously and were ridiculed for our beliefs. My wife was told by Mr. Oldham, Superintendent of Parsippany schools, that she was mentally ill and that there was something sexually wrong with her, etc. Mr. Sheehy, Assistant Superintendent and coordinator of the sex education program, phoned my wife and proceeded to question her about our family's religious views and participation. Miss Park, the principal of the elementary school my children attend, threatened her with the law and told my wife to take the children out of the schools if we didn't like what was going on in the schools.

We were told that we were the only ones objecting to the sex education. My wife could not believe this and that is why she originated PAUSE (People Against Unconstitutional Sex Education) to organize people who hold the same beliefs we do and to fight to keep them. She proceeded to advertise in the newspapers. Mr. Sheehy still persisted in harassing her, by stating to PTA gatherings and newspapers that the people who might join this group had better be careful of those who

formed same.

My wife phoned Professor Garland of Montclair State College, the person who traveled to Scandinavia to view the progress of their sex education program. Professor Garland made the statement that if she had children in school with this sex education program, she would not want her children to attend. She also stated that "they" want to bring the entire sex education program from Sweden to this country, including the use of animals in the classroom. Professor Garland never established who "THEY" were, unless she meant SIECUS.

I would like to know why all the County Extension material (Home Economics) on sex education is almost entirely SIECUS material. It even advertises the SIECUS newsletter and we are told that the State of New Jersey has nothing to do with SIECUS materials. The Extension Service of New Jersey has become an outlet house for the SIECUS organization. Are New Jersey tax monies going to this SIECUS and supporting it? This needs to be looked into.

Our 7-year-old daughter was unfortunate enough to get a teacher who was on one of the "citizens' committee." She harassed the child and even screamed at her that she was lying to her mother, making the child cry and embarrassed her in front of the class. My daughter was even left out of classroom activities and gym because of our views on sex education. My wife requested that our daughter be sent out of the classroom if there was sex education of any kind in her classroom. Mr. Sheehy has already seen to it that the sex education has been written into the entire scope and sequence of the Parsippany-

Troy Hills curriculum for the past two years. The school obliged and she was sent out of the class three times in one week. Yet the school officials still insisted that they did not have a sex education program in the school. If so, why was my daughter sent out of the class? Why was she discriminated against? Why was her education interrupted? There is a law against that. The teacher also stated that she cannot help any individual students who have a problem with schoolwork because of the time element. Yet they intend to incorporate another subject (sex education and family living) into the curriculum of the teachers' hard-pressed-for-time day. Why don't teachers concentrate on teaching the 3R's and forget about social and sexual reform? The classrooms are not experimental laboratories and the children are not experimental specimens to be used by the State for a select few whose ideas and morals do not coincide with those of the parents.

We were even denied medical service for our baby. The doctor's wife took the phone call, was in the process of making an appointment for the baby, until she heard the name Valent. My wife was pointedly told to take the baby to another doctor. This doctor's wife is a member of the PTA and is actively working for sex education.

We were told by the Parsippany Board of Education at two different intervals that if we did not desire sex education for our children, we would have to take them out of the school system. Where would we send them to school? We cannot take the expense of a private school. We have four children. We own a home and pay taxes and the public schools belong to us too.

We must now petition the school board for the privilege of teaching our children at home. The Constitution of the United States says the public schools have to provide an education for our children even if we are the only ones objecting to sex education. We accuse the Parsippany school system of not only usurping the rights of parents, and of their children, but they have also violated the civil rights law by discriminating against the right of my children to have an education. This we intend to pursue further.

My wife requested to be on one of the committees. She was told she could. This is when the committees began to have their secret meetings and only those who were for sex education knew where they were being held.

If sex education is forced on our children in the schools, we must refuse to send them there for immoral indoctrination. Compulsory sex education is against the dictates of our consciences and we will not allow our children into any establishment that will destroy our parental teachings and the morals we are instilling into their receptive and formative minds. They are our children, and don't you forget it! Thank you.

[Statement of Joan M. Valent can be found on page 198 A of this transcript.]

SENATOR DUMONT: Thank you very much, Mrs. Ellis.

Mr. Richard Frank of Martinsville, member of the Church of the Latter Day Saints, actually better known as the Mormon Church.

R I C H A R D F R A N K: Senator Dumont and distinguished members of this Committee: I am here primarily to go on record

as an elder of the Church of Jesus Christ of Latter Day Saints in opposition to the sex education and sensitivity training program, not just for the State of New Jersey, but for the entire church.

In April of 1969 the general authorities of the Church of Jesus Christ of Latter Day Saints at their general conference in Salt Lake City came out unanimously and opposed sex education and sensitivity training. Now we are speaking for over three million people.

We believe that Christ gave us a way of life that will bring joy and happiness to all who truly follow him. Without obedience to his laws, we cannot hope to receive his blessings. I wish at this time to refer to one of his divine statutes which is binding upon all mankind, but which is widely disregarded. It is that pertaining to our immoral conduct: "Humanity will rise or fall through its attitude toward the law of chastity. If the world will honor virtue, it can expect to receive God's blessing. But if it persists in the practice of sodomy, adultery and other perversions, it can expect only destruction for the wages of sin is death."

It is this awesome fact that should frighten at least the Christian world into a realization that we are being hurled into an abyss of moral degradation. The so-called sex revolution is destroying us.

In a recent edition of the Sacramento Union, an editorial warned that the stench of moral decay has become intolerable. It called for a reestablishment of the divine codes of chastity before everything is lost.

The Chicago Tribune recently reported venereal infection is now the nation's leading communicable disease, which is another index to the extent of our moral breakdown. Three thousand new cases of this dreadful plague are contacted in America every day, more than half of them amongst teenagers.

As people change their standards of right and wrong, they begin to suppose that what was sin a generation ago is no longer so, that standards are relative things that may be altered at will through usage and desire, and that old-fashioned goodness now is turned in priggishness. Many actually seem to think that the popular trend is what determines right or wrong and that moral values change with public sentiments. A mother recently wrote to a medical doctor who conducts a newspaper column and asked whether she should provide her daughter with a supply of the pill as she left to attend a boarding school. In writing to the doctor the mother said, "Personally I don't approve of sexual relations outside of marriage. But I wonder if I should be realistic and supply my daughter with birth control pills just in case." Can any mother in her right mind take such a position? Has the writer of this letter never taught her daughter the Lord's law of chastity? What does she dread? - pregnancy - but apparently has no great aversion to her daughter's loss of virtue. Was this girl never taught about her bodily functions in the sanctity of a good home?

All children need to be taught the facts of life. But where that teaching is to be given has become a source of great controversy. Should it be provided publicly or in the privacy

of the home? Is it wise to give it openly in such a way as to create a desire for corruption? Is it to be merged with the so-called sex revolution that has already brought about the greatest moral decline in our age with the plague of social disease in its wake or can it more properly be used to teach a nation chastity and sobriety? Have you ever asked yourselves why this sudden urge to teach sex in a public way? Is someone afraid that the rising generation will not know how to reproduce itself and that the race thereby may die out? How is it that we ourselves were brought into existence? Our parents received none of this kind of teaching when they went to school. Think of the hundreds of generations that have preceded us on the earth. Is it by some great miracle that they ever saw the light of day since many of their parents never went to any other kind of school, public or otherwise, and certainly had none of the instruction now being proposed? And what of those people who are concerned about over-population? They think we will run out of food if we do not control the birth rate.

We may yet need a top-level conference of the advocates of sex education and the proponents of birth control to see whether we shall become extinct because they think too few people know how to reproduce themselves or whether we shall starve to death because too many know how to reproduce themselves.

Who is competent to give wholesome sex education to our children without creating lust in their minds? I would like to say with all the emphasis at my command that the proper teaching of sex requires also the teaching of complete chastity,

whether the instruction is given in the home, the school or the church. To do otherwise is nothing less than suicidal. To ignore chastity in such instruction can transform it into a course in youthful sex experimentation. The experience of some European countries clearly confirms that public sex education increases promiscuity and as promiscuity is multiplied, venereal disease spreads like wildfire.

In all fairness to the children, we must not teach them the mechanics of reproduction without also emphasizing to them the safeguard that the Almighty has placed about it, that is, that the use of sex should be confined completely and exclusively within the bonds of sacred marriage. No free sex is permitted by Him. In His law promiscuity is adulterous. The whole point of sex education will be missed unless we teach chastity as a major part of it. God made sex but not for entertainment. It was provided for a divinely appointed act of creation in which we to this extent become co-creators with Him. If we fail to teach this, we fail the whole purpose of sex education. When schools are prevented from teaching anything of a spiritual nature, they are thereby disqualified from teaching sex at all for in its very nature, sex is spiritual and inseparably connected with the creative work of God.

The divine declaration which gives unto man the right of moral agency, as once declared, "Behold the man has become as one of us to know good and evil," has come under question. Man is seeking by the concepts of men to destroy moral agency by creating what they have chosen to call the new morality. If we accept the evil doctrines of slanted educational programs,

we will witness a breakdown of morals that could bring about a depraved new social order. The new morality denies distinctions between right or wrong, good or evil, substituting a code that decides the right or wrong of behavior according to human need, regardless of what that need is distorted to be. If we accept the teachings of this concept, it would lead to a society burdened with mass control based upon principles of righteous dominion over the individual. It is well known that a communistic philosophy would like to see this succeed in America and throughout the world.

These deceptive and shadowed objectives of well-propagandized programs are moving at a very rapid clip, the first to which I refer is sex education or family life education, which is placing emphasis on raw sex in the school classroom, creating widespread contention, causing deep concern among parents and leaders.

I am going to cut myself short here so some others will have time.

But I would like to close with this: This Nation was built upon a foundation of morality and spirituality. It is just possible that the rejection of these basic factors may bring about its fall. It was so with Greece and Rome. It can happen to us unless we repent. Everyone of us would do well to remember that the mills of the Gods grind slowly, but they grind exceedingly small. No one can flout divine law with impunity.

Every right-thinking person should be willing even to die if necessary in the defense of virtue, whether that death

be physical or social. "Thou shalt not commit adultery," will forever stand as an immutable law to all human beings. This generation may rationalize itself into complete intoxication with sin and proclaim to high heaven that it is old-fashioned to be clean. But it will yet wake up to the stern reality that God does not change and that the moral laws are His and not man's to shift with every wind. Adultery is still next to murder in the Lord's category of crime. Homosexuality was made a capital crime in the Bible. It was the Almighty who decreed that men and women must cover their nakedness by wearing proper and modest clothing.

No amount of rationalizing can change God's laws and no amount of fashion design can turn immodesty into virtue and no amount of popularity can change sin into righteousness.

Once again we Latter Day Saints affirm the reality of the existence of Jesus Christ. Once again as His humble servants we define his law of personal purity and solemnly declare that sex sin is an abomination in the sight of God. No one on earth can cancel the divine command that says, "Thou shalt not commit adultery."

SENATOR DUMONT: Thank you very much, Mr. Frank.

Rev. W. Earl Vautin of Glen Ridge. Reverend, I believe you sent a copy of your letter or statement to the Glen Ridge Board of Education to each of us through the mail.

REV. VAUTIN: I did. I will be as brief as I possibly can.

SENATOR DUMONT: Thank you.

R E V. W. E A R L V A U T I N: Credentials have been presented. I am an ordained Conservative Baptist minister. I have preached the Gospel of Jesus Christ in many different churches because of my association with a non-denominational mission in New York City, the McAuley Water Street Mission. We deal in a comprehensive program of treatment counselling with alcoholics, drug addicts, homosexuals, youths, including the hippy crowd and young people from middle-class families and communities from this North Jersey area. We have a clinic which deals with these people on a professional basis that utilizes the services of ten medical doctors, eight registered nurses, a psychiatric nurse, two hospital technicians and a psychiatrist. I am also an instructor in sociology and counselling at Northeastern Collegiate Bible Institute in Essex Fells.

I was drawn into this sex education program in the public schools situation through a friend who became desperately concerned about his own problem with his children in the Glen Ridge system. I live in East Orange.

The sex education programs of our public schools are for the most part constructive and sound. However, there are several basic areas which at the very least leave much to be desired and are in fact potentially damaging to the emotional and moral welfare of our children.

I then go into some discussion about the five institutions, which include the family, religion and the educational structure. The educational structure is designed, of course, to supplement what the family should be giving. The family, of course, has prime responsibility for training, socializing the young in

the area of reproduction. The educational structure, which must supplement and complement the prime authority and responsibility of the family in socializing the young, has as its prime function the indoctrination of the young in areas that do not conflict with faith, morals, intimate personal family life, etc.

Although the latter statement represents a traditional approach in the United States and is a democratic one as opposed to a totalitarian approach in which the state usually through the educational institution removes from the individual and family certain basic rights, you must realize that in recent years certain social problems have tended to move our society in the direction of non-democratic techniques in problem-solving. Therefore, my argument is with the intrusion, an intrusion upon my basic individual parental and familia civil religious rights in the matter of sex education of my children.

The fact remains that some parents, even many parents, disregard their responsibility in educating their children in matters relative to sex. It is also true that there are a few girls in most public school systems who become pregnant or contract venereal disease each year. Neither of these problems or several others offered are justification for business, religion, government or the educational institution to assume the proper role of parents in sex education.

Any movement in this direction violates my civil rights and not infrequently my religious freedom since the Bible, my standard of morality in ethical conduct, has much to say on the subject of sex and sex relationships.

The public school teacher is not necessarily qualified nor does he have the right to practice psychological treatment or therapy on my child. This despite recent developments in the field of "mental health." The right to determine the type of emotional treatment, if any, that my child shall receive is mine alone. There are many schools and philosophies of treatment running to different and opposite extremes, for example, Freudian or traditional therapy versus reality therapy. However, all agree that sex attitudes and practices play strong roles in the emotional development and stability of all human beings.

I cannot give the choice of approach in such an important part of my child's future emotional life and well being to someone who may do irreparable damage to my child. I also cannot allow my child to be used in any small or great experiment in the field of sex instruction and control. One need only look at the sex education programs in Europe and Sweden in particular, among others, to find that these are no panacea for the sex problems of our day: premarital sex relations, pregnancies, venereal disease, etc. Those who think they are should prepare themselves for increased socio-sexual problems in the future in the presence of such programs in public school education.

The majority of our present public school teachers have been influenced in the direction of a Freudian approach in the treatment of emotional problems through their college education since this has been the predominant school of thought in the United States. They therefore advise, even counsel, in this

direction quite naturally in sex education classes. Incidentally, there are many aspects of traditional Freudian therapy being debated today and the value of such therapy is being radically questioned. It will be argued by proponents and teachers of sex education that the teacher practices no therapy. This is simply not true.

The beginnings of therapeutic treatment of the Freudian variety are clearly seen in the literature, films, etc. of such programs that are in practice in, for instance, Glen Ridge. The following is quoted from tapes and literature of that program:

"Masturbation is normal and a step toward maturity."

Despite the fact that a given teacher using such a statement may not understand its intended purpose, the purpose remains - it is designed to relieve guilt feelings in children who may be practicing masturbation by softening the demands of the presumably too severe super ego, thereby hopefully avoiding present and future emotional conflict. Need I mention that other more fruitful forms of therapy, among them reality therapy, at this point would drive at strengthening the child's super ego so as to move him in a more responsible direction and toward more responsible behavior.

I must also object strenuously at this point since such indoctrination of my child is misleading and may encourage an inquisitive adolescent or a pre-adolescent to experiment with masturbation, regardless of the possible consequences, for example, excessive and uncontrolled masturbation which frequently follows, homosexuality, which may then develop,

sexual promiscuity and not to mention the possible emotional disaster that this may produce in later life for my child.

The above approach leaves the child with the impression that there is nothing wrong with masturbation. This is Freudian counselling and, that is, all children have sooner or later an intense drive to be considered by their peers and adults to be mature.

There are a few other questions in the sex education final exam, middle school, grade 7 to 8, administered to students in June 1969 which concern me in this area. I mention one. It was a multiple-choice question. "A boy is sexually mature when (a) he grows a beard, (b) he has his first ejaculation, (c) his voice changes. Answer (b) he has his first ejaculation." The answer incidentally is incorrect in several respects. I won't go into the areas of its being incorrect.

Such questions and their erroneous answers can only lead a young man who has not experienced ejaculation to immediately ask, "Am I sexually mature? How can I know?" May I add that the only logical answer for the seventh grader of the Glen Ridge School system is masturbation. By the way, his sex education classes tell him how when he is told that there are three ways of achieving ejaculation: (1) intercourse, (2) nocturnal emission, and (3) masturbation, and it is defined - manipulation of the penis with the hands. No moral advice is given. Teachers are shying away from moral advice in these classes.

In conclusion, although the basic program of sex education in any given public school structure may be sound and

desirable for my child, there are areas of grave consequences to the future welfare of my child which cannot be overlooked. Therefore, sex education cannot be forced upon my child against my will and in its present form in some school systems must be an area of instruction offered on an elective basis only. Obviously many parents will want their children enrolled in any extra-familial public sex education program that will relieve them of the potentially embarrassing chore in the indoctrination of their own children, but this must not be forced upon other responsible adults who wish to preserve their own private civil and religious rights. Other parents will want their children enrolled because they sincerely believe public education to be the best sex education. I do not believe it is and require that my constitutional rights in this matter be protected in the best interest of my child as I determine it.

SENATOR DUMONT: Thank you, Rev. Vautin.

Mrs. Winhardt.

H E L E N W I N H A R D T: Senator Dumont, Senators and Assemblymen: I am Helen Winhardt and I would like to read the following statement by Dr. Rhoda Lorand.

Dr. Lorand is a psychiatrist - a psycho-analyst - excuse me - certified by the State of New York and an Adj. Associate Professor, Graduate School of Education, Long Island University. She engages in teaching techniques of counselling to teachers in training to become school guidance counsellors. She has been in private practice of child psycho-analysis and psychotherapy for 20 years, 7 on the staff of Vanderbilt Clinic of

Psychiatry, Medical Center of New York. She is also author of "Love, Sex and the Teenager," MacMillan hard cover, Popular Library, Paper Back. This book is endorsed by the Gazelle Institute of Child Development, is used in the sex education program in Anaheim, California, and is used as a reference in the New York City Board of Education Curriculum Bulletin. She also acted as a consultant to the Federal government in the VISTA program booklets for educating the various communities. It is a selection of the National Book Committee. It is also used in several college courses on personality development.

Her paper, "The Therapy of Learning Difficulties," has been published in two collections: "Underachievement," edited by Cora Reich; "Adolescence: Psycho-analytic Approaches to Problems and the Therapy," edited by Lorand and Schneiner. It was rated a classic by the reviewers for the American Medical Association Publications, Archives of Neurology and Psychiatry. She has lectured here and abroad on the emotional development of the child.

Previously there were 18 pages sent by Dr. Lorand to Assemblyman Ewing and I hope they will be made part of the hearing and unfortunately I only have one copy of this on the topic of latency, which Dr. Lorand just sent me recently and asked me to read. The source of this quotation, "Normal Adolescence ---"

SENATOR DUMONT: Mrs. Winhardt, is this preparatory to reading this letter to Assemblyman Ewing that we have copies of here?

MRS. WINHARDT: Yes. But you do not have a copy of this.

Assemblyman Ewing has a copy of it. But I think it is very important to read not only Dr. Lorand's ---

SENATOR DUMONT: Are you going to read the entire letter to Assemblyman Ewing too?

MRS. WINHARDT: Yes. I'd like to. I think it is very important since there's a lot about Dr. Lief's testimony and Dr. Lorand was asked to come here and testify. Unfortunately she can't.

SENATOR DUMONT: The letter to Assemblyman Ewing from Dr. Lorand, dated September 10, 1969, is going to be part of the record in any event. I am not trying to cut you short here. But if you have other things that you want to read such as the letter you are about to read, it would seem to me that --

MRS. WINHARDT: One page, Senator. That's all.

SENATOR DUMONT: I know, but couldn't you read that and let this four-page letter be a part of the record?

MRS. WINHARDT: I don't think that is quite fair. You have given an hour and ten minutes to Charity Runden. You have given over an hour to Dr. Lief and this is about Dr. Lief. I haven't heard anyone else stopped here today. I have been here three different days, given up three days' pay to do this, and there are people who have been here and they spent fifteen to twenty minutes and they read their statements, and they were here for the first time today.

SENATOR DUMONT: Well, this particular letter to Assemblyman Ewing was, I believe, included in the record on September 15.

MRS. WINHARDT: No, it was not, Senator. I was supposed

to read it that day. This has been revised September 10th. But I was supposed to read it August 14th when you had it. I was supposed to read it in September and now I am supposed to read it today.

SENATOR DUMONT: Well, the only thing I am saying here is that Assemblyman Ewing, himself, who is right here, has indicated that it was made part of the record at his request on September 15th.

MRS. WINHARDT: No, it was not because there were no copies given out until today.

ASSEMBLYMAN EWING: This letter here was written to me.

MRS. WINHARDT: The one dated September 10th? You just got it, Assemblyman Ewing.

ASSEMBLYMAN EWING: Wasn't this one of the ones you sent to me previously?

MRS. WINHARDT: No, I did not. I sent you a copy of the latency topic and this refutes the testimony - both these things refute the testimony of Lief and since the President of SIECUS was given so much time, I think that this ought to be presented. I think I ought to be allowed to read it.

SENATOR DUMONT: All right. Proceed.

MRS. WINHARDT: I probably could have had most of it read.

This is on the latency period - "Normal Adolescence," by the Committee on Adolescents of the Group for the Advancement of Psychiatry, introduced by Catherine B. Ottinger, Deputy Assistant Secretary, Department of HEW, published by Scribner in 1968.

Quotations - on page 5, Statement of the Purpose:

"The group for the advancement of psychiatry has a membership of approximately 185 psychiatrists, organized in the form of a number of working committees that direct their efforts towards the study of various aspects of psychiatry and towards the application of this knowledge to the field of mental health and human relations. One of their stated aims is, 'to reevaluate old concepts and develop and test new ones.'"

On page 18 - these are all quotes: "In our attempt to understand and formulate the psycho-dynamics of normal adolescence, we have employed the concepts and insights of psycho-analytics in psychology, as validated by our own clinical and non-clinical observations and experience. To us, it is the most comprehensive psychology of the human being and it allows for the most adequate explanations and formulations of development and behavior.

On page 18 - statement by Catherine B. Ottinger, of HEW: "This distinctive contribution of the group for the Advancement of Psychiatry is in the best traditions of the Nation."

Then the statement is: "It represents the hard work of a voluntary organization that has striven over the years to study and put to use accurate and correct understanding of the psycho-dynamics of our shifting social scene."

Now on page 53 on latency: "With the resolution of the oedipal conflict and the establishment of a reasonable identification with the parent of the same sex, the child enters the latency stage of development. This stage is characterized by a fairly stable equilibrium within the personality, maintained through an alliance between the ego and the super ego, which

together are able to control and modulate the instinctual drives. At one time it was thought that the actual strength of the drives was decreased in latency in comparison with the preceding development stages. It now is conceived that the strength of the instinctual drives remains essentially the same. Anna Freud's latest book maintains drive reduction, but that a stronger ego curbs the sexual urges so that they are turned aside from direct expression.

"The latency stage of development is characteristic of our culture in some ways uniquely. There are cultures in which sexual preoccupation and behavior are quite openly expressed by children throughout this age period. But in western culture the pattern described above does seem to be the norm. The latency stage provides a respite between the preceding stage of development and adolescence, during which the growth of the ego, the seat of learning, goes on at a great pace as it consolidates old functions and acquires new ones of coping with the drives and for adapting socially and intellectually."

Now Dr. Lorand's statement. It was addressed to Assemblyman Ewing:

"As I have previously sent statements by mail to the Committee describing the dangers in the current sex education programs, from the clinical viewpoint, this communication will be confined to a discussion of a transcript of a tape-recording of SIECUS President, Dr. Harold Lief's testimony pertaining to the latency period.

"It is not surprising to find the President of SIECUS

attempting to convince the Committee and the public that no latency period exists, in view of the fact that their press secretary was quoted as saying: 'It (the latency period) is one of the cornerstones of the opposition argument. If it falls, respectable opposition should fall with it.' (Evening Star, Washington, D. C., June 10, 1969, Reed J. Irvine's letter to the Editor.)

"This statement reveals SIECUS's unscientific attitude. Concern with the well-being of the Nation's children would compel careful consideration of 'respectable opposition's' objections. Instead we find only the drive to demolish it. This drive to discredit responsible opposition went into high gear soon after the New York Times of May 20, 1969, carried a story showing that liberals also were among the 'concerned parents,' an article in which for the first time a SIECUS officer publicly admitted that '... there are some well-intentioned and responsible critics of sex education programs...'

"We then find that to the generally successful Birch smear tactic, SIECUS added a new strategem, the attempt to discredit the concept of latency because it constituted a major threat to their very existence. The public is now being treated to two continuously repeated pieces of propaganda, both audacious falsehoods: 1) all who oppose SIECUS-type sex education are right-wing extremists, 2) only a few uninformed professionals who count for nothing in the scientific community adhere to the quaint Victorian notion that a latency period exists.

"If Dr. Lief's statement 'the whole notion of latency is discarded, cast aside by the vast majority of psychiatrists' - if

this were true, we would not expect to find mental health professionals in leadership positions publicly indicating total acceptance of this psycho-sexual stage of development. For example, the University of Wisconsin Medical Center, with the participation of the Department of Psychiatry, has arranged a conference for the 23rd of September 1969 on 'The Origins of Individuality.' Dr. Lief must have been puzzled to note in the announcement he received that the program includes a presentation entitled 'Cognitive Structure in Latency Behavior,' followed by a discussion by a panel of psychiatrists and psychologists who are faculty members of leading universities such as Harvard, Yale and Rochester. Could this happen if Dr. Lief's statement were true?

"The Director of Public Health in Oak Park, Illinois is Dr. Herbert Ratner. In the magazine, CHILD AND FAMILY, of which he is Editor in Chief, he has explained the importance of leaving the latency period undisturbed by sex education courses. Dr. Ratner is also medical consultant to the Encyclopedia Britannica Great Books Syntopicon, a former editor of the Bulletin of the American Association of Public Health Physicians. He is a well-known lecturer in biology, medicine, family life, and mental health. To borrow a phrase from my teenage friends, shouldn't he know where it's at?

"The New York Times, in its Sunday Magazine section of June 9, 1968, quotes the chief of child psychiatry at the Payne Whitney Clinic of New York Hospital-Cornell Medical Center. In a discussion of pornography, the aforesaid chief, Dr. Bertrand L. New says: 'From the age of 5 or 6 until they're about 11,

most children show relatively little interest in sex. They concentrate on learning to handle symbols -- the three R's... When a child in this latency period is bombarded with sexual stimulation, the effect it has on him can be overwhelming. He has no other outlet for the feelings of excitation aroused in him than masturbatory or other fantasies. If as a result of constant stimulation by what he sees and reads he is engrossed in sexual fantasies, he will be less able to give his attention to his school work or to the equally important task of learning how to get along with others. In effect, he may become pre-occupied with his fantasy life at the expense of learning how to deal with the real world.'

"The list of evidence could go on and on, but only one more will be mentioned. The unkindest cut of all would seem to be to Dr. Lief's colleague at Tulane Medical School, Dr. Vann Spruiell, with whom Dr. Lief collaborated in the writing of a paper published in 1960. Dr. Lief spent many years on the faculty of Tulane where Dr. Spruiell is Clinical Associate Professor of Psychiatry. Spruiell also is Senior Psychiatrist of the Department of Psychiatry at the Touro Infirmary in New Orleans. In 1966 Dr. Spruiell published another article, of which he was the sole author, entitled 'Adolescent Sex Education, a Cautious View.' In it he discusses the latency period, referring to it as 'an active process of forgetting which begins after 5 or 6. This repression comes of the need to loosen the very complex attachments to the parents, while increasing the investment in school and other aspects of the outer world,' wrote Dr. Lief's colleague. Perhaps an active

process of forgetting on Dr. Lief's part was induced by the highly critical comments on current sex education programs contained in the article, such as the following by Dr. Spruiell. 'One hears little of potential difficulties. Instead, contemporary propaganda suggests two things, equally false: (A) that much of the adolescent wild behavior is due to ignorance and (B) that the ignorance can be corrected by some kind of (undefined) education.

"'These notions are naive and quaint at best, and pernicious at worst.' Dr. Spruiell continues: 'In the first place, they ignore the existence of the unconscious. The adolescent extremist is usually not at all technically ignorant about sex. If so, his is a motivated ignorance. He devoutly needs to deny to himself that he knows what kind of (usually destructive) thing he is doing. Antisocial behavior, typically, has nothing whatever to do with intellectual insights or their lack,' Dr. Spruiell notes. 'In the second place, there is the implication that sexual adjustment depends upon having the "right information." Almost any conscientious follower of an average marriage manual can attest that this is nonsense.' So here again a psychiatrist in a leadership position accepts without question the existence of the latency period.

"I am grateful to Dr. Lief for supplying us with data which proves that in environments in which children are not protected from observation of adult sexual activities, latency is non-existent and the children exhibit openly sexual behavior during this period. This is precisely the point at issue - that it is possible to destroy the latency period by a sexually over-

stimulating environment and the results of such destruction are disastrous to the individual child. Survey after survey reveals and confirms that the greatest number of non-learners in school come from such environments as do the majority of uncontrolled and sexually delinquent youth. The crux of the matter is that if a child is not permitted to redirect the early childhood sexual curiosity, and sublimate sexual activity into mastery of knowledge and skills, all of which will serve him for the rest of his life, his whole development suffers. The energy and the curiosity connected with the sexual instinct are needed for the complex learning our society requires of its successful citizens. And latency is also the period when impulse control is consolidated. But such control cannot be achieved if the child is kept in a state of sexual stimulation. At the spring meeting of the American Association of Child Psychoanalysts, one-third of which was devoted to latency, the discussants agreed that the child's development was not served by encouraging his sexuality at this stage of his life. Those of us who understand the psychodynamics of the various stages of growth have been trying to explain to the fervent sex-education-from-K- to-12 advocates that these courses will inflict on the more fortunate, protected children damage similar to that which the unfortunate child in some slum areas is not able to escape. Even though the overstimulating material is presented in a scholastic setting, it focusses the children's interests on their parents' sexuality and on their own. Furthermore much of the material is extremely frightening to the children. Placing all the nation's children at a disadvantage similar to that which

cripples many children from the slums, is hardly an intelligent measure.

"As to the nature of the latency period, its various aspects are not rigidly defined. There are questions in the minds of those who fully accept its existence, as to what extent it is culturally determined and to what extent biologically; what degree of repression is considered optimal; how many phases there are within it - some analysts feel there are two (early and late latency) but recently Dr. Mirian Williams, psychiatrist and child analyst of Santa Monica, presented a paper illustrating her belief that latency consisted of three phases. Everyone knows that in the normal child sexual interests are never totally absent. We speak of the 'major portion' of sexual energy and curiosity being sublimated. Hence children of this age have their little dirty jokes and occasional sexual activity. Autoerotic activities do not stop altogether, but diminish markedly, according to analytic findings. These manifestations of sexuality are occasional and only become intense in a disturbed child. All child analysts have the experience of treating children who have had no latency or seriously disturbed latency. Invariably it is found that this lack is an important contributing factor in the child's neurotic problems, prominent among them being difficulties in learning in school and in achieving self-control.

"The Kinsey statistics quoted by Dr. Lief are invalid for this discussion because they lump together all children under 12, which takes in at least a full year of puberty. Secondly, they are invalid in any case because they were secured from adults

whose distortions of memory of childhood sexual activity and unconscious blocking couldn't possibly be controlled. The figure on autoerotocism is absurdly out of line. It is much higher than the 20 per cent reported to Kinsey by his subjects. As for the 15 per cent who have attempted coitus by the age of 12, it is possible that in certain slum areas the figure goes as high as 85 per cent. But these are the children whose environments destroy any possibility of a latency period.

"There is no morally defensible reason for refusing to call a moratorium on all sex education programs to allow time for nationwide discussion of what type of material is appropriate and also acceptable to parents. There is a need to evaluate Sensitivity Training and to decide whether it unfits a teacher for his job by removing healthy inhibitions which are necessary to function acceptably in a civilized society. The teacher who quizzed his students on their personal experience with masturbation, genital fondling, homosexuality and sex activity with animals was probably indicating some sexual disturbance of his own and certainly has a disturbing effect on his students. (This episode was verified by the New York Post as reported in the July 12 edition.) The teacher who brings to a class a collection of birth-control devices and points out to his students the one which belongs to his wife and which she is currently using is similarly disturbed and is revealing his neurotic need to involve his students in his sex life. (Verified episode.)

"Teacher training courses cannot guard against these eruptions of neurotic sexual behavior on the part of teachers, and Sensitivity Training is likely to increase the number of

such eruptions. The material in most of the current sex education courses is so extreme that it excites not only the students, but many unstable teachers as well. And by now everyone knows that the field attracts many who are themselves sexually disturbed.

"Twenty-five years ago analyzed parents thought it proper to do much of what is going on in the sex education courses today. They eventually discovered to their chagrin that they had greatly disturbed their children's development. When these unhappy youngsters were sent for analysis, it was discovered how mistaken this kind of upbringing was. Must these errors be repeated on a nationwide scale?

"There will not be enough child analysts and psychiatrists to treat all the children who will need intensive therapy if these programs continue.

"I am in agreement with all of the above statements, signed Sandor Lorand, M.C., Professor Emeritus, Department of Psychiatry, State University Medical Center of New York."

And this is signed, "Very truly yours, Rhoda L. Lorand, Ph.D. Psychologist, Adj. Associate Professor, Long Island University, Graduate School of Education, Department of Guidance and Counselling."

You have this and I will leave this as part of the Committee's record.

SENATOR DUMONT: All right. Thank you, Mrs. Winhardt.

MRS. WINHARDT: Thank you for letting me present it.

SENATOR DUMONT: Mr. Ted Miller, Scotch Plains.

T E D M I L L E R: Gentlemen, I thank you for squeezing me in. I know time is short.

My name is Ted Miller of Scotch Plains, New Jersey. I am a proud American, and an active member of the John Birch Society. My wife and I operate a ski and sport shop with an outdoor sports type amusement area. We are now completing our 30th year of operation.

Our clientele, recorded on an up-to-date mailing list, totals over 45,000 names and addresses. This clientele, made up of middle- and upper-income families, was informed by this mailing piece which you have on November 5th why my wife and I were active members of the John Birch Society. We took this stand, as we could no longer be one of the passive, silent majority. We did not publish this from the standpoint of increasing our business - rather it presented the possibility that our business might decline because of it.

ASSEMBLYMAN CURCIO: Mr. Chairman, aren't we going a little afar to allow this testimony up to this point?

MR. MILLER: Sir, you have had constant referrals to not being a member of the John Birch Society.

ASSEMBLYMAN CURCIO: Well, get to the point.

MR. MILLER: I will get to it if you will just bear with me. I will not be more than the five minutes you requested the other people to take.

SENATOR DUMONT: Mr. Miller had submitted a request earlier in the day asking if he could present the viewpoint of the John Birch Society, which has come into the testimony of a number of witnesses and I think he should be allowed to make his statement. Go ahead, Mr. Miller.

MR. MILLER: Thank you, sir.

Weighing this possibility, we felt it better to face up to this now while we still had the freedom to speak our thoughts and had a business that we as individuals could still control.

After this mailing piece was sent out, our business during this past six weeks period has increased by 20 per cent over the record high same period of 1968. It is my conclusion that being an active member of the John Birch Society has finally attained an enlightened public's acceptance.

I have mentioned my connection with the John Birch Society, as during these hearings we have been referred to as the extremists who were behind the opposition of sex education programs in New Jersey schools. We do oppose the sex education programs in our schools. This identifies us as only one of the many groups opposed to sex educational school programs whose testimony you have heard. I thought you might like to see close up one of these so-called extremists. Our only aim is to preserve the freedom and wonderful tradition of our American heritage - one nation under God - and the individual freedom to control the type of adults our children will grow up to be, and this through the family responsibility of teaching knowledge of sex and morals in the home.

I am also an active student and church member of Christian Science for over 20 years. I teach in a Christian Science Sunday School in our local Branch Church. I would not associate myself with anything which I did not feel was wholesome and good.

I have mentioned all this to establish my determination of

myself as a responsible citizen. I know myself what I have been, and what I possibly could have developed into. If in my pre-teen years, I had been educated in the use of my masculine equipment for uses other than bodily functions and possibly masturbation, I feel very certain that I might very well have been a threat to myself and society. And you might look into your own lives, gentlemen. I think you might find something similar with all of us in our earlier years.

Fortunately I was not enlightened to become this threat and I have been able to tell my short-haired 20-year-old son and 17-year-old daughter that they were the only children produced by either of their parents.

My wife and I are proud to have had the privilege of teaching our children what they needed to know about sex when they were ready to know about it. This was done lovingly over many years, along with the moral responsibility that goes hand-in-hand with sex education.

Have you ever seen a mother robin or other species of birdlife push its offspring from the nest before it was ready to fly?

In closing, I would like to ask you gentlemen of the Committee to look back to earlier years and place yourselves in the position of having the simple joys of your childhood possibly destroyed by the unveiling to you of this proposed sex education material. Thank you very much.

SENATOR DUMONT: Any questions of Mr. Miller? (No response.)
Thank you, Mr. Miller.

Now that completes the list of witnesses, 36 of them,

and winds up the three days of public hearings. I think we have tried over those three days to give everybody who desired an opportunity to be heard, which is the purpose of the conduct of the hearings and I would say that the record would remain open for 30 days to allow anyone who desires to send in any further written statement, to have that made a part of the record.

Thank you very much for coming. Thank you for your statements and your exhibits. [Applause.]

[Hearing Concluded]

TESTIMONY
made before
THE JOINT LEGISLATIVE COMMITTEE ON EDUCATION
DURING THE HEARINGS ON SEX EDUCATION
in behalf of
THE BURLINGTON COUNTY MOTOREDE COMMITTEES
represented by
EXECUTIVE OFFICER

Mr. Chairman and Distinguished Members of the Committee:

I thank you for allowing me the privilege of appearing before you today in behalf of the concerned parents of Burlington County and all MOTOREDE COMMITTEES in the State of New Jersey and these United States.

In appearing here today we are requesting that this Committee take the necessary steps to insure that the Legislature of the State of New Jersey shall not enact legislation in favor of compulsory sex education and/or sensitivity training in the public schools of the State of New Jersey.

To emphasize the contemporary breakdown of morality and manners we do not need to bring forth statistics, or examples, or arguments. The condition daily grows more obvious and more extreme.

Intentionally dirty minds in dirty bodies have become commonplace on our campuses and in our cities. We find this degradation manifested on every side in filthy language, in squalid dress, and in lewd behavior. Sexual promiscuity has become so widespread as to be almost taken for granted, and even sexual perversion is now sometimes condoned from the pulpit. Disrespect for authority has mounted into flagrant and destructive rebelliousness against the most routine and sensible regulations and arrangements -- some of which are certainly necessary for the orderly functioning of civilized society.

Such periods of blasphemy, obscenity, and general depravity have been recurrent throughout history. They have come as an aftermath of prolonged or destructive wars, as accompaniment to the loss of a former religious faith, as the by-product of long sustained prosperity, as a form of superficial sophistication prompted by rapid accumulation of new knowledge, or as a combined result of these and other factors.

But the present development is distinguished from similar phenomena in the past by two characteristics. First, so far as we can judge from historical records, it is already more comprehensive as to variety of the evil traits being manifested and more extreme as to degree than any parallel we know about in other times. And second, this contemporary degeneration is not entirely the natural effect of normal causes. It is being artificially and deliberately promoted by powerful human forces for their own evil purposes.

Despite all evidence to the contrary we believe that certain fundamentals still hold true with regard to man's behavior in any civilization which he seeks to make worthwhile.

We begin with the Ten Commandments. Nor do we intend thereby to provide the basis for any disputes among us over our religious differences. Many good men, of many creeds and of many shades of orthodoxy within those creeds, must be able and willing to support our movement.

Most people probably believe the Ten Commandments to have been specifically and physically transmitted by God to man. There are some, less literal in their interpretations of scripture, who think of the Ten Commandments as simply a distillation of the wisdom man has acquired from the experience and knowledge permitted him in a divinely ordered universe. But all of them, and even a great many with less conventional religious beliefs, will readily agree that these Commandments form a permanently binding code of conduct which man cannot violate without drastic damage to both his material and spiritual welfare.

We look next to all the guidelines for human behavior provided by the Christian religion. And again let us emphasize the universality of these truths by pointing out that what we now call the Golden Rule had also been proclaimed by Confucius, by Aristotle, and by many others.

We too have heard about change and progress. The growth of man's knowledge, the increased speed of movement and communication and the vast accumulation of man's controls over his physical environment have not escaped our attention. We are aware that all of these developments have altered and added many pressures and temptations in the daily life of men. But we also believe that man's conscience has been concurrently developing and keeping pace.

For guidance with regard to our conduct under all circumstances, new and old, we look to man's conscience itself. This conscience undoubtedly varies somewhat by inheritance, in different individuals, much as do purely physical parts of man's anatomy. And also, the conscience of each individual is subject to the possibility of being distorted, stunted, or even excised altogether, in the course of the lifespan of that individual.

But this conscience is a certain and positive part of the total features and characteristics with which every child is born. It cannot be "bred out" of the human race by any means in any short period of time and its present basic form, character, and essence cannot even be changed through the massive and deliberate destruction of individual consciences for one or several generations.

It is the task of our Movement to help to prevent the mutilation of these consciences and to restore the influences which will nourish and guide them in a healthy growth.

Let us concede that perhaps one-half of the ultimate force and direction of any human conscience is due to environment and training rather than to inheritance. That is all the more reason why this half of the molding of the growing child should not be left to the diabolical hands of those who seek to destroy it. Yet that is exactly what is happening in America today.

You can be sure that there are some twinges of conscience before healthy youngsters go on LSD "trips" which damage their minds for the rest of their lives. It is certainly with inner qualms that teenagers embark on an orgy of sexual experiences, which not only ruin their lives, but the bodies and lives of any children they may some day have. But these things and others like them are taking place because the warnings of conscience, having no support from sources whence support should come, are being overwhelmed by the pressures and propaganda of organized evil.

It is our ambition in time to do battle with these forces of evil on every front. But our first concern is with our schoolage children. For it is our belief that the Communists are behind a massive effort to destroy the moral character of the upcoming generation in order to make us helpless against their strategy and conquest. To substantiate this statement I submit the rules for revolution. The Marxist-Leninist followers have been teaching these for years.

The key to the present tragic and frightening trend in this area is easy to discover. TOO MANY PARENTS OF OUR PRECEDING GENERATION HAVE SIMPLY BEEN ABANDONING THEIR RESPONSIBILITIES FOR THE TRAINING AND GUIDANCE OF THEIR CHILDREN. Some parents have been brought to such action by persuasion that the schools could do a better job. Some have been coerced by the pressures of educational associations, school boards, teachers, and neighbors like themselves who have already swallowed the deceptive "professional" line. Some have given up in the face of the rebelliousness of their own children, who have already been brainwashed by the pervasive forces of evil to which they were submitted at such an early age. And some parents have merely let their responsibilities go by default, because of the greater ease and comfort such a course provides them.

By far the most dangerous and disastrous step in this whole program to promote degeneracy is the present increasingly widespread effort to introduce continuous "sex education" into our schools, all the way from kindergarten through high school.

There are many sincere but misguided people, of course, who can be beguiled into supporting any cause which is presented as "modern" and "progressive". But we do not believe that the current drive for sex education is even intended by its originators and promoters to provide a needed and beneficial service in the schools. It is their objective instead, to create an unceasing and dangerous obsession with sex in the minds of our children.

The first direct and specific undertaking of the Movement To Restore Decency is to expose and oppose this whole corruptive program of sex education in the public schools of New Jersey. Our Movement will function through one national and several thousand local and regional MOTOREDE Committees consisting of good citizens, drawn from every level and division of American life, who are seriously concerned about the future of their children and of their country.

These committees will do all they can to prevent the introduction of programs of sex education into more school systems, and to get them removed from those that already have them. The course followed in this activity will be primarily that of informing and

educating our fellow citizens concerning the background, personnel, methods, and purposes of the whole campaign for sex education in the schools. In support of this effort to create understanding, there are pamphlets, filmstrips, speakers, and other educational means and materials made available.

Let us now repeat and remind you that while our primary objective is putting a stop on the encouragement of widespread sexual practices among teenagers, and to other tragic results of the fraud called "sex education in the schools," we are also seriously concerned with the mushrooming use of SENSITIVITY TRAINING. We feel this is a follow-up to the already established idea that sex education is good. We are also concerned with the growing use of narcotics; with the steady increase of drunkenness; with the pervasive spread of pornography; with the growing exhibitionism of filth in mind, body, clothes, and language as something supposedly noble and desirable; and with the discarding of all morality and every sound sense of values, especially among our young people, and Mr. Chairman, this is taking place all around us. Many of our materials and activities will be designed to show the criminal folly of various divisions of this total push toward perdition, and the horror of their results.

It is our hope to reverse this trend. Our comprehensive purpose is exactly as stated in our name. Ours is a MOVEMENT TO RESTORE DECENCY to American life.

MOTOREDE wishes to restore, to even brighter lustre, the morals, values, customs, and traditions that have preserved and strengthened our nation and its people.

It is the hope of The Movement To Restore Decency to impress upon this Committee the dire need to permit decisions regarding sex education and sensitivity training to be made on the local level and to investigate the so-called sex education and sensitivity training programs being fostered by the State Department of Education.

I thank you in behalf of the many thousands of concerned parents and MOTOREDE members.

"Rules for Revolution"

ON A DARK NIGHT IN May, 1919, two lorries rumbled across a bridge and on into the town of Dusseldorf. Among the dozen rowdy, singing "Tommys" apparently headed for a gay evening were two representatives of the Allied military intelligence. These men had traced a wave of indiscipline, mutiny, and murder among the troops to the local headquarters of a revolutionary organization established in the town.

Pretending to be drunk, they brushed by the sentries and arrested the ringleaders — a group of thirteen men and women seated at a long table.

In the course of the raid the Allied officers emptied the contents of the safe. One of the documents found in it contained a specific outline of "Rules for Bringing About a Revolution." It is reprinted here to show the strategy of materialistic revolution, and how personal attitudes and habits of living affect the affairs of nations:

"A. Corrupt the young. Get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness.

"B. Get control of all means of publicity and thereby:

"1. Get people's minds off their government by focusing their attention on athletics, sexy books and plays, and other trivialities.

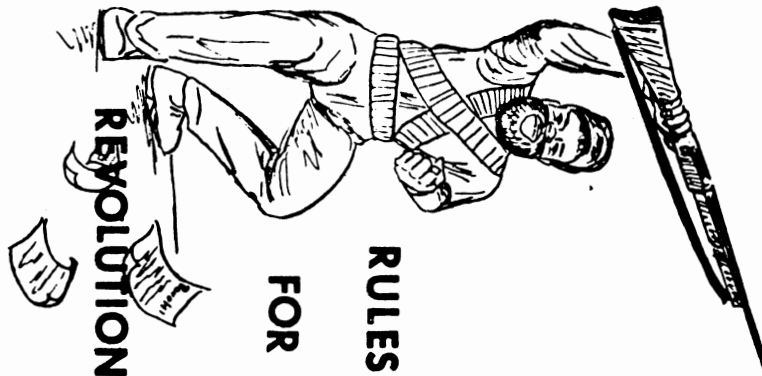
"2. Divide the people into hostile groups by constantly harping on controversial matters of no importance.

"3. Destroy the people's faith in their natural leaders by holding these latter up to ridicule, obloquy, and contempt.

"4. Always preach true democracy, but seize power as fast and as ruthlessly as possible.

"5. By encouraging government extravagance, destroy its credit, produce fear of inflation with rising prices and general discontent.

—OVER—



1. Who implements this program in the schools?

Made by Mrs. A. J. Richardson
on June 2, 1969

N.J. STATE GUIDELINES FOR DEVELOPING SCHOOL PROGRAMS IN
SEX EDUCATION:

Pg. 9: " The ultimate responsibility for all curricula offerings in the school rests with School Administrator.

He implements and directs the educational program in concert with the local Board of Education. Although this responsibility cannot be delegated, the School Superintendent administers the school programs through his appointed subordinates, eg. curriculum coordinator, principals, consultants, area chairmen, and faculty. He is the individual who must make the determination regarding the implementation of sex education as a part of the school program.

It is time to stop being defensive about the value or legitimacy of the subject. Apology is one of the chief symptoms of insecurity and the school administrator has no need to rationalize to himself or others.

The Superintendent will guide the planning and evolution of a realistic sex education approach and with courage and initiative, will call upon consultants and resource people in the profession and in the community to develop the curricular experience in the regular school program for all students.

Initially, the Superintendent must be convinced in his own mind that sex education is a vital segment of the general education of all children and belongs in the school program. Finally, he must be willing to give it his full strong support in the face of opposition."

2. What are the steps taken to establish this program?

N.J. STATE GUIDELINES etc.

Pg. 10:

STEPS:

1. Superintendent of Schools selects an Advisory Committee on Sex Education (may be limited to school personnel initially, then expanded to include church and community leaders).
2. The task of the Advisory Committee will be to determine the philosophical concept of the program, significant objectives, and desired outcomes for the entire program.

Suggested profile of committee:

School administrators (one elementary; one secondary)
Curriculum consultant (general curriculum development)
Health educator
School nurse
School physician (may be a physician in the community interested in the program)
Elementary classroom teachers
Primary teacher
School psychologist
Science teacher (secondary level)
Social studies teacher (secondary level)
English teacher (secondary level)
Guidance counselor
Home economics or family life educator
School Librarian
Board of Education representative
PTA representative
Clergy
Community organization leader

3. Obtain the services of a consultant in sex education (from College or university, American Social Health Association, Sex Information and Education Council of the U. S., N. J. State Department of Education) to provide for some additional insights.
4. Solicit support of local Board of Education.
5. Select from the Advisory Committee a smaller Curriculum Development Committee. The work of the Curriculum Development Committee to include but not be limited to

a. Research

1. Investigate the programs presently conducted in the schools in the area of sex education.
2. Determine what other schools outside of the district are doing this area.
3. Peruse professional periodicals for program suggestions.
4. Investigate and evaluate printed and audio-visual materials available.
5. Determine the needs and interests of school age children in the district at various levels.
- b. Define the philosophy and objectives developed by the Advisory Committee.
- c. Describe needs for Program in school district.
- d. Enumerate characteristics of age and grade levels as they relate to biological maturation and psycho-sexual development.
- e. Prepare a Pre-Kindergarten through grade 12 curriculum.
 1. Concepts to be developed
 2. Content
 3. Teacher references
 4. Student references
 5. Audio-visual materials
 6. Classroom activities
 7. Evaluative techniques
- f. Plan for integration and correlation at various levels and in various disciplines.
- g. Determine teaching personnel.
- h. Provide for an in-service program for teachers.
- i. Develop parent programs.
 1. For parents in general as part of community action.
 2. For parents of children in particular grade levels
- j. Provide for evaluation at faculty, student and parental levels.
6. Keep public informed to develop an understanding of program objectives and thereby gain their support.
 - a. Health council
 - b. PTA's
 - c. Church groups
 - d. Community agencies
 - e. Home visitations
 - f. Newspaper articles

g. Medical professions

7. Introduce program on pilot basis in selected classrooms. Carry on continual evaluation of pilot programs and revise periodically sharing evaluation with members of Advisory Committee. "

3. Where does the Ministerium statement come from?

SIECUS GUIDE I Pg. 11.

The statement submitted by Rev. Ace Tubbs to the *Ministerium* was changed slightly in the wording, but all the points are made in consecutive order. The only presentation was May 1st.

4. How did the approval from the Westfield Medical Society come about?

A presentation was made on May 13th at which the visual aides were shown and the doctors had a voice vote.

Attending that meeting were approximately 15 doctors.

Doctor Cohen announced that with or without the approval of this group the program would be put into the school systems. The names of the attending physicians can be supplied, if necessary.

NOTE: At every presentation made at PTA Council from the inception of this program, with the exception of the Wilson PTA meeting on May 12, it was announced that this program was approved by both these groups plus the PTA Council. It is interesting to note that every meeting was held between 9 and 10 in the morning. Relatively few fathers could attend. Dr. Law was asked several times to make provision for an evening meeting where fathers could attend. He said he would try.

5. What is the need for this program in Westfield?

~~No one~~ has ever answered this question

6. What proof is there to offer that such a program is good?

There is none - except if we would care to read the statistics from Sweden.

7. Where may our teachers take a course of instruction for the teaching of this program?

Montclair State College
Newark State College

COURSE 436

However, Montclair offers off-campus courses which have already been experienced in Westfield. Teachers taking this course go once a week for a two hour session and it carries two college credits. This curriculum is available here for your examination. (Total time is one semester)

Papers and material of particular interest:

Anaheim Curriculum (this course is introduced with this program)
Montclair Curriculum

The Journal of School Health (This is the "meat" of Course 436 and reportedly is based directly on the Swedish curriculum. The teachers are instructed to use this book along with the other curriculum to develop their own course of instruction).

Purpose and objectives of the course

Excerpt, page 2:

II WHERE DO WE BEGIN IN SEX EDUCATION

A. With the Community

1. Because in many of our schools the administration and the teachers are ready; they are listening to the State's recommendation, and expecting a mandate; they do not wish to take time for a leisurely community study, survey, or community poll; they may even be afraid of one. Nevertheless, one must pause to ask: what are the attitudes in my community? What support for sex education do we have from the clergy, the service organizations, the PTA, the physicians, women's clubs, unions, businessmen:

Dr. Mary Calderone has said: "...No sex education program will grow any faster or be any more successful than its own community's willingness and ability to understand and support it."

The Director of the Curriculum in Evanston, Illinois says: "Family-life education was not foisted upon the community. It's something the community wanted and asked for. The original impetus came from interested parents".

(NOTE: THE UNDERSCORING WAS ADDED BY THE WRITER)

Vocabulary list (the intention of this is to thoroughly acquaint the teacher with all the definitions phrases and explanations involving sex, so that at a "teachable moment" corrections or explanations could be made. In addition, it was stated, this would enable the teacher to know what the student meant.)

Systems of Conceptualizing or Explaining Emotional Development in Children from Erikson's "Eight States of Man" in Childhood and Society, Norton and Company.

Sex Education: How to Develop a Curriculum with evaluations of a Few Current Curriculums (By: Charity Eva Runden)

Note: This paper is distributed only to teachers taking courses in sex education from Montclair State College. (The note, institute) Director, Institute of Sex Ed. Montclair State College

EXCERPT, Page 2: recommended for a first grader under learning activities:

- " 2. Discuss need of grown-ups for privacy; i.e., knocking on bedroom door, or not walking past curtain across room. "

How to Make a Knitted "Uterus" for Teachers

SIECUS Study Guides No. 1 - Sex Education
" 2 - Homosexuality
" 3 - Masturbation

Ruth & Edward Brecher

AN ANALYSIS OF HUMAN SEXUAL RESPONSE - by ~~Masters and Johnson~~

" The boldest experiment in human sex and research...

694 men and women engaged in sexual acts in a laboratory under scientific observation, to measure and record the anatomical and emotional effects of sexual behavior. "

(THIS DESCRIPTION IS TAKEN FROM THE JACKET OF THE BOOK)

EXCERPTS FROM THE JOURNAL OF SCHOOL HEALTH:

Chapter Eleven, GRADE TWELVE (Sensitivity Training)
Page 123 (Unit 4 Family Living):

"B. Profitable Activities

1. Ask students to list the complaints they have about their parents and the things they like best about the ways in which their parents have raised them. Then ask them to interview children under ten years of age to find out what they like least and best about their parents....
2. Ask students to write brief descriptions of parent-child conflicts they have observed and to indicate what they think might be the reasons for these conflicts.....
3. Ask students to compile a list of punishments or disciplinary measures used by parents and then to indicate which ones they consider to be both acceptable and effective in a constructive manner. Discuss the reasons why various disciplinary measures either are or are not constructive.

4. Role play a situation in which the teenager has been denied use of the family car and is attempting to persuade his parents that he should be permitted to use it on this particular occasion. The teen role could be either that of a girl or that of a boy.
5. Appoint a committee to interview adults in the community to determine what organized efforts they have made to understand better their adolescents and what efforts they think might be made to bring about better understanding between the generations.
6. Develop a number of role-playing situations in which a child gets up in the morning and says that he's sick and does not want to go to school. Observe and discuss both the "parent" reactions and the "child" reactions.

(NOTE: Please note in almost every suggestion, the negative thought is presented first. Remember also, that this course provides "no moralizing or teaching of right or wrong - the students will arrive at the answer with an assist from the teacher". Remember also, the teacher is called upon to play the part of a psychologist - it takes a really certified psychoanalyst 20 years of study in which time he must undergo psycho-analysis for 3 - 4 years.)

There is some innocuous material, but with little exception most all of the material is directly or indirectly connected with SIECUS

8. What is the cost for this Program?

Our administration tells us \$10,000 from local taxes. We have been told from other sources it is probably closer to \$300,000 over a three year period. There are Federal Funds involved under Title III and would respectfully ask to Board to find out where these figures are recorded.

9. What are some of the actual deceptions perpetuated upon the public?

1. We were told there is no SIECUS or Rahway material in our program or anything similar to it. (Westfield LEADER - MAY 1970)

TRUTH: It is all SIECUS based and some 16 pages of our curriculum are identical to Rahway

(The COMPARISON sheet is attached to this brief - RAHWAY V.S. Westfield)

2. We were told the Westfield Ministerium and Westfield Medical Society HAD approved the program.

TRUTH: The Ministerium first saw it on May 1st.

The Medical Society first saw it on May 13.

3. A parent would call the school, Mrs. Matazuk or others connected with the program and the stock answer was

"you're the only one that has raised any question against the program."

TRUTH: Many parents were questioning it at the same time.

4. The staff said in the WESTFIELD LEADER on May 1st that the Board of Education had only received "12 letters" objecting.

TRUTH: Many letters were sent to Dr. Law from the very inception, plus several personal interviews.

5. Are the slides presented for parent viewing the same as the children see? The presentation at the PTA Council was represented as such.

TRUTH: The parents do not see all that the children see.

Specific: How Babies are Made
(the slide showing the birth of a baby was seen by children in the second grade at Tamaques)

6. Who released the statement to the COURIER that "among these are members of the John Birch Society". The administration tried to blame the COURIER.

TRUTH: It was released by Dr. Callam in a statement from Dr. Law the night before the Board of Education meeting of May 6th. Mr. Frankenbach stated to me that upon questioning Dr. Callam, he said, "I forget, but maybe I did say something like that."

In this same release, Dr. Law is quoted as saying there would be no discussion of the sex education program at the Board of Education meeting on May 6th.

10. Meeting with Rev. Richard Smith, Rev. Ace Tubbs and Mrs. A. J. Richardson held at the Presbyterian Church office at approximately 11 O'clock, on May 13th.

Summation: 1. Mr. Tubbs admitted he was the representative of the Ministerium (self-appointed)

2. He did not care what lies were told or who told them. His only interest was "to get this program in the school."

3. He likened the children that might be hurt from this program to a Driver's Ed. course, "where a student might freeze at the wheel." He said, "you just yank him out, but you don't stop the course."

11. Meeting with Dr. S. J. Cohen and Mrs. A. J. Richardson in his office on May 21st approximately at 2 o'clock.

Summation: Many things were discussed, but since there was no other person present, I cannot reveal the conversation; However I came away from the meeting with the understanding that Dr. Cohen was too INTERESTED

with getting the program in.

12. Mrs. A. J. Richardson had several enjoyable meetings with Mr. Frank~~en~~bach to discuss my objections to this program. She arranged for a meeting between a Board of Education member of Rahway and Mr. Frank~~en~~bach to assist the Westfield Board in arriving at a decision to halt this program. This meeting took place on May 22.

13. What limits are set for the Health Educator?

There are none. She explained the term "69" to a sixth grade class in Jefferson. (with post-approval from Dr. Law)

She has discussed and explained the use of the pill as a contraceptive (Tamaques School 5/9 Fifth Grade)

This course is to be taught without moralizing~~r~~ or teaching any "right or wrong". (Quoted at Edison Jr. High meeting March 13)

14. Letter ~~from~~ written by Dr. Rhoda Lorand in which she points out the dangers and objections in teaching this type of program. She is a child analyst - we have yet to find any child analyst on the staff of SIECUS.

15. What are the New Jersey State Legislators during about the uproar in New Jersey over this SIECUS program?

Bill S-710 - was passed by a 27 - 0 vote by the N. J. Senate which would put sex education strictly on a voluntary basis. It has not been signed into law as yet.

THE NEW JERSEY ASSEMBLY passed a resolution on May 15 recommending to the State Commissioner of Education that he issue a warning to all local boards of education not to implement or continue a sex program until the legislators have had a chance to conduct a full-scale investigation. This resolution has been sent to the Senate.

16. What have other communities done?

The State of California banned all SIECUS material or based on SIECUS from the state of California.

Many areas around us (Summit, Berkely Heights, Roselle, Watchung Parsippany, Rahway, Woodbridge, etc.) have either stopped or are investigating the program. Rahway has "shelved" the whole program (K - 12) until the State Legislators have investigated.

COMPARISON OF RAHWAY CURRICULUM WITH THAT OF WESTFIELD CURRICULUM:

The below stated areas are exactly word for word like Rahway:

<u>Westfield Guide</u>	<u>Rahway Guide</u>	<u>Words</u>
#1 page 4	63	85
#6 page 5	62	133
#II page 17 whole page	36	
1,2,3,4 18 whole page	38	
III pg. 19 whole page	37	
1,2,3 20 whole page	39, 40	
2,3,4,5, 30	46	331
6,7 31 1/2 page	46	
8,9,10		
II 32 whole page	43	
1 35 whole page	47	
1,2,3,4 44 whole page	55	
II A,B,C,D page 45	52, 53	
1,2,3,4,5 46	56	334

PLEASE REMEMBER THE PUBLIC WAS TOLD THAT NOT ONLY WAS THE WESTFIELD CURRICULUM NOT SIECUS ~~BUT~~ IT ALSO WAS NOT THE RAHWAY CURRICULUM ~~FOR~~ SIMILIAR TO IT. (WESTFIELD LEADER, MAY1st)

SIECUS SELECTED READING IN EDUCATION FOR SEXUALITY

WESTFIELD GUIDE-

SIECUS GUIDE PAGE 4

Page 53	1.	De Schweinty	"Growing Up"	5
	2.	Marie Ets	"The Story of a Baby"	4
	3.	Gruenberg	"The Wonderful Story of How You Were Born"	4
Page 54	4.	Lerrigo	"A Doctor Talks to 9-12 Year Olds"	5
	5.	Levine	"A Baby is Born"	4
Page 56	6.	Child Study Association of America		
			"What to Tell Your Children About Sex"	15
	7.	Eckert	"Sex Attitudes in The Home"	14
	8.	Gillelsohn	"Consecrated Unto Me"	8
	9.	Glassbery	"Teen-Age Sex Counselor"	7
	10.	Johnson	"Human Sex & Sex Education (Warren Johnson also wrote SIECUS Guide #3 on Masturbation)"	13
	11.	Lerrigo	"Facts Aren't Enough"	12
	12.	Linner	"Sex & Society in Sweden"	15
	13.	Kirkendall	"Sex & Our Society"	12
	14.	Pike	"Teen-Agers & Sex"	15
	15.	Southern	"Sex Before 20"	6

THE WESTFIELD MINISTERIUM STATEMENT AS RELEASED TO THE WESTFIELD LEADER

ON MAY 22, 1969

It is our understanding that the purpose of the sex education in our schools is as follows:

1. To provide our children and youth with an adequate knowledge of their physical, mental, and emotional maturation process.
2. To eliminate within our children and youth the fears and anxieties that are relative to their individual sexual developments and adjustments.
3. To develop within our children and youth an objective attitude toward sex.
4. To give our children and youth insights concerning a proper interpersonal relationship between members of both sexes and their obligations and responsibilities to one another.
5. To provide our children and youth with information on wholesome human relationships and interactions between individuals in the family and community life.
6. To help our children and youth to build an understanding of moral values that are needed to provide them with a rational basis for decision making regarding sex but in no way to replace the moral instruction that may be given in the home and church, but be designed to be supportive of this instruction.
7. To provide our children and youth with a knowledge about the misuses of sex in order that they might be protected against exploitation and injury to their physical and mental health.
8. To provide incentive in the community for the elimination of prostitution, illegitimacy, venereal disease, some undesirable sex laws, irrational fears of sex, sexual exploitation, and pornography.
9. To provide such a conditioning that will enable our children and youth to ultimately use their sexuality creatively as husbands, wives, parents, community members.

THEREFORE, we, the undersigned member of the Westfield Ministerium, having knowledge of these objectives and representative content of the Family Living curriculum now being used in the kindergarten through 6th grades in the Westfield schools, hereby approve of this teaching.

We also call for the support of the people of Westfield in maintaining this sex instruction in our schools, and recommend that continued study be made in the interest of adding this instruction to the junior high and senior high grades.

THIS IS THE "OBJECTIVES OF SEX EDUCATION" AS TAKEN FROM SIECUS GUIDE-#1.

1. To provide for the individual an adequate knowledge of his own physical, mental, and emotional maturation processes as related to sex.
2. To eliminate fears and anxieties relative to individual sexual development and adjustments.
3. To develop objective and understanding attitudes toward sex in all of its various manifestations - in the individual and in others.
4. To give the individual insight concerning his relationships to members of both sexes and to help him understand his obligations and responsibilities to others.
5. To provide an appreciation of the positive satisfaction that wholesome human relations can bring in both individual and family living.
6. To build an understanding of the need for the moral values that are essential to provide rational bases for making decisions.
7. To provide enough knowledge about the misuses and aberrations of sex to enable the individual to protect himself against exploitation and against injury to his physical and mental health.
8. To provide an incentive to work for a society in which such evils as prostitution and illegitimacy, archaic sex laws, irrational fears of sex, and sexual exploitation are nonexistent.
9. To provide the understanding and conditioning that will enable each individual to utilize his sexuality effectively and creatively in his several roles, e. g., as spouse, parent, community member, and citizen.

THESE NINE POINTS ARE THE SAME AS APPEAR IN THE WESTFIELD MINISTERIUM STATEMENT WITH MINOR DELETIONS OR SUBSTITUTIONS.

Submitted by

Edith Winter - Chairman of PAUSE - 739 Smith Rd., Parsippany, N.J.

To the Joint Legislative Committee Investigating Sex Education:

Gentlemen:

We wish our presence would not be necessary in such a matter but as citizens, parents, and taxpayers, we must come before this Committee to express openly our objections in an effort to protect children from educators who would participate in the effort to change behavior patterns and attitudes to attitudes and behavior contrary to decency and to the religious beliefs in our society.

I am the Chairman of PAUSE (People Against Unconstitutional Sex Education) which organization was started in 1967 and became very active during 1968. I have traveled throughout this state and talked with thousands of parents. I can attest to the fact that there are few who favor this sex education once they learn that it is in the school or what it is all about.

We have been active in this controversy for nearly two years - I was invited to be a member of the Citizens Advisory Committee in Parsippany. I will tell you here and now these committees are an absolute farce. Formation of such committees is recommended in the New Jersey State Guideline and serve as a vehicle with which to proclaim community sanction to violate the laws of this state and the doctrine of religion as we have known it in this country. Title 2A is clear and states that members of the legislature found that certain items, including films devoted to the presentation and exploitation of illicit sex, lust, passion, immorality, and other obscene materials (among other items) are a contributing factor to juvenile crime, a basic factor in impairing the ethical and moral development of our youth and constitute a clear and present danger to the people of the state. This it is stated was determined in the public interest. Have our ideas and ideals changed so radically since 1962 when this determination was made? The fact that this is being done in the schools does not legalize it, let us not forget that. Certainly the film "The Game" was not recommended to show youngsters what the law forbids, and as you know, the film portrays exploitation, passion, immorality, and earns some money for the producer who sells or distributes it to the schools.

Under our obscenity laws it is established that (b) (Section 115-1.1 under Title 2A) in determining obscenity:

(1) The dominant theme of the material taken as a whole appeals to a prurient interest. There is no question that when this material is released in classrooms, it will stimulate a prurient interest in at best a percentage of the youths. Further, a grade school principal in the Parsippany school system for nine years or so and who was working on the sex education program with the teachers and principals committee examining materials for the program, was arrested on a morals charge involving a 14 year old boy. This man pleaded guilty. He was in our school system for many years and presumably had no history of abnormal conduct that the public was aware of or that ever came to the attention of the public. We have to question whether or not this material had anything to do with this case nevertheless.

We have also had information from young people who claim that and I quote, "it turns us on". Many young people do not want this kind of discussion in their classrooms, but hesitate to be excused because they are afraid of ridicule.

Under (b)-(2) Material is obscene if the material is patently offensive because it affronts contemporary community standards relating to the description or representation of sexual matters. Just from the material this committee has received should tell you that it affronts contemporary community standards by at least the representation of sexual matters. Showing graphic films of masturbation, chickens and dogs copulating and then telling little children that this is what their parents do is extremely offensive.

Under (b)-(3) Material is obscene if "the material is utterly without redeeming social value". According to the experts and I quote from Dr. Catherine Chilman, a board member of SIECUS and an employee in the HEW Dept. of the U.S., the first paragraph of her chapter is as follows: "This paper presents some suggestions based on observations, experience, social, psychological, and educational theory, and some collateral research. It is impossible to buttress these suggestions with evidence because no research has been done on how information about sex is best imparted, what its content should be, or what the effects of sex education are". This is part of the SIECUS Handbook for Teachers and Counselors and was prepared by SIECUS for the HEW at a cost of over \$29,000 to the taxpayers.

Sweden has the only report available with the exception of Russia. On Aug. 31, 1969 a news report with a Moscow (AP) dateline read "Soviet School Curriculum Among World's Toughest", and outlined the academic studies that their school system concentrates on. In the 1930's, a permissive sex education caused a chaotic state in that country, and was abolished. Sweden's situation does not meet with the approval of parents and most dedicated educators in this country. Therefore, again, there is no redeeming social value proven, and actually the results show the reverse.

There is also a penalty law for selling, lending or giving obscene material to persons under 18. The law distinguishes material other than that from flat and factual statements of the facts, causes, functions or purposes of the subject of the writing or presentation such as would be found in bona fide medical or biological text books. (Section 115-1.3 - Title 2A) The books for pupil reference available in Parsippany's tentative program could not be considered medical or biological text books, but instead just sheer erotica.

We have contended for some time that this teaching is in violation of the laws of this state. Dr. Marburger testified that he had consulted with Attorney General Sills to determine if there was any violation. Even Dr. Marburger must have been shaken by some of these materials - enough so as to be able to say that the Attorney General gave his blessings on the program. The fact of the matter is that the Attorney General most likely could not even imagine that the course would be as it really is. If he does know then I would suggest we release both the Attorney General and the Commissioner of Education. Surely, these materials are not suitable for school curricula and certainly is not material for youngsters.

and might not even be satisfactory material for medical students.

To cover another point in the law, which concerns determination of redeeming social value of materials; since the experts concede that there is no proof of what effects sex education will have, it is quite evident that they are willing to take the chance of "appealing to the prurient interest" in this experiment and let parents attempt to prove that they "knowingly disregarded" the probable effects on the minds and bodies of school children.

The children of this state and this country for that matter should be given first consideration, and we, the opposing parents and taxpayers do not intend to stand for any quibbling on the part of the Attorney General, the Commissioner of Education, or anyone else with the authority to enforce the laws. If there are those who want sex education so badly and the so called experts in this field, then it is very simple - let them put their own children in this course separate and apart from our school funded courses and do the research on their own using them as the guinea pigs. It is just as simple as that.

The State Board of Education of New Jersey is listed on the SIECUS roster as one of the educational institutions that the SIECUS organization assisted in preparing guidelines. We note in the N.J. Guidelines on page 9 that "the superintendant must be convinced in his own mind that sex education is a vital segment of the general education of all children and belongs in the school program. Finally, he must be willing to give it his full strong support in the face of opposition. In other words, when the State Board of Education of the state of New Jersey approved these guidelines, they knew full well that there would be opposition, otherwise that statement would never have been included in the guidelines.

Further, the N. J. state guidelines state on page 37, " Significant evaluation of the sex education program may be possible only after the passing of many years when the effects of wholesome sex attitudes are reflected in the success of these students in rearing their own children." This statement is the most vicious statement a State Board of Education could make concerning parents. It implies that our religious teachings concerning sexuality are unwholesome and in the light of what Dr. Marburger has done and said, certainly he is making a judgment as to whether the parents attitudes are wholesome or his, which must be the same as those of the SIECUS organization and others who are promoting a permissive sexual society. This further proves that the school children are being used for research and after the passing of many years, the evaluation will be unnecessary and useless anyway.

It is my understanding as of this date that the Parsippany guidelines that have been heretofore prepared are again being evaluated since the date of the last public hearing here. The section on pupil reference materials is abominable. We have purchased some of the recommended books and the same theme of permissiveness is generated throughout. One recommended book is titled "Sex and the Law", which gives details

where the law should be changed and of course the sexperts urge our younger generation to work toward changing laws involving marriage, sex crimes, and morality. A review on the back cover is as follows: "A highly informed and civilized discussion of the nation's differing laws pertaining to such vital areas as - Marriage/ Annulment/ Divorce/ Illegitimacy/ Fornication/ Adultery and Indecent Exposure/ Rape/ Homosexuality/ Sodomy and Crimes against Nature/ Psychopathic Sex Offender Laws and Crimes Against Children/ Prostitution/ Marriage Sex Crimes and Social Policy - This book is highly recommended". It is also described as a fascinating study.

You will receive a 5000 word dictionary recommended for pupil reference in the tentative Parsippany Guidelines. This book alone should tell you something if there is an ounce of prudence within these walls. This book is being presented by another speaker.

The Family Living part of the Parsippany guideline is an absolute recipe for degrading families and bring an even greater wedge between parent and child. The subjects of divorce, legal separation, and death are for kindergarten class. I can see these children fearing such things each time there is an argument in the home or an illness in the family. When such incidences occur, the family can best prepare and explain the family's own situation -- not a stranger.

The sexual terminology portion is a real puzzle. These children can't read. We are all familiar with the teaching method of telling a class this is an apple and writing the word on the board, or this is a cat, and the word is placed on the board or paper. Pray tell, how are the experts going to teach the kindergarten classes and first grade youngsters such words as genitals, penis, urinate, uterus, vagina, sperm, ova, mating, and others which are all listed in the guidelines for their learning. However, I am sure that obstacle has been already figured out, but the parents have not thought to ask it yet.

In the first grade, again the subject of death, legal separation, divorce, and now they have added remarriage. This is for class discussion of six year olds.

Emotional problems are also proposed for these children in the lower grades. Incidentally, they will not have to make up any as there will be more than can possibly be handled after the first few weeks of school.

Constant comparison of humans and animals are made throughout the guideline for the lower grades. This is most objectionable - children and parents are not animals and there is no comparison. Then, there are discussions on the advantages of being a girl and the advantages of being a boy. If there are advantages of each sex, then without question, disadvantages will be instilled in both boys and girls.

One other little note that is expressed frequently in the primary grades and covered through the grade school is "don't get angry" and "don't be

afraid". Some of the greatest men in history were afraid at one time or another and also must have gotten angry and undoubtedly were better people for it. I recall a tapestry that hung on the wall of my home when I was a child which read, "The Fear of the Lord, is the Beginning of Wisdom" and I recall it clearly today. I hope that those people promoting this unholy subject in school today will somehow fear the Lord someday, because perhaps then they will get some wisdom.

Incidentally, children are taught to control anger and to face problems even when they are afraid. I learned that in practical psychology years ago but then psychology has gone far astray from what it was when I went to school. I want my family to get angry when they are taught something that is so against their conscience and to be fearful of some of the new morality indoctrination that is about them today. This is at least a little protection.

Further the teacher is instructed to investigate the parents' work and then have the children tell about it and the economic status. Questions are proposed on religious activity, social activity, and physical activity of the family.

Oral and written reports are recommended for third graders, probing personal matters in the home with such questions as: 1. Any new babies born? 2. How long did it take to be born? 3. Where did it come from?

The seventh grade student is required to give such information as "background and history of family, who is the head of the family? Who makes decisions? What type of family conflicts? It is our belief as people who believe in the Judeo-Christian ethic that the home is a sanctuary having certain God-given privileges and responsibilities and must not be invaded from without by anyone, not even educators. And, furthermore, we advise people to answer those questions with a "none of your business" answer, and we will continue to do so.

A review of the N. J. state guidelines list teacher observations of intermediate criteria: 15 areas of observation. Let us face the truth, this is the same idea as a search warrant by the law, and the children are being used for this purpose. It is none of the business of a school system how my family lives or what we do in our own home.

The philosophy throughout the guidelines particularly from the 7th grade through the 12th grade, children are taught that they make their own decisions and that no one can make decisions for them. That is what is wrong with the youth today, they need adults to help them make decisions. They are looking for some direction and the school system is sending them off in all directions. I can assure you gentlemen, whether or not the educators view it as old-fashioned or not, we make the decisions in our home and where our children are concerned. This is absolutely against the teaching of parents when parents instruct their children in what is right and what is wrong and what is expected of those children. Parents not only have the God-given right to rear these children, but if they neglect to provide and care for these children, the laws of the state come into effect. Therefore, parents cannot send their children into an environment that is considered as

contributing to the delinquency of that child, namely, the school. The parents then have to make a choice as to which law he will abide by. The one that says you must send your child to school, or the one that says he must care for and not neglect the child.

I really never had the opportunity to hear the final evaluation of the Parsippany guideline as the Assistant Superintendent decided that the door would be locked so that I could not attend. You see, there is no place for opposition or objection as apparently there was some sign that my objections were reaching some others on the committee. Other people will cover the subject of the deceit and evasiveness used in Parsippany to claim community sanction of the program, and in order to comply with the "recommendation" of the State Board of Education.

Mr. Marburger testified here that according to a Gallup Poll, it was reported that 71% of the people interviewed favored courses in sex education. The same people were also asked if they would approve courses discussing birth control - the figure dropped to 55%. Gallup also reported that sex education varies from school to school but generally children in Kindergarten and first five grades are taught the basic facts of reproduction and those in grade 6 to 9 are told about dating behavior and the physical and emotional changes of puberty. It continues by saying "in the higher grades, discussion usually centers on the psychological and moral aspects of sex."

This statement is untrue from the programs I have seen in this state and even in accordance with the New Jersey guidelines. Gallup's information with a Princeton dateline in June of this year undoubtedly was collected from educators promoting sex ed.

Since Dr. Marburger testified to this poll, the rest of it should be included which he conveniently left out. According to the same Gallup poll the public is opposed to pornography, and it is evident that the public is unaware that this new sex education borders on, if it is not totally pornographic when fed to young children who have not matured enough to learn restraint in sexual matters.

I would like to quote you another poll that was taken in an area where sex education has been in effect for some time. Under a San Francisco (UP) dateline. 2-1 margin were opposed to sex education in grades 1 to 4. 64% opposed sex education. 48% still opposed sex education in grades five through eight. Therefore if you survey people on a generalization of all grades, you might come up with a percentage in favor, but when it is broken down, the public does not approve of sex education in the elementary grades and in an area where sex education has been implemented a much lower percentage favor it. 60% thought that sex education with controls should be given in high schools. This is quite difference from that which Dr. Marburger would have us believe.

Many superintendents have told me that they do not have SIECUS material. Either they are duped and honestly think there is no SIECUS material in their programs or they are knowingly lying. Last Wed. Evening I heard a presentation by the school people on their health program. The teachers stated that they had used material from Helen Manley, but they did not have any SIECUS material. Helen Manley has a whole chapter on sex education curricula in the SIECUS Handbook for Teachers and Counselors. The Superintendent stated there was no SIECUS material involved in their health course. Upon examining material at the front of the room, one pamphlet in particular was authored by Dr. Mace who is a recent past president of SIECUS and still active with the SIECUS organization.

I would also like to mention the fact that this state legislature last year, and I believe it was in the month of September, a law was passed that would give the school administration the authority to conduct psychological testing on any child in the school system without the parents consent. I suspect some of you may recall this having been passed. There is frequent mention of psychological testing and counseling of children upon teachers' recommendation relative to the child's psycho-sexual development. I suggest a thorough study of that law should be made and also the basis upon which those who recommended felt it was necessary. I believe the legislature was duped into passing this law, not realizing that it was in preparation for this sex education era.

I would also like to bring to your attention that another bill was passed last year and apparently signed by the Governor in July. This bill gave a minor his majority, regardless of his age under 21, whereby he could be treated for a venereal disease by a member of the medical profession at any clinic, etc. and the parents did not have to be notified of such treatment. I also suggest that this bill was proposed and lobbied for in preparation for this sex education fad.

In the case of both these laws, the rights of the parents have been usurped by the authorities of the state. If there was a danger of children being fearful of consulting parents if they suspected they might have a venereal disease, at least the parents could have been notified by the medical man attending such a child.

In the book, "Individual, Sex, & Society", the SIECUS Handbook, there is a chapter covering the Pruitt-Igoe study allegedly taken from this housing project in St. Louis and if my memory serves me correctly Dr. Marburger referred to this study when testifying here last month, or on August 14 (1969). He named this as one of the studies which showed a need for sex education. This study is written up beginning on pp.41. A quote on page 46, makes it clear that the behavioral scientists and sexologists are fully aware of the outcome of early knowledge of sexual activity - I quote, "Once a child has heard enough and seen enough, he will attempt the act himself".

There is a great deal of discussion on the involvement in sex acts by children from 6 and 7 year old and up in this so-called study. Another likely quote from the expert authoring this article is as follows: "The point should be stressed, however, that most of these children are exposed to sex at such an early age that they have NOT had an opportunity to formulate convictions which would sustain them against sexual involvement". But our State Board of Education who used SIECUS as consultants, consultants who already know the answers, have instructed our schools to go ahead with these courses, which programs would give every school child by the time he is in the third grade films, slides, pictures, discussions and God only knows what else as classrooms cannot be policed, all kinds of sexual matters and materials. In other words, these experts know better and care less about the health and welfare of these young minds and bodies.

I further remind you that in order for the behavioral scientists to do sexual behavior research on the very young people, there must be involvement with sex, and our experts know this better than we. But, our culture and behavior attitudes have thwarted such experimentation in the very young, and this is the move to change this pattern.

Another statement from Dr. Catherine S. Chilman of SIECUS and also of the Health, Education, and Welfare Dept. of the U.S., is as follows: This paper presents some suggestions based on observation, experience, social, psychological, and education theory, and some collateral research. It is impossible to buttress these suggestions with evidence because no research has been done on how information about sex is best imparted, what its content should be, or what the effects of sex education are." She further suggests and I quote, "One such area (speaking of research) would seem to be a determination of the impact that various forms of sex teaching have on the information, attitudes, and behavior of those who participate in sex education courses". Again, the expert proposing research. She also continues with this statement: "Resistance, fear, anxiety, and confusion about sex education are obvious and often noted stumbling blocks to the achievement of its goals, but there are other stumbling blocks that are not so readily recognized. For instance, education alone is unlikely to bring about change in attitudes and behavior toward sex". "It appears (referring to girls here) that they have to be awakened to the physical aspects of sex through personal experience".

Dr. Chilman goes on to comment that "A basic purpose of sex education is to promote greater understanding and healthier relationships between the sexes and to aid in more effective communication between males and females, and sex education offered to separate groups would seem likely to widen the unfortunate communication and relationship gap which already exists."

We believe this then contradicts the often spouted theory that parents do not teach children, as the sex educators now have a job to undo what parents have taught through their own principles and religions which is known as "morals"

This book is intended for teachers and counselors and has an article by Ira Riess, a SIECUS member - he states among other equally repulsive statements, " Now that our sexual attitudes and behavior have moved closer together, we may well witness a more rapid increase in permissive sexual behavior and / or attitudes", and I suggest this is the goal that Dr. Chilman was aiming at in her presentation in the same book.

I don't think anyone has to guess what the purpose of this sex education is in our school systems. The fact is that some long years ago, we parents were taught to read as opposed to riot and we can fully understand what is written by the so-called experts who are working constantly with taxpayers funds to change our social culture to an uncivilized, and unholy public sex oriented society. We are also cognizant of the fact that while the educators are led to believe that for the sake of science this project must go full steam ahead, the ten commandments are being violated and the word of God destroyed.

We have heard here professional people who claim it is necessary and in the best interests of the children, and we have also heard and know several other professionals who have worked with children and adults concerning this same subject in their regular practice and advise against such instruction based on sound professional knowledge.

Therefore, how can this committee recognize who are the experts and which experts' advice is fact and the best to follow. However, our State Board of Education and most other State Boards of Education have chosen for all parents to follow the opinion of the experts who are desperately striving to put this in all our school systems.

We can then conclude that there are no experts - the parents are the experts and let no one think otherwise. What we have to determine is why the educators took it upon themselves to accept the theories and philosophies of the sex educators, who really are not concerned with the illegitimate births or increasing rates of venereal disease as far as this program is concerned, but are agreeing with the sexologists that behavior patterns should be changed.

The SIECUS handbook which is a teachers guide clearly points out on more than one occasion that attitudes and behavior are so influenced by the parents, they will be difficult to change.

Although we mention SIECUS many times, we would like to reiterate that SIECUS is not the only promoter of this change for society and our traditional family culture in America. But SIECUS is synonymous with sex education, family living, or whatever other name it is called to lighten the impact of the program.

We have several firms and organizations involved and following the leaders of sex education. You have heard several mentioned throughout these hearings such as 3M, IBM, Harcourt, Brace & World. Also, we have Johnson & Johnson's subsidiary Ortho Pharmaceutical Corp. This firm participated in promoting a conference of the American Association of Sex Educators & Counselors comprised of many SIECUS members and also

sponsoring a symposium with Dr. Mary Calderone as the keynote speaker. Ortho Pharmaceutical Corp. also distributes material recommending SIECUS material to preschoolers right on through to graduate medical students and frankly there is not much difference in the material for either of these two groups. Ortho has also given funds to SIECUS for furtherance of its activities. Ortho spokesmen have contended that they have given money to a lot of causes. Well, I can tell you PAUSE has never been so fortunate as to receive contributions from this organization.

At the Ortho symposium, Dr. Calderone stated "until we can devise some way acceptable to society of conducting research with children and adolescents themselves, without affecting them adversely, instead of by hearsay after they have grown up, we'll stay right where we are reporting what people remember or say they do, revealing as this may be, instead of finding out what makes them do it. Must the likelihood of modifying human sexual behaviour for the better by any standards whatsoever await such research, or could we hazard a trial and error beginning with open and honest sex education?" This symposium on Sex Education for those involved in any aspect of Education or Counseling was held in September of 1967.

There were 3000 clergymen, educators, physicians, social workers and interested parents from across Canada attending this symposium in Toronto. And at a convention that I attended in Chicago only a couple of weeks ago, I met people from Canada there with similar situations as in our state and country. This symposium was sponsored by Ortho Pharmaceutical (Canada) Ltd.

I suggest a little investigatory work be done in the area of the State Board of Education, the president being Mr. George Smith, past president of Johnson & Johnson and our information is that he has a major interest in that firm. Further on the State Board of Education we have an official of the Educational Testing Service. This organization provides all psychological testing and other testing services for schools in this state as well as others. Mr. Edward Booher, Chairman of the Board of Directors of McGraw Hill Publishing Co., and who is also the Chairman of the Board of Higher Education in this state. You are probably aware that an arm of the McGraw Hill group also distributes sex ed films - one you have seen is the "Game". We do not apologize or retract any comments we have made here for associating these people with the promotion of sex education. Certainly their firms are not suffering any losses as a result of their positions in our education system.

Harcourt, Brace & World furnishes text books to our school system and to many others in this state. In an article in the Wallstreet Journal in Sept. 1967, the president of Harcourt, Brace & World advised the Journal that they had thrown out everything and started all over with SIECUS as their consultants.

Holt, Rinehart & Winston, also a well known text book publishing company is a wholly owned subsidiary of CBS. Earl Ubell, a director of SIECUS is the Science Editor for CBS. They too reported a revamping their books.

There are a number of interlocking interests in this new multi-million dollar project - the multi-millions coming from the parents' pocketbook. The sex educators influence is prevalent in any area you wish to check in education. Gentlemen, this did not happen over night. None of these things are coincidental in our opinion. The coming of Dr. Marburger to New Jersey in the summer of 1967 and along with sex education was not coincidental. The laws passed in regard to education pertaining to psychological examinations, and treatment of venereal disease without parental knowledge is not coincidental. The preparation and distribution of materials by SIECUS, and the NJEA which tell the schools how to handle the parents who object is not coincidental. But, the opposition has grown too large because parents are learning the truths concerning the content of these programs.

SIECUS puts out an eight page bulletin distributed to schools telling the administrators how to handle the opposition and what to say about them. The NJEA even in their most recent issue of the NJEA Review had an article accusing several parent organizations of being front groups. I talked with the author of the article, but he would not enlighten me as to who he meant PAUSE was a front group for, and neither would he tell me what he meant by "extremist". He listed four steps in this article on how to undermine a school system and I suggest they should know better than I.

I think that we have to go back a little way and consider what it is that the education system claims they are hoping to accomplish by implementing these courses. Let us first establish a premise and then let us see if the philosophy and teaching in these courses will accomplish the desired result.

The State Board of Education hired SIECUS for consultation purposes to develop guidelines for our school systems in preparing sex education programs. In spite of the fact that these same consultants are aware that there is no evidence that would prove the effects of sex education, our State Board of Education have chosen to go ahead and recommend preparing to place sex education in all schools, using the materials of SIECUS and therefore the theories and philosophies of SIECUS concerning Family Living and Sex Education or whatever name one might call it. Other organizations distributing sex education material have also used the SIECUS organization for consultation purposes. Considering the statements made in the SIECUS handbook and the Study Guides of SIECUS, THESE ARE NOT the principles and theories of most conscientious parents. This material is definitely a philosophy that is directed and aimed at a permissive society - a situations ethics kind of religion. Does this sound as though these people who have the responsibility for the young people's education of this state have really examined this issue objectively, or have they set out to do this, regardless of its results, regardless of what the informed parents think, and isn't it obvious that in order to get this new social philosophy into the education system, the communities, the parents, the churches and even the government have to be influenced.

You will notice that the only defense the promoters have for these programs is the maligning of the objectors. If parents object, they are called extremists, or Birch members, or some other name, such as non-thinkers, the uneducated, etc. This is not a satisfactory defense for a program that we are paying for.

Any programs on this subject in our school system should be taught by medical people and then only to the children of parents who request it in writing with a stipulation of the kind of information the parents' want. This should be an extra-curricular type of course where it will not interfere in any way with regular school hours and courses. Sensitivity trained teachers are not acceptable and we feel too that those teachers who have already taken these courses should be thoroughly tested to determine whether or not they are emotionally and morally competent to teach any subject in school.

I have requested from the Parsippany Board of Education a list of all teachers - 266 in number - who have taken this sex training course from the Parsippany school system and the costs of training to the taxpayers. I first requested this in June of this year. I again requested this in August. It was not forthcoming but I was told I would have to submit a request with a good reason and the Board of Education would consider it. To date, I have submitted a letter by my husband's law firm and if I have to obtain this through a court order, I will do. I know what my rights are, and I will exercise them fully.

Upon my second request in August at the Board of Education meeting, one of the teachers who has had the course actually was shaken by my request and accused me of trying to incriminate the teachers who took the course. I felt that the teacher was telling me that there was something incriminating about having had this course. She finally broke out in tears, and told me that she thought I wanted the list for the Legislative Investigating committee. That is not my intention, as I asked for the list before the resolutions for the investigation was passed in the Senate in July.

However, I hope this committee will look a little closer at the conduct of the people running the sex education program committees in the school systems. We wonder how the parents can ever again trust our school people to tell them the truth concerning school matters. The whole idea has been to impress the public that there is no opposition or objections by the parents and taxpayers. When in fact, those people who object are not even considered.

The sophisticated jargon we hear from the promoters of sex education does not impress us - this is a cloak to influence parents that there is a gold lining in these teachings. The young people who riot and demand to run the colleges and schools did not just happen. This is the result of a few years of teaching the "situation ethics" and the indoctrination that the adult community is all wrong. The attitude of permissiveness we hear about in the colleges today did not just happen either. This is also a result of the kind of indoctrination that is going on in colleges, and high schools as well.

Let me conclude by saying that our patience is running thin and we have been quite the ladies and gentlemen up to this point, in spite of the abuses from the administrators and the Boards of Education in some areas. The threats of lawsuits, and the harassment of the children of those who object, and the threats of loss of teaching posts to teachers who object will not work any longer. We know we have an uphill battle but battle we will and we serve notice here and now that we will not tolerate the discrimination any longer, and we will not let these researchers destroy these children - the happiness of their homes and the decency of our country.

EXTENSION OF REMARKS MADE AT THE PUBLIC HEARINGS ON SEX
EDUCATION IN NEW JERSEY PUBLIC SCHOOLS --SEPTEMBER 15, 1969

I bring no special expertise to this hearing, no credentials save those of the human reason with which all of us are endowed, and which I would call the citizen's common sense. This common sense, and our belief in it, is the basis of democracy. Without it democracy would be harmful, and without a wide-spread faith in it democracy would never have got off the ground.

✓ I think we have a surfeit of "experts" on this question. For every psychologist who says we must respect the "latency period" one can be found who says there is no such thing. Actually each "expert" is asking an act of faith in him that is akin to religious faith. In areas beyond our competence we have no choice but to rely on "experts," but I think not in this case. Sex is not something we have to ask authorities about. (Nor are most of the really vital things.) We have our own experiential knowledge of it. Believing this, I would like to concretize the discussion, taking it out of the area of abstract arguments and bringing it down through examples to the level of Everyman's experience. I propose (1) to examine one of the common cliches and (2) to analyze the question from a constitutional viewpoint in as simple a way as I can.

Also I shall try to avoid equivocation. This chair has probably been filled by many opposed to SEICUS or the Parsippany

plan, for example; but when asked if they "would go so far as to oppose all sex education," they cringe (in fear of being called "extremists," I suppose) and begin to hedge. It is not sex education itself they oppose; they really favor it, but they are concerned about the kind, the amount, the time, etc. This clouds the issue. We are not discussing sex education in the abstract, nor are we talking about knowledge in itself, but about specific required programs in public schools. I believe that I would contribute little by either wasting time in generalities or assuming a supposedly-intellectual middle-of-the-road stance. I say unequivocally that I do not see how comprehensive sex education programs of the kind under consideration can be reconciled with the First Amendment to the U.S. Constitution. I would like to trace the reasoning that leads me to this conclusion.

* * * * *

As a preliminary I think everyone would grant that the sexual appetite is the one most apt to run out of control. A look at our sex-saturated society should evidence this. These very hearings suggest it. Therefore I proceed on the assumption that sex is very much (and more than almost anything else) a matter of self-control or lack of it.

Now either sexual acts have some connection with morality, or they do not; i.e., they are as a-moral as sharing a soda

with a friend or taking a walk in the country. The vast majority of Americans, following the almost universal belief of our Western world for two millennia, would say that sexual acts are very much a part of morality. In fact, in common parlance the word "immorality" connotes sexual immorality. Although it is a mistake to think morality refers only to sex, it certainly includes it. This brings us to a second significant fact. For many (if not most) Americans morality is connected with--if not derived from--religious faith.

This view that sex is a moral matter may be entirely mistaken, as some proponents of sexual reform would have us believe. Perhaps they are right; perhaps sex in itself is completely a-moral. Nevertheless the opposite view is held by many Americans. They have a right to hold it and to pass it on untainted to their children.

In accordance with this standard, then, many Americans see much moral lack in the world of the young: pre-marital experimentation, overtly sexual entertainment, illegitimate births, etc. It is important to note that this view does not see evil only in the unpleasant social situation: the unwanted child, the shamed family, the disgraced girl. It sees also the act that conceived the child as a moral failing, a lack of character, and--for those ^{who} relate morality to religion--an offense against God, a falling short of his expectations.

Even if the conception had not taken place, this view still regards the sexual act as undesirable and to be prevented when possible. Others, of course, do not see it this way. They see as evil only the undesirable social or personal consequences of sexual activity. I know of no law requiring adherence to either view, and I recognize no right in anyone to impose his view on others or on the children of others.

* * * * *

✓ Let us turn to the cliché: "Sex education is the remedy for the moral and social evils connected with sex"; and let us see what truth is in it. To say that education is the remedy for some ill suggests that ignorance is the cause of it, but the matter is more complex than that.

Perhaps the extreme of this sex-education cure-all view was exemplified in a letter published in the Morristown Daily Record earlier this year. The correspondent was terribly upset at having observed an unusually shameless high-school girl all but rape her boyfriend in a supermarket parking lot. Her reaction was automatic. "We've just got to start those sex education courses in the schools."

The earlier basis for the cliché was the belief that we were all twisted by Puritanism and "hush-hush" up through the 1920's. What was needed was to cut out the "hush-hush" and let the communications^{media}/educate the youth informally. Then all

sexual irregularities would disappear. Two decades ago C. S. Lewis, in his usual witty and incisive way, pointed out that the statistics belied the claim. After sex had become standard conversation fare, the incidence of venereal disease, illegitimacy, and the other ills had mounted remarkably. Merely "telling all" had not turned everyone's "twisted attitude" into a more sane one. I suspect that this was because most adult Americans didn't really have a "twisted, Puritanical, hush-hush attitude" then, and I don't think they have it today.

Presently, we are being told that these same evils will be cured by formal school programs of "sex education." If this doesn't work, the next form of the claim will be slightly different. We will be told that the evils we and our ancestors feared are not really evils at all. Sex education will cure these moral evils simply by re-naming them. This is already on the horizon--even over it.

✓ Let us see, with the help of an example, how sex education is to eliminate or diminish undesirable sex practices and their consequences. We already have, outside the ~~school~~, an abundance of informal sex education available to the young. You can count on the Readers Digest for a monthly article, Life comes through with an occasional piece, etc. Picture for a moment a high-school couple--Algernon and Priscilla--engaged in some heavy petting in the back of a car. Algernon is getting more enthusiastic as time

passes. "Come on, Priscilla, don't be a prude." Priscilla is not exactly intellectually detached either. "Oh, Algernon, no," she hesitates. Suddenly our hero stops short. "Wait a minute, I can't do this. I just now recall the eight-page spread (in four colors) Life magazine had last month, with Fallopian tubes, amniotic sacs, umbilical cords, and all the rest. Now that I recall my sex education course, I've got to get hold of myself. Let's go home, Priscilla."

✓ I am sure none of the proponents of sex education programs are so naive as to expect an episode to end like this from their efforts. The outlandish example is intended only to highlight one point that should be crystal-clear, but unfortunately is not. If sex education means the biological facts of human reproduction --a certain amount of physiology and anatomy--its power to control sexual behavior is zero. Boys' and girls' sex drives are not operative or not, compelling or not, because they know less or more about biology. Yet when most people say they favor sex education, they simply mean that they do not want boys and girls to be ignorant of the body and the ways it is to be used. This is science, and all science is good, and schools exist to impart it. But these hearings are not dealing with scientific facts taught in biology class. We are concerned with pervasive programs designed to form the attitudes of youth according to theories of the proponents. This is a horse of a different

color, and it is questionable whether most people favor this. At this point, however, I think that we can agree that the claim that sex education (as most laymen understand it; namely, biological information) will improve the morals of our youth--this claim is simply unfounded.

* * * * *

✓What will help the youth morally? Better attitudes, presumably, and this is what the new programs are striving for. Sex education now means implanting certain attitudes. (More information is no longer stressed; some of the youth could inform us.) Now attitudes have a moral dimension--and (in this area) often a religious one as well; and they can influence conduct for the better--and also for the worse. In the abstract the aim of comprehensive sex education programs is praiseworthy, but they must be examined in their concrete reality. What attitudes are to be implanted? Different sexual attitudes are daily being inculcated by various mentors ranging from the worldly-wise counsel the brothel veteran gives the neophyte to the fatherly advice given to the novice in a monastery, but not all these attitudes are equally acceptable to any of us. The crucial question seems to be: "Which are the right attitudes?" This question must be reduced to: "Whose attitudes are right?" I suggest that there can be only one answer to this in our democracy. Your attitudes are right for you and your children,

and my attitudes are right for me and mine.

✓ What, in general, are all the possible attitudes towards sex that might concern us here? I think they can be reduced to three, which for convenience I call: I a), I b), and II. Simply stated, they are the following:

I Sex in itself is a moral matter

- a) The morality of sex is based on Divine law.
- b) The morality of sex is based on human happiness.

II Sex in itself has no morality, but only what it shares with any other interpersonal relationship.

Professor Russell Kirk, in a recent column, offers a similar dichotomy. After pointing out that nearly all sanctions in respect to sex are of religious origin, he adds that the present controversy is "between atheistic views of human nature in sexual relationships...and essentially religious...views that maintain that there is a law for things and a law for men--discrete, not reconciled."

✓ Each of these positions: Sex is a moral matter based on Divine law; Sex is a moral matter based on human happiness; Sex is not a moral matter except incidentally as a relationship--each of these is a legitimate, philosophically sound position for a free man to hold, if his conscience so directs. Every man has also a legal and constitutional right to have his view respected both for himself and in his children.

It follows then that a sex education program--insofar as it goes beyond biological science--is, in the opinion of a

sizable number of citizens (the first two groups), a form of moral education. Moreover, for a vast number of these (the first group), it encroaches upon the area of religious education as well. No non-Christian teacher, for example, would try to convince his students that Christ was not Divine, no matter how strongly he felt about it. Nor would a believing Christian dare attempt the opposite. The area of religious dogma is simply forbidden territory in public schools. Nor do we attempt to teach a least-common-denominator type of religion that will please all: Catholic, Protestant, Jew, and atheist. There "just aint no such animal."

✓ For the same reason I contend that no teacher, however sincere, has a right to teach an attitude regarding sex that even might be in conflict with the religious beliefs of some students. Neither is it possible here to find a least-common-denominator attitude that will actually suit all viewpoints, for they are in some respects mutually exclusive. Nor can we achieve a detached presentation of all attitudes to sex without encroaching on parental rights. There are two reasons for this. First, in practical (and especially emotional) matters it is impossible for many teachers to present several differing opinions or attitudes without showing some partiality towards their own. Secondly, even if all can, this is not enough. Suppose, for example, a student has been taught at home and in Church that

masturbation is wrong. If a teacher says that many people think it is wrong, but many others think it is not, this amounts to a subtle undermining of the child's religious training in virtue of the position of authority the teacher enjoys. It matters not a particle whether the said training is sublime or ridiculous. It is his right and his parents' right, and no public agency may tamper with it! I do not believe any of the proposed sex education programs can skirt this danger. In other words, I fear, not the theory of these programs, but their implementation and the people who will administer them.

✓ Not too long ago we eliminated Bible reading from schools out of deference to a small minority with some grim fears that a wholly voluntary prayer was a "foot in the door" that might lead someday to a union of Church and State and eventually to some horrible Inquisition. However far-fetched it seemed that a pious old school-marm was paving the way for torture chambers, nevertheless extreme caution carried the day. Americans have lately been hyper-careful in matters of the First Amendment. This extreme solicitude and respect for dogmatic differences is even more needed in regard to moral differences. For moral conduct is just as much a part of religion as are faith and dogma. If we took no chances with the pious old school-marm, we can less afford risks with the eager-beaver sexologist.

* * * * *

Why, it may be asked, can we not have confidence in our teachers to give such education without treading on religious sensibilities? This is tantamount to asking of us an act of blind faith in the sincerity and discretion of all teachers who in future would deal with sex education, once it gets started. Such an act of faith in the future seems too great a risk, and nothing points up the risk so clearly as the global designs of the eager groups who are pushing the programs. What they are attempting, they tell us, is to take the child in kindergarten or soon after and work for twelve years to "make him a sexual person"--whatever that means. The advisability of trust in the sex education leaders depends on their performance to date, in the outlines, guides, and statements they have thus far issued. By this standard my limited investigations find them wanting.

I must admit to a lack of acquaintance with many of the specifics of these programs. I have seen no films or filmstrips. I have read hair-raising quotations attributed to members of SEICUS; but I reproduce none here, for I have not personally authenticated them. One bit of homework I do lay claim to. Last February I labored through most of the "Sex Class Guides" for Parsippany, as published in the Daily Record. Parts of it I found amusing; parts, frightening. Time limits me to only one or two examples.

In all the feverish anxiety to take the five-year-old and make of him "a sexual person," naturally proper terminology is important. In kindergarten they are no longer permitted to "leave the room"; they must "urinate." Somehow this is supposed to help their psycho-sexual development. In grade 3 the term "masturbation" is found in the vocabulary list. Now why--and how--does anyone explain masturbation to such babies? (It is no wonder that we have irate parents.) However, we need not fear; the Guide does not necessarily mean that the teacher will introduce these words. Under the heading, "Activities:" we read: "Identify and correct improper terminology as it occurs and guide children to use correct terminology." If the teacher is not to define masturbation, what will she do? This is all I could come up with.

The worried parent can be at rest. The teacher is not to initiate the child into the meaning of masturbation or its secrets. She need only remain on the alert for the critical moment when little Horatio rushes up one morning crying, "Teacher, teacher, Algernon is in the bathroom jerking off." Like Johnny-on-the-spot she will reply unperturbed, "Masturbating, Horatio, masturbating." Now, tell me, what kind of thought went into these voluminous guidelines?

By contrast the tenor of the Guides and Appendixes for grades 9 and up is not funny. They are relativist (Cf. sex

standards--Grade 9), namby-pamby ("how does a girl say 'No' without making the boy feel rejected?"), and inimical to any clear-cut religious and home training (What is Moral and what is Immoral --Grade 9). Perhaps the attitudes of the authors are more enlightened than the traditional religious ones, but no public school has the right to indoctrinate in this way contrary to parental wishes.

* * * * *

I would say, finally, that this all-encompassing program seems to spring from either of two primary assumptions. Neither of them is very flattering to us (the first is rather unflattering); both suggest that until now the boat has been thoroughly missed.

The first of these assumptions on which the Herculean effort to affect the young is based is the conviction that we--our generation--are all psycho-sexual cripples. Because we perhaps first heard of the origin of babies from an older child, we have been permanently warped! We got our information from the gutter! Now we are guilt-ridden victims of anti-sexual complexes. Besides, we must be pretty sad sacks in bed. In a word, our generation thinks sex is dirty. This is the unspoken accusation behind much of the propaganda about the crying need for early, lengthy, and pervasive programs. I label this simply false--a libel against good people who are only trying to bring up their children as decent and God-fearing citizens.

✓ There is another possible assumption on which these programs may be based. Those who work from this premise don't think we are so bad after all. We have not flubbed so badly, considering our limited perspective, but they are privy to some new insights about sex that our generation just wasn't fortunate enough to have when we were growing up. Briefly, they have discovered that a satisfying sexual relationship (not parenthood)--or a succession of them throughout life--is the most important thing for man. The older values we used to think primary, like generosity, friendship, respect of fellows, love of family and country, the joys of the proud parent--all these are quite secondary to the sexual relationship. If you plan to be a lawyer, doctor, or engineer for the rest of your life, you must put in four years of preparation or more, and you darn well better start this by the time you are eighteen. On the other hand, "becoming a sexual person" according to the proposed programs must pervade your education for twelve or thirteen years, and it had better start in kindergarten. What else could be the meaning of such vacuous expressions as "Sexuality is how one assumes his role in life"? (This is one of the "concepts" proposed in the Parsippany Guide for students from kindergarten up.)
to all children

To impart/such a view of the unparalleled importance of sex is certainly an infringement of the rights of many parents. Their religious heritage, while recognizing the importance of sex

(principally as the fount of life, not merely the well of pleasure), just doesn't consider it so all-important; and these parents don't think it should be harped on for years before its natural awakening at puberty. With reason they strongly object to strangers' taking over their children to immerse them in a "sexuality" atmosphere that harmonizes with neither their ideals of life, nor their moral sense, nor their religious faith.

/ My recommendation is simple: It is not sufficient to refrain from legislating sex education programs for the public schools. The "social-planners" are always on the move. For them silence gives consent, and in dealing with them to compromise is to surrender. We need state legislation forbidding all these per-
vasive programs in elementary and secondary schools which aim at instilling certain attitudes. This would in no way limit treatment of the anatomy and physiology of reproduction as biological science, for these are facts of science. Programs to develop "sexual persons" are not scientific but individual, and not factual but theoretical. They are also moral and often religious.

✓ Much of the rhetoric to which you gentlemen of the Committee have been subjected has endeavored to paint a false antithesis. It says that you are to decide between the good guys of the sex-is-not-dirty group and the bad guys of the sex-is-dirty group. This is/^{not}the choice confronting you. Rather it ~~is~~ between

the view that sex is public and the view that sex is private,
between those who say sex is a-moral and those who say it is
moral and religious, between those who say it is the business
of the group and those who say it is the business of the
individual and the family.

Joseph F. Warganz
15 Lorraine Terrace
Boonton, New Jersey 07005

SUBMITTED BY REV. FRANK H. POOLE

TEXT OF REMARKS
TO
THE JOINT COMMITTEES ON EDUCATION
OF
THE SENATE AND GENERAL ASSEMBLY
PURSUANT TO ASSEMBLY CONCURRENT RESOLUTION NO. 69 OF 1969
ON SEX EDUCATION IN NEW JERSEY PUBLIC SCHOOLS
AT
TRENTON, NEW JERSEY
DECEMBER 17, 1969
BY
REVEREND FRANK H. POOLE
REPRESENTING
THE SYNOD OF NEW JERSEY
THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

MR. CHAIRMAN, MY NAME IS FRANK POOLE. I AM THE PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF FAIRMOUNT, TEWKSBURY TOWNSHIP, HUNTERDON COUNTY, NEW JERSEY AND A MEMBER OF THE CHURCH AND SOCIETY COMMITTEE OF THE SYNOD OF NEW JERSEY OF THE UNITED PRESBYTERIAN CHURCH, INCLUDING MORE THAN 200,000 PEOPLE IN 3,6 CONGREGATIONS UP AND DOWN OUR STATE. IN ADDITION, I HAVE SERVED ON A COMMUNITY-BASED COMMITTEE WHICH DESIGNED A SEX EDUCATION PROGRAM FOR TEWKSBURY TOWNSHIP AND AS AN INDEPENDENT "CONSULTANT IN SEX" FOR THE ORTHO PHARMACEUTICAL CORPORATION, BRIDGEWATER TOWNSHIP, ALTHOUGH I REPRESENT NEITHER OF THESE TWO GROUPS TODAY. I AM, HOWEVER, REPRESENTING THE INTERESTS OF A THREE-YEAR-OLD GIRL!

THE SYNOD OF NEW JERSEY HAS GONE ON RECORD IN SUPPORT OF SEX EDUCATION IN PUBLIC SCHOOLS. IN TAKING THIS POSITION, WE JOIN SUCH NATIONAL ORGANIZATIONS AS THE AMERICAN ASSOCIATION FOR HEALTH, PHYSICAL EDUCATION AND RECREATION (AAHPER), AMERICAN COLLEGE OF OBSTETRICIANS AND GYNECOLOGISTS (COMMITTEE ON MATERNAL HEALTH), AMERICAN PUBLIC HEALTH ASSOCIATION (GOVERNING COUNCIL), NATIONAL COUNCIL OF PARENTS AND TEACHERS (PTA), NATIONAL COUNCIL OF CHURCHES, NATIONAL

EDUCATION ASSOCIATION (NEA) AND AMERICAN MEDICAL ASSOCIATION (AMA) JOINT COMMITTEE ON HEALTH PROBLEMS IN EDUCATION), NATIONAL SCHOOL BOARDS ASSOCIATION AND AMERICAN ASSOCIATION OF SCHOOL ADMINISTRATORS (JOINT COMMITTEE), NATIONAL STUDENT ASSEMBLY OF THE YMCA & YWCA, SIXTH WHITEHOUSE CONFERENCE ON CHILDREN AND YOUTH, SYNAGOGUE COUNCIL OF AMERICA, UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO), UNITED STATES CATHOLIC CONFERENCE, AND THE UNITED STATES DEPARTMENT OF HEALTH, EDUCATION, & WELFARE (U.S. COMMISSIONER OF EDUCATION). THE UNANIMOUS JUDGMENT OF THESE GROUPS IS THAT RESPONSIBLE FAMILY LIFE AND SEX EDUCATION ARE ESSENTIAL TO THE HEALTH OF THE NATION AND ITS PEOPLE. IT IS PERTINENT TO QUOTE A BRIEF EXCERPT FROM AN "INTERFAITH STATEMENT ON SEX EDUCATION" PREPARED BY THE NATIONAL COUNCIL OF CHURCHES COMMISSION ON FAMILY LIFE, SYNAGOGUE COUNCIL OF AMERICA COMMITTEE ON FAMILY, AND UNITED STATES CATHOLIC CONFERENCE FAMILY LIFE BUREAU: "HUMAN SEXUALITY IS A GIFT OF GOD, TO BE ACCEPTED WITH THANKSGIVING AND USED WITH REVERENCE AND JOY....RESPONSIBILITY FOR SEX EDUCATION BELONGS PRIMARILY TO THE CHILD'S PARENTS...IN ADDITION, THE RELIGIOUS COMMUNITY AND THE SCHOOL HAVE A VITAL ROLE IN SEX EDUCATION....THE INCREASED CONCERN AND INTEREST IN THIS VITAL AREA OF HUMAN EXPERIENCE NOW MANIFESTED BY PARENTS, EDUCATORS AND RELIGIOUS LEADERS ARE CAUSE FOR GRATITUDE. WE URGE EACH TO TAKE A MORE ACTIVE ROLE, EACH IN HIS OWN AREA OF RESPONSIBILITY AND COMPETENCE, IN PROMOTING SOUND LEADERSHIP AND PROGRAMS IN SEX EDUCATION." IT IS IN THIS SPIRIT THAT I APPEAR BEFORE YOU.

THERE IS A GROWING AWARENESS AMONG SCHOOLS AND COMMUNITY GROUPS OF THE NEED FOR INSTRUCTION IN FAMILY LIFE AND SEX EDUCATION. EDUCATION FOR HUMAN SEXUALITY BEGINS WHEN THE NEWBORN INFANT IS PUT

INTO HIS MOTHER'S ARMS. FOR EACH INDIVIDUAL THIS WARMTH AND LOVE IS THE FIRST, AND PERHAPS A MAJOR, EXPERIENCE OF A DEVELOPING HUMAN SEXUALITY. TOO OFTEN, SEX EDUCATION IS CONCEIVED BY PARENTS HAS BEEN A MATTER OF TELLING WHAT TO DO AND WHAT NOT TO DO. EXPERIENCE HAS SHOWN THAT TELLING YOUNGSTERS, PARTICULARLY ADOLESCENTS, HAS NOT BEEN AN OVERLY SUCCESSFUL METHOD OF CHANGING AND DEVELOPING ATTITUDES AND BEHAVIOR. NOR HAVE PARENTS BEEN PREPARED TO DEAL WITH THE DEVELOPING SEXUALITY OF THEIR CHILDREN. AS A RESULT, THE YOUNG PERSON IS VERY OFTEN FACED WITH SITUATIONS FOR WHICH HE IS NOT EQUIPPED TO MAKE DESIRABLE AND SOCIALLY ACCEPTABLE JUDGMENTS.

SINCE THE FOCUS AND THE LARGEST PROPORTION OF TIME SPENT BY THE CHILD IS SPENT IN THE SCHOOLROOM, THIS SEEMS TO BE THE LOGICAL PLACE FOR SEX EDUCATION TO TAKE PLACE, IN ADDITION TO HOME AND CHURCH. GIVEN THE PLURALISTIC NATURE OF OUR STATE AND THE COMMUNITIES WHICH MAKE IT UP, THE PROBLEM OF WHAT TO TEACH BECOMES COMPLICATED, BUT IT INCREASES THE NEED FOR EDUCATION ABOUT HUMAN SEXUALITY. THIS HAS BEEN WELL STATED BY ONE HIGH SCHOOL STUDENT, WHO SAID, "WE HAVE A NEED FOR SEX EDUCATION SIMPLY BECAUSE THERE ARE MANY ENVIRONMENTS, MANY PARENTS, AND MANY SETS OF CODES WHICH KIDS ARE GIVEN THROUGH THEIR PARENTS AND THROUGH THEIR ENVIRONMENTS WHICH ARE EITHER IMMORAL OR HAVE FALSEHOODS IN THEM."(BECK, JOHN. "THE BIG QUESTION FOR TEENS: MORALITY" TODAY'S HEALTH, 43:24-33, May 1965)

EFFECTIVE FAMILY LIFE INSTRUCTION THAT RECOGNIZES THE MODERN SPIRIT OF SCIENTIFIC INQUIRY SHOULD PROVIDE OPEN, FRANK DISCUSSION AND AN OPPORTUNITY TO EXPRESS DIVERGENT VIEWS. THE EDUCATIONAL METHODS USED SHOULD INCREASE THE ABILITIES AND SKILLS OF STUDENTS TO RECOGNIZE THEIR EMOTIONS, EXAMINE, DEVELOP OR CHANGE THEIR ATTITUDES, CLARIFY EMOTIONAL INTERACTIONS, AND INCREASE THEIR COMPETENCE IN INTER-

PERSONAL RELATIONS.

BUT EXCEPT FOR OFFERING SUCH BROAD GUIDELINES, AS OUR STATE OFFICE OF EDUCATION HAS ALREADY DONE, WE NEED TO ALLOW OUR INDIVIDUAL COMMUNITIES TO DEVELOP PROGRAMS TO MEET THE NEEDS OF THEIR INDIVIDUAL CONSTITUENCIES.

TO THESE END, THE SYNOD OF NEW JERSEY, IN OPEN MEETING, HAS ADOPTED THE FOLLOWING RESOLUTION, AND I COMMEND IT TO YOU. THANK YOU FOR ALLOWING ME THIS PRIVILEGE.

RESOLUTION

- WHEREAS - EDUCATION IS A PROCESS INVOLVING THE INTERACTION OF PEOPLE, PARENTS, TEACHERS, SCHOOL ADMINISTRATORS, BOARDS OF EDUCATION AND COMMUNITY AT-LARGE;
- WHEREAS - THE PARTICIPATION OF ALL PARTIES IN THE EDUCATIONAL PROCESS SHOULD BE CONSISTENT WITH OUR DEMOCRATIC HERITAGE AND THE HIGHEST PRECEPTS OF OUR EDUCATIONAL PROCESS;
- WHEREAS - THE SYSTEM OF PUBLIC EDUCATION IN THE STATE OF NEW JERSEY IS CHARGED WITH THE RESPONSIBILITY OF SERVING OUR COMMUNITIES AS WELL AS EDUCATING THE YOUTH OF OUR STATE;
- WHEREAS - AN UNDERSTANDING OF SEXUALITY AS A PART OF HUMAN DEVELOPMENT IS ESSENTIAL FOR THE EDUCATION OF THE WHOLE MAN;
- WHEREAS - IT IS CLEAR THAT PRESENT EFFORTS OF CHURCH AND HOME DO NOT ADEQUATELY DEVELOP THIS UNDERSTANDING;
- WHEREAS - THE COMMISSIONER OF EDUCATION OF THE STATE OF NEW JERSEY HAS DIRECTED LOCAL SCHOOL BOARDS TO HOLD IN ABEYANCE ALL SEX EDUCATION PROGRAMS NOT IN EFFECT PRIOR TO SEPTEMBER, 1969, UNTIL SUCH TIME AS THE STATE LEGISLATURE DECLARES ITS WILL;

BE IT RESOLVED, BY THE SYNOD OF NEW JERSEY OF THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A. THAT

- (1) WE SUPPORT RESPONSIBLE SEX EDUCATION IN OUR PUBLIC SCHOOLS TO SUPPLEMENT INSTRUCTION IN THE HOME AND CHURCH,
- (2) WE ENCOURAGE THE NEW JERSEY LEGISLATURE TO ALLOW LOCAL SCHOOL BOARDS TO DETERMINE THEIR OWN SEX EDUCATION PROGRAMS UNDER STATE GUIDELINES,
- (3) WE URGE LOCAL SCHOOL BOARDS TO CONSIDER SUCH PROGRAMS IN THE LIGHT OF THEIR LOCAL NEEDS,
- (4) WE URGE THE CHURCHES OF THE SYNOD OF NEW JERSEY TO SUPPORT AND PARTICIPATE IN SUCH PLANNING AT THE LOCAL LEVEL.

ADOPTED 22 OCTOBER, 1969
BY 147th ANNUAL MEETING
OF THE
SYNOD OF NEW JERSEY
THE UNITED PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA
MEETING IN OCEAN CITY, NEW JERSEY

Legionary Movement

P. O. BOX 18

CALDWELL, NEW JERSEY

We, of the Legionary Movement, are unalterably opposed to public, mass, governmental sex education.

State sex education is incipient tyranny: for it is an open attempt by the State to wrest control of the child from the parent and to inculcate through the public school values alien to the home. The theory of the control of the child by the State is a distinguishing note of tyranny in the twentieth century. In a free society the child belongs to its parents; under tyranny the child belongs to the State. It is no accident that the collectivist society would employ the State educational system to undermine the religious, moral and cultural values of the family: in such a society there can be no plurality; no acknowledgement of cultural and creedal diversity. There must be uniformity.

We are confronted with the same collectivist mentality, the same attempt to utilize the State schools to impose a new order of values, new attitudes, the same scientific officialism and organization of the State under the guise of governmental sex education.

Through sex education the State of New Jersey is attempting to effect in the child "wholesome sex attitudes". The very State which prohibits children from recognizing God in public prayer is establishing values relating to the most intimate and sacred acts of human life. A "wholesome sex attitude" is a value judgement based upon a norm of behavior; in the case of sex education the norm upon which the State ascertains the "wholesomeness" of behavior is, of necessity, Godless and amoral.

The collectivizing of sexual attitudes and values under the pretense of helping the family by means of public school sex education is nothing less than tyranny: it is entirely congruent with the socialist theory of the State control of the child. In the religious order it denies the things of God; in the moral order it denies the life of virtue; in the family order it denies parental competence; in the educational order it denies the plurality of custom and culture; in the social order it denies creedal disparity. The aim of such a system is the establishment of a new rule of sexual values in place of the old rule of religious and moral freedom. It is the imposition of free-love ethics upon children: free-love ethics approaches the entire problem of sexuality in a manner proper to biology or comparative zoology. Its dominant note and tendency stem from a view of sex as a normal biologic function that is acceptable in whatever form it manifests itself. It means giving free rein to the instincts. Free-love ethics applied to the family is the

counterpart of anarchism in politics. It would have children, little children, associate marital love with chickens and dogs copulating. It is a great crime against the young; for it does not teach children to love, and will assuredly lead to the false belief that love is identical with the sex instinct.

It is our duty as parent to protect the inviolable rights of parenthood for these rights are essentially divine and therefore the most efficient and best safeguard of the rights of the child. Sex education in the public school is the open attempt by the State to usurp the rights of parents; it is tyranny: for it would deny the family the right to maintain its religious, cultural and ethical unity relating to the wonder and mystery of the propagation of life.

We list below a few of the many reasons for which we maintain our opposition to sex education in the public schools:

1. The State does not possess the legal authority nor the moral sanction to introduce material the nature of which is antithetical to the religious and ethical beliefs of many at whom the program is directed.

2. The concept and pedagogy of such a program is entirely objectionable to many. The essential reference to God is, of necessity, omitted thus allowing a view of sexuality which spares the child nothing in indoctrination and tolerates anything in practice. Excluding the sacral and ethical from the program the child is addressed on the naturalistic, materialistic and scientific, levels.

3. Those who propagate the program deliberately intend to sever the child from the authority of its parents in this uniquely delicate area of family preparation.

In a speech before an audience of boys at Blair Academy, Dr. Mary S. Calderone, Executive Director of SIECUS, the principal moving force in the United States in agitating and propagandizing for sex education in the schools, stated:

"We need new values to establish when and how we should have sexual experience. Nobody's standing on a platform giving answers. You are moving beyond your parents. But you can't just move economically or educationally. You must move sexually as well. You must learn how to use sex. This is it: one, to separate yourselves from your parents; second, to establish a male or female role; third, to determine value systems; fourth, to establish your vocational role."

4. The natural rights of the parents are warred against by such unnatural instruction. The rights of the parents are the best safeguard of the rights of the child. Until the child is of an age to defend itself against those who merely seek to use it, the child's rights are centered in the parent, the only one

whom nature has empowered to love it as an end in itself.

5. Mankind has always held, in the history of civilizations, that sexual values are intricately interwoven in the culture, religion, ethics and mores, of a people. To attempt to partition the child from the culture, religion, ethics and mores, of its family and thus teach sexuality on a scientific plane is not only to impart a perverted and maimed view of sexuality but a direct attack upon the family as such.

6. From such an incredibly deformed notion of sexuality one is hardly surprised to find that sex becomes the common thread running through the child's curriculum. Sex education from the kindergarden through the twelfth grade, with appropriate aspects "taught in other subjects such as biology, general science, home economics, social problems, English, and world literature, and the like."

Those sexually obsessed people who have proposed and propagated this training in sensuality have the unmitigated brazenness to say that those of us who oppose their experiment upon our children do so because of "hang-ups".

7. What qualifies a teacher for such a program? In establishing teacher requirements we read in the State Guidelines that "above all, they, (the teachers), must have in themselves a wholesome philosophy about human sexuality, must possess a personal satisfactory sexual adjustment and feel comfortable teaching about sexuality." Now a "wholesome" philosophy is one in congruence with a particular norm; such terms as wholesome and normal imply a norm: isn't the norm in America one that allows religious and ethical freedom without the State establishing what is sexually and morally wholesome and unwholesome?

In terms of the quality of "feeling comfortable teaching about sexuality" one thinks of those sexually obsessed people for whom life is seen only in relation to Freud. Would not a "deviate feel "comfortable" teaching sexuality?

Consider the situation proposed: a veritable stranger, the teacher, with whom the family might well have nothing in common, is going to attract the attention of the child to the sexual life in all of its manifestations, with which life is associated the utmost pleasure and excitement endangering to absorb an undue share of the child's imagination and anticipation. This imposition upon the child of a falsely-constructed sex education, which all sane and healthy men consider a "delicate" undertaking, for fear that it might well become the central object of the child's mind and imagination, is a brutish violation of the child.

8. Sex is to be taught in the school. Can the teacher teach the child love? What is sex divorced from love if not harlotry? Sexuality cannot be taught in a normal manner without reference to the home in which environment sexuality arrives at its rightful culmination in spousal love.

9. Certain sexual activity among minors is an infraction of

the law; yet the provocation of such sexual activity by the teacher-turned-parent by means of slides, tapes, movies and classroom discussion, is above the law. These agent-provocateurs, otherwise called teachers, are to discuss, dissect and elaborate, sexuality in its normal and abnormal manifestations thus inciting the passions, impulses and imagination, of a deliberately provoked youth.

10. Pornography is a system of deliberate erotic stimulation. Sex education is the erotic stimulation of children. The duration of the program, thirteen years, and its pedagogy can only lead to youthful intoxication.

The simplest reason that love and lust ought not to be discussed in the classroom is that they are love and lust and not some mechanical function or abstract duty which can be discussed without emotional or psychic stimulation. Sex is not an unconscious or an innocent thing but a very special and violent emotional stimulation at once spiritual and physical. A sociologist who asks the child to have no emotion in sex is asking the child to have no emotion in emotion. He doesn't know what he is talking about.

11. Sex education proposes to define and declare the role of the family in society. The State did not create the family; it pre-dates the state. It is an institution directly from God and no reality impresses more closely upon man and his relationship to the Creator than the responsibilities and mysteries in the creative process of begetting and rearing children. Marriage is not only a question of natural law but, of more importance, of positive Divine law.

By what authority does the State, through sex education, attempt to violate the religious origin of the family by imposing a secular notion upon little children? This is a blatant violation of the doctrine of Church and State.

State sex education is the training in sensuality. If it becomes the rule it shall lead to sex obsession on a mass scale.

Earlier in this century a great man wrote about the experimentation carried out upon children in Soviet Russia:

"There is a country where children are actually torn from the bosom of the family, to be formed (or, to speak more accurately, to be deformed and depraved), in godless schools and associations, to irreligion and hatred, according to the theories of advanced socialism; and thus is renewed in a real and more terrible manner the slaughter of Innocents"

Have not our schools become godless? It is our contention that sex education will lead, likewise, to the slaughter of Innocents in our country.

STATEMENT OF

Joan M. Valent

127 Marcella Rd. Parsippany, N.J.

SEX EDUCATION

Every school district in the state has been told by the State Board of Education, to institute sex education into their curriculums. The state sent out booklets outlining what has to be taught and in what grade K-12. While the state insists sex education is not compulsory, it contradicts itself by telling the local school boards they must integrate sex education into all regular academic subjects, thus creating compulsory sex education.

The local school board, in Parsippany as in other school districts, have given the committees (of a few parents, clergy, and other so-called "concerned citizens") the 'PRIVILEGE' of deciding what will be taught, and the materials that will be used. The committees are a front for the schools, as many of the committee people are handpicked by the school administrators. Committees consisting of a few from the community also gives the sanction of "community approval", a legal loophole for the acceptance of pornography in the schools (as in the case of community acceptance of pornography in the films shown in their local theaters.) I feel that whatever the committees decide to be taught, will be disregarded unless the information coincides with the state's wishes.

The clergy should keep out of the affairs of tax supported schools because of separation of church and state. You may say that we need religious morality to bolster sex education in the public schools. That is not so because the schools are going to teach this sex information with the situation ethics of the the New Morality. The parents have to supply the morals, there is a need for morality in the teaching of sex, but it will not be used in the schools, it cannot by law. Yet we have sex education in the schools. The only reason for the schools to get the clergy involved is that each clergyman will try to get the support of his congregation behind the schools, and it also gives it an air of respectability to the sex education program. What will happen to a child whose parents do not supply the morals? When a class is discussing sex, how will the parents know it will be morally right pertaining to their beliefs? Teachers are not above being immoral.

What about the case in the Parsippany Troy-Hills School system? Mr. Joseph Ford, Principal of Lake Hiawatha Elementary School, pleaded guilty to a morals charge which concerned a young boy. He was not suspended, but given a promotion instead. He is now Administrative Assistant in the Parsippany Troy Hills schools.

When citizens of the town questioned the school board about this and not even using Mr. Ford's name when doing so, they were told bluntly, by the board president, Mrs. Minor, "We do not discuss personnel at public meetings." When I asked the principal of the Lake Parsippany School, about Mr. Ford, she said, "We don't talk about him." I asked her what if a teacher of this nature teaching sex education. She informed me that this is a problem that can happen anywhere, that I might even have a neighbor who is of this amoral attitude. I told her she was right, in fact I do have a neighbor who is of this nature, in fact he is an ex-teacher, whose wife is actively pushing sex education. (She is also a teacher.)

I have heard, but cannot prove, because of all the secrecy involved in any incident concerning sex education, that the same Mr. Ford was screening teachers for the sex education course, in the Mt. Tabor Elementary school. If this is true, does this mean that the teachers who

3/69

Find School Head Guilty of Morals Charge

BOONTON TWP. — A 48-year-old Parsippany elementary school principal was found guilty of indecent exposure in Municipal Court Monday.

Joseph W. Ford of 21 Florence Ave., Denville, principal of the Lake Hiawatha School, pleaded guilty to the charge before Magistrate Roy Gensen and was fined \$55.

According to police, Ford exposed himself to a juvenile boy on Valley Road here March 22. He was subsequently arrested at his home after Boonton Township police were given the license number of his car by the victim.

Paterson News, Paterson, N. J.

SEX EDUCATION Page 2.

are to teach sex education have been picked by a person who has a morals charge in his background? What better grounds for condemnation of sex education in the schools!

An out of county paper picked up the story about the Ford incident (Above) and printed it. There was no mention at all in any of the local papers and I wonder if the school authorities also have the power to suppress news when it concerns them? This should be investigated.

Sex education will be integrated into all academic subjects. If a child wishes to ask a question about sex, all regular lessons will stop and a discussion on sex will ensue. At this rate, the lessons of regular academic subjects will suffer. This gives sex education priority over all other studies.

Tax monies allotted for public education are being used to finance an experimental program, where people's children are the victims, against the wishes and demands of their parents, by way of a state directive. The far out thinkers, who seem not to have any common sense at all are trying to create a 'New World Order' through the greatest mass media in the world, the schools. The sex education programs and 'Sensitivity Trainings', (group therapy, group awareness, self awareness, and known by many other names) all are based on the child breaking away from the family, destroying the family unit, situation ethics and Humanism. Karl Marx said: "Humanism is the denial of God, and the total affirmation of man. Humanism is really nothing else but Marxism." Cannot these teachings bring us only so disaster? A Nation's future is its young people, what they are trained to be, is what our Country will be.

Public sex education (compulsory), has not been proven to be good. Sweden for many years, has had compulsory sex education, and today that country's morals and family life are in a drastic state of decay. Sex education, (compulsory) was forced on the Swedish people, they, as we did not want this in the schools. It was forced on them and now they are destroyed, as we will be if we do not stop it now!

The parents who feel that sex education is against the dictates of their consciences should not be coerced. The school boards, and the school administrators should not concern themselves with what kind of sex education children are getting, or not getting at home. The home and life of the student and his family are no concern at all to school people. When it does become the concern, that is where the danger lies.

Sex education cannot build character and sound minds, but academic disciplines. This is well within the range of the schools to do, and is one of their responsibilities, but it has been neglected, for the fun-type education theory.

Educators espouse academic freedom. Alright, but can't that also work two ways. What if the student doesn't want to learn a subject, can not this also be called academic freedom? Teachers tell parents that parents have no right to tell what the professional educators may teach, by the same token, parents have a right to raise their children as they wish without the interference of professionals tearing down the moral structure that the parents have built up in the child. What can a concerned parent think about the future, when his children's minds are being used in an experimental project? It seems that the school administrators have protection, who protects the children? Their parents are supposed to, but when it comes to the schools, it seems that the parent

SEX EDUCATION Page 3.

who wants to protect his child from pornography and filth, nowadays must be mentally ill, whereas maybe five years ago we parents would be heroes!

Mr. Sheehy told my husband that no one is excused from this program, and the people who are doing their job in the home have to be penalized as well as the delinquent parents. Mr. Sheehy is not satisfied to be just a dictator, but he wants to be judge and jury as well, and to mete out punishments as he sees fit.

I believe that if I were to conduct the same programs of sex education in my home, I would be arrested for contributing to the delinquency of minors. These educators advocate masturbation and homosexuality, sodomy and many other perversions. I do not want my children brought down to the level of these people, and I refuse to send my children to be demoralized and debased in any manner, anywhere.

I have been told that I must take my children out of the schools, if I do not want them to have sex education. Is this not tyranny? I must now petition the school board for the right to teach my children at home. I have four children and cannot afford a private school.

If we cannot keep sex education out of the schools, let the ones who so desperately want this for their children, have special classes after school hours. I pity these children, whose parents have been hoodwinked, and cannot see the danger in these programs.

There are many teachers who have been told to leave the school systems if they did not want this taught in their classrooms. These teachers who believe this is a bad idea, are being coerced ^{AND INTIMIDATED, TOO} ~~also~~. What kind of a classroom atmosphere ^{WILL} this create? Teachers also need protection, and their so-called union will not protect their rights because the union I speak of is one of the pushers of sex education the National Education Association.

In Parsippany, the cost of sex education in the schools will be about \$50 a child every year, or more than a cost of \$500,000 a year, every year.

I ask you to please consider the following:

1. Keep sex education OUT of the schools. The courses we've had, before this fad struck, biology, hygiene, etc. are good.
2. Investigate what is really going on in our schools, what is really being taught in all subjects.
3. Keep Sensitivity Training out of the schools.
4. No psychological testing of children without written permission of parents or guardians.
5. Keep sex education out of the pre-school nurseries provided for welfare mothers.
6. Do not adopt the ~~5-710~~ Bill, allowing letters of excuse be written to the schools to excuse children from sex education classes. Sex education will be integrated into all academics, and sex education can begin at any time. What will they be doing wandering the schools at any time during the school day? This law did not work out well in California.
7. Consider the rights of the teachers who feel it is against their conscience to discuss this topic with their students.
8. The sums allocated for sex education is as ridiculous as they are astronomical. Surely we can spend our money more wisely than this.

