

Preface

Although the vast amount of media attention devoted to sex may make it seem more important than ever, in some ways sex is actually less important today than ever before. In the developed world, there has been a trend away from the wide-open spaces of agrarian settings and toward overcrowded cities, which means that most couples no longer have an urgent need to reproduce to provide offspring to take care of them when they get older. With fewer fields to till, infant mortality reduced, and improved health care allowing people to work for many more years, having a large number of children is no longer the standard method of retirement planning. So although at one time the ability to limit pregnancies would have had catastrophic results, today's birth rates reflect this new reality, be it voluntarily as in Europe, or involuntarily as in China. And now, with artificial insemination, we don't even need the sex act to make babies. So if we humans were ever to lose the ability to have sex at some point in the future (heaven forbid!), these new technologies would allow our kind to continue to inhabit the earth for as long as the earth was inhabitable.

But whereas sex has lost its importance in its primary sense, it has grown in importance in another, keeping people together as couples, leading to its current state where we humans are having more sex than ever before. I don't need a study to prove that because one reason for this increase is simply the fact that we're living longer, and so each of us is having more sex than did past generations over the course of our longer lifetimes. But the added leisure time in our modern societies also frees us to put more focus on sex, so while the sex act has been decoupled somewhat from its original purpose, it remains very much at the center of our daily lives.

Many of these changes have taken place over generations, but there have been significant changes with regard to sex that have occurred in only the past half century or so. I'll even take some credit for one or two of those. One significant change is that so many more women know now that they should be enjoying sex rather than just putting up with it in order to have a family. In my lectures, I often make reference to a Victorian mother who, when telling her about-to-be-married daughter about the birds and bees, would say, "Lie back and think of England." But while those dark ages continue for too many women, millions of others have made the transition to being sexually fulfilled by acquiring the knowledge needed to have orgasms, and the independence to demand them from their partners. So the pleasure that comes from engaging in sexual relations, which has historically been more important for one gender than the other, can be shared now by both men and women equally. And one

could say that this happened just in time, because as the reproductive role of sex lessens, its role in keeping parents together has become more important.

It has always been important for children to have two parents for their survival, but historically, children were given adult roles much earlier than they are today. In order to support a child through the college years, parents must find ways of cementing their relationship over a much longer period of time. And sex is an important part of the glue that keeps partners together. That is not to say that many divorced couples do not send their children to college, but it becomes much more of a financial burden if the funds have to come from two separate households. So as the reproductive aspects of sex have been sinking in importance, it is the pleasurable aspects for both males and females that have been rising to the top. This is especially true in societies where women have increasingly been able to support themselves. When women were financially dependent on their partners, they had less leverage when it came to asking for sexual satisfaction. But now that women can survive when living alone, the sexual aspects of a marriage, for both partners, play a more important role in their combined desire to remain a functioning couple.

This encyclopedia is not only about the sexual act, but also about gender, which traditionally stood for males and females but these days may be open to further interpretations, as sexual orientation may not necessarily follow one path linked to the physical attributes of male and female.

Just as sex has changed in its importance over the last half century, so has gender. Not that long ago everyone's place in the world was determined, to some degree, by their gender. Every year that goes by, that becomes less and less true, and so conversely, as with sex, knowing about gender becomes more and more important. If all the old assumptions are wrong, then we all have a duty to learn about the new possibilities. And to do that, you need as up-to-date a road map as you can find, and that is exactly what you will find inside these many pages.

When I first went on the radio and used words like *penis* and *vagina*, people were shocked. Today there is hardly a word in the English language that would shock anyone. And yet so many people, young and old, have shocking lacunae in their knowledge of sex and gender. I want to commend Macmillan and Fedwa Malti-Douglas for putting this magnificent set of volumes together, and I hope that the result will be that when it comes out, that gap in knowledge will become somewhat smaller.

Dr. Ruth Westheimer

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Introduction

NEED FOR THE ENCYCLOPEDIA

No issues are more debated today than those that swirl around the subjects of sex and gender; in debates that often seem to generate more heat than light. In this area of rapid social change, and equally rapid progress in scientific knowledge and understanding, the necessity of a comprehensive encyclopedia of sex and gender is overwhelming. The need is critical for a reference work that covers in detail the territory from biology to culture (by way of the social sciences and the humanities), that examines our swiftly changing present in the light of new understandings of our past, and one that places all these debates in a global perspective.

"Sex" and "gender." Two words that can have a powerful effect, whether taken separately or together, on those who encounter them. They, and the discussions around them, may be anathema to some. These subjects may be taboo for others. There are still many who, under the guise of a defense of traditional mores, believe that by shutting their eyes and ears (while loudly opening their mouths) they can stop the results of centuries of social evolution. To those who think that sex, in all its variety, is a subject best not talked about (lest talking lead to action), the *Encyclopedia of Sex and Gender* stands as a challenge. Closets are not healthy places; and where there are problems, as there are in all aspects of human life, they are best confronted in the open, not buried behind walls of ignorance and denial. Fortunately, the voices of censorship are losing their power as a swiftly growing segment of the population embraces knowledge of sex and gender, seeing in this knowledge a mode of liberation and a recognition that the topics treated under the rubrics of sex and gender have been central to all world cultures from the beginning of time. Perhaps had the snake in the Garden of Eden not tempted Eve, she might not have tempted Adam to eat of the fruit of the tree of knowledge. Once that door was opened, it could not be closed. Whatever else it may imply, this ancient story transmits two basic truths: the relation of sex and knowledge, and the fact that we cannot go back.

Now, in the first decade of the twenty-first century, it seems timely and appropriate to produce an *Encyclopedia of Sex and Gender*. It has been over half a century since the publication of Dr. Alfred Kinsey's groundbreaking and controversial studies of sexuality in the human male and the human female. Much ink has been spilled over what constitutes sex and sexuality. And it seems that we, as human animals, have barely begun to imagine the ramifications of the still unfolding area of sex. Our human emotions are being put to the test

by the rapidly expanding areas of technology. *Can We Fall in Love with a Machine?* was the title of a multi-media exhibit at the Wood Street Galleries in Pittsburgh in 2006.

SCOPE AND CONTENTS: WHAT IS SEX AND GENDER?

Our task is not made easier by the fact that the word "gender" (especially as distinguished from sex) has a distinct relationship to the English language. In French, for example, when one wishes to express the idea of masculine and feminine social roles, one is thrown back on the word for sex. A similar situation pertains with Arabic. All this is because gender, as it is used in this encyclopedia, is a recent construct in English. The English term "gender" used to refer to a linguistic category of masculine and feminine. But grammatical gender in English can be misleading, explaining why the jump from grammar to human behavior is easier in English than in other languages. English grammatical gender encourages the blurring of boundaries. For, in English we have natural or biological gender. Nouns with a male or female sex (e.g., he, she, mother, father, ewe, ram) carry the appropriate grammatical gender. Nouns deemed sexless (e.g., table, cloud) are neuter. Grammatical gender carries sexual information. Not so in other languages. In most, grammatical gender is merely a division of nouns into categories. While a few terms may have been pulled towards biological sex (e.g., *le père, la mère*), the overwhelming majority of nouns is classified according to morphology, not content. A famous example is that the German term for a young woman, *Fräulein*, is grammatically neuter not feminine. Did Americans who developed the new thinking about gender merely exploit the resources of their language or did the particularities of their language influence the creation of their categories?

As will become clear from this encyclopedia, gender is a crucial term for the way in which societies organize sexual categories, sexual roles, sexual behavior, sexual identification, and so on. Gender Studies has appeared as an avatar, or more correctly an evolution, from Women's Studies. That is, a disciplinary area still practiced today (and as such a major intellectual force in this encyclopedia) and has traditionally concentrated on women's history, the status, image, and role of women in various societies, cultural forms, etc. Gender Studies is more englobing and its paradigms are at the same time more flexible and more complex than those traditionally associated with the discipline of Women's Studies. To take but one example: scholars and scientists have become aware that even biology (not to speak of society) is not so simply dichotomous as we used to think it was, i.e. the male sex with its attendant chromosomes or the female sex, also with its attendant chromosomes. Science has broadened our universe, at the same time as it has complicated it. Now we must include a category of intersex, in which human chromosomes are not identical to those of the male and female of the species but rather represent a mixture of the two. Intersex individuals are not fertile, and therefore cannot propagate themselves. But they can live normal sexual lives, with some phenotypically females free of the menses that plague women for a large part of their existence.

Science, biology, and technology have also permitted something that might well have been surprising to nineteenth and early twentieth scientists and physicians. Even Sigmund Freud, the father of psychoanalysis, might raise his eyebrows at bodily transformations that have become part and parcel of our gendered universe. When Donald McCloskey, a prominent economist, decided to change his sexual identity through surgery and hormonal treatments from male to female, in other words to become what we today consider a transsexual individual, his family had him arrested for insanity. Today, Donald lives happily as Deidre and retains her position as a prominent social scientist.

It is younger generations of individuals, those in their teens and twenties, who have led the revolution to change sexual mores, at the same time transforming gender into a much more elastic category. A masculine young woman, already sporting short hair and dressed in blue jeans, may one day decide to no longer play what was left of the female role that society had assigned to her, and instead adopt the identity of a male with a simple first-name change. I experienced this personally in my office and had to constantly apologize to the male when

I called him by his previous female name. He laughed it off, adding that everyone gets him confused.

Gender confusion. This is not identical to hermaphroditism, in which a person possesses some combination of male and female genitalia and secondary sexual characteristics. Hermaphrodites have existed for as long as humans have. It is simply that in earlier centuries medicine, lacking the combination we possess today of biological and technological means, relegated the unusual physical types to their own categories. The great French historian, Michel Foucault, who has done so much to make us rethink our ideas about sexuality, isolated and popularized the account of a young French hermaphrodite, whose story has even become a film.

The unusual (and the perverse) have always been part and parcel of our ideas on sex and gender. Prominent authors like Jean Genet and artists like Andy Warhol played on the edges of that world. And let us not forget Sado-Masochism, named after the famous Marquis de Sade and the physician Sacher-Masoch. And while many have traditionally combined the exotic with the sexually forbidden, today's world with its lightning-fast modes of communication and transportation can easily move a pedophile from California to East Asia where he can fulfill his fantasies at a far lower cost and less danger than in his home country. What is sometimes referred to today as "sex tourism" is an enormous industry, part of the new globalized face of the far older commercialization of sex.

Yet, even the term "sex" is not without its ambiguities. To start with, it has two basic meanings. Sex is biological: the divisions of individuals in a species into two distinct groups such that one from each group must come together and exchange genetic material to create the next generation. Sexual reproduction is an elegant and creative way of multiplying the genetic variation needed for evolution. It is no surprise, therefore, that with the exception of benighted creatures at the lowest rungs of the evolutionary ladder, sex makes the world go around. The sexes, therefore, are biological categories dividing most animals, humans included.

But sex is also an act or acts, specifically those necessary to accomplish sexual reproduction. Again, not so simple. Many human cultures have classified as sexual, acts which of themselves do not lead to reproduction. The fact that some of these acts may have been characterized as more or less proper, shameful, or even unnatural does not change their assimilation to sexual practices. A recent American scandal makes a fine example. For the purposes of Paula Jones's suit against President William Jefferson Clinton, the court adopted the so-called Jones definition of sexual acts, a definition that included lots of non-procreative activities. President Clinton tried to evade the charge of perjury by claiming that what he indulged in with Monica Lewinsky did not constitute sex according to the Jones definition. Few found his explanation credible. But there was a sense to his more general argument that he had not had sex with Monica Lewinsky if one did not include fellatio (in which by everyone's definition the couple engaged) as constituting having sex. Sexual acts, both narrowly and broadly construed, are a major focus of this encyclopedia.

The first definition of sex, that which creates the biological categories of male and female, stands in a paradigmatic relationship with gender. That is, these concepts can replace one another and are, indeed, often confused. After all, do they not both refer to males and females, the masculine and feminine? If sex refers to the biological basis of this distinction, gender refers to the innumerable cultural traits that have grown up around the original biological reality, and which historically have varied from place to place, culture to culture, and epoch to epoch. Perhaps the main reason for developing the concept of gender was to create an analytical distance from biology, often mistakenly called "nature" (it is a mistake because culture is natural for human beings). The space between biological sex, on the one hand, and gender, on the other, has cut the idea of gender loose from the original dichotomy of male and female. The degree to which gender roles or gendered behavior are social constructs and the degree to which they reflect biological realities or predispositions remains highly controversial and the subject of ongoing debate and research.

To say that gender partakes of cultural constructs means that it operates within the symbolic realm. Religions are among our most potent definers of the symbolic order. They are also labelers and regulators of behavior. Should it be a surprise then that debates about gender (which combines symbolism and action) are so often cast in religious terms? Accordingly, also, religious doctrines, religious texts and figures, play a large role in the *Encyclopedia of Sex and Gender*.

WHY NOW? OR HOW WE CAME TO THIS POINT

Why this sudden concern with sex and gender? Is it just the unhealthy obsession of a society too rich and bored? Our debates about sex and gender do not come out of nowhere. They reflect the culmination of a series of converging technological, economic, social, and intellectual movements. The most basic background lies in demography, specifically what has commonly been called the demographic transition. Generalizing broadly, through most of human history, high birth rates were met by high death rates. Women had many children, the majority of whom died in the first three years of life (and many women died in childbirth). Population was stagnant or grew only slowly. Beginning in the eighteenth-century in Europe, due largely to improved agriculture and transportation, this situation changed, more children survived, and with a high birth rate and low death rate, population shot up dramatically. Finally, in the third phase, women stopped having so many children and, with low birth rate matching a low death rate, populations began to stabilize. Most of the globe is now in this third phase. This has had two fundamental consequences, one on sex and the other on gender roles. With low fertility, birth control is common and sex is no longer tied as closely to reproduction. The separation of sex from reproduction has recently increased with new reproductive technologies like in vitro fertilization. Lower birth rates also mean that women no longer spend most of their existences bearing and nurturing young children. Hence, they can do more things with their lives and, hence, the movements for women's emancipation from traditional gender-defined roles.

The attack on traditional gender roles was strengthened by the related process of the industrial revolution. Industrialism, which replaces human and animal power with inanimate sources of energy, decreases the importance of physical strength in economic activity. The greater physical strength of males, a traditional support of gender differentiation, has become less and less important.

The new more flexible relations between sex, reproduction, and gender have become strikingly visible in contemporary America. The daughter of the otherwise quite conservative Vice-President of the United States announced the happy event of her impending motherhood. Except that she was having this child in the context of her on-going lesbian relationship with her partner. The source of the sperm and its physical trajectory were discretely kept private.

Clearly, the case of Vice-President Cheney's daughter reflects a host of changes in social attitudes. The first of these, in time, and perhaps also in logic, is a reevaluation of the status of women. By the end of the eighteenth century, daring social thinkers were beginning to argue that the winds of emancipation and equality blowing across the Atlantic world should extend to women. Two major women's demands (developed throughout the two succeeding centuries) were: 1) political equality, especially the suffrage, and 2) access to most traditionally male forms of employment. Women's suffrage is now a given in all the world's democracies; and the last barrier, access to the highest political offices, is crumbling.

Women have always worked, both inside and outside the home. What they sought in the nineteenth and increasingly in the twentieth centuries was access beyond traditional women's work. World Wars I and II, with the men folk in arms and the need for economic mobilization for total war, brought women many new job opportunities. Rosie the Riveter may have been sent home when the fighting finished, but she was not forgotten. Middle- and upper-class women struggled to enter the professions from which an increasingly antiquated idea of women's intellectual capacity still too-often barred them.

Like other emancipatory movements, that for women spawned a doctrine which was an explanation of its history, a justification of its claims, and an elaboration of its hopes: feminism. As with similar political-intellectual systems, feminism has adapted to changing times, taken on new ambitions (from sexual freedom to ecology), and developed divergent and sometimes conflicting schools. Yet, even for those who deify them, the fundamental conceptions of feminism have become an integral part of all our thinking on matters relating to sex and gender. In the process, feminism has also linked to topics that intersect with gender, like racism, militarism, and attitudes to the body.

To the growing numbers of women in the knowledge-production-and-transmission-business, aka the professoriate, it was obvious that traditional curricula tended to ignore half the human race, that is, women. From this perceived lack, Women's Studies was born. Women's Studies works to restore women's place in history, economics, literature, and the arts. This academic field has shone a bright light not only on the activities of women but also on the image of women and the conceptions of women held by the dominant patriarchal society.

One of the things that Women's Studies scholars and feminists swiftly discovered (both through their research and the resistance they encountered in their professional careers) was that roles for and attitudes to women were inextricably tied to attitudes to masculinity vs. femininity (that is, gender) and to sexuality and the body. It would not be possible to liberate women, many began to feel, without also liberating attitudes to sexuality and the body. In the process, Women's Studies has given birth to Gender Studies.

Liberating sex involves understanding it, and is tributary to the modern scientific field of sexuality, from Krafft-Ebing to Kinsey and their successors. The psychoanalysis of Sigmund Freud, because of its emphasis on the primacy of the sexual drive, has also contributed mightily to the recognition and exploration of the role of sexuality in modern life. Between the sexual revolution of the 1970s and the renewed push associated with second-wave feminism, other groups oppressed by the traditional patriarchal order of sex and gender also demanded dignity and equality. The HIV-AIDS epidemic helped force male homosexuality out of the closet and contributed to the main-streaming of gay culture. Other sexual minorities followed suit: lesbians, bisexuals, transvestites, intersex individuals, transgendered individuals, etc. As the law struggles to catch up, we deal with the gay marriage debate. Again, it is the family of Vice-President Cheney that best manifests the contemporary American paradox. Not only is his daughter in a same-sex relationship but his wife included a lesbian love scene in a novel. Yet Cheney belongs to an administration that says it wants a constitutional amendment prohibiting the recognition of gay marriage. The best index that an idea is gaining ground is the number of individuals who vociferously object to it. Same-sex marriage, in one form or another, is being incorporated into a growing number of legal systems outside the United States. The trio of sex, marriage, and reproduction (always more inseparable in the symbolic realm than in actual practice) is dissolving. New forms and new connections are replacing it.

As we reevaluate our attitudes, we become aware of their mutability and we look back through our own traditions to see how they have changed and how they have evolved. Was the Ancient World a paradise of homosexuality or did the Greeks and Romans follow rules that are foreign both to our Judeo-Christian heritage and to our most liberated aspirations? Was original Christianity patriarchal? If it was, does it need to remain so? This debate has probably advanced farthest in Christianity and Judaism but it has penetrated, to a greater or lesser degree, into other religious traditions. All this is part of sex and gender.

TIME AND SPACE: THE PARAMETERS OF THE ENCYCLOPEDIA

Since we reproduce sexually and organize our cultures through gender, it is hard to imagine an aspect of human life that is not in some way touched by sex and gender. To the challenge of this inherent breadth, the editors of this encyclopedia have added two others. The first concerns time. The *Encyclopedia of Sex and Gender* recognizes that our attitudes to sex and

gender, our practices, were not born yesterday. The examination of our past not only helps us understand our present, it also shows us that even our own traditions often contained more variety than we dared to imagine.

The second challenge is space, or in human terms, the enormous variety of cultures across the globe. Since the *Encyclopedia of Sex and Gender* is written in English and is being published within contemporary Western culture (to which it seeks to make a contribution), it is only natural that the greatest attention be directed to Western culture, its history, and its current controversies. Yet, a reference work limited to the West would give a seriously truncated vision of sex and gender. Globalization is drawing the world swiftly together. The West itself has historically and continues in the present to borrow from other cultures, as it is itself a major player in the emerging world systems of sex and gender. Hence, while the West receives more space than its percentage of the world population would presently allow, the *Encyclopedia of Sex and Gender* will also serve as a reference guide to non-Western cultures.

These challenges of time and space guided the selection of the editorial team. The associate editors were chosen first of all for their expertise in sex and gender and their distinction and maturity as scholars, writers, and teachers. Beyond this, each editor was chosen for broader expertise in time, space and discipline. Jamsheed Choksy combines both the Middle East and South Asia with a chronological spread from the ancient world to the present. Judith Roof brings together the more traditional with the digital arts as well as biology and the law. Francesca Canadé Sautman ranges from the Middle Ages to the present and adds Africa to Europe. To better cover the civilizations of the Far East, we added two consultants, Liana Hong Zhou and Sumie Jones, with expertise in China and Japan. Together this editorial team chose many other scholars, scientists, and practitioners who composed the articles.

AUDIENCE AND ORGANIZATION

Today the audience for an *Encyclopedia of Sex and Gender* must go beyond the scholars, teachers, and students whom one would expect and for which its scientific expertise is a requisite. The encyclopedia is also designed to be a tool for people who are not experts in or students of sex and gender. With all the changes and debates going on about proper roles and forms of sexuality, with all the rapid evolution in our ideas of gender-appropriate behavior (indeed of what constitutes gender) there is a great need among members of the educated general public for a reliable dispassionate guide to the minefields of sex and gender. In preparing the *Encyclopedia* we have been as mindful of this larger public as well as the more scholastic one. But knowledge is more than a practical necessity. It is also a form of personal growth and of entertainment. The *Encyclopedia of Sex and Gender* is also directed to educated general readers interested in learning more about areas that affect their lives.

The *Encyclopedia* serves its audiences through a combination of articles that range from several thousand to several hundred words in length. This range of length permits us to present both extended essays on topics of general interest (from sports to sexuality or the history of art) and shorter pieces that explain specialized terms or illuminate particular practices. Entries are also devoted to personalities, though only dead ones, in keeping with a wise Macmillan policy. Individuals have been chosen not for their general importance (this is not a biographical dictionary), but for their contributions (whether by their work, their theories or their example) to the evolution of sex and gender. Figures chosen range from Sappho to Sade, from Foruq Farrokhzad to D.H. Lawrence, from Peter-Paul Rubens to Frida Kahlo. There are 239 black and white illustrations that supplement the articles with works of art, portraits of historical figures and representations of social or political activities.

Controversy is inherent in many of the topics treated in the encyclopedia, from homosexuality and Christianity, to bondage, pornography and pedophilia. Entries explore theories linking hot button issues like sexuality, race, and violence. The editorial board asked its contributors only to distinguish between theory or opinion and accepted knowledge, and, where appropriate to note differing points of view. With the assistance of the staff

of Macmillan, the editorial board has worked with the authors to create a sufficient consistency of style and presentation. Yet, these are signed articles for whose contents the authors take responsibility. The editorial board has not wished to blanch out completely the personality of the authors or the originality of their contributions. Points of view are held in balance, but they survive. To do otherwise would be to give a misleading view of the state of knowledge on sex and gender. If there is an underlying assumption it is in favor of openness, to subjects as well as opinions.

To make the *Encyclopedia* accessible to expert and general reader alike, the entries are organized in alphabetical order. As sex and gender affect each other, so do many of the entries in the *Encyclopedia of Sex and Gender* raise issues treated in other entries. We hope that the reader will explore the interconnections between topics. The list of related entries can be a guide. But it cannot cover all connections. Here, we direct readers to the index. Another form of interconnections (or of browsing) can be achieved with the help of the list of entries by topics.

In the last analysis, all writing, like all art, is selection. There will be some whose thirst for knowledge may not be slaked. But I can only hope that the bibliographies following each article will help the reader to go further. This encyclopedia is meant to open the gates of knowledge, to create pathways to new areas of inquiry. Sex and gender are exciting topics, in every sense of the word. We hope the reader will find the *Encyclopedia of Sex and Gender* not only useful and illuminating but entertaining as well.

ACKNOWLEDGMENTS

I would be remiss if I did not begin by thanking the Vice-President of the American Council of Learned Societies, Steve Wheatley, as the person responsible for my being Editor-in-Chief of the *Encyclopedia of Sex and Gender*. At an annual meeting of the ACLS, he pointed me out to Nathalie Duval as the one to undertake such an encyclopedia. Nathalie and I met and discussed the project, about which I was very excited. My first task was to choose Associate Editors, and I have never regretted the choice I made. Jamsheed Choksy, Judith Roof, and Francesca Canadé Sautman have consistently displayed not just the expertise for which I chose them but also the wisdom and patience necessary for the myriad decisions, negotiations, and compromises involved in a multi-year, multi-volume, collective project. A dinner in New York brought us together with Nathalie Duval and Monica Hubbard. Nathalie Duval and Monica Hubbard were invaluable catalysts as the editors shared ideas and goals for the encyclopedia, a task that led to the compilation of topics. That meeting was followed by several get-togethers with Nathalie Duval in New York during which we honed the items and areas to be included. At one such meeting, Nathalie and I decided to add consultants for China and Japan. There could not have been more ideal candidates for those positions than Sumie Jones, an expert on Japanese sexuality, and Liana Zhou, the Director of the Library at the Kinsey Institute for the Study of Sexuality and Reproduction at Indiana University, Bloomington. It seemed fitting that such an encyclopedia should emanate from the university in which Dr. Alfred Kinsey, one of the world's leading sexologists, had courageously undertaken his research on sexuality in the human male and female. My gratitude also goes to the Museum of Sex in New York, where I met curators who enriched the encyclopedia through their insights and contacts.

The dauntless energy of the Associate Editors and Consultants, when combined with the patience and guidance of Deirdre Blanchfield at Thomson Gale, drove the project forward. Hélène Potter was always there as a guiding light, arranging a meeting with the prominent Dr. Ruth Westheimer at which Dr. Ruth generously agreed to pen a Preface for the encyclopedia. It was when Jennifer Stock actually sent me the illustrations for the four volumes that the encyclopedia became alive. Without the endless energy and support of all these individuals, this encyclopedia would not exist. I cannot express in words the depth of my gratitude to them. In Bloomington, my Research Assistant, Whitney Jones Olson,

proved to be a pillar of strength. A poet and writer, she was sensitive to the nuances and meanings of the articles I myself wrote.

As the months and years passed, my own intellectual world was greatly broadened as I read the entries included in the four volumes. It is to the authors of these entries that I also express my sincere appreciation. Their patience with sometimes having to edit and reread their contributions was exemplary. Like a guardian angel, Allen Douglas helped keep me focused during moments of uncertainty and frustration. He, along with my feline companions—those who saw the beginning of the project and those who witnessed its completion—contributed an emotional support without which I would not have been able to see the encyclopedia to fruition.

Fedwa Mali-Douglas

Editor in Chief