die Aussagen der Interviewpartner bewusst nicht interpretiert, «da jede Aussage ein authentisches Mosaiksteinchen zum Ganzen liefert.» (S. 28) Damit mag sie nicht Unrecht haben, jedoch wird es dadurch für den Leser nahezu unmöglich, eben dieses «Ganze» wahrzunehmen. Auch ein fehlendes Fazit trägt dazu bei, dass nach dem Lesen des Buches ein etwas unbehagliches Gefühl zurückbleibt. Anhand der Quellenbasis lässt sich noch ein zweites und damit zusammenhängendes Defizit der Studie ausmachen. Neben den Interviews wurden nahezu keine anderen Quellen verwendet, die zu einer notwendigen Kontextualisierung der Äußerungen der Diakonieschwestern hätten beitragen können. Die knappen und allgemein gehaltenen Zusammenfassungen am Ende eines jeden Kapitels reichen dafür nicht aus.

Bei aller Kritik muss aber auch der Adressatenkreis dieser Arbeit beachtet werden. In erster Linie richtet sich die vom Evangelischen Diakonieverein Zehlendorf e. V. in Auftrag gegebene Studie an Angehörige der Diakonie und in der konfessionellen Krankenpflege tätige Personen, die an der Geschichte ihres Berufes interessiert sind. Für diese ist Gaidas sprachlich gut und verständlich geschriebene Arbeit über die Diakonieschwestern in der DDR trotz einiger fachwissenschaftlicher Mängel eine zu empfehlende Lektüre.

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Révolutions sexuelles. Sous la direction de Alain Giami et Gert Hekma. Paris, La Musardine, 2015. 400 p. (L' attrape-corps). € 25.–. ISBN 978-2-84271-763-6 (e-book available)

Burnard, Sylvie: **Produire, diffuser et contester les savoirs sur le sexe.** Une socio-histoire de la sexualité dans la Genève des années 1970. Bern, P. Lang, 2015. 368 p. (Population, Famille et Société / Population, Family, and Society, vol. 20). CHF 59.–. ISBN 978-3-0343-1537-1 (e-book: 978-3-0352-0300-4)

Zimmerman, Jonathan: **Too Hot to Handle.** A Global History of Sex Education. Princeton, Princeton University Press, 2015. 216 p. \$ 29.95. ISBN 9780691143101 (e-book: 9781400865864)

Alain Giami and Gert Hekma's edited volume titled *Révolutions sexuelles* assesses the profound transformations in sexual values and behaviours which occurred in Western countries around the 1960s–1970s. The first section of the book explores general questions: Giami and Hekma's opening chapter examines the notion of "revolution" itself, through an excellent historical account of debates and activism around sexuality in various national settings. Dagmar Herzog's contribution on *the sexual liberation of women* highlights the importance which struggles over reproductive rights, especially over abortion access, have had for the relationship of (especially heterosexual) women to their bodies and sexual pleasures, and the key role which women's movements have played in this area. Social movements

(including women's movements) fighting for sexual rights were not always unified, as David Paternotte's chapter on the historical controversies within gay and lesbian movements over paedophile rights shows. His fascinating account importantly reminds us – as do all of the contributions to this volume – of the need for careful historicisation of past arguments over sexuality. The second section of the book focuses on the recent history of sexuality in the French context, with Sylvie Chaperon (on post-1950s French sexology), Rostom Mesli (on Daniel Guérin), Alain Giami (on sexual liberation therapies), Michael Sibalis (on gay liberation) and Janine Mossuz-Lavau (on women's sexual liberation). The third and last section of the book turns to “sexual revolutions” in other national contexts: the Netherlands (Gert Hekma), the USSR (Dan Healey), Flemish Belgium (Wannes Dupont) and the U.K. (Matt Cook), combined with a more general analysis of changes in attitudes towards porn and sexual “perversion” (Jeffrey Escoffier). There are, unavoidably, areas which the book does not (or just barely) cover; in particular that of the important legal changes in the domain of sexual “rights” which have taken place in recent years, or the ongoing threats to these rights. Despite these gaps, the contributors to this excellent volume – all well-known scholars on sexuality in their respective countries – offer the reader much food for thought.

Sylvie Burgnard's book *Produire, diffuser et contester les savoirs sur le sexe* analyses the same “sexual revolutionary” time period as the studies brought together by Giami and Hekma, but focuses on a country which is absent from their volume: Switzerland. More precisely, this book (based upon Burgnard's PhD dissertation) proposes a detailed historical analysis of five competing discourses on sexuality in Geneva in the 1970s: those produced in the fields of sexology, family planning, sexual education, feminist, and gay liberation movements. Drawing on an impressive variety of empirical sources, her account highlights the ways in which these discourses positioned themselves with regard to the notion of sexual liberation, variously embracing or rejecting it. In doing so, she sensibly broadens the boundaries of her time period where this is relevant to her account, in particular in the first section of the book which outlines the historical rise of sexology which forms the discursive backdrop to debates in the 1970s. It is also in this first section that the focus on Geneva is the loosest: drawing on a range of authors who have written on the early history of sexology in contexts such as France, Germany and the US, the author ends up paying less attention to the late 19th century Swiss pioneers of sexology. This is a pity given this book's focus on the Swiss context, which is often neglected in the international literature, even though its detailed analysis was, admittedly, not the main aim of this book.

The reception of later American sexologists such as Kinsey and Masters and Johnson in Genevan medical circles is very well drawn-out in this study. The story of the ensuing institutionalisation of sexology within University and para-University institutes and libraries, and the competing forces within this process, is fascinating; on this point, the reliance upon discourse analysis alone is somewhat puzzling, in that several of the key actors of this narrative were still alive at the time of this study, and interviewing them could have yielded interesting additional insights into the internal struggles within this field (the author does announce at the beginning of the book that interviews were drawn upon, but without specifying with whom, and interview

data make little visible appearance throughout the text). This first section of the book on the rise of sexology and its institutionalisation in the Genevan context sets the stage for Burgnard's perceptive analysis of the debates which arose in the 1970s in the four other areas covered in her study. In the light of the recent reinvigoration of anti-abortion politics in Central America, Poland, and the USA, the Genevan controversies around family planning, especially around abortion, no longer seem as far in the past today as they might have even a decade ago. In that sense, Burgnard's account is of interest well beyond the local context of Geneva: in the current backlash against reproductive rights across the globe, many of the same arguments and fears which the author highlights for the 1970s re-appear with even greater force. The author shows how both in the areas of family planning and in that of sex education in schools, which arrives in Geneva from the late 1960s, policy actors in these fields were treading a delicate path between the promotion of access to information and resources (including for adolescents, causing considerable public controversy), and a discursive stance on non-normative forms of sexuality, especially homosexuality and lesbianism, which ranged from silence to explicit rejection. The frontal attack on what feminist theorists have called "compulsory heterosexuality" came not from sexologists, family planners or sex educators, but from the women's and gay rights movements which also arose in this same time period. On this last point, Burgnard avoids the mistake of presenting a teleological narrative of a movement which was homogeneously working towards shared goals. Instead, she importantly retraces the political divisions between and within these groups, for example, between feminist lesbians and gay men over the question of same-sex marriage.

It would have been interesting to hear more about one important type of discourses on sexuality which is not amongst the five areas which the author selected: that of 1970s cinema and literature. Given the enormous empirical ground which Burgnard covers, this small gripe is admittedly hardly fair: overall, this is a superb and ambitious first book of a promising young scholar, which makes readers look forward to her next book.

The types of sexual knowledge which feminists, sexual revolutionaries and sexual rights activists were contesting were not, of course, produced and diffused by scientific discourses only. One other important area of the diffusion of sexual knowledge which has been studied comparatively less frequently is that of sex education, the topic of Jonathan Zimmermann's book *Too hot to handle: a global history of sex education*. In this study, Zimmermann examines debates and controversies over sex education in different parts of the world.

Given its wide historical scope, which spans over a century, his account is necessarily selective and fails to go into great depth for any of his case studies. This is the price to pay for an overview whose breadth is also its strength: Zimmermann combines discussions of countries such as the USA, the UK and Sweden with examples from non-Western countries ranging from Botswana, Kenya and Zimbabwe to China, Russia and the Philippines. He thus avoids the pitfall of an overly narrow focus on the Western world which has characterised much of the earlier works on the history of sexuality (including my own) until quite recently. It is, consequently, a pity that the concrete examples from countries other than the US are all too often worded in surprisingly vague terms: why refer to "China's first modern sex educator" (p.10)

or “a leading feminist author” from Switzerland (p.39) without mentioning their names, either in the main text or in the footnotes? Similarly, and equally surprising for a book published by a major American University Press, many of the statistics provided are not properly referenced, even though surveys on anything to do with sexuality are often contested; a somewhat stronger editorial hand would have been of benefit here.

A strong point of Zimmermann’s account is that he avoids assuming that practices in the classroom necessarily reflect the intentions or official contents of the curriculum: for example, in 1969, a decade after Sweden made sex education compulsory, a third of Swedish students had still never received any sex education in the classroom, whereas half of Swedish teachers confessed to avoiding the topic in the classroom due to embarrassment; by 2006, 90% of Swedish teachers still complained about feeling ill-prepared for delivering this part of the curriculum. Zimmermann also importantly shows how the promotion of sex education in schools came to form a truly international movement, within which at times wildly contradictory ideas of its purposes co-existed (at the famous International Conference on Population and Development in Cairo in 1994, for example, Scandinavians hailed sex education as a way to teach young men to respect women’s sexual rights, whereas an Egyptian delegate hoped that it would stamp out sexual “perversions” such as homosexuality). Whereas sex education was first developed in Western countries from the early 1900s onwards, the battle against HIV/AIDS led to its later promotion in non-Western contexts. Due to its Western origins and to the fact that countries such as Sweden played a major role in promoting and financially supporting sex education in non-Western countries, it was sometimes perceived as a tool of Western cultural imperialism, however; leading to additional resistance from teachers and students alike.

What is left out of Zimmermann’s story as a result of his focus on school education? In countries where a significant proportion of young people have little or no access to formal education, this does not necessarily lead to ignorance of what used to be called euphemistically “the facts of life” – although the book provides persuasive instances of ignorance of even the most basic sexual knowledge amongst those students who do make it to school (and alarmingly, also amongst their teachers). Yet, even in cultures where sex is not discussed in public, other forms of diffusion of sexual knowledge sometimes exist outside of schools which young people might learn from, though not always with felicitous results. For example, the use of mobile phones has become widespread in recent years in even the poorest areas of the African continent. The internet access that this enables has led to eager circulation of hard-core porn clips (not always of Western origin) amongst populations where public mention of sex is otherwise greeted with embarrassment, and to the diffusion of knowledge of sexual practices which, until recently, were considered extreme no matter where in the world (such as sex with animals). How formal sex education in schools struggles to maintain itself faced with such competing sources will, no doubt, be the story of the coming decades.

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