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Despite the end of the Cold War and the expansion of global trade, most nations still believe that they should "feed themselves," and many, including Japan and those of the European Union, provide massive subsidies to their farmers. The North American Free Trade Agreement (NAFTA) and other agreements have only begun to open foreign markets, Duesterberg says.

A looming obstacle to U.S. farmers is the effort by "zealots" at home to ban the use of pesticides and biotechnology, which lift farm productivity without posing significant dangers to the environment, Duesterberg says. "A far-greater . . . environmental catastrophe," he writes, "would ensue if the world's farmers cut down forests equal in size to the entire land mass of South America—which is what they would have to do to meet world food demand using only organic farming." Duesterberg's formula for the 21st century might be summed up by the slogan: A free hand at home, free markets abroad.

## Back to Hearth and Home?

"Are Women Leaving the Labor Force?" by Howard V. Hayghe, in *Monthly Labor Review* (July 1994), Bureau of Labor Statistics, Washington, D.C. 20212.

Are more and more wives and mothers getting fed up with the world of work and choosing to stay at home? The percentage of women who had jobs, or were looking for them, rose consistently for nearly three decades, but that growth

has faltered in recent years, particularly among younger women. Trend spotters in the news media have begun to rumble about what *Barron's* calls "a quiet counterrevolution." The facts, declares Hayghe, an economist at the U.S. Bureau of Labor Statistics, tell a different story.

Although the percentage of women 16 and older in the work force fell by a fraction after 1990, it rebounded in 1992. Last year, 57.9 percent of all women were in the work force, a half-point increase over 1990. Among teenagers, however, there was a pronounced drop, from a high of 53.9 percent in 1989 to 49.9 percent last year. Among women aged 20 to 24, meanwhile, there was also a notable decline, from a high of 73.0 percent in the labor force in 1987 to 71.3 percent last year. Where did the "missing" girls and young women go? Probably to school, Hayghe believes.

If women in significant numbers were returning to the traditional wife-and-homemaker role, Hayghe points out, there should be more "traditional" one-earner families and fewer "dual-earner" ones. In fact, according to the U.S. Census Bureau's Current Population Survey, the dual-earner family in 1992, at 69.8 percent of all two-parent families, was about as common as it had been five years earlier, and the proportion of traditional male-breadwinner families had shrunk—from 26.6 percent in 1987 to 25.4 percent in 1992. What did increase during that period (from 3.9 percent to 4.8 percent of two-parent families), the economist notes, was the proportion of families in which the father was not a breadwinner at all. Hardly a sign of a conservative counterrevolution.

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## SOCIETY

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## High-Fidelity America

"Marital Infidelity" by Andrew Greeley, in *Society* (May-June 1994), Rutgers-The State University, New Brunswick, N.J. 08903.

If such fountains of scholarship as Alfred Kinsey's famous "reports," *Cosmopolitan*, and

Shere Hite's *Hite Report* (1987) are to be believed, there's a whole lot of cheating going on in America. In his 1948 and 1953 tomes, Kinsey said that about half the men in his samples, and a quarter of the women, had committed adultery. More recently, *Cosmopolitan* and Hite came up with even higher figures: Just over half of married women and 72 percent of mar-

ried men supposedly had done some running around. The apparent truth of the matter is far less lurid, contends Greeley, a University of Chicago sociologist, as well as a Catholic priest and best-selling novelist.

None of the statistics branched by Kinsey and the pop authorities who followed him were based on a carefully designed, random survey of a cross section of Americans. These "experts" interviewed only selected—and in some cases, self-selected—groups of people willing to talk about their intimate lives. "These 'reports' are to responsible social science what alchemy is to chemistry . . . and magic to medicine," Greeley says.

The findings turned up in 1991 by the National Opinion Research Center (NORC), at the University of Chicago, are quite different. The 1,212 respondents gave their answers by "secret ballot," returned to the interviewer in a sealed envelope. The results: Only 11 percent of the women and 21 percent of the men said that while married, they had engaged in sex with someone other than their spouse. (The higher rate for men may simply reflect greater opportunity, Greeley notes. Among working women and men who have never paid for sex, the adultery rate was the same: 15 percent.) Overall, nearly six out of seven married Americans are faithful to their spouses.

Americans, it seems, may be more wedded to the Seventh Commandment than many think. Even among those in the NORC survey who maintained that adultery is not always wrong, 65 percent still said that they themselves had not engaged in it.

## The New National Pastime

Take me out to the ballgame? Forget it, writes Gerri Hirshey of the *New York Times Magazine* (July 17, 1994).

*Gambling is now bigger than baseball, more powerful than a platoon of Schwarzeneggers, Spielbergs, Madonnas, and Oprahs. More Americans went to casinos than to major league ballparks in 1993. Ninety-two million visits! Legal gambling revenues reached \$30 billion, which is more than the combined take for movies, books, recorded music and park and arcade attractions. Thirty-seven states have lotteries; 23 have sanctioned casinos. More than 60 Indian tribes have gaming compacts with 19 states. As this century turns, it's expected that virtually all Americans will live within a four-hour drive of a casino. . . .*

*And so we stand in lottery lines and climb aboard buses on the strength of possibilities. They're limitless, but with absurdist odds. America has come to count heavily on our cheerful folly. Our modest stakes have become the last best hope for budget-strapped state legislatures, for long-impooverished Indian tribes now permitted to run gaming ventures, for stockbrokers and investment bankers looking to salve the wounds inflicted by '80s excesses. To these grateful constituencies, gambling is no longer a sin, but a saving grace. It can vanquish the ugly specter of raising taxes and shake cash into shambling infrastructures, Head Start programs, fire brigades, tribal medical clinics. It can fatten portfolios with new high-performance issues.*

*On the strength of such boons, Manmon's had a makeover. Much has been made of the new PG Las Vegas, of the theme park hotels, the troops of Dorothys and Totos, buccaneers, knights and hunks in minitogas who now cavort where made guys and hookers once ruled. . . .*

*It's O.K. now, say the attitudinal seismologists. According to a national survey conducted by Harrah's, a top-tier casino company, 51 percent of American adults believe "casino entertainment" is "acceptable for anyone." Another 35 percent say it is "acceptable for others, but not for me." Even "gambling," the term that once conjured up green visors, cigar smoke and gumball-size pinky rings, has been buffed with warm fuzzies. We call it gambling these days. So Aspen. So Hyannisport. So very . . . sportif.*

## Prudes and Puritans

"'Puritanism' as Epithet: Common Standards and the Fate of Reticence" by Rochelle Gurstein, in *Salmagundi* (Winter-Spring 1994), Skidmore College, Saratoga Springs, N.Y. 12866.

*Puritan* is an epithet that sophisticates who regard a photograph of a crucifix submerged in