
Bodies of Evidence: Understanding the Transformation of Collections from Individuals to Institutions

LIANA H. ZHOU

ABSTRACT

Alfred C. Kinsey was a biologist turned sex researcher of human sexuality with worldwide acclaim. One of his major achievements was to build a library of sex research materials. Kinsey and his followers have collected not only studies of sexuality but also evidence of sexual expressions—all together comprising more than 500,000 items now in the Kinsey Institute Library and Special Collections, Indiana University, Bloomington, Indiana. This library of sexual expression constitutes a body of evidence for scholars and researchers to understand sexuality.

In this article, the author, who has more than twenty-five years' collection development experience at the Kinsey Institute and is the head of its collection, will examine three self-documentation collections at the Kinsey, selected from the past fifteen years' acquisitions, to illustrate the range and scope of this type of material. This article is a descriptive case study, primarily of interest to librarians as practitioners of collection development and acquisition of special collections. The first is a collection of journals created by an individual who self-identified as a practitioner of Chinese Confucianism/Taoist principles, and who documented his life-long journey of self-sexual practices. The second is a collection of a man who practiced being crushed. Last, there is a collection of erotic albums created by an individual to document his experience of sexuality and aging.

DR. KINSEY: A PIONEER IN SEX RESEARCH AND SEX RESEARCH LIBRARY

Alfred Charles Kinsey (1894–1956), a zoology professor at Indiana University's Biology Department from 1920–1956, undertook an unprecedented,

large-scale research project on human sexuality. His work had a profound impact on the social, cultural, and legal aspects of contemporary American life. Kinsey arrived at IU in 1920 as a teaching faculty with a research focus on gall wasps. In 1938, while teaching a marriage course to undergraduate students, he was disappointed with the scant literature on this topic and discovered gaps in our knowledge about human sexuality. From 1938 to his death in 1956, he devoted himself to collecting and analyzing data pertinent to the sexual behaviors of American men and women.

Dr. Kinsey and his research team interviewed and collected comprehensive sex histories from more than 18,000 individuals. Based on the interviews, he published two bestsellers, *The Sexual Behavior in the Human Male* (Kinsey, Pomeroy, and Martin [1948] 1998) and *The Sexual Behavior in the Human Female* (Kinsey et al. 1953), also known as the Kinsey Reports. These two milestone publications established Dr. Kinsey as the most influential sex researcher since Freud (Bullough and Bullough 1994, 333). When the *Male* volume appeared in 1948, it generated international controversy and acclaim. One of the significant findings of the Kinsey Reports was the Heterosexual/Homosexual Scale, also known as the Kinsey Scale, which describes an individual's sexual orientation based on their experiences or response at a given life period. Diversity in sexuality is a norm; in Kinsey's own words, "It is a fundamental of taxonomy that nature rarely deals with discrete categories. . . . The living world is a continuum in each and every one of its aspects. The sooner we learn of this . . . the sooner we shall reach a sound understanding of the realities of sex" (Kinsey, Pomeroy, and Martin [1948] 1998, 639).

Dr. Kinsey's research was considered one of the most important projects ever funded by the Rockefeller Foundation, and it received unwavering support from IU President Herman B Wells. The relationship between Dr. Kinsey and Indiana University is eloquently expressed in the words of President Wells:

Indiana University stands today . . . firmly in support of the scientific research project that has been undertaken and is being carried out by one of its eminent biological scientists, Dr. Alfred C. Kinsey. The University believes . . . that only through scientific knowledge so gained can we find the cures for the emotional and social maladies in our society. . . . I agree in saying that we have large faith in the values of knowledge, little faith in ignorance. (Capshew 2012, 222)

This defense of Kinsey's pioneering research on sexuality helped establish Indiana University as an institution committed to the principle of academic freedom. The Kinsey Institute Library and Special Collections celebrates its seventieth anniversary in 2017.

As the founding director of the Institute for Sex Research (ISR), established in 1947, Dr. Kinsey sought to protect the integrity and confidentiality of his research data. The ISR was later renamed the Kinsey Institute

for Research in Sex, Gender, and Reproduction, in honor of Kinsey after his death. Dr. Kinsey also established the first sex research library in the United States, and, to ensure the library's legal protection, he hired lawyers to work in the legal case *United States v. 31 Photographs*. He was successful in gaining legal protection of his primary sex research materials in a federal court ruling concerning the sexually explicit materials in the Library.

Kinsey's courageous pioneering research and scientific vigor paved the way for sex researchers, such as William Masters and Virginia Johnson. His work also influenced the campaign to improve rights and equality for LGBTQ individuals and communities. In prescient recognition of the profound impact his research had on the social and cultural landscape of contemporary American society, Dr. Kinsey was featured on the cover of *Time Magazine*, August 24, 1953. In the accompanying article, "Alfred Kinsey," *Time* praised "Dr. Kinsey . . . [who] has done for sex what Columbus did for geography."

RECORDED DATA VS. INTERVIEW DATA

Kinsey's studies were based on person-to-person interviews of American men and woman, and such interview data was collected through 300–500 questions and answers. The questions were memorized by the trained interviewers, and the answers were coded to protect the participants' privacy and confidentiality. It is, however, important to recognize that Kinsey's studies also utilized another type of data: recorded data, which are archival data such as calendars, diaries, journals, manuscripts, correspondence, drawing and photographs, objects, records, and artifacts.

Kinsey's study was a study of ordinary individuals, and in his book, he listed the occupations of the women in his study as actress, babysitters, bakers, berry pickers, glass blower, inventors, truck driver, welder, x-ray technicians, or unemployed (Kinsey et al, 1953, 39). Kinsey studied the sexuality of everyday people, and that is a Kinsey tradition. Kinsey's recorded data is data of ordinary citizens from all walks of life.

Kinsey found such recorded data of great interest for his research at that time and worked toward its preservation for future studies. In the *Female* volume (1953), he outlined a number of advantages of such data: they are real-time data because they are recorded while or shortly after the sexual activities, and such data may be more reliable and less affected by the passing of time and memory. Such sources often provide more details than person-to-person interviews where time is often limited. It can be true that such recorded data may also contain certain personal biases, but Kinsey argued that even such biases or personal judgements might shed light on a person's interests. To Kinsey, recorded data can or may include unconscious thoughts or desires, and there are certain types of sexual behavior that are not practiced, but wished for (84–86).

SIGNIFICANCE OF RECORDED DATA OR PERSONAL RECORDS AT THE KINSEY INSTITUTE LIBRARY AND SPECIAL COLLECTIONS.

Kinsey placed a great deal of research value on recorded data, as he believed that this could shed light on the social and moral attitudes of the individual and such attitudes would, in turn, influence sexual development. Such information may also reveal specific “techniques of their social-sexual approaches, the techniques of their overt relationships, their own evaluation of their sexual experience, and their relations to the person with whom they had been involved” (Kinsey et al. 1953, 85). In his *Male* volume, Kinsey reached out to his readers and urged those who have kept diaries or journals with a record of their sexual activities to deposit them with the Kinsey Institute (Kinsey, Pomeroy, and Martin [1948] 1998, 74).

What types of personal records or recorded data are there at the Kinsey Institute? There are correspondences between or among life or sexual partners. Those recordings often include overt sexual contacts and emotional backgrounds. There are scrapbooks or autographical materials that document special sexual interests (Kinsey et al. 1953, 86). Erotica images and, particularly, photographic images are prevalent in personal recorded data as well.

Kinsey further states the significance of explicit and erotica materials in this way: “All erotica materials, whatever their nature, provide information on the interests of the persons who produce them, or of the public which consumes them.” He argued that “the sexual attitudes of one’s cultures may be better exposed by their openly erotic drawings, paintings and sculpture than by their more inhibited art” (Kinsey et al. 1953, 87).

A LIBRARY UNLIKE ANY OTHER

Dr. Kinsey died in 1956, but his research library continues. The recorded data or personal records also continue to grow. Almost every week, the Kinsey Institute Library and Special Collections receives offers of materials from individuals or organization from all over the United States and/or around the world; materials that express sexuality or carry a sexual significance in some form. For example, a book about sex education published in the 1930s was accidentally discovered by a new homeowner in 2000; it was hidden in the home’s fireplace wall for nearly seventy years. The new owner wanted to donate this book because it might tell a story about how sex education was a taboo topic at home. The book was dusty but otherwise remains intact. Or, there is the example of a collector who offered HIV/AIDS posters collected from around the world in the 1980s and ’90s. Such offers, big or small, represent an evaluation by a person about the significance of a topic of sexuality, a significance in the history of society or community at a particular time. Such offers are greatly appreciated, as the Kinsey Institute Library and Special Collections are heavily dependent

on donations. Kinsey staff also understand and appreciate that reaching out to a sex research library may require unusual effort, thoughtfulness, courage, and sometimes a willingness to take a risk. But most of all, we sense the deep-rooted desire of our donors to make a positive contribution to better understand sexuality. Perhaps when all the unique concerns and stories or evidence are put together, the materials present a picture of the universality of human interests and fascinations with sexualities, whereas one individual piece alone would not be able to accomplish or arrive at such clarity. Evidence of sexuality is abundant, but not necessarily collected by public or academic libraries in general. The Kinsey Institute Library and Special Collections are in a unique position to serve as the destination library for the preservation of, and access to, materials of a sexual nature. Building such a collection requires a special sensitivity by the Kinsey Institute librarians, who must carefully consider the relevant factors and stories of the collections in order to collect, organize, and provide access to these materials.

The author of this article has worked with the Kinsey Institute Library and Special Collections for more than twenty-five years in areas of collection development, organization, and public services, and has experienced many aspects of the detailed effort and work that require understanding and evaluating private collections in relation to sexuality in its broadest sense. Documented sexual experience is not only a commercialized or sometimes artistic and cultural production but also can be a self-reflective, emotional, philosophical, and private experience. Personal records of sexual experiences are often not held in library literatures or collections. In addition, most of the literature in archives and special collections concentrate on the process and arrangement of the collections, not on the aspects of acquisition and transference, these latter involving issues of social and institutional mission, provenance, and sometimes sensitive interactions as a collection is transitioned from a personal to an institutional context (Douglas 2017).

This article documents both: personal records about people's relations to their own sexuality, and the librarian's role in mediating these personal collections into an institutional collection. In terms of this latter, the librarian's sensitivities and work may afford (or not) a personal collection to appear within an institutional collection and the positioning of the former in the latter certainly may influence the understanding of the value and meaning of particular documents and the acquired collection. This "paratext" of the librarian's evaluation and labor is a lacuna in the literature of library and information science. Without it, our understandings of documents in collections are lacking. Perhaps nowhere is this truer than in special collections of sexual materials, where a great part of their specialness lies in the relation of the documents and their producers (as

well as the librarian and his or her institution) to social tastes and morals. Without the agency (and later, accounts) of the collection specialists, the collection and to some extent its documents' meanings, value, cultural significance or importance would not be possible.

This article breaks ground in emphasizing a genre of "second documents," that which can be called *professional accounts* by librarians and documentalists, as accompaniments to the "first documents," in order to help us better understand archival and special collection documents and the social, cultural, physical, and even political contexts or affordances by which a documentary "body of evidence" may appear to the public through the agency of authors, professional collection specialists, and institutions. In the Kinsey Institute Library and Special Collections, the body of evidence that is delivered to the scholarly public by the author, the collections specialist, and the institution is that of human sexuality. In addition, what the meaning of *sexuality* and *sex* is in this collection (and similarly in all special collections) is validated by the very existence of the Kinsey, as an institute dedicated to the scientific study of sex. The roles of the collections specialist and institution are not just technical or incidental to the appearance, value, and meaning of documents, but they are intrinsic to such. The collections specialist bridges private and public domains, making the private public, in modes agreeable to the original producers, the provenance of the collection, and the mission and goals of the institution.

Professional accounts are not either purely practical nor purely theoretical, but, rather, they give empirical details on how meaning and value in special collection documents occur, and they give theoretical understanding of the social, cultural, physical, and sometimes political affordances for those occurrences. Theory without empiricism is speculative, and empiricism without theory is blind to its own occurrences. The attempt here is to bring both theoretical and empirical flesh and bones to the topic of information and the body in a situated and a context-accounting manner.

FROM UNIQUENESS TO UNIVERSALITY—A PATHWAY TO UNDERSTANDING HUMANITY

From uniqueness to universality, from specificity to generality, marks the research methodology of Dr. Alfred Kinsey, a biologist before turning sexologist. As a biologist, he was fascinated by the diversity of gall wasps and wrote scientific papers about this particular insect based on his collection of several million gall wasp specimens. After turning his attention to human sexuality, he looked for evidence that speaks about sexual behavior, both objectively and scientifically. He received strong support from the then-president of Indiana University, Herman B Wells. Kinsey's studies and discoveries place him as one of the most significant,

as well as controversial, scientists. He has been considered as the “most important scientist of the Indiana University’s 200 years of institutional history.”¹

The Kinsey Institute Library and Special Collections are responsible for managing the transfer of materials of interest from a personal sphere to an institutional sphere. This transference involves preserving and enacting two main values: the trust of the donating individuals and the promises of the Institute. The Kinsey Institute Library and Special Collections and the librarian’s role is to embrace such philosophical conditions and utilize the tools and methodology to connect these two entities of substance, as well as understandings, aiming to advance sexual knowledge and health worldwide.

For the past seventy years, the Kinsey Institute Library and Special Collections have acquired and received thousands of donations; many of such acquisitions are from sex researchers and scholars, involving their publications, their correspondence files, and their manuscripts and records. One noteworthy collection came from William Masters and Virginia Johnson’s family (Kinsey Institute 2013). Masters and Johnson were sex researchers who followed the footprints of Alfred Kinsey and who studied sexuality through the direct observation of anatomy and physiological sexual responses of human research participants in the 1950s. Their work produced major understandings of human sexual response, dysfunction, and disorders, and they are considered important sex researchers after Alfred Kinsey. Having Masters and Johnson’s archives at the Kinsey Institute signified the important status of the Kinsey Institute Library and Special Collections in the field of sex research. Other major successful acquisitions, as part of the Kinsey Library and Special Collections’ Women Sex Researcher’s Archival Series initiative, include the collections of other prominent scholars and researchers, such as Drs. June Machover Reinisch, Stephanie A. Sanders, Julia Heiman, Leah C. Schaefer, Leonore Tiefer, Joanne Passet, Jeanne Hoff, Gina Ogden, and Helen Fisher. Drs. Reinisch, Sanders, and Heiman also served as the Kinsey Institute directors or interim directors in the past. These collections have richly enhanced the scope and diverse contents of the Kinsey Institute Library and Special Collections. While those collections bring with them some challenges, the donors are not concerned with making their names known through the collection. They are individuals whose careers are already solidly established or celebrated in the field of sex, therapy, and history. They are often publicly known as professional, trained, authoritative researchers, and publicly associating their identities, and therefore their collections, with the Kinsey Institute often does not pose the sensitivity issue that a personal collection might pose.

Often, the collections donated by researchers do not deal, primarily or

predominately, with their private lives, such as their sexual experiences, although there are some exceptions.

PERSONAL RECORDS OF A SEXUAL NATURE

What the author would like to discuss in more detail in this article, however, are those collections of personal interests in sexuality. During Dr. Kinsey's time they were referred to as recorded data; however, because the materials are outside of Alfred C. Kinsey's original research scope and are dated after the 1960s, we acquired them for general research purposes, and they are used by any researchers, scholars and students. Those donors may not have a professional background in or work in a field of sexual studies or allied areas. Rather, these individuals may have careers in fields and professions that are traditionally far and distant from discourses on sexuality. Moreover, their documentary donations are often exclusively focused on their own sexual life, intimate experiences, and expressions. In such personal records, what is even more significant is that they document their own lives with such details that their sexual preferences, patterns, and practices are revealed to others who are users of their collections.

Why donate something that may bring potential risk to their life or career? We have received materials through the mail service, with no return address and a note accompanying the materials to the effect that, if my employer finds out what I have, I will be fired. There are collection donors who wish to remain anonymous so that their professional reputation and identity are not tarnished by revealing personal and sexual matters. We honor these requests and make arrangement to address such concerns.

The personal records that once were intended only for the donor's own eyes are now placed in an institution for access by others. Personal materials often capture the life in general, and the sexual life in particular, of an individual in a minute, thoughtful, persistent, and methodical way. The intent of such personal documentation is for individuals to "find" themselves in their own recorded life events, thoughts, and actions. One journal writer recorded these thoughts on February 8, 2009, about his own journaling: "The notebooks have served their purpose no matter what happens to them now"; "The unexamined life is not worth living"; and, "This journal made my life worth living" (*Yijing* Journal Collection).

An examined life is a life worth living. How would such a life embrace sexuality or how sex is considered as part of worthwhile life? How would intimate thoughts, desires, or sexual activities be recorded and for the same purposes of self-examination? This journal writer was not only speaking about his life of reading great classics, good weather, and food intakes, but also his sexual practices, which follow a specific school of thought deeply rooted in ancient Chinese philosophy (*Yijing* Journal Collection, entry dated February 8, 2009, discussed in more detail, below.)

Kinsey librarians discuss with potential donors the purpose, intent, and scope of the offer; sometimes the discussion can be straightforward. Yes, sexual experiences are recorded, and in a graphic way, or with a coded method. However, there are times when the discussion can be complicated, as sexuality itself is complex and not easily defined. As the Kinsey Institute's mission is to archive records of sexualities, the presence of discussions of sexuality will be a first concern for any acquisition.

Therefore, the personal collections collected by the Kinsey Library and Special Collections present difficult issues of sexuality and personhood, which also affect acquisition: How do we define sexuality or a lack of sexuality in one's life? How are our lives lived with or without such sexual expressions and experiences? What it is that constitutes sexuality may sound simple and basic, but like many other fields, often times the very fundamental questions are also the most difficult to define and continue to dazzle scholars and researchers to this day. Take the very definition of *sexuality*, for example.

Everyone may define *sexuality* differently. Some years ago, Kinsey Institute researchers conducted research on whether oral sex constitutes having "had sex," under a research project entitled, "Would You Say You 'Had Sex' if . . .?" (Sanders and Reinisch 1999). This was during the end of the Bill Clinton impeachment trial. The Kinsey researchers wanted to determine what interactions people would consider as having "had sex." Out of 599 survey participants, 59 percent of respondents did not consider oral sex as having "had sex" with a partner, while 19 percent responded similarly regarding penile-anal intercourse. Americans hold widely different opinions about what behaviors do and do not constitute having "had sex."

When the author of this article first heard from Dr. Trueblood,² a donor who contacted the Kinsey Institute to deposit a collection of his late husband, he described his late partner's collection as "nongenital fetish materials." The author asked him if they are fetishes of a sexual nature. The donor said that he was not sure because he did not believe there were any overt sexual practices recorded in the collection.

This example poses a very interesting question. As is known, there are many nongenital fetishes, such as foot fetishes, hair fetishes, and shoe fetishes (American Psychiatric Association 2013), that are considered as sexual fetishes because of their association with sexual desires, fantasies, and practices. Therefore, being a nongenital fetish does not preclude being a sexual fetish. After many conversations with the donor and receiving a sample collection of photos and correspondence files, it is still unclear if a nongenital fetish is part of, or associated with, the person's sexual expression, but it did become clear that such fetishistic acts deeply affected the couple's relationship, and particularly sexual relationship. The Kinsey Institute Library and Special Collections accepted the collection as a couple's archive, which detailed their love stories and struggles.

THREE DOCUMENTARY COLLECTIONS OF PERSONAL AND PRIVATE LIVES

The author selected three personal collections as examples of recorded data, from the acquisitions of the past fifteen years, because they represent a dedicated effort in recording individuals' lives and life passions. All of them are collections of records created or written by male individuals with college educations, from the East and West Coasts, as well as from the Midwest. I will now examine the three collections as examples of records of personal and private lives, which focus on sexuality and relationships. They are: 1) The *Yijing* Journal Collection, 2) A nongenital fetish collection, and 3) the Seven Erotic Albums Collection.

The "Yijing" Journal Collection

The *Yijing* Journal Collection consists of a personal spiritual diary kept from 1982 to the present by one individual who wishes to remain anonymous, so in this article we will call him "Mr. Goodwill." It records the development and practice of his body, mind, and sexuality, over several years of practicing a yoga system, and his unique moral and sexual self-cultivation exercises as part of it.

In the early 2000s, Mr. Goodwill approached the Kinsey Institute with an offer of his personal journals. He lives in a small town in the Midwest, is a man of extensive publishing and editorial experience, and is very familiar with Kinsey's work. Decades ago, searching for a meaningful and spiritual life, Goodwill became interested in Confucianism, a traditional Chinese philosophy or ideology that emphasizes social obligations and responsibilities as the essence of an individual's personhood. Food and sexuality are basic human needs in the doctrines of Confucius's teaching, and Confucianism considers sexuality to be an important social obligation because of its reproductive function.

The moral exercises include his daily consultation and study of the *Yijing*, translated as *The Book of Changes*. Mr. Goodwill's sexual exercises are based on the teachings of the contemporary Daoist Dr. Stephen Chang, author of *The Great Tao* and *The Tao of Sexology*. Another important and inspirational source for Mr. Goodwill was an ancient Chinese physician's instructions and medical manual, unearthed in 1973 from a tomb in Mawangdui, Hubei Province, China. In addition, *Yijing Gongfu* (Gongfu as martial art) is a unique term that Mr. Goodwill coined for his daily practice, which includes the essence of *The Book of Changes* and the Neo-Confucian meditation practice called quiet-sitting (Kinsey Institute 2012).

The journal, totaling some four hundred notebooks, records Mr. Goodwill's consultations of *Yijing* and his own interpretations of these responses from *Yijing*, either at the time of inquiry or in later rereadings of the notebooks. The notebooks include innumerable extracts from spiritual texts, not only the works of such Neo-Confucian thinkers as Zhu Xi, but also

the writings by Henry David Thoreau, Sri Aurobindo, Epictetus, Ignatius Loyola, and many others (Kinsey Institute 2012). He had given the Kinsey Collection an initial installment of twenty-nine notebooks and made specific conditions about the access to and publishing of this collection (Kinsey Institute 2012).

Mr. Goodwill discovered the sexual elements of ancient Chinese philosophies and practiced them for thirty-plus years. When we started to transfer the first installment of his collection, we realized that he was, like Dr. Kinsey, using a coded language for his daily recordings. His journal starts in 1974 when he experienced two powerful spiritual awakenings, after which he chose a life of solitude and celibacy. He practiced fasting in the California mountains and high desert. He started reading the *Yijing* study in 1979, but he discarded his notebooks of the beginning years. The earliest records of his notebook date back to 1982 (Kinsey Institute 2012).

After reviewing sample journals, the author of this article discussed with the donor how best to make the collection accessible. It turns out that readers of the journal need keys to the codes in order to understand the covert messages in his *Yijing* journal. Here is the key to codes for the February 2009 sample entries, as provided by Mr. Goodwill:

A=Main text

B=Hypertext comment (or footnote)

C=*Yijing* response (reading and consultation of *Book of Changes*)

E=Daoist exercise or sexual exercise

F=reading extract (*Yijing* Journal Collection)

A sample entry of the journal (*Yijing* Journal Collection) offers a glimpse of Mr. Goodwill's life during a wintery day in a small town in the Midwest.

February 8, Sunday 11:30am

A. The notebooks have served their purpose no matter what happens to them now. "The unexamined life is not worth living." This journal made my life worth living.

E. Noon.

"Relaxed and unwound, yet acutely sensitive,
In solitude, you delight in your own person."

That is a doctor's prescription for sexual self-cultivation. It comes from a 2,300-year-old Chinese text, probably the oldest Daoist text in existence.

F. When you enlarge your mind and let go of it
(3/9/09's added note): means moral self-cultivation.

When you relax your vital breath and expand it
(3/9/09's added note): means sexual self-cultivation.

When your body is calm and unmoving, and you can maintain the
One and discard the myriad disturbances

(3/9/09's added note dated 6/25/09): means care of the phallus and the
One point.

“Your thoughts and deeds seem heavenly,” and “Essence and spirit grow daily more blissful.” “In solitude you delight in your own person” (Excerpted from *Inward Training XXIV*, trans. Harold D. Roth, *Original Tao*, p. 92)

It is an ancient exercise. “The vital breath”=Chi/Qi.

Qi means breath; it enters through the One Point. This point is the One that must be guarded and maintained. Meditation on the One Point following the instructions of the Wizen-faced Oldster is the key to guarding the One.

3:15

E. After several e’s, i.d. a. m. and a. d., and o.d, a.d. and o.p.

A. Then quite-sat in sun on the patio and had lunch—applesauce (cooked this morning), cheese and crackers, and a can of albacore. Still hungry. Sunny and mild.

8:45

E. After several more e’s to overabundant finale, i.d.a.m and a. w.

February 9th, Monday, 4:30 pm.

A. Had lunch with Emily, Barbara and Susan in a restaurant. Reading notebook 2001, no 19, . . . which I write: “the *I Ching (Yijing)* embodies the wisdom of many generations of men who were close students of nature. They were Thoreau’s natural philosophers. We must not lose this wisdom.” I add this comment: “It is a kind of madness that drives humans to destroy anything natural and replace it with everything manmade. Heidegger put his finger on the problem and labeled it technology; the mindset that sees nature as a cornucopia of things standing to be used and exploited by humans.” On September 19th, I write: “The very act of consulting the *I Ching* involves Heaven (the book), Earth (the coins or stalks) and Man (the one who consults it).” In other words, the man who consults the Sage forms a trinity with Heaven and Earth.

E. 7:30

After multiple e’s to overabundant finale, i.d. a. m. and a. w.

Which will you have-uninhibited revelry or melancholy? Why not try self-cultivation?

(*Yijing* Journal Collection)

At the Kinsey Library and Special Collections, we continue to work with Mr. Goodwill to decode his journals and make it more accessible to students of body, spirituality, and sexualities. It is the donor’s intent and desire that his records of more than thirty years will provide insights for scholars to study sexuality in solitude, as well as male sexualities in general.

A Nongenital Fetish Collection

A few years ago, one January day, an unexpected call connected Dr. Edward Trueblood with the author. Edward lost his husband, Peter, to cancer only two months earlier, and Edward’s voice carried the sound of deep sadness and inconsolable sorrow. He wanted to see if the Kinsey Institute Library and Special Collections were interested in his husband Peter’s collection, which was introduced as a nongenital fetish collection. The nongenital fetish collection refers to a collection of “Smashman,” Peter’s alter ego.

Peter, a computer scientist by education and training, was, in his personal and private life, interested in the experiences of himself being physically and forcefully crushed or smashed by persons, a group of athletes, heavy objects, or moving vehicles. After a sample collection arrived at the Institute, we decided to frame the collection as a relationship collection, as it documents the thirty-six-year relationship of the married couple (they married four times when certain states legalized gay marriages), as well as the relationship of the late husband Peter and his self-identified alter ego, the "Smashman." The Smashman's engagement and activities created many problems between the otherwise loving and respectful couple's relationship. Edward was pleased with the approach to put this collection in a relationship context and decided to make the material donation to the Kinsey Institute Library and Special Collections over the next couple of years.

The subsequently arrived collection covers two areas: Edward and Peter's relationship of thirty-six years, and Peter's alternative lifestyle of being "crushed" as his alter ego, "Smashman." Altogether, the Kinsey Institute received ten boxes of letters, photos, DVDs, Smashman photos, and oversized framed photos about this couple's lives together, and apart.

These materials (Edward and Peter Collection Inventory) provide evidence of a busy social life and vacationing around the world. "Saturday Night Live Parties" were a regular social gathering that Edward and Peter organized over the years to entertain their friends, old and new, coming from near and afar. Photos and documents include the names and contact information of the people involved. There are folders of the internet printouts and magazine and newspaper clippings, mostly focusing on gay marriages, a topic dear and near to their hearts. Cards of all kinds—birthdays, holidays, and important occasions—are many. Letters include the one from Edward to his mother and father when he was coming out at the age of 18, and many letters from Edward's mother to her son. There are Edward and Peter's correspondences during Edward's college years as well as during Edward's professional education and training years.

This collection includes hundreds of letters and emails to and from friends, acquaintances, colleagues, and classmates. There are also copies of the marriage licenses of Edward and Peter, from the Commonwealth of Massachusetts in 2004 and the City and County of San Francisco in 2004 and 2008, and an Affidavit of Domestic Partnership by San Mateo County in 2001. Many three-ring binders contain negatives, contact sheets, and prints of their life together; and expandable photo albums document their travels around the world, in style and in each other's company. There are seven photobooks from different trips: Mediterranean odyssey cruise in 2007; Royal clipper cruise in 2008; River-Cruise Mosel Rhine Danube in 2009; and DVDs from an Asia cruise in 2010 that includes touring China, Hong Kong, South Korea, Cambodia, Singapore, Japan, and Vietnam.

They also lived separate lives, however, due to “Smashman.” While Edward was informed of Peter’s activities of being crushed as well as Peter’s early childhood experiences that may have led to this interest, he never understood the extent of this obsession until after Peter’s death, after going through thousands of Peter’s photos and emails. The impact on Edward was palpable during the months we worked together to transfer the collections. Edward would look at the traveling arrangement document and quietly say, “I had no idea,” or, “I wish I could have known that.” There are Smashman email accounts, flyers, Smashman Challenge paperwork, Yahoo skate masters, and a Yahoo group “Skate masters” members list. And there is additional electronic documentation that includes Frats and Football rosters; a campus map; email correspondence; Smashman stickers; Smashman football; letters; and a crushing folder that contains correspondence, liability forms, and invitations.

Edward and Peter met and fell in love while still college students at universities on the east coast. Their love story of thirty-six years did not end in one’s death, and in many ways, the love story continued with Edward continuing to inquire or make sense of their relationship while reading Peter’s writings and correspondence. The Kinsey Institute Library and Special Collections and the donor negotiated the terms for the collection and agreed that the collection would be open to other researchers in three years.

Seven Erotic Albums

Bill and John have maintained an exclusive relationship for over fifty years before gay marriage became legal in their state. They spent decades highly accomplished in their respective fields. They are keenly aware that gay history has not been passed down through generations and institutions of the family, church, and school, and it is particularly important to Bill and John to collect documents and records and to tell gay history.

When the author reached out to archive Bill and John’s life stories at the Kinsey Institute in 2013, as part of the Kinsey Institute Library and Special Collections effort to collect gay couple’s archives, they quickly responded with their agreement. Both of them are very aware that gay people often do not have a recorded history, and they have published articles and books about their lives together. They want the world to remember them and other gay couples, and to bear witness to their individual struggles for self-acceptance and social acceptance. Gay couples have suffered through hard and treacherous times due to discrimination, prejudice, brutality, legal codes, and other real-life circumstances. Gay couple relationships endure challenges when they do not have social, legal, community, and family support in place. Bill and John agreed to send documents of their life together to the Institute, such as copies of their marriage certificate, photographs, Christmas letters, and vacation photobooks. In the recent

past, the Kinsey Institute Library and Special Collections have been interested in collecting marriage certificates as artifacts as well as historical and cultural records—from all cultures throughout history. We are still at a beginning stage of such efforts.

A few months later, Bill wrote to the author to express a wish that he would contribute additional materials to the Kinsey Institute Library and Special Collections, but the new addition will not be part of the couple's archives. In fact, it should be considered as an anonymous collection. Bill is in his late '80s and John is in his late '70s. For this aging and loving couple, one partner desires sexual intimacies, while the other partner wishes to shun away from sexual contacts and only pursue nonsexual intimacies.

Because of this disagreement, Bill decided to compile his own erotica as a source for his sexual needs. The erotica album, like a scrapbook, is conceptualized and created for his own pleasure. It consists of newspaper clippings, internet printouts, photos from a magazines or catalogs, or selfies. For him, it is important to understand aging, sexuality, and different sexual needs in a committed relationship. He does not want to pursue any other sexual outlets such as hook-ups or extramarital affairs because any such activities, in his view, would be considered as a betrayal to his husband. And, even collecting erotica would pose a risk as an emotional betrayal to his partner. Therefore, he wishes this collection to remain anonymous.

Nevertheless, it was important for him to have his sexual outlets, and he continued to compile erotic albums for the past seven years, resulting in seven erotic albums.

Bill offered his own erotica albums to the Library because he was concerned about the sexual lives of his aging peers and wanted to use his own story as a case study for interested scholars and researchers. He originally thought to keep the seven erotic albums safe and sealed and leave instructions to ship as sealed to the Kinsey Institute after his death. He later changed his plan, and decided to send the seven albums to the Kinsey collections during his lifetime. We received them in 2016.

Bill has made inquiries to see if researchers are using his collection, and thus we decided to include his collection as an illustrative example in this article, so more researchers may become aware of his collection.

PRIVACY AND CONFIDENTIALITY POLICY: A CORNERSTONE OF THE KINSEY INSTITUTE LIBRARY AND SPECIAL COLLECTIONS

It is particularly challenging to work with individuals to transfer a collection of a sexual nature from a private, individual, home to an institution; the responsibilities for librarians and the libraries are real and consequential. How to navigate such narrow pathways? It requires careful communication with the donors, patience, and understanding, as well as a protocol

within the libraries, in order to make this transition successful. It requires a particular sensitivity to donors and their needs that may not be a common practice in other libraries or contexts.

The Kinsey Institute Library and Special Collections have had a privacy and confidentiality policy in place for seventy years to protect donors, as well as users, of their privacy and confidentiality. We ask users not to disclose donors' names because they were likely subjects of the original Kinsey studies. We also will not disclose users' names unless it is public knowledge. However, in the post-Kinsey era, we have had donations from some of the most well-known sex researchers, and from historians, artists, and photographers who are well known and have well-established careers in their fields. The John Money collection was acquired between 1986 and 2006, The Masters and Johnson collection in 2004, The Leah C. Schaefer Collection in 2007, and the Helen Fisher Collection in 2010. Individual collections developed by researchers in fields not specifically focused on sexuality sometimes include the donors' name in the collection's original title; in those cases, we respect the donors' wishes and have worked with them to name their collection appropriately. Many collections remain anonymous because of the personal and privacy issues involved.

Regardless, all users who come to use the collection must sign the standard user registration form. The registration document also informs the users of the rich history of the Kinsey collections and restrictions upon the disclosure of names or identities of third parties included in the Library collection. Historians and scholars often anonymize such names in their published publications.

Alfred C. Kinsey's vision and determination made the Kinsey Institute Library a trusted destination for documenting sexuality. The Kinsey Institute Library and Special Collections are a living monument to Dr. Alfred C. Kinsey.

CONCLUSION

The librarians of the Kinsey Library and Special Collections deal with particular sensitivities that are involved in acquiring, collecting, preserving, organizing, and giving access to such an especially special, "special collection" in the area of sexuality. Such sensitivities are not just to public taste but also to the relation of donors to the librarian and the Library, the librarian to various publics, and the cultural and historical interpretations that are attached to different documentary forms and to different personal and social identities. And, of interest to the library or information scientist, are sensitivities to the very documentary categories, methods, nomenclature, and collections of sexuality that are used by both individuals and librarians in order to bring sexually expressive materials together as bodies of sexual evidence.

ACKNOWLEDGEMENT

I would like to thank Ron Day, professor in the Department of Information and Library Science, Indiana University at Bloomington, for his encouragement and his help editing this article.

I wish to thank the donors and supporters of the Kinsey Institute for their support, trust, and confidence in the Institution that houses their life-long stories. I would also like to thank the Kinsey Institute Library and Special Collections staff who have worked with various aspects of the collections over the years.

NOTES

1. James Madison, email message to author, May 5, 2017.
2. All names that have been used in this article are pseudonyms to protect the donors' privacy and confidentiality.

REFERENCES

- American Psychiatric Association. 2013. *Diagnostic and Statistical Manual of Mental Disorders*. 5th ed. Arlington, VA: American Psychiatric Association.
- Bullough, Vern L., and Bonnie Bullough. 1994. *Human Sexuality: An Encyclopedia*. New York: Garland.
- Capshew, James H. 2012. *Herman B Wells: The Promise of the American University*. Bloomington: Indiana University Press.
- Douglas, Jennifer. 2017. "Getting Personal: Personal Archives in Archival Programs and Curricula." *Education for Information* 33 (2): 89–105. Library Literature & Information Science Full Text (H.W. Wilson), EBSCOhost.
- Kinsey, Alfred C., Wardell Baxter Pomeroy, and Clyde E. Martin. (1948) 1998. *The Sexual Behavior in the Human Male*. Philadelphia: W. B. Saunders. Reprint, Bloomington, Indiana University Press.
- Kinsey, Alfred C, Wardell Baxter Pomeroy, Clyde E Martin, and Paul Gebhard. 1953. *The Sexual Behavior in the Human Female*. Philadelphia: Saunders.
- Kinsey Institute. 2012. "New Collections, New Funds for the Library & Archives." *Kinsey Today* (newsletter) 16 (3): 2. www.indiana.edu/~kinsey/newsletter/fall2012/collectionsfall2012.html.
- . 2013. "The Masters and Johnson Collection Now Ready for Primetime." *Kinsey Today* (newsletter) 17 (4): 8. https://kinseyinstitute.org/news-events/newsletters/pdf/Fall_2013_newsletter.pdf.
- Sanders, Stephanie, and June Machover Reinisch. 1999. "Would You Say You "Had Sex" if . . . ?" *JAMA: the Journal of the American Medical Association* 181 (3): 275–77.
- Wells, Herman B. 1980. *Being Lucky: Reminiscences and Reflections*. Bloomington: Indiana University Press.
- The *Yijing* Journal Collection. Kinsey Institute Library and Special Collection. Bloomington, Indiana.
- Edward and Peter Collection Inventory. Kinsey Library and Special Collection. Bloomington, Indiana.

Liana H. Zhou, director of the Kinsey Institute Library and Special Collections, Indiana University, is responsible for the collections chronicling more than 2,000 years of human history, including rare books, institutional records, manuscripts, correspondence, fine art and artifacts, photography, media, and scholarly publications, as well as popular culture materials, ephemera, films, and other audiovisual materials reflecting diverse understandings of human sexuality. She leads the effort to organize, develop, and preserve the library and collection archives to ensure continued access by researchers around the world.