

Every Son Deserves

— a —

Lady

How to Master Ladylike Behavior

&

Become a Lady



Corey Lee Wilson

**EVERY SON
DESERVES A LADY**

How to Master Ladylike Behavior
and Become a Lady

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How to Master Ladylike Behavior and Become a Lady

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Every Son Deserves a Lady

How to Master Ladylike Behavior and Become a Lady

This book is dedicated to every son who whose preference is dating ladylike candidates and parents who prefer the same. It's also a handy guide for young ladies, teenage and adolescent girls wishing to master ladylike behavior and become a lady.

Thanks Ever Juarez for the great cover design and graphics, Liz Perez for proofreading, and to all the ladylike daughters in the world for your ladylike behavior and being great role models.

I would also like to thank the Brothers of the Delta Tau Chapter of the Phi Kappa Tau Fraternity for providing the location, the actors, video and graphic production, as well as support for the making of the "So You Want to Date My Daughter?" video.

Every Son Deserves a Lady

Table of Contents

Foreword – Welcome to Fratire Publishing	1
Preface – Why I Wrote This Book	3
1 – Modern Dating and the Evolution of Ladylike Behavior	5
2 – Preparing Your Son for Dating a Lady	16
3 – What Are the Best Qualities for a Lady?	28
4 – Sound Dating Advice for the Lady	40
5 – Setting Boundaries and Establishing the Rules of Engagement	51
6 – Meeting the Parents and the Candidate	64
7 – A Single Parent’s Playbook	75
8 – Parenting Styles and Dating Forms	86
9 – The Art of Dating	101
10 – 100 Dating Ideas	114
11 – The 411 on Online Dating	122
12 – Chaperoning, Proms, Parties and Driving	131
13 – A Sex Education Primer	144
14 – Adolescence Development and Behavior	153
15 – Risky Behavior and Teenage Pregnancy	164
16 – Sexually Transmitted Diseases and Infections	175
17 – Teen Dating Violence and Unhealthy Relationships	190
18 – Worst Possible Candidates	201
19 – Least Desirable Candidates	203
20 – Best Possible Candidates	205
21 – The End of Innocence	207
Closing	219
Afterword	222
Appendix	224

Every Son Deserves a Lady

Glossary – Dating Slang and Teenage Jargon.....225
Resources228
Index.....241
Biography..... **Error! Bookmark not defined.**

Foreword – Welcome to Fratire Publishing

So, what is “fratire” you ask?

Fratire is a combination of the words "fraternity" and "satire. " It represents a new genre of literature that uses in your face satire to make a point and at the same time do it from a tough love approach that respects the fraternal kinship of human nature. It's also about common sense books for common sense people and places more emphasis on the practical side of changing human behavior for the better, even if our feelings get hurt a little along the way.

Fratire Publishing format and content style is a mastery of presentation, organization, ease of use straight forward facts and quick summaries. Strategically, we use a lot of statistics to make a point or show a comparison from a global perspective. However, we also recognize that every person must be treated with equal opportunity and fairness, free of bias and prejudices, and seen as a unique individual, like no other.

Our approach is about relevant books for sapient beings covering a range of useful and timely topics and practical knowledge. As a self-publisher and Founder and President of Fratire Publishing, my mission and goal in life to provide common sense books and how-to guides to help everyday people navigate safely through the many

How to Master Ladylike Behavior and Become a Lady

hazards of life, be it dating, character building, or philosophical perspectives.

Our vision of Sapience is becoming a person of/or showing great wisdom and sound judgment, and our mission is taking action to advance society with personal intelligence and enlightenment as well as working now and together with others; to make the world a better place. If this sounds like you and you can never have enough common sense, wisdom and relevancy, then come and visit us and learn more at www.FratirePublishing.com.

Previously, I wrote ***So You Want to Date My Daughter? A Father's Rulebook on the Do's and Don'ts of Dating His Little Princess.*** However, more needed to be done regarding gentlemanly and ladylike dating behavior, so I saw the need to write two companion books, ***Every Daughter Deserves a Gentleman*** which seems like a logical extension of the first one and ***Every Son Deserves a Lady*** as well because sons deserve ladies just as much as daughters deserve gentlemen. On top of that, Fratire Publishing is donating ten-percent of these book's sales to the Times Up Now organization to help prevent sexual harassment and misogyny.

Want to be part of the solution to help end the problem of sexual harassment and misogynistic behavior? If the answer is yes, here is how you can help by igniting a national petition for a presidential proclamation to make every April the **"Be a Gentleman" and "Be a Lady" Month**. Ultimately, the goal of course is to practice gentlemanly and ladylike qualities every month, week and day of the year 365/24/7.

To learn more about becoming a sponsor, please visit our website at: www.GentlemanandLady.com. For more information about developing and promoting gentlemanly and ladylike behaviors, please follow these links to the **Every Daughter Deserves A Gentleman Program** at www.EDDAG.net and/or the **Every Son Deserves A Lady Program** at www.ESDAL.net and complete a short contact form to be added to our subscriber list.

Preface – Why I Wrote This Book

It hit me at our final Daddy/Daughter Dance that my little girl was turning into a young lady, and what an honor it's been attending every one of those dances. I never missed a single one from the first grade to the fifth! However, those dances were going to end when she moved on to middle school and she would most likely be dancing with boys her own age. Accepting the inevitable, I wished her the best and was confident she would pick a boy to dance with (or he choose her), who acted like a gentleman, and she a lady.

When I reminisced about those special times, I wondered to myself if I had a son; and he had the same opportunity for a Mother/Son Dance; would he see how a lady behaves in his mother and learn from the experience and cherish it for the rest of his life, just like my daughter saw in me how a gentleman behaved at our dances? I'm certain of it, and that got me thinking that many of the points of view in this book should be seen from the mom's perspective.

That, logically enough, was my inspiration to add a companion book to, ***Every Daughter Deserves a Gentleman: How to Master Gentlemanly Behavior & Become a Gentleman***, with this one. This book's purpose is trifold by acting firstly as a useful guide for parents with helping them educate, guide and nurture their sons to dating ladies. Secondly, it's designed to show their son what a lady is, how they behave, and why they deserve one. And lastly, for the benefit of the son's

How to Master Ladylike Behavior and Become a Lady

dating candidates, it teaches them what's expected of a lady suitor and how to be and act like one.

By using this trifecta approach between parent, son and lady; each will better understand what their roles are and help ensure between them that every son deserves, and dates, a lady. This book, ***Every Son Deserves a Lady: How to Master Ladylike Behavior & Become a Lady***, does just that by elevating the cause and purpose of gentlewomanly behavior and etiquette to a higher level for the benefit of all sons; teenage and adolescent boys, and young adult men.

Yours truly,

Corey Lee Wilson
Author & Publisher

1 – Modern Dating and the Evolution of Ladylike Behavior

If we define modern courtship for the last one-hundred and fifty years, thoroughly referencing the history, terminology and conventions from Beth L. Bailey's masterpiece of modern courtship and dating titled; *From Front Porch to Back Seat*, courtship "encompasses a wide variety of conditions, intentions, and actions, for men and women to woo each other in many ways, not all of which lead to marriage."

Towards the end of the nineteenth century and into the beginning of the twentieth, the courtship rituals of "calling" (not to be confused with calling on the phone) moved from the privacy of the home to the public sphere as it evolved into "dating." Increasingly, the "dating" form of courtship took place in urban and public places removed, by distance and by anonymity, from the sheltering and controlling contexts of the home environment (parlor, porch, church and local community).

Teenage girls and young ladies who traditionally kept company and controlled their courting experiences in the home environment, over time replaced it with dining, dancing, movies, and other forms of entertainment away from home that had a cost associated to them. By doing so, this courtship evolution from private "calling" to public "dating" in the world of the city, required money, and because men

How to Master Ladylike Behavior and Become a Lady

mostly controlled it back then, control of the courtship process fundamentally shifted the balance of power from women to men.

In twentieth-century America, this new system of dating multiplied the number of suitors an individual was likely to have before marriage. Fast forward into the twenty-first century, and almost anything goes in the methods and manners of courting, free or compensable, with the balance of power, pretty much equally divided between the sexes. Or is it?

We can answer that question by resuming our journey of courtship (calling and dating) where we left off approximately one-hundred and fifty years ago from the end of Chapter 1: A Brief History of Chivalry, Courtly Love and Gentlemanly Behavior in the previous companion book, *Every Daughter Deserves a Gentleman: How to Master Gentlemanly Behavior & Become a Gentleman*.

The Evolution of Modern Courtship

The process of "calling" where women designated a day or days "at home" to receive callers was the most common method of courtship before the twentieth century. The caller would present his card to the maid (common even in moderate-income homes until the World War I era) who answered the door and would be admitted or turned away with some excuse if not a desirable candidate.

Although the calling system in courtship varied by region and the status of the individuals involved, they all followed certain general outlines. When a girl reached the proper age or had her first "season" (depending on her family's social level), she became eligible to receive male callers.

At first her mother or guardian invited young men to call. In subsequent seasons the young lady had more autonomy and could bestow an invitation to be called upon by any unmarried man to whom she had been properly introduced at a private dance, dinner, or other "entertainment."

Every Son Deserves a Lady

The call itself was a complicated event. A myriad of rules governed everything such as:

- The proper amount of time between invitation and visit (a fortnight or less).
- Whether or not refreshments should be served (not if one belonged to a fashionable or semi-fashionable circle, but outside of "smart" groups in cities like New York and Boston, girls might serve iced drinks with little cakes or tiny cups of coffee or hot chocolate and sandwiches).
- Chaperonage (the first call must be made on daughter and mother, but excessive chaperonage would indicate to the man that his attentions were unwelcome).
- Appropriate topics of conversation (the man's interests, but never too personal).
- How leave should be taken (on no account should the woman "accompany her caller to the door nor stand talking while he struggles into his coat").

Each of these "measured steps," as the mid-twentieth century nostalgically called them, was a test of suitability, breeding, and background. Advice columns and etiquette books emphasized that these were the manners of any "well-bred" person - and conversely implied that deviations revealed a lack of breeding. However, around the turn of the century, many people who did lack this narrow "breeding" aspired to this level of politeness.

America's Emerging Middle Class

By the late nineteenth century a new and relatively coherent social group had come to play an important role in the nation's cultural life. This new middle class, born with and through the rise of national systems of economy, transportation, and communication, was actively creating, controlling, and expanding a national system of culture. National magazines with booming subscription rates

How to Master Ladylike Behavior and Become a Lady

promoted middle-class standards to the white, literate population at large. Women's magazines were especially important in the role of cultural evangelist.

These magazines such as the *Ladies' Home Journal*, *Good Housekeeping* and *Journal of Marriage and Family Living* carried clearly didactic messages to their readers. Unlike general-interest (men's) magazines, which were more likely to contain discussions of issues and events, women's magazines were highly descriptive, giving advice on both the spiritual and the mundane. While their advice on other matters was usually vaguely inspirational, advice on how to look and how to act was extremely explicit.

The growth of magazines and books offering advice about courtship was as phenomenal as the growth of the market for them. This advice literature, which played such a crucial role in shifting courtship into the public world, was filled with the writings of a new group of experts; psychologists, sociologists, statisticians; who studied courtship and interpreted "private" acts with reference to national norms.

By the mid-1910s, the word date had entered the vocabulary of the middle-class public. In 1914, the *Ladies' Home Journal*, a bastion of middle-class respectability, used the term several times. One of its first uses was in reference to a typical college sorority girl; a character in those days considered exotic; nevertheless, a product of the middle class.

In 1952, the Purdue poll asked a large and representative sample of American high school students to choose among four labels for their families' social class: upper-class, middle-class, working-class, and lower-class. When cross-tabulated with responses to other questions, this query yielded some interesting statistics. Forty-seven percent of all students whose fathers were unskilled laborers defined themselves as middle-class, as did 59 percent of those whose fathers held "mid-level jobs working with tools." Furthermore, 48 percent of all students in families with "low" incomes saw themselves as middle-class, and 52 percent of students whose mothers had no education beyond grade school believed their families to be middle-class.

Every Son Deserves a Lady

These responses seem to show that young people had a sense that class lines were flexible and not primarily determined by income or by occupation. Even though the 1930s saw a resurgence of working-class consciousness, the middle-class culture maintained a strong public voice throughout the period, and by the post-World War II years, in the 1950s, American culture claimed a middle-class consensus.

Emergence of "Dating"

Dating, that great American middle-class institution, was initially influenced by both upper and lower classes. The first recorded uses of the word date in its modern meaning are from lower-class slang. George Ade, the Chicago author who wrote a column titled "Stories of the Streets and of the Town" for the Chicago Record and published many slang-filled stories of working-class life, probably introduced the term to literature in 1896.

Artie, Ade's street-smart protagonist, asks his unfaithful girlfriend, "I s'pose the other boy's fillin' all my dates?" He then suggested, due to the power of a girl's charms: "Her Date Book had to be kept on the Double Entry System."

The practice of dating was a response of the lower classes to the pressures and opportunities of urban-industrial America, just as calling was a response of the upper strata. The process of dating steadily grew from the lack of opportunities. Calling, or even just visiting, was not a practicable system for young people whose families lived crowded into one or two rooms. Even the more established or independent working-class girls, the parlor and the piano often simply didn't exist.

Some, especially girls of ethnic families, were kept secluded - chaperoned according to the customs of the old country. However, many other girls from poor backgrounds, fled the squalor, drabness, and crowdedness of their homes to seek amusement and intimacy elsewhere.

How to Master Ladylike Behavior and Become a Lady

A "good time" increasingly became identified with public places and commercial amusements (theatres, diners and dances), making young women whose wages would not even cover the necessities of life dependent on men's "treats. " Still, many poor and working-class couples did not so much escape from the home as they were pushed from it.

The new freedom that led to dating came from other sources as well. Many more serious (and certainly respectable) young women were taking advantage of opportunities to enter the public world: going to college, taking jobs, entering and creating new urban professions. Women who belonged to the public world by day began to demand fuller access to the public world in general.

As the twentieth century progressed, young men and women went out into the world together, enjoying a new kind of companionship and the intimacy, free from adult supervision.

The New Dating Culture

Between 1890 and 1925, dating in practice had gradually, almost imperceptibly, become a universal custom in America. By the 1930s it had transcended its origins: Middle America associated dating with neither upper-class rebellion nor the urban lower classes. The rise of dating was usually explained, quite simply, by the invention of the automobile.

The automobile certainly contributed to the rise of dating as a national practice, especially in rural and suburban areas, but it was simply accelerating and extending a process already well under way. Once dating was firmly established in Middle America, and not in the extremes of urban upper-and lower-class life, did dating become an American institution.

Dating not only transformed the outward modes and conventions of American courtship, it also changed the distribution of control and power in courtship. One change was generational: the dating system lessened parental control and gave young men and women more freedom. However, the dating system also shifted power from

Every Son Deserves a Lady

women to men. Calling, either as a simple visit or as the elaborate late nineteenth-century ritual, gave women the larger portion of control.

Why? Because courtship took place within the girl's home, in the women's "sphere" of influence, as it was called in the nineteenth century, or at entertainments largely devised and presided over by women. Dating moved courtship out of the home and into man's sphere; the world outside the home. Female controls and conventions lost much of their power outside the women's sphere. And while many of the conventions of female propriety were restrictive and repressive, they had allowed women (young women and their mothers) a great deal of immediate control over courtship.

Furthermore, in the calling system, the woman took the initiative. Etiquette books and columns were adamant on that point: it was the "girl's privilege" to ask a young man to call. Furthermore, it was highly improper for the man to take the initiative.

Contrast these strictures with advice on dating etiquette from the 1940s and 1950s: An advice book for men and women warns that "girls who [try] to usurp the right of boys to choose their own dates will "miss a good dating career.... Fair or not, it is the way of life. From the Stone Age, when men chased and captured their women, comes the yen of a boy to do the pursuing. You will control your impatience, therefore, and respect the time-honored custom of boys to take the first step." As we just learned, this point-of-view is historically inaccurate.

Economic Aspects of Dating

An invitation to go out on a date, on the other hand, was an invitation into man's world. This was not simply because dating took place in the public sphere (commonly defined as belonging to men), though that was part of it, but because dating moved courtship into the world of the economy. Money, men's money, was at the center of the dating system. Thus, on two counts, men became the hosts and assumed the control that came with that position.

How to Master Ladylike Behavior and Become a Lady

The centrality of money in dating had serious implications for courtship. Not only did money shift control and initiative to men by making them the "hosts," it led contemporaries to see dating as a system of exchange best understood through economic analogies or as an economic system pure and simple.

Of course, people did recognize in marriage a similar economic dimension - the man undertakes to support his wife in exchange for her filling various roles important to him - but marriage was a permanent relationship. Dating was situational, with no long term commitments implied, and when a man, in a highly visible ritual, spent money on a woman in public, it seemed much more clearly an economic act.

In fact, the term date was associated with the direct economic exchange of prostitution at an earlier time. Dating, like prostitution, made access to women directly dependent on money. Quite a few men did not hesitate to complain about the going rate of exchange. The same girls who were glad to "go with" him when he had money would not "see" him when he lacked their price. And "nice girls" cost a lot.

Dating American Style: The New Courtship Dynamic

The emergence of dating does, however, parallel major changes in American culture and society. Perhaps the most important factor of a national system of culture was the development of cultural media and mass circulation magazines (80.8 percent of all American households read popular magazines in 1959), radio, movies, and television that provided a common experience for most Americans.

The national media reached a much higher percentage of the American public in 1950 than it did in 1900, but even then, a relatively coherent body of convention was being disseminated to and reinforced for a national "middle-class" audience through popular high-circulation magazines.

The American middle class, would grow and become much more inclusive, and the continuity of their dating style, promoted in

Every Son Deserves a Lady

hundreds of articles in the likes of *Seventeen*, *Glamour*, *Vogue* and *Cosmopolitan*, to name a few, was overwhelming. By the end of the twentieth century, even those unable or unwilling to participate in this culture, increasingly felt its weight.

Popular magazines, advice and etiquette books, texts used in high school and college marriage courses, the professional journals of the educators who taught the courses, all formed a remarkably coherent universe. This universe of convention, moreover, meshed neatly with the systems of convention that operated on college campuses throughout the United States.

On the surface, the customs of Radcliffe students would seem to have little connection with teen advice columns in *Good Housekeeping*, and the scholarly *Journal of Marriage and Family Living* would seem to have little relation to how-to-get-a-husband manuals. However, not only do all these sources present a fairly uniform set of conventions, they are interconnected to an amazing extent.

The new set of certified experts who appropriated the role of courtship adviser in the twentieth century attempted to make courtship a fairly uniform science. These scholars and social scientists wrote marriage textbooks, taught college courses, and authored many of the advice columns and articles that were staples of national magazines. Thus, a Mississippi teenager reading women's magazines in the 1940s and 1950s would receive much the same information and basic understandings as a college student at the University of California at the same time.

Throughout these sources there were, of course, differences of tone and voice, of sophistication. Time lags existed, though not always predictably. Still, for most of the twentieth century, especially the period between 1920 and 1965, these sources were strikingly uniform. By the mid twentieth century, after World War II, when the calling system had become obsolete and modern dating had taken hold of middle class America, particularly in the 1950s, there was no question the power dynamic had shifted from women to men.

How to Master Ladylike Behavior and Become a Lady

Interestingly, at the dawn of the first Feminist movement at the beginning of the twentieth century in the 1910s and 1920s, where women gained the right to vote, were emancipated due to the burdens placed upon them by their sex, and steadily began to control their own destinies independent of men; the one area they lost primary control of was the courtship process.

Not until the second Feminist movement of the 1960s and 1970s did the dating control pendulum swing back in women's direction; now resting in the middle as far as the power equilibrium is concerned into the twenty-first century between women and men.

A Modern Lady in the 21st Century

We live in a world these days devoid of ladylike and gentlemanly behavior. In a modern era where gangster, hip hop, thug like behavior and attitudes continually disrespect women, society, and good manners, it's time to fight back and return to a day when we celebrated ladylike behavior, its virtues, and benefits to society.

On today's battlefield for this cause and in everyday life, the issue of good manners and behavior in practice comes down to something like ladylike etiquette, to a code of individual responsibility, and most of all the content of your character. Today's descendant of modern dating has equal opportunity dating for both sexes in the twenty-first century.

Nonetheless, some say that believing in chivalry, or ladylike manners, as well as gentlewomanly virtues is like believing in fairy tales. In our fast paced, frenetic world, we can be forgiven for believing and thinking that the proper lady is a thing of the past. But she's not, and to prove it, here are ten of the best ladylike qualities that have stood the test of time:

1. A lady is polite.
2. A lady is refined.
3. A lady is polished.

Every Son Deserves a Lady

4. A lady is proper.
5. A lady is respectable.
6. A lady is well-mannered.
7. A lady is cultured.
8. A lady is sophisticated.
9. A lady is elegant.
10. A lady is modest.

21 – The End of Innocence

There's a reason we end this journey at Chapter 21: The End of Innocence, because for most adolescents, the age of twenty-one is the last portal to adulthood.

Many adults are uncomfortable with the idea of teen sexuality and prefer to remain in ignorance or denial. But sexual activity is a part of human development, and tweens, teens, and young adults need access to comprehensive and non-stigmatizing information about sexual and reproductive health.

To one degree to another most parents are unable to control their teens. Regardless of your level of control, as noted before, the many benefits of open lines of communication can help them be more aware of the dangers of dating, relationships, and what their maturing bodies are capable of.

Making poor choices can have serious consequences that can affect their lives forever, and the lives of their parents as well. As noted throughout your journey through this book, it's essential to establish an open and honest dialogue in your home about sexual matters.

Sound Advice for Dealing with Sexually Active Teens

Begin by asking your teenage boy to share his feelings about sex and having multiple partners. Show genuine interest by not arguing, lecturing, criticizing, attempting to control him or calling him derogatory names. Listen with empathy and understanding, even if you hold a different point of view.

Criticizing him could cause him to feel shame and guilt and lead him to refuse to talk to you in the future. Stress that you're aware that he's exploring his sexuality and you'll always love him unconditionally. Teenagers whose parents show unconditional love and support have fewer sexual partners than other teens, according to Planned Parenthood.

Share your own values about love, sex and intimacy. Tell him about some of your early sexual experiences and any valuable lessons you learned. Explain how sex is more meaningful in committed, loving relationships than with many different partners. Let him know what a healthy relationship consists of; such as respect, honesty, trust, equality and sexual intimacy; and those are the qualities you hope he finds in a partner.

By stressing the value of saving sex for healthy relationships, you can strengthen his resolve to avoid engaging in sex for less important reasons, such as peer pressure, according to Terri Apter, PhD, a University of Cambridge researcher and mother and teen expert. Devise strategies to help him resist sexual pressure. Go through different situations and practice how he should say "no" to sexual propositions.

Inform him about the dangers of promiscuous sex, such as sexually transmitted diseases (STDs) and pregnancy. Quote some sobering facts that pregnant teens are more likely to be high school dropouts, suffer economic hardship and be unhappy, according to Planned Parenthood. STDs can lead to life-threatening illnesses, such as AIDS and genital cancers.

Ask if he's using birth control. If not, make an immediate appointment for him to see your family doctor and also get tested for STDs. Each year, there are approximately nineteen million cases of STDs reported, and half of them appear in young people who are 15 - 24 years old, according to the Centers for Disease Control and Prevention.

On Average: How Often Are Teens Having Sex?

Overall, teenagers had a median age at first sex of 16.9 years. Black males had the lowest observed median (15.0), and Asian American males the highest (18.1); white and Hispanic males, and white and black females, reported similar ages (about 16.5 years). Hispanic and Asian American females had rates of first sex about half that of white females, although these protective effects were explained by differences in family structure.

Even after controlling for other factors, black males had rates of first sex that were about 3-5 times the rates of the other gender-and-ethnicity groups. In addition, Asian American males were less likely than Hispanic males to be sexually experienced, and Hispanic males had almost twice the rates of sexual activity of Hispanic females.

In 2011–2013, among unmarried 15 - 19-year-olds, 44% of females and 49% of males had had sexual intercourse. These levels have remained steady since 2002. Adolescent sexual activity may include behaviors other than vaginal intercourse such as Abstinence and Outercourse as noted by Planned Parenthood.

In 2006–2010, the most common reason that sexually inexperienced adolescents aged 15 - 19 gave for not having had sex was that it was “against religion or morals” (41% of females and 31% of males). The second and third most common reasons were not having found the right person and wanting to avoid pregnancy.

Among sexually experienced adolescents aged 15 - 19, 73% of females and 58% of males reported in 2006–2010 that their first sexual experience was with a steady partner, cohabitor, fiancé or

spouse. Sixteen percent of females and 28% of males reported having first had sex with someone they had just met or who was just a friend.

Adolescent sexual intercourse is increasingly likely to be described as wanted. First sex was described as wanted by 34% of women aged 18 - 24 in 2002 who had had sex before age twenty and by 41% in 2006–2010. Among men in the same age group, the share reporting first sex before age twenty as wanted increased from 43% to 62%.

Sex Education, Safe Sex and Contraceptive Use

The benefits of sex education, planned parenthood, and pregnancy and STI prevention were discussed in earlier chapters. This chapter will cover more about contraceptive use, accepting the fact that by the time your adolescent turns twenty-one, they will have had sex in at least one way or another.

A vast majority of studies and statistics show that the majority of teenagers and young adults will not be abstinent or limit their sexual encounters to outcourse. Instead, they will have sex whether their parents want them to or not. So, there should be a back-up plan, multiple options, plenty of sex education, open communication, and easy access to contraceptives to effectively deal with the inevitable and end of innocence.

Other Options for Intimacy Without Having Sex

Sexual intercourse is not the only way two people can get to know each other and being intimate. Too often, people opt for intimacy through sex, only to regret the decision later, because they did so, not really know each other first. Intimacy can be developed through a variety of means and methods such as:

- Talking and listening.
- Sharing joys, hurts, dreams, goals, wishes and other aspects of life.

Every Son Deserves a Lady

- Honesty and respect for one another.
- Having fun and playing together.

Abstinence is chosen by women and men for a number of reasons. If you are a teenager, it is the best way to avoid being a pregnant teen or getting a STD. Some of the reasons people choose abstinence are for a variety of reasons as noted below:

- Honor of personal, moral, or religious beliefs.
- Wait until they are married and in a monogamous and committed relationship.
- Pursue school, career, and other activities.

To avoid pregnancy and sexually transmitted diseases, intimacy and affection can be expressed in many ways other than sexual intercourse. Kissing, hugging, massaging, and holding hands are some of the ways that couples express their affection in a physical manner.

The caution with any physical affection is that it can lead to passion and a desire for something more. Intimacy and affection can also be expressed in other ways such as:

- Conversations.
- Cards, letters, and love notes.
- Support in your partner's activities.
- Creative and fun dating.

What is Abstinence?

The definition of abstinence is when you don't have sex. Outer-course is other sexual activities besides vaginal sex. Sexual abstinence and outercourse (see below) can mean different things to different people. People are abstinent for lots of different reasons.

How to Master Ladylike Behavior and Become a Lady

Sometimes people use abstinence as birth control to prevent pregnancy.

Abstinence can mean different things depending on who you ask. Many people say abstinence is not doing any kind of sexual activity with another person, including vaginal, oral, and anal sex. That's what we're calling abstinence here.

Abstinence prevents pregnancy by keeping semen away from the vagina, so the sperm cells in semen can't get to an egg and cause pregnancy. If you're abstinent 100% of the time, pregnancy can't happen. Period!

People sometimes only use abstinence to prevent pregnancy on days they're fertile (most likely to get pregnant), but they may have vaginal sex at other times. This is called fertility-awareness.

Anybody can be abstinent, no matter your age, gender, sexuality, or the sexual experiences you've had before. People are abstinent off and on for reasons that may change over time, and a few are abstinent their whole lives. You can choose to be abstinent whenever you want, even if you've had sex before. Some could end up as the 40-year old virgin!

Meaningful Relationships and the Abstinence POV

Abstinence simply means not having sex, and refraining from sexual intercourse. For most people, abstinence is the absence of sexual contact altogether. It is the healthiest way to avoid a teen pregnancy and more importantly, the best way to avoid contracting an STI. Abstinence prevents pregnancy 100% of the time when practiced consistently. It is the most effective form of birth control.

Abstinence prevents pregnancy because sexual intercourse does not take place. It involves refraining from any activity that leads to an exchange of body fluids. Periodic abstinence is often used by couples who are practicing the fertility awareness method of birth control as

a means of preventing pregnancy during the fertile period of a woman's cycle.

There are no side effects or health risks related to abstinence. Abstinence prevents the transmission of sexually transmitted infections 100% of the time when practiced appropriately and consistently. Abstinence is most successful when you are diligent and use planning within your relationships. To make it easier, try some of the following ideas:

- Do things with friends or in groups.
- Go on double dates.
- Minimize physical affection that could lead to passion and desire, making it harder to abstain from sexual intercourse.
- Avoid situations where you are alone.

Relationships that involve sexual intercourse are filled with physical, emotional, and psychological risks. Abstinence provides teenagers the opportunity to avoid those risks. Individuals who abstain from sexual intercourse during their teenage years tend to have fewer sexual partners in their future.

Remaining abstinent as a teenager means that you will be less likely to contract a sexually transmitted disease, which may also lead to infertility, develop cancer of the cervix and experience an unplanned pregnancy.

How Does Outercourse Work?

Many couples want to be sexual with each other without having vaginal sex and/or risking pregnancy. Outercourse can prevent pregnancy the same way abstinence does by keeping sperm away from an egg.

Using outercourse as birth control means you do some sexual activities, but you don't have vaginal sex (penis-in-vagina) or get any

How to Master Ladylike Behavior and Become a Lady

semen (cum) in the vagina. This way, the sperm cells in semen can't get to an egg and cause pregnancy. Some outercourse examples include kissing, massage, masturbating, dry humping (grinding), and talking about your fantasies.

People may also choose to have oral sex and/or anal sex. Oral sex won't lead to pregnancy, and anal sex doesn't cause pregnancy either (unless semen spills out into the vagina). But both anal and oral sex can spread STDs, so use a condom during oral sex and anal sex if that's your goal or preference.

What Are the Pros and Cons of Abstinence and Outercourse?

The pros of abstinence and outercourse include:

- Has no side effects or health risks.
- Prevents pregnancy and the transmission of sexually transmitted diseases.
- It's free!
- Reduces emotional and psychological challenges related to relationships that involve sexual activity.

The cons of abstinence and outercourse include:

- Requires willpower and discipline.
- Both partners must be equally committed.

But in the United States, 46% of all high school age students, and 62% of high school seniors, have had sexual intercourse; almost nine million teens have already had sex. It is critically important for adults to address adolescent sexuality realistically and to recognize that many factors, including socioeconomic status, race or ethnicity, family structure, educational aspirations, and life experiences, affect young people's behavior and choices.

Every Son Deserves a Lady

At the heart of waiting until marriage is a yearning for greater meaning in all things, most of all marriage. The end-goal of waiting is achieving a more meaningful marriage, but this ambition will trickle down into the friendship and dating relationships you enter into before marriage as well. People who wait till marriage tend to prioritize meaningfulness in all relationships much more than other people.

One-night stands, casual flings, superficial friendships, these will be entirely foreign (and appalling) concepts to you if this is your goal or preference. You pursue closeness and meaning in every relationship you have, platonic or otherwise. Now, this doesn't mean that you will get deep meaning out of every relationship, just that you will try to get it. You will rarely be comfortable with a friendship or a dating relationship in which you don't get to know the person very well.

For the ones that you do know well, you will get the maximum potential out of every relationship. Sometimes that won't amount to much. Sometimes it will amount to everything. And that's the good news when you aim for depth and meaning, you will frequently get it. Or, you will move on until you do.

Pregnancy

In 2013, the adolescent pregnancy rate reached a record low of 43 pregnancies per 1,000 women aged 15 - 19, indicating that less than five percent of females in this age-group became pregnant. This rate represented a decline to just over one-third of the peak rate of 118 per 1,000, which occurred in 1990.

In 2013, about 448,000 U.S. women aged 15 - 19 became pregnant. Seventy-two percent of adolescent pregnancies occurred among the oldest age-group (18 - 19-year-olds). Pregnancies are much less common among females younger than fifteen. In 2013, four pregnancies occurred per 1,000 females aged fourteen or younger. In other words, about 0.4% of adolescents younger than fifteen became pregnant that year.

How to Master Ladylike Behavior and Become a Lady

In 2013, black and Hispanic adolescents had pregnancy rates of 75 and 61 per 1,000 women aged 15 - 19, respectively; white adolescents had a pregnancy rate of 30 per 1,000. As noted many times, despite recent declines, the U.S. adolescent pregnancy rate continues to be one of the highest among developed countries for this reason and others.

Nationally, seventy-five percent of pregnancies among 15 - 19-year-olds were unintended (meaning either mistimed or unwanted) in 2008–2011, and adolescents account for about fifteen percent of all unintended pregnancies annually. Sixty-one percent of pregnancies among 15 - 19-year-olds in 2013 ended in births, while 24% ended in abortions and the rest in miscarriages.

Abortion

Although federal funds are not permitted to cover abortion services in most cases, some states and private insurance plans do allow insurance coverage of abortions. However, some minors with coverage may not use insurance to access abortion services because they are not aware that these services are covered or because of confidentiality concerns.

Women aged 15 - 19 had just under 110,000 abortions in 2013. About eleven percent of all abortions that year were obtained by adolescents. In 2013, there were eleven abortions for every 1,000 women aged 15 - 19. This is the lowest rate observed since abortion was legalized nationwide in 1973, and just one-fourth of the peak rate in 1988.

Between 1985 and 2007, the proportion of pregnancies among 15 - 19-year-old women (excluding miscarriages) that ended in abortion declined by one-third, from 46% to 31%. This proportion has remained relatively stable since 2007.

The reasons women younger than twenty most frequently give for having an abortion are concerns about how having a baby would

negatively change their lives, inability to afford a baby now and not feeling mature enough to raise a child.

As of July 2017, laws in 37 states required that a minor seeking an abortion involve one or both parents in the decision.

Childbearing

In 2013, women aged nineteen or younger had 276,000 births, representing seven percent of all U.S. births. By the age of twenty, one in three women will have become pregnant and most will be unmarried. This is a shocking statistic that needs to change!

In 2013, there were 26 births per 1,000 women aged 15 - 19; this rate marked a more than 50% decline from the peak rate of 62 births per 1,000, reached in 1991. Evidence suggests that this decline is primarily attributable to increases in adolescents' contraceptive use; declines in sexual activity played a smaller role.

Most births to adolescent mothers are first births. In 2013, seventeen percent of births to women aged 15 - 19 were second or higher-order births.

Nearly all births among women aged 15 - 19 occur outside of marriage, 89% in 2013, up from 79% in 2000. Yet, over the last several decades, adolescents' share of nonmarital births among all age-groups has declined, from 52% in 1975 to fifteen percent in 2013.

Between 1991 and 2014, childbearing among young men declined 54%, from 25 births per 1,000 males aged 15 - 19 to eleven births per 1,000. Among men in this age-group in 2014, 27% reported that the pregnancy was intended.

The rates of childbearing among young men vary considerably by race. In 2014, the rate among black males aged 15 - 19 (19 per 1,000) was almost twice that among their white counterparts (10 per 1,000).

How to Master Ladylike Behavior and Become a Lady

Well, that's the end. I hope it was a worthwhile read and that your son has a safe and sane journey through his dating years, and the two of you get through it just fine. Best regards and good luck!

Closing

Hopefully, every reader of this book has at least one lady in mind as a role model that you admire or look up to when it comes to ladylike behavior. I wasn't so lucky as my divorced and single mom was a Playboy Bunny. As much as I loved her and put her on pedestal, I have to be honest with myself; she was not the best choice as a role model for ladylike behavior.

Nonetheless, I do have one amazing lady from history that you may have heard of. Her name is Lady Godiva (no, not Lady Gaga!), and there's an interesting legend, as well as history, behind her selfless actions and daringness to ride naked through her town of Coventry, England. Is there truth behind the story of Lady Godiva's ride through Coventry? Why would a lady of great standing in her own town do such a thing? The legend has been handed down over many years, so the line between fact and fiction has become more than a little blurred.

The earliest surviving source for the legend is the Chronical of Roger of Wendover for the year 1057. He wrote that Godiva pleaded with her husband, Earl Leofric, to relieve the heavy burden of taxes he had imposed on the citizens of Coventry. Weary of her persistence, Leofric said he would grant her request if she would ride naked through the town.

How to Master Ladylike Behavior and Become a Lady

The rest of the story is not documented at all, but it is said that so great was her compassion for the people of Coventry that Godiva overcame her horror of doing this. She ordered the people to remain indoors with their windows and doors barred. Loosening her long hair to cover her as a cloak, she mounted her waiting horse. Then she rode through the silent streets unseen by the people, who had obeyed her command because of their respect for her.

However, only one man, called Tom, was unable to resist the temptation to peep at the Countess (hence the term 'Peeping Tom'). He unbarred his window, but before he could satisfy his gaze; he was struck blind. Her ordeal completed, Godiva returned to her husband, who fulfilled his promise to abolish the heavy taxes.

According to Ranulf Higden's *Polychronicon*, Leofric freed the town from all tolls save those on horses. An inquiry made in the reign of Edward I shows that indeed, at that time, no tolls were paid in Coventry except on horses. A pageant is held annually in Coventry to reenact Lady Godiva's original route through the town.

In closing, like all good parents, you want the best for your son; in all regards including dating. With that said, if you don't like some of my "tough love" advice and straight-forward statistics because they demonstrate and acknowledge there are many noticeable and, in some cases, significant differences in certain racial, religious, and ethnic groups when it comes to teenager behavior and dating practices, too bad!

Furthermore, if these inconvenient truths are hard to accept or follow and you continue to point the finger of accusation and express such non-sensical things like, "he's chauvinistic!" or "he's prejudice!" or "he's a racist!" etc., etc., etc., you need to read on to the next page, then to the Afterword and over to my Biography for the facts and history that prove otherwise.

When you've circled back to this page, hopefully, you'll come to the realization that you've been hypocritical and the problem most likely lies with you. If you want to be part of the solution, and not the

Every Son Deserves a Lady

problem, you need to identify and accept the problem, and then start working on the solutions to fix them.

Trying to shoot the messenger, does you and society no benefit, in fact it does more harm. If you truly want to benefit society and are capable of rational thought, as a sapient being, and desire to be part of the solution, there's a place for you at the non-profit organization SAPIENT Being at their website at www.SAPIENTBeing.org.

Check it out and see if you're ready and wise enough to join the **Society Advancing Personal Intelligence and Enlightenment Now Together, the S.A.P.I.E.N.T. Being** and elevate yourself to a higher state of being.

Afterword

Unfortunately, we live in a world these days gone mad and turned upside down it seems. It's much easier these days to shoot the messenger and suppress free speech by labeling them all sorts of things that they're not. Much like a witch-hunt, or where you're guilty first until proven innocent later, or simply a lack of free speech, many people cannot seem to separate their opinions from facts. It's madness!

As the time-tested saying goes, "Everyone is entitled to their own opinions, but they're not entitled to their own facts." Facts are facts, but they can be skewed and manipulated for disingenuous methods and false narratives. We don't do that at Fratire Publishing! In fact, we'll go out of our way to point out and correct such fallacies. This is part of the higher calling of being a sapient being.

So be careful out there with the accusations and finger pointing, because I have a favorite saying and demonstration that stops them cold in their tracks. And here it is: When you point that finger of accusation(s), it's been my long and traveled experience in life and sapience, to notice that the people doing the finger pointing have their other four fingers pointing right back at them. It wasn't always so!

It's also been my experience in life that these kinds of ludicrous and nonsensical comments say more about the prejudice, cluelessness, naivety, immaturity, hypocrisy, hatred, bias, etc. etc. etc. of the

Every Son Deserves a Lady

accuser than the accused. It seems like so many of us have tossed aside all reason, logic and common sense, and given in to their illogical and irrational emotions where fiction is fact and facts are denied and worst of all; no free speech allowed.

Sincerely,

Corey Lee Wilson
Publisher & Author

Appendix

Father/Daughter & Mother/Son Dance

https://www.youtube.com/watch?v=jFXAI_EEbQE

“So You Want to Date My Daughter? A Father’s Rulebook on the Do’s and Don’ts for Dating His Little Princess” video at:

<http://youtu.be/ZqBSL40PhIwn>

“Watch This Woman Receive 100 Catcalls While Walking Around for a Day” video at:

http://www.huffingtonpost.com/2014/10/28/walking-in-nyc-as-a-woman_n_6063054.html?utm_hp_ref=mostpopular

Application Form for Permission to Date My Son:

For an electronic copy in Word or pdf format, please visit my website at www.ESDAL.net and go to the Contact page and fill out that info form so you can receive the [Application Form for Permission to Date My Son](#) form.

Permission to Date My Son Contract and Agreement Form:

For an electronic copy in Word or pdf format, please visit my website at www.ESDAL.net and go to the Contact page and fill out that info form so you can receive the [Application Form for Permission to Date My Son](#) form.

Glossary – Dating Slang and Teenage Jargon

If you hear a lot of these words below coming from your son's date or read them in her application form, you might want to pay closer attention to what she is saying or stating and be aware that she might not be the right date for your son. If all of his slang and jargon begins to sound like gangsta' talk (see definition below), you can be 100% sure she is not the right candidate for your son and never will be.

Bootylicious – Used to describe how very fine someone looks, particularly their ass.

Crib – A boy's room, pad, apartment, or make out place.

Diva – A girl who thinks she's a rock star.

Double date – When two or more couples go out on a date together.

Dudette – The feminine name for dude. One who is hip or cool.

Dumped – To get turned down on a date.

Freak Dancing – Also known as grinding or freaking or wining (in the Caribbean), is a type of close partner dance where two or more dancers rub their bodies against each other.

Gangsta' – A real thug, livin' the streets the way that the hip-hop lifestyle would suggest.

How to Master Ladylike Behavior and Become a Lady

Grinding - Also known as freak dancing or freaking or wining (in the Caribbean), is a type of close partner dance where two or more dancers rub their bodies against each other.

Himbo – Male bimbo.

Ho' – Street term for a whore.

Homie – Gangster or rap term for a fellow member or a friend.

Hooking up – Means as little as just getting together or as much as having sex together.

Mackin' out – Making out with.

Making out – Kissing and fondling.

Mallrat – A person who spends much of their free time at the mall, not necessarily buying anything or working.

Negging – The offering of low-grade insults meant to undermine the self-confidence of a man, so he might be more vulnerable to your advances.

Player – A boy who is sexually active and desirous of and/or dating many girls at the same time.

Posse – A fraternity, group, or gang of like-minded boys who hang out together.

Rave – An all-night party.

Reputation – Something easily lost when going out with the wrong boy.

Sagging or **Saggin'** - Is a manner of wearing trousers (slacks, shorts, pants or jeans) below the waist, revealing much of the underwear.

Sexting – E-mailing nude pictures of yourself to others.

Slore – A slut and a whore combined.

Slut – A girl who gets around and has sex with many different boys.

STDs – Sexually transmitted diseases.

Every Son Deserves a Lady

STIs – Sexually transmitted infections.

TDV – Teen dating violence.

Tease – A girl who leads a boy on.

Teenager – An adolescent or teen typically between the ages of 13 - 18.

Tween – An adolescent typically between the ages of 10 - 12.

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Index

1

10 Rules for Dating My Son: A Realist's Approach · 60

2

28 Ladylike Traditions That Still Apply Today · 31

A

Abortion · 170, 215

Abstinence · 210

Pros and cons · 213

Abstinence POV · 211

Abusive relationship · 195

Abusive relationships · 19

Academic under performer · 202

Acceptable candidate · 23

Acceptable Lady · 23

Accompaniment · 55

Acute Hepatitis A · 185

Acute Hepatitis B · 185

Acute Hepatitis C · 185

Adolescence

Early · 152

Late · 155

Middle · 154

Neurodevelopmental changes · 161

Physical changes · 161

Psychological and social changes · 161

Adolescence development · 152

Stages of · 152

Adolescent

Behavior · 157

Physical development · 156

Adolescent behavior · 152

Adult Intimate Partner

Violence · 190

Age Appropriate Topics · 21

Alcohol abuser · 202

Always Faithful · 204

anger · 38

Application Form for

Permission to Date My

Daughter · 90

Application Form for

Permission to Date My Son ·

72, 96

Asking someone out · 100

How to Master Ladylike Behavior and Become a Lady

B

Be a Gentleman and Be a Lady Month · 2
Bedroom door open · 58
Behavioral problems · 227, 234
Best Qualities for a Lady · 28
Birth control
Attitudes about · 168
Bootylicious · 223
Broken heart · 19

C

calling · 5
camera phone · 48
Candidates
Best possible · 204
Least desirable · 202
Worst possible · 200
Caring · 31
Caring person · 205
cell phone · 47
Cell phone · 55
Chaperone · 132
Chaperoning · 130
Character counts · 30, 228
Cheating · 45
Checking in · 55
Childbearing · 216
Chlamydia · 177
Citizenship · 31, 205
Communication · 25, 44
Comprehensive sex education · 145
Condoms · 187
Contraceptive services · 172
Contraceptive use · 171, 209
Controlling tendencies · 202
Crib · 223
criticism · 37
Curfew · 54

D

Damaged reputations · 129
Dances · 131

Danger signs · 18
dating · 5
Dating
Advice for the Candidate · 40
Agreement · 103
around responsible people · 58
Art of · 100
Discussing teen dating · 52
First date tips · 17, 22, 236
in groups · 58
Matters of trust · 53
Older people · 58
Serious responsibility · 53
Setting boundaries · 54
Starting the discussion · 52
Dating abuse
Signs · 197
Dating Advice for the Lady · 40
Dating American Style · 12
Dating forms · 85
Dating ideas · 113
Cheap · 119
First dates · 113
Indoor · 117
Outdoor · 116
Romantic · 114
Dating rules
Tough ones · 59
Dating violence · 193
Warning signs of · 189
Diva · 223
Double date · 223
Drama Queen · 202
Dress to impress · 104
Drinking · 56
Driver license · 139
Provisional · 139
Driving · 130
Restrictions · 140
Teenage · 139
Driving laws · 139
Drug abuser · 202
Drugs · 56
Dudette · 223
Dumped · 223

Every Son Deserves a Lady

E

Early adolescence · 152
Economic Aspects of Dating · 12
Educational excellence · 204
Educational involvement · 169
Emergency situations · 56
Establishing the Rules of Engagement · 51
Etiquette books · 11
Etiquette Suggestions · 36
Every Daughter Deserves A Gentleman Program · 2
Every Son Deserves A Lady Program · 2

F

Fairness · 31, 205
Family risk factors · 203
Favorite TV Mom's (With Sons) Personas · 92
Finding the Right Lady · 25
First Date Tips for Sons, Ladies, and · 17
Flunks the three A's (Attitude, Appearance & Attire) · 202
Forms · 91
fratire · 1
Fratire Publishing · 1, 220
Freak Dancing · 133, 223
Friends · 45

G

Gang banger · 200
Gangsta' · 223
Gentleman · 2, 233, 237, 246
Girlfriend · 26
Going out
 What does it mean · 102
Gonorrhea · 179, 183
Good girlfriend · 105
Good role model · 17
Grinding · 224

H

Healthy relationships · 42
Herpes (HSV-1 and HSV-2) · 177
Highschool drop out · 201
Himbo · 224
Hip Hop gangsta' · 203
HIV/AIDS · 182
Ho' · 224
Homie · 224
Honesty · 42
Hooking up · 224
how to treat a lady · 36
Human Immunodeficiency Virus (HIV) · 180
Human Papillomavirus (HPV) · 178
humility · 38

I

Illegal substances · 137
Inappropriate behavior · 125
Inconsistent use of birth control · 170
Independence · 159
Inner voice · 18
Intimacy
 Other options for · 209

J

Jealousy · 44
Juvenile delinquent · 200

K

kind words · 38

L

Lady · 29, 204
Lady Godiva · 217
Ladylike Behavior · 5, 46

How to Master Ladylike Behavior and Become a Lady

Ladylike traditions · 31
Late adolescence · 155
Laurie Berg · 59
Love · 41
Lust · 41

M

Mackin' out · 224
Making out · 224
Mallrat · 224
manners · 39
Meeting dad and the parents ·
57
Meeting the candidate · 63
Meeting the parents · 63
 Starting the interview · 64
Middle adolescence · 154
Middle Class · 7
Modern Courtship · 6
Modern Dating · 5
Modern Lady · 14
Modern Lady in the 21st
Century · 14
Mom son dates · 23
Mother Son Dances · 23
Mother/Son Dance · 222
music · 48

N

Negging · 224
Networking sites for teens ·
123
New Dating Culture · 10
No means no · 18

O

Online dating · 121
 Digital media · 122
 Unsafe · 121
Outercourse · 212
 Pros and cons · 213

P

Parenting
 Authoritarian · 86
 Authoritative · 86
 Neglectful · 87
 Permissive · 87
Parenting styles · 85
Parents
 Single parents · 75
 Two parents · 75
Parties · 130, 136
 After the prom · 135
 Unsupervised teen · 136
Party
 Hosting a teen · 138
Permission to Date My Son
Contract and Agreement
Form · 91, 99
Physical involvement · 24
Player · 224
Politeness · 105
Posse · 224
Power struggles · 159
Pregnancy · 214
Pregnant · 201
Preparation · 24
Prepare · 103
Preparing your son for dating
 · 16
Pressure to have sex · 18
pride · 39
Privacy settings · 125
Problematic behaviors · 192
profane language · 37
Prom
 Boycotting the · 134
Prom chaperone · 132
Prom night
 Driving statistics · 141
Promiscuous · 201
Proms · 130
Punctuality · 104

Q

Questionable social media ·
203

R

Rape

Definition of · 199

Rave · 224

Reasons teens set pregnant · 169

Relationships

Meaningful · 211

Religious · 205

Religious involvement · 169

Reputation · 224

Respect · 25, 30, 43

Respectful · 204

Respecting privacy · 126

Responsibility · 30

Responsible · 204

Right candidate · 25

Risky behavior · 163

Rules of Engagement · 51

rules of proper etiquette · 28

S

S.A.P.I.E.N.T. Being · 219

Safe sex · 209

Sagger · 201

Saggin' · 224

Sagging · 224

Sapience · 31, 205

Scams · 126

School dances · 133

Screening for STIs and STDs · 181

Semper fi · 29

Semper fidelis · 29

Setting boundaries · 51

Setting Dating Boundaries with Your Son · 54

Sex

What constitutes sex · 22

Sex education · 143, 209

from health care providers · 150

from parents · 149

Goals of · 143

Programs in the USA · 145

Sex education debate · 146

Sex education programs

Effectiveness of · 148

Sex Talks · 20

Sexting · 128, 224

Sexual behavior · 56

Sexual health information · 149

Sexual intercourse

Unwanted · 169

Sexuality

Parenting tips about · 158

Sexually active · 167

Sexually active teens · 206

Sexually transmitted diseases · 174

Sexually transmitted infections · 174

Single parenting

Challenges · 81

Single parents · 74

Numbers of · 81

Statistics · 80

Slore · 224

Slut · 224

Smart parents · 16

So You Want to Date My

Daughter? A Father's

Rulebook on the Do's and

Don'ts of Dating His Little

Princess · 2

social class · 8

Social experimentation · 17

Social media · 123

Abuse · 127

Damage protection strategies · 125

Social risk factors · 203

Society Advancing Personal

Intelligence and

Enlightenment Now

Together · 219

Statistics

Abusive relationships · 198

Contraceptive services · 172

Contraceptive use · 171

Risk factors for teen pregnancy · 164

Single parent · 75

STIs and STDs · 181

Teen dating violence · 191

Teen pregnancy · 166

How to Master Ladylike Behavior and Become a Lady

Teen pregnancy by ethnicity ·
167

Teenage driver accident rates
· 141

Two parents · 75

STD · 174, 201

STDs · 224

Types of · 175

STI · 174, 201

STIs · 225

Types of · 175

STIs and STDs

Group disparities in
acquiring · 181

Styles of parenting · 85

Syphilis · 179, 184

T

tact · 37

Tagger · 201

TDV · 189, 225

Tease · 225

Technology

Dangers · 59

Teen dating violence · 189

10 facts about · 191

What parents and teens
should know · 195

**Teen Dating Violence (TDV) ·
190**

Teen pregnancies

Causing them · 202

Teen pregnancy

by ethnicity · 167

Family risk factors · 165

Preventing · 166

Risk factors for · 164

Social risk factors · 165

Statistics · 166

Teen pregnancy risk

Socioeconomic factors in ·
168

Teenage abortion

Statistics · 170

Teenage driver

Accident statistics · 141

Teenage driving · 139

Teenage pregnancy · 163

**Teenage son character types ·
88**

Extraverted · 89

Independent · 88

Risk seeking · 89

Romantic · 90

Teenager · 225

Teens

Having sex how often · 208

Sexually active · 206

Timing · 103

Tobacco abuser · 202

toleration · 39

Tracking devices · 140

Transportation · 54

Trichomoniasis · 180

Trust · 43

Trustworthiness · 30

Trustworthy · 204

Tween · 225

V

Vaccines · 187

Victorians · 36

Violent tendencies · 200

W

What girls like in a date · 107

What guys like in a date · 106

Women's magazines · 8

Biography



Corey Lee Wilson was raised an atheist by his liberal Playboy Bunny mother, has three Anglo-Hispanic siblings, a brother who died of AIDS, baptized a Protestant by his conservative grandparents, attended temple with his Jewish foster parents, baptized again as a Catholic for his first Filipina wife, attends Buddhist ceremonies with his second Thai wife, became an agnostic on his own free will for most of his life, and is a lifetime independent voter.

Corey felt the sting of intellectual humility by repeating the 4th grade and attended eighteen different schools before putting himself through college at Mt. San Antonio College and Cal Poly Pomona University (while on triple secrete probation). Named Who's Who of American College Students in 1984, he received a BS in Economics and won his fraternity's most

How to Master Ladylike Behavior and Become a Lady

prestigious undergraduate honor, the Phi Kappa Tau Fraternity's Shideler Award, both in 1985. In 2020, he became a member of the Heterodox Academy.

As a satirist and fraternity man, Corey started Fratire Publishing in 2012 and transformed the fiction "fratire" genre to a respectable and viewpoint diverse non-fiction genre promoting practical knowledge and wisdom to help everyday people navigate safely through the many hazards of life. In 2019, he founded the SAPIENT Being to help promote freedom of speech, viewpoint diversity, intellectual humility and most importantly advance sapience in America's students and campuses.

It hit me at our final Daddy/Daughter Dance that my little girl was turning into a young lady, and what an honor it's been attending every one of those dances. I never missed a single one from the first grade to the fifth! However, those dances were going to end when she moved on to middle school and she would most likely be dancing with boys her own age. Accepting the inevitable, I wished her the best and was confident she would pick a boy to dance with (or he choose her), who acted like a gentleman, and she a lady.

When I reminisced about those special times, I wondered to myself if I had a son; and he had the same opportunity for a Mother/Son Dance; would he see how a lady behaves in his mother and learn from the experience and cherish it for the rest of his life, just like my daughter saw in me how a gentleman behaved at our dances? I'm certain of it, and that got me thinking that many of the points of view in this book should be seen from the mom's perspective.

That, logically enough, was my inspiration to add a companion book to, ***Every Daughter Deserves a Gentleman: How to Master Gentlemanly Behavior & Become a Gentleman***, with this one. This book's purpose is trifold by acting firstly as a useful guide for parents with helping them educate, guide and nurture their sons to dating ladies. Secondly, it's designed to show their son what a lady is, how they behave, and why they deserve one. And lastly, for the benefit of the dating candidates, it teaches them what's expected of a lady suitor and how to be one.

By using this trifecta approach between parent, son and lady; each will better understand what their roles are and help ensure between them that every son deserves, and dates, a lady. This book, ***Every Son Deserves a Lady: How to Master Ladylike Behavior & Become a Lady***, does just that by elevating the cause and purpose of gentlewomanly behavior and etiquette to a higher level for the benefit of all sons; teenage and adolescent boys, and young adult men.

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