

Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

Ethics of True Love and Sexuality



INTERNATIONAL EDUCATIONAL
FOUNDATION



Fifth, Sixth & Seventh in a Series

Other Volumes in This Series

These presentations are the product of the International Educational Foundation's involvement in hundreds of conferences, beginning in the former Soviet Union and then expanding to China and other countries. Our organization has been working with educators and other professionals in response to the moral and ethical challenges that have accompanied the rapid economic and social transformations in those countries. Participants at IEF conferences in the former Soviet Union and China have typically been educators and policy makers. They have discovered that these presentations resonated with concerns about changing sexual mores. At the conclusion of each of these important events, the team of lecturers and writers reviews each presentation and offers proposals for improvement. That process of development continues. Therefore, the volume that you now hold in your hands is more of a beginning than an end.

This volume contains three presentations in the series, *Searching for Life's True Purpose: Perspectives on Morality and Ethics*. Topics covered in other volumes include:

- The need for moral education
- Universal principles and life goals
- The family as the school of love
- Causes and resolution of conflict
- Preparing youth for marriage
- Promoting a marriage culture
- Building healthy marriages
- Drug abuse prevention

This volume is designed to fulfill several functions: as a manual for lecturers, as a resource for people wishing to deepen their understanding of these topics, and as a general introduction to IEF's perspectives on love and sexuality. The content set apart in boxes supplements the text. The colored rectangles in the text mark a change in slides.

Acknowledgements

I would like to gratefully acknowledge the meaningful guidance and inspiration for this project provided by Hyun Jin Moon, president of World Collegiate Association for the Research of the Principle (CARP). Furthermore, I would like to take this opportunity to recognize the sincere investment of heart and effort by all of the writers, researchers, presenters, artists and organizers who have cooperated in this endeavor. The writers of the present volume: Ittetsu Aoki, Robert Beebe, Jack Corley, Tony Devine, Alice Huang, Hui Chen Liu, Jacques Marion and Thomas Phillips have imparted lessons gained from their extensive experience presenting these ideas in countries all over the world. Thomas Phillips served as senior editor, and Frank Kaufmann gave valuable input. This project was further enhanced by the contribution of our researchers, Gareth Davies and Laurent Ladouce, and our associate editor, Joy Pople. In the course of this project, they have collaborated with their colleagues in the United States, who graciously offered their expertise and fruits of their ongoing research. Thus, special gratitude is given to Josephine Hauer, Alan Saunders, June Saunders, John R. Williams and Andrew Wilson. Many others provided invaluable support for this project. Istvan Sleder, Prince Tambi and Mike Wang created the beautiful slides that enhance IEF's presentations. Special recognition is due to all the donors who provided valuable financial support. It is impossible to name everyone who contributed; nevertheless, their efforts are greatly appreciated.

Dr. Joon Ho Seuk
Director of the Writers' Team
President, IEF International

Preface

The sexual revolution has been spreading throughout the world. Over the decades the physical, emotional and social costs of this revolution are becoming more and more evident.

The older generation warns the younger generation about the price of "free sex," but the appeal of freedom is strong, and many turn a deaf ear. A new approach is needed.

More than a negative message, young people deserve to be told about the potential for deep fulfillment, contentment and lifelong growth that marriage offers. The ethic of purity upholds the mystique of conjugal love and challenges young people to cherish the noble purpose of sexuality and reserve it for the exclusive enjoyment with their future spouse.

These three presentations concern the second of the three fundamental life goals explained in the presentation on Universal Principles and Life Goals: (1) becoming a person of mature character; (2) developing loving relationships and family; and (3) making a contribution to society through creativity and mastery. It builds on the concepts introduced in the Family as the School of Love and leads into the presentations on Preparing Youth for Marriage and Promoting a Marriage Culture.

Here we examine ways of guiding young people through the adolescent years as they mature in character and develop the capacity for a lifelong commitment of love in marriage.

Dr. Sun Myung Moon and Mrs. Hak Ja Han Moon founded the International Educational Foundation for the purpose of enlisting the support of the family and community in providing moral education for our youth. In its publications and seminars, the foundation upholds parents in their role as moral educators, offers marriage preparation courses, promotes morally responsible behavior among youth, organizes marriage rededication ceremonies, and supports a host of other activities. Through these activities, Dr. and Mrs. Moon hope to encourage community-wide responses involving all those whose lives and work can help inspire people to uphold an ethic of purity.

This set of presentations covers: (1) the physical and psychological health risks of the current sexual trends and the origins and development of the sexual revolution; (2) contrasting approaches adopted by many countries in the West in response to the crisis, and an evaluation of their

effectiveness; and (3) a fresh approach to love and sexuality, emphasizing the greater sexual fulfillment that married couples enjoy based on integrity, mutual fidelity, living for the sake of each other, and expanding their realms of heart.

As a result of these presentations, audiences all over the world have discovered a profound understanding of ways to guide young people through adolescence and empower them to experience the depth of loving relationships.

Dr. Joon Ho Seuk

SEARCHING FOR LIFE'S TRUE PURPOSE
Perspectives on Morality and Ethics

Ethics of True Love and Sexuality

INTERNATIONAL EDUCATIONAL FOUNDATION

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Table of Contents

Other Volumes in This Series	v
Acknowledgements	vi
Preface	vii
Consequences of the Sexual Revolution	1
Family Life Education: Which Road to Take'?	17
An Ethic of True Love and Sexuality	41
Appendix	61
Objectives for Presenters	65

Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

The Consequences of the Sexual Revolution



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5

Fifth in a Series

Table of Contents

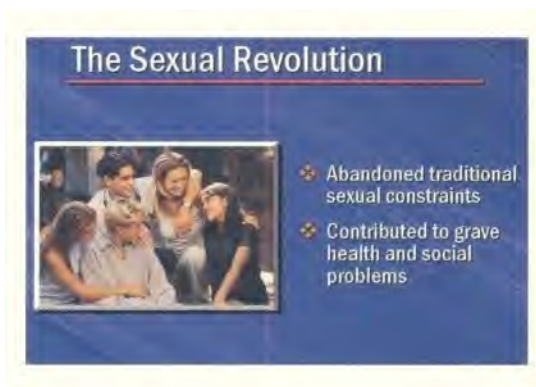
Introduction	3
Part 1: Health Consequences	4
Part 2: Psychological and Social Consequences	6
A. Psychological Consequences	6
B. Social Consequences	8
Part 3: The Development of the Sexual Revolution	11
A. Sigmund Freud	11
B. Alfred Kinsey	12
C. Hugh Hefner	12
Part 4: Sex without Commitment	14
Part 5: Predatory Sex	15

Introduction

In much of the world, long-held traditions about sexuality, marriage and preparing young people for family life have been severely challenged during the past several decades. Teenage pregnancies, sexually transmitted diseases and other serious issues of our times were not major public concerns until the late 1960s, when a radical shift in attitudes and behavior began among Western youth. That tide of change went on to revolutionize the moral climate in much of the world, and the current prevalence of sexual imagery and language in popular culture continues to promote a permissive attitude toward sexual relations.

In some societies, religious and cultural influences have protected young people from some of the trends evident elsewhere, but as the Worldwide Web, instant satellite communication and ease of travel transcend geographical and political borders, these religious and cultural factors may become less influential. There is an urgent need to understand and address the real-life challenges that young people face in regard to love and sexuality.

Sex education was not a topic of major concern before the sexual revolution began in the United States and Europe. The abandonment of traditional constraints on sexual behavior gave birth to the terms "free love" and "free sex." The underlying expectation was that greater sexual freedom would lead to greater happiness. Today, however, we recognize that the sexual revolution has brought an avalanche of social and health problems. The psychological and emotional scars resulting from uncommitted sexual relationships precipitate anxiety, low self-esteem, suicidal tendencies, divorce and family breakdown. Sexually transmitted diseases, including AIDS, and unwanted pregnancies raise concerns about public health and welfare.



PART 1: Health Consequences

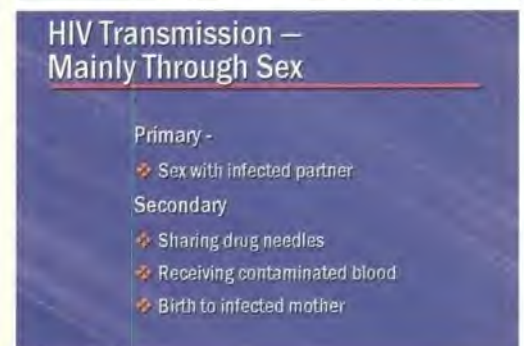
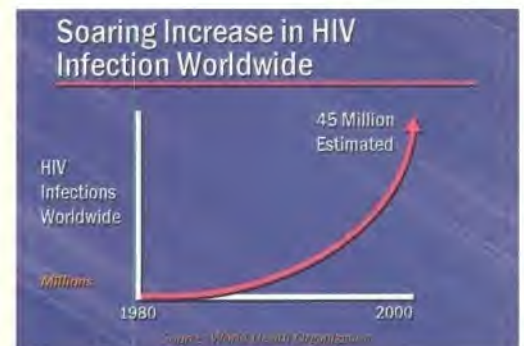
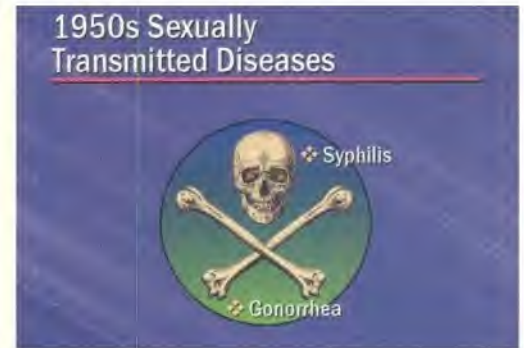
There is no denying the catastrophic effects of the sexual revolution. In the 1950s, before the onset of this revolution, there were two notable sexual diseases worldwide: syphilis and gonorrhea. Various other sexually transmitted diseases (STDs) were known only in the world of prostitution.

Today doctors have identified more than 25 kinds of STDs. Many, such as chlamydia, genital herpes, hepatitis B and human papilloma virus, have become commonplace among young people. The effects of these diseases range from minor discomfort to chronic pain, infertility and, in some cases, death.

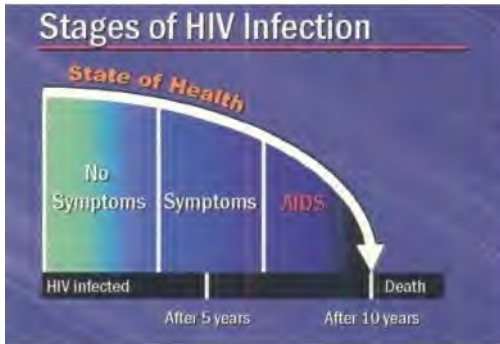
Of all the new sexually transmitted diseases, HIV/AIDS has raised the greatest concern and has received the most attention from the media. An obscure disease discovered in 1981, AIDS (acquired immune-deficiency syndrome) has afflicted more than 50 million people in two decades. During this time, 16 million people died of AIDS; the current rate is 3 million per year. Each year, nearly 6 million more people become infected.' Approximately 600,000 babies are infected by their mother every year. The mother's greatest joy is to give life, love and nourishment to her child. Such children, and the orphans of parents who died of it, are the most innocent victims of the disease.

Although HIV (human immune-deficiency virus) can be transmitted by sharing drug needles or receiving contaminated blood, by far the greatest number of infections have been caused by sex with an HIV-infected partner. Both common sense and scientific studies tell us that the more sexual partners one has, the greater the risk of contracting the virus. The breakdown of monogamous relationships has left people extremely vulnerable to AIDS and other STDs.

The AIDS epidemic is related largely to lifestyle, which means conscious choices. AIDS is not merely a medical or health crisis, as it is usually portrayed in the media, but also a moral problem that requires a moral solution. Even if an



effective vaccine or cure were to be found, AIDS would still not go away. Cures exist for many serious STDs, yet they persist. AIDS thrives because of a climate of sexual promiscuity and illicit drug use.



In mentioning any statistics, we must remember that these are only what has been officially reported, which may be merely the tip of the iceberg. HIV has a long latency period of five years or more, during which its victim, although infected, shows almost no symptoms. Even if the victim should find a reason to be tested for HIV, the infection may not register its presence for up to three years. Thus, there are probably many millions more infected people around the world. Those who are unaware of their infection may be leading a lifestyle in which they continue to infect others. In the later stages of AIDS, normally curable diseases such as pneumonia or tuberculosis set in and do not go away. These and other ailments such as skin cancers overcome the person's weakened immune system and cause death.

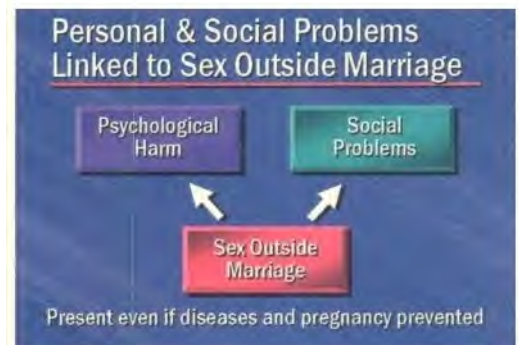
PART 2: Psychological & Social Consequences

A. Psychological Consequences

AIDS and other sexually transmitted diseases spread in proportion to the decline in moral values and faithful relationships between men and women. Although sexually active people may escape contracting a sexually transmitted disease or having an unwanted pregnancy, there is more at risk than these physical consequences. The psychological impact of sexual relationships outside of marriage can sometimes be even more profound and long-lasting than the physical results. In addition, there are social consequences—such as pornography, prostitution and children born out of wedlock—that have serious implications for the wider community. These aspects are rarely addressed in most sex education programs.

Many developmental psychologists agree that adolescents are emotionally and psychologically unprepared for sexual relationships. Both Jean Piaget and Lawrence Kohlberg concluded, on the basis of considerable research, that teenagers tend to think in concrete terms focused on the present. This means that they often pay little attention to the long-range consequences of their actions. Piaget wrote that adolescents are generally self-indulgent, unable to delay gratification, and likely to have short-term relationships. Kohlberg came to the conclusion that adolescents need guidelines set by society because of their inability to make wise decisions for their best long-term interests.²

Adolescents frequently find that a warm and caring relationship is tainted by the introduction of sex. Friendship involves many dimensions of communication and shared experiences and interests, but sex at a young age can override everything else, causing infatuated teens to focus only on themselves and their partner of the moment. They can become selfish and possessive. They expect to receive their fulfillment through each other and avoid the effort it takes to reap fulfillment through other relationships and



Adolescents Developmentally Unprepared for Sex

Unable to connect sex with love
(Jean Piaget)

Unable to think in terms of the future
(Lawrence Kohlberg)

Sex before the heart is developed leads to problems with intimacy later
(Tosny, 2004)


Psychological Harm from Premarital Sex

- ❖ Heartbreak & regret
- ❖ Guilt & shame
- ❖ Stunted development
- ❖ Fear of commitment

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activities. Lacking things to talk about and interests outside the relationship, they can suck the relationship dry, eventually short-circuiting it.³

Psychological Harm from Premarital Sex



- ❖ Corruption of character
- ❖ Rage
- ❖ Depression & suicide

*Source: Thomas (1976),
American Journal of
Orthopsychiatry, 46, 103-110*

Teenagers who become absorbed in such intense, exclusive relationships are turning inward at the very time in their lives when they should be reaching out and developing new friendships, augmenting their social skills and taking on greater responsibilities. Rather than working on developing their character and growing as individuals, teenage lovers swept up in a whirlwind of emotions have eyes only for each other. Relations with family and friends tend to suffer. The challenges of study and accomplishing goals may be forsaken for the easy pleasures of sex. When the passion fades, they may become angry or depressed. People have committed suicide because of a broken love relationship.

Culture of Uncommitted Sex

Children's innocence lost



Educator Allan Bloom asserts it is natural for both boys and girls to be romantic idealists during adolescence as a prerequisite for higher intellectual and moral functioning. The desires for romantic and sexual love, intertwined with the yearning for insight into themselves, fuel the hunger of the "physically and spiritually virginal" to learn. They are "excited by the mysteries to which they have not yet been initiated." The best protection for adolescent idealism is the purity ethics

A former advocate of the sexual revolution now critiques approaches to adolescent education which simply socialize youth into the prevailing ethics of the sexual revolution.⁶ In contrast, the ethic of purity projects the fulfillment of romantic ideals—and dreams of sexual intimacy—into the future marriage. This projection fuels anticipation and hope, rather than tainting them through disappointing relationships based on immediate gratification. Hope is a necessary component of resilience; it helps people keep focused on their goals. Sexually experienced youth have been called "flat-souled," impoverished in ideals, hopes and imagination.⁷

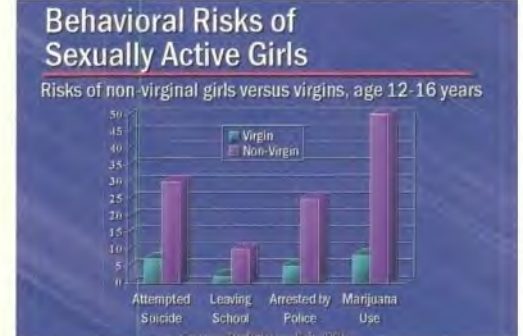
B. Social Consequences

Sociological research confirms that there are many negative social consequences associated with adolescent sexual relationships. Among sexually active American girls aged 12 to 16, there are six times as many attempted suicides as among virgin girls of the same age range. They are 18 times more likely to leave home prematurely, 9 times more likely to be arrested by the police, 5 times more likely to be suspended from school, and 10 times more likely to abuse drugs.⁸

The sexual revolution claims that mutual consent is all that is needed to legitimate a sexual encounter. Rather than boys being challenged to elevate their view of love, sex and girls, girls are being pressured to give in to the impulses of the moment.

Girls are particularly at risk, since premature sex can stunt the development of their identity. As one American psychiatrist remarks, "A girl who enters into a serious relationship with a boy very early in life may find out later that her individuality was thwarted."⁹ She became part of him and failed to develop her own interests or her sense of identity. A breakup is usually harder on the girl than on the boy. This is because girls tend to become more emotionally involved than boys. Only later, as a boy matures, may he realize the hurt he caused through uncommitted sex.

Feelings of regret and guilt can haunt people for years afterwards. Studies also show a definite correlation between premarital sexual activity and failed marriages.¹⁰ Promiscuity before marriage can lead to infidelity and divorce after marriage. Sexual habits established during adolescence are not easily changed simply by reciting a wedding vow. Those who have engaged in premarital sex often find themselves distracted, if not haunted, by the images of past partners, even in the marriage bed. The involuntary comparison of previous lovers to one's spouse can be especially disconcerting to the spouse, if it is discovered. Scars caused by the breakup of premarital affairs may seriously limit a person's capacity for intimacy.



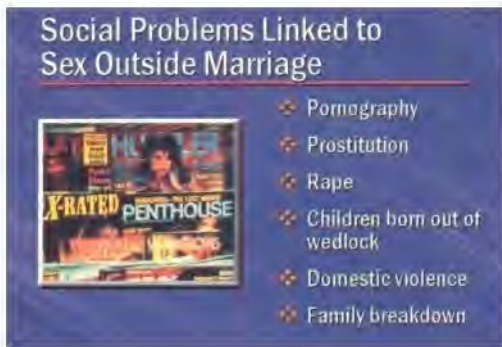
Culture of Uncommitted Sex



- Female more vulnerable
- ✦ Pressured to consent
- ✦ Body focus
- ✦ No support for modesty

Future Marital Problems from Premarital Sex

- ✦ Comparisons to past partners
- ✦ Infidelity
- ✦ STDs
- ✦ Tendency towards divorce



An intricate connection between sex and the forces of love, life, lineage and conscience extends the influence of sexual behavior far beyond its effects upon the two individuals involved. Complex issues arising from promiscuity have a negative impact upon families, communities and nations as well as the physiological and psychological health of sexual partners.

Pornography

Many people consider pornography to be a way to obtain harmless pleasure. But a U.S. Attorney General's Report" and several independent studies have shown conclusively that this is not the case. There is a correlation between the increase in pornography and the increase in rapes and sexual violence. Long-term exposure to pornography creates an emotional withdrawal, greater acceptance of violence toward women, less sympathy toward rape victims and desensitization to violence.'² Such images of easy sex with willing women and children are linked to soaring sex crime rates. There is evidence that pornography often correlates with organized crime and drug trafficking.

Prostitution

Like pornography, the business of prostitution and the practice of sex outside of marriage feed upon each other. Prostitution reduces whole persons to the economic value of their sexual organs. Prostitutes themselves are often unwilling victims, trapped in the trade by force, shame, poverty or addiction. The clients of prostitutes are thus contributing to the destruction of other human beings. The sex trade multiplies disease among both prostitutes and clients.

Prostitution is responsible for the enslavement of millions of girls, boys and women. One million children are brought into the sex trade each year, to be used in pornography or prostitution. They are often doomed to a short life of degradation, violence, disease and despair.'³

Children Born out of Wedlock

A child born outside of marriage presents a host of challenges to the mother. The impact of unwed parenthood on mothers can be grave. Girls who become pregnant are likely to leave school, limiting their potential for educational advancement and economic security. Unwed mothers generally find it very difficult to get married, because very few men are willing to

take care of another man's child. All these factors contribute to poverty. Half of unwed teen mothers in the U.S. receive government aid within the first year.'⁴

Domestic Violence

Sex apart from marriage is associated with increased domestic violence. Far more violence occurs between unmarried partners than between husband and wife. In fact, a woman is 50 times more likely to be abused by a live-in boyfriend than by a husband.

Family Breakdown


Extramarital affairs strike at the very heart of the family—the marriage vow. Infidelity unravels all the bonds of love and obligation. It causes upheaval in the families of both partners, including the betrayed spouses, children, relatives and friends.

In overturning traditional values and authority, the sexual revolution promised freedom from restraints. The products of modern technology offer imperfect protection from disease and unwanted pregnancy. There are no condoms to shield the heart from pain. After several decades, the psychological and social consequences are becoming apparent.

How did this revolution evolve, and what approaches are being taken to counter its effects?

PART 3: Development of the Sexual Revolution

**Limitation of
Traditional Marriage**



- ❖ Sexual ignorance
- ❖ Double standard
- ❖ Marriages tolerated


The 1950s represented the height of family stability in the United States. Soldiers returned home to marry, build a career and raise a family. Advances in medicine ensured better health and longer life. Post-war security meant greater freedom and prosperity. Two-parent families were the norm. People were expected to remain chaste until marriage, and most couples were faithful to their marriage vows.

However, as protective as these social norms were, there was a lot of ignorance and misunderstanding about sexuality. People sometimes experienced low levels of sexual fulfillment in marriage. A façade of respectability could hide infidelity or abuse. As society became more mobile, couples were cut off from traditional sources of support and guidance provided by extended families and stable communities. There was little premarital counseling, and few programs existed to help couples overcome difficulties in their relationships.

When people began to regard family obligations as mere formalities, they became attracted to the emphasis on individual fulfillment, growth and autonomy popularized in the 1970s. Furthermore, developments in psychology, sociological research and the entertainment industry helped discredit norms of purity and faithfulness.

A. Sigmund Freud

**Philosophical Underpinnings
of the Sexual Revolution**



Freud —

- ❖ Sex drive as strongest motive
- ❖ Sexual repression as source of mental illness

*Sigmund Freud (1856-1939)
Founder of psychoanalysis*

In reaction to the failure of traditional values to deal with many of the challenges of the post-World War II era, an ideology espousing sexual permissiveness arose, largely based on the theories of Sigmund Freud (1856-1939), the founder of psychoanalysis. Freud held that the sex drive was the strongest motive and, therefore, sexual repression was the source of mental illness. These ideas fueled opposition to self-restraint and traditional sexual norms.

B. Alfred Kinsey


The zoologist Alfred Kinsey (1894-1956) lent a façade of scientific respectability to the notions of sexual license. Kinsey was able to promote his belief in the human need for frequent sexual outlets of any kind through his widely accepted studies, *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953). These had a significant impact on the development of modern Western culture by exaggerating the prevalence of premarital sex, infidelity and homosexuality.

Recent investigation has revealed that Kinsey used small or unrepresentative samples, prejudiced interview questions, and skewed statistical methods. The 18,000 people he interviewed were not randomly selected, and they were not representative samples. For example, 25 percent of the men were criminals or former criminals, and up to five percent were male prostitutes. Thus it is not surprising that high rates of homosexuality and perversion were reported. Questions about wide ranges of sexual behavior were phrased in ways to suggest a positive response. In addition, Kinsey presented data on the sexual activity of children based solely upon the reports of one pedophile's abuse of over 300 victims. Finally, Kinsey had a clear agenda to legitimate homosexuality, pedophilia and promiscuous sex in general—activities in which he and his colleagues participated.'⁶

C. Hugh Hefner

The sex entertainment industry pioneered by Hugh Hefner (1926-), founder of the Playboy business empire, popularized the ideas of the sexual revolution. Hefner's magazine glamorized recreational sex and pornography to an entire generation of professional men. *Playboy* Magazine portrays marriage and parenthood as restraints on personal freedom, and sex as purely a private matter between consenting partners. Thus the sex trade burgeoned, and promiscuity saturated the arts and entertainment industry.

Philosophical Underpinnings of the Sexual Revolution



Kinsey –

- ✦ Need for frequent sexual outlets
- ✦ Moral neutrality regarding sex
- ✦ Illicit sex widespread


Alfred Kinsey (1894-1956)
see Kinsey (1948)

Kinsey Report – Biased

- ✦ 30% of the sample were prisoners and prostitutes
- ✦ Statistics misinterpreted
- ✦ Did illegal research on the sexuality of children

Source: Judith A. Revner, Ph.D.
Salt Spring Press (Harvard 1991)

Philosophical Underpinnings of the Sexual Revolution



Hefner –

- ✦ Recreational sex, pornography and masturbation glamorized
- ✦ Morality as mutual consent
- ✦ Marriage and parenthood restrict freedom

Hugh Hefner (1926-), Founder of Playboy

The Counter-Culture Revolution of the 1960s and 1970s

The economic and social dislocations of World War II and the explosion of mass media and the entertainment industry challenged traditional views of life. The dramatic increase in birthrate after the war produced what is known as the baby-boom generation, which began to come of age in the 1960s. For the first time, significant numbers of American youth delayed marriage and employment in order to pursue a college education. They tended to reject many of the values of their parents and the assumptions of the Cold War period, turning instead to radical ideas. Advertising and the entertainment industry focused on the tastes of this large population group.

Since Freud opened the door to the bedroom with his psychoanalytic theories, major shifts in attitudes, behavior and regulations about

sexuality have emerged. Sexual liberation became the central axis of many radical movements of the 1960s. Authors such as Herbert Marcuse and Wilhelm Reich opposed the ethics of self-restraint, hard work and fidelity that were promoted as the family norm. Wilhelm Reich (1897-1957) was an icon of the counter-culture revolution who coined the term sexual revolution. He advocated abolition of traditional sexual morality, viewing the family as a repressive institution that had to be undermined and overthrown. Herbert Marcuse (1898-1979) offered a radical critique of existing society and its values. He called for a non-repressive society featuring, among other things, free and open sexuality, in the expectation that it would bring greater happiness and freedom. His former colleague, Erich Fromm, critiqued his views

for being nihilistic and promoting pleasure as the chief goal in life. The ideas of Reich and Marcuse became a major intellectual and political influence on the counter-culture revolution.

During the late 1960s and the early 1970s, student protests, counter-culture movements and new contraceptives combined to create major breaks from traditional values. The revolutionary ferment of those years promoted needed changes in many areas, including civil rights, decolonization, women's liberation and environmental protection. On the other hand, the permissiveness of that era is linked to rising pornography, divorce, single-parent families, welfare dependency, drug abuse and youth crime. Attitudes and laws upholding marriage and the family shifted in favor of individual values and personal choice.

PART 4: Sex without Commitment

The media glorified this new immorality, since it boosted sales of products, movies and music. The public could be manipulated through sexual arousal. In an effort to outdo each other, entertainers have been constantly pushing back the limits of acceptability.

Thanks to the entertainment industry, which has become the primary agent for promoting the values of the sexual revolution throughout the world, young people today are growing up in a highly sexualized environment. Every day they are bombarded by sexual messages via TV, movies, videos, advertisements, books, magazines and music, most of which promote the physical pleasures of sex and downplay any element of responsibility. Premarital and extramarital sexual relations are depicted as glamorous, exciting and generally without negative consequences. Young people are being fed a never-ending diet of unrealistic portrayals of the sexual experience.

The growing power of the media overshadows the influence of family and school in the lives of many young people. The media's constant propagation of sexual images outside of the context of marriage has given rise to the notion, even among many parents, that it is unrealistic to expect young people today to postpone having sex until they are married. Young people in turn perceive the adult expectation that they will fail to restrain themselves. As adults witness the rise in sexual experimentation among the young, they are losing the will to guide adolescents to remain abstinent until marriage. Such a vicious cycle of expectation leading to increased sexual activity has caused many adults to believe that young people simply cannot be expected to control themselves.

In such a social environment, the sexual revolution continued unhindered. Sexual restraint was viewed as unhealthy. Moral relativism—where traditions are considered irrelevant and values are individually defined rather based on universal, transcendent principles—increasingly characterized the popular culture. This is how premarital sexual activity became justified and deeply entrenched in American society.

Casual Sex Celebrated by Rock 'N' Roll

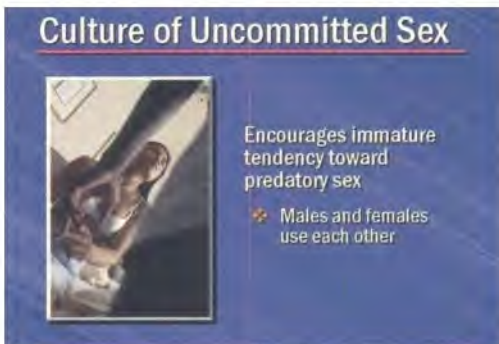


Sexually Permissive Ideas Go Mainstream



- ✦ Sexual desire is uncontrollable
- ✦ Sexual restraint is unhealthy
- ✦ Sex outside marriage is normal

PART 5- Predatory Sex



The deepest desire of men and women, both young and old, is to love and be loved. However, when the desire for love becomes a tool for manipulation, it distorts the character and heart. The feeling of being used is debasing, and the effects can be long-lasting.

There is a danger that predatory sex will become the norm: boys using girls for pleasure and girls using boys for security. To consider sex as a casual vehicle for satisfying one's impulses for personal pleasure has always been a temptation to youth. Young men are especially inclined to disconnect sex from commitment and love.

It is noteworthy that prior to the sexual revolution, American college men were socialized to value chastity before marriage, look forward to becoming a husband and father, and associate sex with emotional intimacy.'s In that era, there was a resemblance between the natural orientation of girls towards love, intimacy and commitment and the attitudes and expectations of boys.

There are essential emotional and biological differences between males and females. These differences imply distinctive but complementary ethics. In the West, the code of male honor calls for men to use their superior strength to help women and never to take advantage of their susceptibility to promises of love and security. There is a corresponding code among women not to take advantage of men's vulnerability to visual arousal and emotional manipulation. These ethics recognize the unique moral influence each gender has on the other.

However, *Playboy* magazine mocked purity and family life by promoting sex apart from commitment and love. By 1968 it was the most popular magazine among college men. Within four years it reached half of all male professionals in the United States. The magazine legitimated young men's tendencies to seduce women and then discard them. It glorified bachelor pleasures over preparations for a responsible and unselfish partnership with a wife.''' This predator mentality fueled a growing discrepancy between masculine and feminine expectations regarding sex and marriage.

In reaction, feminism advised women to avoid victimization by lowering their romantic expectations and

enjoying casual sex as much as men. Moreover, it encouraged women to compete with men in using sex for dominance.

Two types of approaches have been developed to deal with the consequences of the sexual revolution. One focuses on reducing the risks of disease and unwanted pregnancy. The other offers much broader protection. These two approaches are compared in the following presentation.

¹ UN AIDS Report, Dec. 1, 2000. www.unaids.org.

² Kristine Napier, *The Power of Abstinence* (New York: Avon Books, 1996).

Thomas Lickona, "The Neglected Heart," *American Educator*, Summer 1994, pp. 34-39.

⁴ Allan Bloom, *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished The Souls of Today's Students* (New York: Simon & Schuster, 1987), p. 134.

⁵ The ethic of premarital abstinence and marital fidelity is called the 'ethic of purity' in this presentation, while the character trait is called 'purity.'

⁶ Wendy Shalit, *A Return to Modesty: Discovering the Lost Virtue* (New York: Free Press, 1999).

⁷ Bloom, *The Closing of the American Mind*, p. 136.

⁸ Donald Orr, "Premature Sexual Activity as an Indicator of Psychosocial Risk," *Pediatrics*, 87(2), pp. 141-147.

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¹² Joint UN Program on HIV/AIDS, 1996 Fact Sheet. UNAIDS.org.

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¹⁶ Kim Painter, "Biography Re-examines Sex Researcher Kinsey," *USA Today*, October 20, 1997, section D, p. 1. Judith A. Reisman, *Kinsey: Crimes and Consequences* (Arlington, Virginia: Institute for Media Education, 1998).

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¹⁸ Eberhard & Phyllis Kronhausen, *Sex Histories of American College Men* (New York: Ballantine Books, 1960), p. 20. Cited in Judith Reisman, *Soft Porn Plays Hardball* (Lafayette, Louisiana: Huntington House, 1991), pp. 28-29.

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Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

Family Life Education: Which Road to Take?



INTERNATIONAL EDUCATIONAL
FOUNDATION

6

Sixth in a Series

Table of Contents

Introduction	19
Part 1: Promotion of Norms	22
Part 2: Basis of Appeal	23
Part 3: Honesty about Risks	25
Part 4: Definition of Terms	26
Part 5: Attitude towards Parents	27
Part 6: Effectiveness of Protection	28
Part 7: Success in Changing Behavior	31
Part 8: Support for Personal Development	34
Part 9: Appropriateness for the Majority of Youth	36

Introduction

Social Response – Family Life Education



The prevalence and consequences of promiscuous sexual behavior among adolescents are being viewed with concern in many countries. In response, many countries have adopted sex education programs for use in their schools. However, educators are divided as to which approach is best. Should sex education reaffirm traditional values of chastity and monogamy, risking the possibility that many young people will reject that message as outdated? Or should educators accept the seeming inevitability of adolescent sex and simply encourage teenagers to take protective measures against disease and unwanted pregnancy?

Under the umbrella term of Family Life Education, various efforts are being made to educate youth about sexuality and prepare them for marriage and family. Oftentimes, however, these efforts merely serve to socialize young people into the prevailing sexual ethic.

Two Models of Family Life Education

❖ Character-based

❖ Contraceptive-based

The various efforts to prepare adolescents for family life can be divided generally into two different approaches. Both aim to stem sexually transmitted diseases and prevent pregnancy among unmarried youth.

- The contraceptive-based approach attempts to reduce health risks through the use of contraceptives and other physical techniques. This approach, also called the comprehensive sex education or condom-based approach, will be referred to as the contraceptive-based approach in this presentation.
- The character-based approach focuses on promoting the qualities of character that will enable adolescents to make healthy choices in life and lay the foundation for a happy and lasting marriage. This presentation demonstrates the superiority of the character-based approach to adolescent health education.

First, let us consider contraceptive-based education.' In the 1970s, a marked increase in teenage pregnancies and the spread of sexually transmitted diseases caused a rude awakening and alerted educators and social activists to a pending social crisis. They responded by seeking to stop or slow the rise in teenage pregnancies and sexually transmitted diseases.

The first tactic was to dispense information to young people about birth control and sexually transmitted diseases. Policy makers were convinced that young people just needed sufficient information and then they would make wise choices. Sex education escalated in the belief that if a little knowledge did not have any effect, then more explicit knowledge given at ever earlier ages would surely solve the problem.

The United States followed the pattern of Scandinavian sex education programs by developing what came to be known as comprehensive sex education. It is called comprehensive because of the wide age range of children who are taught and the breadth of information given. This approach is aimed at children from primary grades, beginning at ages 5 and 6, through adolescence. Reproductive anatomy and sexual activities are discussed openly and explicitly, on the assumption that ignorance and misunderstanding are the main barriers to be overcome.

These programs encourage discussions beginning at a young age. Discussion groups often include both boys and girls. The programs are designed to break down inhibitions and promote free and open questions. Students are led to conclude that sexual experimentation is fine and natural, but that "safe" or "safer" sex should always be practiced. This means always using condoms or other contraceptives.

Character-based sex education, on the other hand, is much different. It appreciates the complexity of sexual relations and addresses issues from a moral perspective.² Instruction in anatomy and physiology addresses only the external dimensions of sexuality. The internal and more essential dimensions involve the meaning and value of human sexuality. This approach has been gaining favor in the United States, as more and more research brings to light the tragic limitations of the contraceptive-based approach.

Contraceptive-Based Education

- ❖ Information on birth & disease control
- ❖ Safer safe using condoms
- ❖ Called "comprehensive sex education"

Character-Based Education

- ❖ Abstinence until marriage
- ❖ Character strengths for successful marriage
- ❖ Called "abstinence-based education"

As the name indicates, the character-based approach focuses on the importance of character in matters of sex. Sexual activity among young people may be described as immature behavior because their character is still immature. Thus, character-based sex education is not a "bandage" approach that seeks to minimize the damage caused by irresponsible behavior. Rather, it goes to the heart of the problem by seeking to help young people develop a better understanding of themselves and others. The character-based approach promotes responsible attitudes by addressing the purpose and role of sexuality. It defines sexuality within the whole realm of being human, and encourages young people to see sex in the context of responsibility to oneself, to one's spouse and children, and even to society as a whole. It is never simply a private concern.

Since it demands much more from both young people and adults, this approach is more challenging than dispensing information and condoms. It recognizes that raising mature individuals requires sincere investment of heart. It calls on caring adults to invest themselves in the overall well-being of young people.

We can effectively compare these two approaches by looking at the ways in which they address key issues in sex education.

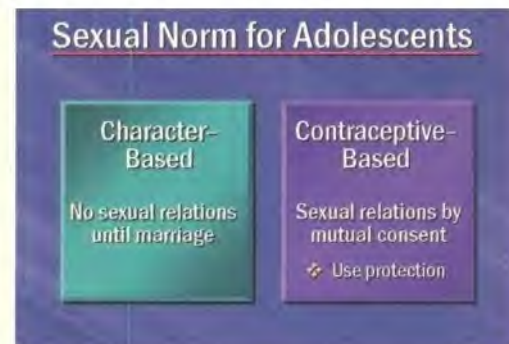
¹ The definitive reference for the contraceptive-based approach is the National Guidelines Task Force, National Guidelines for Comprehensive Sexuality Education, Kindergarten-12th Grade (New York: Sexuality Information and Education Council of the United States [SIECUS], 1996) and other materials prepared by SIECUS.

² The National Guidelines for Sexuality and Character Education (Austin, Texas: Medical Institute for Sexual Health, 1996).

PART 1: Promotion of Norms

The contraceptive-based approach assumes that most adolescents are sexually active and that sexual experimentation is normal and healthy. Marriage is not considered a prerequisite for sex. Premarital abstinence is presented as merely one of various options, not the norm. The only ethical consideration for sexual relationships is mutual consent. Responsibility in sexual relations is limited to concerns about disease and birth-control.'

The character-based approach, on the other hand, stresses that honoring one's conscience is far more important than the minimal standard of mutual consent. This approach thus clearly advocates abstinence from sexual relations until both partners are mature and have made the commitment of marriage. It presents premarital abstinence as the norm towards which all young people should strive, for the sake of their personal happiness and the well-being of others. Rather than assuming that teenagers are unable to control their sexual urges, this approach projects a clear expectation that people can and should learn self-control in this area, as in other areas of life, if they are to attain fulfillment and success.



PART 2: Basis of Appeal



The contraceptive-based approach deliberately seeks to minimize moral discussion and guidance. The implicit assumption is that there are no moral absolutes and individuals should be free to set their own standards of right and wrong. All lifestyles are considered to be equally valid, as long as there is mutual consent. Sexual experimentation is assumed to be a normal part of the maturing process. Abstinence until marriage may be presented as one of various options, but it is not held up as a norm. Whether deliberately or not, the contraceptive-based approach promotes the values of the sexual revolution.

On the other hand, the character-based approach recognizes that certain norms are universally important for the cohesion of society. As explained in the presentation on the Need for Moral Education, there are several ways to determine whether a value is universal. An important question is whether the results would be good if everyone embodied the value. If all human beings were to embrace the ideas of the sexual revolution, what would happen? Social relations based on trust and responsibility would be abandoned if each person pursued self-gratification. Another indication of a universal value is its presence in a diversity of cultures. Certain values have become legitimated by cultural traditions through the ages. These include honesty, loyalty, trust, respect, responsibility, commitment, compassion, perseverance and self-sacrifice. Cultures throughout the world establish sexual norms and promote qualities that are foundations for a stable marriage. Thus the values of the sexual revolution cannot be considered universal values.

Despite dismal modern divorce rates, a happy marriage continues to be an important life goal for most young people. There is ample evidence to help convince teenagers of the benefits of maintaining their chastity until marriage. Studies indicate that success or failure in marriage is influenced by whether one was abstinent or sexually active before marriage.'

The contraceptive-based approach deliberately seeks to reduce resistance among its young audience by being non-directive and encouraging them to make their own decisions in sexual matters. Teenage sexual activity is considered inevitable.

In contrast, the character-based approach recognizes that young people are not psychologically mature enough to understand all the implications of their actions. It offers age-appropriate guidance with clear expectations that appeal to the idealism of youth.



PART 3: Honesty about Risks



Contraceptive-based programs promote "safe" or "safer" sex, based on the use of condoms and other contraceptives.

Research shows that condoms are actually a very risky form of protection. Given the serious limitations of condoms, policy makers and other people in a position to influence adolescents can adopt one of two positions:

- (1) Downplay the poor record of condoms and seek to increase their use in the general population for whatever meager benefits they may give. This seems to be the policy most often adopted. Most "safe sex" literature advocating the use of condoms gives little or no information concerning their real effectiveness.
- (2) Speak honestly about the risks of condoms and give guidance about true protection. If people choose to use condoms, they should at least know the truth about them. Once teenagers realize that in reality there is no such thing as "safe" sex outside of marriage, they are receptive to guidance about making truly wise and responsible decisions in sexual matters. People need to learn that responsible sexuality involves self-control and that the only context for responsible sex is marriage. To gamble with each other's physical and emotional health now and in the future is not true love. The honest option advocates a life-long commitment in marriage as the only healthy and safe context for sex.

Adolescents may be more likely to postpone sexual activity than to use condoms consistently and correctly 100 percent of the time.³ Sex education programs that promote premarital abstinence have demonstrated that it is quite realistic to expect teenagers to be able to control their sexual desires. Sadly, many sex educators cling to the notion that advocating condom use is the more realistic approach.

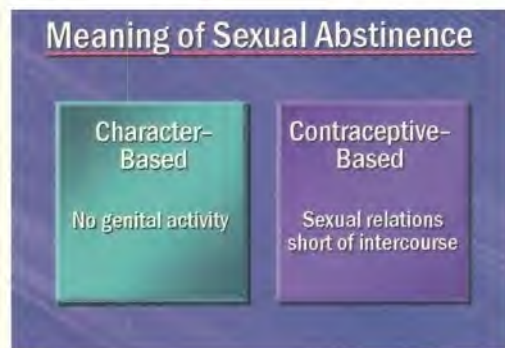
PART 4: Definition of Terms

In the contraceptive-based approach, some instructors use the word "abstinence" quite loosely. For example, it might mean intervals of abstinence between sexual partners. In this view, one can be abstinent for a period of a few weeks or months, become sexually active for a while, and then resume being abstinent. Sometimes the word abstinence is used in a very narrow sense, meaning any activity short of intercourse. This kind of abstinence is promoted as a "safe-sex" option, similar to using contraceptives.'

The character-based approach defines abstinence as refraining from all forms of genital activity and avoiding arousal. It encourages character growth, social skills and friendships in preparation for healthy marriage. Abstinence is promoted as the only responsible and healthy norm outside of marriage.⁵

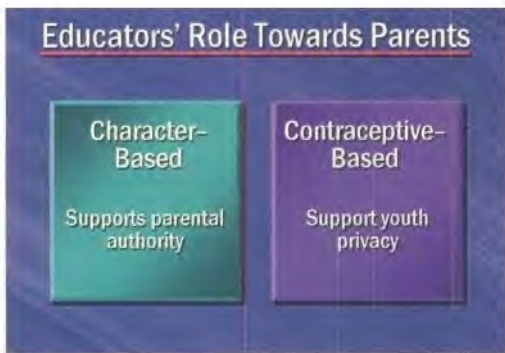
Advocating abstinence until marriage does not mean ignoring the issue of sex. Today's young people are receiving all sorts of sexual information through the media and their peers, whether their parents like it or not. Character-based sex education can help them deal with this steady bombardment by giving them information and guidance appropriate to their developmental level.

These approaches differ in their emphasis on purity. The contraceptive-based approach emphasizes descriptive ethics—what people do. Since purity is considered an unrealistic ideal in the contraceptive-based approach, it receives little attention. In contrast, the character-based approach stresses prescriptive ethics—what people ought to do. Thus, purity receives the greater share of attention.



PART 5:

Attitude towards Parents



The contraceptive-based approach tends to focus on personal issues and minimizes social responsibility.

In contrast, the character-based alternative seeks to clarify both personal and social responsibilities. It impresses upon young people the implications of their sexual choices on the lives of others. It encourages them to fulfill their duties to their family, friends and community, as well as to their future spouse and children.

The contraceptive-based model seems biased against parental guidance. Not only does it advocate offering reproductive services to minors without parental knowledge and permission,⁶ it undermines the authority of parents in a more subtle way. Although young people are encouraged to seek trusted adults for advice, they are told that conflicting value systems are equally valid. The message to youth is: "Your parents may or may not be right; you decide your own values." This stance offers no support for parental convictions and can lead to tensions between parents and children and between parents and school officials. This can only weaken the confidence of young people in their parents and other adult authorities.

In contrast, the character-based approach respects parental authority and responsibility for guiding all aspects of their children's lives until they reach adulthood. Since parental involvement is a key factor that keeps young people from engaging in sexual relationships, the link between parent and child needs utmost reinforcement by schools and other authorities. Although both models have been shown to increase parent/child communication,⁷ the character-based approach encourages a more open and honest relationship. Character-based education at its best keeps parents informed of classroom instruction, assigns homework that invites parental participation, and coaches the parents in transmitting their own moral standards to their children.

PART 6: Effectiveness of Protection

From extensive studies conducted over a period of 30 years, it is clear that merely teaching adolescents how to prevent STDs and pregnancy is not sufficient. For example, contraceptive-based courses do little to reduce teen pregnancy rates. An American physicians council declared: "the safe-sex [contraceptive-based] approach to teen sexuality is a failure and not at all safe." It reported that between 1991 and 1996, adolescent use of birth control increased 33 percent, and during the same period out-of-wedlock births rose 29 percent.⁸

Moreover, the contraceptive-based approach causes little reduction in sexual activity. A key advocate of contraceptive-based education, Planned Parenthood, found in a study of 14 such courses that none of them had "a measurable impact on whether the participants experienced sexual intercourse or the number of times" they did.⁹

Advocates of the contraceptive-based approach cite research proving their success, but a closer look often reveals a slanted interpretation of poor results. A 1997 report by the World Health Organization reviewed 53 studies of contraceptive-based programs and found that half of the programs had no impact at all, and only 22 were somewhat successful in delaying sexual activity, reducing the number of partners, reducing unwanted pregnancies or preventing STDs.¹⁰ Even among the effective programs, the differences between program participants and non-participants were often quite small. In one study, only 12 out of 433 participants did not engage in sexual activity, and even this small positive outcome evaporated during the following months."

Furthermore, how effective are contraceptives? For birth control, condoms have long been considered one of the least effective means. Condoms are so unreliable at preventing pregnancy that at one time, the U.S. Food and Drug Administration would not allow condom manufacturers to advertise them as birth-control devices. When oral contraceptives became available, Planned Parenthood quoted statistics about condom failure to encourage women to use pills rather than condoms. One study has shown when

**Contraceptive-Based Education—
Dubious Effectiveness**

- ✦ Minimal improvements based on small samples
- ✦ 50% of studies show no impact

Source: A Council on STD and HIV Prevention, 1997

**High Condom Failure Rate
Against Pregnancy**



**13-27% failure rate
for adolescent**

Source: The Zaner Family Planning Properties, 1997

couples use condoms consistently for one year, between 13 and 27 percent of the women are likely to become pregnant.'²

Pregnancy Risk	Disease Risk
❖ Woman only	❖ Both woman and man
❖ 60 days per year	❖ 365 days a year
❖ Unwanted birth possible	❖ Death possible

But let us now compare the risk of pregnancy versus the risk of sexually transmitted disease. With regard to birth control, it is only the woman who can get pregnant. Also, she can conceive only approximately 60 days per year; and the only consequence of condom failure is pregnancy. For sexually-transmitted diseases, however, the risks are very different. A condom that reduces the chances of getting pregnant may offer little protection against the HIV virus, because sperm are 450 times bigger than the HIV virus. Both partners can become infected, and they are vulnerable any day of the year. Thus, the risk of infection is many times greater than the chances of pregnancy. If one partner has HIV, the consequences may be fatal when the condom fails.

There is also evidence that condoms fail to protect against other forms of sexually transmitted diseases. Condom use has no effect at all on the transmission of chlamydia, syphilis, genital herpes, human papilloma virus or trichomoniasis.'³

Condom Unreliable in Preventing HIV

23% spouses of AIDS patients became infected

❖ Despite consistent condom use

In preventing STDs, condoms have serious limitations, especially when the infection extends beyond the protected area. Condoms offer an especially uncertain protection against HIV infection, where they must prevent the transfer of bodily fluids. Studies show that up to 30 percent of condoms may leak HIV-size particles.'⁴

Researchers have studied couples in which one partner has been infected with HIV. In one study, 23 percent of wives of HIV-infected men became infected despite consistent condom use.'⁵

An analysis of 138 studies shows that condoms are about 85 percent effective in preventing the transmission of HIV when people use them consistently.'⁶ For protection against the flu, perhaps an 85 percent effectiveness rate would be considered pretty good. However, is it acceptable effectiveness for protection against a potentially fatal disease?

Using condoms does reduce the risk of infection and is better than using nothing at all. Yet it is amazing that as many as half of the people with HIV-infected partners have intercourse without condoms, despite the risk of a life-threatening disease. If half of such presumably highly-motivated people neglect to use protection, what level of

diligence can be expected of young people who do not know whether their partner is infected?

Do Sex Educators Themselves Trust Condoms?

"I asked [800 sex educators] if they knew that a person carried the [HIV] virus, would they have sex, depending on a condom for protection? No one raised their hand."

From *1987 Survey of Sex Educators and Therapists*, American Society of Sex Educators and Therapists, 1987

Condom Promotion Gives False Sense of Security

Removes youth natural reservations about premarital sex

~~Fear of AIDS and STDs~~

~~Fear of Pregnancy~~

~~Worry about Parents' Disapproval~~

From *1987 Survey of Sex Educators and Therapists*, 1987

Although Western sex educators and medical experts tend to follow the official policy of promoting condom use, in fact even they themselves do not really trust condoms for protection. This was revealed at a 1987 conference in which the past president of the American Society of Sex Educators and Therapists asked 800 sex educators if they had available the partner of their dreams, and knew that person carried the [HIV] virus, would they have sex, depending on a condom for protection? Even among so many condom advocates, not one person raised a hand.⁷

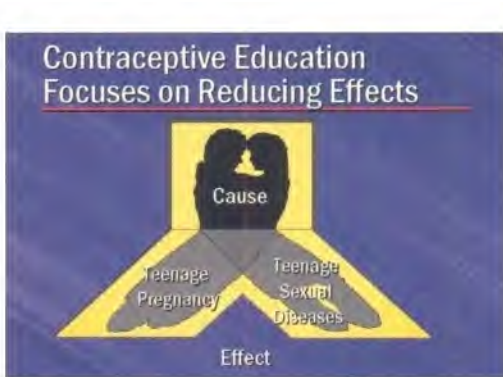
The promotion of condoms gives a false sense of security. It actually has a destructive effect on adolescents, because it encourages their tendency to believe that they are invulnerable to serious harm. A survey of American teenagers found three main reasons why they would be reluctant to engage in sex:

- fear of AIDS and other STDs
- fear of pregnancy
- worry about their parents' disapproval.⁸

Teachers and other respected adults who reassure young people that using condoms will reduce and perhaps eliminate the risks of disease and pregnancy remove two of their three reservations about engaging in sex. Having a trusted adult encourage the use of contraceptives also erodes the third concern—worry about parental disapproval. The implicit message that adolescents receive through the contraceptive-based approach is that adults not only expect them to engage in sexual activity but they also approve of it.

From the above it should be clear that the only effective protection from the physical, emotional and social risks of premature and uncommitted sex is abstinence until marriage and mutual, lifelong fidelity within marriage.

PART 7: Success in Changing Behavior



The effectiveness of any sex education program depends very much on what it perceives to be the problem. From the beginning, most Western sex education programs chose to focus on the symptoms (teen pregnancies and STDs) rather than the cause (teenage sexual activity). The contraceptive-based programs aim to slow the rise in teenage pregnancies and STDs rather than reduce teenage sexual activity. If an underlying cause was perceived, it was adolescent ignorance of sexual matters. Thus, such programs have tended to promote knowledge, technologies and techniques as the solution.

Contraceptive-Based Education Linked to Increased Sexual Activity

- ❖ 50% increase among 14-year-olds
Source: Teenage Pregnancy Prevention: Effects of Sex Education on Adolescent Behavior, Family Health Perspectives (Aug. 2016)
- ❖ Greater probability among girls aged 15-17
Source: Teenage Pregnancy Prevention: Effects of Sex Education on Adolescent Behavior, Family Health Perspectives (Aug. 2016)

Significantly, many studies funded by Planned Parenthood, a leading promoter of contraceptives, indicate that the contraceptive-based model has the perverse effect of actually increasing sexual activity. A Planned Parenthood study found a 50 percent *increase* in the likelihood of 14-year-old girls starting sexual activity after they had received birth control instruction.¹⁹ This is particularly noteworthy given the young age of the girls and their vulnerability to exploitation, disease and pregnancy.

Similarly, another study reported that giving contraceptive instructions to 15- to 17-year-old girls increased the probability of sexual activity.²⁰ A Swiss program promoting contraceptives among 16-year-olds reported a rise in sexual activity.²¹ A condom distribution effort in Los Angeles schools led to an increase in homosexual activity.²²

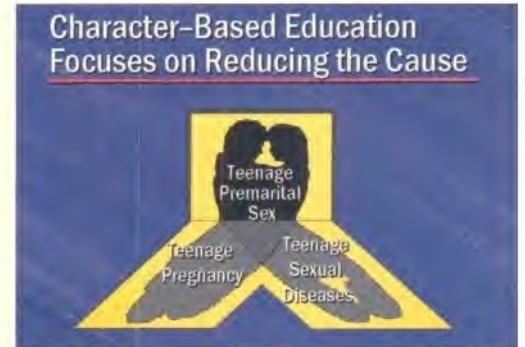
A 1997 poll found that 46 percent of adolescents who had received contraceptive-based health education were sexually active, as opposed to 19 percent of those who had received health education without contraceptive information.²³ These findings suggest that the contraceptive-based approach is not only ineffective, it can be worse than no instruction at all.

The cause of sexually transmitted diseases and unwanted pregnancies is primarily a behavior issue, not a health issue. Character-based approaches focus on reducing the cause: sexual relationships outside of marriage. Since contraceptive-based programs do not seek to reduce pre-marital sex itself but only its physical consequences, adolescents are unlikely to decrease their sexual activity as a result of such an approach. Clear promotion of purity, however, does reduce all risky behavior. For example, the most effective protection against early sexual activity is a pledge of commitment to abstinence until marriage.²⁴ This is a feature of only the character-based model.

Character-based sex education programs have been linked to actual declines in sexual activity. *Best Friends*, a program used in Washington, D.C., one of the American cities most notorious for high rates of teenage sexual activity, has had marked success. In 1993 only one out of ten girls who participated in the school-based program was sexually active, compared with over seven out of ten girls in similar schools without the program.²⁵ Another study of the program found that of the 600 girls ages 13 through 18 who had participated for two years or more, slightly over one percent became pregnant, as compared to 25 percent citywide.²⁶ This program has consistently brought similar results across the country.

Another program, called *Postponing Sexual Involvement*, is used with eighth-grade girls in several schools in Atlanta, Georgia. The program features older teenagers teaching refusal skills (how to say no to sex) and providing other positive influences through their own example. After one year, only four percent of the participating girls had begun sexual activity, as opposed to 20 percent of comparable girls in other schools that did not use the program.²⁷

Choosing the Best, a program offered to 2,500 Illinois students between the ages of 13 and 16, obtained similar results. Pro-abstinence attitudes increased and were maintained one year later, even among those who drank alcohol. The number of participants who had recently had sex declined by 23 percent, compared to one year earlier. Furthermore, fewer students had lost their virginity during the previous year, according to estimates based on those who had become involved in other associated high-risk behaviors.²⁸



The character-based approach has a healthy impact beyond reducing hazardous sexual activity. It results in better academic performance as well as improving the overall school environment. One school in Washington, D.C., that used a combination of abstinence programs witnessed a clear decline in pregnancy rates over a five-year period, accompanied by an overall improvement in academic achievement. In fact, it had the highest academic achievement of all schools in the city.²⁹

**Help Parents
Protect Their Children**



- ✦ Regulate exposure to media
- ✦ Discipline effectively
- ✦ Encourage schoolwork

The character-based approach and the attitudes it fosters provide more protective factors for young people. Parents play a key role in raising children who can resist pressure for sex. In an extensive study of adolescent risk behavior, premature sexual activity was associated with parental approval or permission for the following activities: early dating, sexual experimentation, pornography, poor school performance, sexually experienced friends, drug use and delinquent behavior.³⁰ Thus, the character-based approach encourages parents to set high standards and provide effective supervision of their children, since these are significant protective factors.³¹

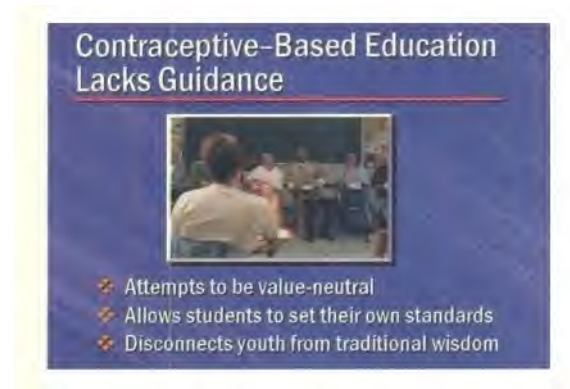
PART 8.

Support for Personal Development

The contraceptive-based approach demands less morally and focuses significantly less on character development. In an attempt to be value-neutral, it disconnects youth from traditional wisdom. Also, its attitude of moral relativity trivializes the tough moral questions surrounding sexuality. If feeling in love, using contraceptives or being married are all equally acceptable moral bases for sexual relations, why choose the most demanding standard? In effect, promoting contraceptives makes purity a less sustainable choice.

One reason for the failure of the contraceptive-based approach is that it is simply not age-appropriate. It is not designed to meet the real needs of adolescents or accommodate their cognitive limitations. As mentioned earlier, teenagers tend to think in concrete terms focused on the present. They have difficulty thinking abstractly or imagining outcomes they have never had to deal with before. It is hard for them to imagine an unwanted pregnancy or STD happening to them.

Psychologically, adolescents tend to believe that they are invulnerable. They have their whole lives ahead of them, and they typically cannot imagine harm coming to themselves. Given this mindset, it is unrealistic to expect them to use protective devices in the heat of sexual arousal when they do not take seriously the potential danger to themselves. If students have trouble remembering to bring pencils and books to class, as some teachers complain, will they be responsible enough to use proper birth- and disease-control techniques consistently? Research seems to confirm these concerns. A Texas study found that fewer than 20 percent of sexually active teenagers use condoms consistently. Of those who do use condoms, half do so incorrectly.³² This is occurring despite ten years of condom promotion by the U.S. government.



Abstinence Demands Knowledge and Skills

Character-based education
provides support needed to
achieve the healthy norm

Character-based education's focus on purity greatly supports personal moral development. Honesty, integrity, responsibility, self-discipline and other virtues are all embodied and reinforced in a chaste lifestyle. The character-based model focuses on strengthening students' character to meet the challenges of the purity ethic. The purity ethic also supports the conscience by preventing moral anguish and corruption. Few things are more potentially poisonous to the conscience than using people and being used as objects of sexual gratification, even in the name of love.

PART 9: Appropriateness for the Majority of Youth

Contraceptive-based approaches have been wrong in assuming that most adolescents are sexually active. They offer no support to the great number of virgins who want to maintain their sexual purity. Despite the sexualized environment of modern society, surveys have found that adolescents are not as sexually active as people might think. In some circles it is not fashionable to be abstinent. Therefore, in order to avoid ridicule, many teens talk about sex without actually engaging in it—or at least not as much as they might let on. In reality, as many as 50 percent of American teenagers may have had no sexual experiences, and those who call themselves "sexually active" may have engaged in sex only once or twice.³³

It is important to let abstinent adolescents know that they are not a tiny minority but part of a significant percentage of adolescents who are also making healthy and wise choices.


The character-based approach recognizes, appreciates and supports those who have maintained their virginity while also reaching out to those who may have experimented sexually. This latter group needs to be informed of the advantages of an abstinent lifestyle:

- Freedom from anxiety about possible pregnancy and disease
- Freedom from psychological and emotional damage caused by sex without commitment
- Opportunities to grow and develop one's talents and abilities free from premature sexual attachments
- Healthy preparation for future marriage and family

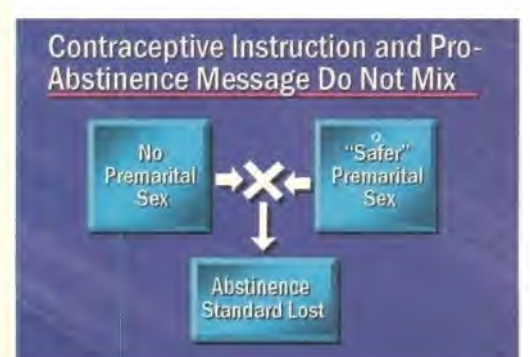
There is a new trend called secondary virginity, in which teens who have experimented sexually come to understand the value of purity and make the commitment of abstinence until marriage.

Some experts advocate a mixed approach, combining a pro-abstinence focus with a contraceptive-based focus, arguing that teaching contraceptives will help those who are sexually active and not put the abstinent youth at risk.

Character-Based Education Supports the Majority of Youth



- ✦ Majority of American teenagers are virgins
- ✦ Many non-virgins want support to postpone sexual activity



However, when both abstinence and contraceptives are taught, the abstinence standard is undermined.³⁴ It is both false and dangerous to teach that delaying sex and engaging in sex with condoms are morally equivalent decisions.

An evaluation of a program that combined the abstinence and contraceptive approaches underscores these concerns. When the instructor is not absolutely committed to the abstinence message, but qualifies it by introducing the role of contraceptives, students are less committed to postpone sex.³⁵

Teaching about both *saving* sex and *'safe'* sex is equivalent to telling young people not to smoke cigarettes, but if they do, to use ones with filters. It is like telling people not to drive while drunk, but if they do, to use a seat belt. To imply that "safe" sex is acceptable weakens the standard of premarital chastity.

For those who have already decided to engage in behaviors that put themselves at risk for contracting HIV or other sexually transmitted diseases, harm reduction may be the wisest approach. However, these fringe groups should not set the agenda for sex education for the general population. The majority of youth and adults actually want to hear the abstinence choice explained and promoted.



Comparison of Contraceptive-Based and Character-Based Models

	Contraceptive-Based	Character-Based
Norms	Promotes relaxed norms	Promotes high norms
Appeal	Pragmatism & self-indulgence	Aspirations for good character & good family
Risks	Little information about risks	Honest information about risks
Definitions	Permissive definition of abstinence	Strict definition of abstinence
Parents	Undermines high parental norms	Supports high parental norms
Protection	Physically & psychologically vulnerable	Safeguards physical & psychological health
Behavior	High-risk behavior is same or worse	High-risk behavior decreases
Development	Weakens character	Strengthens character
Appropriateness	Only for sexually active youth	For all youth

In conclusion, it is clear that abstinence education offers more hope for delaying teenage sexual activity and reducing the physical, emotional and social risks associated with it. A whole constellation of factors helps protect youth in their quest for loving relationships and family. These include the following:

- a strong parent/child relationship
- an attachment to parents and parental support
- parental disapproval of teen sexual activity and contraceptive use
- regular school attendance and good grades
- religious identity
- clear vocational goals
- neighborhood monitoring
- a public or written pledge to remain abstinent³⁶

The Medical Institute for Sexual Health offers the following summary of factors that contribute to early sexual activity: "Most sexually active adolescents are not psychosocially mature individuals who have carefully considered all the ramifications of being sexually active and then concluded that having intercourse is a good decision. Instead, adolescent sexual activity is often a byproduct of a poor home environment, sexual abuse, drug or alcohol abuse, pressure from older adolescents or adults and poor prospects for the future. Prevention efforts that ignore these environmental factors are not likely to be effective. Many sexually active adolescents, both boys and girls, are victims of their past or present environment. Prevention efforts must focus on all of the factors that influence adolescent decision-making and help youth develop the decision-making skills and motivation they need to make the healthiest choices."³⁷

If anything good has come out of the sexual revolution, it may be the fact that it brings the issues of sexuality out into the open. In the following presentation, we will explore deeper aspects of the relationship between men and women.



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⁴ National Guidelines for Comprehensive Sexuality Education, pp. 5-36.

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¹⁰ A. Gruenseit, "Impact of HIV and Sexual Health Education on Sexual Behavior of Young People: A Review Update" (Geneva: UNAIDS, 1997). Cited in Medical Institute for Sexual Health, *Sexual Health Update*, 1998.

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¹⁶ National Institute of Allergy and Infectious Diseases, National Institutes of Health, U.S. Department of Health and Human Services, "Workshop Summary: Scientific Evidence on Condom Effectiveness for Sexually Transmitted Disease (STD) Prevention," June 12-13, 2000. Released by National Institutes of Health on July 20, 2001.

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²³ Louis Harris poll, "American Teenagers Speak," May 1987. Cited in Panzer, *Condom Nation*, p. 76.

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Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

An Ethic of True Love and Sexuality



INTERNATIONAL EDUCATIONAL
FOUNDATION

7

Seventh in a Series

Table of Contents

Introduction	43
Part 1: Consummating Love	44
Part 2: Taking Responsibility for Sexual Love	45
A. Being Responsible to One's Conscience	45
B. Being Responsible to One's Spouse (or Future Spouse)	46
C. Being Responsible to One's Child (or Potential Child)	46
Part 3: Linking the Deepest Aspects of Our Being	47
A. Love	47
B. Life	47
C. Lineage	47
D. Conscience	48
Part 4: Creating a Protective Sphere for Love	49
Part 5: Experiencing the Freedom of Purity	51
Part 6: Dealing with Objections	54
Part 7: Publicizing the Counter-Revolution	56
Part 8: Making a Pledge of Purity	58

Introduction

Need for New Ethic of Love and Sexuality



- ❖ To curb excesses of the sexual revolution
- ❖ To enhance personal & marital fulfillment

The sexual revolution promised greater freedom, love and happiness through removing past inhibitions and disrupting time-honored traditions. However, as we have seen, the excesses of the sexual revolution have brought an avalanche of personal and social problems. Dr. and Mrs. Sun Myung Moon, in a recent world tour, spoke to this issue: "Better school systems and social improvements would have delayed the onset of these problems partially, but these do not address the fundamental cause of these problems, which is the breakdown and loss of families.... We do not educate our youth in a thoroughgoing way about the importance of keeping purity before marriage and achieving individual maturity through true love. That is why they do not understand the value of true love, which is the fundamental root of joy, happiness and all ideals."

Social leaders and parents agree that abstinence protects against HIV/AIDS and STDs, but they lack the confidence to persuade young people to adopt the standard of abstinence until marriage. The fear of sexually transmitted diseases or unwanted pregnancies is not always a compelling reason for abstaining in the face of intense pressure and romantic feelings. In contrast, young people who understand the deep significance of human sexuality and its proper place in creating a happy and healthy marriage realize that the powerful intimacy of sexuality is something worth waiting for. This presentation is IEF's contribution to the promotion of abstinence until marriage as a healthy lifestyle choice.

PART 1:

Consummating Love

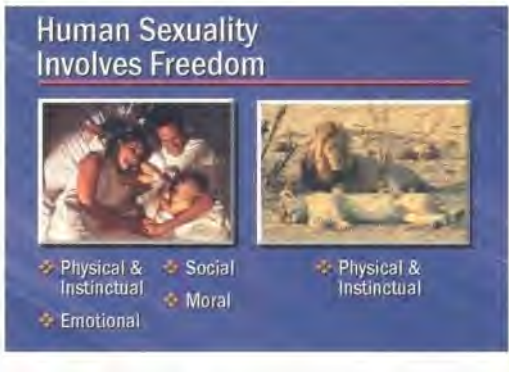
Love is the emotional attraction that causes two beings to unite and experience joy. According to the presentation on Universal Principles and Life Goals, true love is motivated by heart and promotes the happiness and total well-being of the beloved. Such love involves a reciprocal commitment between partners that is pure, unwavering and lasting.

The core of ethics is family ethics. The presentation on the Family as the School of Love describes the sequence of four realms through which our heart grows: child's, sibling's, spouse's and parent's. Harmony and purity are the primary virtues of the sibling's realm of heart. These virtues lay the foundation for fidelity and commitment, which are the primary virtues of the spouse's realm of heart.

People often think of love only in the conjugal sense, or even more narrowly in terms of physical "love-making." Sexual activity is very stimulating. But in the absence of a deep, mature commitment from both partners, fulfillment never accompanies transient physical arousal and pleasure. Instead, a vague emptiness combined with physical titillation generates a type of addiction. This causes the sexual act to become increasingly empty of true goodness and beauty. Longing for wholeness through true love but not finding it, people keep looking for more and more sources of stimulation. Those who advocate experimenting with a variety of partners before settling down are perpetrating a great fraud. Such a lifestyle before marriage virtually always detracts from profound loyalty, commitment and purity as a life-long spouse.

In many societies, women are held to a high standard of purity, while male infidelity is considered natural or inevitable. In a misguided quest for equality, the sexual revolution debased the norms for women, rather than seeking to call men to a standard of fidelity and loyalty. The ethic of true love and healthy sexuality introduced in these presentations addresses the objections to these traditionally unequal norms, while preserving the wisdom of the past. In truth, the route to deepest fulfillment for both men and women is abstinence before marriage and fidelity within marriage. The conjugal realm of heart is the only appropriate realm for the sexual expression of love.

PART 2: Taking Responsibility for Sexual Love



All sexual relationships in the animal world are for reproduction only. Humans are the only beings who enjoy freedom in the conjugal relationship of love. This is humanity's special privilege. However, true freedom requires responsibility.

In the context of a committed, lifelong, mutually faithful marriage, the sexual relationship is deeply fulfilling. It solidifies the bond between spouses and has a life-giving capacity. When all these dimensions intersect, husband and wife experience joy. Helping young people to understand this potential gives them the best chance to withstand the allure of the sexual revolution and protect their purity and sexuality as a treasure to be cherished on their wedding day.

Because of this great capacity for fulfilling the deepest desires of our heart, sexual love carries a significant responsibility. We can think of this responsibility in three ways.

A. Being Responsible to One's Conscience



Sexual love touches the core of our being, which is our heart and conscience. Heart is the source of love, and our conscience directs the expression of love. Heart is the impulse to find joy through loving and being loved. Like a moral compass, our conscience steers this impulse in the direction of goodness and truth and warns us not to harm other people or ourselves.

Honoring our conscience means living according to our conviction that sexuality belongs in the context of married life. It also involves developing maturity of heart and character and the integrity to fulfill our responsibilities. When we have been irresponsible, our conscience urges us to reorient ourselves, straighten things out, and make a fresh start in the right direction.

B. Being Responsible to One's Spouse (or Future Spouse)

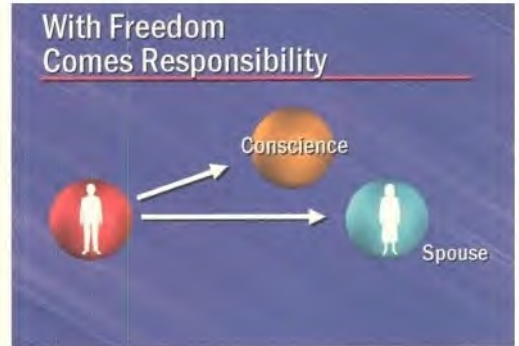
Before marriage, this means being mindful of our future husband or wife and practicing fidelity to him or her in advance. In marriage, this means fidelity and a commitment to cherish and care for our husband or wife.

Purity involves the capacity for self-discipline. People demonstrate their sincerity by the way they control their impulses. If we cannot discipline ourselves before marriage, what guarantee can we offer our spouse that we will be faithful after marriage? What is the best gift to give our beloved on the wedding day? A huge diamond ring that had already been given several times before? The most romantic of all proclamations is to state, "I overcame all kinds of temptations because I was waiting for you."

C. Being Responsible to One's Child (or Potential Child)

Sex has a life-giving dimension. Entering into sexual union implies a commitment to the potential result—a new person. Parents have a responsibility to love and nurture the child they have chosen to help create until he or she reaches maturity. Unless people are sincerely prepared to shoulder this responsibility, they do their children and society a grave disservice by conceiving a child. The love of parents is the basis for the children's pride and happiness. They would wish to be born through the total and harmonious unity of their parents in true love, and they long to be raised in that kind of love.

Marriage is the most secure foundation for nurturing a child. Children naturally want and need their parents to love each other and to be together, not only for their physical and emotional nurturing but also as an affirmation of their identity and value. Because their origin derives from their parents' bond, children's greatest security is their parents' love for each other.



PART 3: Linking the Deepest Aspects of Our Being

The sexual union is intermingled with the impulse to love, the creation of life and the passing on of genes and lineage.

A. Love

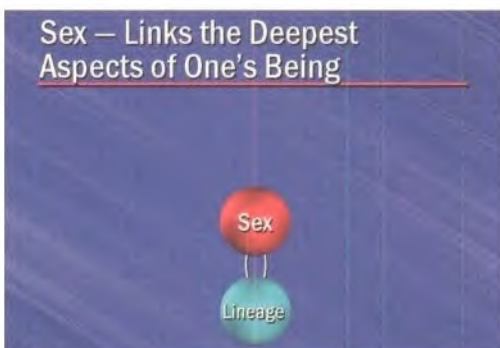
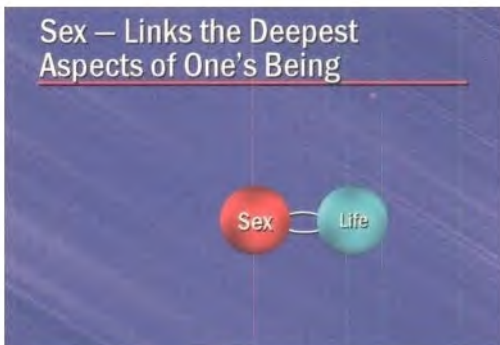
Human sexuality is a conduit for the expression of deep emotion and passion between men and women. Ideally, this passion springs from a heart of genuine love. The primary nature of true love is to give, not only to take. It seeks deep inner joy and satisfaction, not merely physical pleasure.

B. Life

Biological life has the capacity to reproduce itself. Animals and plants grow toward maturity and bequeath their genetic codes to the new generations. Individual organisms die, but their lineage is maintained through DNA. As long as a seed is produced to enable the next generation to propagate, the chain of life remains intact. Through their spiritual and physical union, husband and wife partake in the mystery of creating a new being. Children become a tangible link to immortality.

C. Lineage

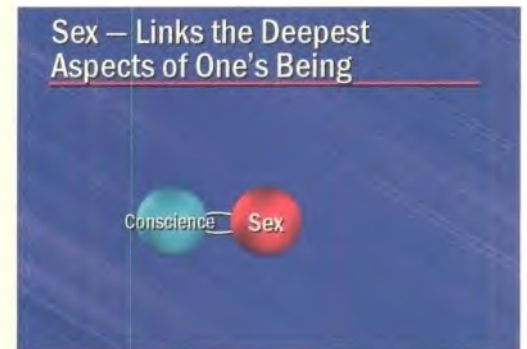
Marriage is a worthy anchor for the lineage that is being extended to the next generation. It passes on a sound legacy and a healthy tradition for the descendants to inherit, imitate and build upon. The quality of love and commitment between husband and wife affects their lineage. All children deserve to be proud of the love that conceived and raised them.



D. Conscience

Our conscience warns our heart against promiscuous encounters that derail us from our pursuit of true love. Too often, sex is merely a physical activity undertaken for a self-centered purpose. People whose hearts are immature and are not connected to a higher center set by the conscience seek only carnal pleasure. Sexual unions outside of marriage are often accompanied by deep guilt, self-recrimination and a corruption of character.

In true love, the spiritual dimension guides the physical dimension. Therefore, the true act of love originates deep within the soul and is approved by the conscience. It is then expressed in the union of flesh and spirit, and bears fruit in the creation of a lineage. Sex is an extremely powerful force, perhaps one of the most powerful human drives. It needs to be directed. Its creative potential is nurtured, protected and brought to fruition through a committed marriage.



PART 4- Creating a Protective Sphere for Love

Protective Knowledge about Love

- ❖ Infatuation vs. maturing love
- ❖ Building a long-lasting love relationship
- ❖ Challenges of a committed relationship

Understanding these dimensions of sexual love helps protect people from many destructive influences. Much confusion exists in the minds of many adolescents, partly due to the mixed messages they receive from adults and from the mass media. For many people, sex means love, and vice-versa. Adolescents are particularly vulnerable, since they are susceptible to infatuations that they interpret as love. If sex enters the equation, the potential for emotional and psychological harm increases.

The ethic of purity, on the other hand, inspires people to be willing to sacrifice themselves for the well-being of their spouse (or future spouse). This means creating a protective sphere for love. The ability to put long-term goals ahead of short-term gratification is a good predictor of success in marriage, as in many other areas of life. Basic long-term goals include becoming a person of mature character, developing loving relationships, forming a good family, and making a contribution to society. Once these goals are set, there is much more satisfaction and joy in daily living. [This theme is more fully developed in the presentation on Preparing Youth for Marriage.]

Protective Knowledge about Sexuality

- ❖ Non-physical dimensions of sexual love
- ❖ Sex vs. love
- ❖ Mental and relational consequences of premature sex
- ❖ Controlling sexual urges

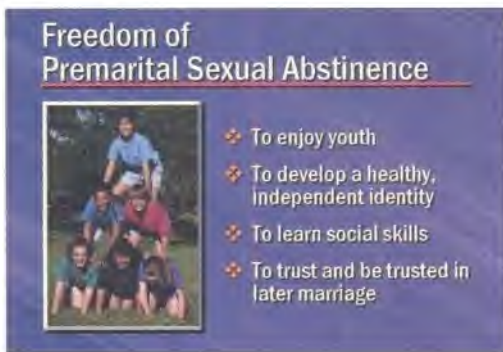
Modesty about exposing the body is a necessary component of purity. It is a cross-cultural trait, found even among aboriginal peoples.¹ Even so, modesty can become unfashionable, and thus this norm needs to be protected.² A universal norm promoting modesty in young people "protects the growth of sexual maturity ... [and] plays a role in the selection of the first sexual companion."³

Like a prompting of the conscience, embarrassment about sexuality is a warning sign that the moral boundaries of a relationship are being threatened. It protects the deeply personal and mysterious nobility of sexuality until there is a

safe context for its expression. Thus, modesty supports the conscience and the ideal of self-mastery. It helps strengthen the power of morals over instincts, and it elevates human emotions above animal drives.

This tendency toward modesty is part of the self-preservation instincts of youth, especially girls. Without it, girls tend to be weaker and have "nothing to protect what is human in them..." Some people observe a "deadness" in girls who have been "giving away too much."⁵

PART 5: Experiencing the Freedom of Purity



There is genuine confusion about the word "freedom." Many people believe that freedom means they can do anything they want to do, without restrictions. Therefore, the idea of abstaining from something (such as alcohol, drug abuse and premarital sex, for example) would seem to be the opposite of freedom. However, is a 15-year-old girl with a baby really free to enjoy her youth? She sought pleasure, but there was a consequence. Suppose a young man acts impulsively and catches a painful and incurable sexually transmitted disease. The disease may not be life-threatening, but is he really free afterwards?

Upon closer observation, those who abstain from sex outside of marriage are the ones who end up really free. They are free from the unwanted pregnancies, the horror of sexually transmitted diseases, and the emotional chaos that uncommitted sex can bring. Free to invest their boundless energy into creative projects, young people can develop the social skills and strong sense of identity that give them a good foundation for life. They can be free to trust and be trusted in marriage, without the burdens of past irresponsible actions.

Enjoying the Freedoms of Abstinence until Marriage

Freedom to make friends with many kinds of people
 Freedom to learn creativity in expressing affection
 Freedom to explore many interests, such as sports, arts, music, science, serving the community, etc.
 Freedom to prepare for a profession or career
 Freedom to lay a foundation for financial stability
 Freedom for a lifetime of exploring the mystique of sex in the security of committed love

Freedom to pass on to one's children a high moral standard
 Freedom from unwanted pregnancy
 Freedom from sexually transmitted diseases
 Freedom from the insecurity and heartbreak of uncommitted relationships
 Freedom from guilt and fear in marriage

Some people argue that sex before marriage has always been a reality, and therefore, we should be realistic and promote safer premarital sex based on using condoms. But this is a dangerous starting point.

When any social norm is set, there are predictable reactions. A minority naturally aims for excellence and will seek to meet or even exceed the standard. Another minority will define their personal standard in rebellion against the norm. The majority will take a comfortable middle ground between the two extremes. Forty years ago a rebellious schoolboy might have chewed gum in class or thrown papers on the floor. Today, however, he might smoke marijuana or vandalize property. When the norms are lowered, the rebellious minority becomes much more destructive. We have witnessed this in virtually all sectors of society.

When the norm allows for premarital sex as long as precautions are taken to make it "safe" or safer, the majority will be drawn into a behavior that involves considerable risk and often leads to regretful consequences. Worse, a rebellious minority will define themselves through blatantly promiscuous sexual activity. Thus, a low expectation—that teenagers will engage in premarital sex—endangers the well-being of the majority of adolescents. It is already clear that the sexual revolution has led to horrific consequences.

It is noteworthy that more than half of adolescents who gave up their virginity before marriage express regret.⁶ More than they may admit, they want adult support for postponing sexual activity. For example, when teenage girls in the United States were asked what kind of sexual guidance they needed the most, 80 percent responded that they wanted to learn how to resist boys' sexual advances without hurting their feelings.' Sometimes the situation is reversed, and it is the girl who pressures the boy into having sex.

Authorities Need to Represent the Healthy Standard



Contraceptive promotion conveys adult expectation of unwed youth having sex

Creative Ways to Say “No”

"If you loved me, you would let me."

Response: If you loved me you would not pressure me.

"I know you really want to do it."

Response: Yes, with my future spouse.

"Everybody's doing it, baby."

Response: Not me.—or— Not with me.

"Aren't you a man?"

Response: I'm man enough to respect myself and you. Any kid can have sex.

"What's wrong with you?"

Response: Nothing's wrong with me. Let's keep it that way.

"You don't know what you're missing."

Response: Yes I do. I'm missing AIDS, venereal diseases, pregnancy, abortion and worry.

"You can trust me."

Response: / do trust you. I trust you to stop pressuring me.

More important than rehearsing lines, however, is a making a deep commitment to maintain one's purity.

Now more than ever, teenagers long for adult moral guidance. They deserve to know that it is acceptable to wait until marriage for sex, and they need good reasons to support their decision. Parents and educators can help them develop the maturity of character to resist temptation. Beyond this, we can help them cultivate a positive vision for themselves as future husbands and wives and future parents, on the road to true happiness and fulfillment in life.

Contrary to the impression conveyed by the entertainment industry, married couples tend to be more sexually satisfied than unmarried ones.⁸ This is because sex is better between mature adults—just as almost everything done by mature people is better than that done by immature people.

PART 6: Dealing with Objections

The standard of abstinence before marriage has been traditionally called purity. The combination of abstinence until marriage with fidelity within marriage is exalted in the overarching virtue of purity. The excesses and injustices in the traditional norms that support monogamy have downplayed the value of purity. An updated ethic of true and healthy sexual love can address these objections and update these norms.

One persistent objection to monogamy is that it is unrealistic and inconsistent with human nature. It is claimed that a large proportion of people have always engaged in premarital and extramarital sex, but it was kept a secret.

This is simply not true. Among married couples, cheating is the exception even in the United States. Even in contemporary United States, 85 percent of spouses are faithful.⁹ When the opportunity for sex is not available for long periods of time, interest in it has been known to drop off to nil.

Critics point out that traditional standards of sexual propriety discouraged discussion of sexuality, kept people ignorant, and restricted sexual expression even among married couples. There is some truth to this criticism. The profound meaning, beauty and mystery of sex should, in fact, be exalted. However, such knowledge is to be shared in an age-appropriate way and within an ethical framework.

Abstinence & Fidelity Are Viable



Objections addressed by ethic of true love and sexuality

Abstinence & Fidelity Unattainable?

- ❖ Upholding this standard seen as inviting deception
- ❖ Sex outside marriage seen as common

Abstinence & Fidelity Are Viable



- ❖ 85% of spouses faithful
- ❖ Majority married as virgins in past

Abstinence & Fidelity – Driven by Ignorance & Guilt?

- ❖ Viewed as hampering sexual satisfaction in marriage

Self-Control Is the Best Means of Birth & Disease-Control



"Encouraging people to develop self-control just makes good scientific public health sense."

quote: William Young, M.D., Director of Planned Parenthood

Some people claim that sex is not only an urge but also a need that must be met—like hunger, thirst or sleep—or else there is a risk to one's mental or physical health. This is untrue. Throughout history people have chosen to remain celibate their whole lives. People have waited until their 30's and beyond to begin sexual intimacy, and they did not suffer mental or physical harm as a result. And certainly there is no recorded case of anyone dying from a lack of sex.

Expert sex educators Masters and Johnson have stated that sex is like no other physical process, because it "can be delayed indefinitely or functionally denied for a lifetime."⁰ In fact, some experts question if it is even a drive at all, since it is so amenable to learning and will." One psychologist has concluded: "Sex is a natural urge, but the role it plays in your life and the importance you attribute to it ... is a matter of free choice."² The notion of compelling sexual needs comes chiefly from studies conducted in the 1950s which have since been discredited.'³

Controlling the sexual urge is obviously what most people must do most of the time. Even when a partner is always available, as in marriage, circumstances such as illness, work, pregnancy, menstrual cycle, parenthood and travel dictate a large measure of self-control. Thus, any reasonably functional person needs to learn sexual self-restraint.



In order to counter the free-sex ethics, a higher ideal of love and sexuality is needed. We call it the "absolute sex ethic." Its external expression is abstinence before marriage and fidelity within marriage. However, the internal expression is more significant. Internally, the absolute sex ethic means that true love is the supreme value sought in sexual relationships and not self-gratification. This allows a more profound experience of joy that encompasses the spiritual and physical dimensions of the couple. Only an unchanging commitment to one's lifetime spouse leads to the fulfillment of such supreme joy.

PART 7: Publicizing the Counter-Revolution

The United States first began funding its contraceptive-based educational experiment in 1971. The states that did not mandate adolescent health education and the states that promoted programs stressing abstinence until marriage have kept the lowest teenage pregnancy rates. In contrast, those states that promoted contraceptive-based education have the highest teen pregnancy rates." After years of failure in the field of sex education, schools and educators across the country are waking up to a new approach based on moral and ethical standards that have stood the test of time.

Pro-abstinence programs have been so successful that they have begun to attract the attention of the federal government. In 1996, after decades of supporting only contraceptive-based programs, the U.S. Congress established and funded an abstinence education program.¹⁵ The first national abstinence education conference was held in Washington, D.C., in 1997; it was attended by 300 educators, doctors and policy makers.



How These Ideas Are Being Received by Young People

"The time is ripe for a sexual counter-revolution and a renewal in love that leads to marriage," according to an author of a course on romantic love and courtship.⁶ Indeed she may be right. There are many signs of a shift in the currents of young love.

An 18-year-old Rutgers University student is unashamed to announce he is a virgin and he figures half his friends are too. "I want to feel very emotionally attached to someone before I have sex with her," he says. He joins other adolescents and young adults who are resisting the pressure

to engage in unmarried sexual activity in ever greater numbers. Purity may be becoming the newest counter-culture trend.

In U.S. high schools, virgins are in the majority for the first time in 25 years." Significantly, a much greater increase was found among boys (12 percent), while girls increased less than one percent's. This represents a swing in male youth culture towards self-restraint.

Attitudes have changed as well. A 1997 California survey found that the majority of college freshmen disapprove of casual sex, an increase of ten percent in the

last decade.¹⁹ Almost half of teenagers believe that sex before marriage is "always wrong."²⁰ Sixty percent advocate teaching abstinence to unmarried adolescents.²¹ Eighty-seven percent of respondents in a recent survey said they don't think it is embarrassing for teens to admit that they are virgins.²²

Virginity is becoming a source of pride. More than 2.3 million American youth—13 percent—have pledged to save their virginity until marriage.²³

Television shows have begun to showcase committed virgins. A

How These Ideas Are Being Received by Young People (continued)

new professional organization called Athletes for Abstinence includes several basketball and football stars within its ranks.²⁴ More than 20 contestants for various state beauty contests in 1999 used abstinence education as their platform, and several won.²⁵ There is an emerging trend toward people marrying at an earlier age, without cohabiting or having many prior sex partners.²⁶

There are hints of a global trend. In France the average age of first intercourse has risen to age 18 in general and age 20 for the middle class. Marriage is burgeoning

there.²⁷ From Japan to South Africa, a pro-abstinence movement is gaining ground.²⁸

In the U.S., sexual activity and cohabitation rates for the young remain higher than before the sexual revolution. But youth now have a vantage point unavailable to prior generations. They can clearly see the hazards as well as the pleasures of sexual expression. "They're far less willing to take the risks," according to a New York market-research group. "They've seen ... the huge consequences: death, divorce."²⁹

Children of the sexually permissive generation "...currently display in their conversation, in their behavior, in their music and culture, a fierce faith in monogamous, exclusive, lifelong love and mutually faithful partnership."³⁰ Market researchers call it "neo-traditionalism" and note that youth have standards that resemble those of their grandparents more than their parents.³¹

A new ethic of purity is evolving; parents and educators can help shape it into one of maximum health and satisfaction

PART 8: Making a Pledge of Purity

There are many hopeful signs of a change in attitudes and behavior among youth. There are indications that many of them can, and want to, exercise responsibility and self-control. But they need encouragement. They need voices that encourage them and expect the best of which they are capable—not ones that cater to their weakest moments. When people are supported by their family and community, they are better able to sustain their commitments.

IEF promotes an ethic of purity that reveals the psychological, moral, relational and physical risks of premarital sex and promotes a committed, lifelong and mutually faithful marriage as the only context for fulfilling, love-enhancing and life-giving sex. This approach respects both the power of sex and people's potential for character growth. It reinforces the strengths in people's character and supports the positive elements in their home and school environments. When schools, parents and communities take a moral stance for abstinence until marriage, they help transform the popular culture from one that celebrates casual sex into one that uplifts the value of character and true love.

Pure Love Pledge

Among outh there are already signs of a swing from an unquestioning acceptance of the sexual revolution's legacy of promiscuity and licentiousness. Being a virgin is no longer seen as a stigma among adolescents, and high schools have



seen the development of "virginity clubs." Thousands of young people have been promising themselves and their future spouses to remain abstinent until they are ready for the commitment of marriage. The following is an example of the kind of pledge that is being made by young people who recognize the value of preparing themselves for marriage.

Cherishing the relationship of pure love between a man and a woman and longing to realize this in my own life, I make the following promises:

1. To respect and honor the ideal of purity in myself and others.
2. To refrain from sexual relations before marriage.
3. To develop my personality and character based on such values as respect for elders and honesty, commitment and loyalty in friendships.
4. To keep fidelity in my future marriage.
5. To help others to act accordingly.

- ¹ Havelock Ellis, "The Evolution of Modesty," *Studies in the Psychology of Sex* (Philadelphia: F.A. Davis, 1910) 1, pp. 8-10, 12-14; cited in Wendy Shalit, *A Return to Modesty: Discovering the Lost Virtue* (New York: Touchstone Books, 2000), p. 67.
- ² Shalit, *A Return to Modesty*, p. 205.
- ³ Kurt Reizler, "Comment on the Social Pathology of Shame," *American Journal of Sociology*, 48 (January, 1943), p. 461.
- Shalit, *A Return to Modesty*, p. 205.
- Mary Pipher, *Reviving Ophelia: Saving the Selves of Adolescent Girls* (New York: Ballantine Books, 1994), p. 48.
- ⁶ Roper Starch Worldwide, Inc., "Teens Talk about Sex," New York: Sexuality Information and Education Council of the United States, 1994.
- Joy Overbrook, "Sex Too Soon," *Parents*, September 1994, p. 42. In a separate poll, 80% of sexually experienced girls said their number one request was support in learning how to say no to boys. Roper Starch Worldwide, Inc., "Teens Talk about Sex."
- ^a Edward D. Lauman, et al., *The Social Organization of Sexuality: Sexual Practices in the United States* (Chicago, Illinois: University of Chicago Press, 1994), Table 10.5, p. 364.
- Source: University of Chicago Survey. Reported in Robert T. Michael, et al., *Sex in America, a Definitive Survey* (Boston, Massachusetts: Little, Brown and Company, 1994), p. 125.
- ¹⁰ William H. Master & Virginia Johnson, *Human Sexual Inadequacy* (Boston, Massachusetts: Little, Brown and Co., 1970).
- "John Gagnon & William Simon, *Sexual Conduct* (Hawthorn, New York: Aldine Publishing, 1973). Cited in Gabrielle Brown, *The New Celibacy: A Journey to Love, Intimacy and Good Health in the New Age* (New York: McGraw-Hill, 1989), p. 93.
- ¹² Peter Koestenbaum, *Existential Sexuality: Choosing to Love*. Cited in Brown, *The New Celibacy*, p21.
- ¹³ Kinsey asserted in his 1948 book, *Sexual Behavior in the Human Male*, that people have a need for regular sexual "outlets" of any kind in order to be healthy. He also maintained that people were much more promiscuous than had been assumed. This has had enormous influence on expert opinion and the general culture. Since then researchers have exposed his ideological bias and fraudulent research practices. See Judith A. Reisman, *Kinsey: Crimes and Consequences* (Arlington, Virginia: Institute for Media Education, 1998); Tim Reid, "Kinsey Based Research on Child Abuser," *London Daily Telegraph*, August 9, 1998; and Kim Painter, "Biography Re-examines Sex Researcher Kinsey," *USA Today*, October 20, 1997, p. 10.
- ¹⁴ Carol Innerst, "Teen Pregnancies Higher in States That Teach Condom Use," *The Washington Times*, October 9, 1995.
- ¹⁵ The Federal Abstinence Education Law was part of the welfare reform legislation, Public Law 104-193.
- ^{1a} Mike McManus, "For Valentine's Day, Consider Courtship," *Syndicated Column*, January 27, 2000.
- "The percentage rose from 46% between 1990 and 1995 to 52% in 1997. Cited in Stephanie Ventura, Sally Curtin & T.J. Matthews, "Teenage Births in the United States: National and State Trends, 1990-1996," *National Vital Statistics System* (Hyattsville, Maryland: National Center for Health Statistics, 1998).
- ^{1a} From 39% in 1990 to 51% in 1997. Cited in Consortium of State Physicians Resource Councils, p. 2.
- ^{1a} UCLA Higher Education Research Institute Survey, 1997. Cited in "Family News from Dr. James Dobson," *Focus on the Family*, September, 1999, p. 6.
- ²⁰ CBS/NY Times poll of 13-17 years olds. Cited by Richard Panzer in *RQ: Building Relationship Intelligence* (Westwood, New Jersey, Free Teens), 2001, p. 120.
- ²¹ Alan Guttmacher Institute. Cited in George Gallup, *Growing up Scared in America* (Gallup International Institute, 1995).
- ²² U.S. Centers for Disease Control, "The Cautious Generation?" Cited in Kim Folstad, "More Adolescents Abstaining from Sex," *The Washington Times*, October 14, 2001.
- ²³ Michael Resnick, et al., "Protecting Adolescents from Harm: The National Longitudinal Study on Adolescent Health," *Journal of the American Medical Association*, 278 (September 10, 1997).

Ethics of True Love and Sexuality

- ²⁴ Susan Jonas & Marilyn Nissenson, "Virgins: A Vanishing Species," *Cosmopolitan*, 216/4 (April 1994), p. 86(3).
- ²⁵ Phyllis Schlafly, "Parents Are Starting to Win Victories," *Eagle Forum*, September 1, 1999.
- ²⁶ Maggie Kim, "Teen Bride," *Harper's Bazaar*, February, 1998. Cited in Shalit, *A Return to Modesty*, pp. 212-13; "Cut to the Chaste: The Idea of Virginity Stages a Comeback," *The New York Times*, June 20, 1994. Cited in Napier, p. 71.
- ²⁷ Suzanne Fields, "Chaste Chase," *The Washington Times*, January 18, 2000.
- ²⁸ Dean E. Murphy, "A Time of Testing for Virginity," *Los Angeles Times*, Thursday, July 15, 1999; Chris Mohrman, "Group Urges Japanese Youth to Abstain from Sex," *Japan Economic Newswire*, August 10, 1999.
- ²⁹ Ruth Padawer, "Casual Sex Loses Its Appeal for Youth," *The Bergen Record*, December 8, 1999.
- ¹⁰ Rosalind Miles, "Current Affairs," *Prospect*, January, 1996. Cited in Shalit, *A Return to Modesty*, pp. 212-13.
- ³¹ Padawer, "Casual Sex Loses Its Appeal for Youth."

APPENDIX

Suggestions for Promoting an Ethic of Purity

The physical, social and emotional needs of youth are best addressed holistically. Celebrating abstinence until marriage helps young people develop their character, expand their circle of friends, explore various interests and prepare for a career. The fundamental norm that marriage is the only appropriate context for the profound intimacy of sex can be communicated to young people in a variety of ways. Approaches need to be adapted to the culture.

Teach basic concepts:

- A joyous vision of the potential for fulfillment through love, marriage, sex and parenthood.
- A sexual relationship, even with protection, has the potential for creating life and extending lineage, and the best people to raise a child are the father and mother united in marriage.
- The quest for true love is noble, and it takes a husband and wife a lifetime of learning and growing to explore all its dimensions.
- The best way to find the right partner is to become that kind of person yourself.
- Age-appropriate guidance about the physical aspects of sexuality, generally in separate sessions for boys and for girls.
- Abstinence until marriage means respecting the noble purpose of one's sexual organs and reserving them for exclusive sharing with one's spouse.
- The difference between love and the infatuations caused by surging hormones.
- The difference between sex and love that is genuine, responsible, unwavering, motivated by heart, and committed to the well-being of the beloved.
- Polite but firm ways to say no to pressure for sex outside of marriage.
- True freedom comes from living according to one's conscience.
- The wisdom of the world's great religious and moral traditions.
- Youth who have had a sexual relationship can start over and begin living a pure life.

Give warnings:

- The psychological, moral and relational hazards of sex outside of marriage.
- The physical risks of sex outside of marriage.
- Alcohol and drug abuse may lead people to do things they would not do when sober.
- Some activities are too risky to learn the proper setting and time only by trial and error.

Promote:

- Self-control, integrity, compassion, empathy, altruism and commitment.
- The natural modesty of youth about their sexuality.
- Less exposure to sexually stimulating entertainment.
- Good relationships between youth and their parents.
- Relationships with good adult role models.
- Opportunities for youth to be mentors to younger children.
- Ways for youth to make a positive contribution to their community.
- Partnerships among parents, teachers, and the community that support a chaste lifestyle.
- Supervised group recreation.
- A variety of supervised outlets for adolescents' thirst for adventure and risk-taking.

Sample programs developed in the United States:

- "The Art of Loving Well," c/o the Loving Well Project, Boston University School of Education, 605 Commonwealth Avenue, Boston, MA 02215 - bu.edu/education/lovingwell
- "Best Friends," 3000 Connecticut Avenue, NW, Washington, DC 20008
- "Choosing the Best," 2470 Windy Hill Road, Suite 300, Marietta, GA 30067 - choosingthebest.org
- "CLUE Curriculum," Pure Love Alliance, 305 Madison Ave., Suite 1166, New York, NY 10165 - purelove.org
- "Not Me, Not Now," 39 W. Main St., Room 204, Rochester, NY 14614 - notmenotnow.org
- "Postponing Sexual Involvement," Emory/Grady Teen Services Program, Grady Memorial Hospital, PO Box 26158, Atlanta, GA 30335

- "RQ: Building Relationship Intelligence," Free Teens USA, PO Box 97, Westwood, NJ 07675 - freeteens.org
- "Teen Outreach Program," c/o Cornerstone Consulting Group, Inc., One Greenway Plaza, Suite 550, Houston, TX 77046 - cornerstone.to/teen.html

Sources of updates on most recent research data:

- Joint United Nations Programme on HIV/AIDS - UNAIDS.org
- National Institute of Allergy and Infectious Diseases, National Institutes of Health, U.S. Department of Health and Human Services - niaid.nih.gov
- The Medical Institute for Sexual Health, PO Box 162306, Austin, Texas 78716. Telephone (512) 328-6268 - medinstitute.org

Objectives for Presenters

During the course of the presentation, the presenter should:

- Make every effort to engage the audience. This means moving the heart as well as stimulating the intellect. As much as possible, the presentation should be a dynamic interaction between the presenter and the audience.
- Make the presentation one harmonious whole. During the course of the presentation, the audience should be able to see how each slide leads into the next. The presentation should be understood as one entity rather than a series of unconnected statements and ideas.
- Always be aware of the salient points of each slide and make those points clear. Supporting information should be concisely presented and clearly connected to the main points.
- Encourage the audience to reflect personally on the content. This presentation seeks to awaken people to the need to give young people moral and ethical guidance. At the conclusion of the presentation, the audience should have a deeper understanding of the importance of the ethic of purity for individuals, families and society. As a result, people may feel empowered to exert a substantial positive influence on the youth with whom they come into contact.

Before the presentation, the presenter may look for recent news about issues surrounding adolescent sexuality. Whenever possible, the presenter should meet with members of the audience. Since interactive learning has so much potential, the presenter can try to elicit audience responses during the presentation.

Immediately prior to making the presentation, the presenter should reflect on the significance and meaning of the content. When the presenter is newly enthused about the content, there is a greater likelihood that the audience will also respond with enthusiasm. The presenter may choose to reflect on some of these key points:

- The health consequences of the sexual revolution.
- The psychological and social consequences of the sexual revolution.
- A number of trends intersected to create the sexual revolution.
- Contraceptives are poor protection against disease, pregnancy and psychological harm.
- Abstinence until marriage and faithfulness within marriage offer the best potential for character development, achieving intimacy in marriage and passing on a good example for one's children.
- There is renewed interest in many parts of the world in promoting the ethic of purity.
- The ethic of purity safeguards and ennobles the most intimate experiences of love.

Note: The slides used in these presentations come from the series "Consequences of the Sexual Revolution," "Family Life Education" and "Ethic of Love and Sexuality."

PURE LOVE PLEDGE

*Cherishing the relationship of pure
love between a man and a woman and
longing to realize this in my own life,
I make the following promise:*

To respect and honor the ideal of purity
in myself and others

To refrain from sexual relations before marriage

To develop my personality and character based
on such values as respect for elders and honesty,
commitment and loyalty in friendships

To keep fidelity in my future marriage

To help others to act accordingly.



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