

disease of the physical body.

In concluding, although in my comments I might have emphasized my points of disagreement I am pleased to recognize that Carlson's paper is an excellent exposition of how "self-denial" is considered in the UT and could serve as a sound base for improving individual thinking and behavior in relation to oneself and the others, thus contributing to the betterment of the world.

NOTE: In my commentaries I have placed within quotation marks sentences and terms taken from Carlson's paper. I have also inserted in parenthesis and capital letters my additions to the quotations.

Session X

A Unification Perspective on Sex Education in American Public Schools

Gregory Breland

Master of Science in Engineering,
Executive Director of ICUS, USA

I. Introduction

America is the world's economic leader, or, at least one of the world's economic leaders. And, most would agree, that one way in which America's impact in unquestioned is in the export of its culture and belief systems. Whether one refers to Christian missionizing, designer jeans, the pop singer Madonna, the latest movie out of Hollywood or a myriad of other influences, whatever America is "into," the rest of the world is often interested in and likely to pick up.

This being the case, how America is dealing with its teenage pregnancy problem is of significant interest to many people around the world. Especially as the world becomes more developed, more leisure time is created and communication enables others to be exposed

to American media and concepts, it is more than probable that the problems America is facing today with teenage pregnancy will be other countries' problem in the near future.

The intention of this paper is to look at the two basic ways sex education has been approached in America, and then appraise both from the Unification Thought Theory of Education¹ perspective to see in which way to proceed in the future. Once one looks at the physical and psychological dangers of this explosive subject, one begins to see the importance of this topic, not just for America, but for the world.

"Value-free" sex education can be defined as that type of program that presents the physiological facts of reproduction with an emphasis on the ways and means to prevent conception through a thorough explanation of the presently available contraceptive methods. Abstinence of sexual activity may be mentioned, but it is not emphasized. The main concern is in preventing pregnancy through education, counseling and, in some cases, making the materials available at school-based clinics. There is concern that adults not lay any "morality" trips on the youth, and the decision on whether or not to be sexually active lies with the individual. The prevailing attitude is that adolescents are doing it anyway, and the most important thing is to prevent teenage pregnancy.

A different emphasis is found in the "abstinence-based" sex education programs. The physiological facts are covered but the clear emphasis is on refraining from sexual activity for physical, social and psychological reasons. There is little, if any, mention of the different materials for contraception. Morality is strongly encouraged and an attempt is made to develop an understanding among the students of the dignity of each individual and the social and psychological ramifications of pre-marital sex.

Research data² indicates that the value-free method has not been successful in preventing pregnancy or reducing sexual activity among teenagers and that abstinence-based sex education is more effective. The Unification Thought Theory of Education expands on the foundation laid by the abstinence-based programs and points the way they should go in the future.

II. The Problem

A. Knowledge Alone Does Not Solve the Problem

The majority of adolescents who arrive at abortion clinics with unwanted pregnancies know about birth control but do not use it.

This raises the question of whether it is possible for teenagers to systematically evaluate the choices available to them and make rational decisions.

Recent studies³ seem to indicate that even though teenagers know something about the topic, they do not necessarily use that information to make effective decisions concerning it—especially if the topic is sex. An example of this limitation is even after taking a sex education class, a high percentage of teenagers are unable to predict the fertile times in a woman's menstrual cycle.

Developmental psychology has found that there is unexpected cognitive limitations in adolescents. The conclusion is that they are very concrete in their thinking, and have generally not acquired the ability to understand abstract processes. Thus, when they are given information that they do not understand, they become exasperated. But since they memorize the answers and pass the sex education test, we do not pay any attention. In reality, though, the information is not internalized, nor applied. In addition, teenagers think they know more than they do. Often this occurs with devastating results, namely, teenage pregnancy and possibly abortion.

Most adolescents are overwhelmed by immediate experiences, cannot anticipate all possible outcomes, and think very concretely, so much so that he cannot imagine an outcome with which he has had no direct contact. Poor understanding of cause and effect, that is, if something occurs that was not planned, the tendency is to not take responsibility for it. The adolescent thinker is easily overwhelmed by the passion of the moment that sidetracks the decision-making process. The prospect of getting venereal disease, for example, has no concrete reality for him.

Adolescents often do not recognize that their actions affect their parents, peers and family. A teenager will often claim that her

pregnancy is not a problem for anyone else. If a child is conceived, the teenager will look for a quick, concrete solution in order to avoid long-term hassles—namely, abortion. The adolescent cannot think in terms of the needs of someone else who is not a concrete presence.

Statistics show that girls electing compared to those who keep their babies.

The process is complicated by adolescent egocentrism in which one believes he or she is living a fabled life, in which no harm can come. The most common statement by teenage girls at abortion clinics is that they just didn't think it could happen to them.

Often a particular person is chosen to date to enhance one's own prestige in a group and to boost one's ego. The aim is to discover one's own identity. Teens, generally, have, as yet, no understanding of a mutual relationship nor of giving of themselves in unselfish love. But that is understandable and acceptable considering the stage of development that they are in. They should be collecting information about their self-identity.

Sex boosts the ego of the teenager. But on the other hand, in an immature relationship, one can come to feel that he or she was "used." This can have a devastating effect on one's self-esteem and inhibit the adolescent in maturing into a sexual partner capable of shared intimacy and mutual love. Sex can build intimacy, but it cannot replace it. Adolescents can be so concerned about the sexual aspects of a relationship that they virtually never talk to each other.

Thus they do not learn about each other and do not develop true intimacy. Thus they are ill-prepared to enter into mature married relationships. Love must be based on mutual sharing, not mutual "getting," if it is to be satisfying and lasting. This requires the maturity that only adulthood can bring.

Adolescents have a tendency to view themselves in a dichotomy of inner and outer. That what they do may be bad but does not effect their inner "goodness." If confronted by an adult that their behavior could be considered detrimental, they simply do not believe it.

To outline, an adolescent tends to :

be concrete rather than abstract have poor decision-making abilities have a poorly developed sense of cause and effect be egocentric have poor self-identity development, and have a sense of mind-body dichotomy

B. The Results of the Traditional Sex Education Program

First, most sex education courses ignore a teenager's cognitive status. The students are taught in a value-free context, with little guidance. Rather, teenagers are allowed to "make their own decisions." A value system is important in that it guides one by clarifying which options are best and provides universal concepts of behavior that are recognized as appropriate for social systems to function.

For example, a basic value system could be: "cause no harm to others." This would emphasize that: one consider the needs of one's partner, does she value family life?, will this possibly interfere with her future fertility?, does she deserve and want love and commitment from me?, can I give it?, if not, is this just an ego trip for me?, what do I think of people who act that way?⁴

Another option is value clarification, in which certain values are chosen due to the particular circumstances. Universal values should be first acknowledged and decisions made in light of them.

Secondly "choices" offered in traditional sex education classes break down into two categories: (1) abstinence, with its abstract underpinnings, is seen as less desirable than the choice of (2) "responsible" sexual activity, which is a concrete option. It appears that the main reason adolescents ignore instruction about "responsible" birth control is that they are ego-centric. "It can't happen to me." And even if it does, a "safe, simple" abortion is less offensive than the side effects of the pill. As the pop song goes, "How can it be wrong when it feels so good?"

Those that abstain from sexual involvement are often the brightest of the group, as are the ones with career goals and plans for the future. Girls who are unhappy with school and who want to obtain identity through motherhood tend to drop out and have babies.⁵

Our culture no longer promotes obvious family values, rather they

are in opposition to those traditional values: honesty, faithfulness, courtesy, affection, friendship and commitment. In addition, unfortunately it appears that most of our media outlets, music, television, and movies encourage sexual experimentation and hedonism.

Thirdly, what often happens in the standard sex education classes is the conditioning of adolescents to be aroused by inappropriate stimuli. "Desensitizing" occurs through pictures of genitals, writing down all the "dirty" words, handling contraceptives, etc. All of these may effect the normal, sexual and marital relationship of youth when they reach adulthood.

C. Do the Promoters of Sex Education Have a Hidden Agenda?

The United States Congress has created the conditions for massive growth in the sex education and birth control movement through the Department of Health, Education and Welfare, Social Security Administration, Foreign Assistance Act of 1967 and the Public Service Act of 1970. In the 1960's sex education programs were promoted to bring general enlightenment, "sexual health," in place of "hang-ups." In the 1970's they were promoted as a response to the "teenage pregnancy crisis." Now with AIDS and child abuse in the public consciousness, these problems have become the latest pretexts for pouring more public money into sex education. What has now taken on secondary importance, but was from the beginning, one underlying intent has been how to combat the "population problem."

Planned Parenthood has insisted that children be taught how to use "methods of birth control", namely, contraceptives and abortion. Though perennially promoted as the antidote to the "teenage pregnancy crisis," sex education has shown no tendency to reduce teenage pregnancy. Since 1970 pregnancy among American women 15-19 years old has increased by 32 %, although prior to 1970 it had been falling. The growing prevalence of abortion doubled between 1977 and 1985. In 1986 there were 183,000 fewer birth to women 15-19 years old than in 1970.⁷ The rate of childbearing among American teenagers in 1957 was 90/10000, and in 1976 it was 50 /1000 and has remained level since then. To summarize, primarily due to sex education programs, there has been a marked rise in

adolescent pregnancy, which had been falling, as well as an explosive increase in abortion.

The media may be full of sex and violence, but some classroom presentations can be quite erotic. Studies done in 1982 have shown that after receiving sex education classes, teenagers have demonstrated a higher tendency to engage in premarital sex than those without instruction.⁸ And girls age 14 who had sex education were 40% more likely to begin having sexual relations than 14 year olds who did not have sex education⁹ Other studies have shown similar results in 14 year olds, and a 25% more likelihood among 16 year olds.¹⁰

Planned Parenthood and other organizations, by leading the drive for school-based clinics in order to encourage more use of contraceptives, have indirectly admitted that the sex education programs that they have promoted have not reduced the pregnancy rate. Douglas Kirby, Director of Research of the center for Population Options, has stated that, "on the impact of school-based clinics... that there has been no measurable impact upon the use of birth control, pregnancy rates or birth rates."¹¹ Other researchers have concluded that sex education leads to increased use of contraceptives, even though this effect is offset, or more than offset, by the increase in sexual activity. This demand is good for the contraceptive business and may help to explain why some makers of contraceptives has supported the drive for sex education and school-based clinics.¹² The abortion industry, too, has enjoyed enormous market expansion due to sex education in the public schools.

Values clarification and decision-making skills are favorite teaching devices of the sex educator. The programs commonly teach that the traditional family is a relic of the past and lead the children to discuss their own choices among various life-styles-extended family, communes, group marriages, couples living together and single parenthood. As is known, incentives matter, in the family there is an interest in minimizing sexual experimentation by minor children.

On the other hand, "Family planning" providers increase their government grants and profits by maximizing their "services" to young people experimenting with sex.

Interestingly, the states that spend the least on family planning

also have the low estrates of teenage abortion and out-of-wedlock births. Among states with similar social-demographic characteristics and rates of teenage pregnancy in 1970, those with the highest expenditures on family planning showed the largest increases in abortions and illegitimate births among teenagers between 1970 and 1979.¹³

Studies have shown that attending church and having both parents at home discourages significantly premarital sex in girls,¹⁴ and a similar reduction is noted when it is required that parents be informed before an abortion is performed or contraceptives distributed. In 1980 Utah passed a law requiring parental consent for a minor to be given birth control, and rates of pregnancy and abortion fell among girls aged fifteen to seventeen.¹⁵ Massachusetts and Minnesota also experienced similar results.¹⁶ It seems safe to say that Planned Parenthood and other advocates of sex education are not interested in reducing teenage pregnancy. Their aim is to advance themselves and a particular cultural agenda. This point needs to be understood in the debate about the public value of sex education in our schools.

III. Steps Toward a Solution

The popular agenda for sex education is not directed to the human need for harmony and fulfillment in love, but to the pleasure ethic of hedonism with a passing glance at a committed, monogamous relationship as one of many options. Teachers are often unsure what values they can and cannot teach. We need to teach the meaning, not just the physiology, of sex. This is a crucial, missing element in the majority of sex education programs.¹⁷

Factual information alone has had very little positive impact on adolescent sexual behavior. What is required is sex education that takes into account one's humanity and that acknowledges the intrinsically moral character of sexual behavior. This is not presenting values that are a matter of taste or opinion. The values that belong in sex education are those that reflect an accurate understanding of sex, marriage and society.

We are more than animals, interacting complex chemicals, humans

have a spiritual dimension. Our desire is to love others, and this is the drive, beyond the biological sex drive, that compels the sexes to come together. And, it is in a relationship centered on love that sex finds its full meaning.

Sex can only be fully gratifying when it is a complete giving of one's self to another, when it is seen as a way of communicating the promise, "I give myself totally to you, and you only, for always."

The deep human need for love can not be met by sex alone. The more frantically people seek to fill their love need with sex, with more partners and a greater variety of sexual experience, the more frustration and self-destruction they reap.

Sex is a controllable drive rather than an irresistible need. This point is often missed in many sex education courses, and it underlies the pleasure ethic prevalent in "value-free" sex education. One can make choices based on self-sacrifice, commitment, delayed gratification and love. Too few sex education programs demonstrate how sex is designed for the universal pattern of marriage and family. From history we know that marriage has been given a privileged position in every culture.

The sexual union is designed to express not a degree of relationship (how much in love we are), but a type of love (with you, exclusively, committed for a lifetime of marriage). This is the only commitment worthy of responsible parenting, with the ability to teach an offspring to respect the dignity of their minds over their instincts.¹⁸

Sex education classes should defend the institution of the family by helping students understand that maturity and responsibility must be prerequisites to parenthood. If they are not ready for commitment and fidelity in marriage, they are not ready for parenthood, and then, therefore, are not ready for sex.

Sex belongs in marriage because the act of sexual intercourse joins a man and a woman in such an intimate way: it involves a sharing of the deepest self, one's very soul. In marriage, the experience and memories of sexual intercourse enhance the desire for the partners to know each other more completely and to deepen their relationship.

On the other hand, sex can have a devastating effect outside marriage. Premarital sex can prolong infatuation by giving a couple the illusion of knowing each other better and caring about each other more deeply than they actually do. Often unmarried couples become so wrapped up in their physical relationship that they fail to explore and develop other aspects of their relationship. If they break up, one can become reluctant to enter into another relationship, and if they do, that relationship can result in even greater emptiness. With each tearing of the sexual bond, the ability to bond becomes weaker. Thus, the individual loses the ability to trust and holds back part of himself. By ignoring the full meaning and function of sex-by failing to describe its powerful bonding effect, its role as a communicator and guardian of love-many sex education programs are teaching a lie. If we want a healthy society, unmarried people cannot practice behavior that was designed by nature for married people.

The sex education programs of today fail to apply adolescent psychology and take advantage to the positive attributes of youth.

For example, adolescent idealism should be capitalized on, for the youth of today are looking for better answers than what their older siblings, peers and parents have found. Possibly the best time to relate to the ideal of sexual abstinence is in one's youth. Additionally, adults must give young people hope for self respect and dignity in a world that, by and large, seems to have given up on their ability to make healthy choices about their sexuality, that they can practice self-control, in the same way we encourage it in diet, exercise, stress management, alcohol, tobacco and drugs. In addition, another attribute of youth is that people have the ability to change. This needs to be taught. Abstinence is possible, regardless on one's past behavior.

A. Risks of Premarital Sex

The risks of premarital sex must be presented in order that the student can make healthy choices. Today, due to all the developments of contraceptives, pregnancy may be less of a reason to abstain from sex. But the youth need to be told that there are other consequences of premarital sex from which birth control cannot protect them.

Psychological risks include: guilt, doubt, fear and loss of self-esteem, choosing the wrong marriage partner, enduring the pain of breaking up an intimate relationship, retarding one's personal growth and weakening one's ability to bond to a future spouse.

And then there are the physical risks. Unwanted pregnancy is still a possibility, since no contraceptive other than sterilization is 100% effective. In addition, cervical cancer has a higher incidence rate among females who become sexually active at an early age and/or have many partners. One study showed that the risk of developing cervical cancer tripled in those who began intercourse before age 17 and doubled in those who began between age 17-20.¹⁰ Also, there are sexually transmitted diseases. Though condoms offer some protection they are far from being 100% effective. Sexual abstinence is the best protection against AIDS until one marries, followed by a lifetime commitment in which both partners practice fidelity.

While contraceptives have promised us freedom from illegitimate births, they do not solve the real problem. Illegitimate babies are the symptom of the problem, not the source of it. By giving contraceptives we are reinforcing in our children that they are nothing more than animals, enslaved by their own sexual needs. There have been a dramatic increase in the number of abortions and illegitimate births since contraceptives became widely available. Contraceptives have not solved the problem of unplanned pregnancies, and have, instead, merely served to stimulate and increase in sexual activity accompanied by a decrease in love. Technology's answer to adolescent sexual activity only compounds the loneliness, frustration and emptiness of today's youth, as is seen in increases in drug and alcohol abuse, pregnancy, sexually-transmitted diseases, abortion and suicide.

Contraceptives are a poor substitute for the difficult and costly work of teaching adolescents to be responsible adults who can make moral distinctions. Additionally, how are adolescents to learn self-control, fidelity, responsibility and moral courage when so many adults fail to teach and model such qualities themselves?

Teenagers need more clear direction than what they receive in

many sex education courses. More than an admonition to "Be Careful." More than "Just say no," they need specific suggestions about how to counteract and avoid the pressures within and around them to engage in sexual activity. This includes their choice of social activities, way of speaking and dressing, decisions about drinking and petting and choice of music, films and television.

B. Education of Our Children

How far beyond biology should one go? It should be shown how sexual behavior not only threatens one's physical well-being, but also one's spiritual, emotional and psychological health. Sex education based on the precepts that the purpose of human existence is self-exploration and that as long as no one else is injured in the pursuit of self-fulfillment, "anything goes," can only lead to destruction of our young people and through them our society. We need to return the moral values of love and respect to sex ed.

As former Secretary of Education, William Bennett, has stated, "Far from being value-neutral, sex may be the most value-loaded of any human activity. It does no good to try to sanitize or deny or ignore this truth. The act of sex involves deep springs of conduct. It is serious. It has complicated and profound repercussions. And if we are going to deal with it in school, we'd better know this and acknowledge it. Otherwise we should not let our schools have anything to do with it."²⁰

Parents' rights and authority should be supported by the schools, as an opportunity to develop that unique intimacy that comes from talking together about sexuality. Parents have allowed schools to take an increasing amount of responsibility for their children. The learning, nurturing and passing on of values that once took place in the family are being removed from that environment. Because sex is so personal and because it is about love, teaching about it belongs in a setting that embodies these same values.

As William Bennett has said, educators "should welcome parents

into sex ed classrooms as observers... They should inform parents of the content of these courses, and they should encourage parents and children to talk to each other about sex.

Studies show that when parents are the main source of sex education, children are less likely to engage in sex... the home is the crucible of character, and that parents are the children's first and foremost teachers."²¹

This goes against the prevailing attitude of many sex education programs. What is called for is education that does not circumvent the family, but leads straight to the heart of their beliefs, and ambitions for their children.²² We can educate our youth toward self-discipline in sexuality because they have the capacity to reason, to choose, and to love. We can teach them that having sex is not a substitute for learning about love. We must take up the challenge to complete the sexual revolution by going beyond biology to teach a view of sex that respects the sanctity of love. This will lead to better families, better communities, a better nation and world.

C. Exemplary Abstinence-based Sex Education Programs

The debate now among educators is over what type of sex education to teach and who should teach it. The superiority of the sex education program will be decided on their respective underlying educational and philosophical perspectives. In the 1950's and 1960's the school health class taught the rudimentary physical facts necessary, and values were taught in the family, church and schools. With the advent of the working mother and decrease of the church in everyday life, for many young people the only source left for value education is the public school. Unfortunately, there, too, there has been a marked reduction in the emphasis of values education.

Some sex education programs offer physiological facts only. Teens are barraged from peers, television, movies, music, advertising, etc. to become sexually active. These negative influences outweigh the moral instruction that adolescents might receive elsewhere. In the 1970's "values clarification" became the main approach to sex education in an effort to incorporate values into sex education. Unfortunately

it produced confusion over right and wrong and has left the impression that ethics is situational.

In the 1980's educators realized that morality is not subjective as people are sometimes led to believe, and that sex education can reinforce parental values and societal norms. One survey showed that parents want three major values instilled in their children: Self-restraint, compassion and commitment.²³ These are the basis of abstinence-based education. 70% of the parents in one study preferred these three values, and similar results are found in other studies. In addition 9 of 10 teenagers surveyed indicated that they want help in resisting the pressures to be sexually active. In a 1986 poll 87 % of the teenagers surveyed did not want family-planning services on their campus.²⁴

The trend in the 1980's has been to the growing popularity of abstinence-based education, helped in part by the passage of the 1981 Adolescent Family Life Act by Congress. Comprehensive sex education teaches teens about all types of contraceptive, where to obtain them and how to use them based on the pretext that it is hopelessly inevitable that they will be sexually active. But several studies throughout the 1980's have shown that this is far from true. They show that about half of all 18 year olds have never had sex. Contrary to the popular notion, not "everyone's doing it."

D. Some Examples of Abstinence-based Programs

Abstinence based education can occur in three basic ways outside the home, namely in the classroom, in community institutions, and through city-wide rallies. Abstinence education in the classroom can augment what parents teach with factual, value-oriented material. Schools have a moral and social responsibility to teach the healthiest choice to their students. Abstinence is 100% effective in preventing pregnancy, transmission of sexually-transmitted diseases, even, and especially, AIDS.

In one high school, San Marcos, California, a program developed by Teen-Aid was instituted. A survey there showed that teens who attain high academic grades and, also, those who look to the future by making plans for higher education are more likely to abstain.²⁵

In Lamar, Missouri another sex education program developed by Colleen Kelly Mast of Sex Respect has been effective in enabling students to develop a more positive perspective about themselves. While some contend that attitudinal change is a superficial way of effecting behavioral change, still a development of positive views towards sexual abstinence is highly correlated to abstinent behavior.²⁶

Therefore, when schools adopt curricula that do not simply present physiological facts, but are carefully structured to shape universal values, then changed behavior is likely to result. To bridge the gap programs need to include emphasis on skill building in order to learn how to say "no."

A second way of promoting abstinence is through community sponsored sex education. This technique brings parents and children together in the same workshop and provides family-centered, abstinence-oriented training.

The Challenge Program developed by the Educational Guidance Institute has noted that children with overly permissive parents have difficulty believing their parents care about them: permissiveness is sometimes interpreted as rejection. Studies show that children of overly permissive parents are less helpful to others and are less willing to live by the moral standards of their parents. They also show that parents who are authoritative, not authoritarian, and exert moderately firm control and standards while affirming a child's own qualities and styles are more likely to produce children who are service oriented, concerned about people, free from feelings of alienation and committed to a religious faith. Proper parental authority also enhances family closeness. The same study shows that if parents become overly strict, and authoritarian, children develop low self-esteem and heightened feelings of self-condemnation.²⁷

Teens who attended the workshop along with their parents exhibited deeper communication skills with their parents on the topic of sexuality and had a greater understanding of the value and importance of premarital abstinence.

The third way to educate is the city-wide rally. An example of this is the Josh McDowell Ministry's Why Wait? Campaign. The targets include communities, families and churches in response to what

was found to be rampant premarital sex among young people in the mid-1980's, even among the church-going. The national average of 18 year olds who have had sexual relations is around 50%, among those surveyed who were church-going, it was 43%. This got the attention of those senior pastors who felt this problem did not apply to the church-going youth of America. The workshop begins with a 2-hour intensive rally followed by all-day sessions for teens, parents and clergy. The main emphasis is to encourage young people to abstain from premarital sex.

IV. Unification Thought Perspective

In the Unification Thought Theory of Education³³ A is the process of raising children to resemble God. The Divine Character of God—Heart, Reason-Law and Creativity—is achieved by fulfilling the Three Great Blessings as noted in Genesis 3:28. As Unification Thought explains it is only through give and take centered on a higher purpose that the Three Blessings are fulfilled.

A. First Blessing

The First Blessing focuses on becoming a person of mature character which requires one's mind and body, centered on God, to come into oneness. Thus the universal values mentioned earlier, which in Unification Thought are referred to as truth, beauty and goodness, become the framework of one's thinking, and the idea of not harming others plus being beneficial to others help one maintain a strict moral code of behavior. In Unification Thought this is expressed as a child developing his heart. As a child learns to center his thoughts on truth, beauty and goodness, his actions come to exemplify that thinking and he will be approaching "perfection," and therefore resembling God. Through having a purpose and long-term goal, as the studies show and Unification Thought encourages, one would approach the turbulent identity-discovery stage of adolescence with more confidence and become sure of himself and also proud of his accomplishment. In the Unification Thought Perspective, inner and outer within an individual are not separate but joined in oneness.

One is taught that the inner and outer become more closely connected as one matures. Therefore, what we do reflects what we think, and our actions are just as important as our thoughts and we have a responsibility for both to be good and pure. This would help to overcome the mind-body dichotomy that so many teens experience. In teaching heart parents and teachers have a great responsibility not to just teach that we should love each other, but also to practice it. A person as a practitioner of love would go beyond the academic concept of intellect, emotion and will (which are components of the heart) seeking, respectively, truth, beauty and goodness. Thus, one would become a well-rounded individual. Beyond that one must become a practitioner of love and exemplify this in the following ways: filial piety, brother-sister respect, love of one's community and living for the sake of others.

B. The Second Blessing

The Second Blessing applies once one matures and enters into a marriage relationship, a relationship of giving as well as receiving and enjoying the greatest stimuli possible, both emotionally and physically with some one equally mature who complements and supports the individual, namely, one's spouse. When the goals and fruits of marriage are explained, this will give our youth the stamina and courage to maintain their purity. Adolescent idealism will encourage their pursuit.

This qualifies children when mature to become husbands or wives and form families. Through teaching the responsibility of husband and wife, especially in caring for one's spouse and children and family, the role of parents, children, brothers and sisters is addressed and clarified. Any child growing up in such a family would come to understand the norm or standards for his own behavior. That he, too, is intended to become a good spouse and a good citizen. The family is a microcosm of the universe where there is vertical and horizontal order as well as vertical and horizontal love. Parental love and filial piety (vertical) are experienced within the family, as well as brother and sister love (horizontal). This is to be expanded to the societal level at school, within the government, in business

and to the whole of society. It is important to note that norms without love become legalistic laws and can cause revolt. On the other hand, love without norms causes children to have little respect for authority and will create a strong tendency for them to become unethical adults.

C. The Third Blessing

The Third Blessing deals with taking dominion over creation. An individual who feels sure in his relationships, loved by his parents and peers, has a greater chance of realizing his own individuality and developing his creative abilities to the genius level. Man is intended to create things and work with things centered on heart, or in other words, with love. If man does not have creativity based on heart, what he does becomes self-centered creativity. This results in pollution, misuse of resources and damage to other people and things. This will appeal to the idealism of young people and encourage them to maintain their purity, and increase their desire for a mature, fulfilled married relationship.

Development of creativity occurs in two stages. Through the acquisition of knowledge, centered on heart, ideas and innovations are developed. The result of the give-and-take action between one's mind (intellect, emotion and will) and knowledge is that a plan is developed. That plan through give-and-take with tools and materials centered on purpose (heart) results in a product. The more skillful one is, dependent to a large degree on one's technical education, results in a more polished product.

With the philosophical explanation of creativity, if one can understand the connection between belief and action, that one's actions are justified by a certain understandable belief, then one is given purpose and conviction to his activities. The meaning that Coleen Kelly Mast speaks of can be realized.

Unification Thought also maintains that one grows through a process of gradually coming to resemble God by fulfilling the Three Great Blessings. Parents have the responsibility to teach their children to accomplish these. Teachers in our modern society are, for part of the day, in the position of parents and share this

responsibility. Nevertheless parents are in the more central role. This is true because from the parents children are more likely to learn character and good citizenship (the First and Second Blessing). Whereas, at school teachers deal more with the intellectual development of the child (the Third Blessing). As has been maintained by many in the field including former Secretary of Education William Bennett, something as intimate as sex education needs to be sincerely discussed within the home between parent and child. Many of the abstinent-based programs encourage this interaction and the statistical results of those programs validate this point.

D. Conclusion

Today, unfortunately, universal education is ignored, and the result is that our intellectual education has improper, often self-centered purpose. Science, therefore, produces weapons, pollution; politicians create improper laws, engage in graft and start wars; and authors, musicians and artists produce pornographic, dehumanizing materials. Thus, one can see the value of bringing the Unification Thought Perspective on education to our public schools, especially in the classes on sex education.

V. Epilogue

Why has value-free sex education become so pervasive and accepted to today's society? If Christian values have been the foundation of education in America, why are they no longer emphasized in our public schools? Does Unification Thought provide a way for universal values to be inculcated into our educational system? These questions need to be answered if this problem is to be solved.

A. Pluralism

First, let us look at an example of government intrusion into community life. Some maintain that the current dispute over sex education is only in part due to concern about sexual morality. But in reality at the heart of the conflict are two sides, one which

believes in community and the commonly held truths that bind a community together versus those who view society as pluralistic in nature, with government's primary role being the protection of minorities as competitors in the free market of ideas.²⁹

For the first 175 years of this nation's history, Americans had a strong commitment to the idea that by definition the community was entitled to establish rules governing individual conduct in a number of areas. These rules were not all codified in the statute books; some were simply a matter of inviolable custom. For example, even though homosexual behavior was outlawed in all 50 states, propriety alone ruled that unmarried young people of different sexes did not take long trips together and share the same hotel room. Now homosexuality among consenting adults is allowed in a majority of the states, and youth of the opposite sex frequently share overnight lodgings. Some are pressing for even greater individual freedom, including decriminalizing "recreational" drugs use and even sex between adults and children.

What appears to be no more than a disagreement over strategies turns out to be a quarrel about the ultimate question resulting from truly opposite approaches to life. Safe sex promoters base their view on the idea of a society in which the individual is free to pursue his own will in sexual matters. Those who hold an opposite view are termed pathological.

The National Research Council report published by the Public Health Service, "AIDS: Sexual Behavior and Intravenous Drug Use" is a good example. The report warns its readers to not stigmatize homosexuals and drug users. Be non-judgemental, value-free in your use of language. Churches should renounce their condemnation of drug use and homosexual behaviour. According to the report value-oriented government guidelines (consistent with mainstream community and parental values) are a problem since they "flatly ignore the pluralistic nature of the country... Anxious to avoid offending some minorities by the presentation of facts, government guidelines of this kind attempt to impose values on others."³⁰ The report goes on to argue, "leave out the moral dimension of such messages and allow individuals and families to supply value

judgements." Unfortunately in our increasing modern society this does not happen, and more and more parents have come to depend on the school system for assistance. Preferable, as William Bennett has advocated, is a program based on community morality that is able to influence the moral conscience of young people.

In my own personal experience of talking to the teachers and principle of the local public school in Bloomfield, New Jersey, the often quoted remark is that we can not impose our values on the children. This comment is made even though they maintain that grade school teachers are one of the most conservative groups in our community. The impression given is that the children must make their own choices. But with the onslaught of the media, Planned Parenthood, their peers, etc. children would appear to have little hope in going the way their parents would want. It is warranted that teachers not transfer their own doctrinal beliefs, but in an effort to be strictly pluralistic, no community-endorsed values-such as, honesty, patriotism, respect for elders, etc-are passed on.

As Richard Neuhaus in his book, *The Naked Public Square*,³¹ has pointed out in removing religion from public life, we are removing legitimacy from the laws. For laws must be based on moral judgments. Law inevitably engages ultimate beliefs about right and wrong.

B. Secularization

Another attack on Christian values has been made by secularization. Nowhere is this more obvious than in the failure of mainstream Christianity to hold the line against the abandonment of traditional sexual ethics. The traditional sexual ethics of saying "no" to pre-marital sex, "no" to extra-marital sex, and "no" to homosexuality has no voice in mainstream Christianity today. Not that traditionalists have, necessarily, good justification for their philosophy, still they maintain a fairly high standard of conduct. Mainstream Christianity, on the other hand, has focused on social issues; such as apartheid, economic quality, nuclear war, civil rights, homosexual advocacy and abandoned the problem of personal sin. These concerns are, of course, important, but the question becomes

which side is more crucial to the individual? Mainstream Christianity has given in to the problems of our popular culture and, in an attempt to remain socially acceptable, has abandoned the seminal issue of sexual ethics.

Dean Kelley in his book, *Why Conservative Churches are Growing*,³² has made a convincing argument that people are not, at the core, as concerned with social issues, as with the questions of meaning in their lives. The business of religion is making sense out of existence. There are many groups in society that can deal more effectively with the aforementioned social issues. People go to church for the deeper questions in one's life, such as "Why do bad things happen to me?"

Conservative Christians have in recent years, put more emphasis on meaning than moderates, and in so doing have held the line against sexual experimentation. One of the best justifications for marriage and family comes from Rosemary Haughton and Stanley Hauerwas.³³ They maintain that children are a sign of hope for Christians, and that through their procreation we can see a sign that God has not abandoned this world. Marriage and the family is a sign of our faithfulness to God's kingdom. By our faithfulness to one another, within a community that requires loyalty to God, we experience and witness to the first fruit of the new creation. Our commitment to exclusive relations witnesses to God's pledge to his people, Israel and the church, that through His exclusive commitment to them, all people will be brought into his kingdom. For those who enter into "marriage in the Lord," they are the heroes. They above all exhibit endurance and a determination to complete the quest. To realize this is to discover a quite new rationale for the much criticized demand for sexual exclusiveness and lifelong fidelity in marriage. Extra-marital sex may provide new romantic intensity in a life which has lost its meaning, but it simply rules out the quest. The emotional alternatives which offer themselves in the course of any marriage (and not all of them are sexual) may appear and be more beautiful, more fulfilling, than the commitment to this particular marriage. But it is in this particular marriage, if it is undertaken "in the Lord," that the hero will set out on his or her quest.

Such fidelity makes sense only if it occurs in a community that has a mission (the kingdom of God) in which marriage serves as a central political purpose. And marriage has such a purpose for Christians, as it is a sign that they are a community sustained by hope.

C. Unification View

Haughton and Hauerwas have given us a goal to go toward in building the kingdom which is admirable and acceptable. Still it is left to Unification Thought to explain the cause of the problem—that of how the misuse of love first entered into our culture.³⁴ Because individuals have not learned how to love properly, sacrificially, within the family, they have not been able to propagate it when they, themselves, have become parents. Since Christianity has promoted individual salvation, they have failed to emphasize that love is experienced and learned within the family unit, namely, conjugal, parental and children's love. With the promotion of sexual fidelity and a philosophy based on the family, Unification Thought opens the way for us to go beyond Christianity, and explain that through the misuse of love our original ancestors allowed original sin to come into the world. Thus one can contend that because of this original misuse of love within the first family, this has been the source of all our problems, whether they be political, economic, social, ecological, etc. This explanation can give meaning to fidelity and one's marriage, as well as the determination to ward off negative influences and make it work. Once we understand the origin of the problem, then through families made up of those individuals, can we hope to begin to solve it.

ENDNOTES

1. Unification Thought Institute, *Fundamentals of Unification Thought* (New York: Unification Thought Institute, 1988). This is an unpublished text that builds upon the earlier *Unification Thought* (UTI, 1973) and *Explaining Unification Thought* (UTI, 1981).

2. Franz, Wanda, "Sex and the American Teenager," in *World and I Magazine*, vol. 4, no. 9, (September, 1989) : 471-485
3. *Ibid.*, 475
4. Mast, Coleen K., "Sex and the Sanctity of Love," in *World and I Magazine*, vol. 4, no. 9, (September, 1989) : 546.
5. Allen, Charlotte Low, "Teenage Birth's New Conceptions," *Insight Magazine*, April 30, 1990, pg. 10.
6. Based on birth data from the National Center for Health Statistics and abortion estimates from the Allan Guttmacher Institute.
7. National Center for Health Statistic
8. Dawson, Deborah Anne, "The Effects of Sex Education on Adolescent Behavior," *Family Planning Perspectives*, 18, no. 4 (July/August 1986) : 163.
9. Dawson, *op cit* : 166
10. Marsiglio, William and Mott, Frank L., "The Impact of Sex Education on Sexual Activities, Contraceptive Use and Premarital Pregnancy among American Teenagers," *Family Planning Perspectives*, 18, no. 4 (July/August 1986) : 151-62.
11. Kirby, Douglas, speaking at the Sixteenth Annual Meeting of the National Family Planning and Reproductive Health Association, March 2, 1988, Washington, D.C.
12. Kasun, Jacqueline, *The War Against Population: The Economics and Ideology of World Population Control* (San Francisco : Ignatius, 1988) : 113. The Robert Wood Johnson Foundation, one of the major sources of grants for school clinics, derives its funding from Johnson & Johnson, parent company of Ortho Pharmaceutical Corporation, maker of a widely used contraceptive.
13. Roylance, Susan, testimony before the United States Senate Committee on Labor and Human Resources, March 31, 1981.
14. Dawson, "The Effects."
15. United Families of America, press release, March 8, 1983, based on data from the Utah department of Health.
16. Cartoof, Virginia G. and Klerman, Lorraine K., "Parental Consent for Abortion : Impact of the Massachusetts Law," *American Journal of Public Health*, 76, no. 4 (April 1986) : 397-400. The authors counted abortions both in and out of state in arriving at their figures.
17. Mast, 553
18. Mast, Coleen K., *Sex Respect, Teacher's Manual* (Bradley, IL : Respect Inc., 1986) : 7.
19. Diamond, Eugene, *The Positive Value of Chastity*, (Chicago : Franciscan Press, 1983).
20. Bennett, William, "Sex and the Education of Our Children," address to the National School Board Association, 22 January, 1987.
21. *Ibid.*
22. "Teen Pregnancy: What is Being Done?", report of the House Select Committee on Children, Youth and Families, 99th Congress, December, 1985
23. *Young Adolescents and Their Parents* (Minneapolis : Search Institute, 1984).
24. Bennett, William, "Sex and the Education of our Children," in Barrett Mosbacher, ed. *School-based Clinics* (Westchester, IL : Crossway Books, 1987), 162.
25. Olsen, T. and Wallace, C., "A Sampler of AANCHOR" (Provo, UT : Department of Family Sciences, Brigham Young U.), 34, 35.
26. Olsen, "AANCHOR."
27. Baumrind, Diana, "Authoritarian vs. Authoritative Parental Control," *Adolescence*, 3, no. 11 (Fall, 1968) : 256, 261, and Merton P. Strommen and Irene A. Strommen, *Five Crisis of Parents* (San Francisco : Harper & Row, 1986) : 87, 91.
28. Unification Thought Institute, *op. cit.*, Chapter 5.
29. Bishirjian, Richard, "AIDS Education and the Tale of Two Cities," *World and I Magazine*, vol. 4, no. 9 (September, 1989) : 555.
30. Bishirjian, 558
31. (Grand Rapids : Eerdman's, 1984) : 81.
32. (New York : Harper & Row, 1972) : Chapter 3.
33. Hauerwas, Stanley, *Christians in Community*.

34. See Divine Principle (New York : HSA-UWC, 1973) : Chapter 2.

Session X : Comment

Tomas Kozma

Sociology of Education, Co-Director of
Institute for Educational Research, Hungary

1. Introduction

Gregory Breland in his paper "A Unification Perspective on Sex Education in American Public Schools" has made a wonderful Job. This may not be the proper expression here. Yet, his accomplishment is clear and well stated. His main idea is that Unification Thought has a strong message as far as education in general and sex education in particular is concerned. The followings are essential: "Unification thought provides a way for universal values to be inculcated into our educational system". (p.24) Those universal values are regularly formulated by and/or referred to in the Unification Thought documents as truth, beauty, and goodness. (p.20)

The author analyzes one leading issue among others in the present American debates on education, and it is sex education. He makes a well prepared and very informatiive overview on the issue, including data, political debates, as well as biological, medical, and educational facts. He does not stop at the stage of description but goes beyond it. He also makes socio-political analysis in order to shed light on the "hidden agenda" of those social groups that promote sex