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“A man cannot be separated from his mind; his life cannot be separated from his thoughts. Mind, thought and life are as inseparable as light, radiance and color. . .It follows that deliberately to change the thoughts is to change the man.” James Allen

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Chapter Five

Ideas Have Consequences

Insight #5: The real conflict between chastity and casual sex was never just a matter of values, or morality, but an issue of ideas, and of human identity.

Some windows allow us to see life as it is, but others give a distorted view. Our farmhouse was built in 1907; glass produced then was hand-rolled, causing ripples, waves and distortions. The windows downstairs are original, and still have all the imperfections, but the windows upstairs have been replaced with new, crystal-clear glass. Looking out my upstairs window I see a clear, panoramic and accurate view. My eyes take in the beauty of our whole yard, the giant oak trees, a huge lawn, and camellias in full bloom. Looking out the downstairs window I see a blurred and distorted view of the same scene. Looking through the clear glass I see our beautiful yard as it is, but looking through the distorted window, I see a misrepresentation of what the yard really looks like.

Windows and our view of life have much in common; if we look through a clear window--in other words, have a correct view of life--our attitudes and actions will lead to happiness, but if our view of life is distorted--based upon false ideas--we will live in confusion and unhappiness. *Ideas give life and direction to our lives.*

Progression, growth and happiness are the natural consequences of correct ideas. Stagnation, depression and unhappiness are the consequences of false ideas. What we are and do on the outside begins with what we think and believe on the inside.

The conflict between traditional American values and the sexual revolution is not just a clash of values or morals, but of ideas and identity. It was based upon distorted views of man and woman, a distorted view of human sexuality, a distorted view of love, a distorted view of the purpose of life, a distorted view of the origin and destiny of human life. Before we discuss the clash of ideas, we need to realize how ideas determine actions.

Distorted Ideas Lead to Distorted Actions

I was talking with a young mother who had come from Viet Nam to America only three years earlier. She explained to me that she was thinking of divorcing her husband, and dating other men. She added, "Is this not the American way?"

I responded with a question, "Tam, do you watch the daytime soap operas?"

"Oh yes," she said, "I look forward to watching them every day."

"Well," I answered, "those type of programs would cause you to believe that divorce is the American way, but in real life divorce is almost always the saddest thing that can happen to a family."

Sometimes, it's necessary, but it's not the American way.”

I urged her to reconsider her decision and reminded her of her husband's love and loyalty to their family. At the time he was working two jobs and supporting not only his immediate family, but his parents as well. She was surprised by my response, but I could see that it had an impact on her.

Several years later I noticed her playing with her children in the community pool, with a newborn baby in her arms. After greeting her, I asked, “How are things going?” “We are very happy,” she said, “you can probably tell that--with the new baby. By the way, thank you for helping me get a different perspective.”

Ideas change lives--for better or worse. Consider a teenage beauty who is five foot six inches tall, weighs one hundred pounds, but believes the lie: I am fat. As she looks at herself in front of the mirror, though her body reveals the skeletal structure, she sees a distorted view. She believes a lie, and that lie distorts her vision. She then acts upon the lie by refusing to eat until the pangs of starvation take over. Then she overeats and vomits. Hidden beneath her attitude and actions is the lie: fat is ugly, I am fat, therefore I am ugly.

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Ron, a teenage friend, frequently bragged about the amount of beer he could consume. He would say such things as, “It was so

funny; I was having my seventh beer and still drinking while the rest of the guys were on the floor.” He obviously believed a lie something like this: real men drink beer and macho men drink more beer. I was unimpressed; I wasn’t looking through the same window and didn’t believe the lie. Unfortunately, Ron became an alcoholic.

“If you don’t like it, you can get out.”

One of the saddest examples of how ideas affect attitudes and actions occurred during the Seventies when radical feminism was calling for wives and mothers to leave their families and become *liberated*. At the time, the topic of feminism was in the newspapers daily; I wanted to find out what it was all about, so I enrolled in a class at the local college titled, “Women’s Awareness.” I immediately made friends, loved the interaction with women, and found the discussions stimulating. But after a few weeks, I noticed attitudes that were disturbing: films and lectures depicted marriage as degrading, motherhood as slave work--a patriarchal ploy to populate the state and enhance men’s ego--and volunteerism was a disgrace. The women were told that whenever they perform labor--either at home, at the school or the hospital--they should receive compensation. Every guest speaker was a woman who had her divorced husband--and left children--for the cause. Every week I noticed literature displayed on a table, but we were not instructed to read any of it. I decided to take a handful home to discover the ideas behind the attitudes. I was shocked: men were viewed as the enemies of women. Children were the curse put upon women by men. Homemaking was men’s ploy to keep women down--and out of the labor market. Rage and obscenities were used to awaken the women to the awful plight of their condition. Housework was called

s--- work. Hostility poured out towards men, marriage and motherhood. Women were told that they can only overcome these obstacles when they become valuable to society in position, power and profits.

I found myself wondering: Some men do use and abuse women, but what about the majority who sacrifice their lives for their wives and families--like my husband? What about the honor of motherhood? Can there be any greater honor than guiding and nurturing children? They were taking a good idea too far. What about becoming educated for the pure satisfaction of learning?

Fearful that some of the women of the group might buy into this radical approach, I asked for time to present some of the ideas in the literature. The teacher was happy to give me ten minutes; I began my remarks by saying, "I really enjoy our class together, but I think that we should be aware of the ideas that are being promoted. I want to read a few things that I discovered. . ."

While I was reading, I could feel the anger. I sensed that many of them did not want to hear or have to think about these ideas. Then one of the women shouted, "Hey, we don't want to hear what you're reading! We don't care what it says. We have a good thing going here, and if you don't like it you can get out!"

I did get out; my friends stayed, and within a year all of them had left husbands and children--to be liberated. One was a mother of five small sons. I see these women now and then, and we talk of our class together and how their lives were affected by it--affected by ideas that presented a distorted view.

A comment on the feminist movement: I believe that women should be able to develop themselves--their minds, gifts, and

talents--to the fullest. This is the right and the responsibility of every person, whether man or woman, but there is no greater honor than creating circles--and homes--of love. Recently, I spoke for a political organization and when it was announced that I had graduated from college while expecting my tenth baby, a woman shouted, "Oh, get real!" When I stood to speak, I said to her, "Having eleven children is the most real and wonderful honor of my life. They have honored me more than I have honored them."

The Secret Seduction

It was not until the Seventies that I realized that the youth of America were being seduced into promiscuity by many of those who should have protected them. In our local schools, a public health nurse demonstrated to junior high and high school students various forms of contraceptives, including different flavors of spermicide foams and multicolored condoms. She tossed condoms to the girls so that, as she later explained, "They could handle them and become familiar with them." She showed the girls how to hide condoms in their pendants so that their parents never need to know. After the lecture, she took the students on a field trip to the health department where they could get condoms free for the asking.

I was among a group of parents who opposed this presentation to the youth and volunteered to develop something better. Within a few weeks, the public nurse's presentation was canceled, and a new committee was formed to develop a sex education program for our local schools. I was assigned to the writing committee to develop the curriculum.

Curriculum guides from school districts all over the United

States were ordered, with the hope that we could pattern our program after one of these. We met weekly for eighteen months to discuss these curriculum guides and to write one for our own district.

It was during this experience, and later serving on a similar writing committee for the state of California, that I learned that there was actually more substance to the sexual revolution other than placards and mottos. I learned that there was a formal program to promote promiscuity and sexual experimentation. Almost without exception, every guide presented the information with this assumption, "We know that you are sexually active, so this is what you need to know in order to avoid pregnancy and diseases." Marriage, morals, and integrity in love relationships was left out. Some guides taught alternative sexual lifestyles as options to choose from. One California guide instructed the students to write a paper explaining their sexual ethics, but indicated that any student who merely stated parental beliefs and values would receive an automatic failing grade. Then, while being told to ignore parents' values, they were given a psychologist's values to consider. His sexual ethics were simple: all sexual encounters were morally right except with those persons who were incapable of giving their consent, such as the mentally retarded or aged.

Forms of birth control were taught--but abstinence was never mentioned. The object was to make sure the American youth were guilt-free, moral-free, value-free with free condoms in their hands.

The more I urged for a curriculum that would represent traditional values, the more I was told, "We cannot teach any religious values; we have to stay clear of morals."

I would respond, "But by not teaching abstinence you're denying an option some students may choose."

The usual response, “But that’s morals, and in a pluralistic society, we can’t teach anyone’s morals. Besides, it’s just not realistic.”

My answer, “Schools have a responsibility to teach the basic facts of reproduction, but they do not have the right to promote premarital sex, and that is what you’re doing here.”

Christian psychologist, Dr. James Dobson wrote,

“I don’t want my children taught sex technology by someone who is either neutral or misinformed about the consequences of immorality. It would be preferable that Junior would learn his concepts in the streets than for a teacher to stand before his class, having all the dignity and authority invested in him by the school and society, and tell his impressionable students that traditional morality is either unnecessary or unhealthy.” (Dare To Discipline, p. 173)

While serving on these committees, I could never understand where “they” were coming from, and I am sure they could never understand where I was coming from. We debated for hours over the most simple of concepts--only to agree to disagree. It was not until years later that I realized why we could never agree. The problem was not merely a difference of opinion, attitudes, or values, it was a sharp clash of ideas. We were viewing the whole topic of sexuality from completely different windows.

I discovered the conflict of ideas, or different window perspectives, while taking a post-graduate education class titled, “Western Educational Thought,” given by Dr. Neil Flinders. In the class, we studied the foundation of ideas for political science,

sociology and psychology. It was so enlightening that I repeated the class three times.

I learned that the sexual revolution was all a part of a larger philosophy called humanism, or secular humanism, which views human life from a perspective without God, without purpose, without an afterlife, without accountability, without absolute moral values.

Here's the contrast:

Secular View	Vs	Traditional View
1. Man is alone; there is no God or devil.		There is a God, and devil or evil power.
2. Man is a product of the processes of evolution.		Man is a creation of God.
3. Man is mind with bodily functions.		Man is body, mind, heart and soul.
4. Sexual desire is simply a biological need. mind		Sexual desire is a desire to be bonded: body, heart and spirit.
5. There is no purpose to life beyond life itself.		There is purpose for our journey through life.
6. There are no absolute values--only who situation ethics; man is conditioned by family and society to believe in a certain value system. happily.		The Supreme Creator gave life has lovingly given counsel and conscience to live that life
7. Moral laws suppress freedom.		Moral laws enhance

freedom.

8. Laws regarding sexual practices should be based upon majority rule. Laws regarding sexual practices should reflect

God's law and conscience.

9. Man merely reacts to his environment and conditioning; he does not have the power power to direct his life. Man has been given both life and the right and to direct that life.

10. Guilt is mentally stressful. Eliminate the belief in morality; you will eliminate guilt. Healthy "guilt" is a safety gauge to protect and guide the soul.

11. There is no dark force or evil. There is an Adversarial force.

These simple ideas awakened my whole perspective, and helped me to understand why there could be no agreement on the committees to develop family life curriculum--we were looking through completely different windows, seeing human life and sexuality from divergent views.

Summary

Again, the conflict between traditional American values and the sexual revolution never was just a clash of values or morals, but of ideas and identity, based upon a distorted view of human life and a distorted view of human sexuality. These ideas were in opposition to basic American values. They seeded the moral disasters of our society. In the next chapter we will explore how these basic, root ideas branched out to affect the attitudes and actions of our society and our lives.

