



## Eroding Boundaries

### *Campus Culture & The New Sexual Tolerance*

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**I**N DECEMBER 2010, THE WASHINGTON POST ANNOUNCED THAT, “THE LONG-ERODING BOUNDARIES THAT ONCE KEPT MEN AND WOMEN APART ON AMERICA’S COLLEGE CAMPUSES SOON WILL DISAPPEAR AT GEORGE WASHINGTON UNIVERSITY, WHICH THIS WEEK ANNOUNCED THAT STUDENTS CAN SHARE DORM ROOMS WITH ANYONE THEY WANT—REGARDLESS OF GENDER.”<sup>1</sup> TOGETHER WITH THE OBAMA ADMINISTRATION’S HEALTH CARE PLAN TO PROVIDE FREE CAMPUS BIRTH CONTROL FOR UNIVERSITY STUDENTS, SUCH DEVELOPMENTS RAISE SERIOUS QUESTIONS ABOUT THE FUTURE OF MANY UNIVERSITY CAMPUSES AND THE REALITY OF THE NEW SEXUAL TOLERANCE IN THE CULTURE.<sup>2</sup> FOR THOSE IN NORTH CAROLINA WHO SUPPORT TRADITIONAL FAMILY VALUES, THIS RAISES SOME GRAVE CONCERNS.

Unfortunately, much of North Carolina’s higher education system is among those that embrace what is known as gender-neutrality, as evidenced by non-discrimination policies that include “sexual orientation” and “gender identity.”<sup>3</sup> This view teaches that

gender is not determined by nature, and that sexual identity is not inherent to the nature of an individual. This has caused many universities to ignore the reality of gender and demand that students be housed with persons of the opposite sex in co-ed dorms.

### The Rise of the Sexual Revolution

A paradigm shift in sexual ethics does not occur overnight. Revolutions are fueled by ideas. In order to understand what is happening, one must look carefully at the trajectory of ethics in Western civilization over the past century. The cultural upheaval represented by the age of sexual polymorphous perversity has been grounded primarily in the ideas of modern ethical theories, including: Nihilism and Individualism, Progressivism, Existentialism, Psychologism and Medicalism. These ideas have been implemented in the areas of education, law, and theology.

#### NIHILISM AND INDIVIDUALISM

One of the most significant roots of the sexual revolution in the modern world is what has been called the “Death of God” movement. Nietzsche

famously uttered, “God is dead and we have killed him.”<sup>4</sup> The Russian novelist Fyoder Dostoevsky noted in *The Brothers Karamzov*, when God dies then anything goes, and when society kills the Moral Law Giver, then there is no longer any basis for ethics. Moral principles are now the products of social convention, and society is left embracing situation ethics.<sup>5</sup> Human rights, gender, and sexual rights are no longer viewed as absolute, always, and for everyone. Instead, they are now understood in the categories of individual liberty, therapeutic self-discovery, and self-definition. This form of expressive individualism, taking refuge in social order only when convenient, bends moral codes in favor of personal demands by removing all moral obligations that conflict with personal desires and ethical agendas. We are literally making them up as we go!

### PROGRESSIVISM

Much of this debate is fueled by the idea that history reveals a progressive liberation of groups that have suffered oppression. This view of history argues that as time moves forward, society gradually becomes aware of its false prejudices, and progress towards justice occurs when society normalizes and liberates abnormal behavior. This understanding of history plays off of the belief that society is always getting better, and that the present generation is more morally enlightened than previous generations.

Sigmund Freud and Herbert Marcuse argued that unless sexual diversity is embraced, society will be restrained by psychological, social, and customary repression.<sup>6</sup> Patriots of the sexual revolution claim that the only way to achieve liberation in society is to undo repressive and restrictive understandings of sexual ethics, and to thus free society from its infantile stage of sexuality. And if the sexual revolution is not embraced, and marriage and sexual ethics are seen as a fixed unit, then they claim we are guilty of being archaic, antiquarian, and the *modus operandi*

responsible for creating an inherently oppressive and intolerant society.

Journalist Jayme Poisson recently reported on the first “genderless baby” named Storm by parents Kathy Witterick and David Stocker. Storm’s parents’ are not revealing their child’s gender as “a tribute to freedom and choice in place of limitation, a stand up to what the world could become in Storm’s lifetime (a more progressive place?).” According to Poisson, “Witterick and Stocker believe they are giving their children the freedom to choose who they want to be, unconstrained by social norms about males and females.”<sup>7</sup>

This line of thinking raises an important question: Is gender a determined gift revealed by God throughout creation? The Christian answer to this is clear, words such as “male” and “female” reveal the goodness of God in creation.

### EXISTENTIALISM

The gender-neutral position advocates that there are no innate restrictions to a person’s nature and sexuality because it is rooted in an Existentialist view of human nature. Existential metaphysics advocates that a person’s actions determine their nature—“To *do* is to *be*.” Hence, a person’s sexual orientation determines their nature and gender. For example, some advocate that feelings determine gender. So, if one “feels” like a girl, then that is what he is, regardless of biology.<sup>8</sup> The logical outworking of the gender-neutral worldview is the co-ed housing of college campuses, whether it be the traditional definitions of men and women, heterosexual and homosexual, or any other sexual orientation.

Existentialism differs from the traditional Realist view of being and nature, which advocates that gender is inherent to a person’s nature—“To *be* is to *do*”—and since all beings act in accordance with their nature, their proper sexuality is determined in accordance with their innate natural gender. Therefore, a person’s choice of sexual orientation lifestyle never determines or alters his or her innate nature. Furthermore, since their sexuality is in accordance with nature, to act contrary to the gender of one’s nature brings disorder and is immoral.

### PSYCHOLOGISM AND MEDICALISM

In a therapeutic age, every revolution must be presented within a psychological framework. Those who embrace the sexual revolution attempt to define sexuality as a matter of self-consciousness. Personal autonomy and a redefinition of humanity are at the core of this therapeutic culture, which strives for self-esteem and self-actualization. Furthermore, anything that can be “psychologized” can be “medicalized.” Traditionally, aberrant sexual behaviors were considered to not only be moral wrongs, but also physically, emotionally, and mentally dangerous (or unhealthy). After the medical revolution, to discriminate against these behaviors was seen as bigotry against a medical condition.



Many people with an inclination towards a homosexual or bi-sexual life-style claim that their sexual orientations are inherent to their nature, and that they are unable to change. Columbia University psychiatrist, Dr. Robert Spitzer challenges this view, and has argued that the medical evidence proves that sexual orientation, can, and in fact does, change.<sup>9</sup> Furthermore, even if a person believes that they cannot change, this does not mean a person should act upon all of his or her sexual inclinations. All people must resist their sexual urges at times. In fact, just as we ask heterosexuals to control their sexual desires (e.g., extra-marital or premarital sex), we ask the same for those of non-heterosexual proclivities.

#### LEGAL

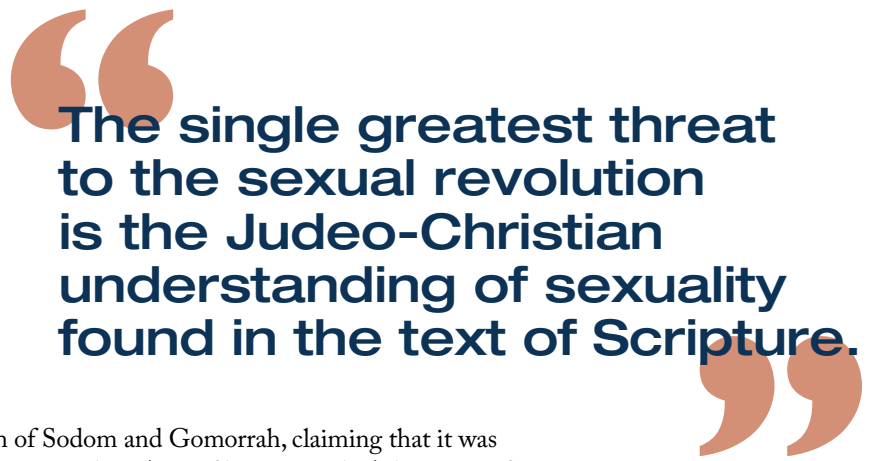
Most of the sexual revolution uses the language of “sexual rights.” In many legal settings, ethical categories of right and wrong no longer have any meaning. According to modern critical legal theory, there is no such thing as inherent right and wrong, but only competing rights.<sup>10</sup> And because rights are governed by governments, these new rights must be expressed in articles of both the United States and individual State Constitutions.

Redefining the categories of sexuality has led to the development of many special interest groups to fight for these rights. These people form groups, hire lobbyists, and call for political progress and action. Unlike the North Carolina Family Policy Council, these groups have embraced the new definition of sexuality, rather than working to uphold the traditional definitions of sexuality and marriage as originally intended by the framers of our Constitution and by God. But, with the rise of political activism, some of our nation has been given over to the tyranny of judges with an ideology of judicial activism, treating the law as a means of social innovation and ideological revolution. This legal strategy is seen in cases where a State fails to allow its citizens to vote on constitutional definitions of marriage or when activist judges seek to overturn voter decisions, as with Proposition 8 in California.

Americans may sometimes be sluggish to discern when deep-seated changes are taking place in the social order, but as Al Mohler, president of the Southern Baptist Theological Seminary, states, “when they [voters] face an actual choice at the ballot box, they overwhelmingly tend to choose to normalize the *normal*, rather than the abnormal.”<sup>11</sup>

#### THEOLOGY

There is a theological strategy to usher in the new sexual revolution. The single greatest threat to the sexual revolution is the Judeo-Christian understanding of sexuality found in the text of Scripture. These revolutionaries have a strategic plan to transform the greater cultural understanding of sexuality as handed down through the text of Scripture and as understood by the Church throughout the centuries. For example, they attempt to reinterpret the



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sin of Sodom and Gomorrah, claiming that it was not a sexual sin (one of homosexuality), but a sin of inhospitality.<sup>12</sup>

Recently, UNC-TV aired a documentary that provides a glimpse into the homosexual agenda for the Church. The half-hour documentary, “Coming Out—Coming In: Faith, Identity and Belonging,” promoted the idea that the Church should embrace the open practice of homosexuality as a natural expression of human sexuality and part of God’s design. The program featured stories of several homosexual men and women from North Carolina, expressing their struggles to reconcile their homosexuality with their religious faith. Among the controversial points made in the documentary were: the comparison of the resurrection of Christ to someone “coming out” as a homosexual; the notion of homosexuality as a part of God’s image; and the overall contention that the Church should embrace the open practice of homosexuality in the name of promoting Christ-like unconditional love.<sup>13</sup>

The reality of this competing view of “Christianity” is that while it continues to bear the name “Christian,” it comes at the cost of abandoning the authority of Scripture and the great doctrines of the Church.

#### EDUCATION

Years of strategic sex education courses being taught in public schools have set the stage for the new sexual ethic, by influencing the next generation. This is clearly seen in the battle over abstinence and comprehensive sex-education (CSE) in public schools. Abstinence is inherently ordered toward a loving, committed, heterosexual marriage relationship. It recognizes that only this type of relationship will lead to a longer, healthier, and more committed relationship. In contrast, CSE teaches that sex is not inherently ordered, and teaches that people are going to wantonly engage in sexual activity, so the best course of action is to teach “safer sex.” The primary objective of CSE is to prevent the physical consequences of sex, such as disease and unintended pregnancy. This type of thinking governs the sexual ethics policies on many university campuses, and is a driving cause in the race to have co-ed dorm rooms and free birth control.<sup>14</sup>

Even in this race to be progressive in policies regarding gender-neutrality, the reality of gender can-

not be escaped. In fact, the very proposal to distribute free birth control to university students exposes the inherent contradiction within this worldview, and proves that its advocates do not actually believe in gender-neutrality as they claim. Namely, they still know that male and female bodies operate according to traditional gender roles, and that when a man and a woman engage in sexual intercourse, they can still produce children. Therefore, while theories like gender-neutrality on campuses and in the culture seem progressive, the truth is that, in practice, they are unattainable.

## Reality of the Sexual Revolution

This leads to the pertinent social issue that must be addressed—*this nation is in the midst of a sexual revolution, and much of that war is being fought on university campuses*. Parents no longer think they have the right and responsibility to keep their children away from such behavior. One mother was quoted as saying “They’re 18. We can’t do much about it anyway, if they’re away at school.”<sup>15</sup> As Newsweek reported, a student at George Washington University agrees, insisting, “The answer is definitely not having students abstain from sex . . . . We are adults. We are going to have sex, and if the pill isn’t available, sex just isn’t going to be as safe.”<sup>16</sup>

Albert Mohler responds to this line of thinking by saying:

Well, if this young woman’s words prove anything, it is that she is definitely not an adult. College students are dependents. They may be 18, but they are not living as full adults, supporting themselves and living responsibly. It’s a sad picture of America’s college students and a reflection of the moral confusion at the heart of the larger culture.<sup>17</sup>

What we face today are not merely individual, isolated cases, but a massive social transformation which has not happened by accident and will not break apart unless people address the worldview of these social ills.

## How Christians Should Respond

So, what can church leaders and other citizens in North Carolina do to slow the tide of this sexual storm?

**First**, pastors have to preach what the Bible teaches about moral and immoral sexual behavior. It should not be surprising to find such behavior among the laity, when churches are willing to ordain leadership who practice (or condone) such behavior in their personal lives.<sup>18</sup> Furthermore, there is a lack of *church discipline* in the area of sexual immorality. Christians are called to flee all types

of immorality, including sexual immorality, and to strive for holiness.

**Second**, Christians need to recognize and accept the fact that sexual immorality in the culture is as bad as many think it is. There are too many Christians who naively think today’s culture is still mostly safe. They are mistaken, for there are people with agendas to write negative policy, or sexual deviants seeking to take advantage of young, weak-willed college students. Unless parents realize that there actually is a war against traditional sexual morality, they will not accept that there is a problem until someone close to them—usually one of their children—is wounded in the crossfire of this battle.

**Third**, parents must accept the role as the primary instructors of their children, rather than relying primarily on teachers, mentors, and youth pastors. This requires parents to have conversations with their children about appropriate sexual behavior. Many churches have organized “True Love Waits” seminars to combat this tide. While these seminars are a good tool, they are not enough to stand alone athwart the onslaught of cultural ideology, media influence, and peer pressure. For sadly, in most cases, these seminars are too late and the attendees have already purchased the cheap substitute for “true love”—emotional and/or sexual promiscuity—confirmed by their decision not to wait.

**Fourth**, as citizens of the state, there is a responsibility to be aware of legislative policies that impact the cultural attitude toward morality. Citizens must be knowledgeable and engaged in the fight for traditional morality. This means researching, voting, contacting elected officials, and striving to influence legislatures, school boards, and other public bodies that make decisions that impact the day-to-day culture in which citizens live and children grow and learn.

## Know the Enemy and the Prize

At the end of the day, like in any other battle, Christians need to know against whom they are fighting and for what they are fighting. The Apostle Paul helped us to understand who the enemy is when he said, “*We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places*” (Eph 6:12). Practically speaking, the enemy is sin, the schemes of the devil, and ideologies expressed in the market place of ideas—not organizations, politicians, neighbors, and friends. What is being fought for is a preservation and acceptance of the moral precepts taught in Scripture and confirmed by the natural law. History has repeatedly demonstrated that only traditional gender roles and sexual ethics can preserve the welfare of the family. Recognizing that the bedrock of any nation is the strength of the family, the North Carolina Family Policy Council will continue to work to defend the integrity of the home and the purity of our children. ❖

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ENDNOTES:

- 1) <http://www.washingtonpost.com/wp-dyn/content/article/2010/12/03/AR2010120306648.html>
- 2) <http://education.newsweek.com/2010/12/03/should-birth-control-be-free.html> and <http://my.barackobama.com/page/content/benefitsofreform>
- 3) [http://www.northcarolina.edu/policy/index.php?pg=vb&node\\_id=7166](http://www.northcarolina.edu/policy/index.php?pg=vb&node_id=7166)
- 4) Friedrich Nietzsche, in Walter Kaufmann, *The Portable Nietzsche* (New York: The Viking Press, 1968), *Gay Science*, 95-96.
- 5) Fyodor Dostoevsky, *The Brothers Karamazov* (Bantam Classics, 1984).
- 6) Christopher Dawson, *Religion and the Rise of Western Culture* (Image Books, 1991); Herbert Marcuse, *Eros and Civilization* 2nd edition (New York: Routledge Press, 1987).
- 7) <http://www.parentcentral.ca/parent/babiespregnancy/babies/article/995112--parents-keep-child-s-gender-secret>
- 8) <http://www.parentcentral.ca/parent/articlePrint/995112>. For a response see Al Mohler's article, *The Myth of the Genderless Baby*, <http://www.albertmohler.com/2011/05/24/the-myth-of-the-genderless-baby/>.
- 9) See Dr. Robert L. Spitzer, *Archives of Sexual Behavior*, Vol. 32, No. 5, October 2003, pp. 403-417. For a summary of the findings see Roy Waller and Linda A. Nicolosi, *Spitzer Study Published: Evidence Found for Effectiveness of Reorientation Therapy*, National Association for Research & Therapy of Homosexuality, September 21, 2004, available online at <http://www.narth.com/docs/evidencefound.html>. Also see, Dr. Frank Turek, *Correct, Not Politically Correct: How Same-Sex Marriage Hurts Everyone*, [Cross-Examined.org](http://Cross-Examined.org), 2008.
- 10) See Norman L. Geisler and Frank Turek, *Legislating Morality: Is It Wise? Is It Legal? Is it Possible?* (Minneapolis: Bethany House, 1998).
- 11) <http://www.albertmohler.com/2005/09/20/the-age-of-polymorphous-perversity-part-two/>
- 12) For original citations and responses to the theological arguments used by the homosexual agenda please see: Norman L. Geisler, *Christian Ethics: Contemporary Issues and Options* (Grand Rapids: Baker Academic, 2010), 280-298. For a contemporary original source see the article written by Nicholas D. Kristof columnist for *The New York Times* in *The News & Observer*, titled "What does the Bible really say?" Tuesday, May 24, 2011, pg 9A.
- 13) <http://www.ncfamily.org/stories/110427s1.html>
- 14) For a longer article on undermining abstinence education please see: *Family North Carolina: The State of Our Marriages- Is North Carolina a Target for Gay Marriage?* Jan/Feb 2009, article: *Undermining Abstinence* by Amanda Abbott.
- 15) <http://www.albertmohler.com/2010/12/09/coed-quarters-free-birth-control-the-new-campus-culture/>
- 16) *Ibid.* <http://education.newsweek.com/2010/12/03/should-birth-control-be-free.html>
- 17) *Ibid.*
- 18) <http://www.onenewsnow.com/Church/Default.aspx?id=1262258>