



## **A Look at the Sexual Revolution in the United States —** *And how it informs the work of abstinence educators*

*By Linda Klepacki*

*“If the ax is dull, and one does not sharpen the edge, then he must use more strength; but wisdom brings success” (Ecclesiastes 10:10).*

In nurturing and defending traditional families we often find ourselves opposing those who want to change sexual mores. As professionals who teach the abstinence until marriage message we need to be strategic—we need to *know* our opponents. What motivates groups like Planned Parenthood Federation of America (PPFA), Sexuality Information and Education Council for the United States (SIECUS) and the Alan Guttmacher Institute (AGI) to promote radically new sexual "norms"?

An extensive survey of the major players in the sexual revolution reveals two motivating philosophies: "rights" and naturalism. Though the harmful fruits of sexual license have only recently ripened, these underlying philosophies have taken root and been growing for over 100 years. We must therefore examine these two philosophies and how they have played out during the last 100 years if we want truly to understand why sex education has taken its current path.

### **"Rights"**

In 1776, the Declaration of Independence proclaimed that all men had a God-given right to “life, liberty and the pursuit of happiness.” The age of rights in America had begun. Americans had grown tired of some Christian sects trying to coerce other sects into their way of thinking, so they declared that everyone had the right to think and live the way they wanted as long as it didn’t harm others.<sup>1</sup> Rights became an integral part of American thinking, and this was good.

***Rights versus License***  
*(According to Webster's  
New Collegiate Dictionary)*

**Right:** "Something due to one by law, custom or nature."

**License:** "Disregard for the standards of proper behavior."

### **Naturalism**

Naturalism is the assumption that the physical world is all that exists, that there is no such thing as the supernatural; no God, no miracles and no divinely revealed moral code.<sup>2</sup>

Naturalism grew out of Europe's "[Enlightenment](#)," and had been present in Western thinking since the late 17th century. But [Charles Darwin](#)'s theory of evolution in *The Origin of Species*, published in 1859, really gave it impetus.<sup>3</sup> Darwin described the origin of mankind as the result of a “scientific” natural process, rather than the “superstitious” Biblical version, and in doing so he aided those who wanted to reject the supernatural.

This rejection of the supernatural struck at the heart of Christianity, causing many to jettison their belief in the Christian God. This in turn caused still more to discard Christian morality.

### **The mentality of rights and naturalism**

Acknowledging individual rights, combined with naturalism has created a dramatic change in [worldviews](#). If the Christian God does not exist, then neither does His morality. Therefore, many conclude, no sexual acts or feelings are right or wrong; they're simply natural. And to deny someone their right to do what is natural is simply repressive.

Rejection of historic right and wrong (one aspect of what we now call [postmodernism](#)) has brought radical changes in sexual thought and behaviors. Previously taboo behaviors are now hotly defended in the name of rights. Defenders of the "new morality" say those who object are upset only because they haven't yet been freed from their repressive Christian morality.

It then becomes the "duty" of "enlightened" people to save children from being brainwashed; they must be taught that the only "evil" is denying natural impulses, because doing so produces fear, guilt and discrimination.<sup>4</sup> It becomes a high moral calling to liberate children from the guilt and fear that Christian beliefs have produced. Sexuality educators who attempt to bring absolute, Christian morality into the classroom only perpetuate fear, guilt and discrimination.

Such views naturally flow from the assumptions of rights and naturalism.

### **Naturalism weakens Christianity**

Christianity's prolonged battle against naturalism hindered the sexual revolution. However, clergymen and theologians increasingly [adopted naturalism into their theology](#), thereby weakening the Christianity they profess. This trend has continued to the present day, as can be seen in many churches and religious organizations across the country.<sup>5</sup> Approval of extra-marital sex (at any age) is an example of this moral drift. The Bible teaches that sex is a glorious relationship designed to reflect God's relationship with the church. The human sexual relationship is an act to be enjoyed exclusively within a one man/one women marriage. Christian's acceptance and endorsement of sex outside marriage is a modern-day example of an unholy marriage of Christianity and naturalism.

### **Naturalism sets the stage**

After Darwin's evolution theory moved the nation toward naturalism, [Sigmund Freud](#) (1856-1939) followed with his theories of sex and repression—theories that forever changed the West's perception of sexuality. He traced nearly everything—from a child's affection for his parents to dreams and insanity, from toilet training to train travel—back to sex.<sup>6</sup> Sex became the great force motivating humanity, and some accused Christian "repression" of sexuality as the cause of illnesses and neuroses.<sup>7</sup> In Freud's view, all forms of sex (including oral sex, masturbation, childhood sexuality, homosexuality, pedophilia and bestiality) were no longer good or bad, but natural.<sup>8</sup> Repression alone was bad.

Like Freud, [Henry Havelock Ellis](#) (1859-1939) considered sex to be the essence of life<sup>9</sup> (influenced by his own unorthodox sexual desires).<sup>10</sup> He catalogued the sexual practices of cultures from around the world. His scientific, approving compilation of sexual practices Christians regarded as taboo and sinful went a long way in promoting naturalism.<sup>11</sup> If different

varieties of sexual practices were acceptable across the world, they must be natural, not sinful.<sup>12</sup> In view of this, Ellis attacked Christian sexual morality as repressive and harmful.<sup>13</sup>

[Alfred C. Kinsey](#) (1894-1956) interviewed people to ascertain their sexual practices (using questionable, if not outright [fraudulent methods](#)). He ostensibly made no moral judgments on the sexual data he collected on the “human animal,” but his agenda was clear—to show that the “taboo” sexual practices he indulged in, such as adultery, masturbation, homosexuality, pedophilia and bestiality—were extremely common and that those practicing them suffered no ill effects.<sup>14</sup>

[Wardell Pomeroy](#) (1913-2001), was a Kinsey research associate and co-author of, *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953). Pomeroy also was a founding board member of The Sexuality Information and Education Council of the United States (SIECUS). He assisted in pushing the envelope regarding sexual rights, declaring that pedophilia can be “wonderful and beautiful,” that the “consequences” society applies against such behavior “can be absolutely horrendous.”<sup>15</sup>

The intellectual elite largely accepted these revolutionary views from Darwin, Freud, Ellis, Kinsey and Pomeroy, and it is difficult to overestimate their influence on America's attitudes about sex.

## **The growth (and abuses) of rights and naturalism in America**

As the nation matured, some groups that had long been denied legitimate civil rights (such as women and racial minorities) worked for those rights. Others cloaked their movements aimed at utterly revising moral standards under the banner of civil rights.

### *Abolition Movement*

By 1796, citizens were already pressuring Congress to change the nation's official position on slavery; in 1803, there was intense disagreement over the status of African-Americans in the Louisiana territory; and in 1819, the Missouri Crisis broke out over the position of slavery in the Missouri Territory.<sup>16</sup> However, the abolition movement did not take off until 1831, with the founding of [William Lloyd Garrison](#)'s abolitionist newspaper, the *Liberator*.<sup>17</sup> In 1833, Garrison formed the [American Anti-Slavery Society](#) (AASS), which eventually included many influential women, including [Lucretia Coffin Mott](#) and the [Grimke sisters](#).<sup>18</sup>

The struggle to win liberty for Black Americans became a cause during the Civil War. In 1863, Abraham Lincoln issued the [Emancipation Proclamation](#), freeing all slaves. However, even after passage of the [13th](#) and [14th amendments](#), which ended slavery and granted Black Americans full civil liberties, Blacks did not have the same rights as Whites. This injustice would not begin to be resolved until the 1950s.

### *First-Wave Feminism*

“First wave” feminism in America had its roots in the abolition movement of the 1830s. Women worked alongside men to give blacks the right to liberty, but they soon noticed that their male counterparts were not willing to grant women equal rights.<sup>19</sup>

The first women's rights convention was held in 1848, and after 72 years of hard work by women like [Susan B. Anthony](#) and [Elizabeth Cady Stanton](#), the [19th amendment](#) was passed in 1920.<sup>20</sup> Women finally had the right to vote.

Then feminism took on a new battle—birth control. Women had achieved the right to vote like men, but they still couldn't be involved in society like men because they were tied to their houses taking care of children. [Margaret Sanger](#), a pioneer of birth control, decided that women should have the right to decide if and when they wanted children and the right to enjoy sexual relations without fear of pregnancy.<sup>21</sup> She opened her first birth-control clinic in Brooklyn in 1916, and in 1921, she founded the American Birth Control League (whose name would be changed to the Planned Parenthood Federation of America in 1942).<sup>22</sup>

### *Roaring Twenties*

Militant feminism was eclipsed in the “[Roaring '20s](#)” by the rebellion of a significant sector of the younger generation against the older generation.<sup>23</sup> Darwin and Freud's attack on Christianity and Christian morals had shaken America, and the new generation was experimenting with the freedom brought about by naturalism. The new woman of the '20s rejected her sheltered Victorian persona in favor of the liberated flapper, who smoked, drank, necked, petted and divorced.

### *Depression and War*

The Great Depression of the 1930s and World War II in the 1940s, however, effectively silenced the roar. Starvation and death made the license of the 1920s seem frivolous, and the next generation retreated into safe suburban homes, where they married and concentrated on making a good living and giving their children all the advantages they didn't have during the Depression and war. Many attended church and taught their children Christian morals because they were conducive to their comfortable world, though many of them no longer believed that Christianity was credible in the modern Darwinian world.

In the 1950s and 1960s this safe and seemingly comfortable world was rocked by the earthquake of the civil rights movement and the revival of feminism.

### *Civil Rights Movement*

The civil rights movement was ignited in 1955 in Montgomery, Alabama with [Martin Luther King](#)'s bus boycott.<sup>24</sup> As the movement spread across the South, many college students joined in. They found in the civil rights movement a cause they could believe in, something beyond the self-centered, safe world of their parents. They also learned the rhetoric of rights and the techniques of civil disobedience, which, when misapplied in the realm of sexuality, can lead to elevating self-pleasure as a right, and ignoring the eventual results of emotional and physical carnage.

#### **Margaret Sanger and Minorities**

In 1917, not long before Armistice Day and the end of World War I, Margaret Sanger began publishing the monthly *Birth Control Review*, which increasingly revealed her views favoring eugenics (genetic selection). Sanger referred to minority races within Europe and America as “weeds.” She wrote, “Eugenics aims to secure better babies.” Sanger was not alone in expressing her favor of suppressing the spread of “non-Aryan” races. In fact, she counted among her many pro-eugenics friends one Ernst Rudin, a Nazi, with whom she corresponded. In the December 1921 issue of Sanger's *Birth Control Review*, Lothrop Stoddard, a radical eugenicist, and a Sanger friend and confidant, wrote, “It is the lower elements of the population, the negroid aboriginal tribes and the Pariahs or Outcasts, who are gaining the fastest [in population].”  
(**Note:** Although Planned Parenthood officially claims Sanger did not support eugenics, even the liberal *Village Voice*\* acknowledges she did.)

\* Ward Harkavy, “Never Again: The History of American Eugenics Is Explored Online,”  
<http://www.villagevoice.com/news/0008.harkavy.12726.8.html>

### *Student Movement*

When the college students returned from the civil rights protests to their campuses, they began their own protest movements—the [Student Nonviolent Coordinating Committee](#) (SNCC) against racism; and the [Students for a Democratic Society](#) (SDS) against the Vietnam War, suppression of rights and the "banality of middle-class complacency."<sup>25</sup> Young people were searching for a more meaningful reality than for what many of them had been the rule-book morals they had been fed as children. Their parents could not give them direction because their Christianity had been atrophied by naturalism, and they could not address the root hunger that was leading their children to experiment with drugs, communes and free sex.

### *Second-Wave Feminism*

In a repeat of the abolitionist movement, women worked alongside men in the protest movements and soon noticed that they were not being treated as equals. They then branched off and created their own feminist movement.<sup>26</sup>

Bored suburban women who had been stirred up by [Betty Friedan](#)'s *The Feminine Mystique* united with female college students to form the "second wave" of feminism.<sup>27</sup> In 1966, Betty Friedan helped found the National Organization for Women (NOW), a leading force in the feminist movement.<sup>28</sup> This organization was at the heart of the modern feminist movement.

The second wave of feminism crested in a series of laws, codes and organizations that wrought change at a furious pace. In 1960, the FDA approved the birth control pill.<sup>29</sup> For the first time in history, women had the opportunity to plan pregnancy according to *their* schedule, allowing them to truly enter the corporate world. In 1969, the first no-fault divorce law was passed.<sup>30</sup> *Ms. Magazine* was published for the first time in 1971: "the first national magazine to make feminist voices audible, feminist journalism tenable, and a feminist worldview available to the public."<sup>31</sup> In 1972, Congress passed the Equal Rights Amendment (though the states failed to ratify it), and the Supreme Court ruled it legal for an unmarried woman to use contraceptives.<sup>32</sup> In 1973, [Roe v. Wade](#) was passed, legalizing abortion.<sup>33</sup> Many more laws were passed, allowing women more rights than they had previously experienced.<sup>34</sup>

### *Gay Rights Movement*

Feminism soon fed the emerging gay and lesbian movement.<sup>35</sup> The homosexual movement in the United States did not coalesce until the early 1950s, with the founding of the [Daughters of Bilitis](#) and the [Mattachine Society](#).<sup>36</sup> In the '50s, these organizations were almost apologetic about their homosexuality, but by 1965, they began speaking much more confidently.<sup>37</sup> Homosexuals began to demonstrate in 1968.<sup>38</sup> The movement took off in 1969, when a police raid of a gay bar in Greenwich Village provoked a three-day riot.<sup>39</sup> In 1973, the American Psychiatric Association caved in to pressure from gay activists and removed homosexuality from its list of disorders.<sup>40</sup> By 1976, 33 cities had civil

#### **The Biblical View of "Natural" Relationships (from [Romans 1](#))**

Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

Because of this, God gave them over to shameful lusts. Even their women exchanged *natural relations* for *unnatural ones*. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

rights codes for the protection of homosexuals, and 15 states had abolished their anti-sodomy laws.<sup>41</sup> By 1980, pro-gay theology had come into its own.<sup>42</sup>

In one sense, the gay rights movement was a continuation of the civil rights and feminist movements, but in another sense, it veered off in its introduction of militant naturalism. Naturalism had long been accepted in America, but the gay rights movement marked the first time that naturalism was an integral part of the fight for rights. Homosexuals demanded the right to do what they believed was "natural," and insisted on being accepted and welcomed for it.

### *To the Present*

And this brings us to the present. The fight over homosexuality is still being waged across America, as same-sex marriage amendments and laws are hotly disputed. Now, because of the roots of the fight between rights and naturalism, it is possible that widespread acceptance of homosexuality will lead to acceptance of other alternative sexual practices, such as [pedophilia](#) and [bestiality](#). There have already been disturbing signs that these fights are coming, as can be seen from the assertions of social revolutionaries like [Peter Singer](#), Wardell Pomeroy and [Mary Calderone](#).<sup>43</sup>

### **The importance of sex education**

Many fighting for the normalization of any and all sexual practices admit that the only way they can win is through sex education.<sup>44</sup> It has long been recognized by such important historical figures as Thomas Jefferson, [John Stuart Mill](#) and [John Dewey](#) that education plays a vital role in shaping society and beliefs about right and wrong, and organizations like Planned Parenthood Federation of America (PPFA) recognize this.<sup>45</sup> Therefore, the schools have become the main battleground of sexual mores in America.

PPFA, the organization begun by Margaret Sanger, was one of the first to realize that the only way to win the battle for a naturalist, rights-dominated sexuality was to indoctrinate children. Mary Calderone, the former medical director of PPFA, left her position as medical director of PPFA in 1964 to help form the Sexuality Information and Education Council of the United States (SIECUS).<sup>46</sup> SIECUS develops naturalist sexual education guidelines for schools, and is connected to such "progressive" sexual organizations as the Kinsey Institute and the Playboy Foundation (the latter provided SIECUS some of its original funding).<sup>47</sup>

The PPFA also formed the Alan Guttmacher Institute (AGI) as a research organization to provide PPFA and SIECUS with the "evidence" needed to back up their claims.<sup>48</sup> Alan Guttmacher was president of PPFA and a leader in the International Planned Parenthood Federation (IPPF) during the 1960s and 1970s.<sup>49</sup> The connection between Planned Parenthood, SIECUS and AGI ensure that

### **John Dewey**

In Moscow Dewey attended a conference organized by Professor A.G. Kalashnikov of the pedagogical department Moscow Technical University. Ten days later Kalashnikov sent Dewey a two-volume set of the *Soviet Pedagogical Encyclopedia* for 1927, with a note: "Your works, especially, 'School and Society' and 'The School and the Child' have very much influenced the development of the Russian pedagogy and in the first years of [the] revolution you were one of the most renowned writers." At present, he continued, Soviet "philosophico-socialist [sic]" theory differed a bit from Dewey's recommendations, but still, those "concrete shapes of pedagogical practice, which you have developed in your works, will be for a long time the aim of our tendencies."

- Jay Martin, **A review of [The Education of John Dewey: A Biography](#)**

<http://www.claremont.org/writings/041005edmondson.html>

the indoctrination of our public school children with naturalist sex education is backed by liberalized science and social marketing.

### **Recommendations/now what?**

First, we must not abandon the schools. If the fight for pro-parent, pro-marriage and abstinence-until-marriage education is lost in the schools, the war is lost. Childhood lessons become the lens through which one filters all of life's events. Our children must be protected from indoctrination with naturalist sex education.

Second, hacking branches is insufficient: The causal roots must be exposed. The cry of values-free sex education is unacceptable as well due to the inaccuracy of the statement and meaning. There is no such thing as value-free education; it is simply a substitution of one value system for another.

Third, public schools teach sex education within the broader context of health education. The root of this educational fight is physical and emotional health. We must appeal to the highest health standard in sexuality, as in all forms of health education. And the highest standard of sexuality education is abstinence until marriage education. Health is a right worth protecting.

With the facts on our side, we must oppose those claiming the right to promiscuity, abortion, same-sex parenting, pedophilia and pornography, showing that these practices do in fact harm others. The answers are there; we must use them.

<http://www.focusonsocialissues.org>

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<sup>1</sup> The Jeffersonian Cyclopeda, Jefferson Digital Archive, University of Virginia Library, <http://etext.lib.virginia.edu/etcbin/foley-browse?id=JC0171>, (3 June 2005), <http://etext.lib.virginia.edu/etcbin/foley-browse?id=JC0796>, (3 June 2005).

<sup>2</sup> Pattle and. Pun, *Evolution: Nature and Scripture in Conflict?* (Grand Rapids, The Zondervan Corporation, 1982), Ch.8, (3 June 2005).

<sup>3</sup> "Naturalism," University of North Carolina, <http://www.unc.edu/courses/pre2000fall/eng81br1/natur.html>, 10 June 2005); Pattle P.T. Pun, *Evolution: Nature and Scripture in Conflict?* (Grand Rapids, The Zondervan Corporation, 1982), Ch.8, [http://www.ibri.org/Books/Pun\\_Evolution/Chapter8/8.1.htm](http://www.ibri.org/Books/Pun_Evolution/Chapter8/8.1.htm), (10 June 2005).

<sup>4</sup> For example, Katha Pollitt writes in *The Nation*, "I too believe that in the long run equality and tolerance and liberal sexual mores will win out over repressive Christian 'moral values.' After all, civil union, which no one had even heard of a few years ago, is now supported by two-thirds of the population. But before the tables turn on the Christian right, how many biology classes will be clouded with creationist nonsense? How many young people will suffer STDs and HIV and pregnancy because they learned in school that condoms 'don't work' -- or didn't hear about them at all? How many women will carry disastrous pregnancies to term?" - "Bush GOP Doles Out Moral Plunder," <http://www.cbsnews.com/stories/2004/11/19/opinion/main656707.shtml>

<sup>5</sup> Here's an extreme example: An assembly of "**Liberated Christians**, Promot[es] Positive Intimacy and Sexuality, Responsible Nonmonogamy, Polyamory or 'Swinging' as a legitimate CHOICE for **Christians**."

<sup>6</sup> Sigmund Freud, *Dream Psychology*, III, IV, V, Project Gutenberg, released March 28, 2005, <http://www.gutenberg.org/dirs/1/5/4/8/15489/15489-h/15489-h.htm>, (24 May 2005); Sigmund Freud, *Three Contributions to the Theory of Sex*, II, Project Gutenberg, released February 8, 2005, <http://www.gutenberg.org/dirs/1/4/9/6/14969/14969-h/14969-h.htm>, (24 May 2005).

<sup>7</sup> Sigmund Freud, *Dream Psychology*, VII, Project Gutenberg, released March 28, 2005, <http://www.gutenberg.org/dirs/1/5/4/8/15489/15489-h/15489-h.htm>, (24 May 2005).

<sup>8</sup> Sigmund Freud, *Three Contributions to the Theory of Sex*, I, II, Project Gutenberg, released February 8, 2005, <http://www.gutenberg.org/dirs/1/4/9/6/14969/14969-h/14969-h.htm>, (24 May 2005).

<sup>9</sup> Havelock Ellis, *Studies in the Psychology of Sex*, Vol.1, General preface, I, II, III, Project Gutenberg, released October 8, 2004,

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[http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20\(of%206\).txt](http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20(of%206).txt), accessed 5/24/05.

<sup>10</sup> Ellis wrote of his mother's practice of urinating in public while she took him for walks (while he was still quite young). As a married adult, Ellis encouraged (some say coerced) his wife to engage in lesbian relationships for him to watch. Ellis once wrote, "What we call 'morals' is simply blind obedience to words of command."

<sup>11</sup> Havelock Ellis, *Studies in the Psychology of Sex*, Vol.1, General preface, I, II, III, Project Gutenberg, released October 8, 2004,

[http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20\(of%206\).txt](http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20(of%206).txt), (24 May 2005); Havelock Ellis, *Essays of Love and Virtue* (Garden City, NY: George H. Doran Company, 1922), Ch.2-7.

<sup>12</sup> Havelock Ellis, *Studies in the Psychology of Sex*, Vol.1, General preface, I, II, III, Project Gutenberg, released October 8, 2004,

[http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20\(of%206\).txt](http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20(of%206).txt), accessed 5/24/05; Havelock Ellis, *Essays of Love and Virtue* (Garden City, NY: George H. Doran Company, 1922), Ch.2-7.

<sup>13</sup> Havelock Ellis, *Studies in the Psychology of Sex*, Vol.1, General preface, I, II, III, Project Gutenberg, released October 8, 2004,

[http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20\(of%206\).txt](http://gutenberg.hentges.lu/Ellis,%20Havelock/Studies%20in%20the%20Psychology%20of%20Sex,%20Volume%202%20(of%206).txt), accessed 5/24/05; Havelock Ellis, *Essays of Love and Virtue* (Garden City, NY: George H. Doran Company, 1922), Ch.2-7.

<sup>14</sup> Alfred C. Kinsey, Wardell B. Pomeroy and Clyde E. Martin, *Sexual Behavior in the Human Male* (Philadelphia: W.B. Saunders Company, 1948); Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin and Paul H. Gebhard, *Sexual Behavior in the Human Female* (Philadelphia: W.B. Saunders Company, 1953).

<sup>15</sup> Michael Ebert, "Pedophilia Steps Into The Daylight", *Citizen Magazine*, November 16, 1992, pp. 6-8.

<sup>16</sup> John Craig Hammond, "'They are very much interested in obtaining an unlimited slavery': Rethinking the expansion of slavery in the Louisiana Purchase territories, 1803-1805," *Journal of the Early Republic*, Vol.23, Is.33, p.353

<sup>17</sup> Daniel J. McInerney, *The Fortunate heirs of Freedom: Abolition and Republica Thought* (Lincoln, NE: University of Nebraska Press, 1994), p.2.

<sup>18</sup> Gerda Lerner, *The Grimke Sisters from South Carolina: Pioneers for Woman's Rights and Abolition* (New York: Oxford University Press, 1998), pp.85-99.

<sup>19</sup> Rheta Childe Dorr, *Susan B. Anthony: The Woman Who Changed the Mind of a Nation* (New York: AMS Press, 1928), pp. 42-46, 58, 138-140, 174-178, 187, 216, 246.

<sup>20</sup> Ann-Maire Imbornoni, "Timeline of Key Events in the American Women's Rights Movement," in *Infoplease*, May 2005, <http://www.infoplease.com/spot/womenstimeline1.html> (23 May 2005).

<sup>21</sup> Planned Parenthood, *Margaret Sanger*, 21 April 2005,

<http://www.plannedparenthood.org/pp2/portal/files/portal/medicalinfo/birthcontrol/bio-margaret-sanger.xml>

<sup>22</sup> Esther Katz, "Biographical Sketch Margaret Louise Higgins", (16 May 2005),

<http://www.nyu.edu/projects/sanger/msbio.htm>

<sup>23</sup> Stanley K. Schultz, "American History 102, Lecture 14," Univeristy of Wisconsin,

<http://us.history.wisc.edu/hist102/lectures/lecture14.html>, (30 June 2005).

<sup>24</sup> Southern Christian Leadership Conference, "Our History," <http://sclcnational.org/nonprofit/sclc/>, (27 May 2005).

<sup>25</sup> Os Guinness, *The American Hour: A Time of Reckoning and the Once and Future Role of Faith* (New York: The Free Press, 1993), pp. 92-100; Students for a Democratic Society, "Port Huron Statement," Office of Sen. Tom Hayden, <http://coursesa.matrix.msu.edu/~hst306/documents/huron.html>, (17 August 2005).

<sup>26</sup> The following women worked in either SNCC or SDS, then joined the feminist movement because of the double standard for men and women within SNCC and SDS: Casey Hayden and Mary King, "Memo on Sexual Roles in SNCC," MiraCosta College, <http://www.miracosta.edu/home/llane/courses/hist111/pw/docs/caste.htm>, (3 June 2005); Frances Beale, "Double Jeopardy: To Be Black and Female," CWLU Herstory Website Archive, <http://www.cwluherstory.com/CWLUArchive/blackandfemale.html>, (3 June 2005); Heather Booth, Evie Goldfield and Sue Munaker, "Towards a Radical Movement," CWLU Herstory Website Archive, <http://www.cwluherstory.com/CWLUArchive/radicalmovement.html>, (3 June 2005) [language not appropriate for all ages].

<sup>27</sup> Betty Friedan, "The Problem that has No Name," *The Feminine Mystique: Chapter 1*, <http://www.h-net.org/~hst203/documents/friedan1.html>, (22 May 2005).



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- <sup>28</sup>Houghton Mifflin, "National Organization for Women (NOW)," [http://www.college.hmco/history/readerscomp/women/html/wh\\_025600\\_nationalorga.htm](http://www.college.hmco/history/readerscomp/women/html/wh_025600_nationalorga.htm), (25 May 2005).
- <sup>29</sup> Suzanne White Junod, "FDA's Approval of the First Oral Contraceptive, Enovid," July-August 1998, <http://www.fda.gov/oc/history/makinghistory/enovid.html>, (27 May 2005).
- <sup>30</sup> Ovvie Miller, "California Divorce Reform After 25 Years," *Beverly Hills Bar Association Journal*, Vol.28, No.4, <http://www.rmslaw.com/articles/art71.htm>, (3 June 2005).
- <sup>31</sup> "HerStory:1971—," *Ms. Magazine Online*, <http://www.msomagazine.com/about.asp>, (3 June 2005).
- <sup>32</sup> Roberta W. Francis, "The History behind the Equal Rights Amendment," Equal Rights Amendment Online, <http://www.equalrightsamendment.org/era.htm>, (3 June 2005); *Eisenstadt v. Baird*, 405 U.S. 438 (1972), OYEZ, Supreme Court Multimedia, <http://www.oyez.org/oyez/resource/case/630/>, (3 June 2005).
- <sup>33</sup> *Roe v. Wade*, 410 U.S. 113 (1973), OYEZ, U.S. Supreme Court Multimedia, <http://www.oyez.org/oyez/resource/case/334/>, (3 June 2005).
- <sup>34</sup> "Through the Decades with GSU Women," Georgia State University Library, October 6, 2003, <http://www.library.gsu.edu/spcoll/university/throughthedeCADES.htm>, accessed 6/3/05; U.S. Equal Employment Opportunity Commission, "An Act," [http://www.eeoc.gov/abouteeoc/35th/thelaw/pregnancy\\_discrimination-1978.html](http://www.eeoc.gov/abouteeoc/35th/thelaw/pregnancy_discrimination-1978.html), 3 June 2005.
- <sup>35</sup> Anne Koedt, "Lesbianism and Feminism," CWLU Herstory Web site Archive, <http://www.cwluherstory.com/CWLUArchive/lesbianfeminism.html>, (3 June 2005).
- <sup>36</sup> Joe Dallas, *A Strong Delusion: Confronting the "Gay Christian" Movement* (Eugene, OR: Harvest House Publishers, 1996, pp. 59-83.
- <sup>37</sup> Dallas, 1996, pp.59-83.
- <sup>38</sup> Dallas, 1996, pp.59-83.
- <sup>39</sup> Dallas, 1996, pp.59-83.
- <sup>40</sup> Dallas, 1996, pp.59-83.
- <sup>41</sup> Dallas, 1996, pp.59-83.
- <sup>42</sup> Dallas, 1996, pp.59-83.
- <sup>43</sup> "I guess it shows how far we've traveled from reality that people don't realize that an intergenerational sexual relationship could be and should be character building. [I am] not sure that a 7-year-old can give informed consent. That doesn't mean that one should necessarily exclude sexual relations with them." Wardell Pomeroy, quoted in Michael Ebert. "Pedophilia Steps Into the Daylight." *Focus on the Family Citizen Magazine*, November 16, 1992, pp. 6-8;
- "I have known cases of farm boys who have had a loving sexual relationship with an animal and who felt good about their behavior until they got to college, where they learned for the first time that what they had done was 'abnormal.' Then they were upset," Wardell Pomeroy, Ph.D, *Boys and Sex*, Delacorte Press, New York, 1981, pp. 171 - 172. This book is used in numerous public school systems in the United States.
- We could quote many more (and far more explicit) examples that would be inappropriate here.
- <sup>44</sup> "The only avenue the International Planned Parenthood Federation and its allies could travel to win the battle for abortion on demand is through sex education." Alan Guttmacher, M.D., former Medical Director of Planned Parenthood Federation of America (PPFA), during a speech on May 3, 1973, quoted in *Humanity Magazine*, August/September 1979, page 11, and in ALL About Issues, December 1979, page 2.
- <sup>45</sup> Thomas Jefferson, *Papers*, ed. Mina R. Bryan (New York: Princeton University Press, 1950).
- John Stuart Mill, *On Liberty* (New York: John B. Alden, 1885), pg. 127, 138, 176-182; John Dewey, *Moral Principles in Education* (New York: Houghton Mifflin, 1909);
- <sup>46</sup> Harriet Epstein, "The Grande Dame of Sex Education; Mary Calderone and Sex Information and Education Council of the United States," *Humanist*, January 1999.
- <sup>47</sup> Earl Shelp, *Sexuality and Medicine*, 11 (1987): forward.
- <sup>48</sup> Letter from Congressmen Joseph R. Pitts and Christopher H. Smith to the General Accounting Office, November 13, 2001, <http://johnshadegg.house.gov/rsc/GAO0281R.pdf>
- <sup>49</sup> The Alan Guttmacher Institute, "Alan F. Guttmacher 1898-1974," <http://www.agi-usa.org/about/alan-bio.html>, (16 May 2005).