

**TEEN SEX IS NOT A CATASTROPHE**  
**BUT A GLOBAL FAMILY PROBLEM**

I appreciate Victoria Weinstein's article in November/December (1995) "World" magazine, "*Not for God's Sake: Secularizing Teen Abstinence*," where she voiced much clear thinking about the Southern Baptist Convention's "True Love Waits" campaign. I would like to carry the banner a few steps further.

It is very often the case that teenagers like sexual foreplay and intercourse. Oddly enough, they are rarely prepared mentally, emotionally or financially for the wonderful blessings that arise along with their pubescent rejoicing. When so-called lesser species all over the planet are capable of preparing their young for a much more rigorous survival strategy and environment, it becomes at least plausible that something unnatural is intervening or preventing teenagers from arriving at the necessary maturity. It would seem there are a number of things we could do to help our children reach a natural maturity.

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The first thing we can do:

REALIZE THAT THERE IS A NEED TO FAVOR NATURE'S COURSE OVER OUR TRADITIONS.

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We speak highly of *nature*, then denounce what humankind does, as less than that universal standard. We often fail to notice that *we are part of nature's rhythm*. We could benefit by objectively observing what other species do. It is not that we should necessarily do as the birds or foxes, for we are human; but we should observe their lack of concern about sexual morals or whether anyone is observing their sexual acts. We should notice their trust that tomorrow will feed them and continue their lives and the lives of their offspring.

Morals, specifically sexual taboos and guidelines, have been set up to habitualize and even coerce certain sexual patterns:

Grow up; then have sex.

Be in love; then have sex.

Obtain partner commitment; then have sex.

Get married; then have sex.

Promulgating these notions continues the attempts to adapt natural human sexual behavior to fit the lifestyle patterns that (western) society has chosen to follow. Apparently, we do this out of fear, without regard for the fact that **repressing these natural urges is not healthy**.

When a child is born, we assist its birth. Since children have been observed masturbating before birth (Boys and Sex, 3rd ed., 1991, Wardell Pomeroy, Ph.D., p.32) we should realize **sex is an important instinct** and prepare our children for healthy, nonrepressed attitudes as they grow into adult sexual beings. When children are ready to see and hear and speak and crawl and walk, we are right there to guide and comfort them. Why then, do we fail so miserably when it comes to support and guidance in sexual matters? Why aren't we as joyful and enthusiastic as when they take their first step? The answer is easy: We have not been taught and we are too repressed, uneducated and frightened. Many of us learned whatever we know about sex through adolescent experimentation or marriage as a first encounter.

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The second thing we can do:

REALIZE THAT IT'S OKAY TO LET GO OF OUR FEARS ABOUT SEXUAL PROBLEM AREAS; THE ANSWERS CAN BE FOUND.

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Society is the collage of patterns of behavior set up and enforced by groups of people that are afraid to trust nature, God or themselves without artificially synthesized taboos, morals, tenets of faith and laws as stage props to guide them. So, what do we fear?

**We fear that children will be born to parents who are not mentally, emotionally or financially prepared to care for them. We fear that society will not assist in caring for them.**

Careful examination of that fearful approach to teen sex reveals what the real problem is: **The almost total lack of “response ability” of adult society to prepare youth for the inevitable progression of their sexual instinct that has been arising as the major component in their lives from before birth!**

It is ironic that parents try so hard to make sure that their offspring don't “grow up too fast,” filling their heads with goofy play, cartoons and ultimately meaningless, smiling facades in lieu of seriously needed guidance. When their children reach puberty and have strong feelings and instinctive behavior, parents wonder why their children can't cope responsibly. Not having learned how to help, they impose synthesized rules, morals, guilt trips and catchy phrases like “True Love Waits,” to fill a void in education and understanding, as though that will prevent pregnancies.

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The third thing we can do:

REALIZE THAT CHILDREN DO KNOW WHAT'S BEST FOR THEM TO A POINT. FOLLOW CHILDREN'S LEAD TO DISCOVER WHEN THEY ARE READY TO LEARN. GUIDE AND ENCOURAGE THEIR SEXUAL BEHAVIOR.

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The “age of puberty” set by nature was not a mistake. If society enhanced, rather than squashed, natural learning processes, it might become typical for youth to be mentally and emotionally ready when their bodies were ready. If we stopped hindering the natural process and making “coming of age” a mere ritual, perhaps we would no longer need to fret over the problems this creates. If children mature *naturally* to the age of puberty, perhaps they will face less problems.

**Although we may not currently know how, it is yet our responsibility to ensure they are fully ready by that age and quit putting it off until they are in their teens or twenties!** We might prefer that they not be sexually active at twelve or before; but, experience and statistics show that they often are. If they are, have we done all we can to lead them into understanding and responsibility before then? We cannot change their instinctual growth urges. However, instead of interfering with those urges, we can offer encouragement and guidance.

All species have an age of puberty at which they typically become sexually active. During those critical formative years between birth and puberty, if children have been sexually uneducated, unsupported, misunderstood and repressed, problems arise. At that point, it does not matter whether or not parents or society feel they had good, practical reasons for this lack.

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The fourth thing we can do:

STOP SIMPLY “GOING WITH THE FLOW,” AND MAKE A CONCENTRATED EFFORT TO ENSURE THAT TEENS ARE MENTALLY, EMOTIONALLY AND EXPERIENTIALLY READY FOR PUBERTY AS EARLY AS THEY INDICATE IT IS NEEDED.

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I wonder if there is a master plan in action when **children become fascinated and often involved with sex at a very young age.....at a time when pregnancy among them is not an issue?** These youngsters are taking some very good advice: “Take no thought for tomorrow.” Adults, on the other hand, out of fear, embarrassment or a misplaced sense of duty, immediately squash youngsters’ innocent curiosity and intense pleasure. Can no one remember how embarrassing, confusing and frustrating it was to be stopped from that natural activity?

**This is a time when parents could be taking advantage** of these precious years and children’s natural behavior to teach wholesome attitudes such as not being sexually abusive, obsessive or possessive, and being okay with integrating sexual feelings toward either gender. **This is a time when children could be learning** intellectually, emotionally and experientially how to integrate their sexual feelings into their overall understanding of the world and how they are beginning to fit into society. In short, they could be learning to become sexually responsible instead of sexually repressed and frightened.

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The fifth thing we can do:

REALIZE THAT **SEX IS AT THE CORE** OF HUMAN THOUGHT, FEELINGS AND BEHAVIOR. AS SUCH, THE MOST CARING, NATURAL GUIDANCE IS NECESSARY.

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(Footnote in original: This is a very key point. Many species allow sexual exploration during this period. Some even use it to experientially teach sex to their young, presumably as a priority to successfully continue their species (whales are an example).)

Because many of our warmest loving feelings were from nurturing and romance, we teach our children that these feelings are more important than sex. Does the wide acceptance of this teaching make it so? Or, does the fact speak louder that pregnancy finds many teens facing painful, frightening circumstances, so devastating that some attempt suicide? Could it be that we do not fully understand what love is and we are passing that incompleteness on to our children? (I will say here that one of the things you could say about love is that it involves *trusting the flow and the process*, instead of fearfully and “intelligently” planning for a difficult future.) Consider this silly example:

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**SITUATION ONE:** The world has all the romance and nurturing possible without sex for the next 150 years. One hundred fifty years from now, there is no world in which to be romantic and nurturing.

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**SITUATION TWO:** The world has all the sex possible without romance and nurturing for the next 150 years. One hundred fifty years from now, the world is still here; but it is not very happy or caring.

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Even though this is a silly example, it *does* point out the absolute need to understand the priority

sex demands of us. Sex must be recognized as equally important to romance and nurturing, in order for the corresponding aspects of human personality to integrate and balance.

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The sixth thing we can do:

**DEVELOP AGREEMENTS BETWEEN THE ADULTS IN THE SEPARATE HOUSEHOLDS OF YOUR EXTENDED FAMILIES ON BOTH SIDES...THAT THEY WILL AID YOU IN GIVING MEANINGFUL SUPPORT TO YOUR CHILDREN'S OFFSPRING AS LONG AS NEEDED...AND OFFER THE SAME.**

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Many species live communally and, *when young females among them become pubescent, it is natural that they also become pregnant; and it is not a "catastrophe."* Often, the community of adults, whether parents or not, assist in care of the infants and adolescents; and adults who might harm the young are warded off. Many people today do not live communally and, even though we may not particularly want to share all things and live as one happy family, there are some aspects of communal living that may be healthy to maintain, even in smaller, nuclear units.

Living communally does not require as much expense per person as living in smaller households. Not having to face as overwhelming factors or expense or external power can help provide a less fearful environment for young (teen) couples with children. In that climate, they can continue their learning process as a positive experience instead of a constant struggle complicated by feelings of abandonment. This is not merely an exercise in welfare. It is restructuring families and society into a level of interdependence that prepares for and supports nature-determined pubescent behavior. Then, teen sex, along with its unavoidable consequences, is welcomed instead of feared or punished.

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The seventh thing we can do:

**WORKING WITH YOUR EXTENDED FAMILIES, PROVIDE EARLY TRAINING IN INCOME EARNING ACTIVITIES THAT **TEACH A MARKETABLE SKILL AND MONEY MANAGEMENT SKILLS BEFORE PUBERTY.****

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(Footnote from original: This is so critical to our children's futures; it is difficult to believe that we are leaving it to public schools and, basically, washing our hands.)

Not that many years ago, the majority of families in the United States owned their own home along with its furnishings, owned their own transportation, and owned their own business along with its assets. Families traditionally trained their children to do the family business. Children were at least afforded the opportunity to become accustomed to the regular responsibility of work and the opportunity to learn a trade before adulthood.

Now, there is an emphasis on going to school and then college. People are casual about letting the bank own most things through purchase contracts and leasing. So, we find people at 25 or 30 years of age, degrees in hand, in debt and living beyond their means. They are too often still not able to generate adequate income to support their children or the lifestyle they have adopted. Unfortunately, most people assume they "should" be emotionally stable and able to take care of family and finances when the going gets tough.

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The **MAIN** thing we can do:

**AS ADULTS, FIND OUT WHO AND WHAT WE ARE. IF FOLLOWED, THE UNDERSTANDING PROVIDED WILL RESOLVE THE PROBLEMS OF PUBERTY. THEN, TEACH CHILDREN TO FIND THAT UNDERSTANDING.**

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Granted, this cannot be learned and passed on to our children overnight. But we *can* set the goal to live by ideals through which we can be responsible for our children's guidance. We can help our youth learn to responsibly cope with sexuality by providing nature-defined support that brings understanding, integration and maturity. How long? As long as it takes...forever sounds good. They can pass that on to their children. If they can't, it's because we didn't. "Response ability" for our children is built in, if we can only pause and notice.

As we take time to know who and what we are, we can guide our children to discover themselves and know that "understanding" will guide them. As they develop the wisdom of awareness, they will need parental guidance less and less.

What would happen if a child's parents enhanced everything their spirituality brought to consciousness? Would a child who learned to fully express within an extended family become responsible, productive and capable?

Natural guidance by parents results in natural expression as sexuality that correlates directly to spirituality. Whereas, trading natural sexual behavior for traditional rules and taboos hinders spiritual expression.

Letting go of our traditions and sexual phobias allows us to realize that teen sex is not a catastrophe, but a global family problem. It concerns all of us, not just teens or parents. The "catastrophe" is the widespread lack of questions being answered by an inner awareness before they become problems.

If we become more aware of ourselves, our needs and the needs of our children, and meet those needs, the world will surely be less stressful. Isn't it just possible that a few generations growing up with that inner strength could create a world filled with peace and love?

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## **SUMMARY:**

### **THINGS WE CAN DO TO TAKE THE “CATASTROPHE” OUT OF TEEN SEX**

1. We, as adults, must realize that favoring nature’s course over traditions about teen sex is absolutely needed.
2. Adults must face their fears that children will be born to parent who are not mentally, emotionally or financially prepared to care for them and that society will not care for them. We must notice that our ability to adequately respond to children’s sexual needs is at least blunted, if not non-existent, and determine to fill that void with understanding and action. We must realize that it’s okay to let go of our fears about sexual problem areas, because the answers can be found.
3. There must be a relaxing of the notion that children do not know what is best for them. To a point, they do know and they give us critical information about their need to express sexually. They must be guided and encouraged. Not understanding how to help the growth of children’s sexuality does not alleviate the responsibility to do so when it’s needed. Do not put it off.
4. The guidance children need must be prepared for now. We can no longer flow along with what’s happening and expect our ability to guide them when they required it to suddenly appear if we do not possess it now. It is mandatory they become ready for puberty early; puberty will not wait. Don’t fail to utilize the years when they and their friends need not worry about pregnancy, as a relaxed time of learning.
5. Realize that sex and those learning processes that support meaningful growth, facilitate responsible sexuality and the ability to care for offspring. As such, they are fundamental and critical to a coherent global learning process that is capable of fearlessly ushering in an era of peace and love to our world. Know that love and peace have not spread across the planet because we continue to believe that love is a set of emotions and that peace is merely the absence of violence.

2018 NOTE: The only hard copy I could find is as above and appears that it may be missing a page of the summary.

The foregoing was written in meditation and is considered a public domain writing by the author, Doug Couch (Light Dancer).

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2019 Supplement: The above article was written to provide an overview of a procedural shell to implement, mostly with respect to human sexuality. This supplement does not give full information regarding just how this can be accomplished; however, it does give some basic insights about this.

First let me say that many responsible adults raise their children very successfully, with a large degree of responsibility in sexual and social relationships. The problem is that the very beliefs and concepts instilled to create this “responsibility” also create seemingly unrelated global conflict, because learning these is a substitute for being in touch with the singular natural inner resource.

These beliefs and concepts are so deeply interwoven into our societal fabric and daily lives, that they represent a diverse and comprehensive set of practice patterns which systematically substitute these beliefs and concepts as norms, often codified as law, and enforced upon people. This defines right and wrong in severely debilitating ways. In the world we experience, there is such a thing as right and wrong; however, it cannot be set like concrete in terms of traditions, rules or laws. It MUST be defined as appropriate by dynamic guidance in the “now moment”.

Similar to the tale about manna being collected fresh daily, rightness cannot be stored. It must arise naturally from within. This specifically means it must not arise from memorized information. True goodness cannot arise from information. In order for true goodness to occur, each person must discover and become familiar with the inner understanding which is innate to their being. Additional to their becoming familiar with it, they must develop a level of trust and reliance upon it as the primary guide to all ethics and empathy. This internal development is true “faith”. True faith is quite different from what we’ve been taught to believe in as faith, which involved strong belief. True faith is called faith because it is reliance upon that which is ALWAYS faithful (which believed-in concepts cannot be). This discovery and practice of trust is universally available to all, regardless of their background. Those who participate eventually realize a universal sameness in that which inner guidance shows. That sameness is true and loving goodness, and is dynamic. It is always there for living life, because it arises from the core of our being, or in other words, from life itself. There is no “*good and evil*” in it, and yet its guidance tends to sidestep adversity, and to draw in that which is like unto itself (i.e.-cooperative, dynamically guided rightness).

No book of rules or even recommended wise practices can substitute for reliance upon that which is always faithful. It is never mistaken, even though we may fail to follow it well. It is always forgiving if we seem to fail in our own faithfulness, for it is given before our behaviors were ever chosen or implemented. To trust this is to love true goodness, to love our own self, and to love all others without respect for who they are...for this loving “is” the guidance offered. Therefore, to love one another, involves each one discovering and trusting that which always universally loves all. In this, there is no guile, nor any condemnation. It never condemns us, and to the extent that we rely upon it and follow its guidance, we never condemn ourselves or others.

It is the one law that gently governs all, to the extent they are willing to be so governed. And if any are not willing, they will substitute an ever-changing array of rules, laws and moralities. Unfortunately, such will also reap the rewards that come along in the wake of such unwillingness to trust and the accompanying decision to trust rules based in beliefs and concepts instead.

To discover and begin to grow into trust as reliance upon inner goodness, simply pause periodically throughout each day, with the mind momentarily set upon discovering this. Since the mind’s habit is to look for signs, it is worth noting that most likely there will be no immediate signs, for what we are seeking to discover is not defined by external evidence. Our seeking inner goodness however, opens us toward noticing that it is real and is actually there. That noticing comes to us quietly as a gradually growing but subtle shift in how we view things. Our memorized mental understanding is being gently and slowly pushed aside to allow *trust as true understanding* to take its place. We gradually find ourselves immersed in an ebb and flow where our seeking becomes integral to our way of living, it giving continual guidance to follow as we find ourselves able, and

yet allowing us to make each decision as we see fit, never pushing us, binding us, or prodding us with guilt. All our decisions are honored, and all things around us adjust to the extent possible to accommodate our decisions and their outcomes. When we haven't followed guidance well, to some extent these outcomes become our reminder to remain in touch with noticing and trusting guidance. All things work together for good, for those who love goodness (specifically goodness as that guidance, not "goodness" as a defined, believed-in concept). Without such faith, it is impossible to please ourselves and others consistently, for the outcomes of decisions made from substituted beliefs and concepts get in the way.

It is important to be patient about this discovery and practice of trusting guidance, and to not condemn ourselves when we seem to be failing, and to not quit simply because evidence suggests "this is not working". It is not that it needs to work. It is simply a matter of us discovering how to be willing to trust more after a lifetime of being reliant upon things which are not faithful and thus difficult to trust. The common way of the world is to follow traditions, often based in religious ideation, and to follow the rules and laws which have arisen from these. The result, millennium after millennium, is a world and society fraught with tragic circumstances. Despite this, following such traditions is the *status quo*, and is familiar territory...and so, the masses continue on that much-taught but ill-advised path.

If we truly wish to have a better world, it is wisdom to understand that such a world can come into our experience in one and only one way...the way of faith and trust in innate, dynamic, living goodness. And of course, it is similarly important to realize that what the world has been doing for so very long, is the opposite of this, and that this is the reason for the world being continually torn with large amounts of exacerbated conflict. This is the true meaning behind the story in the garden.

**Important Note:** Although it is extremely important to discover the inner guidance that life offers, and to develop trust toward it, it is also important to remain fully in touch with the obvious fact that we live in a world filled with difficulties. Just as it is important to not step off the edge of a cliff, regardless of anything that seems like it "*could be*" inner guidance, so also it is important to remember that the world is not yet restored, and we must live in it according to how it currently exists, not how it could become. However, that does not mean we cannot embark upon the improvement of our journey and share that with others as the opportunity arises. Self-discovery and sharing the insights which come with that discovery can eventually change the world. But this is quite different from planning out strategies alleged to be better or more peaceful and trying to fix what is broken in the world. Why? Because the world is not actually broken. The only thing that is broken is our willingness to become and remain aware of that within us which is already present and offering fully adequate and wise guidance. Even if we continue to follow rules, beliefs and concepts, if we also attend to pausing periodically throughout each day, with the intent set in mind to discover this, we are contributing to global restoration by the gradual renewing of our own mind and sharing that with others through our improved walk in the world. A new world filled with peace and with people genuinely loving one another is within our grasp. It does require however, that we relinquish the tight grip we have on our beliefs and concepts...and that we become willing to be shown what is right, rather than believing we already know. Clearly, by all the evidence we see around us in the world, our widely held beliefs are incorrect.

Although many ancient writers, revered as prophets in their own time, often spoke of God as judgmental and wrathful, nothing could be further from the truth. It is clear that some were inspired at times. Nevertheless, the writers of the works which later became the various versions of the Bible, were also clearly steeped in long held beliefs and practices based in extremes of judgmentalism. These were then projected into their “prophecies”, interpretively creating God in their own image.

Whether one calls inner goodness “God” or not, it is quite real and alive. It is ever present and completely nonjudgmental, lovingly calling us to discover it within us, and to gain understanding by which we gradually realize we are one with it (or in other words, it is what we are). It is a glad moment to see that we’ve never been judged by this and never will be. The path choices of our journey are up to us to choose day after day. Its guidance simply gives us a clear sense of rightness by which to make our choices. And that “sense” is not rote but is an ever-available resource.

We’ve been taught that many behaviors are sins, and yet there is really only one sin, that of adultery, or turning away from this gentle inner presence to embrace instead the pride of our beliefs. We proclaim with our mouths, our intention to attain peace, and yet by our unguided choices we are brought to our knees over and over. We are not being punished. We are simply reaping the harvest from the seeds we’ve sown according to our beliefs.

In the beginning, we walked with God...or in other words, we remained aware of the inner presence of true goodness. There was then, and is now, nothing but this inner goodness within us. But we have taken to ourselves thinking, as judgments expressed by choices...in which we seem to choose “for” goodness, but instead are actively denying goodness by choosing “against” it. Choosing against goodness is found in our reliance upon “*good and evil*”-oriented beliefs, when in fact no such reality exists. Because it does not exist, and because we have proclaimed it to be so, we have thereby created a world of appearances, a world of lies in which “*good and evil*” seems to be true. That creation and its maintenance is the product of our pride. From ancient times, we have proclaimed that this is done by God, ignoring our own writings which clearly proclaim that the woes we call a world arose from adding “*good and evil*” to our partaking. This is the only thing that needs to be relinquished in order to bring about the restoration of the entire world.

If we then turn to the core of being human, we find human sexuality and its corollaries. We judge this critical nature and bind it by rule upon rule upon rule, as though it was an evil and grave danger waiting to ruin humanity. Everywhere we apply “*good and evil*”, it destroys our world all around us. Since our humanity is built upon its core foundation, when we apply judgments against the natural progression of that core’s development, we make building a solid edifice impossible. Instead of teaching our children to quietly look within to discover true goodness and its guidance, we teach them to obey judgment-oriented rules written by mankind, propagating the “*good and evil*” of the ancient biblical Garden of Eden tale ever forward into the future of mankind’s world. We send them off to an endless stream of wars, calling these necessary and saying that these are for the good of mankind and that they will eventually bring peace.

Do we truly want peace? Or do we want a sword? It is up to us. Currently, we are abusing our children from the cradle upward by our judgmental, controlling, so-called good practices, rule by rule. Then we wonder why the world is as it is. Guidance is available. So let’s use it.