

The Decline of Religion *in* Public Education
and The Decline *of* Public Education

Oxford Round Table
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Is There Common Ground?

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INTRODUCTION

This paper's objective is to demonstrate that unwarranted devaluing and displacement of religion¹ in public education occasioned the decline² of education; moreover, the government has an ethical and constitutionally compatible obligation to promote an appreciation of religion in public education. The appropriateness of such a policy is based upon history, sociology, and epistemology.

The historical section will explore the government's previous role in fostering religion in order to establish the constitutionality of such an endeavor. The facts of history will be considered in order to establish an ethical obligation to promote such teaching. The sociological portion will demonstrate the essentialness of valuing and teaching religion in order to promote understanding of contemporary society and contributions from diverse cultures. The epistemological segment will demonstrate how an inadequate and exclusivist view of knowledge produced the present restrictions and antipathy toward religion. The essay will conclude with four principles, which provide an educationally sound and constitutionally compatible method for teaching religion in public schools.

While most of the particulars regarding the wording of the Constitution, history, laws, and other germane issues discussed in this paper refer directly to the United States, the general principles and ideas may, in most cases, be applicable to other countries. In addition, the proposed guidelines for teaching religion are transferable to different countries though the content conveyed through the different categories will surely change.

The difficulty of the task and present confusion about what should be the government's policy toward valuing and teaching religion in state schools has resulted in the unfortunate reality that according to Charles C. Haynes, Freedom Forum Senior Fellow, "many educators (and textbook publishers) have tried to quell controversy by avoiding religion altogether. This strategy hasn't worked. Ignoring religion only increases tension, builds distrust, and frequently culminates in lawsuits."³ The controversy is exacerbated when those on either end of the spectrum frame the debate: those who only support teaching *their* particular religion and those who believe that schools should be religion-free zones.

I will be using the term education to mean "the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life."⁴ Additionally, I will use the term religion defined as, "a set of beliefs concerning the cause, nature, and purpose of the universe...and often containing a moral code governing the conduct of human affairs.... something one believes in and follows devotedly; a point or matter of ethics or conscience."⁵ Generally, when I refer to religion, I will be referring to what is known as supernatural religion;⁶ however, the definition for religion fits non-supernatural religion as well, such as humanism⁷, naturalism, secularism or atheism. Former Professor of Philosophy of Religion and Ethics, J. Clayton Feaver says, "Note that religion and philosophy serve the same psychological functions or purposes in human nature—they

satisfy these two common needs of mankind. A religion gives a world view and a way of life, and a philosophy does the same.”⁸ Defining religion is critical for considering the subject of Religion, Education and The Role of Government since its definition makes clear how it may be impossible to completely separate religion from education. Feaver points out that, “While the word ‘religion’ is a single term, the various phenomena it supposedly describes are numerous and complex.”⁹

Even secular humanism is best defined as a religion and/or religious. The “Humanist Manifesto I” describes the adherents as “religious humanists”, and it argues a great need “to establish such a religion” referring to the tenets of naturalism spelled out in the manifesto.¹⁰ The manifesto claims, “Religion consists of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.”¹¹ This religious view of naturalism is also expressed in the Humanist Manifesto II and III.¹²

John Dewey, a signer of the Humanist Manifesto I and often called the father of progressive education, sought to mediate between supernatural religions and harsh atheism—between “religion, *a* religion and the religious.”¹³ The religious idea that he believed accomplished this was “the religious aspect of experience.”¹⁴ He said, “It is this *active* relation between ideal and actual to which I would give the name ‘God’.”¹⁵ Additionally he said, “Whatever introduces genuine perspective is religious, not that religion is something that introduces it.”¹⁶ His ‘common faith’ of man is religious faith in man, or man’s common experience without supernaturalism or dogma, but it is still religious.

Julian Huxley, said, “I disbelieve in a personal God in any sense in which that phrase is ordinarily used.”¹⁷ However, he was religious. Huxley said, “I believe that it is necessary to believe something. Complete skepticism does not work.”¹⁸ He defined the way to determine what to believe as “the method, which has proved effective, as a matter of actual fact, in providing a firm foundation for belief...usually called the scientific method.”¹⁹

Jonathan Rauch, a widely published author who personally has no place for the supernatural,²⁰ responds to the complaint “that the liberal scientific order (‘secular humanism’) is itself a form of faith” with the reply that “belief in liberal science is a faith...”²¹ Albert Einstein once proposed that, “Science itself could serve as the religion of the devoted scientist.”²²

The religious features of psychology are readily apparent. This is significant since psychological and counseling theories have such an enormous influence upon our educational system today. For example, Carl Jung said, “Patients force the psychotherapist into the role of priest, and expect and demand that he shall free them from distress. That is why we psychotherapists must occupy ourselves with problems which strictly speaking belong to the Theologian.”²³

Abraham Maslow, speaking of the essential quality of self-actualization, said, “A few centuries ago these would all have been described as men who walk in the path of God or as godly men...if religion is defined only in social-behavioral terms, then these are all religious people, the atheist included. But if more conservatively we use the term religion so as to include and stress the supernatural element and institutional orthodoxy...then our answer must be quite different....”²⁴

Carl Rogers, founder of client-centered counseling, “deeply believes that humans are innately good, trustworthy, and rational.”²⁵ This is why “the goal of client-centered counseling is a reorganization of the self.”²⁶ It should be clear that both of these ideas are philosophical or religious in nature since one must have a very clear idea of what that reorganization is to look like and act like. Prior to Rogers’ training at Columbia University under John Dewey, he had been heavily influenced by his Protestant upbringing, involvement in religious groups at the University of Wisconsin, and two years at Union Theological Seminary,²⁷ where he would have been exposed to liberal Christianity. Though he rejected the essence of Christianity, the liberal Christian ideas are still very present.²⁸ He even expanded the goal of his psychotherapy beyond a specialized activity to encompass all of life. When he spoke of becoming more of a person he said, “I believe this statement holds whether I am speaking of my relationship with a client, with a group of students or staff members, with my family or children. It seems to me that we have here a general hypothesis which offers exciting possibilities for the development of creative, adaptive, autonomous persons.”²⁹

The religiousness is unmistakable in Albert Ellis’s rational emotive therapy, when he says “*Humans are only human*, and are neither angels, nor devils, nor ‘dumb’ animals....As far as is now known, all humans are mortal—we all die—and *there is no evidence* of immortality or life after death”³⁰ (italics added). He gives a disclaimer that he is not speaking as an atheist, but his religion of atheism is evident in his absolute declaration “Humans are only human” and “there is no evidence,” for many would beg to differ with that conclusion.³¹ Richard Wessler elucidates this point very cogently. Wessler says that Ellis believes that it is irrational to hold to “the idea that one should be dependent on others and needs someone stronger than oneself on whom to rely”³² and that Ellis said he only opposes religious beliefs when they are absolutistic.³³ Of course this virtually eliminates all supernatural religious beliefs since they are generally absolute.³⁴ Interestingly, Ellis seems religiously absolute in his anti-religious animus.

Many others hold similar views, but these are sufficient to demonstrate that our endeavors, regardless how secular, are still in some measure religious. This is important with regard to public education, since it seems inevitable that religion will be taught. In fact, the very endeavor of education is endowed with religiousness. David Sant notes that, “All education is undergirded by presuppositions about the origin of the universe, the origin of man, the purpose of man, ethics of governing relationships between men, and the continuing existence of the universe in an orderly and predictable manner. It is an inescapable fact that all of these basic assumptions are fundamentally religious.”³⁵

Thus, the real question is not will state schools teach religion, but rather will they teach about religion accurately including supernatural religion because what seems to be lacking from state education is not religion, but more precisely supernatural religion.

THE HISTORICAL BASIS FOR VALUING AND TEACHING RELIGION

In consideration of the history of the United States, teaching religion in government schools seems to be both constitutionally compatible and ethically demanded. Historically, teaching religion, connecting religion to education, or emphasizing its essential relationship to America and Americans was not viewed as violating the Constitution or First Amendment. In fact, the Founding Fathers of the United States³⁶ believed that morality was essential for a republic form of government and religion was essential for morality, so that education necessarily involved teaching both morals and religion.³⁷

It is constitutionally compatible

President George Washington³⁸ in his farewell address wrote, “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports....And let us with caution indulge the supposition that morality can be maintained without religion....Reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principle.”³⁹ Concerning government he said, “It is substantially true that virtue or morality is a necessary spring of popular government.”⁴⁰

Based on their belief that religion was an integral part of the ‘Great Experiment’ the founders wrote and adopted documents like The Northwest Ordinance⁴¹ of 1787. Concerning its adoption, Dr. Skousen says, “The very year the Constitution was written by the Convention and approved by Congress, that same body of Congress passed the famous Northwest Ordinance.”⁴² Article 3 dealt specifically with state education and religion, and said, “Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”⁴³ It is important to note that this was a governing document designed to assimilate the new states with the original states, and good government necessitated that religion, morality, and knowledge would be taught in schools.

Thomas Jefferson, concerning the need for virtue, morals, and truth to be a part of education, said, “[A] people [can become] so demoralized and depraved as to be incapable of exercising a wholesome control.... Their minds [are] to be informed by education what is right and what is wrong, to be encouraged in habits of virtue...in all cases, to follow truth as the only safe guide.... These are the inculcations necessary to render the people a sure basis for the structure of order and good government.”⁴⁴ In addition, we know that he held the moral teachings of Jesus Christ in the highest esteem. He said, “A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a *real Christian*, that is to say, a disciple of the doctrines of Jesus....”⁴⁵

The founders took great precautions to preclude Congress from establishing a Church of the United States where membership, offerings, and beliefs were required by law like the Church of England. They were all too familiar with the suffering that would inevitably result when a government made tyrannical demands for religious support in violation of any citizen's conscience. However, they did not desire to separate government from the influence of religion or religious people. Nor did they desire to separate religion from public life and education. On the contrary, they actually sought to accommodate and foster religion in public life and education.

To ensure that religion and morals drawn from religion were taught in public schools, the founders emphasized the commonalities they believed all religions and denominations believed. For example, Jefferson wrote a bill for Virginia schools that emphasized this point, which read, "No religious reading, instruction or exercise shall be prescribed or practiced inconsistent with the tenets of any religious sect or denomination."⁴⁶ Jefferson also indicated that America's religion is "based on the Bible"⁴⁷ said Samuel Adams referred to these unifying tenets of religion as "the religion of America [which is] the religion of all mankind."⁴⁸ John Adams called these tenets the "general principles" on which the American civilization had been founded.⁴⁹ Jefferson identified them as the principles "in which God has united us all."⁵⁰ These were what Benjamin Franklin considered the "fundamental points in all sound religion. He summarized them in a letter to Ezra Stiles, president of Yale University"⁵¹

1. Recognition and worship of a Creator who made all things.
2. That the Creator has revealed a moral code of behavior for happy living which distinguishes right from wrong.
3. That the Creator holds mankind responsible for the way they treat each other.
4. That all mankind live beyond this life.
5. That in the next life individuals are judged for their conduct in this one.⁵²

According to Dr. Cleon Skousen, "These are the beliefs which the Founders sometimes referred to as the 'religion of America,' and they felt these fundamentals were so important in providing 'good government and the happiness of mankind' that they wanted them taught in the public schools along with morality and knowledge."⁵³

Further evidence of the prominence of religion in education in the U.S. is seen in the use of the Bible as a textbook. In addition, the McGuffey's Readers, which were overtly religious and moralistic texts from a Christian worldview, were widely used for over eighty years.⁵⁴

Whether one agrees with the founders and the history of America mixing religion, morals and public education, it does seem that the founders and populace saw it as essential to good education and good government. They simply did not entertain the idea of teaching or advancing an atheistic or naturalistic view of life. Therefore, historically, the founders and citizens up to the latter half of the twentieth century interpreted the Constitution to endorse valuing and teaching religion in the public domain.⁵⁵

It is ethically demanded

Since the founders deemed religion⁵⁶ to be so important to education and government, and since religion played such an important part in the history of America, and indeed in the world, it is essential that the role of religion in the development of ideas of man, cultures, behaviors, and progress be valued and taught. To ignore or mention religion disproportionately is to revise rather than teach history. Following are a few facts that can demonstrate the profound and pervasive influence of religion in general, and specifically in this case, Christianity.

We have all heard of the Pilgrims, but many fail to grasp who they actually were. They were Puritans who eventually separated from the Anglican Church and became known as Separatists. Henry Graff says, “Some Puritans feared that the Anglican Church could never be ‘purified.’ Among them were a band of humble folk from Nottinghamshire, in central England, who called for a total break with the Anglicans. For that reason they were called Separatists.”⁵⁷ Puritans believed that the Church of England was corrupt, but she could be purified; however, Separatists believed that she had strayed too far from the Scripture to be purified and the only way for them to remain faithful to the Scripture was to separate from her. The Pilgrims took their name from the Bible, in 1 Peter 2:11, because they were sojourners, “wanderers in search of a new homeland.”⁵⁸

In 1606 they organized themselves into a secret Separatist church in England. As soon as they organized themselves as a local congregation of believers set on following the teaching of Christ as they understood the Scripture:

They were persecuted by the Church and civil authorities. They had to hide and move from place to place; their homes were watched; they were thrown into jail. Robinson and his followers finally decided there was nothing else for them to do but leave England if they were to worship according to the Word of God.

They planned to cross the sea to Holland and religious liberty.... They arranged for an English captain to take them there, but when they got into the longboats to go out to the ship, he betrayed them. They were robbed of their money and possessions, brought back to the magistrates, and thrown into prison. They were finally released, and after facing many other difficulties, they finally arranged with a Dutch captain to sail to Amsterdam.⁵⁹

The Pilgrims were humble farmers and trades people who left everything in search of religious freedom. In 1609 they moved to Leyden, Holland where they established the first congregational church.⁶⁰ After eleven years, they decided to leave Holland primarily because they believed that there was too much impiety and ungodliness among the Dutch, and this was corrupting their children. They became afraid of losing their church and the freedom to worship and live according to the Scripture; so they decided to head for the new world,⁶¹ “After a fearful journey of sixty-six days, never coming up on the deck of the *Mayflower* because of the great gales and storms,”⁶² they landed in New England. Since they landed outside of the jurisdiction of the Virginia Company, before disembarking, 41 of the 44 men aboard signed an agreement known as the *Mayflower*

Compact. It was the first governing document for the new settlers in America, and the only one the Pilgrims would have. Therefore, it was their constitution—covenant as they called it. It says in part, “We, whose names are underwritten...having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually in the presence of God...covenant and combine ourselves together into a civil body politic...”⁶³ This was a small group, insignificant in number, but all Americans are beneficiaries of their religious conviction and bravery. How can one understand the nature of our founding without understanding the Christian faith of the founders, without which there simply would have been no Pilgrims and no Americans?

Dr. M.E. Bradford demonstrates that the vast majority of those who signed the Constitution of the United States were professing Christians and were associated with orthodox churches. He identifies 28 as Episcopalians, 8 Presbyterians, 7 Congregationalists, 2 Lutherans, 2 Dutch Reformed, 2 Methodists, 2 Roman Catholics, and one whose religious affiliation is unknown today. He concludes that James Wilson of Pennsylvania, Hugh Williamson of North Carolina, and Benjamin Franklin were deists although he acknowledges Williamson’s deism is open to question.⁶⁴

Furthermore the constituency of the United States in 1776 was composed accordingly:⁶⁵ “98 percent of Americans were Protestant Christians; 1.8 percent were Catholic Christians; .2 percent, or two-tenths of 1 percent, were Jewish. Therefore, 99.8 percent of the people in America in 1776 claimed to be Christians.”⁶⁶

The writings of the time also demonstrate the influence of Christianity and the Bible upon their thinking. In a detailed study of the political writings of prominent Americans between 1760 and 1805 consisting of some 15,000 items, researchers identified “3,154 quotations therein. The most widely quoted source of all was the Bible, accounting for 34% of all quotations....The contemporary writers most commonly quoted were Baronn Montesquieu of France and Sir William Blackstone of England, both orthodox Christians; third was John Locke, a Christian although not entirely orthodox.”⁶⁷

My aim is not to prove that everyone in America at this time professed Christianity, that every founding father was a devoted born-again Christian, or that there were no deists, secularists, or unchurched, but rather to demonstrate that the influence of Christianity upon the forging of the United States of America was so profound that it is unethical to omit or marginalize its role, and therefore an accurate understanding and esteem of religion must be incorporated into public education.

Whether or not one agrees with the Christian worldview of the Pilgrims, Puritans, founders, or populace of the past generations should not be a factor in determining what is to be taught as history. Public education has an ethical duty to teach about religion when religion is a part of the worldview of the men and women involved, the event being taught, or the genesis of the event. When religion is omitted, or presented disproportionately to its historical significance, then history is not taught and students are

not educated. Public education has a moral responsibility to present events as they were and as they are regardless if this requires mentioning religion, or a specific religion, disproportionately to the mention of other religions. Cultural equivalence or social engineering should not determine educational content; rather facts germane to the subject, in context, should determine curriculum. Therefore, it appears that the only way education can take place is to teach the religious nature of our history even if no one agrees with the religious ideas of history. Mentioning that people are religious is helpful, but for real understanding of how their religion influenced events or how their faith influenced their decisions requires exploration beyond merely acknowledging their faith.

In spite of the awe-inspiring, world changing contributions of religion in American history, religion is systematically omitted from state textbooks. Contrary to the reality of history, the importance of religion in the world, and the significant role of Christianity, in particular upon the founding and framing of Europe and America, Christianity and religion are often marginalized, ignored or referred to disparagingly. Consequently, students are not taught history as it was, and the appreciation for the enormous contributions of religion to mankind is all but lost.

William J. Bennett, former U.S. Secretary of Education, states the current practice succinctly and poignantly: “In too many places in American public education, religion has been ignored, banned, or shunned in ways that serve neither knowledge, nor the Constitution, nor sound public policy. There is no good curricular or constitutional reason for textbooks to ignore, as many do, the role of religion in the founding of this country or its prominent place in the lives of many of its citizens. We should acknowledge that religion—from the Pilgrims to the civil rights struggle—is an important part of our history, civics, literature, art, music, poetry, and politics, and we should insist that our schools tell the truth about it.”⁶⁸

The intentional omission of religion and the religious nature of the history of the United States, whether because of political correctness, multiculturalism, lack of interest or knowledge seems to be a well-recognized fact.⁶⁹ Ravitch says the result of bias guidelines used by various publishers is that “reading passages must not contain even an ‘incidental reference’ to anyone’s religion.”⁷⁰

The extent of censorship of religion in state textbooks is borne out clearly by Dr. Paul Vitz, an educational psychologist, whose original research on this question is quoted extensively in books and articles on the subject. Dr. K. Alan Snyder summarizes his findings.

Dr. Vitz completed a study for the National Institute of Education to determine if public school textbooks were biased or censored. He concluded, “The answer to both is yes. And the nature of the bias is clear: Religion, traditional family values, and conservative political and economic positions have been reliably excluded from children's textbooks.”

In his study of 40 social studies texts for grades one through four, Vitz found that religion was usually treated as old-fashioned and unimportant to modern life. There was almost a total blackout on Christianity in America beyond the colonial period. He found it disturbing ‘that not one of the 40 books totaling 10,000 pages had one text reference to a primary religious activity occurring in representative contemporary American life.’

A significant instance of bias against religion was a text that had 30 pages on the Pilgrims, but not one word that even mentioned their religion.... The situation did not improve with fifth and sixth grade texts. Not one of the fifth grade books on American history mentioned the Great Awakening of the 18th century, the great revivals of the 19th century, or the Holiness and Pentecostal movements. Treatments of the 20th century showed profound neglect of anything religious.

The sixth grade world civilization texts were even worse. Mohammed's life gets considerably more coverage than the life of Jesus. Two texts talk about Mohammed, but never mention Jesus at all. In another, “The rise of Islam, Islamic culture, and Mohammed himself gets an 11-page section, plus other scattered coverage. The rise of Christianity gets almost nothing (a few lines on p. 116). In these books, then, it is not that great religious figures are totally avoided—it is that Jesus is avoided.⁷¹

This is indeed a long way from the moral and religious content of the New England Primer or the McGuffey’s Readers used well into the twentieth century to educate millions of children. For politicians to demagogue revisionist history is shameful, but to find revisionist history in state education is unacceptable.

THE SOCIOLOGICAL BASIS FOR VALUING AND TEACHING RELIGION

Contemporary society is unintelligible apart from past and present influences of religion. Therefore, it is essential to teach about religion in order for students to understand present-day society and the contributions from diverse cultures. However, as with history, the significance of religion in people’s lives, national and world events, and its prevalence in culture is ignored or marginalized, and religious phenomena are often explained reductively by social scientists.⁷² Consider the following examples of contemporary hostility to religion.

Sociological deconstruction of religious faith

Robert Bellah, a social scientist, spells out the predilection of social scientists toward a worldview that affords no real place for religion in the equation of cultural events. He delineates and explains the underlying assumptions of mainstream social sciences.

[By] positivism, reductionism, relativism, and determinism... I mean to refer only to, in the descriptive sense, their prejudices, their pre-judgments about the nature of reality. By positivism I mean no more than the assumption that the methods of natural science are the only approach to valid knowledge, and the corollary that

social science differs from natural science only in maturity and that the two will become ever more alike. By reductionism I mean the tendency to explain the complex in terms of the simple and to find behind complex cultural forms biological, psychological or sociological drives, needs and interests. By relativism I mean the assumption that matters of morality and religion, being explicable by particular constellations of psychological and sociological conditions, cannot be judged true or false, valid or invalid, but simply vary with persons, cultures and societies. By determinism I do not mean any sophisticated philosophical view, but only the tendency to think that human actions are explained in terms of 'variables' that will account for them.

Religion, being unscientific, could have no reality claim in any case, though as a private belief or practice it may by some be admitted to be psychologically helpful for certain people.... There is, of course no God....the social scientist says a lot about the 'self,' he has nothing to say about the soul. The very notion of soul entails a divine or cosmological context that is missing in modern thought....The traditional religious view found the world intrinsically meaningful....the modern view finds the world intrinsically meaningless, endowed with meaning only by individual actors, and the societies they construct, for their own ends.⁷³

Patrick McNamara, professor of sociology at the University of New Mexico, offers an insight into why social scientists give so little attention to religion. "Sociologists tend to see concern for personal challenge—e.g. to get one's own moral life in order—as somehow secondary to social challenge or the effort to identify and criticize those socioeconomic structures that inhibit the individual's own group from attaining a fuller human existence.... In [the] typical social science analysis, the demands of the inner life are neglected and personal agency and autonomy exercised in the choice to examine one's own life and put it in order according to an internalized ethic of repentance...is not acknowledged."⁷⁴

Edward O. Wilson, Pulitzer prize-winning world authority on ants, sums up the naturalistic view well. "Religion itself is subject to the explanations of the natural sciences...The final decisive edge enjoyed by scientific naturalism will come from its capacity to explain traditional religion, its chief competitor, as a wholly material phenomena."⁷⁵

Because of these biases, social scientists, naturalists, and those they influence often view religion as nothing more than a human construct.⁷⁶ Therefore, they do not give due consideration to the truthfulness or reality of religious beliefs and the importance of them in the human experience. They seek to explain shifts in society from merely or primarily natural external determinants. According to *Sociology and the Human Experience*, "Sociology is the scientific study of social interaction among human beings."⁷⁷ However, in its study, sociology seems unwilling to allow for the validity of the immaterial world, the religious genesis of much of the material or social phenomena, and all of the empirical evidence that might suggest the probability of the supernatural.

State school's hostility toward religious faith

G. Stanley Hall, former professor of Psychology at John Hopkins University, said, “We must overcome the fetishism of the alphabet, of the multiplication table, of grammars, of scales, and of bibliolatry.”⁷⁸ In 1901, sociologist Edward A. Ross called the free public school “an engine of social control.”⁷⁹ In other words, the purpose of state schools was to conform the people to the needs of society—today known as social engineering. He was well aware of the ultimate displacement of religion and predicted “that the disestablishment of religion would be followed by the establishment of the school as the guarantor of social order.”⁸⁰ Such were the thoughts of the progressives concerning education at the turn of the twentieth century.⁸¹

While primary and secondary schools often fail to esteem or represent religion appropriately, and even shun the subject for fear of being sued,⁸² many state colleges and universities are openly antagonistic toward and denigrating of religion⁸³. Their focus is particularly directed at Christianity, specifically those within Christianity known as fundamentalist, conservative, or evangelicals⁸⁴—who are often indiscriminately, inaccurately and pejoratively lumped together as the ‘Religious Right’ or “Fundamentalists.

Following are examples of the seriousness of the problem. Stephen L. Carter, William Nelson Cromwell Professor of Law at Yale University, said, “On America’s elite campuses, today, it is perfectly acceptable for professors to use their classrooms to attack religion, to mock it, to trivialize it, and to refer to those to whom faith truly matters as dupes, and dangerous fanatics on top of it.”⁸⁵

Huston Smith, who has taught for thirty years at several prestigious universities including MIT and Berkley, in reference to the attitude of some prominent scientists who are unwilling to limit the scientific method in determining truth, said, “This is the kind of misreading of science that got us into the tunnel in the first place, for it belittles art, religion, love, and the bulk of the life we directly live by denying that those elements yield insights that are needed to complement what science tells us.”⁸⁶ He also states very candidly, “The modern university is not agnostic toward religion; it is actively *hostile* to it”⁸⁷ (italics added).

The NEA’s disregard of Judeo-Christian values is well documented, be it their equation of sexual orientation with race, representing homophobia as the only alternative to endorsing the homosexual lifestyle, opposing a moment of silence in schools, as well as promoting things like biological sex education and values clarification.⁸⁸

Concerning the deleterious impact of diversity and multiculturalism on the value of Christianity, Alvin J Schmidt, professor of sociology at Illinois College, says, “Most diversity is considered diverse only insofar as it departs from Judeo-Christian principles and morality.”⁸⁹

Sociologist Allan Wolfe, Director of Bois Center for Religion and American Life at Boston College, says of himself, “I am not, and never have been, a person of faith.”⁹⁰

However, he is quite candid about the hostility of academicians toward religion, when he says, concerning his book, “Yet nor do I write out of the kind of hostility to religion that has characterized so many academics, especially in the humanities and social sciences, who feel that they have an obligation, evangelical in its own way, to dismiss any kind of faith as hopelessly wrongheaded and anachronistic in a skeptical age.”⁹¹

When sociology views religion through the lens of naturalism, it will always seek to explain it as a social or psychological construct; merely the “product of individual choices.”⁹² If religion is viewed as having no reality beyond a person’s choice then it will never be treated with the same respect as humanism or naturalism; thus, social scientists, educators, and others of the same mindset will never fully understand the driving force and importance of religion in the lives of people that results in the changing of cultures and the world. They will preclude themselves from understanding or correctly representing people of faith, and thereby consign their students to a mediocre understanding of the human experience.

Once in our political and legal cultures, deep devotional faith was seen as a valuable character trait. According to Stephen L. Carter, that has changed. He says, “One sees a trend in our political and legal cultures toward treating religious beliefs as arbitrary and unimportant, a trend supported by a rhetoric that implies that there is something wrong with religious devotion. More and more, our culture seems to take the position that believing deeply in the tenets of one’s faith represents a kind of mystical irrationality, something that thoughtful, public-spirited American citizens would do better to avoid.”⁹³ “Maintaining respect for the religious observances of others is a fundamental civic virtue that government (including the public schools) can and should cultivate....”⁹⁴

Psychological misdiagnosis of religious faith

Not only is this found in education and sociology, but in the medical field as well. Professor David Larson of Duke University Medical School draws attention to similar biases in the mental health professions. “Consider *The Diagnostic and Statistical Manual*, the standard reference manual for the classification of mental illnesses, which essentially defines the practice of psychiatrists, clinical psychology, and clinical social work and is central to the practice, research, and financing of these professions. In the third edition, *religious examples were used only as illustrations in discussions of mental illness, such as delusions, incoherence, and illogical thinking*. The latest edition has corrected this bias”⁹⁵ (italics added). The fourth edition was right to correct this misrepresentation, but it did not correct the bias of the community that placed it there and allowed it to stand for so many years.

Another example is the *Minnesota Multiphasic Personality Inventory* “one of the most widely used of all psychological tests....all the positive religion-connected traits—self-discipline, altruism, humility, obedience to authority, conventional morality—are weighted negatively...Conversely, several traits that religious people would regard as diminishing themselves, at least in some situations—self-assertion, self-expression, and a high opinion of oneself—are weighted positively.”⁹⁶

Albert Ellis, Executive Director of the Institute for Rational-Emotive Therapy says concerning “devout or pious religionists, or devotees of religiosity.... It is my contention that both pietistic theists and dogmatic secular religionists—like virtually all people imbued with intense religiosity and fanaticism—are emotionally disturbed.”⁹⁷ In addition, if a person, with strong religious beliefs takes the RET Beliefs Inventory, the test results will indicate that the believer has some irrational beliefs, which in RET is a problem to be corrected.⁹⁸

It seems that *many* state educators conceive of religion as archaic or inconsequential. Sociologists presume religion to be the result of human choices and societal variables, while psychology deems its value to be found at best therapeutic for some, and at worst leading to irrational beliefs, or illustrative of disorders. Moreover, it appears that these opinions are, at least in large part, a consequence of public education’s unconditional acceptance of naturalism as the determiner of ‘real knowledge’, which cultivated an environment conducive to normalizing the obfuscation of the positive role and traits of religion and magnification of the negative, thus leaving in its wake a privatized religion, having no public, educational, cultural, or legal value as a source of answers, knowledge, or morals, and thereby banished from the public and legal culture.⁹⁹

The members of my immediate family have attended a total of eight colleges and universities in four states. We have found the denigration of religion to be, with few exceptions¹⁰⁰, universal on state campuses. My wife graduated in December 2004 from a state university with a degree in secondary education. Additionally, I have approximately 150-200 college students in my church who attend a state university, and without exception, regardless of the subject—history, sociology, psychology, religion, geology, biology, etc., their faith is undermined and marginalized.

Legal curtailments of religious expression

This is not meant to present a full look at all the different cases of the twentieth century that have resulted in removing religious influence from where it once flourished, but rather simply to give the following as one¹⁰¹ of the most significant Supreme Court cases as an example.

In the 1947 *Everson v. Board of Education* case (1947 - 330 U.S.1), the Supreme Court applied the establishment¹⁰² clause to the states for the first time. It also imbued this guarantee with a firm separationist reading. Justice Hugo Black’s words for the *Everson* majority proved a prophetic distillation of the establishment cases for the next four decades: “The ‘establishment of religion’ clause of the First Amendment means at least this: Neither *a state* nor the Federal Government can set up a church. Neither can pass laws which aid one religion, *aid all religions*, or prefer one religion over another....In the words of Jefferson, the clause against establishment of religion by law was intended to erect “a wall of separation between church and state”¹⁰³ (italics added).

Justice Hugo Black¹⁰⁴ elevated Jefferson’s ‘wall of separation’ “to [an] authoritative gloss on the First Amendment religion provisions.”¹⁰⁵ This ruling opened the door for a

host of lawsuits against states and provided legal recourse for excessively delimiting the theretofore freedom and influence of religion in our culture. The problem with the metaphor is threefold. First, it is inadequate to completely and accurately capture the language of the First Amendment. Second, Black de-historicized¹⁰⁶ the phrase and thereby distorted its original meaning; third, while he relied upon Jefferson's metaphor, he expanded the applicability of it and the First Amendment beyond what Jefferson intended and thereby reconceptualized the First Amendment. It is important to recognize that the phrase 'a wall of separation' does not appear in the Declaration of Independence¹⁰⁷ or the Constitution, but as quoted by Justice Black, came from a letter that Thomas Jefferson had written to a group of Baptists in Danbury, Connecticut.¹⁰⁸

However, Roger Williams, a clergyman, a staunch advocate of religious freedom, and the "founder of Rhode Island"¹⁰⁹ used the phrase before Jefferson. Therefore, before looking at Jefferson's use of the phrase, one needs to be familiar with how Williams used it. In order to understand the metaphor, one has to understand the man and the times. Williams was a Puritan who eventually separated from the Church of England, then became a Baptist in 1639 for a short time, and later became a seeker.¹¹⁰ Williams adamantly rejected the idea that the civil authorities had any jurisdiction over the church or spiritual matters, unlike his Puritan brothers in Massachusetts. "Therefore he declared that the state should not undertake to punish such purely religious offenses as idolatry, blasphemy, heresy, or Sabbath-breaking. No attempt should be made to maintain religious conformity by law; nor should civil penalties be imposed on sinful persons. The entire religious realm should be removed from the sphere of competence of the state."¹¹¹ These views kept him in constant conflict with the Puritan leaders, and Williams was banished in 1635 from the jurisdiction of the Bay colony.¹¹²

The theological basis for 'a wall of separation' grew out of Williams's understanding of the church being based on the New Testament model instead of the Old Testament with theocratic Israel as the model. "Drawing upon the analogy of Eden, he spoke of the church or community of the faithful as a garden. Beyond its bounds lay the wilderness of the sinful world from which the garden was preserved by a *wall of separation*. Should the *wall be breached, weeds from the wilderness would invade the garden and choke off its flowers*"¹¹³ (italics added).

Notice that a breach in the wall allowed the wilderness—government—into the garden—church, and not the other way around. Because Williams believed in the corruption of man, he did not believe in government coercion of the unregenerate to belief in the teachings of Christ, declaration of an official state church, taxation of citizens to pay ministers, use of civil power to assure religious conformity or preserve the church from doctrinal error. Williams said, "So far as the natural man was corrupt and sinful, the power of the magistrate must be the power of Satan. How could the protection of the church safely be entrusted to such a power?"¹¹⁴ Therefore, the wall of separation was a separation of institutions, so that the government or world, 'wilderness' would, not corrupt the church, 'garden'.

Stow Persons sums up Williams's influence. "In later times, when it became the fashion to extol Williams for his principles of liberty of conscience and the separation of church and state, his fame was celebrated by liberals who would break the remaining shackles of official religious power over the state. But it was *precisely the opposite situation* that had concerned Williams. *It was the release of religion from the incubus of state control for which he contended.* Why? Because the state was the instrument of natural men. It was the wilderness, evil, and the domain of the devil. It tended, therefore, in the nature of things to be corrupt. It was the corruption of the church by the world that stood out in Williams's mind as the great fact of modern history"¹¹⁵ (italics added).

Therefore, in Williams' original figurative expression, the wall was not to protect the wilderness—government and world—from the garden—church—but the very opposite¹¹⁶. This fact is demonstrated by The Rhode Island Charter and¹¹⁷ Williams's service as the President of Rhode Island for three years beginning in 1654,¹¹⁸ along with his public ridicule of the Quakers' beliefs and practices, finding them unfit for certain public offices because of their religious beliefs like pacifism, which would, in his estimation, make them poor governors.¹¹⁹ "Williams himself linked religion to morals, and he expected magistrates in Rhode Island to enforce the second table of the Ten Commandments."¹²⁰ Since Williams believed that the second table¹²¹ of the Ten Commandments was appropriate for civil law, but the first table was not, it seems that his message could be summarized as: the 'wall of separation' would be breached if the church and state were to become so intertwined that the state passes laws regarding the first tablet, which required observance or punishment by the state. For Williams, this would be the bloody persecution of conscience. This reminds us that just because a belief is religious does not mean that it has no place in the public square.¹²²

Actually, all of this is quite understandable,¹²³ because Williams never believed that a Christian left his morals or Christianity in the garden when he went into the wilderness. He knew the church had to go in the world in order to follow Christ (Matthew 5:13-16; 28:18-20). Those that seek to exclude religious views from public debate assert that religion is exclusively private¹²⁴; however, while religion in general and Christianity in particular is very personal, it is not merely private. In fact, it is actually very public. The New Testament calls on Christians to follow Christ in private and public (Matthew 10:16). Williams's chief priority was the purity of the church, and his concern for government was a derivative of that priority. However, when he did concern himself with the government, he did so as a Christian.

Now concerning Jefferson's¹²⁵ use of the phrase, 'the wall of separation,' Daniel L. Dreisbach comments that one cannot begin to understand the phrase "apart from the extraordinary political milieu in which Jefferson wrote it."¹²⁶ At the time of the elections, "religion ... was an important element in the political strife."¹²⁷ The phrase appears in Jefferson's response¹²⁸ to a congratulatory letter¹²⁹ he received¹³⁰ from the Danbury Baptists.¹³¹ He used the occasion of the missive "first, to broadcast a 'condemnation of the alliance between church and state, under the authority of the Constitution' and, second, to explain why he declined to follow his presidential predecessors in issuing proclamations for public fastings and thanksgivings."¹³²

Generally, Baptists, dissenters, and Republicans were supporters of Jeffersonian Republicanism because of the emphasis of ‘religious freedom’ and the New England Congregationalists, establishment clergy, and Federalists were not because of their belief in a stronger relationship between state and church. In the letter he said, “believing with you that religion is a matter which lies *solely* between man and his God, *that he owes account to none other for his faith or worship*, that the legislative powers of government reach actions only and not options, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion, or prohibiting the free exercise thereof; thus building a wall of separation between church and state”¹³³ (italics added). Note that the wall protected the reality that a person’s faith and worship was between God and him alone. The wall protected man from having to give account for his faith to the government. Baptists had fought alongside Jefferson for the disestablishment of the established church in Virginia. The First Amendment phrase ‘Congress shall make no law respecting an establishment of religion...’ was in that historical context.¹³⁴

That this is Jefferson’s emphasis is even clearer in his second inaugural address when he said, “In matters of religion I have considered that its free exercise is placed by the Constitution *independent* of the power of the *General Government*. I have therefore *undertaken on no occasion to prescribe the religious exercises* suited to it, but have left them, as the Constitution found them, *under the direction and discipline of the church or state authorities acknowledged by the several religious societies*”¹³⁵ (italics added). Therefore, the phrase, along with the First Amendment, actually has for its purpose, providing for the freedom *of* religion not freedom *from* religion.¹³⁶ Therefore, in light of Jefferson’s practice as governor, communication with the Baptists, and his second inaugural address as president, it is clear the he emphasized a jurisdictional understanding of the First Amendment based on federalism and freedom of conscience. Thus, whether one looks at Williams, the Baptists, or Jefferson, the theist is free to follow God both privately and publicly, and the atheist is free not to.

Even the Supreme Court has noted the enormous influence of Christianity upon America.

In the Trinity Decision of 1892, the Supreme Court examined literally thousands of documents that had anything to do with the founding of this country—every state constitution, all of the compacts that led up to 1776, all of the various decisions of the courts. Finally, they said: “This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation....These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people....These and many others which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.”¹³⁷

Similar affirmations of Christianity’s influence on America can be found in speeches and writings of Supreme Court Justices like Earl Warren, Joseph Story,¹³⁸ and John Marshall as well as other significant historical persons.¹³⁹

Maybe this is why Congress, in 1983, declared, “The Bible, the Word of God, has made a unique contribution¹⁴⁰ in shaping the United States as a distinctive and blessed nation... Deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation... Biblical teaching inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution¹⁴¹ of the United States.”¹⁴²

Cultural hostility is unwarranted

Society

The empirical evidence attests to the importance of religion in people’s lives today. Gallup polls indicate that 83% of Americans identify themselves as Christian, 2% as Jewish and only 10% say “they have no specific religious preference.”¹⁴³ This makes the religious viewpoint in general and Christianity in particular the dominant worldview of the United States. The poll says, “...roughly 6 in 10 Americans say that religion is very important in their personal lives.”¹⁴⁴ Patrick F. Fagan notes, “The overall impact of religious practice is illustrated dramatically in the three most comprehensive systematic reviews of the field. Some 81 percent of the studies showed the positive benefit of religious practice, 15 percent showed neutral effects, and only 4 percent showed harm”¹⁴⁵

Even the harm can be explained in part by what many Christians have known for a long time. Faith that is not serious or directed at knowing and following God is of no spiritual value (James 2:18) and has limited social value. Now social scientists are distinguishing between ‘intrinsic’ and ‘extrinsic’ religion. “Intrinsic practice is God-oriented and based on beliefs which transcend the person’s own existence. Research shows this form of religious practice to be beneficial. Extrinsic practice is self-oriented and characterized by outward observance, not internalized as a guide to behavior or attitudes. The evidence suggests this form of religious practice is actually more harmful than no religion.”¹⁴⁶ Some of the positive psychological effects of intrinsic religion are characteristics like greater sense of responsibility, self-motivation, better performance in their studies, greater sensitivity to others; in contrast to ‘extrinsics’ who are more likely to be dogmatic, authoritarian, less responsible, inferior in their studies, more self-indulgent, indolent and less dependable, more prejudiced.¹⁴⁷

Religion has positive results in the areas of happiness, sense of well-being, lowering stress, better personal relationships, greater sexual satisfaction for women, lower risk of cardiovascular diseases, longer life for the poor; it affects blood pressure and different cancers; decreases illegitimacy, crime, delinquency, welfare dependency, alcohol and drug abuse, depression, suicide and enhances general overall mental, physical and social well-being.¹⁴⁸

“The American Medical Association says the growth in health-care expenses today can be traced largely to ‘lifestyle factors and social problems.’ Some studies indicate that up to 70 percent of all diseases result from lifestyle choices.”¹⁴⁹

Harvard professor Herbert Benson, “though not a professing Christian himself admits that humans are ‘engineered for religious faith.’ We are ‘wired for God...Our genetic blueprint has made believing in an Infinite Absolute part of our nature.”¹⁵⁰

The field of psychiatry, strongly influenced by Freud, has been predisposed until recently to ignore the spiritual dimension of a person, or to view it reductively, and dismiss all faith as ‘neurotically determined,’ ‘an illusion,’ ‘a projection of childhood wishes,’ or ‘a hallucinatory psychosis,’ etc.¹⁵¹

According to Armand M. Nicholi, Jr., associate clinical professor of psychiatry at Harvard Medical School, things are changing. “During the past several years, however, physicians increasingly recognize the importance of understanding the spiritual dimension of their patients. At the Annual Meeting of the American Psychiatric Association held in May of 2000, no less than thirteen of the proceedings focused on spiritual issues, the highest number of such events in the history of the organization.”¹⁵² He tells of research he conducted with Harvard University students who experienced religious conversions while undergrads and experienced positive changes in lifestyle including the immediate cessation of the use of drugs, alcohol, and cigarettes along with academic improvement and enhanced self-image.¹⁵³

In light of the prevalence of religious beliefs, its demonstrable contributions to personal and cultural health, and the goals of education, it is socially irresponsible not to give religion its proportionate place in public education. However, care must be exercised so that social scientists do not reduce it to merely a product of human choice. Statements by social scientists like, “above all, people are social beings,”¹⁵⁴ need to be balanced with the non-secular view that ‘above all, people are religious beings.’ There seems to be plenty of empirical evidence to at least present this view as a plausible alternative or rival to the previous statement. Many religions maintain that man is a spiritual being, and he will worship someone or something, be it God, ancestors, nature, science, or self. The evidence for man being *constitutionally* religious seems to be significant.

Science

It is odd indeed that modern science, which was originated by men who were theists, many of whom were Christians, like Isaac Newton, Michael Faraday, Johannes Kepler, Galileo Galilei, Blaise Pascal and Copernicus, now sees Christianity as an enemy of science.¹⁵⁵ Even men like J. Robert Oppenheimer—one of the physicists responsible for splitting the atom and developing nuclear power, points this out with regard to the origins of the scientific revolution. “It took something that was not present in Chinese civilization, that was wholly absent in Indian civilization, and absent from Greco-Roman civilization. It needed an idea of progress, not limited to better understanding for this idea the Greeks had. It took an idea of progress which has more to do with the human condition, which is well expressed by the second half of the famous Christian dichotomy—faith and works.”¹⁵⁶

Francis Bacon, the “father of the scientific method,” once put it; “There are two books laid before us to study, to prevent our falling into error; first, the volume of the Scriptures

which reveal the will of God; then, the volume of the Creatures, which express His Power.”¹⁵⁷ This does not mean that a scientist has to be a Christian or even believe in God, but it does demonstrate the weakness of the claim by naturalists that belief in God stifles scientific inquiry.¹⁵⁸

Now, the very possibility of design is banished from scientific inquiry in areas such as biology and geology. Scientists like Richard Dawkins and Francis Crick remind themselves and their readers that the appearance of design in things must be ignored.¹⁵⁹ William A. Dembski says, “By dogmatically excluding design from science, scientists are themselves stifling scientific inquiry.”¹⁶⁰ In addition, he says, the fear that allowing design as a possible answer will stifle scientific inquiry or result in natural effects being attributed to intelligence is unwarranted.¹⁶¹ He defines intelligent design as “a theory of biological origins and development. Its fundamental claim is that intelligent causes are necessary to explain the complex, information-rich structures of biology and that these causes are *empirically* detectable...It is the *empirical detectability* of intelligent causes that renders intelligent design a fully scientific theory...”¹⁶² (italics added). For scientists to a priori preclude the possibility that the empirical evidence might be best explained by intelligence, is naturalism not science.¹⁶³ Fortunately, Cornell University welcomes challenges to evolution and rigorous scientific debate.¹⁶⁴

When one considers the influence of Christianity and the Bible upon the founding of America, her founding documents, laws, system of government, science, systems of education, contemporary culture, medicine and health, art, music, morality, society, and everyday things,¹⁶⁵ it seems that the evidence supports the contention that it is good social policy to foster religion. This is not a violation of the First Amendment, which guarantees freedom to practice one’s religion, and therefore forbids Congress from establishing a national religion. History is clear that religion has not only been tolerated but also fostered in the public domain. “Federal policies encourage many other institutions: the marketplace, education, medicine, science, and the arts. Even religion itself is explicitly encouraged by the tax treatment of contributions to religious institutions. It makes no sense, therefore, not to encourage the resource that most powerfully addresses the major social problems confronting the nation.”¹⁶⁶

To fail to present religion, both its positive and negative contributions, does not prepare students for life. Further, it misrepresents many events and de-contextualizes many ideas, statements, and values.

THE EPISTEMOLOGICAL BASIS FOR VALUING AND TEACHING RELIGION

Epistemology is an “enquiry into the nature and ground of experience, belief and knowledge. ‘What can we know, and how do we know it?’...”¹⁶⁷ Basically, epistemology answers the questions of what is the nature of knowledge, what can we know, and how can we know that we know. Although epistemology is often thought of in terms of relating only to philosophy, it is actually something that everyone is engaged in every day. For example, when a person plans to fly somewhere, he seeks to find out

when the planes are leaving and arriving, the cost, and whether the pilots are qualified, to name a few things.

This is everyday epistemology, in which several forms of knowing are combined in just one activity. Since education is predominately teaching knowledge or how to acquire knowledge, the answer to the question of what we can know and how we can know will determine the type of education the state will offer. If the epistemic approach is unnecessarily limited, it will result in limiting knowledge, and if limited severely enough, it can become propaganda, social engineering or state religion as opposed to genuine education. State education is for everyone; therefore, it should not be guided by social engineering, which is built upon an unnecessarily limited view of knowledge. However, this is exactly what has happened in the American public education system. Following are several ideas that have negatively impacted teaching religion in state schools.

First, emphasizing pedagogy more than content.

When the emphasis in education focuses on social engineering and pedagogy more than learning facts, history, standards and intellectual development,¹⁶⁸ the place of religion is necessarily minimized, and there is a deleterious effect upon education in general. Consider the following: “in a ranking of students in 21 industrialized countries, American 12th graders ranked 19th in math and 16th in science in 1995. In physics, American students ranked dead last in the industrialized world....On a test of general knowledge, 2002 college seniors scored 17.5 percent lower than college seniors in 1955, while outscoring high school seniors from 1955 by a mere 3.2 percent....Nearly two out of every three black children (60 percent) in the fourth grade scored ‘below basic’ in reading on the 2002 National Assessment of Educational Progress (NAEP).”¹⁶⁹

This seems to correlate directly to a study showing that “the percentage of teachers with an undergraduate degree in a subject area fell from 28 percent to 23 percent between 1983 and 2003....According to a survey released in 2002, slightly more than half (56 percent) of fourth- and eighth-grade teachers thought that class content should be teacher-directed; 40 percent of fourth-grade and 37 percent of eighth-grade teachers felt class should be student-directed....Only 16 percent of eighth-grade teachers in their first ten years of teaching say they evaluate students on whether or not the student gets the right answer; nearly half—46 percent—grade the student on their creativity.”¹⁷⁰

The decline in teachers being degreed in a subject is consistent with the proposal of “Neil Postman and Charles Weingartner [who] recommended a series of steps that would have disrupted the transfer of knowledge from generation to generation. Every class should be an elective, they proposed, and all subjects and requirements should be abolished. They recommended that teachers should be assigned to teach subjects they had never studied (‘Have ‘English’ teachers ‘teach’ Math, Math teachers English, Social Studies teachers Science, Science teachers Art and so on’)...Postman and Weingartner complained that the biggest obstacle to good education was teachers’ desire to ‘get something they think they know into the heads of people who don’t know it.’”¹⁷¹ Although Postman recanted these views 10 years later, much of public education still seems to find merit in them.¹⁷²

Similarly, based on a rapidly changing world, Carl Rogers said students only needed to learn “‘the processes by which new problems are met’....He asserted that students needed to learn how to solve problems but did not need to study the origins of problems or how people had solved them in the past. In his ideal system, teachers would not teach but would be ‘facilitators’ of ‘self-directed learning’.”¹⁷³ In other words, gathering all the facts or knowledge about the facts, and engaging the great minds of the past¹⁷⁴ concerning perennial issues was of little value.¹⁷⁵

Rousseau provided the genesis of child centered education, which he illustrated by educating a fictitious pupil named Emile.¹⁷⁶ He transformed the teacher into a facilitator, concerning which he said, “I prefer to call the man who has this knowledge master rather than teacher, since it is a question of guidance rather than instruction. He must not give precepts; he must let the scholar find them out for himself.”¹⁷⁷ Content is determined by the child’s experience. This book influenced child-centered educational proponents and progressives like John Dewey.¹⁷⁸

Diane Ravitch, in her book *The Language Police*, goes into great detail demonstrating how political correctness from the right, the left, and multiculturalism¹⁷⁹ are distorting history and undermining the education children are receiving. She says, “The textbooks sugarcoat practices in non-Western cultures that they would condemn if done by Europeans or Americans.”¹⁸⁰ In reference to bias guidelines imposed on publishers she notes, “So long as books and stories continue to be strained through a sieve of political correctness, fashioned by partisans of both left and right, all that is left for students to read will be thin gruel.”¹⁸¹ Ravitch succinctly spells out the loss from such non-academic education.

The flight from knowledge and content in the past generation has harmed our children and diminished our culture....We do not know how these trends may yet affect the quality of our politics, our civic life, and our ability to communicate with one another somewhere above the level of the lowest common denominator. The consequences can’t be good....Intelligence and reason cannot be achieved merely by skill-building and immersion in new technologies....Not only does censorship diminish the intellectual vitality of the curriculum, it also erodes our commitment to a common culture....We are not strangers, and we do not begin our national life anew in every generation. Our nation has a history and a literature, to which we contribute. We must build on that common culture, not demolish it.¹⁸²

In the educational transformation of the last one hundred years, the reality of religion was displaced along with other facts of history and life.

Second, expanding science beyond its domanical authority.

Science is the study of the natural world, the empirical data¹⁸³. In this realm, the scientific method provides a process for separating the true hypothesis from the false one. Science’s domanical value is significant and has benefited humanity enormously. However, when scientists conclude or teach¹⁸⁴ that the material world is all there is, it is

all that we can know about, or they expand science to be the final arbitrator of truth or knowledge in all areas of life, then science is stealthily transformed into the philosophy of naturalism. Once that happens, any talk of the supernatural, or life outside the natural¹⁸⁵, is a priori, categorically rejected since naturalism by definition excludes the supernatural. Therefore, ‘scientism’ does not eliminate religion in state schools, but rather it replaces supernatural religion with non-supernatural religion—philosophical naturalism.

Huston Smith cogently distinguishes between scientism and science when he says, “Scientism adds to science two corollaries: first, that the scientific method is, if not the *only* reliable method of getting at truth, then at least the *most* reliable method; and second, that the things science deals with—material entities—are the most fundamental things that exist.... Unsupported by facts, they are at best philosophical assumptions and at worst merely opinions.”¹⁸⁶

The consequence of scientism being accepted as science is monumental.¹⁸⁷ Dembski elucidates how the Darwinists have defined science to definitionally exclude anything but naturalism. “The Darwinian establishment, by definition excludes everything except the material and the natural.... By defining science as a form of inquiry restricted solely to what can be explained in terms of undirected natural processes, the Darwinian establishment has ruled intelligent design outside of science.”¹⁸⁸

Concerning this artificially restricted definition of science,¹⁸⁹ Dembski says, “The view that science must be restricted solely to undirected natural processes...[is] called *methodological naturalism*...”¹⁹⁰ Alvin Plantinga cogently declares the outcome of such a restriction in science: “If one accepts methodological naturalism then naturalistic evolution is the only game in town.”¹⁹¹

The significance of this epistemological leap from science to methodological naturalism cannot be overstated. Phillip Johnson summarizes the accepted status of science in our society when he says, “Science is the only universally valid form of knowledge within our culture. This is not to say that scientific knowledge is true or infallible. But within our culture, whatever is purportedly the best scientific account of a given phenomenon demands our immediate and unconditional assent.”¹⁹² This consigns the possibility of God, or any explanation that includes non-natural intelligent causes, to the distant realm of the possible, but excludes it from any meaningful sense of cultural knowledge.

This clearly misdefines and misjudges the proper role of science, which is the study of empirical data that is formulated into a hypothesis, which may become a theory, which can be challenged and debated within the scientific community. A theory concerning the data should give the most plausible answer for the data regardless if the best answer involves natural, purposeless non-intelligent antecedents, or intelligent antecedents. If any category of possible answers is excluded prior to the study of the data or the debate, then science has succumbed to the bias of naturalism. Further scientists often infer the existence of something before it can be experienced with the five senses as was done with atoms, the planet Uranus, and electrons, etc.¹⁹³

Concerning liberal science, Rauch heartily proclaims, “No Final Say and No Personal Authority are not just operational procedures for professional intellectuals. Socially speaking, they are also moral *commandments, ethical ideas*. They are a liberal society’s epistemological constitution”¹⁹⁴ (italics added). Of course, if science is the only game in town, and science only allows natural processes, then contrary to Rauch and like-minded individual’s espousals otherwise, science becomes the final—absolute—arbiter of ‘truth’.

Therefore, if science can explain everything, then everything is necessarily reduced to matter and all other answers are either false or unknowable¹⁹⁵. If science can only give answers consistent with methodological naturalism, and science is the universal knowledge, then you have what Johnson refers to as “epistemic naturalism,”¹⁹⁶ and like scientism, limits epistemology—what we can know—to nature. Based on naturalism, nature is all there is and is sufficient to explain everything; hence, the supernatural world is an illusion.

Imagine a murder trial where the judge says we will not consider evidence that would suggest that Mr. Davis committed the murder, but only evidence that Mrs. Davis committed the murder. That is not letting the evidence speak for itself, but rather speaking before and for the evidence. This is not the same as excluding kinds of evidence that may not be permissible in science or law, but rather it is the problem of excluding possible answers based on the empirical evidence allowed.

Huston Smith distinguishes between materialism and naturalism thusly; “Materialism holds that only matter exists. Naturalism grants that subjective experiences—thoughts and feelings—are different from matter and cannot be reduced to it, while insisting that they are totally dependent on it. No brains, no minds; no organisms, no sentience.”¹⁹⁷ The important thing to note is that in each theory, nature is the genesis and ontology of everything.

Third, discounting the place of faith in education.

Many scientists overtly reject the place for faith in education, but actually they merely replace supernatural faith with faith in ‘epistemic naturalism’ under the guise of science. This faith is seen each time the scientific community expresses views that are outside the sphere of science proper. For example, the 1995 U.S. National Association of Biology Teachers ‘Statement on teaching Evolution’ to guide high-school teachers demonstrates, “the diversity of life on earth is the outcome of evolution: an *unsupervised, impersonal, unpredictable and natural process of temporal descent with genetic modification that is affected by natural selection, chance, historical contingencies and changing environments*”¹⁹⁸ (italics added).

Of course it is impossible for ‘true science’ to declare that evolution is *unsupervised and impersonal* since it is obviously beyond the pale of empirical inquiry. Science and religious faith are not in conflict nor mutually exclusive, but naturalism and supernaturalism are. It is naturalism, not science that has created an educational milieu that trivializes faith in God, excludes any non-material answers to life’s questions, and

summarily dismisses ‘religious truth’ from public education as though there are two kinds of truth¹⁹⁹. Steven Jay Gould noted, “Facts are not pure and unsullied bits of information; culture also influences what we see and how we see it.”²⁰⁰

Although some are not so blunt as Richard Dawkins, he expressed the sentiment of naturalism quite candidly when he stated, “It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid, or insane (or wicked, but I’d rather not consider that).”²⁰¹ In other words, a natural explanation of reality is the only real explanation.²⁰² Of course, the fallacy of such is readily apparent since it is a faith statement to conclude that nature is all there is or can be known.²⁰³

It is important to remember that every individual operates by faith on a daily basis. Almost all learning is by faith. Until one has stood at the foot of the Eiffel tower, he accepts its existence by faith, regardless how many pictures he has seen or how many people say it exists. To discount faith or to summarily exclude religious ideas because they are religious is disingenuous at best.²⁰⁴ Phillip Johnson observes that even “the rationalist also has a first premise: the relativity of the autonomous mind and its powers of reasoning, powers that, according to scientific materialism, amount to nothing more than so many neurons firing in the physical brain. I wonder if anyone has ever held on to such a faith in the aftermath of a stroke.”²⁰⁵

Robert Bork points out that science is no different. “A belief that science will ultimately explain everything, however, also requires a leap of faith. Faith in science requires the unproven assumption that all reality is material, that there is nothing beyond or outside the material universe. Perhaps that is right...but it cannot be proven and therefore rests on an untested and untestable assumption. That being the case, there is no logical reason why science should be hostile to or displace religion.”²⁰⁶ Many scientist readily admit that science is religious or requires faith.²⁰⁷

Fourth, overestimating the possibility of value-neutral education.

State education often purports to be ‘value neutral.’ However, many are of the opinion that education cannot separate itself from religion since education is itself a religious endeavor. Ronald Nash says, “There is a sense in which education is an activity that is religious at its roots. Any effort to remove religion from education is merely the substitution of one set of ultimate religious commitments for another.”²⁰⁸

As quoted earlier, David Sant says, “All education is undergirded by presuppositions about the origin of the universe, the origin of man, the purpose of man, ethics of governing relationships between men, and the continuing existence of the universe in an orderly and predictable manner. It is an inescapable fact that all of these basic assumptions are fundamentally religious.”²⁰⁹

Dr. Schmidt argues that multiculturalists are determined to change the educational experience when he notes, “Once the purpose of college/university education was to teach students to examine, think, analyze, and understand the accumulated knowledge of

the past and present. Today, education is being redefined by multiculturalists who see themselves as missionaries who have to convert their students to their leftist perspective.”²¹⁰

Paul C. Vitz makes the point well when he says, “The actual moral position of values clarification is usually personal relativism: something is good or bad only for a given person. At other times the model seems to assume the still more drastic position that values don’t actually exist—there are only things that one likes or dislikes.”²¹¹ He then points out the contradiction that while the theorists do not allow for one value to be better than another, they certainly believe their way of determining values is better than others, “that is, relativity aside, students *should* prize their model of how to clarify values.”²¹² They attack teaching traditional values while urging teachers to “inculcate values clarification...[but] when values clarification brings up the question of whether children in the classroom should be allowed to choose anything they wish, the answer is ‘No’”.²¹³

Vitz sums up the seriousness of the issue, “The public schools in recent years have given values clarification much support, and in so doing the schools have given the morality of personal relativism a privileged position. That is, the public schools have used tax money systematically to attack the values of those students and parents who believe that certain values are true, especially those who have a traditional religious position. Such a policy is a serious injustice to those taxpayers who expect that in the public school classroom their values will be treated with respect or a least will be left alone.”²¹⁴ He further warns, “Be on your guard against programs that focus on ‘deciding,’ ‘choosing,’ ‘decision making,’ etc. Programs that emphasize the *process* of deciding, and ignore the *content* of what is chosen, are almost always relativistic.”²¹⁵

Fifth, underestimating the biases in science.

Science is often presented as, or understood to be presented as, being so objective that there is very little if any bias,²¹⁶ and if there is any it will soon be found out.²¹⁷ The objectivity of science is portrayed as towering above other means of knowing.²¹⁸ However, while science, particularly the scientific method, is an excellent way of studying and hypothesizing about empirical data, it is not without biases which can result in breaches of ethics. Alexander Kohn, Professor of Virology at Tel Aviv Medical School points out, “Breaches of ethics as encountered in scientific research cover a whole spectrum ranging from outright fraud and conscious falsification, through plagiarism and concealment of information, to minor infractions such as ‘grantsmanship’ and negligence.”²¹⁹ He further mentions “...many a research project, especially in the field of psychology, is burdened by so-called ‘experimenter bias’.”²²⁰ Ruth Hubbard states, “The pretense that science is objective, apolitical and value-neutral is profoundly political.”²²¹ She explains her position thusly, “The scientific method ‘rests on a particular definition of objectivity that we feminists must call into question’—a definition very much a culprit in the social exclusion of women, nonwhites, and other minorities.”²²² (She might have added Christians, but did not). Kohn, a scientist, acknowledges that studies “would indicate that the prevalence of misconduct in science is greater than the scientific community is willing to admit.”²²³ Some fraudulent theories like German biologist Ernst Haeckel’s ‘Ontogeny and Phylogeny’ and doctored drawings remain in textbooks for

years as illustrative of evolutionary themes or truths even after they are determined to be fraudulent.²²⁴

Kohn explains what prevented scientists from discovering or correcting the Piltdown hoax sooner, even though the true explanation was available, was “hope, cultural bias and prejudice....”²²⁵ In response to creationists’ charge that evolutionists are biased, Rauch says, “*Of course* evolutionists ... are biased.”²²⁶ Concerning why English paleontologists accepted the Piltdown man so easily, Kohn notes, “Scientists, contrary to lay belief, do not work by collecting only ‘hard’ facts and fitting together information based on them. Scientific investigation is also motivated by pursuit of recognition and fame, by hope and by prejudice. Dubious evidence is strengthened by strong hope: anomalies are fitted into a coherent picture with the help of cultural bias.”²²⁷

My point is not to condemn science or diminish its rightful place in education and society, but rather to make sure that our view of science is not overly naive or ‘prejudiced’. In other words, because science says it does not make it true²²⁸. This is in addition to the previously mentioned innate limitations of science.²²⁹ If we are unaware of the domainal limits and biases of science, then naturalism, posing as science, is allowed to define realities beyond the scope of science as science. Thus, scientism determines what answers are off limits a priori—regardless what the evidence may suggest—like the theory of intelligent design, thereby eliminating all other biases and challenges to what are purportedly scientific answers. The elimination of other biases is a dangerous road to travel. Even Rauch argues for liberal democracy and against seeking to eliminate all prejudices, which he maintains is impossible, and it also eliminates competing ideas. “For not only is wiping out bias and hate impossible in principle, in practice eliminating prejudice through central authority means eliminating all but one prejudice—that of whoever is most politically powerful.”²³⁰

The harsh reality is that we are all biased. Our goal should be to be as objective and unbiased as possible, but if we endeavor to be objective while having failed to see our own lack of objectivity, we are doomed to blinding bias. The easiest path to unbridled biases being accepted, as objective, is to eliminate other biases a priori.

In order for education to take place, as needs to in state schools, the strengths and weaknesses of religion, science and different scientific theories need to be taught. The 1967 “Joint Statement on Rights and Freedoms of Students” adopted by the American Association of University Professors clearly states that the “‘freedom to teach and freedom to learn’ are inseparable.”²³¹ In response to a controversy concerning a course at UC Berkeley in the spring of 2002, UC Chancellor Robert Berdaho said, “‘It is imperative that our classrooms be free of indoctrination—indoctrination is not education.’”²³²

SUGGESTED GUIDELINES FOR VALUING AND TEACHING RELIGION IN STATE SCHOOLS

Since educational neutrality is theoretically possible but not actually achievable, and the nature of education makes teaching about religion ethically demanding, I suggest the following guidelines:

The emphasis should be to respect and teach the *facts of religion not faith in religion.*

The following is language used in related literature in order to emphasize the appropriate teaching of religion: academic, not devotional; awareness of, not acceptance of; exposure to, not impositions on; educate about all religions, not just one; inform about, not conform to; not promote or denigrate any religion.²³³ In order for state education to be complete, it has to teach students about the role of religion in the past and present because “omitting study about religions gives students the impression that religions have not been and are not now part of the human experience.”²³⁴ This leads not only to an erroneous idea about religion but also about people and the world.

There seems to be widespread agreement on the need to adequately teach religion in state schools.²³⁵ A joint statement by a diverse group including the National Education Association (NEA), the Christian Coalition and 22 other education associations and religious groups stated, “Public schools may not inculcate nor inhibit religion.... They must be places where *religion and religious conviction are treated with fairness and respect.* Public schools uphold the First Amendment when they protect the religious liberty rights of students of all faiths or none. Schools demonstrate fairness when they ensure that the curriculum includes study about religion, where appropriate, as an important part of a complete education.”²³⁶ (*italics added*) Teaching about religion must be in the context of *treating* religion and religious conviction in both the past and present with fairness and respect.²³⁷

Religion must be taught accurately in order not to misrepresent it. This is stated by NEA Resolution E-7, which says, “The National Education Association believes that educational materials should accurately portray the influence of religion in our nation and throughout the world.”²³⁸ Furthermore, religion must be dealt with as substantively as possible in order not to trivialize what is for many the essence of existence.

In addition, while all religions do have shared traits, and it is quite appropriate to teach about these, they also have substantial differences. It is a disservice to the student and democracy to teach only about the similarities. This will handicap students when life confronts them with a host of significant and diverse beliefs in their culture and the larger world. The importance of these differences is communicated by dealing with the reality of those diverse beliefs. The National Council for the Social Studies Curriculum Standards declares: “Knowledge about religions is not only a characteristic of an educated person but is absolutely necessary for understanding and living in a world of diversity. Knowledge of religious *differences* and the role of religion in the

contemporary world can help promote understanding and alleviate prejudice”²³⁹ (italics added).

In order for teachers to teach religion accurately, legally, and substantively, they will need to be trained in the subject matter of religion, and they must be taught how to teach it in a constitutionally compatible manner. California is one state seeking to prepare teachers. The Modesto, California, public school district has offered workshops on the First Amendment in order to equip teachers to teach religion in class.²⁴⁰

“The California County Superintendents Educational Services Association and the First Amendment Center sponsor a statewide program called the California 3Rs Project, which conducts seminars, forums, and workshops on teaching about religions and student religious liberties. The project supports constitutional and educationally beneficial practices and promotes the ‘three Rs’: rights, responsibilities, and respect in California’s diverse school environments.”²⁴¹

The Bible & Public Schools: A First Amendment Guide has also been widely endorsed by diverse groups for teaching about the Bible in public schools.²⁴² The legality of teaching about religion, the Bible, or other sacred Scriptures is well established as long as the teaching is “presented objectively as part of a secular program of education.”²⁴³

To teach the facts of different religions, textbooks and teachers will be well served by utilizing scholarly information that makes appropriate distinctions between different religions, including diversity within particular religions. I do not believe this can be accomplished unless the sources for such information come from within the different religions and subgroups within particular religions. For example, when teaching on the differences of Islam and Christianity, material should come from scholars of the Islamic faith and scholars of the Christian faith. In addition, when religions are compared, and/or a particular religion is studied, the teachings of the major groups within the religion need to be represented. In Islam this would include, at least, Sunni, Shiite, and maybe Sufi. In Christianity this would include Catholic/Orthodox, Evangelical/Conservative, Fundamentalist²⁴⁴ and Neo-orthodox/Liberal. If a major religion is defined by scholars of another religion, or by a particular group within the major divisions of the religion, the explanation becomes so reductionistic or skewed it may inadvertently misrepresent a significant diversity of beliefs or distort the true beliefs. In order to portray religious beliefs substantively and accurately, educators must be sure to appropriately source the groups.

The amount of teaching on religion should be based on *proportionality* not *equality*. This guideline means that the coverage of religions and subgroups should be proportionate to the significance of their role in the event or in the lives of people²⁴⁵ under consideration, the need for the specific subject being taught, and the grade level of the students.

The present model based on multiculturalism²⁴⁶ and political correctness places more emphasis on equal portrayal rather than factual proportionality. This tends toward

distorting the beliefs and ‘proportionate’ contributions of religions by denigrating or minimizing the significance of the dominant religion, and magnifying the contributions of minority religions—regardless of their historical significance. This is particularly true with regard to downplaying the significance of Christianity’s positive influence upon the western world—as demonstrated earlier in this paper. Moreover, many teachers, who may be well aware of the actual facts concerning religion’s role in cultural shaping, fear explaining a particular religion’s influence upon cultural changes for fear of leaving out a minor contribution of another religion and thereby being accused of promoting a particular religion. Therefore they ignore the proportional contributions of a religion or religion’s contribution all together.

The practice of seeking cultural equivalence is pervasive. Ravitch says concerning this trend, “The textbooks published in the late 1990s do, however, contain a coherent narrative. It is a story of cultural equivalence.”²⁴⁷ This leaves students with a distorted idea that religion played a very minor or no role, or that many religions played an equal role in events and cultural developments. Thus, the end result is a distortion of the facts, marginalizing of religion, and trivializing the religious genesis of the ideas behind many cultural phenomena.²⁴⁸

This equality model based on cultural equivalence actually impedes one culture learning from another. If all religions or cultures are the same, then why spend any time learning about others, for to learn about your own culture or religion is to know about all cultures. It is our differences and proportionate influences in different parts of the world that enhance learning, resulting in true education.

Therefore, rather than equalizing all religions to the lowest common denominator based on the ‘equality’ model, educators should teach about religion based on proportionality. The following approach can assist in applying the principle of proportionality.

First, the particular topic in a course or course subject would influence how much time and content was devoted to religion. An example of how this would look can be summarized thusly: “The academic needs of the course determine which religions are studied. In a U.S. history curriculum, for example, some faiths may be given more time than others but only because of their predominant influence on the development of the American nation. In world history, a variety of faiths are studied in each region of the world in order to understand the various civilizations and cultures that have shaped history and society. The overall curriculum should include all of the major voices and some of the minor ones in an effort to provide the best possible education. Fair and balanced study about religion on the secondary level includes critical thinking about historical events involving religious traditions.”²⁴⁹

The same principle would be true in studying a contemporary event. For example, if 90% of the United States’ population claims to be Christian, and that percentage holds true in influencing a poll, vote, and/or direction, then Christianity’s influence or significance can be legitimately referred to more than Buddhism’s influence, although Buddhism’s influence can also be taught in a way proportionate to the situation, and so on, without

fear of hurting any group's self-image or self-esteem. The proportionality principle teaches the facts based on reality rather than a desired outcome.

This very format is followed in other lessons: for example, if one were talking about one person's invention, one need not feel compelled to mention every other inventor. However, the inventor's faith may very well be germane to his success, and if he so attributes it, it should be mentioned. If one were studying Saudi Arabia, it would be quite ludicrous to mention Christianity or Buddhism each time the influence of Islam upon the culture of Saudi Arabia was mentioned. This principle neither ignores, minimizes, nor promotes some religions, but rather it portrays their presence and influence, proportionately, which enables educators to teach without trivializing religion. Moreover, this does not mean that minor religions or their contributions are not mentioned, but rather they are mentioned in proportion to their influence on the subject being studied.

Second, instruction about religion can be taught proportionately in a developmentally appropriate manner. This can be "determined by the grade level of the students and the academic requirements of the course being taught. Elementary students are introduced to the basic ideas and practices of the world's major religions by focusing on the generally agreed-upon meanings of religious faiths—the core beliefs and symbols as well as important figures and events."²⁵⁰

At the secondary level, social studies and history provide great opportunities for teaching about religion. "The full historical record (and various interpretations of it) should be available for analysis and discussion.... Teachers will need scholarly supplemental resources that enable them to cover the required material within the allotted time, while simultaneously enriching the discussion with study about religion. Some schools now offer electives in religious studies in order to provide additional opportunities for students to study about the major faiths in greater depth."²⁵¹

Therefore, whenever the subject of religion, or a particular religion, naturally arises, it should be explained in a substantive, proportional, and age-appropriate manner, whether it is in history, philosophy, science, or contemporary society, in order to better understand the views of the person(s) being discussed or their contributions. For example, a study of the First Amendment necessitates understanding the religious²⁵² milieu of the people prior to and during the drafting of the Constitution. In addition, even when some operate on the extremes of a religion, whether they are David Koresh and Christianity or Osama Bin Laden and Islam, the religious prominence must not be trivialized, obscured, or dismissed by the baffled look of the secularist.²⁵³ To refer to Osama Bin Laden as 'irrational' as is often done by the secularist demonstrates their dangerously narrow view of human behavior.

The context for respecting and teaching religion should be one of *accommodation not separation*.

As has been demonstrated, there is simply no historical, legal,²⁵⁴ or educational reason to seek to separate religion from public education. As a matter of fact, separating religion

from teaching is equivalent to turning state education into state propaganda—although I do not believe that most teachers desire that end. The question of teaching about religion is no longer “Should I teach about religion” but rather “How do I teach about religion?”

Unfortunately for students, since *Everson vs. Board of Education*, the trend has been to separate religion from education. My proposal seeks to replace the tendency toward separation with a conscious desire to reinstitute respect for religion and religious conviction and foster the teaching of religion in public education. One need not fear that accommodation will result in promotion of religion, for these are two very different ideas. This can be illustrated by seeing how many churches, synagogues, or mosques would be content to merely seek to ‘accommodate’ their respective faiths instead of promoting them. By accommodating, state schools provide appropriate places for teaching about religion without promoting a particular religion.

If students are going to value the Constitution, the First Amendment, cultural differences and the ebb and flow of history, they must study the history and importance of religion. This is essential to democracy.

The approach should be one of *constructiveness* not *destructiveness*.

This does not mean teaching only the positive aspects or contributions of religion, and glossing over troublesome aspects or influence, but it does mean putting things into proper perspective. For example, to merely point out how many wars have been fought in history because of religion intentionally distorts the good of religion since almost everyone in the history of man has believed in some kind of religion, and therefore all wars were religious because basically all people were religious. In other words, that is like pointing out that in antiquity men killed other men with swords rather than machine guns. The reason history is not peppered with wars of atheistic nations is because the history of man is supernaturally religious. However, the twentieth century, with the rise of atheism, along with communism and Nazism, has been bloodiest century in the history of man. Auschwitz survivor Hugo Gryn said, “It was a denial of God. It was a denial of man.”²⁵⁵ The mammoth consequences were the result of a relatively small number of atheists. In addition, if one is required to teach the positive features of religions—beliefs, values, contributions, and believability—without promoting faith in the religion, one should also be able to teach the negative without promoting antipathy or indifference toward religion.

Examples of destructive teaching about religion would include teaching or suggesting that religion is a cultural or psychological construct that originates in man; viewing all faith events reductively; describing or depict faith as a delusion, illusion, or weakness; and portraying religion as something that is antiquated, becoming irrelevant to modern man, or invalidated by science. These destructive ideas are naturally biased; they are counterfactual. Moreover, to use scientific naturalism to determine the validity of religion is like determining the reality of music based on the color of the notes, or like supernaturalism rejecting the value of nature because it can be seen.²⁵⁶

Another example of deconstructive teaching is role-playing. “The California 3Rs project cautioned educators that “role-playing religious practices runs the risk of trivializing and caricaturing the religion that is being studied. It’s more respectful and educationally sound to view a video of real Muslims practicing their faith than having a group of seventh-graders pretend to be Muslims. . . . Role playing runs the risk of putting students in the position of participating in activities that may violate their (or their parents’) consciences. Such an issue doesn’t arise when teachers teach about religion by assigning research, viewing videos, and through class instruction rather than organizing activities that may be easily perceived, rightly or wrongly, as promoting students’ participation in a religious practice. They can also invite guest speakers to lecture or answer questions regarding their specific faith.”²⁵⁷

The current hostility in public education toward religion in general, and Christianity in particular, in the United States, along with a disproportionate emphasis on pedagogy vs. facts exacerbates the present problem, and is, in large measure, fueling the drive for more private schools, vouchers, or tax credits. The concern is both religious and academic, and these cannot be totally separated for most religious people. The significant degree of dissatisfaction is illustrated by resolutions at the Southern Baptist Convention over the past few years and one that was proposed for the 2004 Convention, which actually calls for people to remove their children from public schools. This is the most serious proposal concerning the state of public education proposed for consideration by the convention, which is the largest non-catholic Christian denomination in the world.²⁵⁸ My experience over the past twenty-six years of dealing with Christian students, families, public school teachers, and administrators would confirm this dissatisfaction. The considerable level of dissatisfaction with the present system will become glaringly apparent if parents are given financial freedom to choose the kind of education they want for their children. However, if state education moves back toward education and away from social engineering, epistemic naturalism, and undermining faith, the present frustration may measurably subside²⁵⁹.

Using the constructive approach would mean that the supernatural aspects of religion would be portrayed in a manner that is respectful to the beliefs of its adherents. This would involve including reasons that the followers give for their major beliefs, even noting empirical and rational evidence²⁶⁰—if there is any—for their belief and then letting the students decide for themselves. I do not believe people not believing in its tenets as long as it is described in a constructive manner trouble any religion.

The answer to the concern of how to deal with so many different religions in the marketplace is, do not be concerned. Teach and honor the ‘free exercise’ of all of them. The answer is certainly not to banish them from education and keep only naturalism.

The constructive model shows appreciation for what its supporters believe their religion to be. This does not mean that weakness or abuses are not dealt with, but rather that they are dealt with in a manner befitting of education without being used to reduce religion to a man-made or antiquated belief superceded by scientific naturalism. In addition, the

problems associated with a religion are dealt with in proportion to the history of the religion and in light of their primary documents.

For example, using the constructive model, if a teacher was dealing with Christianity and the Crusades, or with Islam and modern Islamic terrorism, the teaching should be proportionate and consider whether or not it is a true representation of the religion by evaluating their teachings and actions in light of their primary documents—the New Testament and the Quran and Hadith, respectively. Religious issues should be taught and dealt with substantively; to do otherwise is to trivialize them. In handling them substantively, one will surely find areas of disagreement, and these areas should be given the same degree of respect afforded other disciplines where disagreement occurs.

Additionally, these events should be placed in context by considering valor, truth, the view of human life, and religion as vital and pervasive aspects of human thinking and existence. To marginalize the role of religion actually undermines state education and precludes it from fulfilling its lofty potential.

Illustrative of this point, sociologist David Dressler notes the significance of Protestantism's teachings. "The humanitarianism of the 19th century stemmed from Protestant teachings in England and the United States. These teachings fostered attitudes that led to the abolition of slavery, better treatment of the indigent, prison reform, the introduction of probation and parole, factory legislation, the growth of the charities movement and other programs for human welfare."²⁶¹

In education and school life, students must be allowed maximum freedom to express their views. "In 2000, the U.S. Department of Education sent out a series of religious-liberty guidelines to every public school in the nation. These guidelines state: 'Students may express their beliefs about religion in the form of homework, artwork and other written and oral assignments free of discrimination based on the religious content of their submissions. Such home and classroom work should be judged by ordinary academic standards of substance and relevance and against other legitimate pedagogical concerns identified by the school.'²⁶²

There is not only widespread consensus concerning the need to incorporate more religion, there are also some excellent resources available. *Religion in American Life* is a 17-volume series written by leading scholars for young readers, the first work of this nature and magnitude for young readers. Published by Oxford University Press, "The series includes three chronological volumes of the religious history of the U.S., nine volumes covering significant religious groups (Protestants, Catholics, Jews, Orthodox Christians, Mormons, Muslims, Hindus, Buddhists, Native Americans and others), and four volumes addressing specific topics of special importance for understanding the role of religion in American life (women and religion, church-state issues, African-American religion, and immigration)."²⁶³ Local school boards working with parents and citizens can adopt policies based on some of the resources available.

Therefore unless the state takes seriously its professional and ethical obligation to develop and maintain a “religious friendly” environment and teach about religion in public schools, it will fail to provide the citizens an objective, first-class education²⁶⁴ and thereby forfeit the lofty potential of public education.

¹ The obligation to value and teach ‘supernatural religion’ is the emphasis, recognizing that naturalistic religions e.g. naturalism, humanism, etc. are already present.

² “What was once an ethical arena in which young people came to exercise their minds, to practice thinking in a safe and invigorating environment, instead has become more of a stifling museum devoted to preserving itself... The uncivil university is an abrogation of the partnership agreement between American society and colleges and universities. The net result is a loss of the search for truth, a violation of the purpose of the university and ultimately of the public trust... In many cases, a “butterfly effect” has taken place, so that, with a small shift here and there, what were once well-intentioned and vital components of the university system, such as an emphasis on academic freedom, the willingness to question the established order, a love of rigorous scholarship, and an embracing of multiculturalism, have become twisted and sometimes barely recognizable versions of their former selves.” *Politics & Propaganda in American Education: The Uncivil University*
Gary A. Tobin, Aryeh K. Weinberg, and Jenna Ferer. (San Francisco: The Institute for Jewish & Community Research, 2005)

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³ Charles C. Haynes, *Teaching about Religion in American Life: A First Amendment Guide*, ed. Natilee Dunning, (Cary, NC: Oxford University Press, 1998),

<http://www.firstamendmentcenter.org/PDF/oxfordbooklet.PDF> 1/28/04, 2-3. The First Amendment Center at Vanderbilt University in Nashville, Tenn., is an independent operating program of The Freedom Forum.

⁴ *Random House Webster's Unabridged Electronic Dictionary*, Electronic Version 2.0, s.v. “education.”

⁵ *Random House*, s.v. “religion.”

⁶ It is supernaturalism that I am arguing is not represented in schools, and naturalism, etc. is prevalent.

⁷ Humanism comes in many forms, but what they have in common is ‘a dependence upon man and nature is all there is’. The following is a quote of a spiritual humanist. A secular humanist will be considered in the next paragraph. “As Spiritual Humanists we believe that every person has innate right (sic) to make a spiritual connection to the rest of the cosmos. Our premise is simple: *We can solve the problems of society using a religion based on reason.*” <http://www.spiritualhumanism.org/>, dated 6/3/04.

In 1961, the U.S. Supreme Court acknowledged that Secular Humanism was a religion. For arguments why the mention in footnote 11 [of the Supreme Court decision] is considered by some more than just dicta, see the following information and corresponding website.

“In addition, Justice Scalia wrote: In *Torcaso v. Watkins*, 367 U.S. 488, 495, n. 11 (1961), we did indeed refer to “SECULAR HUMANISM” as a “religio[n].” *Edwards v. Aguillard*, 482 U.S. 578 (1987) note 6. Justice Harlan summed it all up: [Footnote 8] [of the Supreme Court decision] This Court has taken notice of the fact that recognized “religions” exist that “do not teach what would generally be considered a belief in the existence of God,” *Torcaso v. Watkins*, 367 U.S. 488, 495 n. 11, e. g., “Buddhism, Taoism, Ethical Culture, SECULAR HUMANISM and others.” *Ibid.* See also *Washington Ethical Society v. District of Columbia*, 101 U.S. App. D.C. 371, 249 F.2d 127 (1957); 2 *Encyclopaedia of the Social Sciences* 293; J. Archer, *Faiths Men Live By* 120-138, 254-313 (2d ed. revised by Purinton 1958); Stokes & Pfeffer, *supra*, n. 3, at 560.

Welsh v. United States 398 U.S. 333 (1970) note 8.”

“It seems that the conflicting rulings concerning whether Secular Humanism is a religion or not according to the Supreme Court may be understood by recognizing that Secular Humanism *is* a religion ‘**for free exercise clause purposes**,’ and it is *not* a religion ‘**for establishment clause purposes**.’” From the website http://members.aol.com/Patriarchy/definitions/humanism_religion.htm, dated 6/3/04.

⁸ J. Clayton Feaver and William Horosz, eds., *Religion in Philosophical and Cultural Perspective: A New Approach to the Philosophy of Religion Through Cross-Disciplinary Studies*, (Princeton, NJ: D. Van Nostrand Company, Inc., 1967), 341.

⁹ Feaver and Horosz, *Religion in Perspective*, 338.

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- ¹⁰ Introduction by Raymond B. Bragg, "Humanist Manifesto I," *The New Humanist* 6:3 (May/June 1933). Quoted material references the first affirmation and the introduction.
- ¹¹ Humanist Manifesto I, seventh affirmation.
- ¹² The first affirmation of Humanist Manifesto II states, "In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration." Paul Kurtz and Edwin H. Wilson, eds., "Humanist Manifesto II," *The Humanist* 33:5 (September/October 1973). While the Humanist Manifesto III does not use the word 'religion' to describe itself, it does extol the virtues of scientific naturalism to a place of peerless supremacy over all other worldviews. Scientific naturalism is seen to hold the key to advancing "happiness and freedom" which is precisely what religion claims to do. Paul Kurtz, ed., "Humanist Manifesto 2000: A Call for a New Planetary Humanism," *Free Inquiry* 19:4 (Fall 1999).
- ¹³ John Dewey, *A Common Faith*, (New Haven: Yale University Press, 1934), 3.
- ¹⁴ Dewey, *A Common Faith*, 2.
- ¹⁵ Dewey, *A Common Faith*, 51.
- ¹⁶ Dewey, *A Common Faith*, 24.
- ¹⁷ Julian Huxley, *Religion Without Revelation*, (New York: Mentor, 1957), 17-18. "Life magazine in an article on the Huxley brothers described Julian Huxley as an 'atheist' and 'a materialist, denying the need for religion or God.'" *LIFE*, March 24, 1947 as quoted by Feaver and Horosz, *Religion in Perspective*, 340.
- ¹⁸ Huxley, *Religion*, 13. "To prove that Julian Huxley is not opposed to religion, Dr. [Charles Francis] Potter quoted from Huxley's *Man Stands Alone* a passage in which Sir Julian affirms that for 'religion to continue as an element of first-rate importance in the life of the community, [it] must drop the idea of God.'" Feaver and Horosz, *Religion in Perspective*, 340.
- ¹⁹ Huxley, *Religion*, 15.
- ²⁰ Jonathan Rauch, *Kindly Inquisitors: The New Attacks on Free Thought*, (Chicago: University of Chicago Press, 1993) 80. He says, "Some of us—I am one—are so constituted as not to mind very much if the supernatural and the subjective are banished from our public knowledge base."
- ²¹ Rauch, *Kindly Inquisitors*, 77. His faith in liberal science is so strong that he claims Jesus' words to Thomas "blessed are they that have not seen, and yet have believed" (John 20:27) have been "roundly repudiated" by liberal science, 79. This is indeed a faith statement.
- ²² Albert Einstein, "Cosmic Religion" reprinted in Oliver L. Reiser and Blodwen Davies *Planetary Democracy*, as quoted by Feaver and Horosz, *Religion in Perspective*, 340.
- ²³ Carl Jung, *Modern Man in Search of a Soul* (New York: Harcourt, Brace, 1933), 278 as quoted by Paul C. Vitz, *Psychology as Religion: The Cult of Self-Worship*, 2nd ed., (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1977, 1994), 2.
- ²⁴ Abraham Maslow, *Motivation and Personality*, 2nd ed. (New York: Harper, 1970), Chapter 11 as quoted by Vitz, *Psychology*, 10-11.
- ²⁵ Louis E. Shilling, *Perspectives on Counseling Theories*, (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1984), 170.
- ²⁶ Shilling, *Perspectives*, 177.
- ²⁷ Shilling, *Perspectives*, 166-167.
- ²⁸ This would include concepts like humans being innately good, what it means to become more of a person, etc., although this is a characteristic of humanism as well.
- ²⁹ Carl R. Rogers, *On Becoming a Person* (Boston: Houghton Mifflin, 1961), 37-38, as quoted by Vitz, *Psychology as Religion*, 7-8.
- ³⁰ Shilling, *Perspectives*, 95.
- ³¹ See books like Josh McDowell's *The New Evidence that Demands a Verdict*, (Nashville: Thomas Nelson Publishers, 1999). Ellis is in fact concluding there is no evidence, meaning there is no physical evidence. First, there is objective, empirical evidence for some of the claims of Christ. Second, regarding the 'spirit', this is a categorical fallacy since supernatural religions do not speak of the spirit as possessing innate physical properties. Third, this kind of talk and reasoning demonstrates how some have so accepted material evidence as the final arbitrator of what is and what is not that they confuse their philosophy with science. It is like concluding that since there is no physical evidence of non-physical reality, non-physical reality does not exist, which is absurd.

³² Richard L. Wessler, “A Bridge Too Far: Incompatibilities of Rational Emotive Therapy and Pastoral Counseling” *The Personnel and Guidance Journal*, (n.p., 1984) 264, from the writing by Albert Ellis, “Reason and emotion in psychotherapy” (New York: Lyle Stuart, 1962).

³³ Wessler, “A Bridge Too Far”, 264.

³⁴ For more on the religious nature of modern psychological theories see Paul C. Vitz, *Psychology as Religion, The Cult of Self-Worship* (publishing details cited in earlier footnote).

³⁵ David Sant, “The Religious Nature of Education,” <http://www.patriarch.com/religedu.html>, 1/28/2004, 1.

³⁶ Barton refutes the claim that founders were deist-atheist and not Christians. He says, “None of the notable Founders fit this description,” and goes on to demonstrate this with source material about Thomas Paine, Thomas Jefferson, Washington, Franklin and many lesser known founders. David Barton, <http://www.wallbuilders.com/resources/search/detail.php?ResourceID=29>, 6/3/04.

³⁷ They also held that the purpose of education was in part to make literate citizens that would be able to hold the government in check. Consequently, whether private or public, the schools could not be ‘controlled by the Government.’ William Cox sums up the idea succinctly. “The tenor of the Declaration is that parents, not the civil government, have authority over children’s education. Furthermore, by the nature of the standard appealed to in the Declaration, the assumption was that children were expected to be raised to reason from a Creator-granted natural rights framework to maintain consistency with all the rights of mankind as given by God. If one of the capabilities of natural rights reasoning is to be able to hold government responsible as an agent of the people, government logically cannot be the teacher of these responsibilities. (The servant is not greater than the master.) The principle of vested interest would invariably lead government to self-protection rather than self-abasement and, by extension, the self-promoter rather than the citizen-promoter in the education process. It is unlikely that government would teach its citizens the truths and principles necessary to change or abolish that very government if it ever deprived those same citizens of their inalienable rights. Has there ever been a government so humble?” Cox, *Tyranny*, 114. See also Cox, *Tyranny*, pages 155, 251, 289, and 295. Of course this is where we are now with the removal of parental control, values, religion replaced with secular religion—making citizens who only benefit the state....

³⁸ “The day after the First Amendment was proposed, Congress urged President Washington to proclaim ‘a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favours of almighty God.’” Washington did so on November 26, 1789, “[to] offe[r] our prayers and supplications to the Great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions...” Kevin A. Ring, ed, *Scalia Dissents: Writings of the Supreme Court’s Wittiest, Most Outspoken Justice*, (Washington, D.C.: Regnery Publishing, Inc., 2004) p176. This has been followed by almost every president since. It also appears that the first public high school graduation took place in Connecticut in July 1868 and was very Christian. Ring, *Scalia Dissents*, p177.

³⁹ Mortimer J. Adler, et al., eds. *The Annals of America*, 20 Volumes, vol.3, (Chicago: Encyclopaedia Britannica, 1968-), 612, as quoted by W. Cleon Skousen, *The Making of America: The Substance and Meaning of the Constitution*, 2nd edition, (Washington, D.C.: The National Center for Constitutional Studies, 1986), 676.

⁴⁰ Adler, *The Annals*, 612, as quoted by Skousen, *Making of America*, 676.

⁴¹ This related to land west of states like Virginia, Connecticut, North and South Carolina, and others that they claimed as their land, which led to a delay in the ratification of the Articles of Confederation. Eventually, the land was freed up for redistribution. The Ordinance of 1785 provided that the area north of the Ohio River would be called the Northwest Territory. This land would be divided up and eventually become states with all the rights of the original thirteen states. Anticipating this, a land law based on Thomas Jefferson’s earlier proposal was adopted. Source: Henry F. Graff, *America the Glorious Republic*, Revised Edition, (Boston: Houghton Mifflin Company, 1990), 162-165. This Northwest Ordinance “...established for the Northwest Territory a plan of government that would, in time, be applied to all the land included in the national domain.” *Ibid.*, 165. This ordinance was a “compact between the original States and the people in the said territory....” *Ibid.*, 166.

⁴² Skousen, *Making of America*, 676.

⁴³ Graff, *America*, 166.

⁴⁴ Thomas Jefferson, *The Writings of Thomas Jefferson*, ed. Paul Leicester Ford, 10 volumes, vol. 10 (New York: G.P. Putnam’s Sons, 1892-99), 152, as quoted in Skousen, *Making of America*, 234.

⁴⁵ In a letter to Charles Thompson in 1816, referring to The Jefferson Bible, compiled by Thomas Jefferson, (New York: Grosset and Dunlap), as quoted from the Copyright 1940 Wilfred Funk, Inc. edition foreword, viii. This is not to say that Jefferson was not also fond of the Classical Greek and Roman moral philosophers. Furthermore, this is not intended to define Jefferson as a Christian.

⁴⁶ John William Randolph, *Early History of the University of Virginia, as Contained in the Letters of Thomas Jefferson and Joseph C. Cabell* (Richmond: 1856), 96-97, as quoted by Skousen, *Making of America*, 676.

⁴⁷ “Jefferson’s letter, in 1787, to his nephew Peter Carr, says, in discussing religion, “You will naturally examine first, the religion of your own country. Read the Bible, then...” (Padover, 1943, p. 1058). William F. Cox., Jr., *Tyranny Through Public Education*, (Fairfax, VA.: Allegiance Press, 2003), 112.

⁴⁸ William V. Wells, *The Life and Public Services of Samuel Adams*, 3 Volumes, vol. 3, (Boston: Little, Brown and Company, 1865), 23, as quoted by Skousen, *Making of America*, 677.

⁴⁹ Albert Ellery Bergh, ed., *The Writings of Thomas Jefferson*, 20 Volumes, vol. 13, (Washington: Thomas Jefferson Memorial Association, 1907), 290-294 as quoted by Skousen, *Making of America*, 677.

⁵⁰ Bergh, *Writings of Jefferson*, vol. 14, 198, as quoted by Skousen, *Making of America*, 677.

⁵¹ Benjamin Franklin, *The Writings of Benjamin Franklin*, ed. Albert Henry Smyth, 10 Volumes, vol.10, (New York: Macmillan Co., 1905-7), 84, as quoted in Skousen, *Making of America*, 677.

⁵² Skousen, *Making of America*, 677.

⁵³ Skousen, *Making of America*, 677.

⁵⁴ “This series of schoolbooks teaching reading and moral precepts, originally prepared by William Holmes McGuffey in 1836, had a profound influence on public education in the United States. McGuffey was a professor at Miami University in Oxford, Ohio, and a Presbyterian minister.... As a young schoolmaster, McGuffey had used the eighteenth-century Puritans' *New England Primer*, Noah Webster's *American Spelling Book*, and the Bible. His *Eclectic First Reader* and *Eclectic Second Reader* were published in 1836, the *Third* and *Fourth* in 1837. They contained stories of widely varied subject matter appealing to youngsters and taught religious, moral, and ethical principles that reflected both McGuffey's personality and society at the time.... The books passed through a series of seven owners while their content evolved during almost a hundred years of publication.... The revised texts issued in 1857...moved away from the Calvinist values of salvation, righteousness, and piety and reflected the morality and cultural values of a broader American society that had incorporated religion within the civil structure. The 1879 editions taught morality and good character to the emerging middle class and provided children with a common knowledge and worldview.... By 1879 more than 60 million had been sold, and by 1920 over 122 million. In 1978 they were still in use in some school systems.”

http://college.hmco.com/history/readerscomp/rcrah/html/ah_058200_mcguffeysrea.htm, dated 5-28-04.

⁵⁵ This is not to say that one cannot find individuals who wanted total separation, but rather I mean that it was the common sentiment and practice to blend them together.

⁵⁶ By religion Curry notes they primarily meant Protestant Christianity, “A country wherein eleven of thirteen states restricted officeholding to Christians or Protestants hardly envisaged Catholicism or Judaism, not to mention Mohammedanism or any non-Christian group, as part of the ‘religion’ to be promoted and encouraged either in the states or the Northwest Territory.” Thomas J. Curry, *The First Freedoms: Church and State in America to the Passage of the First Amendment*, (New York: Oxford University Press, 1986), 221.

⁵⁷ Graff, *America*, 72.

⁵⁸ Graff, *America*, 73.

⁵⁹ D. James Kennedy and Jerry Newcombe, *What if the Bible Had Never Been Written*, (Nashville: Thomas Nelson Publishers, 1998), 82.

⁶⁰ John A. Schutz and Richard S. Kirkendall, *The American Republic*, (St. Louis, MO: Forum Press, 1978), 28.

⁶¹ Kennedy and Newcombe, *What if the Bible*, 82-83

⁶² Kennedy and Newcombe, *What if the Bible*, 83.

⁶³ Graff, *America*, 73.

⁶⁴ M.E. Bradford, *A Worthy Company* (Marlborough, New Hampshire: Plymouth Rock Foundation, 1982), v-vi as quoted by John Eidsmoe 1987 “The Framers of the Constitution: Christians or Deists?” *CWA Newsletter* (July): 3.

⁶⁵ Isaac Kramnick and R. Laurence Moore dispute these statistics. The basis for their rejection is their claim that “the highest estimates for the late eighteenth century make only about 10-15 percent of the population church members.” They do not cite the reference for this statistic. Isaac Kramnick and R. Laurence Moore, *The Godless Constitution: The Case Against Religious Correctness*, (New York: W.W. Norton & Company, 1996), 17. In response to their assertions, let me say; first, they mistakenly confuse statistics regarding ‘church membership’ with ‘claiming to be Christians’, which are two entirely different issues. Second, concerning the same basic time frame, Winthrop S. Hudson points out, “The American people were not as ‘unchurched’ in 1800 as the statistics would seem to imply.... The number of people attending Sunday morning worship in the 1830’s was usually three times the membership of a church. Furthermore, churches customarily computed their ‘constituency’ (those nominally related but not members) as approximately twice the number of attendants.” Winthrop S. Hudson, *Religion In America: An historical account of the development of American religious life*, 3rd edition, (New York: Charles Scribner’s Sons, 1981), 129-130. Another example of membership to attendees ratio can be found in the Danbury Baptist Association, who wrote Jefferson and “was an alliance of ‘twenty-six churches’....By the turn of the century [1800], William G. McLoughlin reported ‘a total of 1484 members, but this number could be multiplied by five to include all the nominal adherents of these churches.’” William G. McLoughlin, *New England Dissent, 1630-1883: The Baptists and the Separation of Church and State*, (Cambridge, Mass.: Harvard University Press, 1971) Vol. 2, 920,986, as quoted by Daniel L. Dreisbach, *Thomas Jefferson and the Wall of Separation between Church and State*, (New York: New York University Press, 2002), 21. “Religion...was an important element in the political strife of 1800.” James Parton, *Life of Thomas Jefferson: Third President of the United States*, (Boston: James R. Osgood, 1874), 570 as quoted by Dreisbach, *Thomas Jefferson*, 165, note 42. “The presidential election of 1800 was a major religious event.” Mark A. Noll, *One Nation under God?: Christian Faith and Political Action in America*, (San Francisco: Harper and Row, 1988), 75 as quoted by Dreisbach, *Thomas Jefferson*, 165-166, note 42. “The traditionally sensitive relation between religion and politics in the United States has rarely been more evident than in the presidential campaign of 1800.” Charles F. O’Brien, “The Religious Issue in the Presidential Campaign of 1800”, *Essex Institute Historical Collections* 107, No. 1 (1971): 82 as quoted by Dreisbach, *Thomas Jefferson*, 166, note 42. Third, denominations like Baptists do not include the children of members as members until they personally profess their faith in Jesus Christ and are baptized. Fourth, in *Religion and The Founding of the American Republic*, a Library of Congress Exhibition, it says, “Against a prevailing view that eighteenth-century Americans had not perpetuated the first settlers' passionate commitment to their faith, scholars now identify a high level of religious energy in colonies after 1700. According to one expert, religion was in the “ascension rather than the declension”; another sees a “rising vitality in religious life” from 1700 onward; a third finds religion in many parts of the colonies in a state of “feverish growth.” Figures on church attendance and church formation support these opinions. Between 1700 and 1740, an estimated 75 to 80 percent of the population attended churches, which were being built at a headlong pace.” See Section II “Religion in Eighteenth-Century America”, <http://lcweb.loc.gov/exhibits/religion/rel02.html>, dated 5-28-04. Finally, the first Great Awakening took place from about 1725-1770, right up to the time of drafting the Constitution, and one of the historical effects was a rise in church attendance and building new churches, see Hudson, *Religion in America*. Hudson says concerning the increase in members at this time, “The number in all denominations was large.” Hudson, *Religion in America*, 77.

⁶⁶ Benjamin Hart, “The Wall That Protestantism Built: The Religious Reasons for the Separation of Church and State, *Policy Review* (Fall 1988), 44 as quoted by D. James Kennedy and Jerry Newcombe in *What If Jesus Had never Been Born?*, revised edition (Nashville: Thomas Nelson Publishers, 2001) 70.

⁶⁷ Donald S. Lutz, “The Relative Influence of European Writers on Late Eighteenth-Century American Political Thought,” *78 American Political Science Review* 189 (1984), 189-197 as quoted by Eidsmoe in “The Framers of the Constitution: Christians or Deists?,” 3, referring to research done by Professors Lutz and Charles S. Hyneman. John Eidsmoe is a constitutional law professor at Faulkner University in Montgomery, Alabama.

⁶⁸ William J. Bennett, *The De-Valuing of America: The Fight for our Culture and our Children*, (New York: Summit Books, 1992), 205.

⁶⁹ Diane Ravitch, *The Language Police: How Pressure Groups Restrict What Students Learn*, (New York: Alfred A. Knopf, 2003) 99.

⁷⁰ Ravitch, *Language Police*, 22.

⁷¹K. Alan Snyder, "Who is Censoring Whom in Schools? Christians should be concerned about what's in textbooks today", published in the editorial and opinion page of the *Chronicle-Tribune*, Marion, IN (5 Sep 1993), as found on <http://www.snyders.ws/alan/writing/censor.htm>, 5-28-04.

⁷²"Social Science and humanities faculty are the most liberal and Democratic, and least diverse in their political culture" Gary A Tobin, PH.D. and Aryeh K. Weinberg, *Profiles of the American University: Political Beliefs & Behavior of College Faculty Vol. I* (Roseville, CA.: Institute for Jewish & Community Research, 2006) p2 and some of "the least likely to believe in God" Gary A Tobin, PH.D. and Aryeh K. Weinberg, *Profiles of the American University: Religious Beliefs & Behavior of College Faculty Vol. II* (Roseville, CA.: Institute for Jewish & Community Research, 2007) p4. I do not believe their conclusions that America, people, etc., can remain untainted (see both studies mentioned and their conclusions) e.g. concerning political beliefs and behaviors, "Faculty at colleges and universities of all kinds in America are overwhelmingly liberal in their political ideology, creating a strong campus political culture...[T]herefore the full spectrum of beliefs and political behavior of the American public is underrepresented on campus...[and] Dominant Faculty Culture Can Lead to Self-Censorship." *Political Beliefs*, p1 & 3

⁷³Huston Smith, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*, (New York: HarperCollins Publishers, Inc., 2001) 84-86.

⁷⁴Patrick McNamara, "The New Rights View of the Family and Its Social Science Critics: A Study in Differing Presuppositions," *Journal of Marriage and the Family*, Vol.47 (1985), 449-458, as quoted by Patrick F. Fagan, "Why Religion Matters: The Impact of Religious Practice on Social Stability", *The Heritage Foundation*, No. 1064, January 25, 1996, <http://www.heritage.org/Research/Religion/BG1064.cfm>, 1/28/04, 23.

⁷⁵Edward O. Wilson, *On Human Nature*, (Cambridge, Mass.: Harvard University Press, 1978), 192 as quoted by Dan Blazer in *Freud vs. God*, (Downers Grove, Ill: InterVarsity Press, 1998) 114.

⁷⁶If the social sciences were unbiased, rather than discounting all religions as merely a social or human construct, they would explore and communicate that there seems to be sufficient evidence for recognizing that man, rather than being merely psychologically or sociologically bent toward creating religions, that he may very well have been created "constitutionally religious." Some of the evidence for this can be seen in the sheer prevalence of supernatural religious faith, including its transcendence of culture, time, language, race, sex, intellectual, social levels, and rationally accessible arguments, etc. These along with other considerations afford more than sufficient reason to make a good case based on empirical and rationally accessible evidence that man is "constitutionally religious."

⁷⁷Donald A. Hobbs and Stuart J. Blank, *Sociology and The Human Experience*, Third Edition, (New York: John Wiley & Sons, Inc, 1982), 6-7.

⁷⁸G. Stanley Hall, "The Ideal School As Based on Child Study," in *Health, Growth, and Heredity: G. Stanley Hall on Natural Education*, eds. Strickland and Burgess, 115-116, delivered in a speech by Hall to the NEA in 1901, as quoted by Diane Ravitch, *Left Back: A Century of Failed School Reforms*, (New York: Simon & Schuster, 2000) 73.

⁷⁹Ravitch, *Left Back*, 80.

⁸⁰Ravitch, *Left Back*, 80.

⁸¹To see more of the thinking behind the Progressive Education Movement in the U.S. read Diane Ravitch, *Left Back*.

⁸²Often the fear of being sued and losing are without warrant, but the potential of costly litigation has led to an inordinate fear of teaching religion in public schools, often infringing on student's First Amendment rights. The <http://www.aclj.org/resources/studrts/curriculum/index.asp> has information on abuses and what can be done.

⁸³There are teachers who are educating by exposing students to both sides of issues in a scholarly and balanced approach. An example of this is Dr. Ann Marie Szymanski, whom my daughter, Nancy, had for Religion and Politics, which is a Political Science 3033 class at the University of Oklahoma in the fall of 2004. The assigned reading was a book entitled "The Godless Constitution" written by Isaac Kramnick and R. Laurence Moore from a liberal secularist perspective, and "The Culture of Disbelief" by Stephen L. Carter from an evangelical perspective.

⁸⁴Some conclusions of the 2007 study on the Religious Beliefs and Behavior of College Faculty states on the positive, "faculty are religiously diverse...Also, faculty tend to be tolerant of many religions...Most faculty believe in God..." But on the negative side, "The data are also troubling in a number of

ways...Evangelical Christians are found in far fewer numbers than in the general public....Faculty believe that Muslims should be more involved in American politics than Christian fundamentalists....Perhaps faculty do not think about, or know about, the political agenda of Muslims in America. Or, oppositely, they do know about and support this agenda....Or, perhaps faculty believe that Muslims are somehow disenfranchised....” Concerning the negative feelings toward Evangelicals compared to tolerance of Muslims and other groups they note that this “raises serious concerns about how Evangelical Christian faculty and students are treated or feel they are treated on campus. The levels of faculty disapproval are high enough to raise questions about the overall climate on campus....The prejudice against them stands out prominently in institutions dedicated to liberalism, tolerance, and academic freedom.” They see a direct correlation between the findings of their earlier study concerning the Political Beliefs and Behavior of University Faculty, which showed the dominant ideology on college campuses to be political liberalism, and say “this study demonstrates that this political ideology is not benign. Indeed, it may be connected to a hostility and prejudice about a major religious group in America....Most faculty embrace religious identity, behavior, and beliefs. Yet faculty become, in fact, what they object to most: an amalgam of religious and political beliefs, a group that does not distinguish between religion and politics—just as they define the Evangelical Christians that they criticize. The dissonance is profound. Faculty advocate separation of church and politics, but cannot realize this separation for themselves.” *Religious Beliefs*, p85-88

“The proportion of faculty who self-identified as atheist is over five times the proportion of people who self-identified as atheist in the general public....secular/liberal is clearly the dominant ideology.... Evangelical Christians...[are] the only religious group about which a majority of non-Evangelical faculty have negative feelings.” *Religious Beliefs*, p1-2

Percentage of negative feelings toward evangelicals, 53%. *Religious Beliefs*, p81

Faculty who are secular/liberal are more likely to favor separation of religion and government....” *Religious Beliefs*, p2

“Gary Tobin, the institute's director and chief pollster, said the results undoubtedly reveal ‘bias and prejudice’ among the nation's educational leaders. ‘If a majority of faculty said they did not feel warmly about Muslims or Jews or Latinos or African Americans, there would be an outcry,’ Tobin told The Washington Post. ‘No one would attempt to justify or explain those feelings. No one would say, “The reason they feel this way is because they don't like the politics of blacks or the politics of Jews.” That would be unthinkable.’” **CULTURE DIGEST: Most professors hold unfavorable view of evangelicals, study says** Posted 5-16-2007 Baptist Press News by Erin Roach,

<http://www.bpnews.net/BPnews.asp?ID=25660>

⁸⁵ Stephen L. Carter, *God's Name in Vain: The Wrongs and Rights of Religion in Politics*, (New York: Basic Books, 2000) 187.

⁸⁶ Smith, *Religion Matters*, 187.

⁸⁷ Smith, *Religion Matters*, 96.

⁸⁸ *Education Reporter: The Newspaper of Education Rights*, 199: August 2002,

<http://www.eagleforum.org/educate/2002/aug02/NEA-Resolutions.shtml>. These and other ideas are found in the article “Some NEA Resolutions Passed at 2002 Convention in Dallas”. By biological sex education I mean, teaching about sex as though it is purely and merely a materialist activity devoid of moral or spiritual concerns. The manner in which it is taught undermines religious teaching concerning sex by handling it with the same indelicacy as bones and organs are in Biology.

⁸⁹ Alvin J. Schmidt, *The Menace of Multiculturalism: Trojan Horse in America*, (Westport, Conn., Praeger Publishers, 1997), 6. Schmidt is Professor of Sociology at Illinois College in Jacksonville.

⁹⁰ Alan Wolfe, *The Transformation of American Religion, How We Actually Live Our Faith*, (New York: Free Press, 2003), vii.

⁹¹ Wolfe, *Transformation*, viii.

⁹² Wolfe, *Transformation*, 246.

⁹³ Stephen L. Carter, *The Culture of Disbelief: How American Law and Politics Trivialize Religious Devotion*, (New York: Basic Books 1993), 6-7.

⁹⁴ Ring, *Scalia Dissents*, p180.

⁹⁵ David B. Larson and Susan S. Larson, “The Forgotten Factor in Physical and Mental Health: What Does the Research Show?” (Rockville, Md.: National Institute for Healthcare Research, 1994), as quoted by Fagan, “Why Religion Matters”, 22.

⁹⁶ Larson and Larson, “The Forgotten Factor” as quoted by Fagan, “Why Religion Matters”, 22.

⁹⁷ Albert Ellis (1983), *The case against religiosity* (New York: Institute for Rational-Emotive Therapy) 12-13, quoting himself (1984) “Rational-Emotive therapy (RET) and Pastoral Counseling: A Reply to Richard Wessler,” *The Personnel and Guidance Journal*, (January) 266.

⁹⁸ This is based on the RET “Beliefs Inventory” I have from Henderson State University, where I attended Graduate School from 1986-1988 to obtain a Masters Degree in Counseling. Ellis teaches that the concepts “certain people are evil, wicked and villainous, and should be punished” and “you need something other or stronger or greater than yourself to rely on” are irrational beliefs. This conclusion makes anyone who takes his faith seriously to be irrational because these kind of beliefs are essential to orthodox Christianity and many other supernatural religions.

⁹⁹ The following text was from http://www.aclj.org/news/040607_reagan_speech_religion.asp, 6/7/04.

President Reagan Addresses Ecumenical Prayer Breakfast in Dallas, Texas. August 23, 1984

I believe that faith and religion play a critical role in the political life of our nation – and always has....And this has worked to our benefit as a nation. ... Those who are attacking religion claim they are doing it in the name of tolerance, freedom, and open-mindedness. Question: Isn't the real truth that they are intolerant of religion?... They refuse to tolerate its importance in our lives. If all the children of our country studied together all of the many religions in our country, wouldn't they learn greater tolerance of each other's beliefs? We establish no religion in this country, nor will we ever. We command no worship. We mandate no belief. But we poison our society when we remove its theological underpinnings. We court corruption when we leave it bereft of belief. All are free to believe or not believe; all are free to practice a faith or not. But those who believe must be free to speak of and act on their belief, to apply moral teaching to public questions.

¹⁰⁰ Few meaning specific professors rather than specific campuses.

¹⁰¹ There were previous unsuccessful attempts to extend the application of the First Amendment via the Fourteenth. “Between the years 1870 and 1888, there were eleven attempts at drafting a Constitutional Amendment to restrict states in aiding religion (O’Neill, 1972, p. 40). That all eleven attempts failed is significant; the higher significance lies in the fact that after ratification of the Fourteenth Amendment, attempts were made to restrict the states’ role in religion via a method different than use of the Fourteenth Amendment. This can only mean that those closest in time to understanding the meaning of the Fourteenth Amendment thought it inapplicable as a means to extend First Amendment provisions to the states. Further confirmation comes in the 1922 *Prudential Insurance Company v. Cheeks* Supreme Court case.... Just three years after the *Prudential* case and fifty-seven years after the Fourteenth Amendment, the U.S. Supreme Court reversed itself by declaring that the Fourteenth Amendment might be used to restrict state authority over freedoms embodied in the First Amendment. In the 1925 *Gitlow v. New York*... freedom of speech and of the press... are... protected... from impairment by the States.... Then in 1940, the Court stated (*Cantwell v. Connecticut*) for the very first time that the religious clauses of the First Amendment applied to the state governments specifically because of the Fourteen[th] Amendment.” [see opinion of Justice Roberts] Justice Frankfurter said (O’Neill, 1972, p. 305), ‘Between the incorporation of the Fourteenth Amendment into the Constitution and the beginning of the present membership of the Court—a period of seventy years—the scope of that Amendment was passed upon by forty-three judges. Of all these judges, only one, who may respectfully be called an eccentric exception, ever indicated the belief that the Fourteenth Amendment was a shorthand summary of the first eight Amendments theretofore limiting only the Federal Government, and that due process incorporated those eight Amendments as restrictions upon the powers of the states.... The notion that the Fourteenth Amendment was a covert way of imposing upon the States all the rules which it seemed important to Eighteenth Century statesmen to write into the Federal Amendments, was rejected by judges who were themselves witnesses of the process by which the Fourteenth Amendment became part of the Constitution.’” Cox, *Tyranny*, 199-202.

¹⁰² About which Scalia says, “The Establishment Clause was adopted to prohibit such an establishment of religion at the federal level (and to protect state establishments of religion from federal interference). Ring, *Scalia Dissents*, p 183.

¹⁰³ John Witte Jr., Professor of Law, Emory University, Religious Liberty-Overview, First Amendment Center http://www.firstamendmentcenter.org/rel_liberty/index.aspx, 1/28/04, 9 of 12. Although Black referred to Jefferson’s ‘wall’, he actually modified Jefferson’s ‘wall’, which prohibited the federal government from restricting freedom of conscience in religion by prohibiting the “Congress’ from making any laws that established a national church, or in any way limited free exercise of religious opinions or infringed upon the states right to determine these things. Black’s modification encroaches upon state rights

and limits free exercise. The difference between Black's and Jefferson's 'wall' is clear when one compares Black's words to Jefferson's 2nd inaugural address March 4, 1805, and the fact that as Governor of Virginia he gave a proclamation appointing a day of "publick and solemn thanksgiving and prayer" in November 1779, Dreisbach, *Thomas Jefferson*, 137, Appendix 4. Black separates religion and all civil government "by incorporating the First Amendment nonestablishment provision into the due process clause of the Fourteenth Amendment, Black's wall separates religion and civil government at all levels—federal, state, and local. Thus, a barrier originally designed, as a matter of federalism, to separate the national and state governments, and thereby to preserve state jurisdiction in matters pertaining to religion, was transformed into an instrument of the federal judiciary to invalidate policies and programs of state and local authorities. By extending its prohibitions to state and local jurisdictions, Black turned the First Amendment, as ratified in 1791, on its head." Dreisbach *Thomas Jefferson*, 125-126. Black also used the words "high and impregnable" (see *Everson*, 330 U.S. at 18), which Jefferson did not use. Dreisbach, *Thomas Jefferson*, 125. Fences were a common sight in New England, but they were not 'high and impregnable'. Black's wall has been called an iron curtain, when it should have been seen as a line or a wall between neighbors. Dreisbach, *Thomas Jefferson*, 92. The Supreme Court has de-historicized the phrase and thereby made it merely mechanical rather than organic. Dreisbach, *Thomas Jefferson*, 123. The First Amendment clearly restricted government, since it explicitly forbids making laws—"congress shall make no law"—which only government, and in this case federal government, can do. The wall metaphor restricts both religion and government, which is not what the First Amendment was intended to do. Even the use of Jefferson's 'wall' is inherently flawed; since, one may rightly ask why use Jefferson as the sole interpreter of the First Amendment? His 'wall' metaphor was not used until 10 years after the adoption of the First Amendment; consequently, Jefferson's 'wall' was not even considered in making or ratifying the First Amendment. Additionally, why should any one citizen's opinion or words replace the opinion and words adopted by all of the people, and why someone's words who was not at the Constitutional Convention or in the country when the First Amendment was adopted? Finally, why allow a metaphor to displace the wording of the First Amendment, especially when the metaphor is inadequate to capture the full breadth of the First Amendment? Therefore, it is crucial when discussing the First Amendment to use First Amendment wording rather than a flawed metaphor.

¹⁰⁴ The first time Jefferson was quoted in a Supreme Court case was in the 1878 case of *Reynolds v. United States*, stating that Jefferson's term 'wall of separation between church and state' may be accepted almost as an authoritative declaration of the scope and effect of the [First] Amendment. However, this was the first time it was applied to states and expanded by the wording of the decision.

¹⁰⁵ Dreisbach, *Thomas Jefferson*, 4.

¹⁰⁶ Justice Black would have been well served, we all would have, if he had followed Justice Holmes' aphorism that "a page of history is worth a volume of logic" Ring, *Scalia Dissents* p173. I would add, that while things need to be logical and rational, mere logic cannot be the sole jurisprudential arbitrator because some things cannot be proved by mere logic. Scalia argued that "religious practices that existed at the time the First Amendment was drafted cannot reasonably be considered unconstitutional when carried out today." See his dissent in *Lee v. Weisman (1992)*, Ring, *Scalia Dissents* p170. He argued that a valid interpretation of the Establishment Clause must be in light of, "[g]overnment policies of accommodation, acknowledgment, and support for religion [that] are an accepted part of our political and cultural heritage" and "[a] test for implementing the protections of the Establishment Clause that, if applied with consistency, would invalidate longstanding traditions cannot be a proper reading of the Clause." *County of Allegheny v. American Civil Liberties Union, Greater Pittsburgh Chapter(1989)*. Ring, *Scalia Dissents* p172-173.

¹⁰⁷ "The document marking our birth as a separate people, 'appeal[ed] to the Supreme Judge of the world for the rectitude of our intentions' ...[avowing] 'a firm reliance on the protection of divine Providence.'" Ring, *Scalia Dissents*, p174.

¹⁰⁸ Kennedy and Newcombe, *What if Jesus*, 75.

¹⁰⁹ Stow Persons, *American Minds: A History of Ideas*, (New York: Holt, Rinehart and Winston, Inc., 1958), 53.

¹¹⁰ Persons, *American Minds*, 53.

¹¹¹ Persons, *American Minds*, 52.

¹¹² Persons, *American Minds*, 52.

¹¹³ Persons, *American Minds*, 54.

¹¹⁴ Persons, *American Minds*, 57.

¹¹⁵ Persons, *American Minds*, 59.

¹¹⁶ The following quotations are from Roger Williams, *The Bloody [Bloody] Tenent of Persecution for Cause of Conscience*, Richard Groves, ed., (Macon, Georgia: Mercer University Press, 2001), 3-4. Williams gives 12 theses, which are developed in the book as he engages John Cotton concerning the freedom of conscience. To summarize them, numbers 1-4 are against people being persecuted by the government because of their religious faith, or as he puts it, 'persecution for conscience sake' "is not required nor accepted by Jesus Christ the Prince of Peace." Numbers 5 and 8-11 address specifically the role of states, which is civil not spiritual, in Williams' words, over 'bodies and goods, not souls and spirits.' Numbers 8-10 use the phrase 'enforced uniformity of religion' to argue against the civil state forcing people to embrace a certain religion that "is the greatest occasion of...ravishing of conscience...and destruction of millions of souls. Number 11 argues that freedom of conscience to worship contrary to the state results in the good of the civil state through "uniformity of civil obedience". Numbers 6-7 give the theological basis for his position, which is that the Old Testament state of Israel is not the pattern to be followed since the coming of Jesus Christ. The pattern is "permission of the most paganish, Jewish, Turkish, or anti-Christian consciences and worships be granted to all...and they are only to be fought against with...the sword of God's Spirit, the word of God." Number 12 declares, "True civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of divers and contrary consciences, either of Jew or Gentile." In summary, Williams argued about just laws "concerning only the bodies and goods of such and such religious persons, I confess are merely civil." 156. State laws of religion that require obedience in areas such as worship, belief, church governance, etc., are "far from reason." 156-157. Sometimes he referred to the domain of the church as the first tablet, and the government as the second tablet – referring to the first four and the last six, respectively, of the Ten Commandments. The real issue today concerning the 'wall of separation' is obscured when it is forgotten that Williams argued against the government passing laws that required obedience in areas covered by the first tablet. It was not merely the government doing something like allowing prayers at school games, but rather that they would require everyone to pray or suffer due penalty. The loss of historical context is seen clearly in the words that are used. Today, when religious symbols or words are used in public forums, people claim a violation of church and state because: someone is embarrassed, doesn't agree, potentially influenced, feel peer pressure, uncomfortable, inconvenienced, asked or called upon. In contrast, Williams used words like persecution, 11; forced, 146; violated, 6; constrained, 6; bloody act of violence, 7; rape, 7; commander, 14; violent, 14; imprisonment, 15; banishment, 15; compel, 15; molest, 14; kill, 17; devour, 17; etc. Note the words in the title of his book, 'Bloody' [Bloody] and 'Persecution', and he wrote another book, *The Bloody Tenent Yet More Bloody*. He and the Baptists fought so that everyone could worship according to the dictates of their own conscience without being prosecuted by the government for violation of the law. They were not fighting to remove every vestige of religion from government or public life, regardless how inconvenient it is for citizens. They fought for freedom of conscience, not freedom of comfort. The practice de jour of confusing or conflating psychological or emotional discomfort or influence with legal coercion, unless changed, will most assuredly create a bland public square, but it will be dangerously bland. Moreover, recasting the Establishment Clause, a prohibition against the federal government establishing a national church, church attendance, support...by legal coercion to include psychological coercion or peer pressure is beyond the meaning of the clause. Lee v. Weisman (1992), Ring, *Scalia Dissents*, p178-188. What Scalia said concerning the case against schools being able to invite clergy to pray at events in Lee v. Weisman was, "The issue before us today is not the abstract philosophical question whether the alternative of frustrating this desire of a religious majority is to be preferred over the alternative of imposing 'psychological coercion,' or a feeling of exclusion, upon nonbelievers. Rather, the question is whether a mandatory choice in favor of the former has been imposed by the United States Constitution." Ring, *Scalia Dissents*, p188.

¹¹⁷ "The Rhode Island Charter of 1663 noted the motivations of its settlers to pursue 'the holie Christian faith and worshipping' and acknowledged, in its 1663 Charter with the Providence Plantations, the purpose 'to preserve them that liberty, in the true Christian faith and worship of God, which they have sought with so much travail...' (Perry, 1978, p. 170)." Cox, *Tyranny*, 126.

"The colony (i.e., Providence) earliest to claim independence of religion from civil government management is now known as Rhode Island. While contrary to the biblical mindset of most other colonies, this orientation was likewise based in the Christian religion. Their charter of 1663 read, 'To encourage the hopeful undertaking of our said loyal and loving subjects, and to secure them in the free exercise and

enjoyment of all their civil and religious rights, appertaining to them, as our loving subjects; and to preserve unto them that liberty, in the true Christian faith and worship of God' (Perry, 1978, p. 170)." Cox, *Tyranny*, 127.

¹¹⁸ Kramnick and Moore, *Godless Constitution*, 53.

¹¹⁹ Kramnick and Moore, *Godless Constitution*, 58. Although Williams adamantly disagreed with the Quakers' teaching and did not see them fit for certain public offices because of it, he would not allow government to punish them for their beliefs. They were free to worship according to their conscience.

¹²⁰ Kramnick and Moore, *Godless Constitution*, 60.

¹²¹ Williams referred to the second table as "the doctrine of the civil state" and the first table as "the spiritual doctrine of Christianity." Williams, *Bloudy Tenent*, 146. Therefore, the commandments dealing with men's bodies, relationships, and things, e.g. adultery, lying, stealing, could become civil laws, but the first four commandments dealing with a person's relationship and worship of God or no worship of God or worship of a different God than the state or everyone else could not become civil law, which required citizens to obey or be punished. This division between the first and second tablet can be seen in John Leland, a Baptist preacher, who "emerged a leader among the Commonwealth's Baptists. He was instrumental in allying the Baptists with Jefferson and Madison in the bitter Virginia struggle to disestablish the Anglican Church and to secure *freedom for religious dissenters*." Dreisbach, *Thomas Jefferson*, 13 (italics added). According to L.H. Butterfield, Leland "was as courageous and resourceful a champion of the rights of conscience as America has produced." L.H. Butterfield, "Elder John Leland, Jeffersonian Itinerant," *Proceedings of the American Antiquarian Society* 62 (1952): 157, as quoted by Dreisbach, *Thomas Jefferson*, 13 (italics added). Leland, who allied with the Baptists, supported Jefferson because of his commitment to "the rights of conscience." Herbert M. Morais, "Life and Words of Elder John Leland" (M.A. thesis, Columbia University, 1928), 44-50 as quoted by Dreisbach, *Thomas Jefferson*, 13, (italics added). This did not refer to separating religious beliefs from politics, but rather allowed one to be able to believe according to his own conscience without government interference. Leland celebrated Jefferson's election from his pulpit. Dreisbach, *Thomas Jefferson*, 10. He preached in a congressional church service 1/3/1802, and Jefferson attended. By conscience, they referred to the first table of the Ten Commandments as Williams did. Conscience refers to 'opinions' referred to by Jefferson and the Danbury Baptists in their correspondence. Jefferson said, "The legitimate powers of government reach actions only and not opinions." The Baptists said, "The legitimate power of civil government extends no further than to punish the man who works ill to his neighbor." These are the same as the second tablet. Jefferson. "The legitimate powers of government extend to such acts only as are injurious to others...that the opinions of men are not the object of civil government nor under its jurisdiction." From Jefferson's writings, as quoted by Dreisbach, *Thomas Jefferson*, 182; see also the complete bill for establishing religious freedom in Dreisbach, *Thomas Jefferson*, 133-135. Tablet one dealt with worship and opinions, and the second with relations toward other men, which was appropriate for civil law as distinguished by Williams. Leland said, "Government has no more to do with the religious opinions of men, than it has with the principles of mathematics. Let every man speak freely without fear, maintain the principles that he believes, worship according to this own faith, either one God, three Gods, no God or twenty Gods; and let government protect him in so doing, i.e., see that he meets with no personal abuse, or loss of property, for his religious opinions." John Leland, *The Rights of Conscience Inalienable* (New-London, Conn.: 1791) in *The Writings of the Late Elder John Leland*, 184 as quoted by Dreisbach, *Thomas Jefferson*, 167, note 47.

¹²² Other evidence that Williams did not intend to create a secular public square are: "In pursuit of his political aims, Williams spent much of his time lobbying members of Parliament." Richard Groves, preface of *Bloudy Tenent*, vii. Roger Williams's religious views formed his political views and actions, like establishing Rhode Island "with the famous guarantee of religious liberty." Robert G. Torbet, *A History of the Baptists*, third ed., (Valley Forge: Judson Press, 1963), 202. Williams named the place where he purchased the land from the Indians, Providence, "in a sense of God's merciful Providence to me in my distress." Williams, *Bloudy Tenent*, xxiii. He said of oaths, "an oath may be spiritual though taken about earthly business." Williams, *Bloudy Tenent*, 157. "Civil government is an ordinance of God, to conserve the civil peace of people so far as concerns their bodies and goods...and foundation of civil power lies in the people." Williams, *Bloudy Tenent*, 154. One cannot use the argument of 'separation of church and state' to exclude or limit religious involvement in public life since the argument is based on a religious argument from Roger Williams. See the responses to John Cotton in the *Bloudy Tenent*.

¹²³ Kramnick and Moore, *Godless Constitution*, 60-61. Williams bringing his religious views into the political arena seems to confuse the authors, but their confusion actually arises out of erroneously concluding that Williams gave a “prescription for a godless politics.” This is a misreading of Williams. He did not seek to create a secular square where religious input, morals, ideas, and accommodation were not welcome. They do acknowledge that when people take religion seriously “religion can never be private, in the sense of irrelevant to public issues”. Williams clearly did bring his religious views into the public square. There is a categorical difference in having the government establish official required religious obedience and government being influenced by the views of the people whether religious or non-religious. There are some beliefs that religions hold to that they believe are good for society, and they should vote and encourage others to vote accordingly e.g. marriage between a man and a woman, against murder and stealing, etc. This is not promoting religion, but rather recognizing the right to allow religious people the same public right as non-religious people. Even if a person will only vote for a person of a certain religious or non-religious persuasion, that has no bearing on violating the principle of the church and state being separate. Williams believed that the second tablet could become civil law, but not the first tablet. See Williams, *Bloudy Tenent*. Free exercise of religion must include the freedom for a Christian to pray in public, and an atheist the freedom not to pray; a Christian official to speak about his faith and an atheist the freedom to speak about his atheism. It is not freedom of religion when the public square is silent about religion, for then the voice of the secularist mutes the First Amendment.

¹²⁴ Religion generally speaking and Christianity in particular is not “some purely personal avocation that can be indulged entirely in secret, like pornography, in the privacy of one’s room.” Ring, *Scalia Dissents* p187.

¹²⁵ Dreisbach quoting others in pages 208-209 demonstrates that many like Perry Miller and William G. McLoughlin in Dreisbach’s footnote 44 have concluded that Williams’s works had no influence upon the founders. However, Loren P. Beth, in *The American Theory of Church and State*, 65, said, “It is probably true that Madison and Jefferson were not familiar with the writings of Roger Williams, yet it does not follow that they did not know his doctrines. They were exceedingly familiar with Baptist views on religious liberty which had been expressed in hundreds of petitions and memorials presented to the state legislature. It is perfectly possible that some of their ideas stemmed thus indirectly from Williams.” as quoted by Dreisbach, *Thomas Jefferson*, 208-209, note 44. David Little, in “Roger Williams and the Separation of Church and State,” *Religion and the State: Essays in Honor of Leo Pfeffer*, 7-16, argues “Williams indirectly influenced the American struggle for religious liberty in the founding era through John Locke and Isaac Backus.” as quoted by Dreisbach, 209, note 44. In addition, Williams was the first on American soil to argue for total freedom of conscience; he founded Rhode Island on this basis. Jefferson was well aware of the Baptist’s same belief in freedom of conscience; they fought with him in the disestablishment of the church of Virginia, and supported his religious freedom views without which he may well not have been elected. Often we are influenced by people’s views indirectly and only learn later who that person was. Moreover, if one takes into consideration the Christian milieu of the time, it makes perfect sense that Jefferson was aware of Baptist teachings in this area, of course many seek to marginalize the influence of Christianity upon our founding, in spite of the evidence.

¹²⁶ Dreisbach, *Thomas Jefferson*, 42.

¹²⁷ James Parton, *Life of Thomas Jefferson: Third President of the United States*, (Boston: James R. Osgood, 1874), 570 as quoted by Dreisbach, *Thomas Jefferson*, 165, note 42.

¹²⁸ Jefferson’s Reply to the Danbury Baptist Association:

Messrs. Nehemiah Dodge, Ephraim Robbins, and Stephen s. Nelson

A Committee of the Danbury Baptist Association, in the State of Connecticut.

Washington, January 1, 1802

Gentlemen,--The affectionate sentiment of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist Association, give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of the interests of my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing. Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature would "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State.

Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.

Thomas Jefferson, *The Writings of Thomas Jefferson*, Albert E. Bergh, ed. (Washington, D. C.: The Thomas Jefferson Memorial Association of the United States, 1904), Vol. XVI, 281-282.

¹²⁹ The following is the complete letter of the Danbury Baptists to Thomas Jefferson.

The address of the Danbury Baptist Association in the State of Connecticut, assembled October 7, 1801.

To Thomas Jefferson, Esq., President of the United States of America

Sir,

Among the many millions in America and Europe who rejoice in your election to office, we embrace the first opportunity which we have enjoyed in our collective capacity, since your inauguration, to express our great satisfaction in your appointment to the Chief Magistracy in the United States. And though the mode of expression may be less courtly and pompous than what many others clothe their addresses with, we beg you, sir, to believe, that none is more sincere.

Our sentiments are uniformly on the side of religious liberty: that Religion is at all times and places a matter between God and individuals, that no man ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbor. But sir, our constitution of government is not specific. Our ancient charter, together with the laws made coincident therewith, were adapted as the basis of our government at the time of our revolution. And such has been our laws and usages, and such still are, [so] that Religion is considered as the first object of Legislation, and therefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favors granted, and not as inalienable rights. And these favors we receive at the expense of such degrading acknowledgments, as are inconsistent with the rights of freemen. It is not to be wondered at therefore, if those who seek after power and gain, under the pretense of government and Religion, should reproach their fellow men, [or] should reproach their Chief Magistrate, as an enemy of religion, law, and good order, because he will not, dares not, assume the prerogative of Jehovah and make laws to govern the Kingdom of Christ.

Sir, we are sensible that the President of the United States is not the National Legislator and also sensible that the national government cannot destroy the laws of each State, but our hopes are strong that the sentiment of our beloved President, which have had such genial effect already, like the radiant beams of the sun, will shine and prevail through all these States--and all the world--until hierarchy and tyranny be destroyed from the earth. Sir, when we reflect on your past services, and see a glow of philanthropy and goodwill shining forth in a course of more than thirty years, we have reason to believe that America's God has raised you up to fill the Chair of State out of that goodwill which he bears to the millions which you preside over. May God strengthen you for the arduous task which providence and the voice of the people have called you--to sustain and support you and your Administration against all the predetermined opposition of those who wish to rise to wealth and importance on the poverty and subjection of the people. And may the Lord preserve you safe from every evil and bring you at last to his Heavenly Kingdom through Jesus Christ our Glorious Mediator.

Signed in behalf of the Association,

Neh, h Dodge }

Eph'm Robbins } The Committee

Stephen S. Nelson }

Letter of Oct. 7, 1801 from Danbury (CT) Baptist Assoc. to Thomas Jefferson, Thomas Jefferson Papers, Manuscript Division, Library of Congress, Washington, D.C.

¹³⁰ Fig. 3.3 "Comparison of Four Texts", Dreisbach, *Thomas Jefferson*, 49.

Jefferson's "Bill for Establishing Religious Freedom" (1779)	Jefferson's <i>Notes on the State of Virginia</i> , Query XVII (1780s)	Danbury Baptist Association's letter to Jefferson (Oct. 1801)	Jefferson's letter to Danbury Baptist Association (Jan. 1802)
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	But our rulers can have authority over such natural rights only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God.	Religion is at all times and places a Matter between God and Individuals	religion is a matter which lies solely between Man & his God
no man...shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief		no man ought to suffer in Name, person or effects on account of his religious Opinions	
that the opinions of men are not the object of civil government, nor under its jurisdiction; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles...is a dangerous falacy, which at once destroys all religious liberty...; that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order...	The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbour to say there are twenty gods, or no god. It neither picks my pocket nor breaks my leg.	the legitimate Power of civil Government extends no further than to punish the man who works ill to his neighbour	the legitimate powers of government reach actions only, & not opinions [man] has no natural right in opposition to his social duties

¹³¹ One cannot understand the phrase ‘wall of separation’ unless one understands, along with Roger Williams, the Baptists and their insistence on “the voluntary principle in religion” which means “that for faith to be valid, it must be free.” Williams, *Bloudy Tenent*, xiii-xiv. They suffered and fought for the freedom to worship according to the dictates of one’s own conscience. They suffered abroad and in New England because they refused to baptize babies. They “insisted upon their right to worship in their own way and in their own churches”, and were “haled before the Salem Court.” Torbet, *History*, 203. “Henry Dunster, first president of Harvard College, was compelled to resign his office in 1654, after twelve years of service, because he had accepted Baptist views and refused to remain silent on the subject of baptism...Dr. John Clarke, the founder of the Baptist church at Newport, was fined; and Obadiah Holmes...was imprisoned and whipped in Boston for having preached against infant baptism.” Torbet, *History*, 203-204 The Massachusetts Bay Colony in 1691 had religious toleration and not freedom, consequently, Baptists were not exempted from support of state churches with their taxes, and they thought this unconscionable, and fought it for years, experiencing both victories and setbacks. Torbet, *History*, 234-235. Beginning in 1768 in Virginia, until the outbreak of the Revolution, initiated by irate clergymen of the

established church, some “thirty-four ministers were imprisoned, some on several occasions.” Wesley M. Gewehr, *The Great Awakening in Virginia, 1740-1790*, (Durham, N.C.: Duke University Press, 1930), 122, as quoted by Torbet, *History*, 240. “There is one case at least where a sheriff whipped a minister, John Waller, so severely that he carried the scars to his grave; but there is no proof that he was carrying out an order of the court.” Lewis P. Little, *Imprisoned Preachers and Religious Liberty in Virginia; A Narrative Drawn Largely from the Official Records of Virginia Counties, Unpublished Manuscripts, Letters, and Other Original Sources*, (Lynchburg, Va., J.P. Bell, Co., 1938), 180-181 as quoted by Torbet, *History*, 240. “The established Congregational ministry...continued to dominate the institutions of politics and public policy in Connecticut at the start of the nineteenth century. The Baptists...reported...their ‘religious privileges’ were not recognized as ‘inalienable rights.’ They bitterly resented policies that required them to petition the established powers for modest religious privileges extended to them...The congregationalists and ‘the Federalists...were so closely allied that the party of the government and the party of the [ecclesiastical] Establishment were familiarly and collectively known as ‘the Standing Order’.

Congregationalists enjoyed many privileges, and dissenters suffered many disabilities, both social and legal, under this regime. ...All citizens, Congregationalists and dissenters alike, had to pay taxes for the support of the established church, civil authorities imposed penalties for failure to attend church on Sunday or to observe public fasts and thanksgivings, and positions of influence in public life were reserved for Congregationalists. Dissenters were often denied access to meetinghouses, their clergy were not authorized to perform marriages, and dissenting itinerant preachers faced numerous restrictions and harassment by public officials. In the 1770s,...the legislature had begun to dismantle elements of the standing order. This development signaled...a growing spirit of toleration. Dissenters were permitted to worship in congregations of their own choosing, tax exemption was extended to the estates of clergymen from all denominations, and the Toleration Act of 1784 exempted dissenters from the tax for the Congregational Church upon certification that they were active members of another religious body. These modest concessions did not fully satisfy the Baptists...who were agitating for disestablishment and religious liberty. By the turn of the century, the standing order was beginning to unravel, although the Congregational Church was not formally disestablished until 1818. When they wrote to Jefferson in 1801, the Danbury Baptists understood that, as a matter of federalism, the national government had little authority to ‘destroy’ the odious ‘Laws of each State.’ Nevertheless, they hoped the new president’s liberal sentiments on religious liberty would ‘shine & prevail through all these States...till Hierarchy and tyranny be destroyed...The issue...to the Baptists was whether ‘religious privileges’ (and the rights of conscience) are rightly regarded as ‘inalienable rights’ or merely ‘favors granted’ and subject to withdrawal by the civil state. The Baptists, of course, believed that religious liberty was an inalienable right, and they were deeply offended that the religious privileges of dissenters in Connecticut were treated as favors that could be granted or denied by the political authorities. ...The Baptists described religion as an essentially private matter between an individual and his God. No citizen, they reasoned, ought to suffer civil disability on account of his religious opinions. The legitimate powers of civil government reach actions, but not opinions. These were principles Jefferson embraced, and he reaffirmed them in his reply to the Baptists.” Selected text from Dreisbach, *Thomas Jefferson*, 32-34. These experiences provide the context of thoughts in the letter to President Jefferson

¹³² Dreisbach, *Thomas Jefferson*, 43. The Congregationalists and Federalists had been railing Jefferson as an atheist because he did not proclaim days of fasting as his predecessors had. Even though this was part of the reason Jefferson responded, he eventually omitted the words that dealt specifically with this based on counsel from Attorney General Levi Lincoln. Actually Lincoln recommended modifying it, but Jefferson deleted the words, possibly fearing it would offend some of his Republican supporters in New England, Dreisbach, *Thomas Jefferson*, 46; or Jefferson may have abandoned it as one of his purposes in the letter as suggested by Henry S. Randall, *The Life of Thomas Jefferson*, 3 vols. (New York: Derby and Jackson, 1857), 3.2, as quoted by Dreisbach, *Thomas Jefferson*, 186, note 11. That this was one of Jefferson’s objectives can be seen in his letter to Lincoln, Dreisbach, *Thomas Jefferson*, 43. Additionally, it is often erroneously stated that the Baptists had asked him to proclaim fast days, etc., but actually they did not. Jefferson says to Lincoln concerning the letter from the Danbury Baptists, “It furnishes an occasion...of saying why I do not proclaim fastings and thanksgivings...the address to be sure does not point at this, and it’s [sic] introduction is awkward. But I foresee no opportunity of doing it more pertinently.” Dreisbach, *Thomas Jefferson*, 43. Further, Dreisbach says some scholars understand the desire he stated to Lincoln about using this occasion “of sowing useful truths & principles among the people” as an admission that the

strong Separationist ideas in the missive were not widely held. Dreisbach, *Thomas Jefferson*, 44. In this same book in chapter 3, Dreisbach gives a full discussion and has photocopies of the original drafts of Jefferson's missive.

¹³³ Church and State in Your Community (Philadelphia: Westminster Press, 1964), 22.

¹³⁴ Dreisbach, *Thomas Jefferson*, 51-53. New England Baptists did not support Jefferson's use of 'wall of separation' or his deism. No New England Baptists ever used the phrase.

¹³⁵ Plymouth Rock Foundation, *Biblical Principles concerning issues of importance to Godly Christians*, (Plymouth, Mass.: Plymouth Rock Foundation, 1984) 226. Constitutional law authority Edward S. Corwin says of this statement, "In short, the principal importance of the amendment lay in separation which it effected between the jurisdiction of state and nation regarding religion, rather than on its bearing on the question of the separation of church and state." 227. "Jefferson's 'wall,' strictly speaking, was a metaphoric construction of the First Amendment, which governed relations between religion and the national government. His 'wall,' therefore, did not specifically address relations between religion and state authorities. Dreisbach, *Thomas Jefferson*, 50. Dreisbach, commenting on this, says clearly, "Jefferson's 'wall,' like the First Amendment, affirmed the policy of federalism. This policy emphasized that all governmental authority over religious matters was allocated to the states. The metaphor's principal function was to delineate the legitimate jurisdictions of state and nation on religious issues. Insofar as Jefferson's 'wall,' like the First Amendment, was primarily jurisdictional (or structural) in nature, it offered little in the way of a substantive right or universal principle of religious liberty. Dreisbach, *Thomas Jefferson*, 69.

¹³⁶ Further confirming that this was Jefferson's understanding, he sent a letter to the Danbury Baptists on the same day, 1/1/1802, that Baptist Pastor John Leland brought him the Cheshire cheese as a betokening of celebration of his election as president. Dreisbach, *Thomas Jefferson*, 17. Leland accepted an invitation to preach in the House of Representatives 1/3/1802, which Jefferson attended, Dreisbach, *Thomas Jefferson*, 21, just 2 days after Jefferson used 'wall of separation' in his letter. Jefferson asked for prayer in his second inaugural address, Dreisbach, *Thomas Jefferson*, 174, note 11. In addition, "so far as the extant evidence indicates, he never again used the 'wall' metaphor," Dreisbach, *Thomas Jefferson*, 54. Notice that Jefferson concludes the Danbury letter with prayer as an official presidential act. "Yet, as president, he employed rhetoric in official utterances that, in terms of religious content, was virtually indistinguishable from the traditional thanksgiving day proclamations issued by his presidential predecessors... In his first inaugural address... gratefully acknowledging 'an overruling Providence,' Jefferson wrote: 'And may that Infinite Power which rules the destinies of the universe, lead our councils to what is best, and give them a favorable issue for your peace and prosperity.' His first annual message to Congress brims with thanksgiving: 'While we devoutly return thanks to the beneficent Being who has been pleased to breathe into them the spirit of conciliation and forgiveness, we are bound with peculiar gratitude to be thankful to him that our own peace has been preserved through so perilous a season, and ourselves permitted quietly to cultivate the earth and to practice and improve those arts which tend to increase our comforts.' His second annual message opened with the following thanksgiving: 'When we assemble together, fellow citizens, to consider the state of our beloved country, our just attentions are first drawn to those pleasing circumstances which mark the goodness of that Being from whose favor they flow, and the large measure of thankfulness we owe for his bounty.' Jefferson concluded his second inaugural address by asking Americans to join with him in prayer that the 'Being in whose hands we are... will so enlighten the minds of your servants, guide their councils, and prosper their measures, that whatsoever they do, shall result in your good, and shall secure to you the peace, friendship, and approbation of all nations.' His public papers are replete with expressions of thanksgiving and devotion... In marked contrast to the separationist message of the Danbury letter, Jefferson demonstrated a willingness to issue religious proclamations in colonial and state government settings. For example, as a member of the House of Burgesses, on May 24, 1774, he participated in drafting and enacting a resolution designating a 'Day of Fasting, Humiliation, and Prayer.' Jefferson recounted in his *Autobiography*: 'We were under conviction of the necessity of arousing our people from the lethargy into which they had fallen, as to passing events [the Boston port bill]; and thought that the appointment of a day of general fasting and prayer would be most likely to call up and alarm their attention... [W]e cooked up a resolution... for appointing the 1st day of June, on which the portbill was to commence, for a day of fasting, humiliation, and prayer to implore Heaven to avert from us the evils of civil war, to inspire us with firmness in support of our rights, and to run the hearts of the King and Parliament to moderation and justice.' ... In 1779, when Jefferson was governor of Virginia, he issued a proclamation appointing a 'day

of public and solemn thanksgiving and prayer to Almighty God.’ (This proclamation was issued after Jefferson had penned his famous ‘Bill for Establishing Religious Freedom.’ Also, in the late 1770s, as chair of the Virginia Committee of Revisors, he was chief architect of a revised code that included a measure entitled, ‘A Bill for Appointing Days of Public Fasting and Thanksgiving.’... The bill authorized ‘the Governor, or Chief Magistrate [of the Commonwealth], with the advice of the Council,’ to designate days for thanksgiving and fasting and to notify the public by proclamation.... ‘Every minister of the gospel shall on each day so to be appointed, attend and perform divine service and preach a sermon, or discourse, suited to the occasion, in his church, on pain of forfeiting fifty pounds for every failure, not having a reasonable excuse.’ Although the measure was never enacted, it was sponsored by Madison.... The final disposition of this legislation is unimportant to the present discussion. The relevant consideration here is that Jefferson and Madison jointly sponsored a bill that authorized Virginia’s chief executive to designate days in the public calendar for fasting and thanksgiving.” Selected texts from Dreisbach, *Thomas Jefferson*, 57-59. In light of these events, and that Jefferson did not draft the First Amendment, the ‘wall’ phrase should not be given the final word on the First Amendment. He was minister to France and was out of the country when the Bill of Rights was adopted. He neither participated in the Constitutional Convention, nor the First Federal Congress, which in the summer of 1789 debated the content of a provision which came to be known as the First Amendment that was later approved in September. Dreisbach, *Thomas Jefferson*, 98. In addition, “it is obviously incorrect to substitute this private opinion for the First Amendment.” Joseph H. Brady, *Confusion Twice Confounded: The First Amendment and the Supreme Court: An Historical Study* (South Orange, N.J.: Seton Hall University Press, 1954), 74, as quoted by Dreisbach, *Thomas Jefferson*, 224.

¹³⁷ *Church of the Holy Trinity v. U.S.*; 143 U.S. 457, 465, 470-471 (1892) as quoted by Kennedy and Newcombe in *What if Jesus*, 73-74. “In 1931, US Supreme Court Justice George Sutherland reviews the 1892 decision and reiterates that Americans are a ‘Christian people’.” *Biblical Principles*, 365.

¹³⁸ Kennedy and Newcombe, *What if Jesus*, 57-58 & 75 respectively.

¹³⁹ Kennedy and Newcombe, *What if the Bible*, 99; also *Biblical Principles*, 353-368.

¹⁴⁰ Jim Allison, “A Big Fuss Over Nothing” as viewed on <http://candst.tripod.com/bigfuss.htm> 6/3/04, seeks to minimize the influence of religion or Christianity upon the founding of the United States by noting the paucity of references to God, religion, or Christianity in our founding documents. However, he makes several unfortunate mistakes; *first, he fails to understand the nature of the time*- It was their belief in God that led them to say what they said and omit what they did; thereby leaving religion to the domain of conscience and the individual states; *second, he supposes that Christianity would have to be specifically mentioned, and religion and God to be mentioned more for them to be significant.* Concerning God and religion, although he notes their mention, he quickly minimizes their significance based on the number of times they are mentioned. One wonders how many times does one have to mention God or religion before it is important. He deduces that the absence of the word ‘Christianity’ proves this was not a Christian nation. In response, no one ever said the term ‘Christian’ appeared in the Constitution, but rather the milieu of that day was religious and most prominently Christian, which is a fact of history. Only by de-historicizing the Constitution can one conclude that a nation, where the predominant worldview was Christian, would adopt a governing document contrary to that. In addition, to imply that because Christianity was not mentioned in the Constitution, it was not important to them is an argument from silence. For example, the Southern Baptist Convention did not Incorporate Article III (1), which precludes membership to churches “which act to affirm, approve, or endorse homosexual behavior” (wording from Southern Baptist Convention Constitution) in their constitution until about 2000. However, to interpret its absence from the SBC Constitution as a prior endorsement of homosexuality would be a grave error indeed. Its absence was because historically there was no need to mention churches which act to affirm, approve, or endorse homosexual behavior since there was no such thing. Moreover, that a church which condoned homosexuality would not be accepted—if it did exist—was a given. *Lastly, his opinion that the overriding determiner that God, religion and/or Christianity were insignificant to the time or to the design of the founding documents because of the paucity of times they appear is misguided.* However, the significance of concepts or words in documents is better determined by weighing how they were used rather than by how many times they were used. By his method of counting, one must conclude that neither independence nor a declaration about independence is significant in the Declaration of Independence since the word declaration only appears once in the body and the word independence is absent. Furthermore, the

Constitution would not have anything to do with liberty since it only appears once in the entire Constitution.

¹⁴¹ The following are phrases that relate to God or religion in our five most significant founding documents.

Excerpts from the Declaration of Independence (1776) “When in the Course of human Events, it becomes necessary for one People to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to *which the Laws of Nature and of Nature's God* entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.

We hold these Truths to be self-evident, *that all Men are created equal, that they are endowed by their Creator* with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness – That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed ...

We, therefore, the Representatives of the UNITED STATES OF AMERICA, in GENERAL CONGRESS, Assembled, appealing to the *Supreme Judge of the World* for the Rectitude of our Intentions.... And for the support of this Declaration, with a firm Reliance on the Protection of *divine Providence*, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor (italics added).

Excerpt From Articles of Confederation (1777) ARTICLE III & Conclusion. The said States hereby severally enter into a firm league of friendship with each other, for their common defense, the security of their liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of *religion*, sovereignty, trade, or any other pretense whatever. And Whereas it hath pleased the *Great Governor of the World* to incline the hearts of the legislatures we respectively represent in Congress, to approve of, and to authorize us to ratify the said Articles of Confederation and perpetual Union....In Witness whereof we have hereunto set our hands in Congress. Done at Philadelphia in the State of Pennsylvania the ninth day of July in the *Year of our Lord* One Thousand Seven Hundred and Seventy-Eight, and in the Third Year of the independence of America (italics added).

Excerpts from the Northwest Ordinance (1787) Article 1. No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in the said territory. Art. 3. *Religion*, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged (italics added).

Excerpts from the Constitution of the United States (1787, 1791) ARTICLE I, Section 7, Clause 2. If any Bill shall not be returned by the President within ten Days (*Sundays excepted*) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law. ARTICLE VI, Clause 3. The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but *no religious Test* shall ever be required as a Qualification to any Office or public Trust under the United States (italics added).

At the end of the document before the list of signers: Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the *Year of our Lord* one thousand seven hundred and Eighty seven and of the Independence of the United States of America the Twelfth (italics added).

Bill of Rights, Added December 15, 1791: AMENDMENT I. Congress shall make no law respecting an establishment of *religion* or prohibiting the free exercise thereof...

¹⁴² Public Law 97-280, 96 Stat. 1211, approved 4 October 1982, quoted in DeMar, *America's Christian History*, 121, as quoted in Kennedy and Newcombe, *What if the Bible*, 99.

¹⁴³ Joseph Carroll, “American Public Opinion About Religion”, Tuesday March 2, 2004 copyright 2004, The Gallup Organization, Princeton, NJ., <http://www.gallup.com/poll/focus/sr040302.asp>

¹⁴⁴Carroll, *American Public Opinion*. An additional 24% say that religion is fairly important, and 15% say it is not very important. The importance of religion to Americans has remained quite stable over the past decade, with a low of 57% saying religion was very important in 1996 and a high of 61% saying it was very important in 1998.” The younger the population, the less important religion is to their lives, which I would attribute much to the influence of secular education.

¹⁴⁵ Fagan, “Why Religion Matters”, 2-3.

¹⁴⁶ Fagan, “Why Religion Matters”, 20.

¹⁴⁷ From articles by Ken F. Wiebe and J. Roland Fleck, “Personality Correlates of Intrinsic, Extrinsic and Non-Religious Orientations,” *Journal of Psychology*, Vol. 105 (1980), 111-117 and Michael J. Donahue, “Intrinsic and Extrinsic Religiousness: Review and Meta-Analysis,” *Journal of Personality and Social Psychology*, Vol. 48 (1985), 400-419 as quoted by Fagan, “Why Religion Matters”, 20-21.

¹⁴⁸ Fagan, “Why Religion Matters,” 5-20. Fagan sources numerous studies that corroborate the benefit of religion in a person’s life. Some of them deal specifically with the positive impact on areas of life from church attendance.

¹⁴⁹ Louis W. Sullivan, “Foundation for Reform,” (Washington, D.C.: Department of Health and Human Services, 1991) 15, as quoted by Charles Colson and Nancy Pearcey, *How Now Shall We Live?*, (Wheaton, Ill.: Tyndale House Publishers, Inc., 1999), 309.

¹⁵⁰ Herbert Benson, *Timeless Healing*, (New York: Scribner, 1996), 197, 208, as quoted by Colson and Pearcey, *How Now*, 314.

¹⁵¹ Armand M. Nicholi, Jr., *The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life*, (New York: Free Press, 2002), 80.

¹⁵² Nicholi, *The Question*, 80.

¹⁵³ Nicholi, *The Question*, 80.

¹⁵⁴ Hobbs and Blank, *Sociology*, preface.

¹⁵⁵ Kennedy and Newcombe, *What if The Bible*, 102-118; see also *The Reenchantment of Nature* by Alister McGrath (New York: Doubleday, 2002), p62-64, 81-82.

¹⁵⁶ J. Robert Oppenheimer, “On Science and Culture”, *Encounter*, October 1962, 5, as quoted by Kennedy and Newcombe, *What If the Bible*, 102-103. Francois Jacob makes a similar observation in his book, *Of Flies, Mice and Men*, translated by Giselle Weiss (Cambridge, Mass.: Harvard University Press, 1998), 128-129.

¹⁵⁷ Quoted in Henry Morris, *Men of Science—Men of God*, (San Diego: Master Books, 1984), 35 as quoted by Kennedy and Newcombe, *What If the Bible*, 103.

¹⁵⁸ Concerning the purpose of his book, “The Language of God”, Francis S. Collins say, “Many...assume[e] that a rigorous scientist could not also be a serious believer in a transcendent God. This book aims to dispel that notion, by arguing...that the principles of faith are, in fact, complementary with the principles of science.” Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief*, (New York: Free Press, 2006) 3. Collins, the longtime head of the Human Genome Project, concerning the first draft of the human genome, “our own instruction book”, when he stood with President Clinton at the official announcement concerning this achievement said, “for me the experience of sequencing the human genome, and uncovering this most remarkable of all texts, was both a stunning scientific achievement and an occasion of *worship*” (italics added) Concerning the magnitude of this code, he says, “This newly revealed text was 3 billion letters long...Such is the amazing complexity of the information carried within each cell of the human body, that a live reading of that code at a rate of one letter per second would take thirty-one years, even if reading continued day and night. Printing these letters out in regular font size on normal bond paper and binding them all together would result in a tower the height of the Washington Monument.” Collins, *Language of God*, selected text from pages 1-3. I might add that secularists often posit Christianity—the Bible—against science, but actually it is not Christianity but rather that Christians have unfortunately, and all too often, linked Christianity with a scientific theory, e.g. Ptolemy, and the nature of scientific theories is that they do not arrive at absolute truth and will be replaced by other theories, e.g. Aristotle, Ptolemy, Copernicus, Newton, Einstein, Quantum Mechanics, etc., thus leaving Christianity in the position of fighting against a scientific theory not because the Bible taught the one they cling to, but because they too closely aligned the Bible to the a scientific theory....

¹⁵⁹ William A. Dembski, *Intelligent Design: The Bridge Between Science and Theology*, (Downers Grove, IL, 1999), 125.

¹⁶⁰ Dembski, *Intelligent Design*, 125.

¹⁶¹ Dembski, *Intelligent Design*, 106. This refers to Kepler’s mistake of wrongly inferring design of craters on the moon; inferring design leaves open the question of the designer, the purpose and the how, or moral character of the designer, 106-107. I would add, it also leaves open the possibility of displacing the design theory with a non-design theory.

¹⁶² Dembski, *Intelligent Design*, 106-107

¹⁶³ Francois Jacob, *Of Flies*, argues that we cannot stop the quest for knowledge or pursue only what will turn out as ‘good’ science when he said, “We have nothing to fear from the truth, whether it comes from

genetics or elsewhere. What we have to fear is misrepresentation of findings and the distorted meaning that people give them.”¹⁵⁰ This is true science, which accepts answers from non-intelligence or ‘elsewhere’ intelligence.

¹⁶⁴ Dr. Larry Toothaker, a David Ross Boyd Professor of Psychology, proposed a new course for Fall 2005 at the University of Oklahoma entitled Design Inferences. The main text for the course was to be “Debating Design: From Darwin to DNA” by William A Dembski and Michael Ruse, published by Cambridge University Press: Cambridge, UK. Dembski is arguably the nation’s leading proponent of intelligent design, and Michael Ruse is a nationally recognized evolutionist. Further, Dr. Toothaker has a Ph.D. in statistics and is therefore more than qualified to deal with the mathematical probabilities related to the two views. In a faculty meeting concerning the course Dr. Toothaker said, “I would include materials from both sides of the debate, notably Ratzsch’s and Sober’s criticisms of Dembski’s work.” In a copy of an e-mail entitled “To All Concerned,” Dr. Toothaker said “I want the reading list to be as balanced and complete as I can make it.” Further he offered to team teach with an evolutionist, to which Dr. Bill Matthews, Chair, Department of Zoology department replied, “No Zoology faculty member expresses any interest in team teaching a course that would present concepts such as ‘divine creation’ or ‘intelligent design’ as alternative hypotheses to organic evolution as an explanation of life and its diverse forms.” Concerning OU being a marketplace of ideas, Dr. Toothaker says, “The way ideas are exchanged on campus make OU anything but a market-place. . . . Some ideas simply are not welcome here.” From an interview and resulting article “Are All Ideas Welcomed at OU’s Market-Place?” by Charles Ray Martin as an in-depth feature for a mass media class, assignment dated May 12, 2007.

The following year, Summer 2006, Dr. Allen MacNeill, Senior Lecturer in Ecology and Evolutionary Biology at Cornell University, taught a class entitled, “Evolution and Design: Is There Purpose in Nature?” His required texts included required texts by intelligent design proponents such as Dembski and Michael Behe as well as books by some of the nation’s leading evolutionists.

¹⁶⁵ See Kennedy and Newcombe’s books, *What If the Bible had Never Been Written?* and *What if Jesus Had Never Been Born?*

¹⁶⁶ Fagan, “Why Religion Matters”, 25.

¹⁶⁷ A.R. Lacey, *A Dictionary of Philosophy*, (London and Boston: Routledge & Kegan Paul, 1976), 56-57.

¹⁶⁸ Ravitch, *Left Back*, 459-462.

¹⁶⁹ William J. Bennett, “Twenty Facts about American Education (2003)”, March 2003, <http://www.empower.org/docs/ea/20facts062503.pdf>, 1/28/2004, 1. Quotation is from items 1, 3 and 4 in his list on Student Performance.

¹⁷⁰ Bennett, “Twenty Facts”, 3. Quotation is from items 17, 18, and 19 in his list on Teacher Quality.

¹⁷¹ Neil Postman and Charles Weingartner, *Teaching as a Subversive Activity*, (New York; Delacorte 1969) 137-139, as quoted by Ravitch, *Left Back*, 391-392.

¹⁷² Ravitch, *Left Back*, 514, footnote 37, says Postman recanted these views a decade later in his book, *Teaching a Conserving Activity*, (New York: Delacorte Press, 1979).

¹⁷³ Carl Rogers, *Freedom to Learn*, (Columbus, Ohio: Merrill, 1969), 303-307 as quoted by Ravitch, *Left Back*, 392.

¹⁷⁴ This wholesale devaluation of previous wisdom or knowledge cannot be vindicated on the basis that some prior knowledge was wrong or that a culture driven by science does not need the wisdom of the past: this is a faith assumption in the reliability of science to adequately explain and guide all of human life and shield it from errors and atrocities of the past. In addition, it is the unchallenged normalizing of ontological materialism as a culture. Moreover, it decontextualizes historic references like “church and state”. Regardless how adequate the process, without facts it is tyranny by the strongest.

¹⁷⁵ According to Ravitch, *Left Back*, this is a continuation of the failed child-centered education of the past century, see pages 59, 71-74, 175-179, 310, and 392. Among other things, the book actually chronicles the child-centered movement in America, and to some degree abroad, demonstrating the deleterious impact it has had on learning.

¹⁷⁶ Jean Jacques Rousseau, *Emile*, (London, University Printing House for J.M. Dent & Sons Ltd., Everyman’s Library, reprinted 1966). Rousseau (1712-1778), his book *Emile* was published in 1762, which is his theory of education.

¹⁷⁷ Rousseau, *Emile*, 19.

¹⁷⁸ *Left Back*, 70, 169-171

¹⁷⁹ Ravitch, *Language Police*, shows how publishers favor the left more than the right, 87, 92.

¹⁸⁰ Ravitch, *Language Police*, 142.

¹⁸¹ Ravitch, *Language Police*, 96.

¹⁸² Ravitch, *Language Police*, 164-165.

¹⁸³ This is not an endorsement of or acquiescence to a “materialist model” of science where “science is seen as based upon philosophical materialism. [Where] for scientific purposes, every event or phenomenon is conclusively presumed to have a material cause, at least after the ultimate beginning” but rather that “whatever is testable is eligible for consideration. Whether some phenomenon could have been produced by unintelligent material causes, or whether an intelligent cause must be postulated...” See “How Can We Tell Science from Religion?” Presented by Philip E. Johnson at the Conference on the Origin of Intelligent Life in the Universe, sponsored by the International School of Plasma Physics in Varenna, Italy, July 28-31, 1998.

¹⁸⁴ This does not have to be done by explicit teaching or rejecting the evidence for more than the material world, but can be lucidly communicated through repeated intimations, implications and/or by simply placing the whole issue of supernaturalism into the personal, private and meaningfully unknowable world of faith.

¹⁸⁵ This can be seen by the recent tenure denial of Guillermo Gonzalez, an assistant professor of physics and astronomy at Iowa State University. Many believe it was because of his belief in Intelligent Design. “[He] filed an appeal of the tenure denial in early May...Dr. Gonzalez exceeds by 350 percent the number of peer-reviewed journal publications required by his department to meet its standard of excellence in research.”

“Gonzalez said he does not teach Intelligent Design in the classroom, and any support of it he has expressed has been outside the realm of his employment with the university. A senior fellow with the Discovery Institute and an open Christian, Gonzalez co-authored a book titled ‘The Privileged Planet: How Our Place in the Cosmos is Designed for Discovery’ in 2004.”

His academic achievements include writing 68 peer-reviewed scientific articles, authoring a college-level astronomy textbook published by Cambridge University Press, and organizing the research that led to the discovery of two new planets. Gonzalez is well-known in his field for developing the concept of a Galactic Habitable Zone, and journals such as *Nature*, *Science* and *Scientific American* have featured his work, according to *World Magazine*. ...Gregory Geoffroy, president of Iowa State, has until June 6 to decide on Gonzalez’ appeal.” **CULTURE DIGEST: Tenure denied Iowa State prof because of Intelligent Design beliefs;...** Posted 5-23-2007 Baptist Press News by Erin Roach,

<http://www.bpnews.net/bpnews.asp?id=25710>

¹⁸⁶ Smith, *Religion Matters*, 59-60. He gives as an example Freud’s statement, “Our science is not illusion, but an illusion it would be to suppose that what science cannot give us we can get elsewhere.” This goes far beyond the realm of science into ‘epistemic naturalism’ or ‘scientism’. Smith notes on page 62 that not all scientists accept the “epistemological privilege of science”, like the French microbiologist Francois Jacob and others. Scientism is not the belief that science will be able to “predict everything” page 63, which would make it held by only a few.

¹⁸⁷ Another way this is true is when science is unjustifiably expanded into every area of human experience except for the most personal and private areas of faith and religion, which are deemed to have no public market value.

¹⁸⁸ Dembski, *Intelligent Design*, 117.

¹⁸⁹ In response to the charge that intelligent design necessarily undermines science, Dembski responds on his weblog, *Uncommon Descent*, August 30, 2005

The Undermining of Science?

If intelligence is a real causal power in the natural world that is not reducible to the law-governed interactions of matter and energy, then how can intelligent design avoid undermining science? This worry can be restated as follows: If two scientists conduct the same experiment in different places and on different dates, and get different results, to infer the action of such an intelligence seems then to undermine science because, in that case, the different results come about from intelligence intervening in the experiment and thereby suspending the laws of nature at the moment of the experiment.

This worry makes two assumptions that are themselves problematic. Let’s start with the reference to “the same experiment.” In what sense are scientists ever conducting the same experiment? There are always

differences. And those differences can produce different results even on purely materialistic grounds. Take a chaotic system like the double pendulum: go [<http://brain.cc.kogakuin.ac.jp/~kanamaru/Chaos/e/DP/>] and [<http://scienceworld.wolfram.com/physics/DoublePendulum.html>]. Chaotic systems have the feature that even if they appear identical to us (regardless of our precision of measurement), because of sensitivity to initial conditions, their behaviors will be different.

Now, with chaotic systems, one might still argue that if the systems in fact were given identical initial conditions and not merely given initial conditions that appear identical to us, then they would behave identically. Because the equations of motion for dynamical systems are deterministic, there would be merit to this argument provided that the universe as a whole operates according to deterministic equations of motion.

But quantum mechanics doesn't seem to allow this option, indicating that there are indeterministic processes at the subatomic level. These indeterministic processes can filter up and be amplified by chaotic phenomena, so the ideal of chaos being deterministic at the microlevel can in practice never be sustained. The one way out of quantum indeterminism is to posit some hidden determinism, either through Bohmian hidden variables or quantum many-worlds. But besides constituting speculative interpretations of quantum theory (they are not identical with quantum theory as such), these options have no practical relevance to our initial worry, namely, that identical experimental set-ups should produce identical results. Identity at the quantum level is in principle beyond the power of observers to determine. This is the measurement problem, and its practical import does not go away regardless of one's interpretation of quantum mechanics.

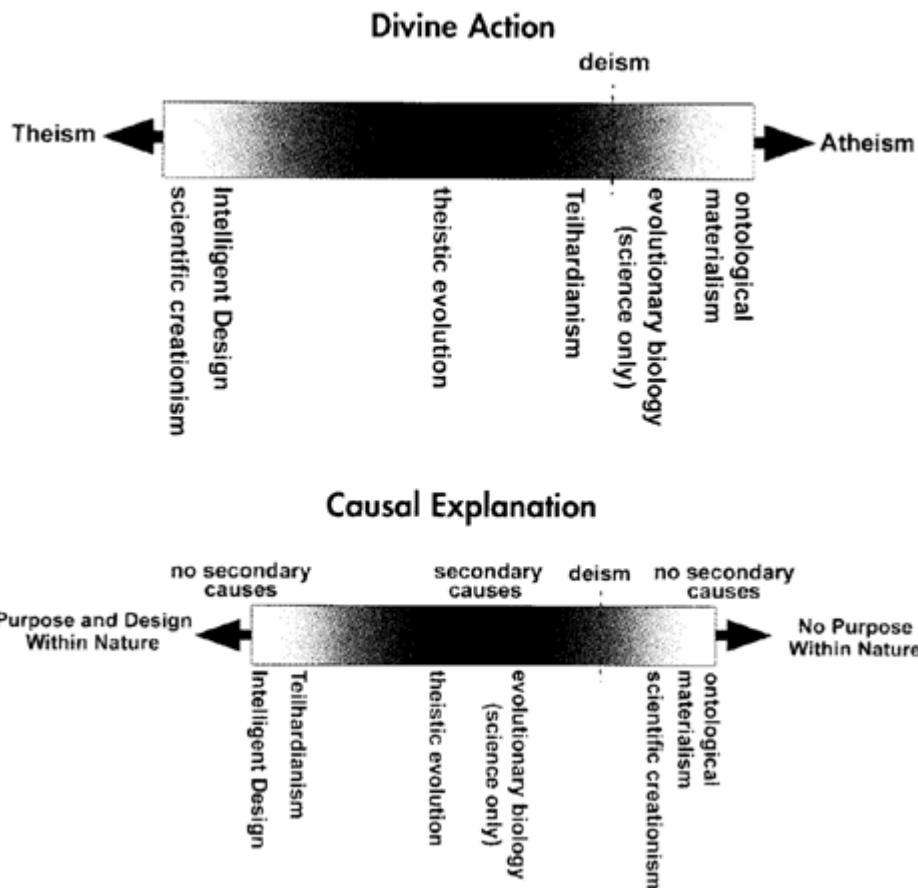
It appears, then, that reproducibility of experimental results is an ideal to which science aspires and yet an ideal that only makes sense in quite limited circumstances where it is possible to constrain an experimental set-up sufficiently so that similar set-ups lead to similar results. There is no compelling reason, however, to universalize this ideal so that it applies across the board. Indeed, why should we think that different circumstances can be matched up in all relevant respects so that they become law-governed and thus behave identically?

This brings us to the other faulty assumption in worrying that ID undermines science, namely, that the laws of nature characterizing the interaction of matter and energy are causally complete — in other words, that they completely prescribe the behavior of physical systems. There is no reason to grant this point. Just because certain physical systems when configured in certain ways lead to predictable behaviors does not mean that all physical systems are like this. Alternatively, just because reproducibility holds for some experimental set-ups doesn't mean that it holds, or should hold, for all experimental set-ups.

Here's an experimental set-up: a room with a desk, blank music paper, a quill and ink, and Mozart. What laws characterize the music that Mozart is going to write? Put Mozart in that room and let him write some music. Now go back in time and put Mozart back in that same room. Is he going to write the same music? No one knows. Moreover, the integrity of science is not threatened either way.

Bottom line: reproducibility of experimental outcomes is great when you can get it. But there's no reason to think that you can always get it. In fact, reproducibility should be viewed as the exception rather than the rule. Indeed, most circumstances are far too messy to admit the experimental control that makes reproducibility possible. And to think that this messiness can somehow be eliminated or that it disappears at the fine structure of the universe is itself an unsubstantiated article of faith.

In closing, I want to consider two diagrams from Marty Hewlett and Ted Peter's book *Evolution from Creation to New Creation*. How such diagrams locate ID in relation to other views follows directly from faulty views of science like the one addressed here.



Neither of these diagrams does justice to intelligent design. ID is compatible with any form of divine action that makes a difference in the natural world, and this includes everything from Teilhardianism to Scientific Creationism on the first diagram. ID makes an epistemic claim about the detectability of design in nature, not about its implementation. As a consequence, the second diagram also misrepresents ID: ID is fine with design working through secondary causes, primary causes, or some combination of the two. Properly speaking, ID is not a slice on these continua but a swath that includes all slices that take teleology seriously.

<http://www.uncommondescent.com/intelligent-design/the-undermining-of-science/>

¹⁹⁰ Dembski, *Intelligent Design*, 119. Some evolutionists emphasize a distinction between ‘methodological’ and ‘ontological’ naturalism, but Dembski’s point is clearly true.

¹⁹¹ Phillip Johnson, *Reason in the Balance*, and Alvin Plantinga, “Methodological Naturalism,” pts. 1 and 2 *Origins and Design* 18, no. 1 (1997): 18-27, and 18, no.2 (1997): 22-34 as quoted by Dembski, *Intelligent Design*, 119.

¹⁹² Dembski, *Intelligent Design*, 118.

¹⁹³ This can be illustrated by inferences drawn from the gravitational pull on Uranus’s orbit. Scientists hypothesized that there could be an unseen planet causing Uranus’s anomalous orbit prior to any empirical evidence. Neptune was finally discovered to be this unseen planet, which like atoms and DNA, was known by its effects before its existence was confirmed. John Polkinghorne, in his study *Reason and Reality* says, “We habitually speak of entities which are not directly observable. No one has ever seen a gene (though there are X-ray photographs which, suitably interpreted, led Crick and Watson to the helical structure of DNA) or an electron (though there are tracks in bubble chambers which, suitably interpreted, indicate the

existence of a particle of negative electric charge of about 4.8×10^{-10} esu and mass about 10^{-10} gm.”

McGrath, *Reenchantment*, p176-179.

¹⁹⁴ Rauch, *Kindly Inquisitors*, 75-76.

¹⁹⁵ Dewey noted that not only did Darwin’s theory of evolution introduce new science, but new thinking, saying, “that the publication of the ‘Origin of Species’ marked an epoch in the development of the natural sciences is well known to the layman....[and also] introduced a mode of thinking that in the end was bound to transform the logic of knowledge, and hence the treatment of morals, politics, and religion.” John Dewey, *The Influence of Darwin on Philosophy*, (Bloomington, IN: Indiana University Press, 1965) 1-2. Primarily this is the replacement of the assumptions of the supremacy of fixity, permanent with fluidity.

¹⁹⁶ Phillip E. Johnson, *The Right Questions: Truth, Meaning & Public Debate*, (Downers Grove, Ill.: InterVarsity Press, 2002) 82.

¹⁹⁷ Smith, *Religion Matters*, 83. For simplicity, I use them interchangeably since they both ultimately say that matter is all or the source of all.

¹⁹⁸ Phillip Johnson, *Objections Sustained: Subversive Essays on Evolution, Law & Culture*, (Downers Grove, Ill.: InterVarsity Press, 1998, 85. Later the words “unsupervised” and “impersonal” were removed after considerable pressure, see pages 85-90.

¹⁹⁹ There are different ways of discovering truth and truths that are more valuable than others, but not different kinds of truth other than distinctions as absolute vs. relative. There are also different theories of truth, see *A Dictionary of Philosophy* A.R. Lacey pp20-223 and *Introduction to Philosophy* by Geisler p235-250. However, my point is not in the strictest sense referring to the technical nuances of discovering truth or what abstractly and philosophically constitutes truth, but rather the all too common practice of summarily dismissing truth claims that are derived from, associated with, advancing of, or even at times consistent with religion (primarily supernatural religion, particularly Christianity but naturalistic “religion” is acceptable) as “religious truth”, and thereby inherently inferior and not worthy of consideration in science, public education, or the marketplace of ideas, effectively eliminating it from consideration for public and/or educational policy. Further, while some truths are private, only knowable subjectively, many leaders in public education and science categorize all religious truths that way, which is not true.

²⁰⁰ Nigel Brush, *The Limitations of Scientific Truth: Why Science Can’t Answer Life’s Ultimate Questions*, (Grand Rapids, MI., Kregel Publications, 2005) 267.

Nigel Brush concurs, saying “Facts are given significance only by our hypotheses and theories....Any given body of facts, though, can be arranged and interpreted in a great many ways.” Brush, *Limitations*, 38. Brush also refers to Thomas Kuhn’s 1962 work, *The Structure of Scientific Revolutions*, where Kuhn says, “Normal science, the activity in which most scientists inevitably spend almost all their time, is predicated on the assumption that the scientific community knows what the world is like. Much of the success of the enterprise derives from the community’s willingness to defend that assumption, if necessary at considerable cost. Normal science, for example, often suppresses fundamental novelties because they are necessarily subversive of its basic commitments. Nevertheless, so long as those commitments retain an element of the arbitrary, the very nature of normal research ensures that novelty shall not be suppressed for very long. Sometimes a normal problem, one that ought to be solvable by known rules and procedures, resists the reiterated onslaught of the ablest members of the group within whose competence it falls. On other occasions a piece of equipment designed and constructed for the purpose of normal research fails to perform in the anticipated manner, revealing an anomaly that cannot, despite repeated effort, be aligned with professional expectation. In these and other ways besides, normal science repeatedly goes astray. And when it does—when, that is, the profession can no longer evade anomalies that subvert the existing tradition of scientific practice—then begin the extraordinary investigations that lead the profession at last to a new set of commitments, a new basis for the practice of science. The extraordinary episodes in which that shift of professional commitments occurs are the ones known in this essay as scientific revolutions. They are the tradition-shattering complements to the tradition-bound activity of normal science.” Thomas Kuhn, *The Structure of Scientific Revolutions*, 3rd edition, (Chicago: University of Chicago Press, 1996), 5-6. Kuhn basically argues that scientists work within a paradigm, which includes several theories that seem to best explain the world. Eventually, anomalies within the current paradigm become so numerous that science goes through a revolution, altering the way they view the same facts, thus allowing them to resolve many of the anomalies. At some point, this cycle repeats itself, e.g. from Copernicus to Newton to Einstein to Quantum theory or by explaining the development of the earth by uniformitarianism and then changing

in the early 1980s to catastrophism: these are paradigm shifts—different ways of looking at the same facts and arriving at different answers. See also Brush, *Limitations*, 37-44.

²⁰¹ Richard Dawkins, review of *Blueprints* by Donald Johanson and Maitland Edey, *New York Times*, April 9, 1989, sec. 7, p.34 as quoted in Dembski's *Intelligent Design*, 118, 289.

²⁰² This faith was evident at the 1959 Centennial Celebration in Chicago. "One hundred years after the publication of Darwin's *The Origin of Species*, several hundred scholars converged on the campus of the University of Chicago to pay homage to perhaps the greatest scientific revolution of all time. One of the most honored speakers on this occasion was Sir Julian Huxley, grandson of Darwin's 'bulldog,' T. H. Huxley. Julian Huxley's speech was a glittering oration on the majestic grandeur of Darwin's achievement, coupled with a vision of its totalizing implications for the future. ... This is one of the first public occasions on which it has been frankly faced that all aspects of reality are subject to evolution, from atoms and stars to fish and flowers, from fish and flowers to human societies and values—indeed, that all reality is a single process of evolution. In the evolutionary pattern of thought there is no longer either need or room for the supernatural. The earth was not created; it evolved. ... including our human selves, mind and soul as well as brain and body. So did religion. ... Finally, the evolutionary vision is enabling us to discern, however incompletely, the lineaments of the new religion that we can be sure will arise to serve the needs of the coming era." Thomas Woodward, *Doubts about Darwin: A History of Intelligent Design*, (Grand Rapids, MI: Baker Books, 2003), 33-34. For more details about dissenters to Darwin, see chapter two, Murmurs of Dissent, in this same book.

²⁰³ Dawkins is clearly using evolution to mean more than micro-evolution.

²⁰⁴ Secularists summarily dismiss religious arguments from the public square simply because they are religious, which they define as being associated with supernatural religion or anything non-secular. In addition, an opinion is determined to be religious and therefore unworthy of public policy because it is either a part of a religious worldview, is derived from one's religion, there is an element of faith involved, it is partly based on religion, or because it is merely consonant with religion.

The context of the discussion concerning the appropriateness of religious arguments and their influence upon public policy may be considered from the vantage point of historical precedence, constitutionality, morality and rationality or spiritual mandate for adherents. The following is intended to address only moral and rational considerations. Thus, the question is, "Is it moral to exclude religious opinions from a democratic public marketplace of ideas just because they involve an aspect of faith—a faith assumption?" For the following reasons, my answer is NO.

Everyone believes some unproven assumptions

Everyone holds to, and reasons from, some assumptions that have either not been proven and/or will never be proven to be true; thus, every worldview contains faith assumptions. For example, belief in macro-evolution contains the belief that the speed of light has always been constant but that can't be proven. Norman Geisler notes that "it has not been proven that the speed of light has never changed." Another example is radioactive dating of which he says "one must assume at least two things that apparently cannot be proven in order to come to the conclusion that the world is billions of years old. First, it must be assumed that there were no lead deposits at the beginning. Second, it must be assumed that the rate of decay has been unchanged throughout its entire history. This has not been proven." The same could be said for the amount of salt in the sea ((Systematic Theology Vol. 2, Norman Geisler, p649)) as well as other presently unprovable ideas.

Now, perhaps light has always been constant or perhaps it has not. The truth is that neither of those beliefs is provable, and therefore each requires an element of faith. My point is to merely show that everyone operates based on some unproven or unprovable assumptions. Further, just because a belief is unproven or unprovable—at least for now—that is not the same as being an irrational belief.

For example, I may believe that a certain pill is going to heal me of cancer if I take it for five years. Regardless of whether the pill actually heals my cancer at the end of five years, the belief that it would contain an element of faith; however, that element of faith does not necessarily make the belief irrational. It may in fact be very rational, and that may be my primary reason or one of the reasons that I am willing to believe it will have a curative effect.

Now, depending on the amount of faith required, concomitant with the lack of objective evidence that the pill may be curative—is the pill made of sugar or a tested chemical that has cured others or that other rational people believe will cure—the belief may be irrational or rational. Therefore, an unproven or

unprovable belief may be very reasonable—rational—since its inherent component of faith is consistent with and supported by arguments based upon reason, objective facts and human experience. Furthermore, whether the arguments that are offered in support of the belief are compelling or not can only be decided in public debate not by being summarily dismissed as “religious”.

Secularism is a worldview as religion is a worldview only without the belief in a deity

Not only do all people operate from some “faith assumptions”, but these faith assumptions are related to a worldview or perspective, whether that view is secular or sacred. Secularism can be seen to be a worldview like supernaturalism—except that secularism denies a deity, which is a part of their faith assumptions. Since both worldviews address, either explicitly or implicitly, questions like where did we come from (Big Bang or God), why are we here (no teleological reason or serve God), what is our problem (religion or sin), what is the essential solution to the problem (education or education and repentance) and where are we going (nowhere, we don’t know or to heaven or hell)? Similarly, secularism can be seen to be a worldview or religion because it contains beliefs about “the three primary areas (the nature of reality, the nature of the human person, the nature of moral and political values).” ((Why Politics Needs Religion, Brendan Sweetman p 77))

An example of an overarching faith assumption that is a part of and colors much of one’s worldview for a Christian is that God exists, and for a secularist it is that God does not exist, or is not knowable, or that secularism is the best way. Regardless of the answers to such questions, they are unprovable at the present and therefore require faith from which we formulate values, imposable values, and other ideas.

Everyone argues from a worldview

Both secularists and “traditional religions” rely on arguments that contain varying degrees of faith in such things as unproven assumptions, an authority, process, or tradition (like when secularists appeal to liberal political tradition or Christians appeal to church tradition), which are a component of their worldview rather than merely uncorrelated ideas.

In addition, while these arguments may prove unconvincing to non-adherents, they are not by that excluded from public debate. As a matter of fact, it may be impossible to exclude these assumptions, even though they may go unannounced, since most substantive disagreements—morals, laws, politics, nature, education—are in fact a part of a worldview which includes certain faith assumptions.

Further, just because a belief is associated with a particular worldview (whether secularism or supernaturalism) or is unconvincing to others, does not mean it has no place in the public square.

Moreover, if a belief is rational, it is worthy of the marketplace of ideas; however, being rational, and thereby worthy of the marketplace, cannot mean that everyone has to agree that the belief is rational or find arguments for the belief compelling before it can be a part of public debate. In fact, whether an argument is rational or compelling is itself a matter for public debate as opposed to being ignored through a fallacious dismissal tactic that is neither fair, accurate, nor democratic.

Brendan Sweetman notes “it is crucial to recognize that it is not necessary for me to convince the secularist that religious belief is rational in order for religious beliefs to have a role in politics; all that is necessary is that I hold that they are rational....And...that I can convince a significant number of people of this fact or...that a significant number of people are already convinced of this fact.” ((ibid. p107)) This is true of secular or traditional religious beliefs.

Suitable publicly debatable ideas need only to provide some publicly accessible rational evidence.

Religious and/or secular beliefs need only to be reasonable and supported by some evidence that is accessible to non-adherents—the public at large—in order to be worthy of the marketplace. Beyond being reasonable and accessible, the evidence that makes a belief worthy of the marketplace of ideas may be empirical, logical, historical, or drawn from human experience.

An example of such a belief drawn from Christianity is the belief in God. That belief, although drawn from supernatural religion, is worthy of being brought to the marketplace since many publicly accessible rational arguments can be given in its support; in contrast, belief that God is a trinity is derived from the Bible, and is an article of the Christian faith, which is otherwise unknowable. However, even that does not make it irrational—internally contradictory or not held by reasonable people—but rather that it is knowable by faith alone.

Further, just because a belief is a part of a religious worldview—belief in God, marriage, absolute truth, homosexuality is abnormal, stealing is wrong—does not thereby exclude it from being argued and considered in public debate or education any more than beliefs of the secularist are off limits because they are a part of his worldview, which contains faith or religious beliefs, e.g. morals, are relative, big bang,

matter is all there is, science can tell us all there is to know or can be known, there is a scientific answer to the origin of the universe, appeals to secular liberal tradition, or that humans are not different in kind from animals, etc.

For example, whether education is to be founded upon the worldview of secularism or supernaturalism is a question for public debate, and the religious worldview is not to be excluded a priori merely because some of its beliefs, although not irrational, cannot be known apart from religious authority and a greater amount of faith than is required for the belief that God exists, man is more than matter... The same is true of secularism. Further, the reality that “supernaturalism” was the basis of American education up to the burgeoning of secular education in the 20th century affords another testimony to its rationality.

I would also add that even though beliefs that can only be known from an authoritative text of a religion may not be invoked upon non-adherents, these beliefs still have public debate appropriateness in at least four ways.

First, if some, or all, of the citizens believe in the same faith, or a particular candidate espouses his worldview or religion, then it is quite appropriate to invoke commands or principles of that faith in discussions with one another or about an adherent whether in private or public since no one is thereby forcing religion upon another person, but merely discussing or questioning their consistency, seriousness, etc., which is a very rational thing to do. A fortiori, if an adherent running for public office is inconsistent with his espoused faith or feels no shame in publicly conflicting with its beliefs, which he claims are essential to who he is, there seems to be no rational reason why one would not assume that he may be equally inconsistent in public office; for example, he may claim to support one view on the campaign trail, but, once in office, fail to carry out the wishes of those who elected him.

Second, religion, worldviews, or “faiths” do not exist exclusively in the private world of an individual, and to require such is to require what is extraordinarily unreasonable. People know intuitively that what a person really believes, whether known publicly or not, affects what they do in private and public. For example, Roger Williams, founder of Rhode Island, believed that Quakers were unfit for certain public offices since they were pacifists. To deny a connection between what a person really believes in private and how he behaves in public or with public trust is indeed an article of faith and quite unreasonable.

Third, it is always appropriate for someone to argue a position drawn from or consistent with their deeply held faith and to not do so is irrational.

Fourth, some beliefs about right and wrong are not and cannot be merely personal; for example, the command to not lie, whether found in Christianity or... does not merely mean that it is good that I do not lie, but rather that lying is not right; therefore if I want the good of society, believe that there are publicly accessible truths to support this command, I must seek to influence society to do what is good and in this case to not lie. In other words, when a Christian is against abortion, which he believes is the wanton taking of an innocent human life, he does not merely mean that he does not want to do that, but rather he does not believe it is right for anyone to do, or for society to sanction anymore than he thinks it is right to wantonly kill grandmothers or steal from someone.

Consequently, it is unreasonable to ask people to be satisfied with wanting what they believe to be best, right, or good only for themselves and not for everyone. In fact, all public debate, laws, education, elections, and policy debate are about different groups or an individual seeking to impose their beliefs about what is best upon everyone, and most, if not all, of these ideas are connected to faith assumptions.

The source of an idea is not sufficient cause for a priori exclusion of the idea from public debate

Arguments can come from a source (whether religious or not), which others reject, e.g. recent study, opinion poll, scientific experiment, or the Bible, as long as there is evidence that is reasonable and accessible to all (history, archeology, logic, human experience, internal consistency) supporting the reliability of the source regardless if everyone agrees on the sufficiency of the evidence.

Further, to use an authority does not mean that everyone has to accept the claim of the authority, be it the latest poll, study, experiment, bible, etc; for example, Brendan Sweetman says most people believe in God “because they believe (deep down) that it is rational to do so, even though they may never articulate their specific reasons for believing or ever engage the philosophical debate about the existence of God. There is a difference, after all, between having a reasonable belief and being able to show that your belief is reasonable.” (ibid. p91)

This is also true for the secularist. It is not necessary for every secularist to be able to articulate—or even know—all of the rationally accessible evidences for secularism before expressing his secular views, as long as the beliefs can be shown to be rational by someone. This is true with supernaturalism as well.

Associated faith assumptions do not disqualify all associated beliefs

Religious beliefs cannot be dismissed from the marketplace because the adherents of the particular faith, e.g. Christianity, have some beliefs like the Trinity, which are derived from their authoritative text. This is because not all religious beliefs are derived merely from religious texts, personal subjective experience, tradition, leader, etc., but are drawn from or contain a significant amount of rationally accessible support. There is, in fact, a crucial difference between faith in “the sense that describes believing on faith alone without regard to the evidence and the sense that describes believing on the basis of reason and evidence as much as possible...” ((*ibid.* p94)) Sweetman gives another source of religious belief in addition to the more commonly associated sources like text, authority, and subjective experience. He says “a sixth source of religious beliefs [are]—beliefs based on rational argument, evidence and human experience.” ((*ibid.* p95))

One other note that is often missed by secularists when they rail against the dangers of seeking to impose one’s religion upon others, and that is that secularism is not benign. “Secularism is highly intrusive in the imposition of secular liberal values. It establishes public schools that systematically indoctrinate young people in secular humanism and prohibit the free expression of religion; it attempts to redefine masculinity and femininity by changing the culture of the family, the workplace, and the military; it launches its own versions of moral crusades, such as anti-smoking...in trying to restructure a private association like the Boy Scouts to diminish its moral opposition to homosexuality and to repudiate its religious roots [and so on].” ((*ibid.* p148))

Therefore, faith cannot truly be excluded from the marketplace of ideas

Since the marketplace—education, law, politics, public morals—is a place of imposing one set of beliefs upon society and by that necessarily displacing another set of beliefs. For example, the acceptance of secularism in education results in things like “values clarification” which is premised upon the belief that there is no one standard of right and wrong which is suitable for public policy other than the standard of values clarification. To say that individuals can still choose to believe in some absolute moral code misses the point because by moral absolutes these individuals do not mean absolute for a person but rather absolute for every person or society; further, just like those who believe that values clarification is for everyone, so do those who hold that it is not good, thereby meaning not just for them but for everyone. Since faith assumptions are always present in substantive deliberations and discussions, it is not reasonable or moral to summarily dismiss an argument in a democratic society because it is associated with a certain set of faith assumptions as long as the argument affords accessible evidence for its support or source. Since it is inevitable that ideas based on or associated with one set of faith assumptions will be imposed upon all of society through public policy, it is thereby immoral, in a democratic society, to a priori exclude rationally accessibly evidenced ideas from public debate merely because of their derivation—the genetic fallacy.

Thus, religious arguments should not only be a part of public debate, they are in fact inevitable, and thereby leave only one question to be answered, which religious arguments? Afortiori, religious arguments are essential if democracy is to prevail.

²⁰⁵ Johnson, *Right Questions*, 91.

²⁰⁶ Robert Bork, *Slouching Toward Gomorrah: Modern Liberalism and American Decline*, (New York: Regan books, 1996), 281-282.

²⁰⁷ “When the Royal Society of London was confirmed by the Crown in 1623, the pursuit of natural science was considered as a religious duty to the Creator. The Society’s charter ruled that scientific studies ‘are to be applied to further promoting by the authority of experiments the sciences of natural things and of useful arts, so the Glory of the Creator...true religion and true science ever lead to the same great end, manifesting and exalting the glory and goodness of the great object of our common worship’...von Weizsacker...maintains that ‘faith in science plays the role of the dominating religion of our time.’...He builds his case by relating science to what he calls the three ‘indispensable elements’ of a religion—a common faith, an organized church, and a code of behavior. As we have seen, these are common elements of religion....[and] we face science just as a believer does his religion.... According to Jaki...the man of science, just like his counterpart in religion, lives ultimately by faith.... For Whitehead, ‘science is an enterprise in which reason is based on faith.’...Einstein....said, “To the sphere of religion belongs the faith that the regulations valid for the world of existence are rational, that is comprehensible to reason. I cannot conceive of a genuine scientist without that profound faith.’...For German physicist Max Planck, ‘Science demands also the believing spirit. Anybody who has been seriously engaged in scientific work of any kind

realizes that over the entrance to the gates of the temple of science are written the words: *Ye must have faith*. It is a quality which the scientist cannot dispense with....German mathematician Hermann Weyl claims that ‘science would perish without a supporting transcendental faith in truth and reality’....Lorsdale, a leading scientist, said, ‘The scientist, as well as the man of religion lives by faith and not by certainty.’...Coulson...says ‘that what we conventionally call science and what we conventionally call religion have so much in common....The first is that neither is just a collection of facts but a higher set of statements about what the facts mean....Second, both are full of presupposition, unproven assumptions, or faith statements. Third, the personal elements of humility, devotion, and interpretation are also present in each....Haskell [says] ‘Unified science is, like all religions, inescapably and directly connected with values, ethics and morals...In short, unified science gives the power of knowledge, of faith, and of efficient action to the individual and to the society. This power is the religious force of unified science’..” Cox, *Tyranny*, 334-336.

²⁰⁸ Dr. Ronald H. Nash, “The Myth of a Value-Free Education”, Vol. 1, Num. 4, Jul/Aug 1991 *Religion & Liberty*, Acton Institute, <http://www.acton.org/publicat/randl/article.php?id=185/5/04>, 2.

²⁰⁹ David Sant, “The Religious Nature of Education”, Online Patriarch Magazine, www.patriarch.com/religedu.html, 1/28/04, 1.

²¹⁰ Schmidt, *The Menace*, 165.

²¹¹ Vitz, *Psychology*, 72.

²¹² Vitz, *Psychology*, 72.

²¹³ Vitz, *Psychology*, 72-73. He notes that they may explain that as not being wrong but intolerable for the teacher, then he reminds us that is similar to saying it is wrong to rob my grocery store but you may steal in other stores, or “you are not to be a racist—or a rapist—in my class, but elsewhere that is up to you.” 74.

²¹⁴ Vitz, *Psychology*, 74. He says on page 83 that the name “values clarification” is gone but the same self-oriented moral relativism...continues...

²¹⁵ Vitz, *Psychology*, 83.

²¹⁶ N. R. Hanson, noted “we do not simply ‘see’ things; we ‘see’ things *as* something. There is a covert process of interpretation implicit within the process of observation. We observe nature through a filter, a set of assumptions, which conditions what we think we are seeing.” McGrath, *Reenchantment*, 104. An example would be the difference in a Christian and a naturalist looking at death, or a pre Copernican man and a Copernican man viewing the setting of the sun. The point is that we use models, inferences, analogies, etc., to interpret what we see. What Gilbert Harmann has called “inference to the best explanation.” *ibid.* 180.

²¹⁷ This article was e-mailed to me by Dr. Tom Woodward on 10/31/2007

The Chimp-Human 1% Difference: A Useful Lie 06/29/2007

Jon Cohen made a remarkable admission in *Science* this week.¹ The popular notion that humans and chimpanzees are genetically 99% similar is a myth, and should be discarded. Since 1975, textbooks, the media and museums have emphasized this close similarity; but now, Cohen quoted a number of scientists who say the number cannot possibly be that small and probably cannot be quantified. Since the statistic has outlived its usefulness, it should be discarded.

The original claim by Allan Wilson in 1975 came from studies of base substitutions when genes were compared side by side. Other comparisons, however, yield very different results. Human and chimp genomes differ markedly in:

- Chunks of missing DNA
- Extra genes
- Number of chromosomes and chromosome structure
- Altered connections in gene networks
- Indels (insertions and deletions)
- Gene copy number
- Coexpressed genes

In this last measure, for instance, a 17.4% difference was found in genes expressed in the cerebral cortex. Cohen recalled the December 2006 paper from *PLoS One* where Matthew Hahn found a “whopping 6.4%” difference in gene copy numbers, leading him to say, “gene duplication and loss may have played a **greater role than nucleotide substitution** in the evolution of **uniquely human phenotypes** and certainly a **greater role than has been widely appreciated.**”

But even that number is misleading. Different measures produce such different results, it is probably impossible to come up with a single percent difference that wouldn't misrepresent the picture. Scientists are not sure how to prioritize the measures to study, because "it remains a daunting task to link genotype to phenotype." Sorting out the differences that matter is "really difficult," said one geneticist. A stretch of DNA that appears meaningless may actually be vital for gene regulation.

What's most remarkable about this confession is how certain evolutionary biologists are evaluating the claim in hindsight. In the 1970s, it was considered a "heretical" view that our genomes could be that similar, but Cohen comments, "Subsequent studies bore their conclusion out, and **today we take as a given** that the two species are genetically 99% the same." But "Truth be told," he begins in the next sentence, the inaccuracy of the statistic was known from the start:

"But truth be told, Wilson and King also noted that the 1% difference wasn't the whole story. They predicted that there must be profound differences outside genes—they focused on gene regulation—to account for the anatomical and behavioral disparities between our knuckle-dragging cousins and us. Several recent studies have proven them perspicacious again, raising the question of whether the 1% truism should be retired.

"For many, many years, the 1% difference served us well because it was underappreciated how similar we were," says Pascal Gagneux, a zoologist at UC San Diego. "Now it's totally clear that it's more a hindrance for understanding than a help."

At the end of the article, Cohen quoted Svante Paabo, who said something even more revealing. After admitting he didn't think there was any way to calculate a single number, he said, "In the end, it's a **political and social and cultural** thing about **how we see our differences.**"

¹Jon Cohen, News Focus on Evolutionary Biology, "Relative Differences: The Myth of 1%," *Science*, 29 June 2007: Vol. 316. no. 5833, p. 1836, DOI: 10.1126/science.316.5833.1836.

Editorial Comment at Creationsafaris.com: This is a very disturbing article. We have basically caught the Darwinists in a bald lie that has hoodwinked the world for over 30 years. Gagneux says, "For **many, many years, the 1% difference served us well**" – stop right there! Who is "us"? Was it the millions of school children and laymen who were lied to? Was it the majority of people who believe God created mankind, suffering under an onslaught of lies told in the name of science?

No! "Us" refers to the members of the Darwin Party, the dogmatists who shamelessly lied to advance their agenda. They had a strategy to portray humans and chimpanzees as similar as possible, in order to make their myth of common descent seem more plausible. Now, 32 years later, they have come clean, without any remorse, only because the usefulness of that lie has run out, and needs to be replaced by new lies. They had a political, social and cultural agenda that, in many cases, worked for 32 years. "Truth be told," he said. Too late. These guys wouldn't know Truth if it bit them on the lips. Truth that evolves, or that is an emergent property of material particles, is not the Truth.

²¹⁸ Nigel Bush, in *The Limitations of Scientific Truth*, explores several of the inherent limitations of science, like the nature of empiricism, cultural context, Kuhn's paradigm shifts, in areas of biology, astronomy, etc., as well as some of the human limitations and simple biases.

²¹⁹ Alexander Kohn, *False Prophets: Fraud and Error in Science and Medicine*, (Oxford: Basil Blackwell Ltd., 1989), vii.

²²⁰ Kohn, *False Prophets*, 6.

²²¹ "Science, Facts and Feminism", in *Feminism & Science*, ed. Nancy Tuana (Indiana University Press, 1989), 125, 126, 128, as quoted by Rauch, *Kindly Inquisitors*, 12.

²²² Rauch, *Kindly Inquisitors*, 12.

²²³ Kohn, *False Prophets*, 8. He does say more research would need to be done and that the studies he refers to should not be used for extrapolation because they do not cover a wide enough range of scientific activities. This book covers several frauds, misrepresentations, cheatings, and biases of scientists and science. Some of these are well-known frauds like the so-called 'Piltdown Man' on page 133; others are basically unknown to people outside of the scientific community.

²²⁴ Hank Hanegraaff, *The Face that Demonstrates the Farce of Evolution*, (Nashville, Word publishing, 1998), 93-96. He quotes Stephen J. Gould as recognizing the fraudulence of the drawings, but then quotes Gould as referring to it "Properly restructured, it stands as a central theme in evolutionary biology..." Stephen Jay Gould, *Ontogeny and Phylogeny*, (Cambridge, MA: Belknap Press, 1977), 1-2, as quoted by Hanegraaff, *The Face*, 201. This very drawing was in my oldest daughter's college science book at the

University of Oklahoma in the 1999 spring semester. When a student mentioned the inauthentic nature of the drawing, the professor said it was still illustrative of the truth.

²²⁵ Kohn, *False Prophets*, 140.

²²⁶ Rauch, *Kindly Inquisitors*, 67.

²²⁷ Kohn, *False Prophets*, 140.

²²⁸ “Normal science...often suppresses fundamental novelties because they are necessarily subversive of its basic commitments.” Kuhn, *Scientific Revolutions*, 5.

²²⁹ Stephen Jay Gould pointed out, “Science, since people must do it, is a socially embedded activity. It progresses by hunch, vision, and intuition. Much of its change through time does not record a closer approach to absolute truth, but the alteration of cultural contexts that influence it so strongly. Facts are not pure and unsullied bits of information; culture also influences what we see and how we see it. Theories, moreover, are not inexorable inductions from facts. The most creative theories are often imaginative visions imposed upon facts; the source of imagination is also strongly cultural. Brush, *Limitations*, 267. Brush says, with regard to known problems or limitations in science, “Each element in the scientific process has been found to have significant problems. Although science only studies the physical universe, scientists no longer believe that all aspects of that universe are knowable...Empirical observations are not always objective, they are often interpreted according to subjective beliefs and experiences...scientific ‘facts’ cannot stand alone—they must be interpreted before they have any meaning...scientific interpretations of facts are frequently colored by the historical, literary, or racial biases of the culture in which the scientist is working...Because of the problem of induction, science cannot even generate a provable universal statement.” Brush, *Limitations*, 266-267.

²³⁰ Rauch, *Kindly Inquisitors*, 68.

²³¹ William Van Alstyne, *Freedom and Tenure in the University*, Duke 1993 Appendix C, 411-418, as quoted by David Horowitz, *You Can't Get A Good Education If They're Only Telling You Half The Story*, (Los Angeles, Center for the Study of Popular Culture), 7 .

²³² Horowitz, *Good Education*, 7.

²³³ Haynes, “Teaching about Religion”, 8, from guidelines issued by 17 religious and educational organizations to distinguish between teaching about religion and religious indoctrination.

²³⁴ From the article “Teaching About Religion”, the statement is from “Position Statement and Guidelines of the National Council for the Social Studies” as found on http://www.firstamendmentcenter.org/rel_liberty/publicschools/topic.aspx?topic=teaching_about_religion&SearchString=omitting_study_about_religion, 1/28/04.

²³⁵ “[A] new, post-*Schempp* coalition... argues that teaching the Bible in schools—as an object of study, not God's received word—is eminently constitutional. The Bible so pervades Western culture, it says, that it's hard to call anyone educated who hasn't at least given thought to its key passages...Stephen Prothero, chair of the Boston University religion department, whose new book, *Religious Literacy* (HarperSanFrancisco), presents a compelling argument for Bible-literacy courses...The ‘new consensus’ for secular Bible study argues that knowledge of it is essential to being a full-fledged, well-rounded citizen.” David Van Biema. The Case for Teaching The Bible. *TIME*, Mar. 22, 2007, online at <http://www.time.com/time/magazine/article/0,9171,1601845,00.html>. See also Kennedy and Newcombe's book, *What if the Bible Had Never Been Written*, 187-205, for a list of sayings and other things which permeate everyday American sayings and life that were drawn from the Bible.

“[P]ublic-school courses on the Bible nationwide...[are] rising in popularity...Two privately produced curriculums crafted specifically to pass church-state muster are competing for use in individual schools nationwide. Combined, they are employed in 460 districts in at least 37 states...The smaller of the two went into operation just last year but is already into its second 10,000-copy printing...These new curriculums plus polls suggesting that over 60% of Americans favor secular teaching about the Bible...” “Chuck Stetson...[authored] *The Bible and Its Influence*, [a book] which was vetted by 40 religious and legal scholars, including Jews, Protestants and a Roman Catholic bishop.” Van Biema, *Teaching The Bible*, *TIME*.

“Charles Haynes, senior scholar at the Freedom Forum First Amendment Center, says [Stetson's] textbook, which is promoted as an examination of the Bible's influence on literature, art, history and culture, successfully keeps religion out of public schools. The center is a non-profit institute that promotes constitutional freedoms covered by the First Amendment. ‘If you're considering a Bible

elective, look at this textbook," says Haynes, who helped review a draft of the book with 41 other scholars, including Christians, Jews and agnostics. 'They've done a Herculean effort to make it as constitutional as they could.' The textbook does have critics, including Americans United for the Separation of Church and State. 'There has been an effort underway for many years to try to do an end run around the Supreme Court's rulings on religion in the schools, and we see this as the latest move,' says Joseph Conn, a spokesman for the group. The textbook has generated no lawsuits, says Sheila Weber, a spokeswoman for the Bible Literacy Project. Jeremy Gunn, director of the American Civil Liberties Union's Program on Freedom of Religion and Beliefs, also says he hasn't heard of any litigation. 'If people were to actually implement this in a fair and neutral way, there wouldn't be any lawsuits,' Gunn says. Mike Linn. Public schools looking at Bible literacy class. *USATODAY* Jan. 24, 2006, online at http://usatoday.com/news/education/2006-01-24-bible-elective_x.htm.

The author of *TIME* article, David Van Biema, summarizes, "The Bible's harmful as well as helpful uses must be addressed, which could be done by acknowledging that religious conservatives see the problems as stemming from the abuse of the holy text, while others think the text itself may be the culprit. The course should have a strong accompanying textbook on the model of *The Bible and Its Influence* but one that is willing to deal a bit more bluntly with the historical warts. And some teacher training is a must: at a bare minimum, about their constitutional obligations." Van Biema, Teaching The Bible. *TIME*.

²³⁶ Krista Kafer, "How To Teach Religion in Public Schools", August 31, 2002, *The Heritage Foundation*, 2, as found on <http://www.heritage.org/Press/Commentary/ed083102.cfm>, 1/28/04.

²³⁷ "Joe Conn and Rob Boston of Americans United for the Separation of Church and State have expressed a concern about how teachers willing to give the Bible secular treatment would be found, particularly in states where vast majorities are evangelical. They note that Stetson's history sections are almost exclusively positive. 'A textbook should offer objective study about both the positive and negative uses of the Bible,' Conn writes. 'Where is the analysis of the role of the Bible in the Inquisition or the Salem witch trials?' They specifically question the tone of a final section, 'Freedom and Faith in America,' which omits the high court's school-secularization rulings and ends on a truly odd note: a Chinese social scientist attributing the 'pre-eminence of the West' to the fact that the 'heart of your culture is ... your Christianity.' Unlike most of the book, this seems written by Stetson the true believer who took Colson's Centurion program." Van Biema, Teaching The Bible, *TIME*.

By their standard, it seems that we should prohibit the teaching of macro-evolution by pro-evolutionists or at least atheists, and the components of values clarification by relativists....Most alarmingly, and most predictably as well, is the false assumption of the objectivity and diversity of ideas in secular education. Anyone familiar with secular education today sees bias in educational philosophy—progressivism. For example, the teaching of evolution, and subjects influenced by it, that consciously either unjustifiably minimize negatives or weaknesses or even worse, totally ignore them, belies more of a "religious" presentation of evolution than an academic one. Further, that the book [*The Bible and Its Influence*] ends on a positive note, or portrays the positive side of the Bible in public life, is balanced by the normal negative or deconstructionist approach which is typical of college classes and the disrespect already present on campuses. For example, the Salem Witch Trials are rarely, as far as I am aware, handled in a way that demonstrates how it was actually straying from the Scripture that led to the abuses and a return to Scripture that resolved them, or describes the Christian piety of men like Cotton Mather, or Christian testimony and ministry that took place in that historical time, but are rather presented as an outlandish idiocy, which serves neither education nor history. See *Witchcraft at Salem* by Chadwick Hansen (New York: George Braziller, Inc., 1969).

²³⁸ Kafer, "How To Teach", 3.

²³⁹ Kafer, "How To Teach", 3.

²⁴⁰ Kafer, "How To Teach", 3.

²⁴¹ Kafer, "How To Teach", 3. "The program has been introduced in all of California's 58 counties. It has been endorsed by groups as diverse as the Anti-Defamation League, the American Civil Liberties Union, the Christian Educators Association International, and the California teachers association. And a growing number of states—including Georgia, Pennsylvania, New Mexico, New York, Texas and Utah—are moving ahead with the initiative."

²⁴² The Bible & Public Schools-A First Amendment Guide, published by National Bible Association and First Amendment Center, www.teachaboutthebible.org/_vti_bin/shtml.exe/bps/bpsfagpr01.htm, 1. Some of the groups are American Association of School Administrators, American Federation of Teachers, Anti-

Defamation League, Christian Educators Association International, Council on Islamic Education, National Association of Evangelicals, National Education Association, etc. See article for a full list of endorsers.

²⁴³ School District of Abington Twp v. Schempp, 374 U.S. 203, 225 (1963), as quoted by The Bible & Public Schools, 5.

²⁴⁴ Which is not the same as conservative or evangelical even though it is often presented as such.

²⁴⁵ The Bible is the best-selling book, from TIME article

“Simply put, the Bible is the most influential book ever written. Not only is the Bible the best-selling book of all time, it is the best-selling book of the year every year. In a 1992 survey of English teachers to determine the top-10 required “book-length works” in high school English classes, plays by Shakespeare occupied three spots and the Bible none. And yet, let’s compare the two: Beauty of language: Shakespeare, by a nose. Depth of subject matter: toss-up. Breadth of subject matter: the Bible. Numbers published, translated etc: Bible. Number of people martyred for: Bible. Number of wars attributed to: Bible. Solace and hope provided to billions: you guessed it. And Shakespeare would almost surely have agreed.

According to one estimate, he alludes to Scripture some 1,300 times. As for the rest of literature, when your seventh-grader reads *The Old Man and the Sea*, a teacher could tick off the references to Christ’s Passion—the bleeding of the old man’s palms, his stumbles while carrying his mast over his shoulder, his hat cutting his head—but wouldn’t the thrill of recognition have been more satisfying on their/own?” Van Biema, Teaching The Bible, *TIME*.

²⁴⁶ I am not using the term ‘multiculturalism’ to mean multicultural education which evaluates and highlights the practices and contributions of different cultures in a factual way, but rather I use it to refer to the ideology that “sees all cultures, their mores and institutions, as essentially equal.” Of course this usually excludes Euro-American cultures with Judeo-Christian underpinnings, which are often condemned. In addition, they seek to highlight and maintain cultural differences and therefore destroy our shared story and unity. In addition I mean the multicultural methods which emphasize the sins of Euro-Americans and magnify any contribution from minority groups, see Schmidt, *The Menace*, 3, 11, 57. See also the *Multicultural Guidelines* published by Scott Foresman-Addison Wesley as quoted by Ravitch, *Language Police*, 34-49. Ethnocentrism includes avoiding contributions by Judeo Christian culture to art or literature, and cultural equivalence, Ravitch, *Language Police*, 141. See also Ravitch, *Left Back* on multiculturalism being ethnocentric or particularistic—focusing on accomplishments of one’s own ethnic group, which Ravitch says is actually “inverted racism” 421.

²⁴⁷ Ravitch, in *The Language Police*, 140, says the result of this equivalence is “the once traditional emphasis... on the growth of democratic institutions has nearly vanished.”

²⁴⁸ Consider these examples: two-thirds of the abolition movement in the U.S. were Christian ministers, not counting all of the lay-Christians involved, *Liberty* (Sept/Oct 1984) as quoted by Kennedy and Newcombe, in *What If Jesus*, 22; the influence of Christianity in eliminating slavery from the ancient world, *Ibid.*, 18-22; men like John Newton who became Christians and turned from slave trading in order to help slaves, *Ibid.*, 193-194, or William Wilberforce’s Christianity which caused him to lead the battle for 45 years in England to abolish slavery and free all slaves, Kennedy and Newcombe, *What If The Bible*, 72-77. The Civil Rights movement was spawned out of religious faith. It is true that religious people were on both sides of each issue; however, that in no way minimizes the Christian influence upon the changing culture.

²⁴⁹ Religious Liberty in Public Schools, teaching about Religion, FAQs – Which religions should be taught and how much should be said?

http://www.firstamendmentcenter.org/rel_liberty/publicschools/faqs.aspx?id=593, 1/28/04, 4.

²⁵⁰ Religious Liberty in Public Schools– Which religions should be taught, 4.

²⁵¹ Religious Liberty in Public Schools– Which religions should be taught, 4.

²⁵² Which was primarily built upon and consistent with the Christian faith see first section of this paper for corroboration of this point.

²⁵³ This is not to say that these extremists represent the truths of these religions. That must be determined by looking at the primary documents of the respective faiths. That is what determines if the person is truly reflecting the faith. When anyone operating from a faith in God is handled as though that faith is merely a mental construct or delusion, it actually exacerbates the anger of the followers and obscures a valuable approach to dealing with the problem, which is taking their religious beliefs seriously and seeking to communicate with them from that premise.

²⁵⁴ **Legal justification from the TIME article**

“Toward the beginning of the Court’s string of school-secularization cases, the most eloquent language preserving the neutral study of religion was probably Justice Robert Jackson’s concurring opinion in the 1948 case *McCullum v. Board of Education*: “One can hardly respect the system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for ... which he is being prepared,” Jackson wrote, and warned that putting all references to God off limits would leave public education “in shreds.” In the 1963 *Schempp* decision, the exemption for secular study of Scripture was explicit and in the majority opinion: “Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment,” wrote Justice Tom C. Clark. Justice Arthur Goldberg contributed a helpful distinction between “the teaching of religion” (bad) and “teaching about religion” (good). Citing these and subsequent cases, Marc Stern, general counsel for the American Jewish Congress, says, “It is beyond question that it is possible to teach a course about the Bible that is constitutional.” For over a decade, he says, any legal challenges to school Bible courses have focused not on the general principle but on whether the course in question was sufficiently neutral in its approach.” Van Biema, *Teaching The Bible*, *TIME*.

²⁵⁵ John Roth, *The Holocaust Chronicle: A History in Words and Pictures*, (Lincolnwood, Ill.: Publications International, Ltd., 2001), quote taken from the back cover.

²⁵⁶ This is called a categorical fallacy in logic

²⁵⁷ Krista Kafer, “How to Teach Religion,” *The World and I*,

<http://www.worldandi.com/public/2002/august/cipub.html>, 6/10/04. “In January, Excelsior School in the Byron Union School District near Oakland, California, drew criticism for its three-week course on Islam. Seventh-graders adopted Muslim names, read verses from the Qur’an, learned to write Islamic proverbs in Arabic, and organized a pretend hajj, or journey to Mecca. The course handout read, “From the beginning, you and your classmates will become Muslims.”

²⁵⁸ Resolution on education among submissions to SBC committee By Art Toalston, *Baptist Press* Wednesday 5/12/04

The resolution being promoted by Pinckney and Shortt for 2004, The initial "Be it resolved" clause proposes that messengers to the June 15-16 SBC annual meeting declare that the Southern Baptist Convention "encourages all officers and members of the Southern Baptist Convention and the churches associated with it to remove their children from the government schools and see to it that they receive a thoroughly Christian education, for the glory of God, the good of Christ's church, and the strength of their own commitment to Jesus...."

The resolution was declined by the Resolutions Committee along with five other proposals on education. Consequently Pinckney offered a modified version from the floor which was soundly defeated. However, the defeat was not an endorsement of the convention of a particular form of education or an exoneration of public schools increasing secularism, but rather it was an endorsement of parental choice in the matter of education. Calvin Whittman, Resolutions Committee chairman said concerning the committee’s position, the committee believes “This is a responsibility that God has given to the parents of each individual child, and we encourage parents to exercise that God-given responsibility over their children.” Tom Strode, “SBC calls for cultural engagement; education resolution declined” *Baptist Press* 6/16/04

The Southern Baptist Convention adopted resolutions on education in 1999, 1997 and 1996.

In the '99 resolution, messengers made an appeal "to all Southern Baptist churches to consider carefully ... supporting educational programs that follow biblical principles, whether they are implemented in Christian, private, public, or home schools...."

In the '97 resolution, messengers affirmed "the right of all parents ... to teach their children at home," while also affirming "the godly teachers in public schools who stand on the front lines to teach and train children who cannot be, or whose parents choose not to home-school."

In the '96 resolution, messengers affirmed "the thousands of excellent Southern Baptist public, private and home-oriented educators," while encouraging legislators in all levels of government "to develop the means and methods of returning education and funding choices to parents." John Revell, at the SBC executive committee said the SBC is “the largest non-Catholic Christian denomination in the world with over 16 million members”, 8/25/04 by phone call.

²⁵⁹ With regard to the title of the subject being addressed “Religion and The Decline of Public Schools” many Christians, and I suppose other groups as well, consider the unfounded secular bias of public education to be correlated with the decline both as a contributing factor and consequence.

²⁶⁰ This might include empirical evidence concerning truth claims, historicity of primary documents, corroborating archeological evidence that gives credibility to the religious beliefs, and rational arguments such as those that deal with the existence of God, first cause, reality of the essentialness of faith, problem of evil, as well as rational and empirically verifiable responses to critics of the religion, etc.

²⁶¹ David Dressler, *Sociology; the Study of Human Interaction*, (New York: Alfred A. Knopf, 1969) as quoted by Hobbs and Blank, *The Human Experience*, 320.

²⁶² Religious Liberty in Public Schools, teaching about Religion, topic FAQs, Religious Liberty in Public Schools, teaching about Religion, FAQs – May students include religion in their assignments?

http://www.firstamendmentcenter.org/rel_liberty/publicschools/faqs.aspx?id=593, 1/28/04, 6.

²⁶³ Religious Liberty in Public Schools, teaching about Religion, topic FAQs, Religious Liberty in Public Schools, teaching about Religion, FAQs – What are good classroom resources for teaching about religion?

http://www.firstamendmentcenter.org/rel_liberty/publicschools/faqs.aspx?id=593, 1/28/04, 5-6. For more information on the series, call 800-451-7556. Columbia University Press has published a CD-ROM called "On Common Ground: World Religions in America." Fifteen religions in various regions of America are represented.

²⁶⁴ The following is a helpful presentation of related issues and concerns from

http://cms.studentsforacademicfreedom.org/index.php?option=com_content&task=view&id=1925&Itemid=43

Academic Bill of Rights

07/01/06

Academic Bill of Rights

I. The Mission of the University.

The central purposes of a University are the pursuit of truth, the discovery of new knowledge through scholarship and research, the study and reasoned criticism of intellectual and cultural traditions, the teaching and general development of students to help them become creative individuals and productive citizens of a pluralistic democracy, and the transmission of knowledge and learning to a society at large. Free inquiry and free speech within the academic community are indispensable to the achievement of these goals. The freedom to teach and to learn depend upon the creation of appropriate conditions and opportunities on the campus as a whole as well as in the classrooms and lecture halls. These purposes reflect the values -- pluralism, diversity, opportunity, critical intelligence, openness and fairness -- that are the cornerstones of American society.

II. Academic Freedom

1. The Concept . Academic freedom and intellectual diversity are values indispensable to the American university. From its first formulation in the *General Report of the Committee on Academic Freedom and Tenure* of the American Association of University Professors, the concept of academic freedom has been premised on the idea that human knowledge is a never-ending pursuit of the truth, that there is no humanly accessible truth that is not in principle open to challenge, and that no party or intellectual faction has a monopoly on wisdom. Therefore, academic freedom is most likely to thrive in an environment of intellectual diversity that protects and fosters independence of thought and speech. In the words of the *General Report*, it is vital to protect "as the first condition of progress, [a] complete and unlimited freedom to *pursue* inquiry and publish its results."

Because free inquiry and its fruits are crucial to the democratic enterprise itself, academic freedom is a national value as well. In a historic 1967 decision (*Keyishian v. Board of Regents of the University of the State of New York*) the Supreme Court of the United States overturned a New York State loyalty provision for teachers with these words: "Our Nation is deeply committed to safeguarding academic freedom, [a] transcendent value to all of us and not merely to the teachers concerned." In *Sweezy v. New Hampshire*, (1957) the Court observed that the "essentiality of freedom in the community of American universities [was] almost self-evident."

2. The Practice . Academic freedom consists in protecting the intellectual independence of professors, researchers and students in the pursuit of knowledge and the expression of ideas from interference by legislators or authorities within the institution itself. This means that no political, ideological or religious orthodoxy will be imposed on professors and researchers through the hiring or tenure or termination process, or through any other administrative means by the academic institution. Nor shall legislatures impose any such orthodoxy through their control of the university budget.

This protection includes students. From the first statement on academic freedom, it has been recognized that intellectual independence means the protection of students - as well as faculty - from the imposition of any orthodoxy of a political, religious or ideological nature. The 1915 *General Report* admonished faculty to avoid "taking unfair advantage of the student's immaturity by indoctrinating him with the teacher's own opinions before the student has had an opportunity fairly to examine other opinions upon the matters in question, and before he has sufficient knowledge and ripeness of judgment to be entitled to form any definitive opinion of his own." In 1967, the AAUP's *Joint Statement on Rights and Freedoms of Students* reinforced and amplified this injunction by affirming the inseparability of "the freedom to teach and freedom to learn." In the words of the report, "Students should be free to take reasoned exception to the data or views offered in any course of study and to reserve judgment about matters of opinion."

Therefore, to secure the intellectual independence of faculty and students and to protect the principle of intellectual diversity, the following principles and procedures shall be observed.

These principles fully apply only to public universities and to private universities that present themselves as bound by the canons of academic freedom. Private institutions choosing to restrict academic freedom on the basis of creed have an obligation to be as explicit as is possible about the scope and nature of these restrictions.

1. All faculty shall be hired, fired, promoted and granted tenure on the basis of their competence and appropriate knowledge in the field of their expertise and, in the humanities, the social sciences, and the arts, with a view toward fostering a plurality of methodologies and perspectives. No faculty shall be hired or fired or denied promotion or tenure on the basis of his or her political or religious beliefs.
2. No faculty member will be excluded from tenure, search and hiring committees on the basis of their political or religious beliefs.
3. Students will be graded solely on the basis of their reasoned answers and appropriate knowledge of the subjects and disciplines they study, not on the basis of their political or religious beliefs.
4. Curricula and reading lists in the humanities and social sciences should reflect the uncertainty and unsettled character of all human knowledge in these areas by providing students with dissenting sources and viewpoints where appropriate. While teachers are and should be free to pursue their own findings and perspectives in presenting their views, they should consider and make their students aware of other viewpoints. Academic disciplines should welcome a diversity of approaches to unsettled questions.
5. Exposing students to the spectrum of significant scholarly viewpoints on the subjects examined in their courses is a major responsibility of faculty. Faculty will not use their courses for the purpose of political, ideological, religious or anti-religious indoctrination.
6. Selection of speakers, allocation of funds for speakers programs and other student activities will observe the principles of academic freedom and promote intellectual pluralism.
7. An environment conducive to the civil exchange of ideas being an essential component of a free university, the obstruction of invited campus speakers, destruction of campus literature or other effort to obstruct this exchange will not be tolerated.
8. Knowledge advances when individual scholars are left free to reach their own conclusions about which methods, facts, and theories have been validated by research. Academic institutions and professional societies formed to advance knowledge within an area of research, maintain the integrity of the research process, and organize the professional lives of related researchers serve as indispensable venues within which scholars circulate research findings and debate their interpretation. To perform these functions adequately, academic institutions and professional societies should maintain a posture of organizational neutrality with respect to the substantive disagreements that divide researchers on questions within, or outside, their fields of inquiry.

Op. cit., p. 50