Negativism toward Judeo-Christian values high among academics

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There are profound tensions and polarizations occurring in the United States between those who hold to a Judeo-Christian ethic and the secularists (those claiming no particular religious faith). More than likely this polarization will widen.

According to the Williamsburg Charter Survey on Religion and Public Life, secularists are one of the fastest growing groups in American society. Increasing from around 2% in 1962 to about 10% today. On the other hand, evangelicals have become more vocal during the past twenty years. As a result, the social antagonsim between the two has grown.

One reason this gap will widen is due to noticeable negativism found among academics, or university faculty, toward evangelicals and Judeo-Christian values. University professors hold tremendous sway over developing young minds. Like it or not, education is the transmittal of information, ethics, and values.

While we often feel that the media is biased towards evangelicals and they present us as some type of cancer that "civilized society" should excise, an inspection of the Williamsburg Survey shows that this negativism present in much of the media is even greater within the academic community. Below are some of the responses to questions asked of both the media and academic community in the Williamsburg Survey.

Negativism is often passed on to students. For example, some time ago I was doing some research in the UNCC library on the North Carolina State-Approved Textbooks. It is my contention that State-Approved textbooks give power greedy individuals of the left or the right an opportunity to control the minds of the youths. The state should not be authoritarian and claim it has jurisdiction over the minds of students.

While studying, some librarians were curious as to what I was researching. I told them I was studying the policy of state-approved textbooks. As we talked I told them I felt that the local communities ought to be at liberty to decide the textbooks used by themselves, free from any state guidelines or restrictions. They replied, "Yes, because the fundamentalists would try to flood the lists with their books." I then replied that any power group could do the same. We talked further; however, I don't think they caught on that they could be part of a movement that is flooding the state-approved lists with their textbooks.

These librarians seem to have come from the perspective that the present workings were right and that it was the evangelicals who were the "real threat." Where did they get this unique perspective? More than likely from their university professors.

So then, the next time you listen to or read a news item and cringe because of the subtle perception contained in the report that evangelicals are a threat to democracy, just remember that the journalist was trained and influenced by an instructor who more than likely held evangelicals and Judeo-Christian values in even more contempt.

Comparions of responses by media and academics

Statement	Media's Response	Academic's Response
Evangelicals threaten democracy	12%	34%
Religion has no effect on making Democracy work better	51%	63%
Religion makes democracy work worse	4%	15%
Not good for Congress to start session with a public prayer	36%	57%
Public schools should only teach evolution	28%	65%
Familiar with term "secular humanism"	68%	90%
Secular Humanism has good impact on this country	25%	55%
Are not bothered when TV and movies use the words "Jesus Christ" to express anger or surprise	55%	79%

Public school leaders say schools should return to roots

According to an influential association of teachers, principals, and curriculum specialists, American public schools should return to their roots and teach moral behavior.

A report by the 80,000 member Association for Supervision and Curriculum Development (ASCD) said moral education isn't the "latest fad but a very old concept," which was a part of the curriculum since public schools were founded.

Kevin Ryan, Boston University professor of education, said that in the 1960's, teachers "stepped back" from their historic role as moral educators.

Now the public is concerned about the Constitutional ways to include religion in classroom discussions.

This report and similar reports continue to have an impact. More support for teaching about religion came recently from a coalition of 14 religious and educational groups. The groups developed a pamphlet outlining an increase in adolescent emotional problems such as out-of-wedlock births, teenage homicide and suicide, and the public's desire to have moral behavior taught again.

Coalition members ranged from the National Association of Evangelicals to the American Federation of Teachers and the National Education Association.

The group recognized the "overt and arbitrary censorship" of religion, even in history classes. The message counters the argument that teaching about religion violates the constitution.

James Dunn, director of the Baptist Joint Committee on Public Affairs, one of the groups of the coalition said, "This is of historic significance."

Last year ASCD castigated textbook publishers for their "reprehensible" exclusion of religion's role in shaping American and world history. One result was the California legislature's move now to require textbooks with religious references.

Persistent pro-lifers help get Planned Parenthood funds cancelled

By Carl Horn, President
North Carolina Policy Council

When local pro-life activists opposed Planned Parenthood funding in 1985 in Charlotte, North Carolina they knew the odds were against success.

At that time Planned Parenthood enjoyed almost unanimous approval among the middle and upper middle class leadership of that affluent sunbelt city (metropolitan population 1.1 million). Planned Parenthood had been publicly funded since 1978, beginning with a $74,000 grant and steadily increasing from year to year. Local professional leaders, politicians of both parties, prominent doctors, and even a sampling of mainline Protestant ministers served on their Board of Directors, as Sustaining Donors, and on their Advisory Committees.

To make matters worse, at least politically, Planned Parenthood funding was ultimately in the hands of five county commissioners, all of whom had been vocal in their support for funding. The chairman of the commission, the wife of a local doctor, had made funding of Planned Parenthood and other "sexuality" programs of like ilk a centerpiece of her political career. And the publisher of the only Charlotte newspaper was about to receive Planned Parenthood's annual "Margaret Sanger Award," their highest, for his exemplary support.

To say that those opposing Planned Parenthood funding in Charlotte in 1985 faced an uphill battle is much the understatement.

No matter that many local citizens objected strenuously to the funding of an organization performing 2000 abortions a year from the very premises where the publicly funded "education" was administered. No matter that contraceptives, abortions and "sexuality counseling" were given to minors without parental involvement or consent. And no matter, even to the Black political leadership, that Planned Parenthood's racist pragmatism (better birth control or abortion now than welfare for years hereafter) was a primary reason for its middle and upper middle class support.

But the good folks of Charlotte in 1985, moral pioneers, pressed on, undaunted by the expected 5-0 vote against their principled and, yes, their righteous cause.

In 1986 Planned Parenthood opponents were preoccupied with a School Board runoff election, supporting Sharon Bynum, an evangelical Christian mother who made amoral sex education her chief issue and won election handily, and therefore no organized opposition was mounted. However, also in 1986 two seats were added to the governing commission, going from five to seven members. One of the new commissioners, Peter Keber, Vice President of North Carolina National Bank, was an orthodox Catholic who minced no words in expressing opposition to Planned Parenthood. He also won handily.

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Once elected, Keber served as a rallying point for opposition to Planned Parenthood, winning over one veteran commissioner in 1987. Rather than being discouraged, opponents of funding saw the 5-2 vote in 1987 (in favor of funding) as progress and vowed to work harder in 1988.

The 1988 vote is now in and, to the shock and astonishment of the elite leadership—political, business and religious, Planned Parenthood has just lost its $115,000 in requested funds, 8% of its annual budget. The victory came on a 4-3 vote.

Whether the victory can be attributed to political pressure, inside political maneuvering, or moral regeneration is a matter of interest, but it certainly does not detract from the taste of victory in the mouths of those who have "hung in there" for these long four years.

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Young men of conviction like Barrett Mosbacker, 31, who chaired the ad hoc committee opposing funding for each of the four years, and Bob Conrad, 30, a Charlotte attorney, were joined by elder activists Kevin Kennelly, President of MetroBank, and Steve Walsh, a prominent regional developer, and by Raymond Warren, a state legislator, to form the winning coalition in Charlotte. It is a coalition which could be duplicated in hundreds of communities across the country, communities presently in the grip of a liberal and amoral elite which basically regards the pro-life movement as backward and embarrassing.

The additional two votes necessary to defeat funding came from commissioners who had a record of supporting Planned Parenthood. One of them, Bob Walton, a Black Democrat, had voted for Planned Parenthood for more than 10 years. As the basis for his change of position, Walton cited the "perception in the community" that the public grants went for abortion, even though Planned Parenthood supporters insisted *ad nauseam* that the funds were for "education."

The lesson for those fighting sometimes lonely battles for Christian values is clear: hang in there! Indeed, history records many periods of waiting much longer than four years—the early persecutions lasted approximately 250 years, resulting in over a million Christian martyrs according to some historians, not ending until the Emperor Constantine's conversion in the Fourth Century. What, pray tell, are a mere four years?

Finally, although victory is indeed sweet, we must not become intoxicated with its enticing nectar. The real victory comes before the vote is in; the real victory is inherent in standing for that which is good and pure and true and lovely—to paraphrase Paul's letter to the Philippians.

Congratulations, prayers and kudos are in order for the good folks in Charlotte, North Carolina. For more information, you are encouraged to write or call Robert J. Conrad, Jr., 1201 East Boulevard, Charlotte, NC 28203; 704/377-4164.