

Anhang (VIII): Manifest II von 1973

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Dieses Manifest vermittelt einen Eindruck von den Konflikten, Widersprüchen, aber auch Überschneidungen zwischen dem damaligen linksliberalen Mainstream im politisch-kulturellen Feld und dem rechtskonservativen-evangelikalen Feld. Die Kritik dieser Fundamentalisten wird auch deshalb dargestellt, da Hans Falck in ihr als ein Protagonist des anderen „Lagers“ „an den Pranger“ gestellt wird (S. 15). Die Unterschrift von Hans Falck findet sich auf Seite 34.

British Humanist Association for the one life we have

Ontario Humanist Society

cfi CENTRE FOR INQUIRY

canadian secular alliance

THE ATHEIST EXPERIENCE

AFRICAN AMERICAN FOR HUMANISM

RICHARDDAWKINS.NET

THE HUMANIST INSTITUTE

The Institute for Humanist Studies

Preface

It is forty years since Humanist Manifesto I (1933) appeared. Events since then make that earlier statement seem far too optimistic. Nazism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage, and other abuses of power by military, political, and industrial elites, and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this Humanist Manifesto II with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to live and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Those who sign Humanist Manifesto II disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future.

- Paul Kurtz and Edwin H. Wilson (1973)

The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new

powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, over-population, dehumanizing institutions, totalitarian repression, and nuclear and bio-chemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality - not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action - positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new Humanist Manifesto for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

Religion

FIRST: 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.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no

divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

SECOND: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

Ethics

THIRD: We affirm that moral values derive their source from human experience. Ethics is autonomous and situational needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, and dehumanization.

FOURTH: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving

problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, humankind's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

The Individual

FIFTH: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual freedom of choice exist in human life and should be increased.

SIXTH: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Democratic Society

SEVENTH: To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to

suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the Magna Carta to the Bill of Rights, the Rights of Man, and the Universal Declaration of Human Rights.

EIGHTH: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels - social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

NINTH: The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

TENTH: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they increase economic well-being for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

ELEVENTH: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts - the mentally retarded, abandoned, or abused children, the handicapped, prisoners, and addicts - for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism - male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

World Community

TWELFTH: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world, Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

THIRTEENTH: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

FOURTEENTH: The world community must engage in cooperative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

FIFTEENTH: The problems of economic growth and development can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide - through an international authority that safeguards human rights - massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

SIXTEENTH: Technology is a vital key to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

SEVENTEENTH: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology across ideological borders. We must learn to live openly together or we shall perish together.

Humanity As a Whole

IN CLOSING: The world cannot wait for a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of goodwill to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common

humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want - a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate acquiescence to the status quo nor the damming up of dynamic and revolutionary forces. The true revolution is occurring and can continue in countless nonviolent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential, intelligence, goodwill, and cooperative skill to implement this commitment in the decades ahead.

We, the undersigned, while not necessarily endorsing every detail of the above, pledge our general support to Humanist Manifesto II for the future of humankind. These affirmations are not a final credo or dogma but an expression of a living and growing faith. We invite others in all lands to join us in further developing and working for these goals.

A CHRISTIAN LIGHT ON HUMANISM IN OUR CHILDREN'S SCHOOLS

Christians are not often motivated to study secular humanist publications, and that is part of our problem: failure to recognize the devices of those who wish to change our children. Our founding fathers recognized that a man who believed in eternal judgment of his soul was more to be trusted than one who did not. Believers in godless relative-gain value systems will smile and lie to your face as long as they can to hide what they're doing from you.

Take a strong clue from secular humanist publications that say "...the battle for the hearts and minds of children is being fought in the classrooms. The new religion of humanism will win that battle for the children over the rotting corpse of Christianity."

And when you put it all together this is the essence of their intent: Faith in any kind of god is harmful to children. Children must be taught to depend on themselves and their community of mankind to find their happiness and fulfillment. There is no god to do it for them. We are doing them a favor to reprogram their minds. After all we know that there is no soul, only a bundle of nerves and muscles that can be programmed as we like to believe in the evolving values of humanity.

New Standards for History released in 1996 funded by the National Endowment for the Humanities gives abundant reason to acknowledge the full impact of Humanism. Too long has the issue been ignored, belittled, and untaught to our children. This conflict is the greatest fulcrum in America's last hundred years and it must be taught from a Christian perspective to children!

CALENDAR DATING SYSTEM REMOVES REMINDERS OF CHRIST

Brave New World leaders defined by Aldous Huxley changed the calendar dating system from BC and AD to BF and AF (Before Ford, After Ford). Standards for History call it BCE and CE, Before Common Era and Common Era. They hate any reminder however vague of Christ. They certainly don't want Him reinforced to your children. They believe faith in God is harmful to human progress because it places reliance on something besides yourself and your visible, touchable community of mankind.

ACKNOWLEDGMENT OF A STATE OF GUERRILLA WARFARE

Quote from the preface of Humanist Manifestos I & II, "In the twentieth century, humanist awareness has developed at a rapid pace; yet it has to overcome powerful anti-humanist forces that seek to destroy it."

HUMANISTS ARE USING SCHOOLS TO ESTABLISH THEIR RELIGION

"To establish such a religion is a major necessity of the present. It is a responsibility which rests upon this generation." quoted from the preface of HM I & II

"Humanists find that the traditional dualism of mind and body must be rejected." They believe that your child is only a mass of conditioned nerves and reflexes living by conditioned stimulus response mechanisms and evolving by 'higher critical thinking'.

Their religion is 'higher critical thinking' which they use in Skinnarian step by step method to lead your children to conclusions contrary to God. A national history program developed by B.F. Skinner has already been attacked by Congress and revealed to have goals of alienating children from the traditional values of their parents.

Remember Satan's temptation of Eve to use knowledge with higher critical thinking supplied by the devil to become as her own god, dependent only upon herself and ignore the Creator Almighty God. Humanism is not new, it has just increased in power and hidden behind a mask of kindness, saying it only wants to help. That's the same pattern as it was originally, but who will see it?

Jesus explained the children of this generation are wiser in their own ways than the children of light. The rise of humanism in power and authority in these United States and world wide, demonstrates how Christians have been presumptuous, lazy, and scared to speak or act, even in many cases serving Mammon for money and security rather than serving God at personal risk.

Stated goal of P.A.W. is to remove all reference to Christ from America.

Humanism has impacted education more than Christians realize. Evidence of the impact is given in these pages. Humanist leaders have declared war on Christianity. A document called the Humanist Manifesto II has been printed, signed, and is available for all to read.

John Dewey, known world wide as the father of modern American education helped write and did sign the Humanist Manifesto I in 1933. How is it that so few Christian teachers understand the implications of this document? He was an avowed atheist and socialist. It is impossible for a man who does not believe in God to set up an appropriate educational system for a people who do believe in God. Yet that is what the sleeping church has accepted.

The Humanist Manifesto II was signed in 1974 by 114 then others totaling 283 , and agreed to and supported in many ways by educators and politicians of rank and influence around the world.

This is your opportunity to read highlights of their sincere vision . For the sake of your children, be not ignorant of their devices.

Who will teach your children's children?

In the last days, there will come a terrible falling away. Scripture predicts it. Many will be deceived because they received not a love of the truth! Love means to be willing to die for.

Are you willing to pay the price to arm your children with knowledge of the truth so they will not be easily deceived?

I remember back in high school, when my history teacher was telling me how our founding fathers were deists agnostic and self-seeking. People called him a fine wonderful teacher. I remember the adolescent thought "If our parents really believed the Bible, how come they ignored it so much?"

Children are being set up for a stronger dose of religious humanism. So far many have been inoculated. But Christians must put works with their faith. Who will stand up and take up their cross? And who will care more for personal comfort and security? You cannot serve both Mammon and God. I am reminded of our Lord's words when He said, "If any take not up their cross and follow Me, he is not worthy of Me." It's in the Book.

HUMANISTS WANT TO TRANSFORM YOUR CHURCH, see page 9. "The intelligent transformation ...of such...institutions with a view to the enhancement of human life. Certainly religious institutions,...must be RE-CONSTITUTED as rapidly as...

Shades of Marx, Engels, and John Dewey's communistic statist ethical pluralism!!! " A socialized and cooperative economic order must be established..." see page 10

Now can you see forces working through real people to bring to pass those things warned of in the Bible?

WHO ENDORSES THE HUMANIST IDEAS?

When the names of people and organizations who have signed on to the Humanist Manifestos are studied then the eyes are opened to see just how big this battle is against our children.

Isaac Asimov, author

H.J. Blackham, Chm., Social Morality Council, Great Britain

Edd and their links are traced to others who by their deeds and words show a common philosophy,

Doerr, Americans United for Separation of Church and State

Palmer A. Hilty, Adm. Secy., Fellowship of Religious Humanists

Paul Kurtx, Editor, The Humanist

Corless Lamont, Chm., Natl. Emergency Civil Liberties Comm.

Christopher Macy, Dir., Rationalist Press Assn., Great Britain

Andre D. Sakharov, Academy of Sciences, Moscow, U.S.S.R

Kenneth J. Smith, Leader, Philadelphia Ethical Society

Jack Tourin, Pres., American Ethical Union

Betty Friedan, founder, N.O.W.

Sir Julian Huxley, former head, UNESCO

Robert E. Jones, Joint Washington Office for Social Concern

United Secularists of America

Humanist Association National Capital Area

M.L. Rosenthal, Professor, New York University

Joell Silverman, Chm, Religious Education Committee, A.E.U. (American Ethical Union)

Linda R. Jackson, Director, American Humanist Association

Norman Fleishman, Exec. VP, Planned Parenthood World Population, L.A.

James Farmer, Director, Public Policy training Institute

B.F. Skinner, Prof. of Psychology, Harvard Univ.

Goodwin Watson, Assn. Coordinator, Union Graduate School

Robert L. Erdmann, Ph.D., IBM

Hans S. Falck, Disting. Professor, Menninger Foundation

Marie Erdmann, Teacher, Campbell Elementary School

The following names are strongly connected with humanistic views.

Columbia University Education and Philosophy, stamped by John Dewey when he held position.

Chicago University, stamped by Deweyites

Union Theological Seminary, strongly 'ethical pluralistic", Dewey's favorite dogma

U.S. Dept. of Education, funded and supported new standards for history.

National Center for History, Univ. of California, administered new standards for history

National Endowment for the Humanities, funded new standards for history

Humanists love to hide behind names like ethical society, humane society, social engineering, and HIGHER CRITICAL THINKING. They believe their thoughts are higher than those who believe in God. Indeed they spell out clearly their intent to use B.F. Skinner techniques to lead your child step by step to a higher understanding that replaces hope in God with hope in mankind, shades of the devil tempting Eve to partake of knowledge, be her own god, and ignore what God said. A commentary on HUMANIST MANIFESTOS I and II.

HM I & II outline a major force in our world today. Many Christian teachers have not thought it necessary to teach about the development of Humanistic thinking and its impact on high ranking authorities, law, and society, even world wide.

To the contrary I submit the 1996 New Standards of American History as clear evidence of their goals being accomplished. It was funded by humanist foundations. It was developed by humanist thinkers. If any think their influence is miniscule, think again. They have dominated education since John Dewey and their ideas have soaked into the churches so much that it requires a re-education for most teachers who attend church to be able to recognize the effects of humanism.

No Christian education is complete without understanding Humanism and its goals and devices. Humanism believes any faith in God is misguided and harmful to mankind.

Humanists believe they are doing the relative good thing by leading a child away from any hope in God. They seek to replace his hope with a trust and dependence on higher critical thinking and the efforts of mankind. "No diety has saved us. If we are to be saved, we must save ourselves.", they say. .

Words to the effect of making our children better citizens of the new economic world order and trusting in the U.N. for world peace can be found in publications of your local school district. Do not think this thing has not grown out of hand. It deserves immediate attention and action by those who care about their children's children and faith in Jesus Christ our LORD and our Savior.

HM I, 1933, Signed by 34 authors and educators including John Dewey the father of modern education, world wide educator who left his stamp on many teachers, philosophers, and institutions, including Russia and China and Europe. Had a major impact on religion as Christian preachers sought to show their intellectualism by incorporating the terms and concepts of Humanism into their sermons.

HM II, 1973, Signed by Andrei Sakharov, B.F. Skinner, Corliss Lamont, Betty Friedan, Sir Julian Huxley, Sidney Hook, Jacques Monod, Gunnar Myrdal and 275 other leaders of thought and action.

B.F. Skinner helped design a history course using his psychological techniques to alienate children from the traditional values of their parents. That course was implemented nation wide. Even after a congressman denounced it many places continued using that course. Educators know how to lead a child's thoughts to a conclusion. The child is the clay, the educator is the one who molds the thoughts. It is awesomely important that the one who guides your children's thoughts have the same intent and purpose as you.

From the preface by Paul Kurtz, we can see these things:

Humanist Manifestos I & II reveals Humanist views on the meaning of life and democracy and the building of world community. Antagonistic to Christian faith.

1. Humanists are aware they have grown at a rapid pace, yet they still are engaged in a struggle with powerful forces that seek to overcome it (ie humanism). From the preface

"...yet it (Humanism) has to overcome powerful antihumanist forces that seek to destroy it."

If they (the sympathesizers of humanism) are aware of such a titanic battle, why are not the Christian children made aware of this same conflict??? Why have we failed so terribly. Let us all repent and call to arms. Prepare the armour. Be not ignorant of the devices of the enemy.

2. "...no deity will save us, we must save ourselves." Kurtz goes on to say we must abandon archaic dogmas and ideologies (ie Bible ideas) that inhibit creative explorations and solutions.

3. HM II " was first signed by 114 individuals of prominence. It has since been endorsed by countless numbers of human beings from all walks of life. It is truly world wide in scope."

Q3. Why are not Christians informed of this world wide influence, especially as rendered by John Dewey and B.F. Skinner in our school system.

Quotes from HM I 4. HM I "The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world."

5. The time is past for MERE REVISION of traditional attitudes. Science and economic change have disrupted the old beliefs. Religions the world over are under the necessity of coming to terms with new conditions created by a vastly increased knowledge.
6. In every field of human activity, the vital movement is now in the direction of a candid and explicit humanism.
7. In order that RELIGIOUS HUMANISM may be better understood we, the undersigned, desire to make certain affirmations which we believe the facts of our contemporary life demonstrate.
8. To establish such a religion is a major necessity of the present.
9. Teach the universe as self-existent and not created.
10. Man has evolved as the result of a continuous process.
11. Traditional idea of mind and body must be rejected. (shades of B.F. Skinner, stimulus - response, no soul, no God, just a mass of nerves, neurons, and muscles that are trained by experience)
12. Rejects supernatural (ie God) value system. ie nothing is perfect, only change for the good is good. Religion must formulate itself in the light of man's reasoning, ie higher critical thinking.
13. The time has passed for thoughts of God, deism, etc
14. No distinction between sacred and secular.
15. The end of man's life, ie goal, is complete realization of human personality. That's why they teach freedom of no values, emphasizing "Feel good, think good about yourself." Removal of parent restraints and values to help the child experience his potential.
16. In place of the old attitudes of worship and prayer, the new way is a heightened sense of personal life and a cooperative effort for social well being.

17. No belief in the supernatural in the new religion, only belief in man and the natural. That's why the New Standard for American History removed BC AND AD from calendar and replaced it with BCE and CE, before common era and common era.

18. Humanism will take the path of social and mental hygiene and discourage unreal hopes (ie faith in God, hope in God)

19. Foster the creative in man, (remove the bonds of absolute value systems and traditions of parents). Encourage personal joy, ie feel good about yourself, there is no sin in this system.

20. The intelligent transformation, control, and direction of such institutions as exist for the fulfillment of human life is the purpose of humanism. ie, to transform the church!

21. Religious institutions must be reconstituted. see last page.

22. A socialized economic order must be established.

23. Humanists demand a shared life in a shared world.

24. From this positive morale and intention humanism will be guided, and ...the techniques and efforts of humanism will flow.

25. We consider the religious ideas of our fathers no longer adequate. Man at last is aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

FROM HM II Humanist Manifesto II written and signed in 1972 and 1973

" As in 1933, humanists still believe that traditional theism, especially faith in the prayer hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, IS AN UNPROVED AND OUTMODED FAITH."

"Salvationism is harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival."

"The next century can be the humanistic century. Many flee in despair from reason to theologies."

"Views that merely reject theism are not equivalent to humanism. Humanism moves above and beyond the divisive particulars, dogmatic creeds, and past religions or their mere negation."

"We believe that traditional authoritarian religions that place God...do a disservice to the human species. "

"As non theists, we begin with humans, not God. " p 16

" Too often traditional faiths encourage ...obedience rather than affirmation."

"No deity will save us. We must save ourselves."

"Promises of immortal salvation or fear of eternal damnation are both illusionary and harmful. They distract humans from self actualization."

"Intolerant attitudes of religion unduely repress sexual conduct. The right to birth control, abortion and divorce should be recognized. Modern education for children is a way of developing sexual maturity."

"New world economic government must transcend narrow allegiances of church, state. The true revolution is occuring ... What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. Humanism is a moral force that has time on it side."

"Moral education for children is an important way for developing awareness and sexual maturity."

"All persons have a voice in developing the values and goals that determine their lives."

"It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression,..." p 20

"We believe that humanism has the potential, good will (alliance of others) to accomplish this in the decades ahead. "

Its been two plus decades since this was written and signed! Can you see it!

DEMOCRACY- majority rules, not any moral set in stone, not any authority! Follow a multitude to do evil is ok if they all agree to do it. They believe there is no God and thus no moral absolutes.

MONEY- added the repression of use of any public money to further religious moral views!!! They clearly declare their position against using public monies to teach any absolute values from the One True God, who says "I Am that I Am" and " I change not." He is absolute. Constitution only said not to use law to establish a particular church in 1st Amendment. Humanists would forbid any use of money by God's people if they get enough power to do so.

End Justifies the Means- see tenth point of HMII

The Humanist impact is demonstrated by the list of names of individuals and trusts and endowments and universities who are supporting the ideas of HM I & II.

The fact that they have come full circle, to the changing of modern American education, backed with funds from tax payers is demonstrated by the New Standards of American History, published 1996, and backed by the federal government.

One thing the humanists know and are implementing, step by step, in a very Machiavellan way, is that a people cut off from its roots can be easily swayed to wherever you want them. The Bible clearly warns believers to not be driven and tossed with every wind of doctrine, like leaves blowing loose in the wind, but to be firmly rooted and grounded in the Truth of God. Jesus Christ is the Way, and the Truth, and the Life. Forever, and ever, Amen.

Goals 200, OBE, Excellence in Education, all these and more are part of the Humanist plan to overcome Christian values in America through the alienation of children from their parents traditional values; how, by step by step indoctrination with 'higher critical thinking', a phrase used over and over in innocent looking situations so that it becomes trusted and relied upon so that when it is applied to see the failure of religion by their reasoning, children can be uprooted from any seeds of faith towards God. Indeed I can remember in high school, the argument that if our parents really believed those things, why didn't they stand up for it more in our schools? That was a strong indictment on the people who went to church in my community and failed to teach us the godly context of history.

Current literature of WFISD has these words, "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success than to take the lead in the

introduction of a new order of things." Machiavelli did things behind people's backs believing his goals were superior and the end justified the means. Machiavelli realize the need for stealth, doing his work step by step, which is what has been happening here as in the nation as Christians remain silent.

Literature circulated by OBE advocates in Texas, testified to by parents of Montgomery County ISD in 1992 and 1993 said words to this effect. Parents will rise up and rebel at what we are doing if they discover what we are doing and how far we plan to take it. Do not clarify our end goals to the parents, lest they try to stop us. Little by little we can do the job until its too late for them to stop us. Montgomery County parents did rise up and revamp their school system.

QUALIFYING QUESTIONS FOR TEACHERS BEFORE THEY ARE APPROVED TO TEACH MY CHILDREN.

Don't forget the New Standards for American History has its own screen to filter out those who can't stomach to teach according to the new standards of doing away with faith towards God! If the humanists can legally propose a filter for teachers attitudes, don't you think Christians can filter ie prove their own teachers for their own children?

Christians are to prove all things. Especially deacons and elders. We should also prove those we entrust with our children!!! Let a man who desires the office of a teacher to my children first be tested. See the Bible for support of this idea. It is not new. It is a very old, time tested and proven idea that brings good fruit.

thorough refutation of atheism

Q1. What significance do you attach to B.F. Skinner in our educational system? A. Congressman said Skinner developed a nationally used history program that was designed to alienate children from traditional values of their parents. That program was later partially removed from use, but still continued on for a while. 1952, or 1972

Q2. What impact has John Dewey made on our educational system.

Q3. How does evolution reinforce Humanism?

Q4. Outline the significant steps in changing our courts of law from God based to relative positivism.

Q5. How has evolution affected other areas besides biology? Law? Physics? Moral values? Math?

Q7. What is the significance of the Religious Freedom RESTORATION Act of 1993?

Q8. How do Brave New World and New Moral World shed light on our situation today?

Q9. In what ways has American history been rewritten?

Q10. Explain how it is that the Humanists recognize and define a conflict between their goals and Christian goals in education, yet the Christian teachers fail to teach children the necessary context for understanding this cataclysmic battle.

Q11. Considering that:

1. the curriculum guides declare they teach those things which have changed in our society and

2. evolution, and humanism with its ideas of relative positivism have changed the very basis of our law

and education.

3. the forces which caused those changes have not been put into perspective where a child or even a teacher could comprehend what has happened. Then the question is: Are the people who design text book content just ignorant or are they intentionally omitting those facts which would put the picture into focus? Wouldn't it seem reasonable to say the forces making those changes do not want the public to grasp what is happening? Since reading the HM I & II can you see how the Humanists recognize a battle and are applying a great principle of warfare by keeping their enemy deceived and ignorant of their devices.

Q12. Are there people in powerful places with humanistic views who help guide the course of education? Are there Christians who are afraid to speak out about what they have seen? Is such fear a thing from God?

Q13. Explain the development of relativism and positivism verses absolute standards of God.

Written by Larry A. Rice, Christian father of four children in WFISD, who has seen at every grade level how our children are being peppered with humanism. It begins in pre-school, continues in first grade through all nationalized education.

The school curriculum guides say they teach those things which have changed. I say they have failed from a Christian point of view to teach the biggest change of all, that from a Christian nation to a humanist nation, in law, in education, in values, and greatly even in our churches.

Daniel stood up for God even when his life was at stake. Jesus gave us the example and said "Follow Me." We cannot serve Mammon. We must serve God if we want any hope in God for our children. If any man love his own life more than the things of God, how can he live forever with God?

Other source materials you can obtain include several briefs that I have put together to save you time effort and money. These are summaries I have prepared with information distilled from over dozens of books and videos.

1. History of Changes in Our Legal and Educational System

2. Humanism Unmasked, Larry Rice, from Satan's temptation of Eve to John Dewey and today

3. Humanist Manifestos I and II, excerpts and comments

4. Information on The Religious Freedom Restoration Act of 1993,

Includes letter sent to superintendents nation wide for further distribution

Includes nine page speech by President Clinton in 1995, and letter from National PTA

Includes letter from U.S. Dept. of Education with reference to U.S. Attorney General

Includes court upheld test cases since attempts at implementation were tried.

Includes encouragement to restore Christian context to our classrooms.

Includes the Public Law text, public law 103141

5. Sample presentation from Humanistic history viewpoint of Christian faith

Original Source Reading Materials:

1. Rewriting America's History, by Catherine Millard, endorsed by Chaplain of U.S. Senate
2. Reclaiming America,
3. Original Intent, Wallbuilders Publications, David Barton
4. Dumbing Down Our Kids, 1995
5. From the Cradle to the Grave, Concerned Women of America, the battle for your child's soul
6. Darwinism
7. America's Founding Fathers, David Barton, Wallbuilders
8. The Humanist Manifestos I and II, editor Paul Kurtz, 1974
9. Christian History of U.S. Constitution, 2 vol
10. Original Webster's Dictionary, can be seen at Midwestern University, its purpose was for men to understand the Bible, it included Bible verses. How far we've fallen!
11. Video's from Wallbuilders on Education and our founding fathers.
12. Encyclopedia Britannica, 1952 on Darwin, Educational Theory, Marx and Engels.
13. Original Intent, Supreme Court Judge Rhenquist, 1993
14. Brave New World, Aldous Huxly,
15. 1984 George Orwell,
16. Animal Farm,
17. Why Johny Can't Understand,
18. Nonsense Is Destroying America, CBD,
19. A Nation at Risk
20. <http://www.eagleforum.org>
21. See also the links from this site to other related material.

Links may be found on the menu at the left of your screen. Just click on the vertical scroll bar at the left of your screen. Then click on the desired item.

Compiled by Larry A. Rice, 4908 George, Wichita Falls, Tx. Working for the children!

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In 1976, Dr. Kirkendall published “**A New Bill of Sexual Rights and Responsibilities**,” signed by 37 leading sexologists and authors. The book states: “**Humanists have had an important role in the sexual revolution. Although ‘Humanist Manifesto II’ contains a brief section on sexuality, we thought a more detailed statement would be useful.**”

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