

First Coast

FreeThinker



The newsletter of the First Coast Freethought Society

August 2006

Volume 4, Issue 8

Public Education And Humanism - Joined From The Shoulder To The Hip!

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Wilhelmina Walton

Replacing public schools with private and/or religious schools sounds like a grand social experiment with our children's education, and it plays right into the hands of the religious right. It is a bad idea. Most people would agree that America has been one of the more successful countries in the world. I believe the main reasons for our success have been our diversity and our public school system without which we would not be

the educated, innovative country that we are today.

In Curtis Wolf's article in the July 2006 *FreeThinker*, "Humanism and Public Education: Joined at the Hip?" Curtis says he wants to make the case

I referred to the inside cover of *Free Inquiry Magazine* and read "The Affirmations of Humanism, A Statement of Principles."



There are 21 different statements, and I would classify at least 13 of those to be related to education. The first one states,

We, as a society, are obligated to make available for all citizens the very best educational opportunities possible.

that humanism does not require, nor is it necessarily consistent with, public education. So, to look at what humanism stands for in a nutshell,

"We (humanists) are committed to the application of reason and science to the understanding of the universe and

(Continued on page 4)

"In 2004, there were an estimated 1,367,009 violent crimes nationwide. Of these, aggravated assaults comprised 62.5 percent; robbery, 29.4 percent; forcible rape, 6.9 percent; and murder, 1.2 percent."

—*Crime in the United States 2004*, published by the FBI

August 2006 Meeting

**Christine Rasche, Ph.D., Associate Professor of Criminal Justice
University of North Florida**

"How Science Can Inform Our Views on Violent Crime"

Monday, August 21, from 6:30 to 8:30 p.m.

(Upstairs in the Sanctuary - Doors open at 6:00)

Unitarian Universalist Church • 7405 Arlington Expressway • Jacksonville, FL

HUMANIST BOOK DISCUSSION GROUP

- When:** 2:00 p.m., the third Sunday of each month.
- Where:** Borders Books, 8801 Southside Blvd., 519-6500, books are usually in stock.
- What:** Books/magazines planned for discussion:
- August 20, 2006 - *Values and Virtue in a Godless Universe* by Erik J. Wielenberg
 - September 17, 2006 - *Civil Liberties vs. National Security in a Post 9/11 World* by Katherine B. Darmer, Stuart E Rosenbaum, and Robert M. Baird.



In the aftermath of September 11, 2001, national security concerns have been in the forefront of the consciousness of the public and of the federal authorities. However, with the speedy passage of the U.S.A. Patriot Act after 9/11, some citizens and commentators have criticized the government for unduly curtailing civil liberties under the veil of national security. This timely collection of articles strives for a balanced presentation of the critical issues involved. Articles are grouped to address the following topics: domestic surveillance, with a particular focus on the controversial Patriot Act; the use of torture in confessions; and the designation of “enemy combatants.”

For more information, contact moderator Jewell Kross at JKross@firstcoastfreethoughtsociety.org or call 904-996-1553.



First Coast FreeThinker

The *First Coast FreeThinker* is published for members of the First Coast Freethought Society, Inc., other freethinkers, and potential freethinkers. We exchange newsletters with other freethought groups, and we obtain information from many diverse sources.

Readers are encouraged to reprint our original materials provided they give credit to this publication. Letters to the editor are invited.

The officials of the FCFS are not responsible for opinions or other statements expressed in this newsletter. It is intended to convey ideas to stimulate discussion on a variety of subjects.

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We welcome submissions. Deadlines are the end of the **THIRD** week of the month for the following month. Submit contributions by e-mail to Hugo (see above), or mail to Hugo Borresen, 8831 Taurus Circle South, Jacksonville, FL 32222. Submit web site contributions by e-mail to Carrie Renwick at the address above.

Education Survives Despite Obstacles

Hugo Borresen

Curtis Wolf's article on public education in the previous issue of this newsletter raises a number of questions. This article looks at some aspects of education that the mass media (including *The Florida Times-Union*) ignore and looks at a few problems and criticisms.

Education is often mentioned in newspapers, magazines, radio, and television but never defined! The self-proclaimed voice of education, *Education Week*, on the internet includes a glossary of education terms but excludes the word "education." Education is systematic, formalized transmission of knowledge, skills, and values. It teaches what society has found most valuable. It is the one community infrastructure which unifies the nation and is, therefore, extremely important.

Education means something different for a child, its parents, a teacher, an employer, an ordinary citizen, and many others. Parents want a well rounded, successful human being, while the employer wants a good worker to produce widgets efficiently in his factory, with minimal problems and for a reasonable wage.

Public education is a huge enterprise, with (numbers rounded) 48 million pupils (one-sixth of the population) in over 15,000 school districts, three and a half million teachers, and an

expenditure approaching a half billion dollars. Funding supposedly comes primarily from local property taxes, but states pay half and the federal government pays seven percent.

The richest district spends twice as much money per pupil as does the poorest district in forty states, but both have similar academic requirements. States should equalize funding so where a child lives does not determine the quality of his education. Underfunding is common; the current federal administration has not provided

Public schools are often victims of dumping. When society has a problem, schools are sometimes called to correct it.

promised funds. Little research is done by schools due to lack of funds and personnel.

There is no national curriculum, so the fifty states vary greatly and cannot be compared easily. The federal No Child Left Behind program controls the curriculum by centering on reading, writing, and math, with science coming later. Therefore, some school districts do not teach art, music, and physical education; and in elementary school, some districts skimp on social studies, science, spelling, and handwriting.

Teachers are underpaid and occasionally mistreated and even

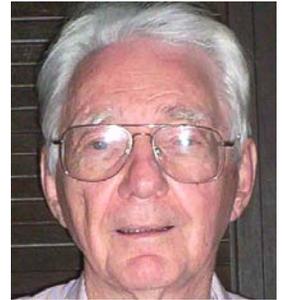
killed. There is a shortage because a majority are women who can now find better paying and less

stressful jobs elsewhere. Teachers unions are often attacked as harmful but are needed to protect teachers when the administration does not.

Administration is frequently targeted by critics as being filled with bureaucrats. Nonetheless, administrators are needed to manage the bus system, food operations, maintenance, and similar responsibilities outside the classroom. Duval County education is responsible for seven federal and 25 state education obligations. State legislatures meddle by requiring that 65% of funding go to classroom teaching.

Testing to measure achievement is basic to the national No Child Left Behind program, as if pupils can be best judged by test scores in reading or math. Florida Comprehensive Assessment Test (FCAT) scores are publicized by the local paper in great detail. This performance cannot be compared to scores in private schools because many do not test; or, they test and keep the results private. Pupils with vouchers have mixed success. The number of pupils who return to public schools is not known.

Achievement test scores have
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Public Education And Humanism - Joined From The Shoulder To The Hip!

(Continued from page 1)

to the solving of human problems,” and the second states, “We (humanists) deplore efforts to denigrate human intelligence, to seek to explain the world in supernatural terms, and to look outside nature for salvation.”

How much clearer can you be as to the connection between humanism and public education? Humanism is not just “joined at the hip” with public education, we are joined from the “shoulder to the hip.”

Curtis argues the idea that every parent has the right to bring up their children as they see fit and that schools are accountable only to the parents of the children they educate. The facts show that no one is entirely free to bring up their children as they see fit. Laws in both federal and state constitutions put many restrictions on how parents may manage the raising of their children. It is mandated that children go to school until they are 16 years old, and they may not drive a car until they are 16 years old. Parents cannot withhold a life-saving treatment from their children if the treatment is deemed necessary by a doctor. Parents are not allowed to use corporal punishment to discipline their children, nor are they allowed to

give their child alcoholic beverages. The law says if you want to transport your child in a car, you must put the child in an approved car seat.

These restrictions, along with many others, were passed for one reason and that is to protect the children from parents who either do not know what is best for their children or they do not want to do it. Public schools were provided and children were compelled to attend until age 16 years for good reason. The public school system provided our



country with the best assurance that we would have an educated population to provide the work force necessary to maintain a growing economy.

Curtis laments that parents of children attending private schools still have to pay taxes to support public schools. But so do people who have no children and older people who no longer have children in school. The reason for this is that everyone benefits from an educated population. It should be noted that

churches receive huge tax breaks which come out of the pockets of nonbelievers and others who do not attend church, as well as those who do attend.

What if we are forced into a situation where intelligent design and/or creationism is taught in high schools? The students get to college where legitimate science is being taught and find that nothing they have been taught before is introduced to them in the college biology class. It is too late to go back and do their high school science class

over again. I believe that students would be deeply resentful and angry to have been cheated out of their one chance to get the background needed for college biology even though their parents had insisted that creationism be taught in school.

We, as a society, are obligated to make available for

all citizens the very best educational opportunities possible. Why? Because in order to maintain our economy, our institutions, our government, our military, and our planet, we must all be educated with the most up-to-date, verifiable data that exists in every specialized field of knowledge. We must accept the guidance of those who are educated in a particular skill and then apply their particular skills and knowledge for setting educational standards. We cannot afford to do otherwise.



The Magical Qualities of Amino Acids

Curtis Wolf

In the July 7th *Florida Times-Union*, an advertisement proclaims the wonders of a new skin care product that “erases years of sun damage, age spots and wrinkles without surgery or painful injections.” What is the secret of this amazing discovery? Amino acids! Yes, bathe your skin with amino acids and you can look young again!

Before we waste our hard-earned money on this supposed fountain of youth, it is important to know what amino acids are.

There are twenty amino acids found in nature. Using these molecular building blocks, plants and animals assemble a vast repertoire of proteins. These proteins are the workhorses of life. There is little that occurs inside any plant or animal that does not involve proteins.

Where do we get these invaluable amino acids? We get all the amino acids that we need from the food that we eat as long as we eat a balanced diet. Technically, the human body only needs adequate amounts of eight amino acids that are called essential amino acids. The

human body can manufacture the other twelve amino acids. The digestive system breaks down whatever plant and animal protein that is consumed into amino acids. These amino acids are then reassembled into the proteins that the human body needs through an amazing process involving DNA, RNA and of course amino acids.

In a nutshell, a balanced diet will provide you all the amino acids that you need. While we may not completely understand the aging process, it clearly is not caused by a lack of amino acids in your body.



Ongoing FCFS Activities

Dinners For Atheists (and Freethinkers, Humanists, Agnostics, etc.)

Sign up to attend or host a dinner yourself. Sign-up sheets will be at the back table at the monthly meetings. For further details on how this works, see page 9 of the February 2006 *Freethinker*, or ask the hospitality ladies at the back table.

Atheist Sunday Morning (or Sunday Morning in the Park)

For those of us seeking more freethought fellowship, conversation and camaraderie, here is an opportunity to get together on Sunday mornings. Contact **John Ruskuski** at ruskuski@ilnk.com or call 904-260-0071.

No Atheist Left Behind (or Are You Going My Way?)

If you are seeking a **RIDE** to an FCFS event, contact **Hugo Borresen** at HBorresen@firstcoastfreethoughtsociety.org or call 904-779-6883.

Caring Tree

If a telephone call to any member or anyone interested in our group might serve a purpose--such as a ride to our meeting or some other personal need, please contact **Nita Pitts** at 904-996-0879 or e-mail her at pitrymnd@comcast.net. Otherwise, leave a notation on the sign-in sheet at the front table during one of our meetings.

Changing the World

Fred W. Hill

“Everybody wants to change the world,” sang the pop duo Tears for Fears over 20 years ago; and while they may have overstated the case in typical artistic hyperbole, dissatisfaction runs rampant among humankind.

Certainly nearly every conscious person wants to change something about the world, whether to improve their lot in life or to right wrongs, and a great many take up arms against their sea of troubles. They write articles and books about what they don't like. They found or join groups committed to correcting them. They donate time and money to support their causes. Sometimes they actually succeed in bringing about a significant change. Whether for better or for worse is generally open to interpretation, as changes cheered by some are reviled by others..

Hitler and Stalin, for example, each had massive public support for their struggles to reshape the world to their liking, though relatively few are left who would argue that the changes they wrought were for the better.

Harriett Beecher Stowe

sought more benevolent change when she was inspired to write a novel to express her righteous fury over passage of the Fugitive Slave Act of 1850, which made it a federal crime to help Negroes escape enslavement and required authorities in free states to assist in their recapture. The result, Uncle Tom's Cabin, became, after the Bible, the best-selling book of the nineteenth century and Abraham Lincoln, tongue only partly in-

...I'd prefer that reason prevails, irrational beliefs be discarded, and that more people work...for a better life in this world.

cheek, credited her with having sparked the American Civil War.

In the aftermath of that bitter conflict, disgruntled white southerners, including Nathan Bedford Forrest, for whom a high school is named here in Jacksonville, founded the Ku Klux Klan with the intent of using terrorism to prevent blacks from exercising Constitutional rights recently extended to them. After a federal crackdown briefly brought the KKK to heel in the 1870s, quasi-legal means were found to effectively achieve the same

ends.

Nearly a century later, justifiably angered at the routine injustice inflicted upon himself and other blacks throughout the “land of the free,” particularly in the South, the Reverend Martin Luther King, Jr., became the most prominent leader of the civil rights movement, determined through



non-violent protest to shame white Americans into making this nation better live up to its ideals, ultimately prompting Congress to pass Civil Rights acts, ending the era of overt legal racial discrimination. Of course, King paid the ultimate price for being an agent of change, assassinated apparently as a result of a conspiracy, though only one man was ever convicted for the crime.

Change begets change, escalating all too often into violent chain reactions. Religion and greed, often hand in hand, have been powerful catalysts for change again and again. Religion has impelled many people, such as Stowe and Albert Schweitzer, to work to bring about positive change in the actual lives of others. Too

often, however, religious benefactors, such as Mother Teresa, were far more concerned with proselytizing and ensuring salvation in a mythical hereafter than with doing anything that would genuinely help anyone in the here and now or even in the factual hereafter.

There have also been those who have waged war for land and profit, all the while claiming to be doing the will of their God. Thus, Christians and Muslims have waged wars of conquest all over this planet, both to spread their particular faith and to grab booty, regularly butting heads for most of the last 13 centuries.

In strands of the current imbroglios, Muslim terrorist leader Osama bin Laden and President George W. Bush dance around one another, vying to create a new world order, throwing down gauntlets. Osama reputedly desires to recreate the ancient Caliphate, or Muslim empire, expanded from Morocco to Indonesia and then, presumably, resume the conquest of the “infidel” nations initiated by Mohammed himself in 622 CE and eventually establish Islamic hegemony over the planet.

Among the various justifi-

cations that President Bush, a self-proclaimed born-again Christian, gave for invading Iraq was to establish “peace and stability” in the Middle East, a claim that strains credibility. Political and economic commentator Kevin Phillips has proposed that among the real reasons for the invasion were to gain control over the Iraqi oil fields



and, as a sop to millenarianists who make up a big chunk of the religious conservative base of the modern Republican Party, to theoretically hasten Armageddon, or the end-times, the final conflict between the forces of Christ and Satan, all of which will supposedly be initiated by war in the Middle East (see Phillips, *American Theocracy*, 2006, Viking, pp. 87-96).

President Bush has declined to state whether he

firmly believes in this particular religious nonsense, but many extreme fundamentalists in his Administration and Congress, including former Attorney General John Ashcroft, former Representative Tom DeLay, and Senator James Inhofe, do believe it. I'll go out on a limb and predict that neither the restoration of the Caliphate nor Armageddon will come about during the lifetimes of any of the deeply religious admirers of Osama or President Bush or during anyone else's lifetime. However, the efforts to bring them about will still bring about more carnage. More violent change.

Naturally, I'd like to change the world, too. Among many other desires, I'd prefer that rea-

son prevails, irrational beliefs be discarded; that more people work in harmony for a better life in this world; and that fewer fret over the requirements for passage to a mythical Heaven. In part that's why I joined the First Coast Freethought Society, write articles, work to overcome my introverted tendencies, and to become more actively involved, attempting to achieve benevolent change through peaceful persuasion rather than violent imposition.



Letters To The Editor

Dear Editor,

The thing that irritates me the most [by the 07/06 Wolf article] I guess, is that a freethought newsletter was used to propagate an issue that would promote the goals of the religious-right, the end of public schools.

When I make a mental list of all the issues dear and current to freethought, this would not even be on the list. In other words not a good use of time, money and effort. Discourse can be great but it should benefit freethought ideals in some way. Here, I see no benefit whatsoever, only harm.

Michael Cross

Dear Editor,

I must admit total shock in reading the article by columnist Curtis Wolf in the June 2006, issue of our newsletter, *The Freethinker*, questioning the idea that humanism and public education are "joined at the hip." In questioning this idea, he went on to state his personal belief as a Libertarian and his wish to see the end of the public education monopoly funded by our tax dollars whether we want to pay for it or not.

No explanation was given as to how those who could not afford private schools--religious or otherwise--would pay for this; what would happen to the separation of church and state if religion ended up the primary source for much of our country's education; or what would hap-

pen if the voting citizens of this country would end up being a majority espousing one religion over all others; or what happens in this country should our nation be dominated by the idea that our own selfish interests take precedence over all other considerations. Has it come to the point that we don't owe our society (or our world) anything beyond our own self-gratification?

That's not my perception of what humanism is all about. And, yes, it seems to me that humanism and public education are joined at the hip, and separation of church and state are more important than ever before in preserving our planet.

Nita Pitts

Dear Editor,

I thought your article regarding education was interesting and well argued.

I just wanted to give you a perspective on something that is, as you point out, outside the scope of your article.

The International Convention on the Rights of the Child, which the US signed and is therefore party to, and a document most Humanists have endorsed, clearly states that primary education should be compulsory and available free to all. <http://www.ohchr.org/english/law/crc.htm> Reference: Article 28.

The purpose of public education is to provide education to everyone, even the poorest among us. This does not limit or

prohibit individuals from choosing private schools for their children, if they can afford it, it just means that all children have the opportunity to learn, and that is a Humanist concept going back to Confucius. That is for me, the main reason to support public education.

As for tax dollars being spent on private schools, I am opposed to my dollars being spent that way. Private for profit enterprises either survive or don't based on the services provided and whether individuals choose to use them and pay for them. This applies to private schools as much as it does to my neighborhood dry cleaner. So, while my tax dollars are only being used for public education, I do not see how the public system conflicts or interferes with the private system. They co-exist just fine, and don't interfere with one another.

Your argument about taxing individuals who choose to send their children to private school being unfair is not a good argument. By the same token, people who don't have children should not be taxed for schools, etc., etc., etc. However, there is a public good in ensuring a basic level of education for everyone. This public good includes a better educated work force, less crime, fewer health problems, I could go on. The public education system is as important to our society as the roads, police, fire department etc. And, whether I ever use the fire department or not, I don't mind

paying for them. The same goes for the public schools. I don't mind paying for them either. Part of my responsibility as a citizen is to ensure that our obligations to the children in our society are met. But that is just how I feel.

Interesting and thought provoking article.

Jennifer Hancock

Curtis Wolf replies:

Wow! What a response to my article! If I had known that this was what it takes to get people to submit articles and letters to the editor, I would have written controversial articles a long time ago! In the limited space that I have, let me respond to at least some of the points made by the letters and articles printed in this issue.

Let me first say that I believe in education and I believe that it is too important to not be universal. I believe that this can be done without the public school monopoly. Unfortunately, explaining how universal education can be attained without the public school monopoly would probably require a small book to do it justice, so I won't do it here.

I also believe that parents should not have to send their children to a one-size-fits-all school system. They should be able to send their children to schools that match their values and beliefs. Unfortunately, when you are forced to pay for public schools and then on top of that pay for the private school to which you would rather send

your children, that is an option that is unaffordable for many parents.

Second, I do not believe that ending the public school monopoly would help the religious right. Currently, about 90 percent of school children attend public schools. If the separation of church and state is weakened by the courts, religion will find its way into the public school monopoly influencing the vast majority of school children. Spoils goes to the victor when political battles end within a monopoly.

However, if parents can send their children to the schools of their choice, the religious right will only be able to control the education market share proportional to the number of parents who subscribe to its belief system. If that belief system loses adherents (could we be that lucky?!), fundamentalist schools would be forced to close in response to declining enrollments. Also, as I pointed out in my July article, humanist schools will pop up all over the place when non-religious parents are seeking alternatives to parochial private schools.

Third, I do agree with Wilhelmina that our state and federal laws put some restrictions on the raising of children. Unfortunately, not all of us are model parents and children need protection from bad parents. However, the law gives parents a considerable leeway in raising their children. For example, it allows parents to raise children in the parent's belief system. However, many religious parents

see the public school monopoly interfering with this parental right. It is like having government bureaucrats standing over their shoulder questioning everything that they have taught their children. I doubt that humanist parents would want that to happen to them, as well.

Because of all this, we seem to have a non-stop culture war raging in the public schools. If it is not sex education, it is evolution or homosexuality or *Catcher in the Rye*. The evolution opponents may have lost the recent elections in Kansas. But they will be back in full force next year battling evolution supporters for control of the public schools with no cease fire in sight.

It seems to me that this constant bickering over what is permissible in school curriculum is counterproductive and contributes nothing to the education of our children. However, it is guaranteed to continue under the public school monopoly. We may hate paying for religious schools through our tax dollars (I pointed out in the July article that partial public financing of education may be inevitable), but it could be worth it if we could send our children to humanist schools and be left alone.

I realize that most humanists are politically liberal and prefer public solutions for society's ills. That is OK. However, my major criticism of modern humanism is the conflation of humanism and politically liberal politics. Ultimately, humanism is a philosophical life stance, not a political agenda.



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Statement of Purpose

The purpose of the First Coast Freethought Society is to serve the needs of the nonreligious of Northeast Florida, to promote freethought and secular humanism, and to provide an opportunity for agnostics, atheists, skeptics and other free-thinkers to exchange ideas.

Meetings

The FCFS meets the third Monday of each month at the Unitarian Universalist Church of Jacksonville, 7405 Arlington Expressway, Jacksonville, Florida. 32211. (904) 725-8133. Doors open 6:00. Meeting time: 6:30 to 8:30 p.m.

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AUGUST SOCIAL - ALL WELCOME!

WHERE: STEAK & ALE at Baymeadows and I-95 South

WHEN: Tues., August 22, 2006. Gather in Lounge at 6:00 p.m., Dinner at 7:00 p.m.

RSVP: CarrieRen@att.net (or 268-8826) by August 21, if you plan to attend!

First Coast Freethought Society, Inc.

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2006 Membership Application



Name		Date	
Home address	City	State	Zip Code
E-mail address	Home phone	Business phone	
Occupation	Areas of interest and/or expertise		

How did you hear about us? _____

Membership level (please select one):

- | | | |
|--|--|---|
| <input type="checkbox"/> Regular (\$30/yr.) | <input type="checkbox"/> Carl Sagan (\$50/yr.) | <input type="checkbox"/> Charles Darwin (\$200/yr.) |
| <input type="checkbox"/> Student (\$15/yr.) | <input type="checkbox"/> Bertrand Russell (\$75/yr.) | <input type="checkbox"/> Robert Ingersoll (\$500/yr.) |
| <input type="checkbox"/> Senior - 65+ (\$15/yr.) | <input type="checkbox"/> Thomas Paine (\$100/yr.) | <input type="checkbox"/> Lifetime (\$1,000) |

I'm interested in getting involved in the FCFS as a(n):

- General member Committee member Officer Financial supporter

Do you object to your name appearing on our membership list, which is only distributed to other members? YES

Comments: _____

Education Survives Despite Obstacles

(Continued from page 3)

not improved, say critics. But attendance has climbed to include less academically-talented pupils--only ten percent graduated from high school in 1900--but the scores remain steady. Critics complain that costs have soared but do not mention that they are double or more for the ten percent who are in special education and now include

transportation, food, special services, and other recent additions.

Parents have the primary responsibility for educating their children. Only half of parents of elementary school pupils visit their school, fewer in middle school, and close to zero for high school. Our society is very anti-intellectual; half of high school graduates do not read a book after leaving, and half the population does not speak correct English. But all citizens must support public education because it

provides a minimum educational level and common experience necessary for a good society, just as all citizens are taxed to support police and fire protection to make ours a safer society.

Public schools are often victims of dumping. When society has a problem, schools are sometimes called to correct it. Obesity is current, and before that sex education, racial segregation, communism, and decline in morality to be fixed with prayer and Bible reading.

Better performance in private schools and home schooling is often due to selection of pupils and teachers. Private schools can expel without cause while public schools must take nearly all who apply. Home schooling means one adult can remain home to teach, suggesting the family has above average income, then probably more education, intelligence, motivation, and imagination than average.

The national average age of school buildings is something like sixty years. Socioeconomic status of the family usually indi-

cates which children will go to college. Poverty may be the major cause of poor performance in schools. Our local newspaper has not assembled a dozen teachers to ask them what they think of their profession.

Polls show that most parents are satisfied with their own schools but fault those in other states. Public schools have survived enormous problems in a society that is often dysfunctional. A rule of thumb can help judge quality: the top third of public schools are outstandingly good because they are well sup-

ported, the bottom fifth are a disgrace to a civilized society with no correction in sight, and the rest we have to live with. Suggestions for improvement include smaller classes, better teacher pay, and a host of others named one at the time, but no one suggests they must be combined in a huge undertaking--like the revolution in the 1960s to end racial segregation. American society is not yet ready to make these big multiple changes which are essential to combat threats to our democracy.



First Coast Freethought Society 2006 Events

August	21 - Monthly meeting	20 - Book discussion group	22- Social at Steak and Ale
September	18 - Monthly meeting	17 - Book discussion group	26- Social at Steak and Ale
October	16 - Monthly meeting	15 - Book discussion group	24- Social at Steak and Ale

Return service requested

First Coast Freethought Society, Inc.
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