



Humanists Hawaii

NEWSLETTER

August 2007

August meeting at Krauss Hall

Internal Repression among Humanists and other Americans

*Jim Lomont presents and explains the role of
repression in the maintenance of common
assumptions and population control*

*August 26, 2007
10:30 a.m.*

*Krauss Hall 112
University of Hawaii*

Jim says, "It appears that the prevalent avoidance in American culture of perceiving the evils of capitalism is facilitated to a large extent by a usually unspoken assumption that at least some of the ethics that people observe in their interpersonal relations with friends and families simply don't apply in the realm of business."

Speaking from the point of view of a trained psychologist, Jim analyzes the repressed assumptions underlying a number of societal evils unrecognized, unexplained or excused by repressed assumptions. HH members might be moved to discuss capitalism as a repressed assumption or to recognize other assumptions of the common American sense that might be similarly repressed or unrecognized.

Our series: *The Humanist Perspective* continues

Coming up on the HH-sponsored, Council for Secular Humanism-created series on the [Olelo Community Television](#) VIEWS channel 54 every Sunday morning at 8:00:

"What the Scriptures Really Say" with R. Joseph Hoffmann

Sunday, August 19, 2007

"Fighting for Reason on Campus" with Sarah Jordan & Thomas Donnelly

Sunday, August 26, 2007

"The True Believer" with Dave Puls

Sunday, September 2, 2007

"Rock for Relief"

Sunday, September 9, 2007

"Religious Extremists in America"

Sunday, September 16, 2007

"Media Mythmakers #2" with Ben Radford

Sunday, September 23, 2007

"Bringing the New Enlightenment to Campus" with Sarah Jordan

Sunday, September 30, 2007

"Defend Science" video still around

Although the scheduled showings of the March 30, 2007, Defend Science lectures have been shown, I have seen the program repeated during the non-scheduled "Social and Political" or "Community Programming" times on various Olelo channels – FOCUS 49; O'AHU 52; NATV 53; VIEWS 54; TEC 55; and TEACH 56. It is possible that series programs will have additional showings during such off-times, but less likely because locally produced videos are given preference.

If you are not on Oahu, [Olelonet](#) carries 24-hour web streaming over channels 49, 52, 53 and 54.

US District Court allows voting in churches

American Humanist Association

Summary judgment was lost today in *Rabinowitz v. Anderson*, the case launched by the Appignani Humanist Legal Center (AHLC) in its constitutional test of voting in churches. The case was filed November 29, 2006, in response to a specific abuse during the recent midterm elections.

US District Judge Donald L. Middlebrooks disagreed with the AHLC's overwhelming evidence that the pervasive use of churches as polling stations violates the constitutional principle of government neutrality on religion. But the stakes in this case were unusually high. A decision favorable to the AHLC could have set the wheels in motion to outlaw the use of churches as polling places across the nation, resulting in the reassignment of polling places from coast to coast. The judge didn't appear up to making that bold move.

Judge Middlebrooks wrote, "This is not a case where a governmental actor actively placed a religious icon or message at a voting location, or on another piece of government property . . . Voting in a secular election, even in the presence of religious objects, is not equivalent to state-sponsored prayer at a public school graduation." See the complete decision at <http://www.americanhumanist.org/press/SummaryJudgement.pdf>

"We're saddened by this decision," said Roy Speckhardt, executive director of the American Humanist Association (AHA), "but the struggle isn't over. We haven't ruled out an appeal in this case and will relaunch this case in another jurisdiction, challenging a similar abuse. We have members all over the United States who have answered our call to report these abuses or be plaintiffs."

Churches are the most common polling locations in America. This means that, during the process of voting, many citizens are surrounded on all sides by religious symbolism and, sometimes, politicized religious propaganda. This creates a religiously charged and politically biased atmosphere. It also serves to promote the church hosting the polls.

Rabinowitz v. Anderson highlighted this flagrant disregard of church-state separation. The polling place of plaintiff Jerry Rabinowitz was at Emmanuel Catholic Church in Delray Beach, Florida. Even before entering the voting area he had to pass a church-sponsored "pro-life" banner framed by crosses. Then, inside, where he checked in and where he voted, Rabinowitz faced prominent religious symbols and slogans.

"Such a religiously-charged environment can serve to intimidate or unduly influence a person's vote," added AHA president and constitutional law professor Mel Lipman. "Recent studies reveal that environmental cues have a measurable effect on electoral results.

Therefore, the government must provide a neutral setting for voters, free from religious or other influences. Sadly, due to Judge Middlebrooks' decision, many barriers still stand in the way of guaranteeing this kind of atmosphere on voting day for all Americans."

The AHLC will continue to oppose the constant encroachments made on church-state separation by the Religious Right under the Bush administration.

The Appignani Humanist Legal Center is part of the AHA, including over two dozen humanist lawyers and backed by humanists from coast to coast. It is the first nontheistic legal center in the nation's capital.

For further information on this case, see <http://www.humanistlegalcenter.org/cases/cp/cppressrelease.html>

Air Force Academy faculty and students protest evangelical Christian bias in the military

American Humanist Association

Three faculty members from United States Air Force Academy (USAFA) in Colorado Springs, Colorado – one of whom is also a former cadet – have gone public with their criticisms of evangelical Christian proselytizing at the USAFA. They are joined by another former cadet now serving in Iraq. Of the three faculty members, only one now remains at the Academy. Two have been reassigned, one to the Air Command and Staff College at Maxwell Air Force Base in Alabama and one to Afghanistan.

Their articles appear as the cover story in the September/October issue of the *Humanist* magazine, released in both print and online versions. Under the general title "Higher Power: Is Evangelism Still in Command at the US Air Force Academy?" their articles challenge head-on the problem of official proselytizing and behind-the-scenes realities.

Philosophy professor Carlos Bertha takes readers back to 2004 when the controversy over religious favoritism and intolerance at the USAFA became a national media story. He then brings them to the present with calls for better understanding and more vigorous application by the military of the US Constitution. Lt. Col. James E. Parco and Dr. Barry S. Fagin set forth specific changes needed at the USAFA and offer a 2003-2007 timeline of the religious scandal there. Second Lt. Patrick Kucera relates his personal struggles as an atheist who challenged Academy policies while a cadet. He graduated in 2004 and is currently deployed in Iraq.

Editor Jennifer Bardi brings it all together in her opening editorial and ties the controversy to broader aspects of this issue that go beyond the USAFA, as evidenced by recent news stories on the filming of a video at the Pentagon promoting a Christian Embassy.

Timely Newsletters

This month's letter is a bit earlier than last month's which was mailed the Thursday before the meeting. I hate to be so late.

My main problem is not knowing what the program is going to be for the meeting. HH desperately needs a program planner who can work a month or maybe even two or three ahead and give me a month's (or more's) notice about plans for the next meeting.

If there is a person with such talents or interests reading this, please consider calling one of the HH officials listed in the next column. We'd all thank you.

Updating HH membership lists

It has come to our attention that some people are receiving our newsletter – either by email or by US Mail – who would rather not receive it.

Please let us know if you'd like to be off our mailing list or if there is an address change or other mailing difficulty.

In fact, you're invited to send the newsletter any news, thoughts or expressions that come to mind.

Chuck and Larry and 10couples.org

Why same-sex marriage is important

After summer moviegoers see Adam Sandler and Kevin James pretending to be a gay couple in the new comedy *I Now Pronounce You Chuck and Larry*, they should check out 10Couples.org, and find out what it's really like to be denied legal protections for your family. The website features first-person videos from 10 same-sex couples who explain how they are trying to protect their families without access to all the safeguards that come automatically with marriage.

In *Chuck and Larry*, firefighter and widower Larry (Kevin James) enters into a domestic partnership with coworker Chuck (Adam Sandler) to guarantee that his children will still receive his pension if he dies. The film is a broad comic look at an all-too-serious issue: Families are put at risk when their relationships lack legal protections.

"The couples featured in 10Couples.org are not able to marry and are barred from all family protections. Those lucky few who have access to domestic partnerships still lack hundreds of important protections that are vital to secure relationships and families," said Matt Coles, Director of the ACLU's Lesbian Gay Bisexual Transgender Project. "We hope that people realize that, while the film is funny, the idea of protections for same-sex relationships isn't a joke."

Watch the video and tell your friends:

http://action.aclu.org/site/R?i=wsS_RJBDON3IOz2FdSiXg..

Humanists Hawaii Officials

President: Andi van der Voort – 261-3452

President@Hawaii.Humanists.net

Vice President: David Mielke – 836-6303

Newsletter@Hawaii.Humanists.net

Secretary: Healani Mielke – 836-6303

Newsletter@Hawaii.Humanists.net

Treasurer: Marcia Lambeth – 955-2086

Program Chair: *We need a Program Chair!*

WebMaster: Mike Mueller – 926-9995

WebMaster@Hawaii.Humanists.net

Newsletter Editor: David Mielke – 836-6303

Newsletter@Hawaii.Humanists.net

See scheduled events, pictures of officers and current and archived newsletters at our website:

<http://hawaii.humanists.net/>

HH's Meeting Place Room 112 Krauss Hall

HH meets the last (not the fourth) Sunday of each month at 10:30 am. Here's how to get there.

Driving on Dole Street past the University, turn mauka on East West Road then ewa on Correa Road. Drive to the end and turn makai toward the circle with the big tree. There's free parking on part of the circle, on the other side of Krauss Hall and various lots around campus. The entrance to Krauss Hall 112 is at the Diamondhead end of the lily pond.

We'll put up a sign by the door.



If you need transportation to the meeting, call another Humanists Hawaii member or Andi or Dave at the numbers listed above.

Life After Death

From the *AARP Newsletter*, August 3, 2007

In an article by Bill Newcott scheduled to appear in *AARP The Magazine's* September & October 2007 issue, The AARP (formerly the American Association of Retired Persons) asked its clientele to share their thoughts and beliefs. Here are some excerpts from the article previewed in the August 3 *AARP Newsletter*:

. . .

In an exclusive survey of 1,011 people 50 and over, *AARP The Magazine* sought to learn just what Americans in the second half of life think about life after death. Over the years we've seen countless surveys examining Americans' attitudes and beliefs about the afterlife, but we wanted to hear specifically from the AARP generation – those who are more than halfway to the point of finding out . . . precisely how right or wrong they were about life after death.

To begin, we found that people 50 and over tend to be downright conventional in their basic beliefs: nearly three quarters (73%) agree with the statement "I believe in life after death." Women are a lot more likely to believe in an afterlife (80%) than men (64%).

Two thirds of those who believe also told us that their confidence in a life after death has increased as they've gotten older. Among them is 90-year-old Leona Mabrand.

. . .

"The Lord has shown me a lot of good miracles happen," she says. "I'm looking forward to seeing my husband and my family and all those who have gone to their rest before me."

Of course, Christians like Leona aren't the only ones with their eye on an afterlife.

"It reflects our multicultural environment," says Barnard College professor of religion Alan F. Segal, in *Life After Death: A History of the Afterlife in Western Religion* (Doubleday, 2004). "Most Americans believe they will be saved no matter what they are. In the '60s and '70s there was this thought that the boomers were not particularly religious; they were busy finding jobs and setting up house. But as they entered their fourth decade, they returned. I'm not sure it was a religious revival – it may have been they were just returning."

It may also reflect a repudiation of the long-held notion that science is the source of all of life's answers, adds Huston Smith, Syracuse University professor emeritus of religion and author of the 2.5 million-copy-selling *The World's Religions: Our Great Wisdom Traditions* (HarperSanFrancisco, 1991).

"Belief in an afterlife has risen in the last 50 years," he says. "Serious thinkers are beginning to see through the mistake modernity made in thinking that science is the oracle of truth."

Believers generally agree over the choice of destinations in the afterlife, as well: 86% say there's a Heaven, while somewhat fewer (70%) believe in Hell.

After that, the groups break down into subsets. While most people 50 and over believe there's life

beyond the grave, there's a spectrum of visions regarding just what's ahead.

Location, Location, Location

A copyeditor I once knew insisted that you should always capitalize the word Heaven. "Heaven," he explained, "is a place. Like Poughkeepsie."

He'd be in the minority among those 50 and over who believe in Heaven. Just 40% believe Heaven is "a place," while 47% say it's a "state of being." As for the alternate destination, of those who think Hell exists, 43% say it's a "state of being"; 42% say it's "a place" (although not, presumably, like Poughkeepsie).

"Heaven's a place, all right," says Ed Parlin, 56, of Salem, New Hampshire. And he's got some ideas of what to expect. "It's a better place than this is – that's for sure," he says

. . .

"Americans see life after death as a very dynamic thing," says Barnard College's Segal. "You don't really hear about angels and wings, sitting on clouds playing melodies. A lot believe there will be sex in the afterlife, that it'll be more pleasurable, less dangerous, and it won't be physical, but spiritual. They talk about humor in the afterlife, continuing education, unifying families – like a retirement with no financial needs."

. . .

our survey shows the richer people are, the less likely they are to believe there's a Heaven. Among those with a household income of \$75,000 or more per year, 78% believe in Heaven – compared with 90% of those earning \$25,000 or less. Similarly, 77% of college-educated people think there's a Heaven, compared with 89% of those who have a high school diploma or less.

The Price of Admission

While the overwhelming majority of Americans 50 and over believe in Heaven, there's a lot of splintering when it comes to just what it takes to arrive there. The largest group, 29% of those who believe in Heaven, responded that the prerequisite is to "believe in Jesus Christ." 25% said people who "are good" get in. 10% said that all who "believe in one God" are welcomed into Heaven. 10% took a come-one, come-all philosophy, saying everyone gets into Heaven.

And while 88% of people believe they'll be in Heaven after they die, they're not so sure about the rest of us. Those responding said 64% of all people get to Heaven. And many think the percentage will be a lot smaller than that.

"15%," says Ira Merce of Lakeland FL. He admitted it's just his guess, but he's still not happy about it. "I'd like to see the percentages turned exactly around, but I can't see it happening. If you read Scripture, it says, 'Broad is the way that leads to destruction, and narrow

is the way that leads to eternal life.' ”

Among those who told us they believe in Hell, their attitudes about who goes there generally mirrored the poll's results about Heaven. 40% of those who believe in Hell said “people who are bad” or “people who have sinned” go there; 17% said, “People who do not believe in Jesus Christ” are condemned to spend their afterlife in Hell.

And in what has to be the understatement of all eternity, Ed suggests, “It’s probably a place where you’re gonna do things that you don’t like to do.”

Second Time Around?

23% of those responding said they believe in reincarnation – meaning there are a fair number who have an overlapping belief in Heaven and a return trip to Earth. The percentage was highest in the Northeast (31%), and boomers were most likely to believe in reincarnation.

. . .

More than half of those responding reported a belief in spirits or ghosts – with more women (60%) than men (44%) agreeing. Boomers are a lot more likely to believe in ghosts (64%) when compared with those in their 60s (51%) or 70s or older (38%). Their belief is not entirely based on hearsay evidence, either. 38% of all those responding to our poll say they have felt a presence, or seen something, that they thought might have been a spirit or a ghost.

. . .

No Place to Go

Nearly one quarter of those responding agreed with the statement “I believe that when I die, that’s the end.” It’s not the sort of statement that invites a lot of questions for clarification, but Tom, a friendly . . . fellow I chatted with from the Lake Champlain region of upstate New York, took a shot at it.

To the question “Is there life after death?” Tom

responds, “Nope. I’ve always felt that way. Life’s short enough without having to worry about something you can’t do anything about anyway. It’s just reality, you know? I mean, I’m a Catholic.”

. . . A Catholic?

“Sure. They preach life after death, you know? I just say, hey, people preach a lot of stuff. You just gotta make up your own mind about things. I go to Mass. I live my life like there’s life after death, but I don’t believe there is. If it’s true, well, hey, it’s a plus. But if it ain’t, I didn’t lose nothing.”

He laughs, and I laugh with him. (He does ask that I not divulge his last name, and I wonder if that’s to cover his tracks just in case God picks up this issue of *AARP The Magazine*.) Nonetheless, it’s interesting that Tom tries to live as if there were an afterlife, even though he doesn’t believe in one. It seems to echo what others tell me about how their beliefs in the hereafter – or lack thereof – impact the way they live their lives. Surprisingly, few confess their beliefs have any effect at all. And everyone I talk to agrees we should be living our lives according to a moral code – which many would define as God’s code – whether there’s a God at all, or whether a reward awaits . . .

The sentiment, I discovered, is echoed across a wide spectrum of belief – and disbelief. “Atheists celebrate life, but we know death is a reality,” says Margaret Downey, president of Atheist Alliance International. “We believe the only afterlife that a person can hope to have is the legacy they leave behind – the memory of the people who have been touched by their lives.”

No matter what your belief, adds Omid Safi, former cochair for the study of Islam at the American Academy of Religion, “even though we use words like afterlife, or the next life, the life beyond, it is actually a great mirror about how people like to see themselves now, and the way they see God, and the way they see themselves interacting with other people.”

. . .

Iraq – Believe the Generals

Historic quotes by generals and officials

Collected by Ed Corl

9/12/1963—Gen. Harkins—one “can categorically say we’re winning the war in the Mekong Delta”

9/13/1963—“reports from high American authorities in Saigon say that the war can be won in 9 months”

10/2/1963—Gen. Taylor reported “by the end of the year, the US program for training Vietnamese should have progressed to the point where US military can be withdrawn”

2/18/65—McNamara—“the “bulk” of US forces can be expected to leave by end of 1965”

3/5/65—McNamara—“ S. Vietnamese had been trained to perform and were entirely competent to perform and therefore we can withdraw our units”

1/30/63—Adm. H.D. Felt—“South Vietnamese should achieve victory in three years”

3/5/63—Gen. P.D. Harkins—“S. Vietnamese armed forces have now attained the experience, training, and equipment for victory”

YEH – we can believe the Generals in Iraq cause they have the same spiel as their alumnae from the Viet Nam debacle.

Bangladeshi Humanist author attacked at book release

Rationalist International

Taslina Nasreen, is a Bangladeshi physician, author, feminist human rights activist and secular humanist. She was awarded the [Sakharov Prize for Freedom of Thought](#) in 1994 and a [Humanist Award](#) (from the [International Humanist and Ethical Union](#)) in 1996. Since 1993, Taslima has faced death threats from Islamic radicals. In March 2007, an Indian Muslim group offered 500,000 rupees for her beheading.

On August 9, Taslima was attacked by the radical political outfit Majlis Ittehad-ul-Muslimeen (MIM) at the Hyderabad Press Club. She was releasing the Telegu translation of her book [Shodh \(Getting Even\)](#). MIM activists, led by three state legislators (MLAs), raised slogans against Taslima and flung bouquets and chairs at her and others attending the function. However, no injuries have been reported so far.

MIM leader Akhtar Khan, an MLA, said: "She is enemy of Islam, she is a black spot on Muslims . . . She has written books against Islam. We will not tolerate her in Hyderabad."

Taslina was rescued by the police and journalists club and was escorted to the air port. Three radicals have been detained by the police for questioning.

Taslina, an outspoken champion of equal rights for women and a fearless fighter against religion, has been living in exile since death threats forced her to flee Bangladesh twelve years ago.

Indian city offers condoms in pornographic film theaters

Planned Parenthood Federation of America

The city of Surat, India, is partnering with nongovernmental organizations to hand out condoms to men attending pornographic films in an effort to curb the spread of HIV/AIDS and other sexually transmitted infections. Some of the theaters where the condoms are distributed also print safer sex messages on the back of movie tickets. The program attempts to reach two high-risk groups: migrant workers and the sex workers they reportedly to solicit after the films. Since the program began last year, more attendees at participating theaters have been requesting condoms.

Iraq war contributing to higher abortion rate

Planned Parenthood Federation of America

Because of the war, many women in Iraq have been displaced from their homes, lack proper health care, and struggle to provide for their children. As a result, according to a report from the Iraqi Red Crescent Society, they are increasingly seeking illegal abortions, which are often unsafe.

Did you know?

USAID phasing out Philippines contraceptive program

Family planning advocates say Philippines not equipped to handle phase-out

Kaiser Family Foundation

Some family planning advocates said August 14 that the Philippine government is not equipped to handle the phase-out of a [USAID](#)-funded program that provides contraceptives to women in the country, according to the [AP/International Herald Tribune](#) reports ([AP/International Herald Tribune](#), 8/14). USAID has been the largest supplier of contraceptives in the Philippines for the past three decades, but the agency has scaled down its supplies and plans to terminate its contraceptive program by the end of 2008. According to USAID, the phase-out is in line with the Philippines' goal of achieving self-reliance in family planning.

Government officials in the predominately Roman Catholic country have been reluctant to approve funding for contraceptives and birth control information to be taught in schools because of the potential reaction of Catholic bishops. President Gloria Macapagal Arroyo, who is Catholic, since taking office in 2001 has consistently promoted natural family planning methods over contraceptives. Government booklets on responsible parenting do not mention birth control pills, condoms or intrauterine devices ([Kaiser Daily Women's Health Policy Report](#), 7/12).

A United Nations study found that the country will need about \$2 million annually from 2007 to 2010 to provide contraceptives at no or low cost to low-income women. The Philippine Congress has allocated 180 million pesos, or \$3.9 million, for family planning programs this year, but guidelines for the funds' distribution to local governments have not been approved yet, some groups said.

Benjamin de Leon, president of [Forum for Family Planning and Development](#), said funds are needed to reduce infant and maternal mortality rates. Alberto Romualdez, vice president of the family planning forum and former health secretary of the country, said it is unlikely the budget for family planning would be available soon. "The problem is that the conservative elements of the church hierarchy seem to have the upper hand in getting access to the president's ear," Romualdez said.

About one-third of the 1.4 million unplanned pregnancies in the Philippines end in abortion, [United Nations Population Fund](#) official Rena Dona said recently at a forum on family planning. She added that two out of five women who want to use contraceptives do not have access to them ([AP/International Herald Tribune](#), 8/14). About 89 million people live in the Philippines, but the government has estimated that the number will increase to 142 million by 2040 if the population growth rate is 1% ([Kaiser Daily Women's Health Policy Report](#), 7/12).

ACLU tells court Patriot Act Gag Power is Unconstitutional

American Civil Liberties Union

The American Civil Liberties Union appeared before a federal district court August 15 to argue that the reauthorized Patriot Act's National Security Letter (NSL) provision is unconstitutional. The law permits the FBI to gag recipients of NSLs from disclosing that the FBI has sought or obtained information from them.

The case before the court, *Doe v. Gonzales*, was originally filed in April 2004 on behalf of an anonymous Internet access company that had received an NSL. Although the FBI has since dropped its NSL demand, the John Doe remains under a gag order. In September 2004, Judge Victor Marrero of the US District Court for the Southern District of New York struck down the Patriot Act NSL provision as unconstitutional, writing that "democracy abhors undue secrecy." The landmark ruling held that permanent gag orders imposed under the NSL law violated free speech rights protected by the First Amendment.

The government appealed the ruling, but Congress amended the NSL provision before the court issued a decision. In May 2006 the appeals court asked the district court to consider the constitutionality of the amended law.

The ACLU argued before Judge Marrero that the gag provision in the amended NSL statute violates the First Amendment by giving the FBI the authority to suppress speech without prior judicial review. The ACLU also argued that the provision is unconstitutional because the judicial review it allows is illusory because it requires courts to defer to the FBI view that secrecy is necessary.

Attorney General Alberto Gonzales testified to Congress that he was unaware of any civil liberties abuses using NSLs. But internal FBI documents show he was briefed about the abuses.

While reports previously indicated a hundred-fold increase to 30,000 NSLs issued annually, a March 2007 report from the Justice Department's own Inspector General puts the actual number at over

143,000 NSLs issued between 2003 and 2005. The same investigation found serious FBI abuses of the NSL power and other potential violations of the law.

In a similar case, the ACLU represented four librarians on the board of Library Connection, a library consortium in Connecticut. The consortium was served with a NSL and challenged both the letter and the accompanying gag. After many months of litigation in which a district court found the gag on Library Connection unconstitutional, the government withdrew its demand for information and abandoned the gag order.

More information on *Doe v. Gonzales* and NSLs is online at: www.aclu.org/nsl

On Affairs in America

by William Pitt, Earl of Chatham (1708–78) to the House of Lords, 1777

My Lords, this ruinous and ignominious situation, where we cannot act with success, nor suffer with honour, calls upon us to remonstrate in the strongest and loudest language of truth, to rescue the ear of Majesty from the delusions which surround it. You cannot, I venture to say, you cannot conquer America.

What is your present situation there? We do not know the worst; but we know that in three campaigns we have done nothing and suffered much. – You may swell every expense, and strain every effort, still more extravagantly; accumulate every assistance you can beg or borrow; traffic and barter with every pitiful German Prince, that sells and sends his subjects to the shambles of a foreign country:

Your efforts are forever vain and impotent – doubly so from this mercenary aid on which you rely; for it irritates to an incurable resentment the minds of your enemies, to overrun them with the sordid sons of rapine and of plunder, devoting them and their possessions to the rapacity of hireling cruelty! If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms – never – never – never.

Online: <http://www.bartleby.com/268/3/24.html>

Do you think that humans should search relentlessly for truth, that they feel compassion for all humankind and determine and promote what is right?

Do you think people can live meaningful, responsible and ethical lives without the need for believing in supernatural beings or places?

Would you like to join a group that shares your thoughts? Humanists – generally – believe these things. If you'd like to join Humanists Hawaii, please complete and mail this form to: Marcia Lambeth at 825 Coolidge St. #310 Honolulu HI 96826. During 2007 we aren't collecting annual dues, but donations are gratefully accepted.

Dr/Mr/Ms _____

Address: _____

City, State, Zip: _____

Phones: Home: _____ Work: _____ email: _____

PEPFAR, Without the Spin

by Kendall McKenzie, *Planned Parenthood Federation of America*

07/11/07 Just when you thought the Bush administration may have gotten something right, someone reminds you that things are rarely what they seem.

Michelle Goldberg's article in [The American Prospect](#) peels back the recent layer of spin on the \$30 billion US commitment to the fight against HIV/AIDS in Africa.

First, what has been hailed as boundless generosity – the administration's doubling of the \$15 billion budget for the President's Emergency Plan for AIDS Relief (PEPFAR) – is really just a commitment to fund PEPFAR at roughly the same level for the next five years.

More important, the abstinence-only earmark attached to the PEPFAR funds has not, as yet, been removed – meaning that the US is funding ideology-rich, prevention-poor programs that don't necessarily save lives. The earmark requires that one-third of all PEPFAR prevention dollars must be spent on abstinence-until-marriage programs that omit information about the role of condoms in preventing the spread of HIV/AIDS. In many parts of Africa, where married women are a primary at-risk group, an abstinence-until-marriage policy is no more than pure folly. How out of touch is a policy that green lights

sexual activity only among people who are at increased risk? And simultaneously denies them education about and access to condoms that could save their lives?

And what's worse, PEPFAR's abstinence-only earmark dissuades educators and public health workers who know better from talking honestly and openly about condoms. Case in point: Goldberg quotes Canon Gideon, an HIV-positive minister and HIV/AIDS worker. "The policy is making people fearful to talk comprehensively about HIV, because they think if they do, they will miss funding ... Although they know the right things to say, they don't say them, because they fear that if you talk about condoms and other safe practices, you might not get access to this money."

In a day and time when countless studies have shown that condoms and prevention education are the most powerful tools in the fight against HIV/AIDS, both at home and abroad, it is unconscionable to put ideology and so-called morals above proven programs that make a real difference in people's lives.

We can only [applaud](#) efforts to undo the abstinence-only earmark and to put prevention first, not last.



Humanists Hawaii

c/o David Mielke
3033 Ala Napuaa Place #502
Honolulu HI 96818
Newsletter@Hawaii.Humanists.net

The American Humanist Association (www.americanhumanist.org) is dedicated to ensuring a voice for those with a positive outlook, based on reason and experience, which embraces all of humanity.