

2-3

www.EdmundBurkeInstitute.org
www.EBIReflections.com



The conservative movement is in crisis. Modern conservatism was born in 1955 with the founding of *National Review*. Its editor, William F. Buckley Jr., said the publication's mission was to "stand athwart history, yelling stop!" But history has kept rolling along, smashing every traditional institution in its path. Family, faith, capitalism, our constitutional republic—they have all been shattered by modern liberalism. In the face of this ideological juggernaut, conservatives have offered sporadic and weak resistance. Their ideas have become stale. Too many prefer power to principles. The movement has become corrupt, lazy and ineffective. Having come to Washington to confront the political rot and moral decay, conservatives have become part of the establishment. In other words, they have become part of the problem.

The mission of *Reflections Magazine* is to launch a conservative moral and intellectual revival. We will bring together the finest minds and writers to defend the eternal principles of God, country and family. We seek to forge a reinvigorated conservative movement for the 21st century—one that champions a new nationalism, rooted in a culture of life, small government, a restoration of federalism and victory over Islamist terrorism, Capitol Building. The time has come for a one-nation conservatism that reaches out to minorities and women, the unborn and the poor, workers and students. The movement must go beyond its traditional base or else suffer a slow, agonizing death. Our goal is unabashedly counter-revolutionary: to roll back the forces of progressivism. Since the 1960s, a destructive liberal revolution has swept across our land. Characterized by radical secular humanism, sexual permissiveness and milk-toast socialism, it is transforming America into something our Founding Fathers would not only find unrecognizable but repugnant. We stand for the real America, the historic America, the eternal America—an America based on moral traditionalism, an America of limited government, self-reliance and entrepreneurship, an America that won its independence from imperial British rule, triumphed over Nazi Germany and Communist Russia, and has shed precious blood and treasure to liberate hundreds of millions of people around the world, and an America that champions human rights and freedom, in which every individual—regardless of race, color, gender or religion—possesses innate dignity and equal value in the eyes of our creator. We ask like-minded Americans to join us in this struggle for the heart and soul of America.

Edmund Burke, the great philosopher and godfather of Western conservatism, once said: "All that's necessary for the forces of evil to win in the world is for enough good men to do nothing." We refuse to do nothing. We will fight for what is right, true and good. This is the rock upon which we take our stand.

Content

May, 2010 Vol.1, No.16

Cover Story

6 Smearing the Tea Party
By Jeffrey T. Kuhner

Politics

9 Why black Americans reject the conservative movement
By Tracey L. Wells

11 What is Kagan's judicial philosophy?
By Kerry W. and Peggy McCarthy

12 Reclaiming conservatism
By Herbert London

Foreign Affairs

14 Obama bowing to the world
By Jeffrey T. Kuhner

Culture

16 The problem of porn: Adultery in another shape
By Robyn Wethington

18 The mind of God behind the universe
By Kevin Aldrich

19 Fatal indifference
By Gayle S. Fixler

21 The light of conversion
By Kelly Kathryn Llobet

Public Policy

23 Going soft on gays in the military
By Susan Oliver Nelson



The Edmund Burke Institute
for American Renewal

Mission:

The Edmund Burke Institute for American Renewal was founded in June, 2005 in the nation's capital, Washington, D.C. We are a non-partisan, non-profit, education and outreach organization which aspires to engage and mobilize the millions of African Americans, Hispanics, women and other minorities in this country who share conservative values. We will inform conservative leaders about the needs and aspirations of minorities in order to make the latter feel welcome amongst us. Also, we want minorities to appreciate fully how conservatism is congruent with their values and goals. In short, we will build a steadfast alliance between conservative leaders and minority groups. We hope to preserve all those elements in the American republic that render us a strong and vibrant nation. Simultaneously, we are open to new ideas that will allow more citizens to enjoy the blessings of freedom, prosperity and moral renewal.



How We Differ From Other Conservative Organizations:

1. We seek to update conservative thought. We want to find original ideas on how to bolster timeless principles.
2. We are attentive to the needs of women and minorities. These are not peripheral but are a primary focus of our institute. We want the conservative movement to make adjustments in order to accommodate the unique aspirations of previously marginalized groups. We also want minorities to learn how the conservative movement can benefit them.
3. We are devoted to cultural issues, not just politics. The main battle of our time is to seize the initiative in the cultural arena.
4. We hope to foster a broad alliance with those who adhere to traditional moral principles. We seek to build bridges with individuals of all faiths in order to combat assaults on human dignity.
5. We write policy initiatives, opinion articles and monographs as well as organize symposiums and conferences that appeal to our audience. Hence we do not just think and write: we take action!
6. We do not focus exclusively on one group or on one issue. There are excellent minority conservative organizations across the United States that are currently working in isolation from one another. Instead, we bring these groups together on a variety of issues in order to find common ground and, thus, to be effective in achieving political and cultural change.

www.EdmundBurkeInstitute.org

4 - Reflections Magazine - Edmund Burke Institute

Cover Story

Smearing the Tea Party

By Jeffrey T. Kuhner

Liberals are portraying the Tea Party movement as fostering violence and sedition. During a recent appearance on NBC's "The Chris Matthews Show," Time columnist Joe Klein said that much of the heated political rhetoric, "especially the [statements] coming from people like Glenn Beck and to a certain extent Sarah Palin, rub right up close to being seditious."

Of course, sedition is a crime. It is the revolt or inciting of revolt against the authority of the government. Mr. Klein's message was clear: Conservative critics of President Obama are committing treason, especially the Tea Partiers who express their disapproval through rallies and protests.

Not to be outdone, former President Bill Clinton seized on the 15th anniversary of the Oklahoma City bombing to compare Tea Party participants to potential Timothy McVeighs.

"Have at it, go fight, go do whatever you want," Mr. Clinton said in a speech. "You don't have to be nice; you can be harsh. But you've got to be very careful not to advocate violence or cross the line."

In an Op-Ed column in the New York Times, he wrote: "There is a big difference between criticizing a policy or a politician and demonizing the government."

The comments from Mr. Klein and Mr. Clinton are disconnected from reality. The men are either ignoramuses or cheap propagandists, deliberately smearing Tea Party activists. The Tea Party movement has been peaceful and law-abiding. It is a public manifestation of anger at Mr. Obama's unprecedented expansion of government power. This legal, nonviolent freedom



of association is as American as mom and apple pie.

The charges against Tea Partiers are not only false, but brazenly hypocritical. During the presidency of George W. Bush, the left's mantra was "Dissent is the highest form of patriotism." Apparently, that only applies when a Republican occupies the White House.

Moreover, the antiwar left engaged in hateful vitriol that makes Tea Party rallies seem like Sunday picnics. Mr. Bush routinely was compared to Nazi dictator Adolf Hitler. He was denounced as a war criminal. Code Pink protesters held up signs urging that Mr. Bush be shot. He was slandered regularly as a liar, imperialist and fascist. The left's narrative was that the Republican Party had erected a right-wing military junta: "Bush-Cheney-Hitler-Halliburton" was the antiwar movement's cry. "Bush lied, people

died," was another slogan. It was not conservatives, but Bush-bashing progressives who espoused incendiary, violent rhetoric.

Mr. Klein and Mr. Clinton were silent when Hollywood demonized Mr. Bush - for example, in Michael Moore's despicable and patently mendacious film, "Fahrenheit 9/11." They were silent when former Vice President Al Gore claimed Mr. Bush had "betrayed this country."

The Democrats and their media allies have sought to discredit and delegitimize the surging Tea Party movement.

They have tried to portray it as a group of malcontent racists, extremists, homophobes, white supremacists and old people secretly nostalgic for the days of Jim Crow. This failed. Hence, the new line of attack is to suggest that tea partiers are Timothy McVeigh sympathizers: gun-fights nuts and anti-government jihadists plotting to violently overthrow the Obama administration. The race card has been replaced by the violence card.

The attacks on Tea Partiers are a sign of desperation. They are the wild and furious blows of a corrupt, sclerotic liberal regime tottering on the verge of collapse. Mr. Obama's radical socialist agenda has become deeply unpopular. A majority of Americans believe his statist policies have failed.

Yet Obamaism is more than an attempt to impose big-government liberalism on an unwilling populace. It is a form of liberal fascism that threatens to permanently sever America from its traditional, constitutionalist roots.

Contrary to conventional wisdom, fascism and Marxism are not ideological opposites; rather, they are evil political twins, each representing a variant of socialism. Instead of championing the international proletariat and working-class revolution, fascism emphasizes the primacy of economic collectivism and race. It is anti-capitalist and anti-Semitic. It embraces racial-identity politics and the corporatist state. It is based on perpetual revolution, singling out an entire class of society as primitive reactionaries that stand in the way of national progress and social modernization.

Most important, it believes in the leadership prin-

Cover Story

ciple - the Fuhrer model: the notion that a charismatic, messianic leader embodies the highest aspirations and collective will of the masses. Opposition to the leader is akin to treason - in Mr. Klein's lingo, "sedition."

For the past 15 months, Mr. Obama has embarked America upon a national socialist project. He has de facto nationalized the big banks, the financial sector, the health care system, the automakers and college-student loans. He now hungers to have the economy under federal control through cap-and-trade. His policies are establishing a form of corporatism: the alliance of big business and big labor under the regimentation of big government.

Abroad, Mr. Obama openly embraces socialist dictators such as Venezuela's Hugo Chavez and Cuba's Fidel Castro (who praised Obamacare as a "great" achievement). He is seeking to forge a partnership with communist China and Vladimir Putin's Russia. He is the most anti-Israel president in U.S. history, pulling America's support away from the Jewish state.

At home, his supporters are intent on erecting a cult of personality, decrying opposition to Mr. Obama as racially motivated and illegitimate. The liberal media is obsessed with skin color and the number of whites, blacks and Hispanics at Tea Party rallies. The politics of race has become the ideological lens of the pro-Obama left: they see it everywhere, projecting it upon critics to vilify them.

Opposition to socialism, skyrocketing debt and runaway government spending is not treasonous or racist. It's rational, common-sense patriotism. Attempts to demonize the Tea Party result only in further undermining Mr. Obama's credibility and standing with the American people.

Jeffrey T. Kuhner is a columnist at The Washington Times and president of the Edmund Burke Institute, a Washington think tank. He is the daily host of "The Kuhner Show" on WTNT 570-AM (www.talk570.com) from noon until 3 p.m.

This article was first published in The Washington Times on April 23, 2010. <http://www.washingtontimes.com/news/2010/apr/23/smearing-the-tea-party/>

Premier Speechwriting and Writing Services



At Eloquence, we know the value of the written and spoken word. Words are not simply vowels and consonants strung together randomly. Rather, words are powerful: they are full of life. They can bridge the gap between people of different classes, races and nationalities. They can expand our horizon and lift our spirit. They can unite us, move us and inspire us to action.

At Eloquence, we know that words have the power to make a presentation, speech, Op-Ed or press release a resounding success. Our professional, seasoned writers will help you present your best public self. Whether you are making a corporate or political speech, writing an Op-Ed or creating a brochure, we can craft the perfect communication vessel for you. We tailor every written assignment to your specific needs.

Our skills are varied and unique.

Our imagination is boundless.

And our eloquence will captivate your audience...



Eloquence, LLC 1220 L St. NW, Suite 100-293 Washington, DC 20005
Tel: 202-492-4580 info@eloquencellc.com www.eloquencellc.com

10-11

Politics

hatters and poverty pimps. For example, in January 2010, a black conservative Republican candidate Rev. Isaac Hayes for Congress, who wanted to contest the seat currently held by Jesse Jackson Jr., was shut out of the local black media in Chicago; little mention of Republican candidates was made on the airwaves or on television.

During the 2008 presidential election, most black radio stations ignored black conservatives who did not support then-candidate Barack Obama. Church leaders are part of the problem by not allowing candidates of other parties to come to speak to their congregations. The hatred of the conservative movement is in itself a religion held by many pastors in the black churches. Many will preach politics from the pulpit and not the word of God. They eagerly allow a Democrat running for office to speak during the service. Yet they do not offer the same courtesy to a conservative or Republican candidate.

Ironically, these very same preachers fail to recognize that many Democrats and the far left, with the help of the ACLU and Hollywood, are bent on replacing or excluding Christianity from the public sphere under the guise of being advocates for the separation of church and state. Thus, the truth is not that conservatives do not seek to include blacks but that they face stiff resistance and are deliberately smothered in their attempts to spread their message to black communities.

Myth No. 4: Conservatives are a bunch of red-neck whites or old white men who do not want blacks and other minorities in their movement.

The truth is that other blacks do not want blacks in the conservative movement. Race-hustlers and poverty pimps stand to lose money and prestige if more blacks embrace conservatism. Most black conservatives are harshly criticized by other blacks and by white liberals. Black liberals are silent when a white liberal makes a derogatory comment regarding a black conservative or Republican. Case in point: Oreo cookies were rolled at the feet of current RNC Chairman Michael Steele, then a gubernatorial candidate, during a debate on September 26, 2002. Black liberals and the media were largely silent and denied it—even though witnesses said the incident

occurred.

In addition, the main principles of conservatism do not discriminate. These include strong family values (preferably in a stable-two parent household); education (including vouchers); lower taxation; upholding the value of life instead of abortion; protection of the country; a smaller, less intrusive government and a belief in what the Constitution says and not what it could say. These are not white values; they are universal values that can benefit anyone who embraces them.

Myth No. 5: Conservatives lack compassion and want to eliminate every entitlement.

It is not true that conservatives want to ban all assistance programs. Rather, conservatives believe there should be an exit strategy so the recipient will never have to be on the program again.

Most of these entitlement programs originated under the Great Society and the War on Poverty launched by President Lyndon Johnson. Liberals insist that these programs are compassionate. Yet, these programs are the opposite of compassion as they foster dependency, making it very difficult to escape poverty. The government as a whole is not compassionate but is a faceless bureaucracy that results in curbing freedom and initiative. Conservatives champion self-reliance and initiative as the best way to create individual wealth and to escape poverty permanently. This is more compassionate and empowering than programs that essentially send the message to blacks that they can't make it on their own.

In conclusion, conservatives must address the five myths that have a stranglehold on the hearts and minds of black voters. Liberals use the media, Hollywood and academia to help them retain the allegiance of black voters. Conservatives must be dogged and vociferous in penetrating this oppressive fog. Only then will black Americans reach their true potential and help fulfill the promise of a meritocracy based on freedom and equality before the law for all.

-Tracey L. Wells is the owner of an Internet retail store.

Politics

What is Kagan's judicial philosophy?

By Kerry W. and Peggy McCarthy

When Supreme Court nominee Elena Kagan appears before the Senate Judiciary Committee this summer, a crucial line of questioning must determine her judicial philosophy. Conservatives now have the opportunity to cultivate a groundswell of awareness on her legal opinions—and the public should demand that there be little obfuscation and that the hearings provide clarification of Ms. Kagan's views.

It is important to know, for example, the weight she gives the implied right to privacy in the Constitution. The issue will be important in determining the constitutionality of the health care bill which was recently signed into law since one of the challenges to this law will be whether or not the right to privacy extends to personal medical records. *Roe v. Wade* overturned several states' abortion laws, citing a woman's right to privacy; it will therefore be fascinating to see if a Justice Kagan would be as diligent in extending a right to privacy to people who want to keep their medical records confidential.

In addition, it is imperative to ascertain Ms. Kagan's views on such matters as the fundamental change in the relation between citizens and the law proclaimed in *Massachusetts v. Environmental Protection Agency (EPA)* in 2007. In that case, the EPA was reluctant to regulate CO₂, believing it had no authority to do so until Congress passed a law specifically naming CO₂ as a pollutant. The state claimed that CO₂ as a pollutant would contribute to global warming and rising sea levels, which would cause a loss of coastline in Massachusetts. Based on this conjecture, Massachusetts claimed injury and was granted standing in the court, a matter four of the justices (Justices Antonin Scalia, Clarence Thomas, Samuel Alito and Chief Justice John Roberts) disagreed with.

The EPA argued that because CO₂ was not specifically named in the Clean Air Act, the EPA had discretion on whether or not to regulate it. EPA was reluctant to regulate CO₂ because the regulation of CO₂ would introduce intrusive control over many and varied areas of American life.

The Supreme Court violated the separation of powers, ruling that the EPA, an agency of the Executive Branch, regulate according to the dictates of the Court. The Court charged the EPA with the power to set industrial policy by regulating the emission of CO₂. In order to do this, the EPA would direct what types and how much industry will be allowed in any area of the country. In a free country, government guidelines and regulations become part



Why black Americans reject the conservative movement

By Tracey L. Wells

When black voters are asked why they vote almost unanimously for the Democratic Party, most will provide answers that are partially passed down from a previous generation and contain socially-accepted norms. In most cases, their parents voted that way and their parent's parents did too. These voting habits are enforced by their church, the media, academia and Hollywood.

Blacks are influenced by five major myths in their voting patterns. When black conservatives attempt to introduce fact and research into a political discussion with a black Democrat or liberal, we soon realize that getting our opponent to acknowledge these myths is like asking someone to give up their favorite sports team and root for the rival team. Simply put, an overwhelming majority of blacks continue to vote Democrat.

These are the top five myths that prevent many black Americans from embracing the conservative movement.

Myth No. 1: Conservatives do not care about civil rights.

Prior to the 1960s, it was mostly the Republican Party rather than the Democratic Party that upheld the principle of equal rights for all, including black Americans. Through the use of academia, the media and Hollywood, the Democrats have hijacked the civil rights movement and claimed it as their own.

However Republicans were instrumental in the passage of the Civil Rights Act of 1964 that outlawed segregation and racial discrimination in voter registration. Many conservatives have not fought to reclaim it or show their true civil rights history. Republican Senator Barry Goldwater said, "You can't legislate morality." Translation: The government is not in a position to determine who is moral and who is not. That statement has been used to vilify Mr. Goldwater (even though he supported an earlier version of the bill), the GOP and the conservative movement when it comes to civil rights. Many blacks point

to the Civil Rights Act of 1968, otherwise known as the Fair Housing Act, as the reason for having faith in the government because the Act gave the government enforcement provisions to secure civil rights. But at what point do blacks move forward without relying on the government as an enforcer?

Myth No. 2: Conservatives care for the wealthy and liberals care for the poor and working class.

Many contemporary liberals are exceedingly wealthy, including Warren Buffet and Hollywood mega-stars, producers and directors, entertainers and athletes. The Democratic Party is influenced by trial lawyers, hard-left environmental groups, unions and wealthy, tenured academics. In fact, 80 percent of college professors are registered Democrats. Many wealthy Democratic leaders and liberals exert great influence on the media (NBC, ABC, CBS, MSNBC, CNN and most major newspapers and news magazines). Also, the major unions (United Auto Workers and National Education Association) exert their power over legislation and public opinion. Hence, liberals and Democrats do not necessarily emerge from the lower classes, nor do they act strictly on behalf of the poor or the working class.

In addition, the Democrat's policies of taxing the rich—otherwise known as providers of employment and goods and services—harm the middle and working class. This form of class warfare is detrimental to all. Most of the poorest inner-cities in the nation are run by Democratic mayors and city councils; their policies have not improved the lives of the poor and working class but have only kept them dependent and stagnant.

Myth No. 3: Conservatives do not reach out to blacks

One of the main problems conservatives face is that they are shut out of the black community. Many blacks have great hostility towards Republicans and the conservative movement. This is fueled by liberal or Democratic black leaders, the NAACP, race-

Politics

of the decision-making process of individuals who wish to establish business, but do not set industrial policy. Moreover, as a result of this ruling, the EPA, a governmental agency was given the power to regulate human beings as emitters of a pollutant.

The ruling was decided 5-4, with four liberal judges voting in favor of the state, four conservative judges supporting the EPA and Justice Anthony Kennedy casting the deciding vote in favor of Massachusetts.

Massachusetts v. EPA, in deciding that CO2 is subject to control by a government agency, effectively defines people as polluters by virtue of an action which is beyond their control and makes people guilty of a kind of "original sin" in the eyes of the law. This view of citizens by their government is unheard of even in the most tyrannical regimes. The ruling opens the door to those who, concerned about urban sprawl and overpopulation, might petition the Court to order the EPA to regulate how many people live in specific areas.

This line of thinking may seem a bit alarmist, but the Court made extraordinary efforts to reach this ruling. Chief Justice Roberts objected to the Court's acceptance of Massachusetts' projected injury in case of rising sea levels because the contention was "too speculative and without adequate scientific support" and argued that "even if there is a possibility that the state may lose some land because of global warming, the effect of obliging the EPA to enforce automobile emissions is hypothetical at best." It seems that such remarkable concessions would be extended only if liberals on the Court intend that the EPA eventually

exert control over people and industry.

A candidate to the Supreme Court should be expected to address such issues. Normally, a nominee's prior writing is used by members of the Senate Judiciary Committee to ascertain the nominee's judicial philosophy and to frame questions that help the public and lawmakers become familiar with the criteria the nominee will use as a judge in making decisions.

Americans' instinctive resistance to the health care bill and to ballooning national debt is reassuring: People are alert to circumvention of the limits placed on the government by the Constitution. The public forum provided by the Kagan hearings offers conservatives an opportunity to frame questions in a way that makes an argument for the importance of limited government and a return to constitutionalism.

Attorney General Eric Holder was recently questioned by Republican Congressman Lamar Smith of Texas during a congressional hearing about whether or not he would consider radical Islam to be a factor in the motivation of recent terrorist attempts. He consistently dodged the question, flinching at the connection of the word "radical" to "Islam." His evasive reactions were as revealing as his answers. Ms. Kagan needs to be questioned in the same effective way in order to highlight for the public matters such as the ruling in Massachusetts v. EPA which remain largely overlooked but that may greatly impact American freedoms.

Kerry W. and Peggy McCarthy are writers living in Indiana.

Reclaiming conservatism

By Herbert London

Although Sam Tanenhaus, editor of the *New York Times Book Review*, argued the conservative movement is "dead," R. Emmett Tyrrell argues otherwise. In his latest book titled "After The Hangover," Mr. Tyrrell tells us reports of conservatism's death are greatly exaggerated. With his usual panache, he offers a remarkable distillation of conservative history and how it is currently unfolding in the United States.

Editor-in-chief of *The American Spectator*, Mr. Tyrrell has lanced the boil of contemporary liberalism and has offered a valuable critique of conservatism, both its wisdom and failures. He chronicles the ebb and flow of contemporary politics from the Republican success in the 1994 congressional elections to their defeat in the 2008 presidential election.

Despite his inclination to embrace conservative

ideas and what Mr. Tyrrell calls the conservative "temperament," he nonetheless includes a scathing indictment of conservatism as often "pinched by a smallness that has set the movement back and encouraged intramural squabbling."

Without the heavy-handed club conservatives sometimes employ to attack media myrmidons, Mr. Tyrrell notes that gaffs of a truly amusing variety by President Barack Obama and Vice President Joe Biden are given scant attention by members of the press corps. Mr. Tyrrell recognizes the obvious bias, but doesn't dwell on it; what he does dwell on is the difference between elites and the everyman. He recalls with nostalgia a time when there was genuine solidarity among conservatives, the height of what might be called the William F. Buckley era and the founding of *National Review*.

However, the political ascendency of conservatism in the 1950s and '60s occurred in large part because the movement was small, united and virtually powerless. Fragmentation insinuated itself into conservatism with the political success of the Reagan years. At that point, Young America's Foundation conservatives saw themselves as the genuine article as opposed to the *arriviste* neo-cons and the paleos of yesteryear. Liberals, as Mr. Tyrrell points out, have "silenced disagreement," a conspicuous difference with conservatives. And yet, even after Mr. Obama's election, roughly twice as many Americans claim to be conservative as opposed to liberal, a legacy of first principles on which conservatism was founded. Nonetheless, it is important to note, that many of these conservatives are not registered Republicans.

What appears to enjoin liberal loyalty is a general cultural understanding ratified by moral sentiment, etiquette and reflexive cues: "Bush lied," "McCarthy destroyed civil liberties," and "trickle down economic theory adversely affects the poor," are homilies that drip from the lips of liberals without the slightest regard for historical accuracy or context. Here is the herd of independent thinkers incapable of nuanced thought. These views, sculpted into the national culture through textbooks such as Howard Zinn's *A Peoples History of the United States*, represent the conservative challenge for the future. Mr.

Politics



Tyrrell describes it as overcoming "Kultursmog."

A new generation of conservatives face a challenge their predecessors did not. Fifty years ago, the ideas that threatened America came from outside our borders. Now, the threat is from within as the servants of a command economy are attempting to impose a behemoth government on every American. They do so with the erroneous conviction this helps the poor and downtrodden.

It is difficult to convince youthful idealists that the road to serfdom is paved with good intentions. The conservative attitude is predicated on individualism and anti-utopianism—ideas that do not immediately awaken youthful enthusiasm. However, as the ship of state moves relentlessly down an ocean of hazards and icebergs, there will be many looking for a helmsman who can provide a different direction.

In "After The Hangover," Mr. Tyrrell has outlined a remarkably sensible agenda for the GOP's future with his policy prescriptions and his affirmation of American exceptionalism. Mr. Tyrrell notes the nation's political center is shaped by conservatism. There is little doubt that is true, but there is a major task ahead in reclaiming the culture from radical elitists who dominate it. As Mr. Tyrrell rightly affirms, despite this battle, America is still a beacon of hope.

Herbert London is president of Hudson Institute and professor emeritus of New York University. He is the author of Decade of Denial and America's Secular Challenge.

Foreign Affairs

Obama bowing to the world

By Jeffrey T. Kuhner

President Obama has disgraced the United States - again. During this week's nuclear summit in Washington, he bowed when greeting Chinese President Hu Jintao.

The act was not only shocking but revealing. Mr. Obama has come under intense criticism for bowing to leaders in the past - the king of Saudi Arabia, the emperor of Japan. But never before has America's commander in chief prostrated himself to a foreign tyrant on U.S. soil.

By bowing, Mr. Obama degraded and cheapened the office of the presidency; as commander in chief, he represents every American when meeting with other heads of state. He is supposed to embody the dignity of the Oval Office, reflecting our collective heritage as a self-governing, constitutional republic.

Republicans do not recognize the supremacy of imperial overlords. This is the seminal principle of the Revolution of 1776: Americans do not kowtow to kings or dictators - the nation was formed in opposition to feudal subservience.

Perhaps Mr. Obama was not taught that elementary lesson during his childhood in Indonesia or his years immersed in post-colonial Marxist theory at graduate school. He is, however, learning it now. Americans despise bootlicking - especially when it comes from their president.

Every time Mr. Obama bows, his poll ratings drop and his prestige dwindles. Yet, he refuses to stop. He feels a compulsive, almost pathological need to do it. Why?

His actions reflect a fundamental, reflexive anti-Americanism - a profound contempt and hatred for his own country. Mr. Obama bows because it symbolizes America's need to "humble" itself on the world stage.

Mr. Obama is the only sitting president in U.S.



history who publicly - and repeatedly - apologizes for his nation's "sins" and "mistakes." In Europe, he bemoaned American "arrogance." In the Middle East, he condemned past U.S. "imperialism" and "injustice" toward Muslims. In China, he welcomed the Red Dragon's rise as an economic partner with the United States.

In short, Mr. Obama is bowing to the world. He seeks to establish a post-American multipolar order in which Washington is only one power among equals. He is a radical leftist, who welcomes the end of the United States as the world's last superpower. The very notion of "American exceptionalism" is repugnant to him - as it is to most multicultural progressives.

Mr. Obama's presidency can be distilled to one fundamental reality: He is presiding over America's decline, the slow but relentless erosion in its once-

Foreign Affairs

dominant economic, military and cultural position.

Mr. Obama's worldview is utterly disconnected from reality. Moreover, it is reckless and dangerous - pushing the world closer toward another international conflagration.

Rather than being the root cause of global instability and injustice, America has been the defender of order and freedom. In fact, no other nation in history - none - has done more to advance freedom than the United States.

It is America that led the struggle to liberate Europe from Nazi aggression and Soviet domination. It is America that toppled fascist dictatorships in Afghanistan and Iraq, freeing more than 50 million Muslims from totalitarian rule. It is America that bombed rebel fundamentalist Serbs, ending their genocidal campaigns against Muslims in Bosnia and Kosovo. It is America that protects the democracies of Asia from China's militaristic expansionism.

Mr. Obama should be ashamed for apologizing on behalf of America. That's like Mother Teresa apologizing for not taking care enough of the poor. It is a form of national self-abnegation bordering on masochism.

Yet, the multicultural leftists around Mr. Obama stress that all of his bowing and apologizing is really crafty, far-sighted statesmanship: the ultimate projection of "soft power" diplomacy. By making goodwill cultural gestures, Mr. Obama is supposedly helping to erect a broad, multinational coalition to confront the great threats of our time - especially, nuclear proliferation.

The opposite, however, is happening. Instead of stopping the world's most dangerous states from acquiring nuclear weapons, Mr. Obama's actions are ensuring the spread of nukes to rogue regimes.

This is the real meaning - and tragedy - of the Washington nuclear security summit. The White House claimed that Ukraine's agreement to scrap its stockpile of highly enriched uranium was a major strategic breakthrough. Rather, it was a cynical publicity stunt. Kiev's stockpile does not pose a threat to international security. But Tehran's nuclear program does.

U.S. intelligence officials now admit that Iran is about one year away from getting the atomic bomb.

Israeli officials believe the mullahs are even closer. Tehran's apocalyptic clerics have based their Islamic revolution on erecting a global caliphate upon the smoldering ashes of Israel - and eventually, America. Once Iran acquires the bomb, a nuclear conflict with the Jewish state is not only likely but inevitable. The United States - and other powers - will then be drawn into the fighting, re-creating the European bloodbaths of the 20th century.

Mr. Obama seeks to isolate Iran. His strategy is to convince Russia and China to agree to impose crippling international sanctions on Tehran's tottering theocracy.

Mr. Obama's transnational feel-good diplomacy is a sign of provincialism - not sophisticated multiculturalism. Moscow and Beijing are anti-American, anti-Western authoritarian states. For them, the Cold War never ended. Their goal is to undermine the American hyperpower by propping up a belligerent Persian empire that will act as a bulwark against the West in the Middle East. They have no intention of curbing Iran's nuclear program. In fact, Russia and China have been actively supplying Tehran with nuclear technology and missiles. Only a self-absorbed narcissist could believe he possesses the charisma - and cunning - to persuade these two gangster regimes into cooperating on Iran.

The president can bow all he wants. The Chinese leader was not impressed. Beijing refused to capitulate to Mr. Obama's demands for tougher Iranian sanctions.

"Pressure and sanctions cannot fundamentally solve the problem," an official Chinese government statement said.

Translation: Get lost. Nobody respects a groveling sycophant. Mr. Obama: Stop bowing and instead hold your head up high on the world stage as befits the world's greatest nation.

Jeffrey T. Kuhner is a columnist at The Washington Times and president of the Edmund Burke Institute, a Washington think tank. He is the daily host of the "Kuhner Show" on WNTN 570-AM from noon until 3 p.m.

This article was first published in The Washington Times on April 16, 2010. <http://www.washingtontimes.com/news/2010/apr/16/obama-bowing-to-the-world/>

The problem of porn: Adultery in another shape

By Robyn Wethington

American women today pay a high price for success.

It's no secret that women are graduating college in higher numbers than men. In fact, according to the Journal of American Enterprise Institute, "The Census Bureau predicts that 'more women than men are expected to occupy professions such as doctors, lawyers and college professors as they represent approximately 58 percent of young adults, age 25 to 29, who hold an advanced degree.'"

Young girls born today will grow up benefiting from opportunities that their grandmothers never dreamed of. But this new level of power has shocking pitfalls.

Ironically, there is a direct relationship between a woman's level of success and her loss of femininity. As women continue to overcome the gender gap, usurping men on the corporate ladder and staving off having children into their early forties, men begin to treat them as peers and become immune to their femininity. As a woman's gentle exterior starts to fade, a man ignores past protocols or acts of chivalry, possibly justified by the fear of treating her differently than his male co-workers.

Hence, although young girls will grow up with a heightened level of opportunity, they will face a world much more attuned to a masculinized perception of obscenities, including the proliferation and acceptance of pornography.

According to the Internet Filter Software Review, an online site that ranks filtering software programs by providing side-by-side comparisons, the porn industry in 2006 grossed 13.3 billion dollars in the United States. The industry currently has larger revenues than Microsoft, Google, Amazon, Yahoo, eBay, Apple and Netflix combined. The Internet Filter Review also revealed that 10 percent of adults admitted to Internet sexual addiction; 72 percent of those were men. ComScore Media Matrix, as proclaimed on their site, is one of the most preferred online audience measurement and media planning solutions which top publishers and advertising agencies rely



Culture

on for measuring audience composition and performance within key user segments. Their current data shows that on average, 70 percent of men from ages of 18 to 34 visit a pornographic site per month.

Aside from its negative effects on women, this addiction is destroying American families. According to a Focus on the Family, a global Christian ministry that helps families and couples build healthy marriages, 47 percent of families said pornography is a problem in their home. Moreover, the American Academy of Matrimonial Lawyers said the Internet was a significant factor in two out of three divorces that same year.

The sanctity of marriage is eroded when spouses frequently view erotic and obscene graphics or videos. Porn is an easy and readily available outlet for sexual urges, much like prostitution; only more pervasive because the Internet has made it free and is within the home. Porn turns what was once a passionate and romantic bond shared exclusively with one's life partner into a selfish need and home-wrecking fetish. It degrades sex and makes it more about the "you" than the "us."

This phenomenon is also tarnishing our youth. The average age of first Internet exposure to pornography is 11-years-old, according to the Internet Filter Review. The largest consumer of Internet pornography is the 12-17-year-olds age group. Nine out of 10 children aged 8-16 have viewed pornography on the Internet, according to a 2002 report by the London School of Economics.

Porn taints a child's views of sex; it distorts reality. It displays sex without marital bonds and void of love. This shows children that sex is a sport rather than an empathic act rooted in love and devotion. Sex portrayed in this light is a lie that can permanently embed itself in the hearts and minds of the young. They then believe this is what sex really is -- and cannot cope with the reality when confronted with a partner. This is not fair to their future spouses, and it is not fair for those who believe and expect their marriage to be "unadulterated." The Internet is a quick fix; the easy satisfaction of lustful urges without consequences—but only in the short term.

Many argue that laws punishing pornographers violate freedom of expression. In 1998, the Supreme Court voted 5-4, with a majority supporting a lower court's decision to block passage of an online porn law which would have punished pornographers. The law was considered muzzling the free speech of pornographers.

Since such laws exist that help the proliferation of pornography, it is up to individuals and families to use their free choice to avoid such smut. For example, online-filtering software programs allow parents and couples to take control of what can be accessed through the Internet.

America's freedoms come with consequences. It is up to parents to raise their children with the moral compass the Internet does not provide. Ultimately, a child's solid upbringing will be more effective in avoiding the pitfalls of pornography than federal laws limiting choice.

As for adults, Internet porn is the new and destructive fifth column within the home. Every spouse ought to enact the same vigilance against this as in previous generations of men and women rallied against another lover in their marital bed. This is adultery in another time, with another name—and it remains one of the seven deadly sins.

-Robyn Wethington is an outreach coordinator for The Edmund Burke Institute. She is also a student at the University of Missouri's School of Journalism where she is majoring in Strategic Communications with a minor in Political Science.

May 2010 - 17

Culture

The mind of God behind the universe

By Kevin Aldrich

When science and faith meet, is it a zero sum game? In other words, is either evolution right and religion wrong, or faith correct and Darwin in error?

The early giants of modern science—Descartes, Galileo, Bacon, Brahe, Kepler, Newton and Locke—were Christian men. Still, it is difficult in today's secular and materialistic culture not to feel that science and religious faith must be mutually exclusive antagonists.

In the March 7 issue of *The Chronicle Review of The Chronicle of Higher Education*, Michael Ruse takes to task three philosophers who doubt the truth of Darwinism. In "Philosophers Rip Darwin," Mr. Ruse points out that in a time when many exciting developments are taking place in the scientific field of evolutionary biology, "voices from within the mainstream of philosophy [are] questioning the veracity of evolutionary theory." Mr. Ruse, who directs the program in the history and philosophy of science at Florida State University, critiques three of these doubters. Mr. Ruse says he makes a good living attacking creationism and Intelligent Design in books, lectures, debates and blogs.

While Mr. Ruse is himself a skeptic about the existence of God, he does not think believers are liars or idiots.

The best antidote in book form I have found to the supposition that science and faith are enemies is Mariano Artigas' *The Mind of the Universe: Understanding Science and Religion* (Templeton Foundation Press, 2000).

The late Mr. Artigas was a Catholic priest, a philosopher, theologian, scientist and philosopher of science. In *The Mind of the Universe*, Mr. Artigas undertakes to build bridges between philosophy and theology on the one hand, and modern empirical science on the other. He does this by studying the presuppositions of science—that is, the assumptions without which no one would bother to undertake it.

Mr. Artigas offers three presuppositions: 1) There is a natural order in the universe; 2) We can know this order; and 3) It is good to know this order.

If there were not a natural order in the world, science could not exist, because science studies spatio-temporal patterns. In other words, if there is no order, there is nothing to study.

If there were an order but we could not discover it, again science would grind to a halt. You cannot study what you cannot know.

Finally, if there were not a benefit from studying the natural world, we would not bother to do it.

The Western world—and it alone—was able to give birth to science because of the heritage of the Judeo-Christian, Greco-Roman tradition and the centuries—long careful work of Scholastic monks. These presuppositions, Mr. Artigas argues, are the gift of the Middle Ages to the Modern Age.

In a nutshell, science was in part a gift from Medieval Christianity and all the first scientists were Christians.

Mr. Artigas next examines what the progress of science tells us about the validity of these presuppositions. Science's progress, he says, actually "retro-justifies, enlarges and refines" these original assumptions.

For example, we have not only confirmed that there is a natural order, but discovered that this order is characterized by self-organization and information. The universe, you could say, is even more ordered than we ever imagined.

Or, we can see that it is good to know the natural order because of all the benefits that technology gives us. It is also good that the scientific enterprise confirms important human values such as regard for the truth, careful observation, cooperation, integrity and intellectual humility.

What does this have to do with philosophy or natural theology?

Philosophy is interested in ultimate causes. It looks beyond what science can do, because science only deals with the material world and natural causes. Science simply has to *nothing* to say about God or the

Culture

supernatural. Remember, it can only study naturally occurring spatio-temporal patterns. The problem is that other philosophers—posing as scientists—make the claim that science in fact supports materialistic atheism. It does not.

This philosophy may be called scientism or naturalism or materialism. Scientists may espouse this point of view, but when they do they are acting as philosophers, not as scientists. This is why it gets confusing.

Reasoning from the discoveries of science to ultimate causes is a philosophical task. If you reason to God you are a theist. If you reason to materialism you are an atheist. The question for Mr. Artigas is which conclusion makes more sense in the light of scientific progress? Is the actual progress of modern science friendly to theism or atheism?

This is where Mr. Artigas' "bridges" come in. Using criteria similar to those used by science to validate its own findings, Mr. Artigas argues that science

supports—but of course cannot prove—that the theistic conclusion is more reasonable. In fact, he says, "If we take into consideration the present scientific worldview, one may wonder how someone aware of the results of scientific progress can be an atheist or materialist today."

Those who insist that God is the ultimate cause of the material world and its processes must argue philosophically, even though they may use the findings of science as evidence. The same is true for the other side. The claim that nothing but material causes exist, and therefore, the universe is blind and indifferent is *not science but philosophy*.

Mr. Ruse remains a skeptic whereas Mr. Artigas sees that behind the universe there is a Mind: the Mind of God.

-Kevin Aldrich is a freelance writer living in Los Angeles. He can be contacted at kevinaldrich@msn.com.

Fatal indifference

By Gayle S. Fixler

According to a Talmudic saying, "Whoever saves one life saves the world entire." And yet, when a Good Samaritan in obvious distress needed life-saving intervention, his life was not considered worthy.

Such is the case of Hugo Alfredo Tale-Yax, a 31-year-old homeless man who on April 18, 2010 was fatally wounded after coming to the rescue of a woman who was attacked by a knife-wielding man on a street in the Jamaica section of Queens, NY.

Mr. Tale-Yax did not know the woman he saved but he most likely did not hesitate before rushing to her aid. He was subsequently, repeatedly stabbed by the woman's attacker. But despite his wounds, briefly chased the assailant and then fell to the ground where he later died from his injuries.

A surveillance video from a building adjacent to the one in front of which the attack took place is chilling. We watch riveted, waiting for someone to come to Mr. Tale-Yax's aid. No one does until 90 minutes after the attack, when firefighters responded

to a belated 911 call reporting a man lying on the ground, according to media reports.

Reportedly, as many as 25 pedestrians passed the stricken man after he collapsed. Some gawked and continued on. One bystander is seen shaking and then turning Mr. Tale-Yax's body over, revealing pools of blood. That man then walked away. Others just sidestepped the unconscious Guatemalan immigrant. One man took a cell phone photo of Mr. Tale-Yax, ironically the same phone with which he could have made a 911 call. Apparently no one considered Mr. Tale-Yax worth helping and he was left to die unattended and alone.

The failure to intervene, a behavior known as the Bystander Effect, refers to situations in which individuals do not offer assistance in an emergency situation, particularly when others are present.

An important component of this social phenomenon is social influence—the need to behave in correct and socially acceptable ways. When bystanders

Culture

fail to react, others follow suit, interpreting inaction as a sign that a response is inappropriate or unnecessary. Unfortunately, this form of peer pressure can supersede the importance of rendering aid to someone in need.

The concept of "diffusion of responsibility" is also a key element of the Bystander Effect. When with other observers, individuals do not feel obligated to intervene because the responsibility to do so is assumed to be shared by all who are present. Consequently, confusion about who should and will help becomes an obstacle to intervention.

In Mr. Tale-Yax's case however, the attack took place shortly after 5:30 a.m., long before large numbers of people congregated, so perhaps this was just a painful example of the disregard for human life or a fear-based reluctance to get involved.

However explained, it is not justifiable. The failure to respond is inexcusable, shameful and heart wrenching. And although this incident has fanned outrage and discussion about morality, empathy and bystander obligation, it is not an isolated episode and most likely will recur when Mr. Tale-Yax's heroics are forgotten.

Predictably, Mr. Tale-Yax's death brings to mind the most notorious case of bystander indifference—the 1964 murder of Queens resident Kitty Genovese. The 29-year-old was stabbed and then raped while dying as her neighbors were reportedly unresponsive.

Since then, a number of similar episodes have occurred: Just two years ago, on May 30, 2008, 78-year-old Angel Arce Torres was crossing a Hartford, CT street when he was critically injured in a hit and run accident involving two wrong-way drivers. Left

paralyzed, mute and unable to breathe on his own, Mr. Torres died just short of a year later, on May 11, 2009 after family members removed him from life support. This disgraceful incident was also caught on a surveillance tape that recorded spectators gathering on a sidewalk, cars veering around Mr. Torres without stopping, and a motor scooter rider circling the victim, who lay in the middle of the street, before driving away.

If a bystander does not want to get involved—understandable in some circumstances—anonymous assistance in the way of a call for help, could and should be made. Is a human life—even that of a homeless man like Mr. Tale-Yax—worth so little that it warrants only a quick snapshot? Are we so self-absorbed and void of empathy that a human being in crisis becomes a tourist attraction or spectator sport from which we walk away? Is it for passersby to decide who deserves assistance and who does not?

Like many states, New York does not have a law regulating bystander or Good Samaritan obligation. Such a law might deter bystanders—those who would render assistance—for fear of a law suit, accusations of negligence and other legal complications. But do we really need a law to regulate our moral obligation in a life or death situation?

Mr. Tale-Yax was an anonymous homeless man when he ran to the aid of a total stranger. He was apparently not worth helping as he lay mortally wounded on 144th Street near 88th Road in Queens. But after a violent and senseless death, this down-and-out man who did the right thing is lauded as a hero—a man who finally has a name.

-Gayle S. Fixler is a Washington, DC area freelance writer.

Culture

The light of conversion

By Kelly Kathryn Llobet

The most ardent atheist can seek out God at death's door as evidenced by the April 8, 2010 death of atheist-turned-deist Dr. Anthony Flew. Preminent philosophers, theologians, and scholars are paying tribute to the world-renowned British intellectual. At age 81, he converted to a broad theism because he said, "the case for an Aristotelian God who has the characteristics of power and also intelligence, is now much stronger than it ever was before." At 87, Mr. Flew was called home to his maker.

Mr. Flew was born February 11, 1923 in London, England the son of a Methodist minister. For decades, the philosopher and unbeliever was the paragon for atheists. He had a lifetime of intellectual, rational and professional achievement. He nonetheless remained a committed atheist until just six years before his death.

Mr. Flew's conversion is astounding due to his ardent defense of his disbelief for a quarter of a century. In 1985, Mr. Flew met Dr. Gary Habermas, a professor of Philosophy and Theology who specialized in the subject of Jesus' resurrection. Through correspondence and discussion, a friendship developed over the course of 20 years.

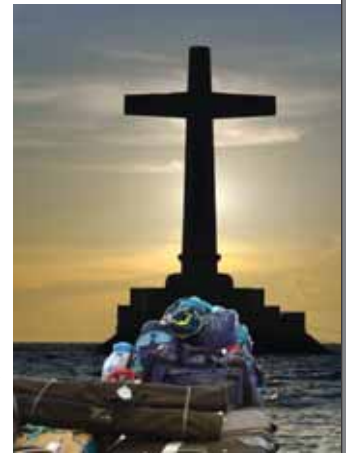
In 2003, Mr. Flew informed Dr. Habermas he was considering becoming a theist because "his position stood in tension with several huge question marks." Then in January 2004, maintaining rejection of selective revelation be it Christian, Jewish, or Islamic, Dr. Flew told Habermas he "had to go where the evidence lead(s)." Dr. Flew's pilgrimage led him to deism.

Dr. Flew's journey demonstrates that conversion is continuous and needs to be cultivated; it is not a one-time event.

Late-in-life or deathbed conversions of famous historical figures are captivating and often cultivated over a lifetime. Oscar Wilde, Buffalo Bill, King Charles II, John Wayne and Jean-Paul Sartre are some of these well-known converts.

In the biography *The Unmasking of Oscar Wilde* by Joseph Pearce, we learn that Victorian author and playwright Oscar Wilde (1854-1900) waited until his deathbed to convert. His father opposed Roman Catholicism. And though Wilde "was emotionally attracted to faith" he was "temperamentally tempted to doubt" throughout his life. But the most onerous obstacle to an earlier conversion was Wilde's own awareness that any serious entrance into the Church of Rome would require him to give up his promiscuity. For these reasons, he resisted conversion until days before his death in 1900.

The Old Western American icon William "Buffalo Bill" Cody (1846-1917) gained fame for his cowboy theme shows and colorful life. However, in 1905 upon arrival in France, his personal problems were overwhelming. His reputation was damaged by the dismissal of his anticipated divorce; both his long-time partner and his third child had recently died; and he was left to take inventory of his lifestyle. It was at this low point that Buffalo Bill wrote to his sister Julia, "It's in my old age I have found God—and realize how easy it is to abandon sin and serve



May 2010 - 21

www.EdmundBurkeInstitute.org
www.EBIReflections.com

20 - Reflections Magazine - Edmund Burke Institute

Culture

him. When one stops to think how little they have to give up—to serve God. It's a wonder so many more don't do it." Twelve years later, the day before his death, Cody was baptized into the Roman Catholic faith.

Born in 1630 Charles II of England, Scotland, and Ireland ruled as an Anglican for political purposes. He spent his reign sympathetic to the Catholic faith and lessened the persecution of its faithful throughout his kingdom. On February 2, 1685 he suffered a stroke. At age 54, following the relief of his monarchical duties, he was received into the Catholic Church and died four days after his stroke.

American actor John Wayne (1907-1979) was raised a Protestant, married a Catholic in a Catholic ceremony, and his children were raised as Catholics. The icon of masculinity divorced twice and married three times. John Wayne's son Patrick Wayne has stated that his father converted to Catholicism two days before he died.

Jean-Paul Sartre (1905-1980) a French novelist, playwright, existentialist philosopher, and literary critic was awarded but declined the Nobel Prize for literature in 1964. His lifelong companion Simone de Beauvoir wrote the culturally altering feminist manifesto *The Second Sex* in 1949. Existentialism tends to be atheistic. Yet, through Sartre's study of Jewish history he gained an interest in messianic tradition. In 1980, shortly before his death, he converted to Judaism.

Today, atheists are in the minority in most countries while becoming more common in Oceania and Europe, especially in nations that were previously or are currently communist. In 2006, 24 percent of Australians said they were atheists or agnostics; New Zealand had 21 percent. In 2005, the Eurobarometer Poll, performed since 1973 by the Public Opinion Analysis Sector of the European Commission, found 18 percent of the population in Spain did not believe in either a god or life force; 20 percent in the United Kingdom; 25 percent in Germany; 27 percent in the Netherlands; and 33 percent in France.

According to the American Religious Identification Survey (ARIS) done by The Graduate Center of The City University of New York in 2001, 14.1 percent of the citizens of the United States said they did not have a religion; while 0.4 percent stated

they were absolute atheists and 0.5 percent identified themselves as agnostic. In 2008, these same figures trended upward: 15 percent said they subscribed to no religion and 1.6 percent declared they were agnostic or did not believe in the existence of God. Geographically, deism decreases westward in the United States with Vermont as a lodestone in the east of nonbelievers at 34 percent.

With the gradual decline of the traditional nuclear and extended family since World War II, there are increasing numbers of atheists and agnostics. The ARIS also shows that secularization increases with rise in income, left-leaning politics and youth; while marriage, age and experience boost religiosity.

In 2005, Dr. Christian Smith of University of Notre Dame and Dr. Lisa Pearce of University of North Carolina Chapel Hill identified a new ideology as Moralistic Therapeutic Deism (MTD) in a study titled "The National Study of Youth and Religion." Dr. Smith and Dr. Pearce compiled interviews of 3,000 teenagers and established five moral statutes of MTD. These teens believe that a deity exists that created and ordered the world and watches over us. They think this god wants people to be nice to each other as taught in the Bible and most religions. Also, they believe that life's central goal is to be happy and to feel good about oneself. They suppose that this divine being does not need to be particularly involved in one's life except in problem resolution. Finally, they expect good people to go to heaven.

American youth lack the strong intergenerational faith traditions instilled by their forefathers. Dr. Smith says "a significant part of Christianity in the United States is actually only tenuously Christian in any sense that is seriously connected to the actual historical Christian tradition." MTD is the liberal cousin of existentialism; a philosophy of indifference to tradition riddled with false promises.

Like those of the past, the souls of today's non-believers and believers are on a journey. Conversion is more attractive as life comes to a close and on one's deathbed. The assurances of liberal philosophies do not provide answers as life on earth wanes. The time to look for meaning beyond becomes imminent. And as with Sartre, Wilde, Flew and others, the human response is often found in the light of conversion.

-Kelly Kathryn Llobet is a writer living in Baltimore, a veteran Navy spouse and a proud mother of five.

Public Policy

Going soft on gays in the military

By Susan Oliver Nelson

President Barack Obama is committed to repealing "Don't Ask, Don't Tell." White House Press Secretary Robert Gibbs reaffirmed the president's position in an April briefing after several protests from gays and lesbians claim that have grown impatient with what they perceive as "inaction" on the policy.

During his State of the Union address in January, Mr. Obama told the American people that this year he will work with Congress and the Pentagon to repeal the law. He stated his "unequivocal" resolve to do so which is based on the Constitutional principle that we are all created equal.

"The law denies gay Americans the right to serve the country they love because of who they are," Mr. Obama stated. "It's [repeal] the right thing to do."

Per Mr. Obama's request, Defense Secretary Robert Gates is working with the Pentagon to prepare the military for the repeal of the 1993 Section 654, Title 10 law which has become known as "Don't Ask Don't Tell." Under the current provision, the law prohibits homosexual conduct; however, the question regarding homosexuality was deleted from military induction forms—although routine inquiries about homosexuality can be reinstated at any time by the Secretary of Defense.

In the meantime, members of Congress are expected to propose a moratorium on homosexual dismissals in the military within the 2011 defense authorization bill.

Mr. Gates said that while he supports lifting the ban, a Pentagon study on how to carry out a plan to permit homosexuals to serve openly, "can only be successful if it is managed in a way that minimizes disruption to a force engaged in combat operations."

On February 2, during testimony before the Senate Armed Services Committee, Mr. Gates said he would be working in "close consultation" with Adm. Mullen to make certain the department is prepared should Congress repeal the 17-year-old law.

"Speaking for myself and myself only, it is my personal belief that allowing gays and lesbians to serve openly would be the right thing to do," said Mr. Mullen.

Mr. Mullen said he believes service members would accommodate a change to the policy but there's the probability that repealing the law would lead to a "disruption in the forces."

"We would all like to have a better handle on these types of concerns, and this is what our review will offer," Mr. Mullen told the Congressional panel.

Mr. Gates assigned his chief legal counsel, Jeh Johnson, and Army Gen. Carter Ham to lead a Defense Department's high-level working group to reach out to troops and their families in focus groups and forums to determine what concerns they might have. The purpose of the review process is to assist the Department in its understanding of the implications of the possible repeal of the policy.

According to *Military Times*, 350 "rank-and-file" troops who were randomly selected and assembled at the Pentagon auditorium in April, said they want to know what changes were in store for them if homosexuals were allowed to serve openly.

As a component of the report, Mr. Gates asked for the input of homosexual troops. Because current law prohibits the revelation of one's sexual orientation, the Pentagon reported that a third party was to be brought in to "poll homosexual troops about their thoughts on repealing the ban to get around the law."

Mr. Gates ordered the study to be completed by December 1, 2010.

Mr. Gates said the initial review produced findings that "would enforce the existing law in a fairer and more appropriate manner" and are supported by both by Adm. Mullen and Vice Chairman Marine Corps Gen. James E. Cartwright.

At a Pentagon news conference in March, Mr.

22 - Reflections Magazine - Edmund Burke Institute

Public Policy

Gates said he had approved guidelines effective immediately to the implementation of the current statute: that "outings" by third parties may no longer mean automatic grounds for separation proceedings.

Mr. Gates said the changes give "a greater measure of common sense and common decency for handling what are complex and difficult issues for all involved."

The Defense Department has raised the level of officers who are authorized to initiate and conduct inquiries into the allegation of a service member's sexual orientation, and the firing of gay-enlisted personnel is limited to an officer at a rank at least equivalent to a one-star general. The guidelines also say that information given by third parties should be declared under oath, and place "special scrutiny on third parties who may be motivated to harm the service member."

However, according to Elaine Donnelly, president of the Center of Military Readiness, the Gates/Mullen policy should be called "Don't Report, Don't Act" because it encourages local commanders to look the other way, pretend ignorance or decline to act on credible information indicating that a service member is not eligible for military service.

"There is no constitutional right to serve in the military," Ms. Donnelly says. "The 1993 Eligibility Law has nothing to do with 'who they are,' as the president put it."

Ms. Donnelly said the extraordinary responsibilities of the armed forces, the unique conditions of military service and the critical role of unit cohesion, require that the military community exist as a specialized society, characterized by its own laws, rules, customs and traditions, including numerous restrictions on personal behavior that would not be acceptable in civilian society.

While American soldiers continue to face multiple deployments in the wars in Iraq and Afghanistan, Mr. Obama is more concerned with pursuing his radical agenda. He is struggling to honor a campaign promise he made to the lesbian, gay, bisexual and transgender (LGBT) community to lift the ban on homosexuals serving openly in the military. Once again, our Commander-in-Chief shows that he is more concerned with placating a radical minority, rather than protecting the national security of our country.

-Susan Oliver Nelson is a writer living in Washington, DC.

www.EdmundBurkeInstitute.org
www.EBIReflections.com

www.EdmundBurkeInstitute.org
www.EBIReflections.com

