

Case No. 00-16423

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**IN THE UNITED STATES COURT OF APPEALS  
FOR THE NINTH CIRCUIT**  
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MICHAEL NEWDOW

Plaintiff / Appellant,

v.

U.S. CONGRESS, et. al.,

Defendants / Appellees.

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On Appeal from the United States District Court  
for the Eastern District of California  
Case No. CIV. S-00-0495  
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BRIEF OF AMICI CURIAE UNITED STATES CONGRESS MEMBER RON PAUL,  
CALIFORNIA STATE SENATOR RAY HAYNES, CALIFORNIA STATE SENATOR  
TOM McCLINTOCK, CALIFORNIA ASSEMBLY MEMBER DENNIS  
HOLLINGSWORTH, CALIFORNIA STATE ASSEMBLY MEMBER HOWARD  
KALOOGLIAN (Ret.), REPRESENTATIVE DAVID M. BRESNAHAN (RET. UTAH  
HOUSE OF REPRESENTATIVES), WILLIAM F. CARLSON, GILBERT ARMIJO,  
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TRADITIONAL VALUES EDUCATION & LEGAL INSTITUTE, CALIFORNIA PUBLIC  
POLICY FOUNDATION, CALIFORNIA CAMPAIGN FOR FAMILIES,  
MASSACHUSETTS FAMILY INSTITUTE, PASTORS INFORMATION RESOURCE  
COUNCIL, WOMEN'S RESOURCE NETWORK, MOSES HOUSE MINISTRIES,  
TEMECULA-MURRIETA CALIFORNIA REPUBLICAN ASSEMBLY, LONG BEACH  
CALIFORNIA REPUBLICAN ASSEMBLY, BOY SCOUTS OF AMERICA  
VENTURER CREW 2179, BOY SCOUTS OF AMERICA ORDER OF THE ARROW  
CHAPTER 17, SALT & LIGHT NETWORK, IN SUPPORT OF  
DEFENDANTS/APPELLEES PETITION FOR REHEARING EN BANC

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## **CORPORATE DISCLOSURE STATEMENT**

Pursuant to Federal Rule of Appellate Procedure 26.1, each of the corporate amici curiae represent that they have no parent companies, subsidiaries, or affiliates that have issued shares to the public.

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BANC

**INTERESTS OF AMICI CURIAE**

UNITED STATES CONGRESS MEMBER RON PAUL (R) is a member of the United States Congress. As such, he represents the interests of approximately 650,000 United States citizens.

CALIFORNIA STATE SENATOR RAY HAYNES is a member of the California State Senate, 36<sup>th</sup> Senatorial District, and represents the interests of more than 800,000 Californians.

CALIFORNIA STATE SENATOR TOM McCLINTOCK is a member of the California State Senate, 19<sup>th</sup> Senatorial District, and represents the interests of more than 800,000 Californians.

CALIFORNIA STATE ASSEMBLY MEMBER DENNIS HOLLINGSWORTH is a member of the California State Assembly, 66<sup>th</sup> Assembly District. He represents the interests of approximately 423,000 Californians.

CALIFORNIA STATE ASSEMBLY MEMBER HOWARD KALOOGIAN (Ret.) is presently retired and formerly served as a member of the California State Assembly, 74<sup>th</sup> Assembly District. He is personally dedicated to the preservation of constitutional rights, including those of free expression and association.

REPRESENTATIVE DAVID M. BRESNAHAN (RET. UTAH HOUSE OF

REPRESENTATIVES) is retired from the Utah House of Representatives. He is personally dedicated to the preservation of constitutional rights, including those of free expression and association.

WILLIAM F. CARLSON is a member of the Yucaipa-Calimesa Joint Unified School District Board of Trustees in Yucaipa, California. MR. CARLSON is dedicated to protecting the right of school personnel and students to publicly express their faith in religious principles and in what they believe about our Nation.

GILBERT ARMIJO is a member of the Santa Maria Planning Commission and a member of the Knights of Columbus Council No. 2475. MR. ARMIJO is personally interested, as a local official and citizen, in being able to publicly and freely express his patriotic and religious beliefs.

NATIONAL LAWYERS ASSOCIATION is a 501(c)(6) professional trade association dedicated to the principle that the Founding Fathers of the government of the United States of America established a governmental structure for the Nation consisting of the Declaration of Independence and the Constitution; that the Constitution is to be interpreted in the light of the principles and transcendent truths set forth in the Declaration of Independence; and that the legal community has a special responsibility to preserve and protect that structure.

LIBERTY COUNSEL is a civil liberties legal defense and education

organization. Liberty Counsel provides legal representation throughout the nation for individuals who believe their rights to free speech and freedom of religion have been violated. Liberty Counsel believes strongly in the First Amendment rights of individuals to recite the pledge of allegiance. Liberty Counsel also strongly advocates through its litigation a correct interpretation of the Establishment Clause. This case and any subsequent decision by this Court on this matter will affect the rights of individuals to recite the pledge of allegiance and will have ramifications for interpretation of the Establishment Clause in subsequent cases.

FOCUS ON THE FAMILY is a California non-profit religious corporation committed to strengthening the family in the United States and abroad. Focus on the Family's interest in this case stems from the fact that it is actively involved in the promotion of the freedom of speech and expression and actively opposes restriction on private speech. Focus on the Family distributes a daily radio broadcast about family issues that reaches approximately 1.7 million listeners each day in the United States, Canada and around the world. Focus on the Family publishes and distributes *Focus on the Family* magazine and other literature that is received by more than 2 million households each month. Topics addressed in the daily radio broadcast and in printed literature published and distributed by Focus on the Family frequently concern religious expression, freedom of speech, and the right of individuals,

privately, to express their opinions, whether religious or otherwise.

CAPITOL RESOURCE INSTITUTE is a nonprofit organization that develops positive policies that affect culture and government in California. CRI is dedicated to protecting the constitutional freedoms of all Americans and Californians, including the right to express religious beliefs. CRI provides commentary to more than 30 radio stations in California and offers expert analyses and commentary on key issues of public policy in the State of California.

TRADITIONAL VALUES COALITION is the largest non-denominational, grassroots church lobby in America. TVC's membership of over 43,000 churches bridges racial and socio-economic barriers and includes most Christian denominations.

TRADITIONAL VALUES EDUCATION & LEGAL INSTITUTE is a foundation dedicated to educating and supporting churches in their efforts to restore America's cultural heritage.

CALIFORNIA PUBLIC POLICY FOUNDATION is a nonprofit corporation dedicated to protecting the First Amendment rights of California's citizens. CPPF has been in existence since 1986 and has maintained an interest in these issues ever since.

CALIFORNIA CAMPAIGN FOR FAMILIES is a nonprofit, nonpartisan,

family defense and lobbying organization serving families in the State of California and across the nation. CCP promotes the innate worth of all individuals, but advocates against behavioral choices that are detrimental to society, family, and the general welfare of the individual states and nation as a whole.

MASSACHUSETTS FAMILY INSTITUTE is dedicated to strengthening the family and affirming the Judeo-Christian values upon which it is based. Established in 1991, MFI is a non-partisan public policy organization dedicated to strengthening families in Massachusetts and across the Nation.

PASTORS INFORMATION RESOURCE COUNCIL is a nonprofit organization dedicated to the education of churches, their members, and the general public on issues of religious freedom. PIRC is based in the City of Highland, San Bernardino County, California.

SALT & LIGHT NETWORK is an unincorporated association of persons also dedicated to the education of churches, their members, and the general public on issues of religious freedom. SLN is based in the City of Buena Park, Orange County, California.

WOMEN'S RESOURCE NETWORK is an umbrella organization dedicated to protecting the constitutional rights of California's women and educating individuals on their rights of expression and choice in personal matters. WRN is

based in the City of Escondido, San Diego County, California.

MOSES HOUSE MINISTRIES is a nonprofit corporation dedicated to working with pregnant teens, unmarried women, and their children. MHM views the Pledge of Allegiance as an important tool in giving recognition to the value of a national community and the role of individuals within that community.

BOY SCOUTS OF AMERICA VENTURER CREW 2179 and BOY SCOUTS OF AMERICA ORDER OF THE ARROW CHAPTER 17 are local arms of the Boy Scouts of America. The purpose of the Boy Scouts of America, incorporated on February 8, 1910, and chartered by Congress in 1916, is to provide an educational program for boys and young adults to build character, to train in the responsibilities of participating citizenship, and to develop personal fitness.

NATIONAL FEDERATION OF REPUBLICAN ASSEMBLIES (“NFRA”) is an outgrowth of the California Republican Assembly our nation's oldest and largest Republican volunteer organization. The NFRA is the national umbrella organization for the over 40 chartered nation wide state Republican Assembly organizations. The NFRA is dedicated to preserving constitutional rights and the organization of grass roots efforts to accomplish this goal. TEMECULA-MURRIETA CALIFORNIA REPUBLICAN ASSEMBLY and LONG BEACH CALIFORNIA REPUBLICAN ASSEMBLY are local chapters of the CRA.

## INTRODUCTION

Amici Curiae respectfully request that this Court grant en banc review to this case. Amici Curiae submit this brief in support of all defendants/appellees in this matter. Amici Curiae represent a variety of California State legislators, public interest groups, and others.

This case is one of the most important cases to face this Circuit in many decades. There is little doubt that this case creates a stark “line in the sand” between opposing politico-legal views about what the concept of “separation of church and state” means. In fact, there is no doubt that the Pledge of Allegiance represents a high form of political speech and does, admittedly, make direct reference to God. Political speech is “given the maximum level of protection by the Free Speech Clause because it lies at the core of the First Amendment.” *Planned Parenthood of Columbia/Willamette, Inc. v. American Coalition of Life Activists*, 244 F.3d 1007, 1019 (9<sup>th</sup> Cir. 2001). *See also First National Bank v. Bellotti*, 435 U.S. 765, 98 S.Ct. 1407, 55 L.Ed.2d 707 (1978); *Buckley v. Valeo*, 424 U.S. 1, 96 S.Ct. 612, 46 L.Ed.2d 659 (1976). As such, those who recite the Pledge of Allegiance are entitled to protection under the United States Constitution.

En banc review will stabilize the law concerning the Pledge of Allegiance. Regardless of the outcome, the citizens of the United States of America will be

provided with the security of knowing that the issues were carefully and independently considered by the members of a full appellate panel.

Amici seek an en banc opinion: A.) That recitation, in public schools, of the Pledge of Allegiance does not offend the exact language of the Establishment Clause of the First Amendment; B.) That there is no excessive entanglement of religion and government in this case; and, C.) That the tradition, history, and patriotism incorporated in the Pledge of Allegiance have a valid place in the public school arena.

To wit, the First Amendment is actually fostered by allowing recitation of the Pledge of Allegiance. By allowing the Pledge of Allegiance to be recited, issues concerning its principles can be better considered and debated. If the Pledge of Allegiance were to be removed from the public school setting, the marketplace of ideas will be unreasonably restricted.

Removal of an impetus for protected First Amendment debate is contrary to the freedoms of speech and expression. By seeking to ban the Pledge of Allegiance, Mr. Newdow seeks an impermissible orthodoxy of secularist principles in America's public schools. The Pledge of Allegiance is simply a tolerable acknowledgment of beliefs widely held among the people of this country. The clause, "under God," does not remotely put the imprimatur of the state on any particular theological thread. In fact, the generic reference to God in the Pledge of Allegiance is completely

appropriate in a nation whose institutions presuppose a Supreme Being.

## **STATEMENT OF FACTS & PROCEDURE**

Amici Curiae join the Statement of Facts set forth in the decision of this Court 2002 WL 1370796 at \*3.

## **THE STANDARDS ON A PETITION FOR REHEARING**

### **WARRANT EN BANC REVIEW IN THIS CASE**

En banc review is appropriate where a uniformity of law is necessary for the constitutional well-being of the nation and due to the exceptional importance that this case presents. Federal Rules of Appellate Procedure 35(a)(2), 35(b)(1)(B); Ninth Circuit Rule 35-1; *Decker v. Glenfed, Inc. (In Re Glenfed, Inc. Sec. Lit.)*, 42 F.3d 1541, 1543 (9th.Cir. 1994). The national public outcry over the decision of this court's three-judge panel suggests, at a minimum, that the Ninth Circuit's opinion should reflect the views of a majority of the full panel.

As will be shown below, the two-judge majority was incorrect in its application of existing law and it is likely that the majority of this Court, sitting en banc, would, or should, disagree with the underlying opinion as a matter of law. *See generally* Douglas H. Ginsburg & Donald Falk, *The Court En Banc: 1981-1990*, 59 GEO.WASH.L.REV. 1008 (1991). Moreover, we respectfully suggest that the

underlying opinion does not adequately account for arguments that would change the outcome of the decision.

## **ARGUMENT**

### **I.**

#### **APPELLANT RELIED ON AN INCORRECT VIEW OF THE PURPORTED “WALL OF SEPARATION” BETWEEN CHURCH AND STATE**

The notion of “separation of church and state” is one that derives from a statement by Thomas Jefferson in reply to an address by a committee of the Danbury Baptist Association. *See Reynolds v. United States*, 98 U.S. 145, 164 (1878) (citing a recorded statement of Thomas Jefferson where he referred to building a wall of separation between church and state). Jefferson’s statement concerning the purpose of the Establishment Clause of the Constitution was first used in association with First Amendment religious liberties and education in *Everson v. Board of Education*, 330 U.S. 1, 16, 67 S.Ct. 504, 91 L.Ed. 711 (1946). In *Everson*, the majority of the United States Supreme Court actually upheld a program that allowed parents to be repaid from state funds for the costs of transportation to private religious schools. *Id.* at 17. The *Everson* Court only required that the state maintain neutrality in its

relations with various groups of religious believers. *Id.* The Court agreed that the State may not establish a church per se. Therefore, the decision in *Everson* does not provide a precedent for those who would remove every vestige of religion from the public forum.

Presumptively, it is a limited notion of the “wall of separation” that actually allows the Arlington National Cemetery to maintain thousands of religious inscriptions on state-owned property, that allows the continued existence of the National Cathedral (which has Christian Scripture incorporated into its very walls<sup>1</sup>), the “In God We Trust” motto on American currency, and the many invocations that precede various official proceedings throughout the United States (for example, the opening announcement by the Clerk of the United States Supreme Court itself, “God save this honorable court). The religious views and representations of Americans clearly have a proper place in all aspects of governmental action with its citizenry, as such views are a reflection of the self-created collective identity of the United States citizens. *See generally Rosenberger v. Rector & Visitors of the University of Virginia*, 515 U.S. 819, 115 S.Ct. 2510, 132 L.Ed.2d 700 (1995) (allowing

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<sup>1</sup> The language of John 1:14, “The Word was made flesh, and dwelt among us ...,” is inscribed in the foundation stone. The stone came from near Bethlehem. The religious significance of the stone and its source is unquestionable. *See*, <http://www.cathedral.org/cathedral/discover/history.shtml>

expenditure of government funds on religious newspaper).

A priori, one cannot divorce state proceedings from the fact that such proceedings are conducted by individual persons possessing personal rights to freedom of expression, association, and religious practice under the First Amendment to the United States Constitution. After all, under most circumstances, one has the right “to believe and profess whatever religious doctrine one desires” and great protection is afforded to this element of the Constitution. *See generally Employment Division v. Smith*, 494 U.S. 872, 876-878, 110 S.Ct. 1595, 1599, 108 L.Ed.2d 876 (1990). Indeed, students and teachers retain their rights to free expression on campus. *Tinker v. Des Moines Ind. Sch. Dist.*, 393 U.S. 503, 506, 89 S.Ct. 733, 736, 21 L.Ed.2d 731 (1969). Accordingly, the Pledge of Allegiance is but one way that individual teachers, students, and others can express their protected views.

Taken to its logical conclusion, Newdow’s contention would require this Court to remove every religious inscription at Arlington National Cemetery and the National Cathedral, redact language from the Declaration of Independence, prohibit the singing of the National Anthem (the fourth verse which expressly affirms our trust in God), and destroy every dollar bill that carries the motto of the United States. Indeed, all cities with religious names would have to be renamed under Plaintiff’s narrow view of the Constitution. Common sense militates against such a draconian

view of the First Amendment. There is simply no way that the First Amendment was intended to eliminate every possible vestige of religion in the halls of government. Indeed, the First Amendment was intended to allow all religions, including theism and atheism, to flourish under the Constitution. *See School District of Abington Township of Pennsylvania v. Schempp*, 374 U.S. 203, 294 (1963) (Brennan, J., concurring); *County of Allegheny v. American Civil Liberties Union*, 109 S.Ct. 3086, 3135, (1989)(Kennedy, J., concurring in part and dissenting in part).

The First Amendment does not, on its face, suggest that those who would engage in religious speech must leave their Constitutional protection at the schoolhouse steps. *Tinker*, 393 U.S. at 506 (1969). In fact, religious reference may be made an objective part of an academic curriculum. *See generally Schempp*, 374 U.S. at 294. The only relevant limitation on the rights of teachers or administrators is that they not proselytize students. *Pelozo v. Capistrano Unified Sch. Dist.*, 37 F.3d 517 (9th.Cir. 1993); *Everson*, 330 U.S. 1 (1947). Given the above principles of law, it is not a substantial burden on Mr. Newdow’s daughter that she should be “exposed to widely-accepted views” that she is said to oppose on atheistic faith-based principles. *Altman v. Minn. Dept. of Corrections*, 251 F.3d 1199, 1204 (8th.Cir. 2001). (*See also* Fn. 3 herein). The voluntary Pledge of Allegiance does not proselytize or substantially burden anyone such that one could conclude that religion is being forced

onto unwilling persons.

*Lemon v. Kurtzman*, 403 U.S. 602, 91 S.Ct. 2105, 29 L.Ed.2d 745 (1971) sets forth the test for whether or not the Establishment Clause of the First Amendment has been violated. One must consider each of the following factors:

- A. Whether the state action has a secular purpose<sup>2</sup>;
- B. Whether the principal or primary effect is one that neither advances nor inhibits religion;<sup>3</sup>
- C. Whether the state action fosters an *excessive* entanglement with religion.<sup>4</sup>

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<sup>2</sup> This element must be weighed against the holdings of *Espinosa v. Rusk*, 634 F2d 477 (10th.Cir., 1980) , *aff'd.*, 456 U.S. 951 (1982). *Espinosa* held that it is unconstitutional for a state to test, per se, whether a cause is religious or secular. In other words, the State should not be engaging in some type of speculative determination of whether the Pledge of Allegiance, as a pragmatic matter, constitutes a religious expression versus a distinctive historical/patriotic statement. *See also Cantwell v. Connecticut*, 310 U.S. 296, 301, 60 S.Ct. 900, 84 L.Ed. 1213 (1943); *United States v. Ballard*, 322 U.S. 78, 64 S.Ct. 882, 88 L.Ed. 1148 (1944).

<sup>3</sup>There is certainly no proof in the record below that recitation of the Pledge of Allegiance has somehow converted any students to a Judeo-Christian worldview. Nor is there any evidence that the Pledge of Allegiance has somehow inhibited any student or school staff member from becoming a member of any religious class of persons. Without pleading such proof, Newdow has failed to meet the evidentiary burden contemplated by the *Lemon* test. *Lemon* 403 U.S. at 612-613.

<sup>4</sup>Since there is no proof that the Pledge of Allegiance has caused or inhibited the conversion of persons to a monotheistic worldview, ‘entanglement’ is *a priori* precluded as a possibility in this case. There can be no entanglement where no

The “entanglement” element, and other elements of the *Lemon* test, cannot be viewed in the myopic manner chosen by Newdow. Congress has established no identifiable law requiring any mandatory recitation of the Pledge of Allegiance, or portion thereof. 4 U.S.C. § 4. As can be seen from the plain language of the Establishment Clause, the State is only prohibited from making law “respecting the establishment of religion.” The Pledge of Allegiance neither supports nor inhibits any particular exercise or belief in a religion. It certainly does not rise to the call of establishing any identifiable religion, including atheism.

However, even if the Pledge of Allegiance maintains a religious tone, this nation’s inextricable connection to religion is undeniable. *Holy Trinity Church v. United States*, 143 U.S. 457, 458, 12 S.Ct. 511, 36 L.Ed. 226 (1892). Indeed, the documents that form the basis for the founding of our nation<sup>5</sup>, the Constitution, and our present form of government plainly reveal that a theistic view of the world led to the notions that are now considered to be the most sacrosanct in this nation’s

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causal nexus between the challenged activity and some cognizable harm can be established. In fact, it has been reported in the news media that Newdow’s daughter is of a Judeo-Christian worldview. As such, there could not have been any harm in her voluntary participation in Pledge of Allegiance activities. See, [http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=28160](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=28160)

<sup>5</sup> One cannot escape the unequivocal references to “Nature’s God” and the “Creator” in the Declaration of Independence.

worldview. The Pledge of Allegiance is a proper statement of America's national identity. Particularly, the ideas of equality, a triune government, and moral accountability for crimes all derive from religious views of the world. Indeed, morality itself is not a purely atomistic stance on humanity, as suggested by the secular-atheistic orthodoxy sought to be imposed by Mr. Newdow upon this nation.

The recitation of the Pledge of Allegiance is a very individuated activity. It is only meaningful to the extent that it is actually uttered by some individual person. The recitation of the Pledge of Allegiance is no different than every willing person announcing, of his or her volition, that they are Atheist, Christian, Buddhist, or Universalist. Certainly, Plaintiff could have no reasonable objection to allowing a Free Speech zone on campuses that allows one, or a group of persons, to talk about what they believe.

The Pledge of Allegiance itself cannot be said to be inherently contrary to the Constitution, as it only matters if someone is actually required to recite it. The Pledge of Allegiance, standing alone as 4 U.S.C. § 4, is no more coercive than the often ignored inscriptions at the National Cathedral. If Plaintiff has a problem with those individuals who may choose to say the Pledge of Allegiance, then he is misguided. After all, each individual who chooses to recite the Pledge of Allegiance is only expressing his or her protected beliefs. Such an expression of beliefs should

not be overruled by the Ninth Circuit Court of Appeals, which is a state entity itself. Those who would recite the Pledge of Allegiance should be just as protected against the state as Mr. Newdow. The two-judge opinion in this case is a prior restraint.

Ironically, if Mr. Newdow's position were to be adopted, the Court would be violating its own admonition against establishment of a normative stance in matters of ethics, values, and beliefs. *Newdow*, 2002 WL 1370796 \*9. Mr. Newdow's position allows only a blanket prohibition against the Pledge of Allegiance, and does not allow for a diversity of ideas or alternative expressive channels to be made available to those who recite the Pledge of Allegiance.

## II.

*MARSH V. CHAMBERS*, 463 U.S. 783, 103 S.Ct. 3330, 77 L.Ed.2d 1019 (1983)

### IS CONTROLLING IN THIS CASE

In *Marsh v. Chambers* the United States Supreme Court recognized that:

“In light of the unambiguous and unbroken history of more than 200 years, there can be no doubt that the practice of opening legislative sessions with prayer has become part of the fabric of our society. To invoke Divine guidance on a public body entrusted with making the laws is not, in these circumstances, an "establishment" of religion or a step toward establishment; it is simply a tolerable acknowledgment of

beliefs widely held among the people of this country. As Justice Douglas observed, "[w]e are a religious people whose institutions presuppose a Supreme Being." *Zorach v. Clauson*, 343 U.S. 306, 313, 72 S.Ct. 679, 684, 96 L.Ed. 954 (1952).

*Marsh v. Chambers*, 463 U.S. at 792.

As the three-judge panel in this case noted, "The Supreme Court applied the *Lemon* test to every Establishment case it decided between 1971 and 1984, with the exception of *Marsh v. Chambers* ... the case upholding legislative prayer." *Newdow*, 2002 WL 1370796 at \*7. It is the position of Amici Curiae that the reason for the court's failure to apply the *Lemon* test is that the Pledge of Allegiance, legislative prayer, and other traditional invocations are different kinds of activities than those that give rise to the establishment or endorsement of some particular religious view.

The 20-30 second time period that it takes to say the Pledge of Allegiance, or to hear others reciting it, hardly rises to the level of a purely "religious activity." Moreover, the previous 48 years of the Pledge of Allegiance's existence, with the "under God" phrase, can be said to have become a thread in the fabric of American society, similar to the Declaration of Independence, the National Cathedral, Arlington National Cemetery, the National Anthem, and daily legislative prayers. The national furor over the decision in the instant case is a testimony to the strength of this

particular thread.

Moreover, recitation of the Pledge of Allegiance is simply not a “religious ceremony” within the meaning of the law. *Fellowship of Humanity v. Alameda County*, 153 Cal.App.2d 673, 315 P.2d 394 (1957) (religion as being related to prayers, specific homage, worship, etc.). The reference to “God” in the Pledge of Allegiance does not, in any way, convey any meaningful information about the exact nature of God or purport to resolve any particular theological debate about the existence of God. The Pledge of Allegiance does not rise to the level of instituting a set view of the universe, that is “established” or “endorsed” by the State, which amounts to a sectarian byproduct that might otherwise be the result of thousands of years of theological debate amongst various religious adherents in the world. The Pledge of Allegiance cannot be compared to something as ceremonious as a Catholic Mass, Islamic pilgrimage to Mecca, or any other clearly religious “ceremony.” Such ceremonies are clearly intended to convey something about the perceived nature of God and humankind’s duty toward God.

While one could argue abstractly that an individually or personally crafted prayer, as in *Lee v. Weisman*, 505 U.S. 577, 112 S.Ct. 2649, 120 L.Ed.2d 467 (1992), could create an ability to identify and segregate a particular theological thread, one cannot say that the phrase “under God” conveys any particularized theological view.

At most it represents a very generic view of what 84.2% of North Americans believe. See Riverside Press Enterprise, *Faiths of the World* (3/18/01, Associated Press) (statistics demonstrating that 84.2% of North Americans subscribe to Judeo-Christian religious principles (i.e., monotheism)).

Incredibly, however, this Court has suggested that the Pledge of Allegiance “impermissibly takes a position with respect to the purely religious question of the existence and identity of God.” *Newdow* 2002 WL 1370796 at \*8. Common sense dictates that this can hardly be the case since there remains diverse and lively theological debate over exactly those issues, even among those who profess a faith in a monotheistic view.<sup>6</sup> Forty-eight years of the “under God” language of the Pledge of Allegiance has hardly promoted a uniform view of religion. If anything, the United States is much more diverse now than it was in 1954, when the current version of the Pledge of Allegiance was adopted. The fact that Plaintiff’s daughter is exposed to a recitation of what the majority of Americans might believe is no constitutional

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<sup>6</sup>For example, there has been historical debate over the existence of a triune God (Father, Son, Holy Spirit) versus an indivisible, undifferentiated, undivided, and/or unified concept of God. The Pledge of Allegiance obviously makes no attempt to distinguish between Catholic, Mormon, Protestant, or other views of God by theologians or philosophers. Contrary to the opinion herein, the Pledge of Allegiance simply cannot be said to endorse any distinguishable view of “God.” As such, the Pledge of Allegiance is neutral toward any *religion*. Whether or not atheism is a religion is open to debate. If, arguably, atheism incorporates the belief that there is no valid religion or God, there can be no harm to *Newdow*.

offense.

In analyzing an analogous situation, the Eighth Circuit Court of Appeals noted that being “exposed to widely-accepted views that they oppose on faith-based principles” (i.e., Christian *or* atheistic views) cannot be the basis of a civil rights claim. *Altman*, 251 F.3d at 1204. The court went on to specifically say that, “This is not, in our view, a substantial burden on their free exercise of religion.” *Id.*

In *Altman*, Christian employees were required to sit through a “seventy-five minute training program” involving homosexuality and other topics that they morally opposed. *Id.* at 1201. The program was state-operated. *Id.* In an attempt to avoid the effect of the program, the Christian state-employees chose to read their Bibles during the presentation. *Id.* They were reprimanded for doing so and claimed that their religious freedoms had been violated by the mandatory participation in the training program and the inability to opt out of the program. *Id.* at 1203-04. Much like Mr. Newdow, the plaintiffs in *Altman* claimed that the coercive environment of the program constituted a constitutional violation. *Id.* at 1204. The Eighth Circuit disagreed. *Id.*

If a state-sponsored seventy-five minute presentation that flew in the face of Christian views did not constitute actionable conduct, one cannot seriously claim that recitation of the Pledge of Allegiance can be an actionable offense to Newdow’s

daughter, or to anyone else who might hear it. The reality of the situation is that Newdow, or his daughter, can simply opt-out of participation in the Pledge of Allegiance. *Newdow* 2002 WL 1370796 at \*9.

It is harmless that Newdow might have to accept that not all others think like he does on matters of political or theological substance. A similar conclusion was upheld in *Citizens For Parental Rights v. San Mateo County Bd. of Educ.*, 51 Cal.App.3d 1, 124 Cal.Rptr. 68, *appeal dismissed*, 425 U.S. 908, 96 S.Ct. 1502, 47 L.Ed.2d 759, *rehearing denied*, 425 U.S. 1000, 96 S.Ct. 2217, 48 L.Ed.2d 825 (1975), wherein the courts held that a school could not be enjoined from providing sex education because parents' religious beliefs were offended.

To be blunt, Newdow's attempt to silence the ostensible views of a majority of Americans is no less egregious than any offense of which he accuses the defendants. Every time a student who believes in Creationism is faced with a teacher who instructs on Evolution Theory, the same constitutional dynamic surfaces. *Epperson*, *infra*. Time and again, our Courts have been quick to point out that the states' adoption of, a secular-evolutionist view of the universe is not a violation of the Establishment Clause. *Epperson*, *infra*.

If this Court engages in an unqualified adoption of Newdow's desire to rid the world of all public vestiges of religion, it will have violated its own admonition

against prescribing what “shall be orthodox in politics, nationalism, religion, or other matters of opinion”. *Newdow*, 2002 WL 1370796 at \*9 (citing *West Virginia Bd. of Educ. v. Barnette*, 319 U.S. 624, 642, 63 S.Ct. 1178, 87 L.Ed. 1628 (1943)).

Presently, because students can opt out of reciting the Pledge of Allegiance under *Barnette*, no orthodox view of what is politically correct is established, as there can be more than one way of celebrating freedom in our public schools on a daily basis (i.e., reciting the Pledge of Allegiance or opting out). Because of this, those who support *Newdow* are given the fullest opportunity as members of the “political community.” But, by prohibiting others from reciting the Pledge of Allegiance, *Newdow* is given the favoritism criticized in *Lynch v. Donnelly*, 465 U.S. 668, 688, 104 S.Ct. 1355, 79 L.Ed.2d 604 (1984). *Newdow* is unabashedly atheistic. The decision of this court gives his view a prevailing priority over the views of others, even though atheism or secularism can be characterized as being “religions.” See generally *Rhode Island Fed’n of Teachers v. Norberg*, 630 F.2d 850, 854 (1st.Dist., 1980).

Thus, if *Newdow* prevails, the *absence* of the Pledge of Allegiance becomes unequivocally orthodox, and violates the freedom of all those who wish to affirm its principles. Nothing could be more insulting to the promise and spirit of the First Amendment. “Given the age and the impressionability of schoolchildren ... within

the confined environment of the classroom”, the elimination of the Pledge of Allegiance is just as likely to convey a message of hostility and disenfranchisement of those that support it. *See Newdow*, 2002 WL 1370796 at \*11.

Sadly, Newdow’s position smacks of the religious intolerance mentioned in *Good News Club v. Milford Cent. School*, 533 U.S. 98, 121 S.Ct. 2093, 150 L.Ed.2d 151 (2001). Specifically, the Supreme Court stated that:

“Finally, even if we were to inquire into the minds of schoolchildren in this case, we cannot say the danger that children would misperceive the endorsement of religion is any greater than the danger they would perceive a hostility toward the religious viewpoint if the [Good News] Club were excluded from the public forum. ... There are countervailing constitutional concerns related to the rights of other individuals in the community.”

*Id.*, 533 U.S. at 118.

As such, the argument that the Pledge of Allegiance creates a necessarily coercive effect has no merit. The very face of 4 U.S.C. § 4 has no mandatory language. It merely states what the “Pledge of Allegiance” is and what persons “should” do during its recitation. It also defies reason to suggest that 4 U.S.C. § 4 has some nefarious religious purpose, as the Pledge of Allegiance need not be said by any

student, teacher, administrator, or other person. Any purpose to the Pledge of Allegiance can only be identified on an individualized basis by looking at the reasons for a particular school’s decision to use it to comply with *California Education Code* § 52720 (requiring “appropriate patriotic exercises” in all public elementary and secondary schools in California). This is a matter that is properly left to the academic discretion of local school officials and individual liberty of conscience.

### III.

#### **CALIFORNIA LAW ALLOWS RECITATION OF THE PLEDGE OF ALLEGIANCE AND IS CONTROLLING IN THIS CASE**

Article 1, Section 4, of the California Constitution states, in pertinent part, as follows:

“Free exercise and enjoyment of religion without discrimination or preference are guaranteed. This liberty of conscience does not excuse acts that are licentious or inconsistent with the peace or safety of the State. The Legislature shall make no law respecting an establishment of religion. ...”

CALIF. CONST., art. 1, § 4 (1879)

For better or worse, there is no significant case law on exactly what “this liberty of conscience” means within the State of California. However, under

California substantive law, to determine what a statute means, “we first consult the words themselves, giving them their usual and ordinary meaning.” *DaFonte v. UpRight, Inc.*, 2 Cal.App.4th 593, 601 (1992). One is further instructed by *California Civil Code* § 3542 that “[i]nterpretation must be reasonable.”

What is established is that the California Constitution provides more protection to freedom of expression than the United States Constitution. *Los Angeles Alliance for Survival v. City of Los Angeles*, 22 Cal.4th 352, 366, 93 Cal.Rptr.2d 1, 10, 993 P.2d 334 (2000) (citing ten California cases supporting this interpretation); *see also Gerawan Farming v. Lyons*, 24 Cal.4th 468, 491, 509, 101 Cal.Rptr.2d 470, 486, 499, 12 P.3d 720 (2000). Indeed, California’s Constitution provides a freedom of speech that runs “against the world, including private parties as well as governmental actors”. *Supra*, 24 Cal.4th at 492.

In the instant case, there is no indicia that recitation of the Pledge of Allegiance has the effect of promoting licentious behavior or placing the public at risk of physical or emotional harm. If anything, the laws concerning the Pledge of Allegiance promote reasonable patriotism, unity, mild nationalism, and an invaluable opportunity to open the doors to intellectual discussion and debate about the substance of the Pledge. While Newdow’s radical interpretation of federal law might support a weak argument for banning the Pledge of Allegiance, no interpretation of

the California Constitution has ever leaned in favor of eliminating such important political speech. *See* CALIF. CONST., art. 1, § 4 (1879).

#### IV.

### ACADEMIC FREEDOM

#### SUPPORTS RECITATION OF THE PLEDGE OF ALLEGIANCE

Academic freedom “long has been viewed as a special concern of the First Amendment.” *Regents of the University of California v. Bakke*, 438 U.S. 265, 312, 98 S.Ct. 2733, 2759, 57 L.Ed.2d 750 (1978) (opinion of Powell, J.). In fact, the Supreme Court has indicated a strong willingness to maintain a watchful eye over any potential challenges to academic freedom. *Epperson v. Arkansas*, 393 U.S. 97, 89 S.Ct. 266, 21 L.Ed.2d 228 (1968). After all, “The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect.” *Id.*, 393 U.S. at 105 (citing *Watson v. Jones*, 13 Wall. 679, 20 L.Ed. 666, 1871). “Judicial interposition in the operation of the public school system of the nation raises problems requiring care and restraint.” *Epperson*, 393 U.S. at 105.

Here, there is little doubt that Plaintiff asserts that the Pledge of Allegiance is a heresy against the First Amendment to the United States Constitution and his religious atheistic view. Indeed, it is axiomatic, in Plaintiff’s world, that religion can

have absolutely no place in the public forum. Newdow does not leave room for religious diversity, or the possibility that others, including a majority of students and teachers, might want to express their views in as meaningful a way as he has by bringing this case. Plaintiff's attitudes and claims constitute the very definiens of the term "dogma." In contravention to Plaintiff's dogmatic approach to the First Amendment, "the First Amendment does not tolerate laws that cast a pall of orthodoxy over the classroom." *Keyishian v. Board of Regents*, 385 U.S. 589, 603, 87 S.Ct. 675, 683, 17 L.Ed.2d 629 (1967).

The decision of the three-judge panel establishes an orthodoxy that says that the language of 4 U.S.C. § 4 shall never be recited in any publicly funded classroom. "There is no doubt that the First Amendment does not permit the State to require that teaching and learning must be tailored to the principles or prohibitions of any religious sect or dogma." *Epperson*, 393 U.S. at 106. Presumably, this includes the atheistic and secularistic dogma used in Newdow's interpretation of the First Amendment. Banning the Pledge of Allegiance certainly fosters and aids Mr. Newdow's two dogmas (atheism and secularism). *Id.*, at 106-07, 113 (Black, J., concurring) (questioning whether "forbidding a State to exclude the subject of evolution from its schools infringes on the religious freedom of those who consider evolution anti-religious.").

Academic freedom has been held to protect the teaching of evolution (regardless of opposition). *Epperson*, 393 U.S. at 113. If instruction on evolution can be held to be neutral toward religion, the Pledge of Allegiance should be more than safe from Mr. Newdow’s attacks. Each of the students and school staff involved in reciting the Pledge of Allegiance has a right of academic freedom. This right protects the Pledge of Allegiance. Specifically, it has been stated that:

“The desire to maintain a sedate academic environment, “to avoid the discomfort and unpleasantness that always accompany an unpopular viewpoint,” is not an interest sufficiently compelling, however, to justify limitations on a teacher’s freedom to express himself on political issues in vigorous, argumentative, unmeasured, and even distinctly unpleasant terms.”

*Adamian v. Jacobsen*, 523 F.2d 929, 934 (1975) (citing *Tinker* at 393 U.S. 509).

Here, the State of California has allowed individual schools or districts to determine the specific activities that they wish to utilize to fulfill their individual obligations under *California Education Code* § 52720. As such, individual schools and their staffs have been given some power over the determination of how to define the marketplace of ideas that will meet the obligation to engage in “appropriate patriotic exercises.” The discretion left to individual school sites is as close to the

core of academic freedom as possible. *See generally Regents of the University of Michigan v. Ewing*, 474 U.S. 214, 106 S.Ct. 507, 88 L.Ed.2d 523 (1985) at fn. 12 (academic freedom includes the exchange of ideas, and decision making concerning the autonomy of the institution).

In the present instance, there is no harm in a school district's academic decision to provide a limited forum for the purpose of expressing one's belief in the Pledge of Allegiance. By allowing those who do not wish to participate the option of not reciting the Pledge of Allegiance, the State has insured "neutrality" toward atheists, secularists, and others<sup>7</sup>.

## CONCLUSION

Based on the foregoing, we respectfully request that this Honorable Court grant

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<sup>7</sup> This list could just as easily include orthodox Quakers (Society of Friends) or Anabaptists who oppose[d] oaths. See, Justo L. Gonzalez, *The Story of Christianity*, Vol. 2, (Harper Collins NY, 1985) pp. 59-60, 200-201. Also, see, Matthew 23:18-22 [prohibition against swearing] (King James version). Obviously, there is a diversity of ideas about pledges and oaths, even among Christians.

en banc review *sua sponte* or pursuant to the request of any of the defendants in this matter.

Respectfully Submitted:

DATED : July 19, 2002

*UNITED STATES JUSTICE FOUNDATION*

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