



Exposing
— the —
**Global Road
to Ruin**

**through
Education**

Written Submissions

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Deliver Us from Evil

Is there a “new morality” displacing the old in America?

By Gene Birkeland

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When I looked from my window at the rooftops, yards, and streets of the community below, the town had the quality of a painting. No human movement disturbed the scene. It seems unnatural but life *does* exist down there — exists behind locked doors and shuttered windows.

One day this week, evil walked those streets and left fear behind. Teen-aged evil reached out and murdered a two-year-old child; not for revenge, safety, or self-protection, but in the amoral self-gratification of a momentary impulse — “to see what it was like.”

The questions which torment my mind as I gaze at the community below are repeated in the minds of mothers in every one of those homes. Will the day come when my daughter will be the victim? Is my son a potential Mr. Hyde? Why was there no saving voice of conscience in this child-strangler?

Another question perhaps unasked by other fear-harried mothers comes to mind. What influences in this boy’s life were powerful enough to overcome the traditional teachings of home and church?

Was this boy — and the thousands of others like him — the victim of a “new morality”? What is this new code of conduct which apparently governs the lives of so many American youths today? What force is so insidious that its ideas can be adopted by the young without the knowledge of parents? Is there really a revolutionary movement creating a new morality?

According to one eminent sociologist there is, but — “the revolution is hardly begun.” John Seeley was speaking of the mental health movement which he described in these words: “A revolution in social values is what gives birth to the movement, and it is a revolutionary doctrine that the movement is moved and expresses....” (March, 1953, *Annals*, American Academy of Political and Social Science.)

This “revolutionary” doctrine appears to be that which was



expressed by G. Brock Chisholm, psychiatrist and titular head of the World Federation for Mental Health, when he said in late 1945: “. . . we should stop teaching children moralities and rights and wrongs.” The “we” Chisholm used referred to psychiatry, its related fields, and education. The Federation credits the “Child Study Association of America” as being of great help to the U.S. branch of the World Federation, the National Association for Mental Health (p. 14, *Annual Report WFMH*, '54).

Among the many publications of Child Study which are promoted by the mental health groups is *The Answers to Give when Your Child Asks about Sex — With 8 Bs of Illustrations for Children*. This publication was greeted by loud huzzahs when it first appeared in 1954. Among the more printable quotes in the book is the suggestion that

Many parents still suggest that the really meaningful aspects of life and love are mental or spiritual and that the physical element is a kind of afterthought, necessary perhaps, but not very. This just isn’t true. . . . The teenager will be glad to hear this.

Such an attitude toward the place of sex in life is more in keeping with Chisholm’s point of view than traditional Christian morality. There are many other publications pushed through the National Mental Health Association and its network of local groups which show much the same attitude. Many of these pamphlets are written for school-room use and are designed as one instructor’s guide indicates, “to integrate” discussions of sex into every segment of the curriculum as well as extracurricular activities. This daily dose of mind-conditioning on the subject of sex added to the superabundant display of sex on television, in movies, and in advertisements, cannot help having a harmful effect upon future adults of the United States.

The force which can condition the human mind without

the recognition of the conditioning process is a psychiatric technique. In October, 1919, Lenin called upon Ivan Pavlov in Petrograd, for the answer to the question: "How can human behavior be controlled?"

Lenin then outlined to Pavlov his theory* that human behavior could be controlled by education and exhorted Pavlov to aid the Communists through his studies of human behavior and conditioned reflex therapy. As a result of this meeting, Pavlov's research laboratories became out of bounds for even the super-powerful Soviet Cheka. Pavlov and his disciples were able to exercise complete freedom in their experiments to fulfill Lenin's dream of standardizing the Russian people by destroying their individualism through education using Pavlov's mind-conditioning techniques.

Nearly 40 years later we have the testimonial of no less an authority than Mrs. Eleanor Roosevelt that Lenin and Pavlov's work has been highly successful. In her copyrighted article in the *Saturday Evening Post* of March 1, 1958, Mrs. Roosevelt relates that the Russian people are docile and uncomplaining under the Communist yoke. They are, she indicated, an unhappy people, well-disciplined, but extremely unlikely to rise up against their Kremlin masters.

Through the International Congresses of the World Federation for Mental Health, Russian psychiatrists have been able to exchange information on their techniques with psychiatrists from all over the world. The mind-conditioning process is no longer exclusively Russian property.

While it is generally accepted that Communism is behind the narcotics drive, few contemporary authors dare mention Communism in connection with the so-called "sex-revolution." Yet evidence exists that there is a connection.

Leland Stowe, Pulitzer Prize-winning foreign correspondent, some time ago detailed a graphic and frightening picture of the Soviet use of unrestrained sexual license as a key weapon in subjugating the youth of captive nations. In March, 1955, *Reader's Digest*, Mr. Stowe described the program which causes the youth of satellite countries to think of the sex urge as "just another appetite, like the need for food and drink" and to reject as "outmoded bourgeois prejudices" premarital chastity and wedded fidelity.

It was not a pretty scene Mr. Stowe painted. His documentary indicated that the lifting of moral restraints on sex had as a consequence brought on a rampant increase in juvenile crime, venereal diseases and illegitimate births. Mr. Stowe

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based his allegations on documented material supplied by refugees from Iron Curtain countries.

Why is it so difficult for the American people to accept the idea that the United States is a victim of the same techniques and for the same reason — to make us a satellite of the Soviet colossus? Why should intelligent Americans fight for the passage of legislation intended to stem the tide of pornographic literature now flooding the United States?

Congressman John Dowdy (Texas), in the last session of Congress, introduced bills to amend Title 18 of the *U.S. Code* in such a way as to make unmistakable to U. S. courts the intent

of the Congress to halt the use of the mail for the distribution of this depraved literature. Opposition to the passage of his bills (or any version thereof) came from the Authors League of America, the American Book Publishers Council and the American Civil Liberties Union.

One of the witnesses in favor of passing the bills was the Rev. Ralph A. Cannon, Methodist Pastor from Spartanburg, S. C., who unconsciously echoed Leland Stowe's description of life in the satellite nations:

The distorted picture which emerges from this flood of eroticism I would describe this way: sex is merely a biological function in the same category as eating and breathing. . . . Anyone who puts any stock in virtue, fidelity, and restraint is *démodé*; to have any scruples about free erotic indulgence is to be neurotically repressed. . . .

Another witness before the House Subcommittee on the Judiciary favoring passage of the control bills was O. K. Armstrong, member of the editorial staff of the *Reader's Digest* and chairman of the Legislative Committee of the Churchmen's Commission for Decent Publications. Mr. Armstrong stated the case in the strongest terms:

Studies of the contents of newsstands today, made by members of our group, indicated that uniformly the pornographic magazine or book presents material appealing to the prurient interests of the reader, presenting in an attractive manner that which society has learned is base and mean, stimulating the reader to acts ranging all the way from the dangerously antisocial to the downright criminal.

Such literature, available on almost any newsstand, presents material in pictures and text which: (1) mocks the sanctity of the marriage vow and scorns all principles of fidelity between husbands and wives; (2) glorifies and presents as desirable acts of adultery, fornication, prostitution, and illegal

sexual relations . . . These last two points indicate that the very purpose of these magazines is to downgrade womanhood with all the sanctity that it means in the American home and community; (3) Indicates to youthful readers that it is smart and desirable to cast aside moral restraint and indulge in uninhibited sex relations; (4) arouses the curiosity of the reader in regard to acts of sadism and perversion; (5) respects no religious feelings, making mockery of ministers, priests, rabbis, and all other teachers of religious truth and of all moral and spiritual ideals. . . .

This tide of pornography is directly responsible for an alarming breakdown of moral fiber in this country — at a time when our people, young and old, need all the moral strength possible in order to answer the challenge of an ideology that would destroy our entire way of life, including our religious faith, our belief in truth, and our courage to combat evil.

Where now is our courage to combat evil? As I looked from my window at the community below, made desolate by evil, the words my mind repeats endlessly take shape, “**Dear God, deliver us from evil.**”

*Gene’s reference for Lenin/Pavlov: Boris Sokoloff, *The White Night — Pages from a Russian Doctor’s Notebook* (Devin-Adair, 1956) or (Holborn Publishing Co., 1959).

Gene Birkeland is the author of *Bats in the Belfry: The Case against Mental Health* (1964) and *In the Presence of Our Enemies: A History of the Malignant Effects in American Schools of the UN’s Unesco and Its Transformation of American Society from the Lips of Those Who Did It* (<http://www.minutewoman.net>). Both books were published under the pen name Ellen McClay. Since 1951, Gene has been engaged in exhaustive research in an endeavor to oppose the philosophies of Marx, Darwin, Freud, and Dewey, so prominent in the United States. The assaults not only on the *U.S. Constitution*, but also on Christianity and its resulting ethics and morality, prompted her over the years to be a witness, from the U.S. Senate down to local school boards. Birkeland was born on Constitution Day in Philadelphia, Pennsylvania. More than half a century of concern for God and country motivated her to examine the motivation of other people and groups promoting the spirit of lawlessness and chaos, the dumbing down of American schoolchildren, and the rising tide of wickedness engulfing this once-stable nation.

Website: <http://www.minutewoman.net>

Change Agents: Alinskyian Organizing among Religious Bodies

Vol. II Systemic Reform

By Stephanie Block

A Brief History of Saul Alinsky, Father of Community Organizing

Saul Alinsky was educated at the University of Chicago, doing graduate work in criminology where he discovered a passion for organizing, first with the Committee for Industrial Organization (CIO) and later as an independent organizer.

What made Alinsky's organizing style unique was that it brought religious bodies into its embrace. His success in collaboration with clergy came from two sources: a hearty, pragmatic approach to problem solving and an idealism that is similar to Christianity in its concern for the poor. In other respects, however, Alinskyism and Christianity are diametrically opposed.

BACK OF THE YARDS

An Alinskyism axiom is that given a sufficiently adversarial, mutual circumstance, any two groups will become allies.

Alinsky proved the point with his first major organizing effort in the Chicago slums of late 1936. There, with the help of Bishop Bernard Sheil, a senior auxiliary bishop in the Diocese of Chicago who was known nationally for his support of the labor movements, Alinsky brought Polish Catholics to work with Lithuanian, Slovak, German, and Irish parishes which often brought centuries' old hatreds into the new world (Ernesto Cortes, "Engaging the Public: One Way to Organize," a concept paper produced by the Industrial Areas Foundation for the National Alliance for Restructuring Education, 1994). More strikingly, he brought members of the Catholic Church – a Church that had been brutalized by Communism throughout the world and is at utter, philosophical variance with Communism's atheistic humanism – to work alongside of labor leaders, some of whom were openly Communists. Their common impulse toward a community both wished to help, brought the Church, labor leaders, and the occasional Communist organizer, into a temporary truce.

Alinsky brought these disparate factions together as the Back of the Yards Neighborhood Council, a collaboration that possessed enough collective influence to win major concessions from the recalcitrant meatpacking company that owned the Chicago stockyards and was



responsible for the neighborhood's livelihood, as well as for many aspects of its wretchedness.

What Alinsky had to offer the Back of the Yards was an analysis of mutual interests. Guiding all concerned parties to discover their points of commonality, he was able to persuade each that its self-interest lay in cooperation and collective action.

In conceptualizing this principle, or anti-principle, one might consider a hypothetical case in which the Methodists and the Jews of a town, who will never agree about theology, want a new public school.

Their common problem is to convince the local government to make appropriations for the project. The local government's self-interest is re-election. If an organized "force" of citizens – a Jewish/Methodist coalition in this scenario – can persuade the local government that they represent a sufficiently large constituency of voters, the school will be built, as it is in the "self-interest" of all parties. In American society, comprised of a great number of different factions, such pragmatic couplings are almost taken for granted.

Alinsky observed that the worldly mechanism for "change" – change, that is, toward any desired goal that requires a political effort to achieve – comes from two sources: money and numbers. Money can be a problem for organizations that work among the poor, but when factions can be persuaded to work together, the power of numbers – people power – is quite attainable.

For example, if our fictitious town had one wealthy Methodist who was willing to build the school single-handedly, the need to petition or strong arm local government could be circumvented altogether. That would demonstrate the power of money.

However, if the well-to-do Methodist were of parochial mind, intending the school to be used solely for the benefit of other Methodists, the Jewish population would be left not only without a school for its children but also with little influence. No longer is the entire town clamoring for new facilities, but only a less "significant" minority. Alinsky's genius was the ability to demonstrate, graphically and frantically, a way to work for and with the "minority." The ability to say, "We represent a large group of voters" or perhaps "We represent

a large group of people who will fight for you,” is a persuasive position from which to commence negotiations. The poor, Alinsky reasoned, are without the resource of money, but where numbers of people can be brought into a collective action, they will nevertheless be “powerful.”

This “vision” carries some rather substantial problems, but the Chicago Back of the Yards Neighborhood Council of the 1930’s and early 40s, through the power of its collective activity, succeeded in getting garbage pick-up, street repairs, increased policing, a neighborhood health clinic, a credit union, a school hot-lunch program, and, among other things, community involvement in the lives of young criminals that significantly reduced the juvenile crime rate of the area.

*These were important and attractive victories. As people from other struggling communities observed the improvements acquired by the Back of the Yards, they wanted Alinsky’s organizational expertise, too. To address this, Bishop Sheil suggested the establishment of a non-profit foundation to midwife community organizations around the country. He introduced Alinsky to the wealthy philanthropist Marshall Field, III, who supplied the new Industrial Areas Foundation (IAF) with a \$15,000 grant for Alinsky’s salary and expenses. Alinsky, Sheil, and Field set up a board of trustees and the IAF was launched (Stephanie Block, “CHD-Funded IAF Services as a change agent in Public Schools,” *The Wanderer*, April 15, 1995). In the ensuing years, Field and Bishop Sheil each gave the Foundation up to \$5,000 yearly and other contributors were added to the board later.*

Chapter 1

Education “Reform”

A concept paper was prepared by one Alinskyian organizing network, the Industrial Areas Foundation (IAF), for the National Alliance for Restructuring Education. It describes how the IAF thinks about education:

The purpose of a strategic planning meeting is to develop a plan of action and implementation that addresses the issues of concern to stakeholders. The first step to strategic planning is a situational audit conducted by a leadership team...the purpose of the audit is to identify the threats and opportunities...different stakeholders will have different perspectives...and it is through consideration of these views that a collaborative vision for the future is developed.

The paper proposes a series of questions. Stakeholders, some of whom are parents, who attend an IAF Strategic Planning Meeting are asked, “What is the role of parents and the community in that mission (of the school)?”

Without much effort, a seemingly innocuous philosophical foundation had been created, one on which the IAF Alliance schools – models of education reform – depend. The parents have accepted themselves in the “role” of

one “stakeholder” or “collaborator” among many in their child’s education.

“How are the stakeholders in the education process engaged in the development of the school’s mission?” is another question, asked as if all parties had an equal right to direct the education process. There is no equivocation about who these other stakeholders are – they are teachers and administrators and business and community leaders.

When did parents become one of many stakeholders in the education “process”? At what point did the responsibility for education become a communal task, decided by educators and community leaders along with parents? How have these parents been persuaded that, in a circumstance of conflict where their child’s best interests are at odds with the interests of the other stakeholders, they must be peaceful, reasonable collaborators? Parents who are part of a “strategic planning team” are no longer the primary educators of their own children but a minority voice within a more authoritative structure.

SCHOOL REFORM – WHAT ARE WE TALKING ABOUT?

On January 24, 1996, the Albuquerque (New Mexico) Industrial Areas Foundation local – Albuquerque Interfaith – began the first in a series of Professional Development Seminars funded by a \$450,000 grant from the Rockefeller Foundation. Involving about 60 teachers, administrators, community center directors, high school students, and parents from the city’s public school system, these all-day seminars at the Albuquerque Hilton were, according to a new local school board member, designed as the educational establishment’s response to the radical right. As New Mexico, at the time, had no vocal, organized group operating in opposition to systemic school reform, the necessity of a professional development program to counter that voice was curious.

Geri Paiz, an Albuquerque parent who attended the first seminar, described her reaction to the first of these programs:

We began by brainstorming, just throwing out all the needs we saw within the school district. A facilitator categorized our thoughts, putting the problems we saw into different areas, like sports, low income neighborhood needs, and political actions. There were others. Then we broke up into smaller group sessions in the morning and one in the afternoon.

The Albuquerque Interfaith organizer, Tim McCluskey, was in both of my groups and acted as a sort of unofficial facilitator. Our job was to throw out ideas; the ways we wanted to help people, particularly kids, to have a better life. The goal of these workshops was to get all our ideas together – everything was written down – and to present them as recommendations, to be taken further up in the

school system.

You know, I've been to hundreds of meetings like this. They want you to feel like someone is listening to you, but they couldn't care less. The organizers have complete control over whatever they record and how they present it. They're going to put it together to push their own plans and then they'll say we were the ones who came up with them. It's such a farce. The only thing different about this seminar was that usually whatever is put on by Albuquerque Public Schools (APS) is low budget. Somebody put out a lot of money for this; we were drinking from crystal.

One other thing really bothered me. There was a man in my workshop who was fairly new to Albuquerque, working as a consultant of some sort for APS. He was saying some good things, such as that we needed to keep the kids and the teachers accountable. But it must not have been what McCluskey wanted to hear because he pushed that man down, saying things like "Well, that is just your opinion." It was very clear that McCluskey didn't like the guy and after about ten minutes of it, the man left. But it was O.K. for McCluskey to talk about his own Albuquerque Interfaith, which he must have brought up six times. Well, I guess it was their seminar, wasn't it? (Telephone interview, March 11, 1996)

This is not what was traditionally understood by the term "professional development." Schools once had, as their primary objective, the academic growth of their students. Professional development has been broadening. As educational research "laboratories" experiment with innovative teaching methods, they are frustrated by the fact that human beings are too complex and unpredictable to permit the creation of one, sure-fire academic approach that guarantees a learning outcome. One student-ready competency soared while another floundered.

Some educators reasoned that there exists a variety of inherent learning "styles" that would incline a child to thrive under particular approaches which stimulate his dominant learning receptor (audio, aural, motor, etc.). Both lines of research were reasonably (although not universally) fruitful and substantiated what good teachers have always maintained, that kids are individuals and that life is rich and diverse.

Unfortunately, several negative effects of this research have been to encourage inappropriate educational experimentation, to dangerously broaden the definition of the school's essential function, and to create the unrealistic notion that all children possess unlimited potential.

When does educational experimentation become inappropriate? In the first place, when untested, or insufficiently tested, educational theories or methods are put into place among large populations, there is the risk of massive failure which is more difficult to address than if it had occurred on a small scale. A heartbreaking example of this occurred in

California which, responding to a crisis in illiteracy, mandated that only whole language reading programs be used in the state's public schools. Far from solving the problem, it was exacerbated:

Dismal test scores and recent research that warns against a single approach to instruction have spurred California educational officials to rethink their state's pioneering techniques for teaching young children to read. (*Blumenfeld Education Letters*, August 1995.)

It was utterly irresponsible, eight years later, for the state to start "rethinking" its education experiments. 1988's six-year-olds, according to test scores, were starting middle school not merely unable to read well, but collectively worse off than if the state had "neglected" to meddle with the curriculum in the first place. Whatever remedial tutoring this group of children received (if any) would be expensive and far reaching, and the experiment's proponents, however well-intentioned, are personally responsible for the long-term damage done to individual boys and girls.

Examples of failure to "look before you leap" educational reform are legion. In 1987, the Rochester, New York school system implemented outcome-based education (OBE) reform, pushed in large part by the National Center on Education and the Economy (NCEE). At the time, the director of NCEE, Marc Tucker, proudly called Rochester a "restructuring" laboratory for the state and the nation.

In the ensuing years, academic achievement plummeted in this "laboratory." Even schools whose achievements have been superior before the "reform" were failing (*Thinking for a Living*, 1992). Marc Tucker responded, "[T]he Rochester experience demonstrates some of the complexity of the restructuring agenda in practice as well as some sense of the time it will take to implement that agenda" (Robert Holland, "Rochester is the Model and the Results are Dismal," *Richmond Dispatch*, July 28, 1993).

Not only must any educational experiment be carefully controlled, but it must provide swift and adequate remedy in case of miscalculation. It makes no sense for every school district in an area to grasp with desperation at each untested educational fad; the potential damage is too great. Secondly, education experimentation is inappropriate when it contains a hidden agenda. Innovations sold to the public on the basis of helping children to "achieve high academic goals," ought not to possess "additional" or *unexpressed* goals. A comparative examination of textbook material over the past twenty years reveals not only insignificant alterations in layout and in "updated" material, as one would expect, but also shifting emphases and values that are politically or spiritually "loaded." An example of the "hidden agenda" can be seen in a course offered to 4th through 6th graders on "citizenship." It contains values clarification material in which students are asked questions such as:

The bad thing about cheating is _____

The good thing about cheating is _____

Is it ever O.K. to cheat? _____

When? _____

The course materials present no right or wrong answers nor are the children asked to examine ethical issues from the perspective right or wrong, moral or immoral. Rather, they are asked what they find “acceptable.” Examples of virtue are not provided the child and he is compelled to consider situations under which moral weakness might be considered a “good” thing.

The proponents of values clarification argue for this approach on the premise that parents ought not to impose their own values on their children. Therefore, this citizenship class teaches young students to question parental values and replace them with the values of the group.

The Wisconsin Department of Public Instruction developed a curriculum called “Classroom Activities in Sex Equity for Developmental Guidance.” Among its 170 pages there is a recommended board game, “Opportunity Knocks: A Game for Overcoming Stereotypes,” in which students can only win points for politically correct posits such as:

You are female. You are interested in women’s liberation and do something about it. You decide to join the National Organization for Women (NOW). Take one “Free from Stereotype” Card.

You are male. Your parents tell you to stop crying and to act like a man. Lose one “Free from Stereotype” Card.

Programs like this are supported under seemingly wholesome state outcomes proclaiming that each student will “develop a multicultural perspective that respects the dignity and worth of all people” (Charles Sykes, *Dumbing Down Our Kids: Why American Children Feel Good about Themselves but Can’t Read, Write, or Add*, New York: St. Martin’s Press 1995). The educators have made no distinction between presenting “diverse” opinions, which might be argued for as part of our heritage of intellectual freedom, and ideological indoctrination and coercion.

Thirdly, educational experimentation is inappropriate when parents have not been informed of the precise nature of the experiment nor given adequate advice about its risks. Children are entrusted to the schools under a tacit understanding about content and method. Legally and morally, parents are not only the guardians of their children, but are also their primary educators (Catechism of the Catholic Church #2223, #2229). It is both a parental right and responsibility to oversee the educational process of the school

and to have the final word in deciding what curriculum is beneficial or detrimental for any particular child. It is the parent, not as one in an amorphous collective but as an individual, who must decide whether an educational innovation is warranted and worth risking. It is the parent who is the final arbiter and assessor of the success or failure of education programs. Responsible, ethical education experimentation requires care, time, and considerable input from parents of each participating child. All too often, however, the school has placed parents in an adversarial position. A typical example took place in Michigan:

An extraordinary amount of effort appears to go into attempts to defend sex education programs by discrediting any critics as members of the religious right or as individuals who want to impose their sectarian morality on the schools. Michigan’s Senate Select Committee to Study the Michigan Model of Comprehensive School Health Legislation concluded that top state educators “used taxpayer funds to hold training sessions around the state for local school officials on how to discredit Michigan Model opponents . . . Any parent who got in the way of implementing the Michigan Model at a local school district was to be labeled as a right-wing, fundamentalist, Christian fanatic.” The charges leveled against critics, the committee claimed, “would qualify as slander in any court of law.” (Sykes, *Dumbing Down our Kids* . . .)

Similarly, the National Education Goals Panel has prepared a *Community Action Toolkit: A do-It-Yourself Kit for Educational Renewal Community Organizing Guide*. The guide includes sections on “Describing Allies and Opponents,” “Identifying Change Agents,” “Expanding Your Base of Support,” and “Develop a Common Vision,” as well as extensive advice for working with the media, with plenty of “models” provided.

The United States has held a “common vision” on education for decades. Citizens of widely varied ethnic and economic make-ups have consistently given strong support to high academic standards. Bogus “professional development” activities, media campaigns, “consensus-building” strategies have never before been necessary to convince the “public” that public education is a worthwhile investment. We have never before required professional “change agents” in our communities to make education palatable. What changed?

THE POLITICS OF EDUCATION

In 1992, Dr. Benjamin Barber gave a radio interview called the “Politics of Education.” Barber is a political scientist out of Rutgers University, a writer and co-founder with Harry Boyte of the American Civic Forum. Harry Boyte has written extensively about the Industrial Areas Foundation and uses many of its organizational projects as “models” for the sort of civic participation that the American Civic Forum promotes. (Interview with Dr. Benjamin

Barber conducted by Scott London, WYSO-FM, December 14, 1992.) The radio interview was to promote a new book of Barber's, *An Aristocracy of Everyone*.

Barber commenced the interview with a short description of his own education at an international, progressive boarding school in Massachusetts, which flew the UN flag and had a civic agenda as part of its studies. The educational concerns which Barber, through his writing and civic activity seeks to give voice, grew out of those young experiences.

"Practical experiments to empower people in their own lives" are being conducted by groups who don't simply talk about citizenship and democracy, but are engaged in working for it, Barber said, and identified specifically Boyte's Project Public Life in Minnesota, the Kettering Foundation, and the Industrial Areas Foundation. *An Aristocracy of Everyone* was written, he continued, "in part to get back to the central connection between public education and public citizenship."

The IAF activity to which Barber alludes connects public education to civic education and was graphically exemplified by the IAF-led Albuquerque "Professional Development Seminar" for public schools. It is also occurring all over the United States. To grasp the scope of the IAF's involvement with the recent federal movement toward systemic education "reform," it would be useful to develop a sort of institutional map.

In 1993, three separate but inter-connected pieces of legislation were passed by the Clinton Administration. They were the *Omnibus Budget Reconciliation Act of 1993*, which contained *Empowerment Zone and Enterprise Community Initiative Provisions*, the *Educate America Act of 1994 (Goals 2000)*, and the *School-to-Work Opportunity Act of 1993*. There was supposed to be another piece of legislation, a "National Health Care Plan," but its comprehensive nature and the unpopularity of socialized medicine, led to its rejection.

What is less understood is that buried in the other three pieces of legislation are many of the same elements. The *Omnibus Budget Reconciliation Act's* EZ/EC Provisions are ostensibly about economic revitalization but contain health care, social service, and education components. Similarly, *The Educate America Act* is linked to the *School-to-Work Opportunity Act*, and they both contain healthcare and social service components as well. (See *Goals 2000: Educate America Act*, Title III, Sec. 306, article J.) The legislation now in place develops, among other things:

A seamless system of unending skill development that begins in the home with the very young and continues through school, post-secondary education, and the workplace.

National standards for student performance, with government-issued Certificates of Mastery at age 16, which is necessary to allow students to go to the next stage of their training;

A national system of education with curriculum, pedagogy, examinations, teacher training and licensing linked to national standards, and ...

A national system of skills standards to cover every type of job in the country. ("A Human Resources Development Plan for the United States," National Center on Education and the Economy, 1992, the basis for the 1993 *School-to-Work Opportunity Act*.)

While these three pieces of legislation were all "voluntary" in the sense that no state or community was compelled to accept the federal benefits offered – or the attendant strings attached – the monetary awards and tax incentives involved were difficult to refuse. The "voluntary" nature of the legislation was illusory, however, in a more fundamental sense. Only the state had the power to accept or reject the federal *Goals 2000* program. If the state accepted it, local school districts were compelled to follow all mandates such acceptance involved, such as innovative and systemic school restructuring, acceptance of national standards, development of partnerships, certificates of mastery, federal level "tracking" systems – i.e., computer data banks on the progress of all students and all workers, etc. Local districts that failed to comply lost even the appearance of local control. In this way, local control over education was all but eliminated everywhere *Goals 2000* was implemented.

Title IX of the *Goals 2000 Educate America Act*, "Educational Research and Improvement," was particularly insidious. "Congress finds," this section states, "[that] a majority of public schools in the United States are failing to prepare students to achieve the National Education Goals. The document lays the blame for this failure on the federal government, which has not "adequately invest[ed] in education research and development," thus denying "the United States a sound foundation of knowledge on which to design school improvement." To rectify this shortcoming, "The congress shall declare it to be the policy of the United States to provide every individual an equal opportunity to receive an education of high quality." While the notion sounds lofty at first reading, its ramifications are that control of education has been shifted from the right and responsibility of parents (who elect local school boards to represent them) to the federal government.

This is an incredible shift of authority that has been methodically set into motion in one community after another, under the enticements of economic or education "block grants." In the words of Millie Pogna, who in 1996 had been an elected member of the New Mexico State Board of Education for 18 years, "*Goals 2000* is a monstrous and dangerous federalization of public education...*Goals 2000*

‘education’ will affect every American...because it mandates federal involvement from birth through life-long learning for adults” (Article by Mollie Pogna for King Sanders, 1996).

EDUCATION CHANGE AGENTS

As government moved to assume ever-increasing control over its citizens’ lives, there was acute awareness that public support for this required professional nursing. The think-tank behind what became the *Work Force Development Act of 1995*, for example, wrote that reaching its goals would “require a transformation in virtually every important aspect of the American system of education.” Its proposal for the legislation stated:

It will...require thoughtful and sustained communication with the citizens of these states to build the public consensus needed to support these revolutionary changes. (National Alliance for Restructuring Education proposal to New American School Development Corporation by The National Center on Education and the Economy, p.4.)

Weeks-long media campaigns and town meetings were suggested to “increase public discussion” and “focus daily news coverage” on education. There was also that pesky “parents as collaborators” business:

The Industrial Areas Foundation, perhaps the most experienced agency in the United States in the arena of community organizing, will help us think through the parent engagement and organizing issues. (“Who Will Speak for the Children?”, a 38-page supplement by the Ad Council for the June 1996 *Readers’ Digest*)

The name of the think-tank is the National Center on Education and the Economy (NCEE), the same group responsible for the devastating educational experiment in Rochester, New York during the 1980’s. Its director was Marc Tucker; Hillary Clinton, David Rockefeller, and Ira Magaziner have served on its board of directors. Hillary Clinton also served as co-chair of the NCEE-sponsored US Labor Department report of the Commission on the Skills of the American Workforce

...that first espoused OBE principles on the grand national scale – i.e., that sociability was more important for the new worker than basic literacy, and that “real-life student projects (portfolios) should supplant objective testing.”

The NCEE was involved in the restructuring of American education and its workforce in several other ways as well. It sponsored The Standards Project and Marc Tucker has been connected with the Goals Panel. Its “partnership” with one of the design teams for the New American Schools Development Corporation is particularly interesting, however.

The New American Schools Development Corporation

(NASDC) was established in 1991 as part of the America 2000 “break the mold” educational strategies. NASDC would seem to represent an attempt to provide precisely that carefully monitored model of educational experimentation which can be legitimate and valuable with parental consent and honest evaluation. With the NASDC supporting nine different teams, claiming to span the spectrum of educational approaches, from “traditional” to innovative, a casual observer might conclude that there has been an honest attempt to compare diverse systems.

However, despite touted differences among the design teams, the fact that each emphasized outcome-based educational theory suggests that there was really only a single design at stake here. One disgruntled business consultant complained that

Instead of encouraging broad participation from business people, social scientists, learning theorists, parents, and others, NASDC confined its chief advisory panel to educators, eschewed creative problem-solving processes, and set severe time limitations. The process was obviously linked to 1992 elections. (ERIC Abstract from “The New American Schools Development Corporation,” John T. Whiting, *Phi Delta Kappan*, June 1993.)

The NASDC, then, was a funding mechanism for a number of educational outcome-based “models” for school restructuring. Much of the funding provided each team was federal, with some from foundation grants. Three of these designs have particular interest to the present discussion: the Atlas Communities, the National Alliance for Restructuring Education, and the Community of Learning centers. The Atlas Communities was the design headed by Theodore Sizer, modeled after his Coalition of Essential Schools. Theodore Sizer is a humanist who wrote in 1970 that “Christian sermonizing denies individual autonomy,” and that

No longer can we list...objective moral “truths” about the world and expect children to take them over intact...Moral autonomy, the independent arrival at a conviction of one’s own accountability toward one’s fellow men, the rational and emotional acceptance of justice as the most proper atmosphere in which all individuals can flourish...this is the new morality toward which we are to guide ourselves and other people... (Nancy and Theodore Sizer, Introduction to *Moral Education: Five Lectures*, 1970.)

The Coalition of Essential Schools, founded and directed by Sizer in 1984, promoted its Re: Learning program through a partnership with the Education Commission of the States.

The Atlas “community of learners” claimed that it was “capable of overcoming its [community] differences for the sake of common goals.” The community comprises not only students, their parents, teachers, and administrators,

but a “community health team” of nurses, social workers, special educators, and psychologists. These integrated social services occur predominantly at the school site and essentially “expand” the traditional notion of “school” – primarily concerned with the academic needs of its students – to one which is holistic and cares for the “entire” child.

The Community of Learning Centers functions out of Minnesota. Among its partners is the Center for School Change, Humphrey Institute of Public Affairs at the University of Minnesota. Harry Boyte, pre-eminent writer of the Industrial Areas Foundation’s activities, promoter of “civic education” through co-founding and directing the American Civic Forum, collaborator in the writing of the Public Achievement manual *Making the Rules* for youth training in citizenship, is a senior fellow of the Humphrey Institute. Not surprisingly, community and service learning activities are part of the Learning Centers’ classroom experience.

Similarly, the Community of Learning Centers design is outcomes-based and comprehensive, with integrated social services that operate predominantly at the school site, much in the same manner as the Atlas Communities.

The third outcome-based design, National Alliance for Restructuring Education, was created by the NCEE and is the largest of these three educational experiments. National Alliance partners include the states of Arkansas, Kentucky, New York, Vermont, and Washington, as well as the cities of Rochester and White Plains, NY, Pittsburgh, PA, and San Diego, CA, serving roughly 12% of the nation’s school children. It is characterized as the most comprehensive of the designs, “tasked with developing better ways to integrate health and human services with schools.” According to one study, it is

The sole systemic design [among the New American School experiments that] emphasizes change to all elements and the need for collaboration among many partners. Rather than focusing on the school as the intervention point, this design focuses on changing the systems that surround the schools including the central office, state legislation, professional development providers, social services providers, and the community. (Susan Bodily, Susanna Purnell, Kimberly Ramsey, Christina Smith, “Designing New American Schools: Baseline Observations on Nine Design Teams,” RAND, 1995).

Also “key” to this design’s operations was “identifying these strategies that will foster sustained public support for world-class student performance standards and the revolutionary changes in policy and practice needed to meet them.” To assist in “fostering public support,” the design team contained two “public engagement” partners – the Public Agenda Forum, which was to “provide research,

media campaigns, [and] polls” and the Industrial Areas Foundation, which was engaged to “assist with community organization [and] parental involvement.”

A confidential 1992 report issued by NCEE concerning its National Alliance design team said:

Our objective is to make schools of the kind we have described as the norm, not the exception, first in the cities and states that are Alliance members, and later elsewhere. Getting there will require more than new policies and different practices. It will require a change in the prevailing culture – the attitudes, values, norms, and accepted ways of doing things – that defines the environment that determines whether individual schools succeed or fail in the transformation process...There is no turning back. The question is how to bring about the kind of cultural transformation on the scale we have in mind... (NCEE report about NARE, 1992, p.33)

To understand exactly what services the Industrial Areas Foundation can offer the National Alliance design team in bringing about a “cultural transformation on the scale” the NCEE and its backers have in mind, it is valuable to look at what the IAF has done to promote education reform in Texas.

THE IAF AND TEXAS EDUCATION “REFORM”: THE NATIONAL ALLIANCE

The term “systemic” is used frequently in documents by or about the IAF in regard to the IAF’s intentions for the public education reform. A job description for the IAF local affiliate South Bronx Churches, for example, states that the organizer is “to build a city-wide network of parents to deal with systemic as well as local issues in NYC public schools...” (*Ministry Connect*, June 1, 1998)

The systemic change sought by the IAF replaces parental control over a child’s education and local school board determination over its schools with an “IAF model for education reform” (*Engaging the Public: One Way to Organize*, IAF, 1994). An IAF concept paper states: “[T]he entire community must be meaningfully involved in the public education system and held accountable for its results.”

This change imposes new educational structures on parents and students: “Through these [IAF training] sessions, parents and community members gain an understanding as of where they ‘fit’ within the system.”

Furthermore, it alters not only the traditional relationship of parent to child, but of state to student. One IAF paper on education says that: “Schools must be prepared to teach parents how to play a supportive role. In some cases this might mean making provision for parenting education.” The paper goes on to describe the comprehensive nature of the IAF model for education reform:

Increasingly, schools will find it important to employ social workers who can coordinate necessary services and to intervene on behalf of a child in need. Healthcare and dental services could be offered on-site. Schools will need to help working families make provision for after-school childcare, and day care for pre-schoolers. (*Engaging the Public*, p. 14)

One concludes that traditional notions about parental rights and obligations “to make absolutely sure that the education of their children remains under their own control in keeping with their Christian duty” are not part of the IAF’s educational perspective. Further, the IAF model of education reform creates excessive intervention by the state into the personal lives of its citizens. Therefore, one looks with interest at the efforts of the IAF to restructure education.

In 1989, Ernesto Cortes, the IAF’s Southwest Regional Director, created the Texas Interfaith Education Fund (TIEF) from a network of nearly a dozen Texas IAF locals. TIEF has been awarded money by the Carnegie Corporation, the Pew Charitable Trusts, Southwestern Bell Telephone and the Rockefeller Foundation “to accelerate the pace of local school reform in Texas, Arizona, and New Mexico by encouraging parents and community organizations to act as catalysts for change.” (*Rockefeller Foundation, 1994 Annual Report*, p.48)

TIEF produced a position paper for public schools in 1990 called “The Texas IAF Vision for Public Schools: Community of Learners.” While Texas is not a partner of the National Alliance for Restructuring Education, Texas IAF-involved schools call themselves “Alliance schools” and there are several significant connections between the National Alliance design team “vision” and the Texas IAF “vision” paper.

One connection comes in the person of Sonia Hernandez. Hernandez went on to become a member of the State Job Training Coordinating Council of California and was Chief Policy Advisor to the Superintendent of Schools, as well as educational consultant on the board of trustees of the NCEE. In the early 1980’s, however, she was the president of the San Antonio IAF local, Communities Organized for Public Service. It was Hernandez who worked with IAF leaders from around Texas in 1990 “to discuss and refine” the draft document on public education that became “The Texas IAF Vision for Public Schools.” Ms. Hernandez, in her capacity as an education consultant, provided

...a larger framework for people to think about their own schools and the troubling questions about whether their children were being prepared for the work of the future. Schools are about political power, Hernandez explained.

“If teachers don’t have power,” she said, “guess who else doesn’t have power – parents. So we wind up in conflict with each other and neither of us has the power to change things.” (William Greider, *Who Will Tell the People?*, Simon & Schuster, 1992, p. 231.)

The “Community of Learners” vision paper shares its common name with Harry Boyte’s “Community of Learning Centers” and the Atlas School’s “Communities of Learners.” The three teams share more than a term, however. All of them, in somewhat different ways, aim to move the school away from merely academic functions into a wide array of social services and collaborative efforts with groups outside of the school system itself. All three

...require formal and very significant changes to the relationship between the school and district... [these] teams place a good deal of emphasis on the provision of integrated social services in schools...[They] emphasize the need to make the school the focus of provision, integrating education and social services.

The IAF Texas Interfaith Education Fund’s vision paper clearly states its philosophy and aims. Texas IAF Alliance schools, founded in 1992 as “an outgrowth of IAF’s work,” support “shattering the paradigm of school” and replacing it with “communities of learners.” These schools, as with the National Alliance Schools, are characterized by “collaborative relationships among all stakeholders, including parents, teachers, administrators, and community leaders.” Echoing Harry Boyte’s educational “vision,” the Texas IAF recommends the development of some sort of “common school,” which can become a forum for “democratic education,” which in turn is a “forum for democratic government.” The Texas IAF believes that the demands of the 21st century will dictate its educational changes:

It will not suffice to teach (children) our traditional knowledge and attitudes. We must think clearly how to prepare them for roles as citizens and workers which we have not experienced.

These are ambiguous words if read out of context. They might mean simply that an up-to-date school must prepare its children to use computers. Or they might be saying that in the face of a “shrinking world” with global markets and multi-national monetary systems, the present loyalty to one’s nation and one’s “traditions,” whatever they may be, must be broken down. The document explains that it means the latter:

[Children] will be citizens of a more complicated world – where what happens in San Antonio will depend less on events in Dallas or even New York and more upon the stock market in Tokyo, political change in Beijing or tariff decisions in Brussels.

To address this changing world, the Texas IAF proposes

all the education “reforms” that have parents up in arms and many educators alarmed. The terms “higher order thinking skills,” “students as creators of their knowledge,” “ability to collaborate,” “cooperative learning,” “demonstration assessment,” “demonstrate mastery of skills,” “team teaching,” “peer tutoring,” “teacher mentoring,” “site-based management,” “outcomes,” “parenting education” are scattered throughout the IAF document, and held before the reader as specific models for change to which the school ought to aspire:

We must carefully dismantle a system that has become rigid and dysfunctional, and grope our way toward new ways of organizing our schools. We must have our own *perestroika* to build a new vision of schools and a new vision of accountability. (“The Texas/AF Vision for Public Schools: A Community of Learners,” Texas Interfaith Education Fund, 1990 Executive Summary)

The paper also holds up, surprisingly, the educational reforms structured and promoted in Rochester, New York by the NCEE. Ernesto Cortes, director of the Texas IAF, was a partner with the NCEE National Alliance design team. What the Texas IAF didn’t foresee in 1990 was that the Rochester experiment was to prove an educational disaster and embarrassment.

However, the Texas IAF continues to promote “the vision” among Texas schools and to spread its materials in other states. A Texas government conspectus on “The State of Education” echoes many of the IAF’s own viewpoints, that Texas (with one of the highest illiteracy rates in the United States) must prepare for “global competitiveness” by examining and embracing many of the educational trends spoken about in the IAF paper. It then went on to state that collaborations

...such as the Alliance school project, a joint effort of the Texas Interfaith Fund, the Texas Industrial Areas Foundation, campus staff and parents, and local, regional, and state school officials, are providing a better way to coordinate community resources at the school site. (“Update: The Educational and Community Change Project,” Tucson, Arizona: www.nel.org/anr/stories/update.htm.)

ANALYSIS OF NEW AMERICAN SCHOOLS

A consideration of some of the more egregious objections to the New American School designs mentioned above might be useful at this point.

These New American School design teams develop comprehensive school systems: A “comprehensive system” means that a neighborhood recognizes and accepts a changing role for its school. No longer is the educational establishment responsible for merely academic training but, in a comprehensive system, it will minister to the needs of the “whole child” and his family. Prenatal care, day

care, well-baby clinics, dental services, psychologists, job counseling, after-school programs, and school-to-work “opportunities” all fall under the umbrella and responsibility of a comprehensive school system.

The different design teams approach the issue of building a “comprehensive system” from various angles but each presupposes the essential value and goal of creating such a system, believing it to be imperative for producing a student capable of learning.

The conversation about a comprehensive school system runs something like this: opponents argue that if the school isn’t adequately managing the job it has been commissioned to do, namely teaching academic subjects, it is foolhardy to expand the school’s responsibilities. Proponents of a comprehensive school system rejoin that children aren’t learning because they are coming to school in dire and varied need. Opponents counter that schools succeeded in teaching under adverse circumstances before (e.g., during the Great Depression and during waves of immigration influx).

The dialogue perhaps should center, instead, on what is gained and what is lost in such a system. Is it appropriate to create comprehensive school systems at all or can our society find less invasive ways to address legitimate, non-academic needs of its school children?

Anita Hoge gave heavily documented testimony before the US Department of Interior about the federally controlled systems which link health care, work, and education, and which are being phased into schools around the nation. She detailed how combinations of legislation; Medicaid mental health wrap-around services; coupled with a school’s mandated mental health outcomes; comprehensive community service programs connected by ever expanding mental health outcomes; comprehensive community service programs connected by ever expanding computer databanks carrying detailed personal information about all individuals they have served; and strategic plans to draw all local school districts into some level of outcomes-based education are insuring that these systems cannot be long escaped by any citizen. Most alarming of all is the inappropriate power it gives to the government. Employment, graduation and even a driver’s license become dependent on the individual’s cooperation with “the system.” This is a high price to pay for the “security” such a system may afford. (Anita Hoge, “Health and Education Data Security Hearing,” US Department of the Interior, Washington, DC, December 8, 1994.)

All designs are predicated on pre-determined outcomes, either academic or attitudinal: To fully appreciate the objections to “outcome-based education,” one must compare the OBE model to “traditional” education.

Traditionally, school systems (teachers, administrators, school boards, and perhaps an occasional, busy-body parent) prepared what they hoped was a content-rich curriculum. Multiplication facts, spelling rules, history dates, rules of good hygiene were presented and drilled. Children were expected to be docile and obedient sponges. When the student matured, he was told which “classical” books he had to read, he was taught how to comment objectively about the material and he was trained to write clear, factual reports. Particularly creative children, who found the whole business oppressive, gravitated toward magnet schools in the cities, if such a thing was available, but mostly they complained and “hated” school.

It was not that parents and educators had no “outcomes” in mind when they developed curricular “input.” However, they operated on a philosophical basis that valued the individual freedom of each child and hoped that by providing objective, factual material and training in mental skills of analysis and logic that the individual would choose well.

The traditional “paradigm” left a great deal to be desired, particularly for a strong individualist, but the undergirding philosophy was “These are the facts. Here is where you can find them. What you make of them will be your own business. To do well in this system, you learn the facts.” Again, creative, individualistic people found the whole thing a great bore and often did poorly in school. On the other hand, facts are neutral, and by virtue of learning them – like it or not – the student has tools with which, when he matures, he can do pretty much as he likes. The individual student, in traditional education, has no control over his “input” but broad control over his own outcomes.

The OBE “paradigm” reverses this. It is the “outcomes” – conclusions, the goals – that are predetermined by the state and its committees.

What will the outcomes be? There are several levels of increasingly objectionable “outcomes” that schools around the country are adopting. “*Traditional* outcome” is the most recognizable level and arouses the least parental concern. “Every student will learn that the Pueblo Indians settled along the Rio Grande” appears to be simply a different way of saying “Let’s teach the kids about the Pueblo Indians and where they settled and then we’ll give a test at the end of the unit and see how much they’ve remembered.”

While the content is possibly identical, the very act of shifting pedagogical focus from input to output is significant (why else would educators invest so much time and expense to do it?). The reason proffered is that such a shift emphasizes accountability: If a student is to learn a given fact, and doesn’t, then either the student or the teacher had better do something about it. The “something” to be done becomes mandated remediation, which still sounds comfortably like a “traditional” educational approach.

However, the stage has been set for public acceptance of two important concepts: the paradigm shift from inputs to outcomes, and the notion that unaccomplished outcomes **MUST** be remediated until they’ve been learned.

“*Transitional* Outcome Based Education” adds another level to the new pedagogy. An outcome such as, “Every child will recognize the importance of multi-culturalism in a global economy,” expresses a transitional “bridge” between factual-based outcomes and attitudinal-based outcomes. For a student to “understand” a particular culture he must learn about it. The more traditionally-minded teachers and parents will read into the transitional outcome the traditional facts that have always been part and parcel to learning a given subject area, while the innovative educator can take the same outcome and interpret it “creatively.” Since the only thing measured will be student’s “understanding of multi-cultural importance,” both approaches are equally valid and can develop demonstrations of “understanding” that are either factual or attitudinal, or both. For example, a teacher might have the children prepare maps of Pueblo settlements or write compositions about what it felt like to have one’s land invaded by foreign people. Assessments might measure how well the student learned where Pueblo settlements are located and their history, it might measure the technical proficiency of the map or the composition, or it might measure the degree of empathy the student demonstrated with a conquered people’s plight.

At this level, the stage is set for public acceptance that “attitudes” are in the proper realm of educational mandate. (Character formation education further impresses this acceptance; who would object to a student being taught tolerance?)

“*Transformational* OBE” eliminates all the confusion and private interpretation over the outcomes: “All students will demonstrate an appreciation for diverse cultures.” The student does not demonstrate knowledge of a culture or facts about that culture, but demonstrates a particular learning *behavior*. It is unambiguous. Assessments are created which measure the proscribed behavior, not a body of knowledge. The knowledge may or may not contribute to obtaining the desired behavior. However, if a student *will* demonstrate appreciation of cultural diversity, no longer is it sufficient that he mouth empty words. Rather, he must substantiate his appreciation. Perhaps 200 hours of community service, such as working in a Pueblo adult literacy program, would demonstrate sufficient commitment to “diversity.” Compulsory community service has, in fact, become mandatory in certain school districts.

Transformational OBE is a serious and dangerous invasion of privacy. A far cry from the tedious recitation of unemotional “facts” and rote memorization, the new pedagogy

dives into the innermost recesses of the heart and mind, demanding a personal and social accountability of the school's outcomes. Whatever the "authentic assessment" may be, the student has no choice about his outcome nor about the manner of assessment, once established. That is non-negotiable.

Yet, these outcomes may not be acceptable to the individual. Outcomes requiring that a student be responsible in health concerns not only concerns the diet and exercise habits of an individual, but may dictate a practical understanding of "sexual self-protection" that is in contradiction of Judeo/Christian morality.

The wedding of school "reform" to social change is no secret – in fact, the latter is essential for the former:

Jeannie Oakes and Martin Lipton, for example, attribute the "sorry and familiar story of school reform gone awry" to educators' singular focus on changing the internal "technical aspects" of schooling, without adequately attending to the political, social, and cultural dimensions of schooling. Oakes and Lipton argue, "The logic and strategies employed in social and political movements – in contrast to those found in organizational change models—are more likely to expose, challenge, and if successful, disrupt the prevailing norms and politics of schooling inequality.... Without attention to these dynamics, such reforms are abandoned entirely or implemented in ways that actually replicate (perhaps in a different guise) the stratified status quo." (Oakes & Lipton 2002, p. 383) Oakes and Lipton's analysis reflects an increased interest from both practitioners and researchers in understanding the potential role of community organizing in contributing to sustainable improvements in education. (S. Shah, K. Mediratta, S. McAlister, "Building a Districtwide Small Schools Movement: Oakland Community Organizations," Annenberg Institute for School Reform, April 2009, p. 4)

To sum up, OBE is an educational philosophy that, even in its most unobjectionable and innocuous forms, has an inherently coercive tendency that subjugates individual dignity and freedom of conscience for a manipulated outcome predetermined by persons other than the learner and his parents.

Despite efforts to secure "grassroots support," the reforms represented by many of the design teams do not have that support. All the educational experiments represented by the various New American School design teams were conceived by individual educators. They represent a broad array of educational, philosophical, and social conclusions about the relationship of the school to society that may or may not be shared by given parents.

All too often, education researchers have sought to manipulate parental cooperation with their experiments, or in some cases engage in flagrant social engineering, by trying to persuade parents that they are now "collaborators" or

"partners" in the restructured school.

In the first place, parents are not in collaboration with the school. Morally and legally, teachers operate "*in loci parentis*," by the will and wish of the parent for a defined and limited purpose. The parent may judge that a school's innovations are acceptable or even desirable for his child, but he may also judge that they aren't. The school, on the other hand, may not, morally or legally, presume that the parent must cooperate with any or all of its programs.

Second, genuine grassroots opposition to either specific school reforms or entire systemic societal change has all too often been dismissed by its promoters with calculated attempts to discredit concerned parents. In incident after incident, education reformers have portrayed those who are out of lock-step as marginal, religious "fringe."

One interesting case study of a small, rural Massachusetts public high school restructuring effort outlined the claim to have support from the majority of the community. However, a vocal "minority," profiled as "high-achieving...relatively coherent and articulate," coupled with the raw fact of "student transfers and dissipating community support" forced the school district to formulate "it's collective vision and accommodate the minority without disaffecting the majority." The majority, when given "coherent and articulate" objections to some of the "restructuring" innovations to which they were being subjected, joined the minority.

Parents on the whole, when they understand the ramifications of the educational restructuring proposed by the New American School design teams, simply do not support the education philosophy behind the restructuring effort. Virginia and Alabama have had such strong, angry coalitions of parents opposing OBE "reform" that the states have had to pull out of OBE restructuring altogether. It is for this reason that groups like the IAF must be hired to develop "public engagement" with education restructuring. There would be no hope of any public cooperation otherwise. (Rose Rudnitski, "In the Thick of Things: When Teachers Initiate Local School Reform," paper presented at the American Educational Research Association, 1994.)

The reformers needed help – and found it in Alinskyian organizations. An Annenberg Foundation report quotes former union rep and then-organizer of the IAF's Washington Rural Organizing Project (WROP), Joe Chrastil, as saying, "The 1993 legislation (*The Washington Education Reform Act of 1993*) gave us a chance to engage parents in meaningful ways...without opening a floodgate of parents charging into classrooms and overwhelming teachers." Chrastil was candid about his work. Co-founder of a second Washington IAF affiliate, the Parents Organizing Project (POP), Chrastil saw POP's goal to be the building "public judgment about public education through public involvement."

The design teams seek to change the moral and legal framework that recognizes the parent as primary guardian and educator of his child to one that provides a collective guardianship and educational responsibility. This shift of parent/child relationship has been given popular expression in Hillary Clinton's slogan, "It takes a whole village to raise a child." It is the basic premise behind much of the recent education-work-health legislation. It is also, not coincidentally, the philosophical premise behind various United Nations' documents, most notoriously the international treaty proposed by the *Convention on Rights of the Child* in 1989.

However, parents are not just one set of "stakeholders" among a number of other, equally legitimate and valid "stakeholders." Neither the personal or emotional investment the parent has in his child, nor the moral responsibility a parent has for his child, has any equivalent whatsoever in society at large or the school system in particular. Kay Coles James has responded to the notion of "village parenting" (which, of course, cannot occur in the United States except in the most isolated places – villages being rare) by writing:

It is really quite simple, we are told, if only we would cede parental control to the village, all would be well. Children would no longer grow up insecure or worried; they would be well-adjusted, well-developed, and full of healthy self-esteem. What a wonderful world it would be...

But the village cannot raise a child. Children don't belong to the community. Children belong to parents who tuck them in at night, wipe away their tears, feed them their meals, and answer their questions. If the past thirty years have taught us anything, it is that stable, intact, two-parent families are the foundation of a healthy village. (Kay Cole James and David Kuo, *Transforming America from the Inside Out*, 1995, pp. 7-8)

The design teams are federally controlled, driven, and funded. Federal involvement in education research is nothing new or unusual. There are ten Regional Educational Laboratories in the United States, established in 1972 for the purpose of educational research and development and "supported by contracts with the U.S. Education Department, Office of Educational Research and Improvement" (OERI).

The various regional laboratories, in addition to supporting research and development, produce literature and promote public policy. The Southwestern Educational Development Laboratory supports a "Leadership for Change Project," with learning materials and activities, as well as a "Leadership for Change Institute, for school practitioners and trainers who are leading school improvement efforts." The Leadership for Change Project publishes quarterly briefing papers on "issues related to implementing programs." (Southwestern Educational Development Laboratories

information: www.sedl.org)

The Far West Laboratory has a policy brief on "Skills for Tomorrow's Workforce" that describes coalition building to support national academic and industry-related standards. "Such consensus building is not simple," the report acknowledges. "Deciding when different stakeholders' input should be included is another issue."

The North Coast Regional Educational Laboratory (NCREL) publishes articles titled "Overview: Leading and Managing Change and Improvement," "Building a Collective Vision," "Establishing Collaboratives and Partnerships" and, for the comprehensively oriented, "Organizations and/or Districts that Have Successfully Developed School-Linked, Integrated Services." One, "What Changes are Generating New Needs for Professional Development," addresses the "new definition of learning" that, while not yet the "norm," is the recommended NCREL "framework for restructuring to promote learning." The paper states that "the increasing consensus [is] that an information-dominated society will require adults prepared for a lifetime of inquiry, analysis, collaborative learning, problem solving, and decision making." It describes a "thinking curriculum" for developing "applied thinking processes...incorporating the diverse perspectives and contributions of all groups, in all content, and at all levels." To measure this new approach to pedagogy, schools must develop "alternative assessment methods reflect[ing] new learning goals, curricular content, and multiple aspects of intelligence [which] do not rely on multiple choice, norm-referenced, standardized tests as the primary vehicle for assessing individual students or the effectiveness of teachers and schools" (pp. 2-3).

The article continues. "Staff developers of the future... will find themselves increasingly becoming organizational and institutional change agents, facilitators, and mediators rather than skill builders and dispensers of knowledge." It describes "professional development" training for local school councils that is different from professional training of the past because

the new realities...require that teachers and administrators develop new information and conceptual understandings related to the changing goals and expectations for education: the increasingly diverse student they will teach, expanded definitions of learning, new approaches to measuring what has been learned, and the context within which the educational process will occur. (pp. 6-7)

Especially interesting is the paper's delineation of the "roles" played by the local and state government levels. The state makes policy and the responsibility of local school districts is to see that policy is implemented. The parent at the *bottom* of this pecking order for implementing "reform" and "local control" is a myth. The job of the par-

ent, and of the local public school teacher, for that matter, is to “cooperate.”

These documents, prepared by the various regional education laboratories around the United States, make it plain that we have moved well beyond the “experimental” stage of education reform, and into wide-spread implementation, with the intention that “grass-roots” support will be generated as we go.

It is also plain that the reforms experienced at the local level are controlled by regional and federal policies, programs, and money. Chester Finn, one of the influences behind *America 2000* educational policy, wrote that school boards are no longer capable of running schools; they are superfluous and dysfunctional. “We need change agents in charge of those schools, not preservers of entrenched interests or encrusted practices,” he writes. “The tradition of local control may need to be altered to admit the influence of external force change agents” (Chester Finn, “Reinventing Local Control,” *Education Week*, January 1991).

The work of the federally funded regional laboratories, in partnership with the 1993 federal legislation, is clearly driving an education “reform” philosophy that requires an extensive “public engagement” component – that is, which requires “selling” to the public. Joe Chrastil, organizer for the Spokane IAF local, Washington Rural Organizing Project (WROP) described the IAF takeover of the Spokane school district under his leadership. By the summer of 1995, WROP had brought about half the schools within the district under its wing and anticipated that most schools would join the IAF organization within three years. WROP’s mission, he said, was to forge educators, the union (National Educators Association – NEA), and parents into a powerful, “visionary” cooperative to implement school change.

Using weak, state legislation that mandated “site-based” management of schools, WROP sought to “get the rhetoric of parental involvement and put some substance behind it” and to build an educational “partnership” that would be reflective of WROP’s plans for the school system.

WROP’s first efforts were to restructure the way decisions were made in Spokane schools, and to ensure that WROP parents had power and influence in the district. Principals who had been identified by NEA as more “collaborative” were approached by WROP to help develop parent-based site-councils, trained in the IAF’s leadership program. Council members were taught to conduct house-meetings for all the school’s parents, devise strategies of accountability for the school and its teachers and to build a “new organizational culture with its own identity,” a “new institution” of schools, churches, union, and parents.

While claiming to “democratically” represent the entire

body of “constituents” and to be concerned with consensus building, in fact, Chrastil explained, parents with educational philosophies at a variance to WROP’s were labeled as “extremists” and prevented access to the decision-making process.

WROP organizing teams went through a “critical study process.” Under IAF guidance, the teams determined what in each school needs changing and how these changes were to be achieved. WROP encourages these teams to focus on “external” matters such as legislative activity (school levies, social services, etc.) rather than internal concerns, which tend to be more divisive. While the individuals involved have agreed to accept this “focus,” it is a focus nevertheless established for the group from the outside. That is to say, the IAF organizer skillfully guides his organizing teams in a carefully pre-determined direction” (Stephanie Block, “Campaign for Human Development School Reform,” *The Wanderer*, September 14, 1995).

Saul Alinsky, who founded the Industrial Areas Foundation of which WROP is a local affiliate, explained the principle this way:

Much of the time...the organizer will have a pretty good idea of what the community should be doing, and he will want to suggest, maneuver, and persuade the community toward that action. He will not ever seem to tell the community what to do; instead, he will use loaded questions. (Saul Alinsky, *Rules for Radicals*, New York: Vintage Books, 1971, p. 91)

One additional point was made by WROP’s organizer, which has been repeated by other IAF leaders in a variety of situations. Chrastil said that to address problems of poverty WROP would need to move from local concerns to district, to regional, and eventually to national issues, but that it would take time to expand WROP’s base of power. The site-based councils established in WROP-organized schools are only incidentally there to support academic achievement; their ultimate goal is to build a national education system.

The IAF’s desire to keep the so-called religious or right-wing “fringe” under control and to keep parents from pushing “bad” curriculum onto the public schools, is another way of saying that IAF is organized so that it will control the school system, not the parents or even the educators. There is no effort made, in any meaningful way, to include all sides of the political or ideological spectrum.

OTHER ALINSKYIAN ORGANIZING NETWORKS INVOLVED IN EDUCATION REFORM

The IAF isn’t the only Alinskyian organizing network midwifing federal education reform. “[I]ncreasingly in the last fifteen years, community organizations from other

Alinskyian networks “have used organizing as a focused and deliberate strategy for school improvements” (*Building a Districtwide Small Schools Movement*, p.3, Institute for Education and Social Policy, New York University, October 2002):

Several large national community organizing confederations – including the Association of Community Organizations for Reform Now (ACORN), the Industrial Areas Foundation (IAF), the Pacific Institute for Community Organizing (PICO), the Gamaliel Foundation, and the National People’s Action (NPA) – have also begun to target failing schools for local organizing campaigns. (Norma Fruchter, “Challenging Failing Schools,” *Shelterforce Magazine*, July/August 2001)

In 1995, PICO’s first “action” as a statewide political force was to hold an education summit in San Jose described as “mostly a show of force” but which may have had the desired effect of influencing a “federal award of \$25 million for school-to-career programs.” A 1996 School-to-Careers implementation grant application identifies PICO as “supplementing” the “outreach work” of the Interagency Partnership staff and task force members.

Bringing about school-level change that results in significant improvement in student learning often requires outside force and setting in motion concerned constituencies to initiate and sustain pressure for system-wide reform. Social action organizations affiliated with national and regional community organizing networks, such as the Pacific Institute of Community Organizations (PICO), the Association of Community Organizations for Reform Now (ACORN) and the Texas Industrial Areas Foundation (TX/IAF), are playing an increasingly important role in this work. With years of successful organizing around housing, credit, and other community development issues, these organizations have a strong base of congregations, families, and community groups from which to work to improve public schools.

Although ACORN, IAF, and PICO differ in their strategies for change, they share a commitment to building the long-term capacity of parents and communities to improve and control decisions affecting their children’s education. These organizations often use a community organizing approach to rally parents to fight for school improvement. This approach seeks to develop the collective power of neighborhood residents to play a substantive role in shaping the priorities and practices of their public institutions and improving the quality of life in their neighborhoods. (Barbara Taveras, “Transforming Public Schools,” *Shelterforce Online*, National Housing Institute, May/June 1998)

The same material says that PICO affiliate Sacramento Area Congregations Together (ACT) developed Parent Action Groups “to engage the larger parent populations in efforts to improve schools.” It finds that “the school organizing efforts of social action networks demonstrate a variety

of proven methods to engage parents and other concerned community people in the search for and implementation of effective strategies.” ACORN was also recognized:

ACORN took its local school reform experience to that national legislative level in 1994, with the reauthorization of the *Elementary and Secondary Education Act*. ACORN focused on the legislation’s parent involvement component and charter school provisions, and advocated for greater equity in the allocating formula and increased accountability to parents at schools receiving Chapter One funds. National ACORN also began to promote replication of New York ACORN’s small school model. In Boston, Albuquerque, St. Paul, and New Jersey, ACORN organizations have developed Charter School proposals. In Chicago and Washington, DC, ACORN members are developing “schools-within-schools” in several public schools, as well as Charter School proposals. (“Transforming Public Schools ...”)

PICO local, Oakland Community Organizations, has also promoted “small schools,” helping “integrate more nuanced and meaningful forms of parent and community engagement into district and school practices.” There’s nothing wrong with smaller schools, *per se*. It’s the reform package accompanying them that’s the problem.

OCO’s district-level organizing for the small schools policy went hand-in-hand with school-level organizing to influence the design and culture of the new small schools. Under the small schools policy, a design team consisting of parents and educators helped birth each new small school. Design team members came together to shape the vision and practices of each new small school. . . As new schools opened, OCO organizers worked with principals, parents, and staff to build a “relational culture,” in which parents and educators develop a shared sense of connection and accountability. (“Building a Districtwide Small School Movement...”)

Academic progress is glossed over in the Annenberg report that describes OCO’s school reform efforts. Student progress, traditionally measured in terms of a body of intellectual achievement, is now measured in terms of decreased dropout rates, a more personalized learning environment, and an improved school “climate.” Another paper on “education organizing” looks at the enhanced community capacity to tackle its needs, increased community participation, greater service integration, equity, attention to curriculum, instruction, school governance and accountability. Standardized tests, which demonstrate no academic improvement despite decades of “reform,” are dismissed as actually being detrimental to education (Linda M. McNeil, *Contradictions of School Reform: Educational Costs. Standardized Testing*, Rontledge, 2000).

Still another paper on education organizing is even more

direct. “School improvement,” however one defines it, “is often an intermediate goal for organizing groups” – and the paper specifies that these groups are predominantly associated with national and regional networks such as ACORN and the IAF – “committed to wide-scale societal change.” Societal change is the goal of organization-building. Schools provide access to youth and immigrant populations who are ripe for this sort of organizing, though they’re reeled in to the organization on the basis of their concern about education “improvement.” It’s quite a scheme.

CASE STUDY: BALTIMOREANS UNITED IN LEADERSHIP DEVELOPMENT (BUILD)

Background

Baltimore’s religious institutions, which include the second largest black Catholic population in the United States, have a long history of social activism. The Interfaith Ministerial Alliance, founded in the early 1940’s to foster more positive interdenominational relations, was instrumental in supporting civil rights efforts throughout the city for several decades. Despite a strong core of educated, middle-class blacks, Baltimore’s churches have found themselves ministering to frequently demoralized and frustrated groups of people. The Interfaith Ministerial Alliance was sought, in a variety of ways, to respond to issues concerning race relations and to establish communication among the racially separated neighborhoods of Baltimore.

By the late 1960s, the Alliance wanted to “move the black community in Baltimore beyond civil rights and into an economic and political position of substantial equity.” The Industrial Areas Foundation, bolstered by a grant for \$70,000 from the Catholic Campaign for Human Development, constructed its Baltimore local, BUILD, which was networked with “the Ministerial Alliance, the Catholic hierarchy, and the white Protestant denominations to develop support for an interracial community development organization” (Harold A. McDougall, *Black Baltimore: A New Theory of Community*, State University of New York Press, 1993, p. 127).

BUILD dates formal beginnings to its founding convention in 1977 and spent its first three years focused on “local neighborhood issues like police protection, arson controls, and rat eradication, while churches raised an initial funding base.” From those modest projects, the local organization members learned how to tackle the city’s political machinery. Ten years later, Harry Boyte described BUILD as “the largest mainly black organization in the country... [and it] has crafted what well may be the most ambitious plan for revitalizing schools, called Baltimore Commonwealth” (Harry Boyte, *Commonwealth: A Return to Citizen Politics*, New York: The Free Press, 1989, p. 115).

BUILD AND EDUCATION

Harry Boyte, who cut his organizing teeth with Heather Booth, has written extensively about BUILD’s efforts to promote education reform. Boyte reasons that approaches to schooling after World War II created school systems “that were more like prisons, where poor and black populations were consigned to dramatically inferior education, locked into a culture of despair” (*Commonwealth...*, pp. 105-106).

A reasonable response to “inferior education” would be community insistence that its public schools provide the essential intellectual tools for a superior education: the ability to read and write well, a broad base of memorized, factual knowledge, and instruction in systematic, logical thought. With such tools, the mind is equipped to develop creatively and deeply. Without them, it will be intellectually crippled. Black author and educator, Thomas Sowell, in fact, points out that it was precisely the traditional approach to education that enabled blacks to develop a middle class and begin to take up the cause of civil rights in the 1960s.

BUILD, however, was caught in the ideological skirmishes of the 1980s, between perceived “conservative” notions of cookie-cutter, unimaginative and homogeneous educational “inputs” and “progressive” innovations designed to develop a broad “array of skills and critical capacities essential in a real world environment.” The leadership of BUILD, controlled by its IAF organizer, went in the same direction as the other IAF locals pursuing education issues: outcome-based education. The choice was made attractive by politicizing the two positions: “...a conflict began to emerge around the shape of America’s education whose central issues involved questions of power and control.”

Changes in school governance and structure became confused, if not synonymous, with novel pedagogical approaches, such as outcome-based education, often used as the mechanism for challenging the student’s philosophical assumptions brought from home. The ideas embraced in 1984 by BUILD’s education program, called at that time the Commonwealth Agreement, by 1988 led to adoption of Theodore Sizer’s Essential School Movement, “and the methods for a vast public ‘schooling in democracy’ [were] developed by the IAF.”

Sizer’s Coalition of Essential Schools, developed out of Brown University, was founded in the same year as the Baltimore Commonwealth school project and was sustained by a million dollar grant from the Carnegie Corporation and \$13 million from other sources. Its Re:Learning program emphasizes the so-called “thinking skills” over factual knowledge. In one Albuquerque, New Mexico elementary school “three-fourths of the teachers...request[ed] a transfer rather than to continue another year with the program” (James R. Patrick, *America 2000/Goals 2000: Moving the Nation Educationally to a New World Order, a Research Manual*,

Moline, Illinois, Citizens for Academic Excellence, 1994; section by Dennis Cuddy, *Chronology of Education*, p. 105).

A critique out of California assessed the program as it operated in that state. Challenging that “there is no comparative or longitudinal research to indicate whether the Coalition program is superior to traditional methods of teaching,” 200 parents complained at the 1992 school board meeting that their students were suffering academically under the Coalition program. Their children measured demonstrably weaker in the traditional skills of math, spelling, and knowledge of the American constitution, while “self-esteem,” leadership, resource, and “critical thinking” skills were enhanced.

This was the program, similar to other IAF-dominated educational reform efforts, which the Baltimore Commonwealth implemented in its schools. It must be stressed BUILD’s leadership, like every other IAF local leadership, was tightly controlled by the IAF hierarchy. After an emotional 10th Anniversary Convention in 1987, for example, leading IAF organizers from around the country “met late into the night in a stormy evaluation session.” They raked BUILD’s leaders over the coals, in a “prolonged debate about whether church leaders were too dominant in the organization, whether enough attention was given to BUILD’s ‘public’ and ‘political’ dimensions, and what public life and politics were all about” (*Commonwealth...*).

IAF “schooling democracy” requires a tight rein over the direction which the “democratic” IAF local will take. The local membership does “vote” on the strategies proposed by the core team of the organization – but it is only to affirm and support that core’s decisions. A local leadership, under the eye of an IAF organizer, will be kept in line and operating along the same track as all other IAF locals.

The Commonwealth Agreement, later called the Baltimore Commonwealth, like so much other school reform, was not limited to pedagogy or school governance. Over the years, it has embraced an incentive plan to keep teenagers in school and to help them find jobs or get financial assistance for college after graduation. School facilities are used after-hours for different sorts of activities, including school clubs, service projects, adult education, and community events. Further, “Each activity, in turn, is evaluated in terms of how it develops ‘public skills,’ ranging from political imagination and judgment to understanding of self-interests” (“Recent School Reforms...”).

Baltimore Commonwealth is described by the Baltimore EZ executive summary as “a continuum of services for high school students designed to help them transition to the world of work,” and is part of the partnership in which BUILD is one player, along with the mayor, the public schools, the US Department of Labor, and several local employment boards and business councils. It represents

one of a number of experiments in Baltimore neighborhoods, called in the executive summary “Laboratories of Innovation.”

OBE experimentation is expensive and wastes precious time. There do exist traditional educational strategies that have proven effective and fiscally reasonable. One Baltimore school that dramatically reversed the educational problems of its students is Barclay. A predominantly black, Baltimore inner-city school, Barclay had for years suffered with a high truancy rate and declining academic achievement. In 1990 its principal, Gertrude Williams, implemented a very traditional, solid academic skills Calvert curriculum into her school. Within three years, reading scores of the third grade were 20% above the national average, and math scores and writing skills were rising (Charles Sykes). Underachievement is not inevitable or insurmountable.

COMPREHENSIVE REFORM

BUILD is also an actor in other EZ supported programs, notably the Community Building in Partnership, a “neighborhood transformation” project in the Sandtown-Winchester area, whose efforts include providing total health care to all residents, regardless of ability to pay. The Community Building in Partnership attempts to create “an economic network connecting the lower economic levels with the upper ones,” along with mentoring and expanded job opportunities. Its “services encompass enhancing adult primary care, violence prevention, outreach, school-based children’s health network, substance abuse treatment, and school-based adult health promotion” (US Department of Housing and Urban Development, “Baltimore, Maryland Empowerment Zone Executive Summary”).

The Community Building in Partnership is a “community action component” of the Nehemiah Housing Project. Created by Congress in 1988, the federal “Nehemiah Housing Opportunity Program” operates through the US Department of Housing and Urban Development (HUD) and provides grants to non-profit organizations like IAF locals. The purpose of these project grants is to provide assistance toward the rehabilitation of old housing or the construction of new housing, which will benefit low or middle-income people.

During the early 1980’s, the Industrial Areas Foundation began the initial Nehemiah Housing Project in New York City, under the sponsorship of the East Brooklyn Churches local. The passing of the federal *Nehemiah Housing Opportunity Program* has enabled the IAF to develop not only the Baltimore and New York City Nehemiah communities but a Los Angeles “Nehemiah West.”

The Nehemiah Project in Baltimore, with its “planning, service, and community action component, the Commu-

nity Building in Partnership,” described above involves “re-creating the public schools as part of the support network for the entire community.” Baltimore Commonwealth and Community Building in Partnership are two examples of comprehensive government intervention in the lives of its citizens under slogans of citizen self-determination and “participation.” Both programs are referred to as “models” for the nation. Coupled with the strong “popular education” component, called variously “civics education,” “adult literacy” or simply “community mobilization,” the Industrial Areas Foundation is a strong and significant factor in bringing about public acceptance for comprehensive, systemic political “change” in Baltimore.

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The Skinner Box School

By O. Jerome “Jed” Brown

“The ‘Skinner-Box’ School” by Jed Brown was published in the March 1994 issue of Squibbs and is reprinted here in its entirety.

Outcome-Based Education (OBE) has become a blight on the landscape of our national heritage. After only a few years of OBE, whole school systems are beginning to wither and die. Much worse, the children, their minds once fertile fields of intellectual soil, are even now being infected by the worm of ignorance. True learning is starved to death, as all of the nutrients of sound academic practice are being replaced with a dust-bowl curriculum that is structured to secure proper attitudes for the “Brave New World.” Sadly, the only “outcome” of OBE will be a baser society, a society in which the nobility of the mind is lost to the savagery of enslavement.



But wait! Parents have been told that Outcome-Based Education has nothing to do with changing the attitudes and values of their children; that OBE will improve learning for all children through “best-practices” research. What parents are not being told is that the research base for OBE is from the field of psychology, not education; that in psychology the term “learning” is synonymous with the term “conditioning.” What parents are *not* being told is that Outcome-Based Education is not education at all; it is but the hollow substitute of psychological conditioning or, as it is sometimes called, behavior modification.

Why is conditioning replacing the teaching/learning process in our schools? If the object is to change the attitudes and values of the young, why would “behavior modification” be used? Why not work with attitudes and values directly? Just tell the children what they must believe! After all, the conventional wisdom is that attitudes control behavior. If a child develops the “right” attitudes he will behave in the “right” manner. Beyond the fact that parents would not stand for such an intrusion as an overt assault on traditional values, psychologists know something that lay people do not. They realize that the direct approach to changing values does not work.

Modern psychological research suggests that the opposite of conventional wisdom is true. It is our behavior that shapes our attitudes, not the other way around. Therefore, to control a child’s attitudes and values it is first necessary to modify the child’s behavior. If the child has the “right” behavior, then his attitude will change to accommodate the behavior,

his value system will change to reflect his new set of attitudes. It is like falling dominoes: if the first piece is top-pled, then the rest will tumble after. Thus, conditioning, i.e., modifying behavior, is the perfect method for instilling in children the new value system required of citizens of the New World Order. Our schools know that changing behavior is the first domino. Remember, “The student shall demonstrate...”

To understand the devastation of OBE conditioning, it is important to know its origins and how it is being used to change children forever. The lineage of psychological conditioning can be formally traced back to the early part of this century, to an

American psychologist named John B. Watson. Watson is credited as the father of the Behaviorist School of Psychology. He believed that psychology should become the science of behavior, discarding references to thoughts, feelings, and motivation. For Watson, only that which was observable was important. The goal of psychology, he thought, should be to predict a behavioral response given a particular stimulus.

Further, it was a time of great debate in psychology. The debate centered on whether heredity or the environment had the most profound effect on the development of the individual. Watson believed that heredity had little or no effect, that a person’s development was almost totally dependent upon his environment. In fact, Watson boasted,

Give me a dozen healthy infants, well formed, and my own specified world to bring them up in, and I’ll guarantee to take any one at random and train him to become any type of specialist I might select — doctor, lawyer, artist, merchant-chief, and yes, even beggar-man and thief, regardless of his talents, penchants, tendencies, abilities, vocations, and race of his ancestors.

Watson’s statement is at the heart of OBE. Watson became the most influential force in spreading the idea that human behavior was nothing more than a set of conditioned responses. According to the narrow view of Behaviorism, learning is nothing more than “a relatively permanent change in an organism’s behavior due to experience.” Other psychologists first, then educational leaders, and finally rank-and-file teachers have been persuaded to adopt the Behaviorists’ view

of education. The richness of education is thus lost, as the schooling experience is reduced to only applied learning. No longer does learning enhance the internal locus of man — it is but an external shell. The curriculum has become hollow and learning has become mere conditioning.

Three different types of psychological conditioning have invaded schools with Outcome-Based Education and education reform. Each type has its specified purpose in controlling the behavior, and therefore the minds, attitudes, and values of our young. The first is Classical Conditioning, developed by a Russian physiologist named Ivan Pavlov only a few years before Watson's conception of Behaviorism. The second, credited to B.F. Skinner, is Operant or Instrumental Conditioning. The third, attributed to Albert Bandura, is Observational Learning. Each of these Behaviorist conditioning approaches is woven through the OBE reforms of education to accomplish only one thing: to control attitudes by controlling behavior.

Classical, or Pavlovian Conditioning can be defined as creating a relatively permanent change in behavior by the association of a new stimulus with an old stimulus that elicits a particular response. Working on physiology experiments, Pavlov noted that each time the dogs he used as subjects were to be fed they began to salivate. He identified the food as the "old" stimulus and the salivation as the response, or behavior. Pavlov rang a bell each time the food was presented to the dogs. The bell was identified as the "new" stimulus. After several pairings of the bell and the food, he found that the dogs would salivate with the bell alone. A change in behavior had occurred.

All well and good, but what do dogs, food, saliva, and bells have to do with changing attitudes in children? Just like Pavlov's dogs, children's behavior patterns can be changed with Classical Conditioning. Upon sufficient pairings, a child will associate old behavior patterns and consequent attitudes with new stimuli. The Pavlovian approach is therefore a potent weapon for those who wish to change the belief structures of our children. Further, Classical Conditioning may be used to set children up for further conditioning that is necessary for more complex attitude shifts. The method is being used to desensitize children to certain issues that heretofore would have been considered inappropriate for school-age children.

One example of an attitude change by Pavlovian conditioning revolves around the word "family." The term "family," as it is applied to the home setting, is used as the old stimulus. The allegiance to parents and siblings that is normally associated with the term "family" may be thought of as the response, or behavior. With the current education reform movement the child is told by the teacher that the school class is now the family. Thus, the term "class" may be thought of as the new stimulus. By continually referring to the class or classroom as the family, an attitude change takes

place. By association, the child is conditioned to give family allegiance to the class and teacher.

An example of desensitizing children through Classical Conditioning can be seen in the inclusion of gender orientation within the curriculum. The school setting may be thought of as the old stimulus. The formal school setting carries with it a whole set of emotional-behavioral responses, or behaviors. There is an air of authority and legitimacy that is attached to those subjects included in the curriculum. This feeling of legitimacy can be considered a behavioral response. By placing the topic of gender orientation into the curriculum, it is associated with legitimacy of the school settings. Thus, children are desensitized to a topic that is different from the traditional value structure, and hence they are predisposed to further conditioning.

The real meat and potatoes of Outcome-Based Education is Operant Conditioning, or Rat Psychology, so called because B.F. Skinner used rats as his experimental subjects. A "Skinner Box," a box containing a press bar and a place to dispense a food pellet, is used to condition the rat to press the bar (the behavior). A food pellet (the stimulus) is used to reinforce the desired behavior, pressing the bar. The rat, having no idea what to expect, is placed in the box. Once in the box, the rat's movements are exploratory and random. As soon as the rat looks towards the bar, the experimenter releases a food pellet. After eating the food the rat resumes his random movement. Another look, another pellet. Another look, another pellet.

Once the rat is trained to look at the bar, he is required to approach the bar before the pellet is delivered. The rat must then come closer and closer to the bar each time before reinforcement is given. Over time, the rat's behavior is slowly shaped by the experimenter; each trial the rat successively approximates more closely the ultimate behavior of pressing the bar. Eventually the well-conditioned rat will continually press the bar as fast as he can eat. Operant Conditioning is, therefore, defined as a relatively permanent change in behavior by successive approximations through repeated trials using positive or negative reinforcements.

The concept of "successive approximation" is key to understanding the use of Operant Conditioning with Outcome-Based Education. Just as for the rat, the experimenter (the State) establishes the ultimate goals for children (pressing the bar). OBE requires that specific behavioral outcomes be designed such that the children must master each outcome in succession. The outcomes are designed in a spiral fashion, such that as the child goes further in school, the outcomes more closely approximate the ultimate goals. As children master an outcome, the reinforcement is found in approval (food pellets). Another outcome, more approval. Another outcome, more approval (successive approximation). When the Skinner Box experiment is complete, our children, like rats, will dance to the tune of the State.

Observational Learning, although it does not carry the name conditioning, has been described by Dollard and Miller as a special case of Operant Conditioning. It is Operant Conditioning applied to social behavior. Observational Learning is the twenty-five cent word for modeling. There are two purposes for Observational Learning in the schools. First, it is a method used to condition a host of social behaviors, like parenting styles, gender roles, problem-solving strategies, and discipline boundaries. Second, it is used as reinforcer of the behaviors and attitudes previously conditioned with Classical and Operant Conditioning.

According to Observational Learning, people model the behavior of those within their “reference groups.” Under normal conditions, the child’s primary reference group is the family. Nevertheless, children are being conditioned with Classical methods to shift allegiance to their new school family, their new reference group. Once the new group is established, schools use surveys to gauge attitudes and then orchestrate the conditioning process through Observational Learning. Relying almost exclusively on cooperative learning (group learning), OBE reforms unfortunately use Observational Learning to establish and enforce the proper behaviors and attitudes through peer pressure and a forced “group think” process.

The idea that our schools are not dealing in attitudes and values is ludicrous. The psychologists have ripped the schools from parents and teachers alike. Their only objective is to create children who may look different, but behave the same, think the same, and believe the same. They shall create in each child the “perfect child.” Like John B. Watson, they shall create children as they see fit. They shall do it with conditioning, not teaching. Is it any wonder that our schools are failing to educate children when we use rats as the example of exemplary learning? Welcome to the “Brave New World.” Welcome to the “SKINNER BOX SCHOOL.”

Orville Jerome “Jed” Brown (b.9/26/48-d.9/6/09) was born in Pontiac, Illinois and grew up in Belvidere, Illinois. Jed received a Masters Degree from the University of Washington and was accepted into the Doctoral Program at Stanford University. Jed was a teacher and wrestling coach and loved to work with students who had learning or behavioral challenges. Jed ran for office for the state of Washington’s Superintendent of Public Instruction in 1992 and 1996. His platform was to return public education back to the traditional knowledge-based disciplines of learning; to save our school system, teachers, children, families and society from the disaster of the “education reform” mandated by *HB 1209*, the state of Washington’s version of Outcome-Based Education. Website:

Remembering Jed: A Traditional Educator
<http://jedbrown-traditionaleducator.blogspot.com>
<http://www.tributes.com/show/Orville-Jerome-Brown-86718190>

Psychological Conditioning of America

By Dennis L. Cuddy, Ph.D.

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Part 1, October 29, 2012 <http://www.newswithviews.com/Cuddy/dennis245.htm>

Part 2, December 10, 2012 <http://www.newswithviews.com/Cuddy/dennis248.htm>

PART 1

(Note: Perhaps the most troubling thing about the attack on our Ambassador in Benghazi, Libya weeks ago is that Obama administration defenders are saying we have to wait until investigations are completed to know what went wrong, and Republicans are not responding; that sends a green light to terrorists to attack us today, tomorrow, etc., around the world because we are so stupid or incompetent that it takes us weeks to figure out what went wrong!)



In the past, I have mentioned that Edward Bernays in *Propaganda* (1928) said:

Those who manipulate the organized habits and opinions of the masses constitute an invisible government which is the true ruling power of the country. . . . The technical means have been invented and developed by which opinion may be regimented.

And in *The Impact of Science on Society* (1951), Bertrand Russell wrote

Although this science of mass psychology will be diligently studied, it will be rigidly confined to the governing class. The populace will not be allowed to know how its convictions are generated.

In 1966, Dr. James McConnell, a professor of psychology at the University of Michigan, stated,

I teach a course called The Psychology of Influence, and I begin it by stating categorically that the time has come when, if you give me any normal human being and a couple of weeks, . . . I can change his behavior from what it is not to whatever you want it to be, if it's physically possible. . . . I can turn him from a Christian into a communist and vice versa. . . . Look, we can do these things. We can control behavior.

Five years later, Milton Rokeach in "Persuasion that Persists" (*Psychology Today*, September 1971) proclaimed:

Suppose you could take a group of people, give them a twenty-minute pencil-and-paper task, talk to them for ten to twenty minutes afterward, and thereby produce long-range

changes in core values and personal behavior in a significant portion of this group. For openers, it would of course have major implications for education, government, propaganda, and therapy. . . . My colleagues and I in the last five years achieved the kinds of results suggested in the first paragraph of this article. . . . It now seems to be within man's power to alter experimentally another person's basic values, and to control the direction of the change.

How did the psychological conditioning of Americans toward this end occur? In *Science of Coercion: Communication Research and Psychological Warfare, 1945-1960* (1994), Christopher Simpson referred to

the engineering of consent of targeted populations at home and abroad. . . . Various leaders in the social sciences engaged one another in tacit alliances to promote their particular interpretations of society. . . . They regarded mass communication as a tool for social management and as a weapon in social conflict. . . . Key academic journals of the day . . . concentrated on how modern technology could be used by elites to manage social change, extract political concessions, or win purchasing decisions from targeted audiences. . . . This orientation reduced the extraordinarily complex, inherently communal process of communication to simple models based on the dynamics of transmission of persuasive — and, in the final analysis, coercive — messages.

Sometimes, the messages have been subliminal, as Robert Bornstein in "Subliminal Techniques as Propaganda Tools" (*Journal of the Mind and Behavior*, Summer 1989) indicated that subliminal methods might be successfully used to deliver propaganda messages, because "the undetectable ability of subliminal stimuli may diminish their resistability relative to other persuasion techniques." In case one is skeptical as to whether subliminal techniques work, refer to a study by G. J. W. Smith, D. P. Spence, and G. S. Klein ("Subliminal Effects of Verbal Stimuli," *Journal of Abnormal and Social Psychology*, pages 167-176), which was described by them as follows:

A static, expressionless portrait of a man was flashed on a

screen by Smith, Spence and Klein. They requested their subjects to note how the expression of the picture changed.

They intermittently flashed the word “angry” on the screen, at exposures so brief that the subjects were consciously completely unaware of having seen the word. They tended, however, to see the face as becoming more angry. When the word “happy” was flashed on the screen in similar fashion, the viewers tended to see the face as becoming more happy. Thus they were clearly influenced by stimuli which registered at a subliminal level, stimuli of which the individual was not, and could not be, aware.

Two years before the article by Smith, Spence and Klein, *Battle for the Mind: The Mechanics of Indoctrination, Brainwashing and Thought Control* by psychiatrist William Sargant was published in which he indicated that if certain “underlying psychological principles are once understood, it should be possible to get at the person, converting and maintaining him in his new belief by a whole variety of imposed stresses that end by altering his brain function.” Sargant further explained that the human brain “is particularly sensitive to rhythmic stimulation by percussion and bright lights. . . . Belief can be implanted in people after brain function has been sufficiently disturbed by . . . induced fear, anger or excitement. Of the results caused by such disturbances, the most common one is temporarily impaired judgment and heightened suggestibility.”

PART 2

[Note: A major segment on ABC Evening News (December 8) and on Fox News Sunday (December 9) said that in the last 18 months, Americans have had a dramatic change in their opinions and now support gay marriages. Nowhere in the report or discussion did they mention God’s objection to homosexual activity (e.g., Leviticus 18:22, Romans 1:27, etc.). One of the characteristics of any major civilization in decline (e.g., Greece, Rome, etc.) was their moral degeneration, including homosexual behavior and heterosexual fornication. America is now headed in that direction! Ed.]

Over twenty years ago, I wrote “Beware subliminal messages in media” in *The Orlando Sentinel* (July 22, 1990), and I am reproducing most of that article below, because it is still relevant to what I have written in Part 1 of this series. The article reads as follows:

Change is becoming an increasing part of American society. Business promotes changing styles to sell products. Social engineers are trying to change our values. There actually seems to be a “cult of change” today, as many individuals are always seeking something new and different.

Much of the stimulus for change has come through television, and there is already some research evidence that a number of people have engaged in violent behavior based upon the violence they saw on television. One wonders also how many might have been effected by messages such as “read us

any rule, we’ll break it,” in the theme for the television program “Laverne and Shirley”? And how many saw one of the first episodes of “Hardball” last season where the two police heroes tossed rocks at a steeltight just to see who would ride the bike, causing one of them to say, “Now we’re lawbreakers”? Currently, there is an ad showing a child rigging a contraption to swipe his father’s Eggo waffle, which certainly doesn’t reinforce the Biblical admonition, “Thou shalt not steal.”

It’s in this latter area of TV advertising that perhaps the most insidious threat comes, and it comes not just in the content of the ads, but in the method. You have probably noticed in the last couple of years that there have been an increasing number of commercials with flashing lights and quickly changing images. I asked a university professor of TV communications about this new type of hyper-reality that was being promoted. I thought one’s natural inclination would be to turn away from that which is stressful to the eye, and I didn’t see how that could help to sell a company’s product. The professor explained that about four to five years ago, many of the people who had produced music videos had become involved in commercial advertising. A concept was developed that no longer appealed to the reasons viewers should buy a particular product, but rather through quick images showed a lifestyle with which a target audience associates.

What is at work in the mind of the viewer during these ads? Well, the reason most people can fill in the blanks for “Things go better with ___” and “Have you driven a ___ lately” is because they have seen those messages repeated over and over again in ads. Now, what if instead of stating a message just once in an ad, the message was flashed repeatedly in front of the viewer? Instead of just one mental image or imprint, there would be many. Also, whenever the eye sees quickly changing images, there is a tendency to try to focus one’s concentration all the more. When the final message remains clearly on the screen, the mind in its relief at being given an unchanging image absorbs the final message more fully.

It is easy to see the tremendous and ominous potential that type of advertising can have in the form of mental conditioning or indoctrination, especially if the person’s “will” can be controlled. In that regard, Professor Willis Harman of Stanford University’s Engineering Economic Systems Department believes that a person’s behavior is governed far more extensively than we realize by the unconscious or subconscious mind. Research has already shown that quick flashes of subliminal messages have been successfully used as conditioning or programming tools.

Research published about five years ago (about the same time as the new type of television ads began to appear) by Benjamin Libet, professor of neurophysiology at the University of California, San Francisco, in the scientific journal *The Brain and Behavioral Sciences*, indicates that “The conscious mind doesn’t initiate voluntary actions.” Monitors revealed that about a half-second before a muscle flexes, for example, an unconscious part of the brain sends signals seemingly to prepare the conscious part of the brain for action. Libet says the con-

scious part of the brain can veto the unconscious signal, but the question is “What if the person’s ‘will’ has been conditioned not to veto the signal?” What if the person has seen the Nike slogan “Just do it” so many times that he or she “just does it” — whatever it is?

What does “Just do it” mean? Is it like “If it feels good, do it”? After all, the commercial doesn’t say, “Just buy Nike.” Usually people say “Just do it” when they are advising someone to stop thinking about the pros and cons of some value judgment or when they are ordering someone to do something. In a landmark trial that began in Reno, Nevada, the rock group Judas Priest is alleged to have a subliminal message, “Do it, do it,” on their album “Stained Glass,” which supposedly led to the suicides of two teens who chanted “Do it, do it, do it” before they shot themselves after hearing the album. One of the teens survived long enough to say it was as though the music controlled his actions, leaving him without a free will, and “It was like a self-destruct that went off. We had been programmed.”

Dr. Robert Assagioli, the founder of psychosynthesis, believes it is actually possible to train the “will,” and if one can gradually condition the “will” by TV ads, then “Brave New World” here we come. Our freedom will be lost to indoctrination before most people are even aware of what is happening to them, and this should be a cause of great concern to all Americans.

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Dennis Laurence Cuddy, historian and political analyst, received a Ph.D. from the University of North Carolina at Chapel Hill (major in American History, minor in political science). Dr. Cuddy has taught at the university level, has been a political and economic risk analyst for an international consulting firm, and has been a Senior Associate with the U.S. Department of Education. Cuddy has also testified before members of Congress on behalf of the U.S. Department of Justice. Dr. Cuddy has authored or edited twenty books and booklets, and has written hundreds of articles appearing in newspapers around the nation, including *The Washington Post*, *Los Angeles Times* and *USA Today*. He has been a guest on numerous radio talk shows in various parts of the country, such as ABC Radio in New York City, and he has also been a guest on the national television programs *USA Today* and *CBS’s Nightwatch*.

Carnegie Department of Education?

By Dennis L. Cuddy, Ph.D.

As a former Senior Associate with the National Institute of Education (NIE) within the U. S. Department of Education, I was always interested in the comings and goings of key personnel, especially if they went from NIE or the U. S. Office (later, Department) of Education to influential organizations like the Carnegie Forum (later, National Center) on Education and the Economy (which was sponsored by the Carnegie Corporation of New York), or the Carnegie Foundation for the Advancement of Teaching. After leaving office, U. S. Secretary of Education Terrell Bell accepted a position on the board of the Carnegie Corporation. With the decreased involvement of the federal government in education during the 1980s, it seemed that organizations like Carnegie increased their involvement and influence in this area. And throughout this article, I will provide examples of grants from the latest Annual Report (1988) I have from the Carnegie Corporation of New York.

According to the Annual Report, \$200,000 was given to the National Center on Education and the Economy, whose president, Marc Tucker, was executive director of the Carnegie Forum on Education and the Economy. Tucker had come from the Northwest Regional Laboratory, which was funded by NIE, eventually to become an associate director at NIE. After leaving the federal government and going with the Carnegie Forum, Tucker later attended a meeting at NIE where I was also in attendance, and he was quite critical of the speaker, Henry Levin of Stanford University, for a lack of perspective that we should be shaping our own future rather than simply meeting the educational and other needs of society as they occur.

In a report entitled "Teaching as a Profession – Teachers for the 21st Century" Carnegie called for the establishment of a National Board for Professional Teaching Standards (NBPTS). The board, that received \$1 million according to the Annual Report, recently won an appropriation of \$25 million from the U. S. Senate to conduct a feasibility study regarding national teaching standards. In a press release Board Chairman James B. Hunt, Jr. (former governor of North Carolina and opponent of the late Sen. Jesse Helms) described the board as "the linchpin of a larger strategy to effect the transformation of our nation's



schools."

The Carnegie Corporation of New York gave Stanford University \$815,000 to develop a means of assessing teachers for national certification. The director of the project was Lee Shulman, who had previously received federal education funds, and he was joined at Stanford by Gary Sykes of NIE. It was announced that the assessment would not just measure a teacher's academic competence, but also how

the teacher would instruct students with different religious backgrounds. Many feel that the highly selective national certification process would not only adversely impact private, home school, and minority teachers, but would also be the first step on the road to the nationalization and then internationalization of education. In that regard, it was Carnegie that negotiated the Soviet-American Exchange Agreement, which included participation of Russian Soviets in developing curricula for American schools. Remember that years ago Alger Hiss was president of the Carnegie Endowment for International Peace!

It was also Carnegie that persuaded the National Governors Association to endorse the principle of state takeovers of schools which did not meet certain educational standards. According to the Annual Report, the National Governors Association Center for Policy Research received \$691,000 for a project directed by Michael Cohen (formerly of NIE) on "Restructuring the Education System: Agenda for the 90s," which in part helped implement the recommendations of the Carnegie Forum's report, *A Nation Prepared: Teachers for the 21st Century*.

The Carnegie Foundation released a report that "proposed that all high school students be required to complete a service requirement before graduation." This is despite the fact that such required service could adversely affect students' time for academic study, athletic or artistic practice, and after-school employment, and result in students becoming what Martin Anderson of the Hoover Institution calls "the new indentured servants."

Perhaps best known among those with Carnegie is former U. S. Commissioner of Education (under whom was NIE) Ernest Boyer, who is now president of the Carnegie Foun-

dation for the Advancement of Teaching. According to *Education Reporter*, Boyer said the following startling things in Washington, DC, in January 1988. He said that schools should no longer be seen as academic centers but should be turned into “social service centers,” that school-based health clinics should be combined with daycare facilities, and that schools should assume the responsibility for feeding students all three meals since they would be in the school building from 7 a.m. to 6:30 p.m. Related to this is the fact that according to the Annual Report, Carnegie gave \$200,000 to the Center for Population Options for a “Support Center for School-Based Clinics” (and \$303,200 to the Alan Guttmacher Institute affiliated with Planned Parenthood) to look at sex education and the impact of AIDS on this education in the United States.

Ernest Boyer is also Chairman of the Editorial Review Board for the Williamsburg Charter Foundation that has developed a curriculum regarding religious liberty for the public schools. According to a draft of the curriculum, which I obtained and which is now being tested in five states, the peace and women’s movements are emphasized, twice characterized as among “the most glorious accomplishments” in American history. There is also a lesson on not being required to salute the flag, which specifically mentions the 1988 presidential campaign issue; and comparing injustices in the U.S., with injustices in other countries, the curriculum states, “The problem is with ‘us’ as much as with ‘them?’” There are also sweeping, unjustifiable statements such as “Protestants were once committed to freedom of conscience as a principle, yet today are often deaf to its importance to contemporary minority groups.”

According to the Annual Report, Carnegie also gave \$75,000 to Teachers College of Columbia University for a series of conferences for reassessing the federal role in education. Two of the three individuals leading the conferences were former U. S. Commissioner of Education Francis Keppel (Francis Keppel’s father, Frederick, had been Dean of Columbia College, and later became president of the Carnegie Corporation), and former Deputy Director of NIE Michael Timpane, who is now president of Teachers College. The Annual Report also indicated another \$75,000 was given to the Institute for Educational Leadership for a project under the direction of Harold Hodgkinson, who had previously been the Director of NIE. Other grants of interest listed in the Annual Report by Carnegie were \$900,000 to the generally liberal Brookings Institution, \$650,000 to the Aspen Institute for Humanistic Studies, \$200,000 to the American Civil Liberties Union Foundation, and \$100,000 to People for the American Way.

There is a Biblical teaching that “the truth shall make you free,” and the truth of the matter is that while there may not be anything illegal in the relationship between Carnegie’s activities and former NIE / U.S. Department of Education employees, it is certainly a relationship worth

watching, as the connections mentioned above might be only the tip of an iceberg which someone has nicknamed “The Carnegie Department of Education.” If you don’t believe it, just follow the comings and goings on “the Carnegie (yellow-brick, \$\$\$) road” from New York to Washington, DC, and elsewhere, and see what else you find.

Dennis Laurence Cuddy, historian and political analyst, received a Ph.D. from the University of North Carolina at Chapel Hill (major in American History, minor in political science). Dr. Cuddy has taught at the university level, has been a political and economic risk analyst for an international consulting firm, and has been a Senior Associate with the U.S. Department of Education. Cuddy has also testified before members of Congress on behalf of the U.S. Department of Justice. Dr. Cuddy has authored or edited twenty books and booklets, and has written hundreds of articles appearing in newspapers around the nation, including *The Washington Post*, *Los Angeles Times* and *USA Today*. He has been a guest on numerous radio talk shows in various parts of the country, such as ABC Radio in New York City, and he has also been a guest on the national television programs *USA Today* and *CBS’s Nightwatch*.

New World Order New Aquarian Age

By Peggy Cuddy



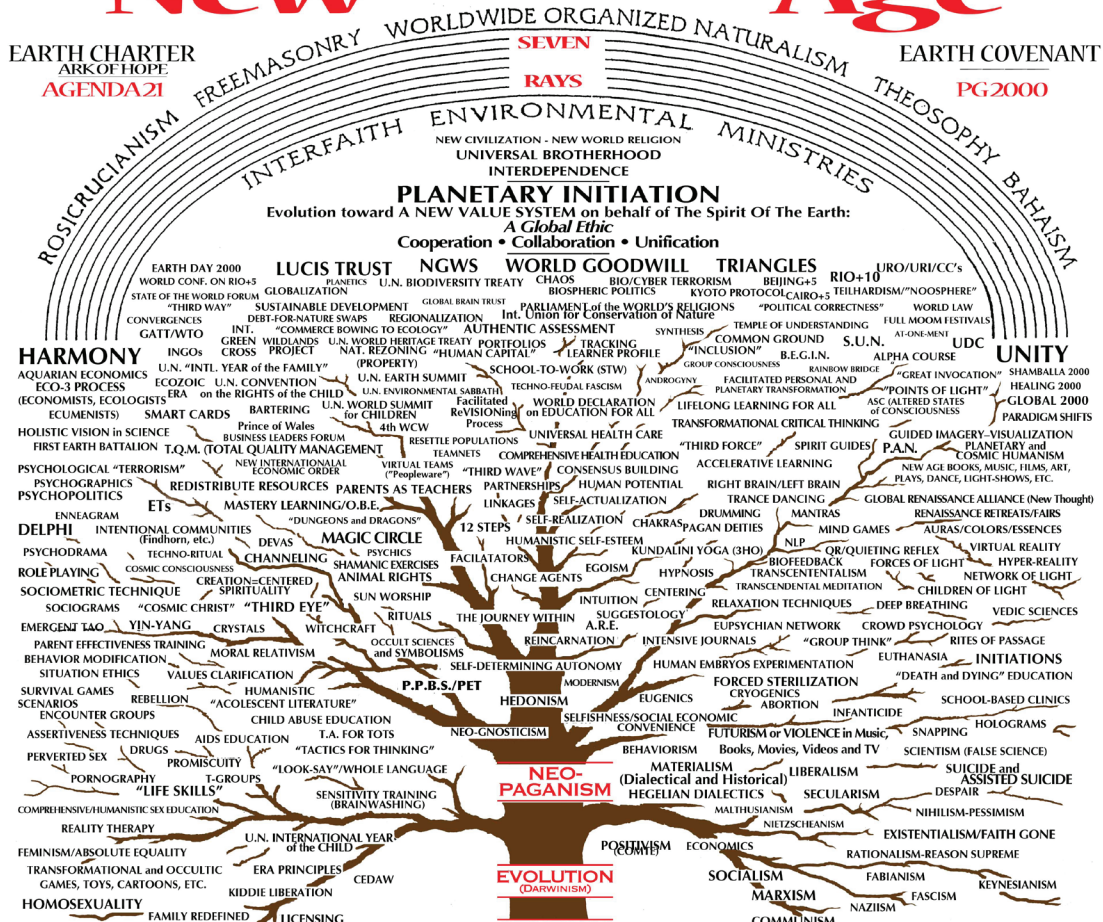
Peggy Cuddy, native of North Carolina and mother of historian and prolific writer Dennis Cuddy, has had an illustrious career as a singer, recognized portrait painter, and lastly over the past fifty years, one of the nation's premiere investigative reporters/researchers/writers on education. Her focus on the religion of Secular Humanism led her to create the fascinating and now famous *The New World Order/ Aquarian/ New Age/ Humanism Tree* included in "The Global Road to Ruin through Education." Her investigative reporting related to North Carolina's Child Health Care Plan resulted in exposure of the Plan and keeping it from being replicated in all states as the model for the nation. She was also instrumental in unearthing plans regarding the government's dangerous belief in a relationship between religion and mental health.



Peggy Shannon Jones, beautiful 4 year old daughter of Mr. and Mrs. Frank E. Jones of 2112 Myrtle Avenue receiving an Edmond Steam Permanent Wave by Misses Elizabeth Davis and Aurea Ray at Pool's Beauty Shop.

New AQUARIAN Age

The New World Order



A Weakening by Blurring Blending and/or Synthesizing

- Blurring (blurring truth and error)
- Blending (synthesizing Marxism and Christianity) via Marxist-Christian "Dialogue," etc.
- Consensus-Building/"The Process" is the thing!
- Crisis Scenarios-Crisis Management
- Harmony through Conflict
- Modernism ("A synthesis of all heresies")
- Liberation(ism) Theology
- Syncretism: All religions (Eastern, Western, etc.); Science-Psychology; Religion-Ecology; Spirituality-Psychology-Politics
- Deep Ecumenism -
- Gradualism
- Networking, Bridge-building
- Planetary Integration/Exchanges
- Spiritualization of the Olympics
- Crossover and combined Music (Christian-Rock; Traditional-New Age; Interactive Music)
- Biblical Truth replaced by "Another Gospel," mythologies, stories, magic and spells (Christians should heed 1 TIMOTHY 1:4 and II TIMOTHY 4:4)
- Synthesis of all the forms of Yoga - from philosophical to physical (Agni Yoga - A Path for the Future), including Buddhism and Hinduism

Global Action Plan Facilitated Planned Change

- Atheistic/Humanistic/New Age*
- Education Restructuring
 - Moral Education (de-Christianized)
 - Humanistic Character Education
 - Holistic Ed. - Wholistic Health
 - World Order Education (WOMPE)
 - World Citizenship Education
 - Multicultural Education
 - Global Education - Esoteric Connection - G.A.T.E.
 - Population Control Education
 - Peace Ed. (Conflict Resolution, etc.)
 - "Mandatory-Voluntary" Service
 - Futures Studies (Futurism)
 - Transformational Politics/Semantic Deception
 - World/Global Governance
 - Transformative Learning
 - Comparative/Teaching about Religion (Indifferentism)
 - Cooperative Learning
 - Collaborative Training
 - Emergent Education
 - New Consciousness Education
 - Integral Education
 - World Core Curriculum/ Balanced Beginnings
 - GLOBE Program (Global Learning and Observation to Benefit the Environment); GLOBE-UNESCO Partnership supports the Earth Charter

"It is increasingly clear that a philosophical revolution is under way. A comprehensive system is swiftly developing, like a tree beginning to bear fruit on every branch at the same time."
- Abraham Maslow (Page 56 in Marilyn Ferguson's *The Aquarian Conspiracy*)

"Socialism is precisely the religion that most overwhelm Christianity."
- Antonio Gramsci (May 1916)

"Marxism is materialism, as such, it is as relentlessly hostile to religion as the materialism of the Encyclopaedists of the eighteenth century or the materialism of Feuerbach."
- Vladimir Lenin

"Communism begins from the outset with atheism. . . . Communism as fully developed naturalism, equals humanism."
- Karl Marx

In *Humanist Magazine* (Nov/Dec. 1980) author Riane Eisler says: "It is absurd to say . . . that one is a humanist but not a feminist . . . feminism is the last evolutionary development of humanism. Feminism is Humanism on its most advanced level." Riane Eisler wrote *The Equal Rights (ERA) Handbook* (1978). Eisler's later writing, "The Hidden Subtext for Sustainable Change," is in Part III: The Quiet Revolution in Organizational Structure and Management, of a book, *The New Business: Sharing Responsibility For a Positive Global Future*, edited by Willis Harman & Maya Porter. Humanist Manifesto I (1933); Humanist Manifesto II (1973); Humanist Manifesto 2000 (1999).

The Initiator (1982): Film (based on book *Earth At Omega* by Donald Keys) planned. "The film is to tie the Planetary Initiative network into the broader historical momentum moving us all toward a global integration, humanity's next big step. . . . will explore the new ethic and vision. . . . will be . . . tool for use by local organizing councils throughout the world. . . . to establish the strong communication links which forge a consciousness of a global community and shared purpose. . . . across the planet." *Our Global Neighborhood*: "We strongly endorse community initiatives. . . . to encourage disarming of villains. . . . It is time for. . . . a consensus on. . . . global taxation. . . . It becomes clear that not only population but consumption has to be reduced."

The New World Order New AQUARIAN Age

ESOTERIC (SECRET) SYMBOLISM OF THE RAINBOW

(Seven, not six Rays)

According to New Age Sources, the rays are directed energy emanations, which relate to seven planes of spirit-matter, and there are seven avenues of expression, or seven frequencies of energy as follows:

- Ray 1** — WILL or POWER — Government and Politics, International Relations.
 - Ray 2** — LOVE/WISDOM — Education & Teaching, Communication, using media; writing, speaking, radio, TV, and audio visuals.
 - Ray 3** — INTELLIGENT ACTIVITY — Finance, Trade, Business, Economics . . . including manipulations, etc.
 - Ray 4** — HARMONY THROUGH CONFLICT — Sociology, including race and culture; application of principles of cooperation and conciliation. Creative aspiration, expressed through all Arts.
 - Ray 5** — SCIENCE or CONCRETE KNOWLEDGE — Capacity to think, plan, design, concentrate, construct the world and all else. The Sciences, including medicine and psychology.
 - Ray 6** — IDEALISM & DEVOTION — Religion and Ideology, Philosophy.
 - Ray 7** — CEREMONIAL ORDER, MAGIC, EXTERNALIZATION — Structuring of Society through Institutions and the Ordering of Power through Ceremony, Protocol and Ritual.
- The incoming 7th Ray will foster "the group spirit" and will convey to man the power to recognise "the Cosmic Christ."

FULL TITLES OF TREE ENTRIES

(Where first letters are only given on Tree Chart)

NGWS — New Group of World Servers (formed in 1925). World Goodwill supports and endorses the work of the NGWS as an act of cooperation with the emerging "PLAN." World Goodwill (founded 1932) is an activity of Lucis Trust (founded 1922); and Lucis Trust is the legal and financial agent (in the U.S.) for Triangles (founded in 1937 to construct a network of light and service in every land and help the new world order emerge). The number of NGWS has grown from a few hundred to millions and they are oriented toward service and group activities. "They rebel against customs, codes and conventions . . . the attitude they hold toward their environment causes these disciples to be a force for those changes which will bring in the New Age . . . what then can we expect when a large number . . . take over as they will do? The result will be nothing less than the . . . New Age, sometimes defined as the Millennium . . . These individuals will play an important part in bringing a new world order . . ." — The Rainbow Bridge II by Two Disciples, The Trine Foundation, 1991, pp 72, 74. Among many significant events leading up to the new Millennium will be programs in 1995 (by groups and organizations in all parts of the world) designed to support the UN and make it more effective and in 1998 (December 21-28) the Festival Week of the New Group of World Servers.

B.E.G.I.N. — Bi-millennial Global Interaction Network

S.U.N. — Spiritual Unity of Nations

ETs — Extraterrestrials

PPBS/PEP — Planning, Programming, Budgeting System/Preparing Educational Planners (See *Proofs Of A Conspiracy*, part 2, which states: "So, this American-style PPBS was adapted from the English PEP [Political and Economic Planning]")

NLP — Neuro-Linguistic Programming (The book *TRANCE-Formations* is subtitled Neuro-Linguistic Programming and the Structure of Hypnosis). Notice this is a type of programming.

P.A.N. — Planet Art Network

A.R.E. — Association for Research and Enlightenment

INGOs — International Nongovernmental Organizations. As described in an article, "The Rise of INGOs: New Leadership for a Planet in Transition," by sociologist and one of the First Endorsers of Planetary Citizens Elise Boulding. "In 1909 there were 176 international nongovernmental organizations. The 1985-1986 Yearbook of International Organizations reports 18,000, as well as an additional 2,000 intergovernmental organizations (IGOs)." "The idea of globe-spanning associations . . . is one of the most striking phenomena of the twentieth century . . . INGOs have sections in all member states of the U.N. . . . INGOs provide a continuing lobby in support of constructive international policies — including human rights, trade and arms control policies — directed at the governments of member sections and of the United Nations . . . INGOs provide an educational program for world citizenship in the context of various specialized training programs in member sections." (This article was published in *BREAKTHROUGH*, Fall 87/Summer '88, a quarterly publication of Global Education Associates; and in the introduction to this article is the following: "The proliferation of INGOs shows how far the international system has already moved beyond the nation-state level. The form of 'global democracy' they represent could not have existed prior to our time.")

WOMP — World Order Models Project

GATT/WTO — Economic Globalization

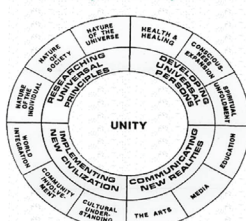
PG 2000 — Project Global 2000 is a partnership of 17 international NGOs and UN agencies, with Global Education Associates serving as coordinator and secretariat for the partnership. It was launched at a meeting convened in Vienna, 1990, with 6 program Councils developed in 1991 (Religion, Communications, Education — special emphasis on World Declaration on Education for All, Youth, Health, and Business). PG 2000 proceeds in two stages: 1991-93 and 1994-2000, with an important component being the "Earth Covenant: A Citizens' Treaty for Common Ecological Security," which was drafted in 1989 by a team from 9 nations with input from 40 countries.

UDC — See below, the **Unity-and-Diversity World Council UDC Wheel For Universal Cooperation**. UDC (originally known as **International Cooperation Council**) was founded by the U.N. during International Cooperation Year — 1965.

"The Purpose of the UDC is to establish and sustain a worldwide coordinating body of individuals, groups, and networks — to foster the emergence of a new person and civilization based on the dynamic integration of diversity among all peoples and all life."

— Unity and Diversity World Council website, 2003

(2003.)

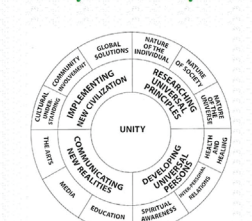


for Universal Cooperation

"VISION STATEMENT: To establish and sustain local to-global cooperating body of individuals, groups, and networks for the pursuit of peace, justice, and an environmentally sustainable future for all races, cultures, and religions based on universal ethical and spiritual principles."

— Unity and Diversity World Council website, 2005

(2005.)



for Universal Cooperation

"In preparing my remarks today, I took the trouble to locate all of our Alice Bailey books and to look them over, especially the one entitled *The Externalisation of the Hierarchy*. What I discovered was a number of areas of common ground with the work of the Unity-and-Diversity World Council . . . I discovered that Synthesis is a very important term in the Alice Bailey teachings. For her, the Aquarian age is primarily an age of synthesis . . . The central goal of these teachings is to help give birth to a new world religion . . . The new world religion is also a focus of common ground. We have been working on a World Scripture since the 1950's . . . May our spiritual work together be an increasingly powerful force in the awakening of individuals and groups throughout the planet to the new world religion and the new world at large!"

— Rev. Leland P. Stewart, Founder/Coordinator, Unity-and-Diversity World Council, May 19, 1998

URO/URI — United Religions Organization / United Religions INITIATIVE 2000.

URI — nearly 170 Cooperation Circles (CC's) plus a growing community of Affiliates.

CC website, www.unglobal.org. Appreciative Inquiry

UNITED NATIONS CONFERENCES

(Many listed on Tree Chart)

- U.N. Universal Declaration of Human Rights, 1948**
- U.N. "Declaration of the Rights of the Child" Resolution, 1959** (Note how many of these are now included in Child Abuse laws)
- U.N. International Cooperation Year, 1965. International Cooperation Council founded.**
- U.N. First Conference on Human Survival, 1970** (hosted by U Thant; staff financed by the Kettering Foundation)
- U.N. Conference on Human Environment, Stockholm, 1972**
- U.N. International Women's Year Conference, Mexico, 1975** (other U.N. conferences held in Copenhagen 1980 and Nairobi 1985)
- U.N. First World Conference on Human Settlements, 1976** (Habitat I)
- U.N. Decade for Women, 1976-1985. International Year of the Child/ICYC 1979**
- U.N. Conference on Human Survival II, 1983**
- U.N. International Youth Year/YY, 1985** ("One of the techniques used by the United Nations to foster global thinking and concern has been the designation of International Years." — Letter from LUCIS TRUST, 1985)
- U.N. World Decade for Cultural Development, 1988-1997**
- U.N. World Summit for Children, Sept. 1990**
- U.N. Convention on the Rights of the Child, adopted by U.N. General Assembly in 1989 and went into force in 1990**
- U.N. Conference on Environment and Development/UNCED ("Earth Summit"), Rio de Janeiro, June 1992** (Results: "Agenda 21" and "Rio Declaration of Principles"; subsequently, in 1994 an "Earth Charter Initiative" was set in motion, with a first draft to be prepared in time for the UN's 50th anniversary in 1995.)
- U.N. International Year for the World's Indigenous Peoples, 1993**
- U.N. World Conference on Human Rights, Vienna, 1993**
- U.N. International Year of the Family/IYF, 1994**
- U.N. International Conference on Sustainable Development of Small Island Developing States, 1994**
- U.N. International Conference on Population and Development/ICPD, Cairo, Sept. 1994**
- U.N. World Summit on Trade Efficiency/WSTE, Columbus, Ohio, October 1994** (sponsored by the United Nations Conference on Trade and Development/UNCTAD, representatives from 128 countries attended the Summit)
- U.N. "United Nations Year For Tolerance" (UNESCO presents "UNESCO Declaration on Tolerance"), 1995**
- U.N. Convention on the Rights of the Child** was signed on February 16, 1989 by the U.S. Permanent Representative to the U.N., Ambassador Madeline Albright. The U.S. Committee for UNICEF (established in 1947) has played a leading role in raising national awareness, specifically, it has promoted a number of resolutions in the House and Senate urging the Bush and Clinton Administrations to sign and ratify the international Treaty. The Treaty will next go to the U.S. Senate for ratification.
- U.N. World Summit for Social Development/WSSD, Copenhagen, Denmark, March 1995** (attended by Heads of State from around the world)
- U.N. World Summit of Children, June 1995**, was held in parallel with the 50th Anniversary of the United Nations, San Francisco (Coalition for Children of the Earth making preparations)
- U.N. Fourth World Conference on Women/WCW, Beijing, China, Sept. 1995** (a focused Platform of Action to come from this)
- U.N. Commemoration of U.N. 50th Anniversary, Oct. 24, 1995** (In a Lucis Trust September 1994 letter we are told that the "Great Invocation" was also first used and distributed in 1945, and "its use is a potent form of world service." "One finds it quite a coincidence that this occult organization closely aligned with the UN since its inception, established its "Great Invocation" at the same time the organization moving us toward world government was formed) Global teach-in, 1995.
- U.N. Second World Conference on Human Settlements, 1996** (Habitat II)
- U.N. Food and Agriculture Organization's (FAO) World Food Summit, Rome, Italy, Nov. 1996** (objective: Plan of Action, etc.)
- U.N. Environment Programme's (UNEP) Independent World Commission on the Oceans and the Regional Seas** will present its final report to the UN Gen. Assembly in 1998 — the year designated as International Year of the Ocean.
- U.N. International Conference on Population and Development/ICPD, Cairo+5, 1999**
- U.N. International Year of Older Persons, 1999**, with special events around the world marking the International Day of Older Persons on October 1.
- U.N. International Year for a Culture of Peace**, beginning with a worldwide Day of Peace on January 1, 2000. The U.N. also declared 2000 — International Year of Thanksgiving. Special Session (UN General Assembly) held June 5-9, 2000) Beijing+5, officially called "Women 2000: Gender Equality, Development and Peace for the Twenty-First Century." 55th annual meeting of the UN General Assembly, called the Millennium Assembly and Summit, held in New York City — Sept. 6-8, 2000, with largest gathering of heads of state in history. United Nations Millennium Declaration adopted by the General Assembly — Sept. 8. For full text, see website: <http://www.un.org/millennium/declaration/ares552e.htm>. A World Goodwill brochure informed that the Shamballa force (energy) "has — during this century — made its first direct impact upon humanity . . . This direct impact took place in 1976 and will again occur in the year 2000 . . . It is the energy which brings about synthesis . . . and one result of this energy has been the forming of the United Nations." World Goodwill is recognized by the United Nations as a Non-Governmental Organization and is represented at regular briefing sessions at UN Headquarters. It was established in 1932 as a service activity of Lucis Trust (formerly Lucifer Publishing).
- U.N. General Assembly declared 2001 International Year of Volunteers.**
- U.N. Second World Assembly on Aging, Madrid, 2002. U.N. Special Session on Children, May 5-10, 2002, New York City.**
- Rio+10 (UNCED), Aug. 2002, Rio de Janeiro, Brazil. World Summit on Sustainable Development, Aug. 26-Sept. 4, 2002, Johannesburg, South Africa.**

IMPORTANT: After a 19-year absence, U.S. rejoined UNESCO on Oct. 1, 2003. See website: www.ed.gov/news/speeches/2003/10/10032003.htm

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Reader Discusses Collectivist Ideology, Sustainable Development

By Kevin Eggers

Originally published in the *Napa Valley Register*, November 15, 2012.

On Aug. 10, 2012, I met with Napa, California Mayor Jill Techel in her office in downtown Napa. Mayor Techel made a gesture of goodwill by suggesting that we should visit to talk about my concerns regarding Napa's "sustainable community." We discussed the "collectivist" ideology behind the sustainable community.

The sustainable community, as defined by United Nations Agenda 21 (and California), calls for government to manage every aspect of life within the community. A hundred years ago, public officials would have been tarred and feathered for suggesting government has the power to manage our everyday lives.

Americans today, however, accept being totally managed in a sustainable community as normal and necessary. What changed? America has been ideologically transformed into a collectivist nation. Ideology is "a body of ideas that reflects the beliefs and interests of a nation." Change ideology and you change America.

I showed Mayor Techel an original, hardbound American Historical Association's *Conclusions and Recommendations: Report of the Commission on Social Studies* (printed 1934). The studies and resulting report were financed and endorsed by the Trustees of the Carnegie Corporation, which still influences public education today.

The report tells how public education was going to ideologically "transition" America from "traditional ideas and values" into "collectivism" to prepare Americans for a future in which "individual economic actions and individual property rights will be altered and abridged."

I told Mayor Techel I've had university political science professors tell me, "There has never been a collectivist education plan for America." I would show them the report and ask, "Then why did we have a collectivist education plan for America?"

How successful has public education been in the transition of America into collectivist ideology?

Under America's traditional ideology, Americans understood every individual is born with natural (individual) rights outside the reach of government. Americans understood that our *Bill of Rights* tells government what rights government can't touch.



Americans understood that individual rights are protected from whomever we elect and from federal, state and city government policies. Americans understood individual rights are the "freedom" Americans fought and died for.

Opposite of America's traditional ideology is collectivism in which individual rights don't exist. Instead, government distributes privileges to citizens, which government calls "rights." All "rights" (meaning for all citizens) are managed by government and must conform to the "common good" policies of society as determined by

government.

An example of collectivism is the *United Nations Universal Declaration of Human Rights*. Article 29 declares a citizen's duty is to serve the "community" and all "rights and freedoms" must conform to the "purposes and principles" of the United Nations (totalitarianism). This is opposite of our *Bill of Rights*, in which the purposes and principles of government must conform to protecting individual rights (freedom).

I explained to Mayor Techel how every politician since the beginning of time, including Stalin and Hitler, has told citizens, "We're doing this for the common good." Individual rights protect every American from a government that will always claim what it does is for the "common good."

Under communist and Nazi collectivist ideology (like the United Nations) the citizen's duty is to selflessly sacrifice for the community. Individual rights don't exist in the community. All "rights and freedoms" must conform to the "common good" policies of the community. Citizens have no protection from government, which will always claim what it does is for the "common good of the community."

Lenin called Communism the "perfect community." One of the Nazi Party planks states:

The activities of the individual must not be allowed to clash with the interests of the community, but must take place within its confines and be for the good of all . . .

March 21, 2012, I asked Napa County Sheriff John Robertson about the statement in our Napa County General Plan, which calls for the "rights of the individual to be balanced with the rights of the community." Sheriff Robertson told me, "As you know, you surrender some of your rights to live in the community." When asked how individual rights

are protected from community policies, Sheriff Robertson told me to “stop thinking outside the system and work from within the system.” I was told I needed to “join a council or committee and work on changing things from within.”

At the July 24 Napa City Council meeting (Mayor Techel was there) I explained what Sheriff Robertson said, and asked how individual rights are protected from “sustainable” policies. Napa’s city attorney said Napa follows the *California State Constitution*, which he said is based on the “common good.”

Napa government functions under collectivist ideology. What about Napa citizens? Is our duty to sacrifice our “rights and freedoms” for the “common good” policies of Napa’s sustainable community government?

Mayor Techel, thank you for your time.

Kevin Eggers is a licensed Certified Real Estate Appraiser living and working in the San Francisco Bay Area. He is on the Board of Directors for “Freedom Advocates” and the “Post Sustainability Institute.” Eggers has been writing commentaries in the *Napa Valley Register* since 2006. His focus is in opposition to collectivist ideology and communitarianism, which is behind Agenda 21 and most every Democrat and Republican policy in America today.

A Look at the Full Scope of the New Education

By Deloris “Dee” G. Feak

*An address prepared for a World History Class at
Saratoga Campus, West Valley College, Saratoga, California, June 1972*

My usual lecture on this subject of Family Life Education (FLE) takes an hour and a half. Today, I'm going to compress that lecture into about thirty-five minutes in order to allow time for some questions. Consequently, it will be necessary to eliminate much that is valuable and enlightening. Documentation will have to wait for the question-answer period in areas where you have doubts as to the conclusions at which we have arrived. I assure you, I carry reams of documentation with me. Let me, then, proceed directly to the main points of FLE that we have time to consider during this half hour or so.

I do hope, in this brief time, at least to succeed in re-directing your thinking on this important topic of Family Life Education (FLE). Most people think FLE is sex education, and though sex education is a component of FLE, it is only that — a component. FLE is a much bigger ball game than just sex education. Before we move into consideration as to exactly what it is and what it does, let me first state three broad points about it:

1. It is national, indeed, international, in scope. It is part of a total concept, not a mere program.
2. It is a part of a political movement.
3. It is part of a religious war.

I use the term “part of” in those three points because Family Life Education incorporates the “planning and programming” phase of a total system of thought control via attitudinal and behavioral development and manipulation that is being rapidly perfected and implemented in our country, and exported to much of the remaining free world. That total system is PPBS — Planning, Programming, Budgeting System. It's difficult to determine which should be examined first — the FLE (planning and programming of human action) or the larger implementation aspect called PPBS.

Because FLE surfaced first in our country, and because I was invited here to speak on that topic, and because without FLE, PPBS would not have much to implement (since it would then be primarily reduced to a budgeting system — the “BS” of PPBS) — we will treat FLE as the main topic today. Keep in mind that it is the major component of a national and international political and religious war. Its overall and ultimate purpose is more than external totalitarian control over our actions; it aims for total control over our minds as well. I say “our” minds advisedly here, for though the direct victims are the children in elementary and secondary schools, its effects spill over into society in general; into colleges, universities, businesses, volunteer groups, etc.

FLE has been largely responsible for the current thrust toward government control of infants and toddlers in such programs as Head Start, Home Start, Early Learning Programs, and childcare and “Child Advocacy” legislation. (I mention these for your consideration and further exploration; I haven't time to drag them into this brief presentation.)

The total FLE thrust comes in a big triple package. I'm going to name the trio, then we'll return to a short examination of each one to see what each is designed to do. I'll explain each in turn.

1. The first is **FLE (Family Life Education)**.
2. The second is **PPBS (Planning, Programming, Budgeting System)**.
3. The third is **Voucher**.

As you can see, I am beginning at the main points, and working backward. When I have time, I do it the other way around. That is, I use each point or facet to work into the next one. But today we'll deal with the bigger points first; this is the ultimate goal of the three-point “unholy trinity” I have just named. The ultimate goal is *creation of a new man and new deity*. The “new deity” is to be the State, and that is not to be confined to these shores alone — it is a global deity, or State, that is to be man's new god!

The “new man” must be brought into being by the many states (meaning nations) working in unison to “create” him, so that he will be receptive when his new “god” (the World State Deity) emerges. Indeed, the new “god” dare not emerge until and unless his subjects are willing not only to accept him, but they must help create him! (Remember the earlier three points: we are examining a national, international, political and religious movement).

Now that the premises are stated, let us return to FLE PPBS and Voucher. I said FLE was national and international in scope, for since the whole package is meeting with so little resistance here in this country, we are now exporting it! Australia, Chile, and Canada are good cases in point that we are able to document. We have evidence, however, that the education systems of all the free world are adopting the FLE concepts developed and initiated (planned and programmed) by the United States.

FLE was successfully launched in this country through many guises, disguises, and false fronts; the most notorious being the belief that FLE was sex education. Even if it had been, it

is my considered opinion that such a thing as sex education in public schools should have been disgustingly rejected by a Godly, moral, and thinking society. But it wasn't, and so “sex education” became a successful test that our country was neither Godly nor moral, and so, consequently, they were ready for the bigger concepts of FLE.

The dangers of FLE had little impact on parents, even when it was well known to them that the *real thrust* was *total development of their children by the state!* That is the radical new concept that FLE promoters are asking parents to accept — and they *are* accepting it!

FLE is the development of children's values, attitudes, emotions, morals, knowledge, behavior and actions by the State via the education system. It includes political and spiritual development also, although these last two are not mentioned by name in the five strands of total human development incorporated in the national *FLE Guides*.

There is only one FLE program in this country, and in the free world to which we are exporting it; that is the total development of humanity as contained in the *San Mateo County Family Life Education Resource Guides*. Every facet of control of the development of our upcoming generations of children is incorporated in these two *Guides*, and I repeat, every FLE program in the country is predicated on them.

To illustrate my point, I'm going to show you four supposed-ly “local schools district *FLE Guides*” — one from Roanoke, Virginia; one from Maryland; and two from districts in our own county: Saratoga and Campbell school districts. Notice that the two from districts in our own county are merely exact reprints from selected pages of the *San Mateo Guides*; the other two have the same format, concepts, philosophy, and resource material; they have merely been rewritten and rearranged. Notice also the permanent and finished format of the *San Mateo Guides* (there are two: K-8 and 9-12), and that these other guides are obviously only preliminaries; they are loose-leaf, so that material can be added later, as they successfully initiate into their local schools the basic concepts of the San Mateo program, and with this success, are free to be added to and expand the program.

We have numerous other *FLE Guides* in our files, and they all further prove our point. All are “open-ended,” so that they can be added to later as they move into the total “development” of children as contained in the original prototype *San Mateo Guides*. These guides comprise five strands of human development: emotional, biological, social and cultural, and economical. They cover every area of a person's growth, and, rest assured, they include political and spiritual.

These *Guides* are much more comprehensive and extensive than most people think, as you would soon discover if you were to study thoroughly the three columns contained on every page. These are “Concepts and Understandings,” “Techniques and Devices to Stimulate Learning,” and “Re-

source Materials.” The real indoctrination is in the “Resource Materials.”

Too many parents either just look at the titles of the materials, or else merely see what the schools make available for them to see. But as I said before, the real national problem is that far too many parents simply agree that it is alright for this State to assume this total development of their children. So, FLE then is a *concept*; it is a concept for *radical alteration of the very purpose of education*. These concepts and controls, and the philosophy for the “creation” of the “New Man,” are all written into these *Guides*. Other material may be added, and some may be deleted as constant testing and evaluation is undertaken to determine if the State's “product” is indeed, being “created.” If not, modification in the resource material can be made.

In a free country, such as we were, schools were established to instruct children in academic subjects. They were established and financially supported for this purpose by parents, for most had no expertise in academic teaching. Then came the movement by Horace Mann to put them under public domain, thereby secularizing them.

It should come as no surprise to us today that statist and totalitarian governments should think the schools are their possession, as well as the children who attend them. The fact is that governments belong only to “the people” when they are thrifty and self-sufficient, and above all, God-fearing and Biblically moral. When people cease from practicing and believing in these virtues, they soon find themselves belonging to the government — and this is exactly what we observe today, as modern man imagines himself too sophisticated and “enlightened” to be subject to those homely truths.

Our own “bread and circuses” are not much different from Rome and France before they fell. Our national sins are much like those of Israel in the Old Testament, when God brought His wrath upon those people.

A fact that is little considered today is that all powers are ordained of God, and God sends bad governments as a punishment and correction of wayward people. I believe we're seeing this today in this country that once enjoyed so many bountiful blessings of God. Whether people want to believe it or not does not change the truth of it one iota, for God's decrees do not depend upon man's judgments of them.

Two points I must make about FLE before we move on are: 1) before the “New Man” can be created by the State, it is first necessary to destroy the old man, and 2) before a new religion, social order and political system can be established, it is also necessary to destroy the old ones. FLE has been busy doing just this ever since its inception in 1965 when the federal government initiated it, developed it, promoted it and funded it. Even in local school districts, FLE was always a federally funded program.

Incorporated into this initial thrust was the destruction through indoctrination, propaganda and mental and emotional manipulation using new teaching techniques of what remained of the foundations of our political and social order, as well as our Judaic-Christian moral ethic. This destruction is deeper, I believe, than most people think, for the whole area of epistemology is affected.

Man no longer knows how to *know*, for he no longer has a basis for *knowing*, truth. God, or anything resembling an Absolute, is gone from his thinking! The intellectuals of this country are now “synthesis” or Marxist thinkers. Almost all students I address on college campuses think this way. As Dr. Francis Schaeffer said, “In modern circles, Truth is *Unthinkable!*” My own way of saying this is that because modern man has no Truth or Absolutes from which to measure anything at all, he is forced to think in “circles.” Since everything is “relative,” and the “relatives” have no Absolutes nor basis for positive comparisons, man cannot even say that white is white — my “relative” opinion can be just as valid as the next person’s if I say that “white is black,” or that maybe it could really be a donkey. Why not, since we have no way of knowing anything at all? This is the essence of Marxist or Hegelian thinking and most of the world now thinks this way. Christians had better begin to pay attention since Christianity is the religion that is under attack!

FLE of course didn’t accomplish this single-handedly, but the legitimatizing of it as an acceptable substitute for academic education is certainly putting finishing touches to that concept, for the thought process of FLE is pure relativism. Truth becomes a very subjective thing, making the victim prey to the utter manipulation of those who control his learning “input.” Under FLE, a dictatorial Nation-State controls the student’s learning resource material. It is also significant to note that “learning” has been redefined by this same State, and that it now means “behavior modification” or “change.”

Change has become a new sub-god, and we would do well to seriously consider what this “change” is directed toward, and from what we are all expected to change. In its essence, it has to do with the thought process I just mentioned — that is, a change from thinking in terms of absolutes (God) to a new type of thought-process that says there is no absolute (God); there is no Truth, and therefore, everything is “relative.” Truth becomes whatever the State says it is today. It may change tomorrow, if the State deems it necessary. Truth becomes, in fact, whatever furthers the interests of the State in any day or week. The manipulation of human beings — and particularly the total manipulation and control of the development of children into whatever the State wants them to be — is gigantic and it is worldwide! Its main purpose, I believe, is to completely eradicate Christianity and to compel mankind to substitute the State for their new deity, as has been successfully done in Red China.

At this stage of our culture, man is cut adrift on a sea alone, alienated from God, his fellow man, and himself, and brags at

the false gods of humanism or statism, because he longs to be in touch with reality — to be human again.

This brings me to the new teaching methodology which is *sensitivity training* in all its many forms. Sensitivity Training is being used for two main purposes today: first, as a group-orientation process to make you feel less isolated and alienated from your fellow-man, for as you lose your identity as an individual, the therapy provides you the ability to learn to merge with “the group” and accept group consensus as fleeting, but changeable truths. In true Marxist fashion, you are to become part of a “collective.” Individualism, either in thought or behavior, is an anathema to Marxism. It is the sin!

The second main purpose is to condition you to *talk* — to constantly “open up,” to place on the line any convictions, values, or certain truths you may hold — for group evaluation, and group consensus “pressure.” The “group” is to become the new arbiter of “truth,” and since they are also victims of the same synthesis (or relativistic) thought process, their “truths” may be one thing today, but a different thing tomorrow.

Also unknown to most participants, there is always a *facilitator* manipulating every group into the “correct line of thinking.” In education it is the indoctrinating teacher. This process is fairly new at this writing, but it is being rapidly perfected as more and more facilitators are indoctrinated and trained. Today, if we are strong enough in our beliefs, we may still emerge from some of these sessions with some of our values intact. As the techniques are broadened and intensified in every area of life (as is rapidly being done), we will either succumb to the constant pressure and become “changed,” or be subjected to the charge of being “mentally ill.”

Notice that I left out the alternative of non-participation or withdrawal from “group participation” or sensitivity sessions. I firmly believe that when the “new order” is really established and power is consolidated, we will find we must participate, as all must today in totalitarian countries. There they are called “people’s committees,” “street committees,” etc. The purpose then becomes one of detecting potential dissidents (for the “group” acts as a policeman to everyone) as well as utilizing their group pressure to keep you in line or to bring you there if you imagine you have a right to private or individual thoughts and convictions.

Tremendous amounts of data are collected via this method, also, and with modern methods of technology, everything can be put into your dossier and kept all during your lifetime — from the time you utter your first words (as federal childcare bills are enacted) if the government wishes this information about you, and it is increasingly apparent that they do. What you think, what you feel, the values you hold, are of tremendous importance to the kind of state-deity, I see emerging in the world.

In addition to destroying existing values and paving the way for total State development of whole populations via the education systems of countries, a now-political methodology made its first great leap forward under FLE. That new method is called **Participatory Democracy**.

As with the fine sounding connotation word “Family Life Education,” “Participatory Democracy” sounds good, but what, really, is it? It is a means of bypassing elected representatives and vesting power instead in “citizens committees.” These committees are usually expediently selected by those I term “local federal agents.” Their purpose is to expedite (manipulate) an already defined, centrally initiated, and centrally controlled plan.

By central, I mean federal. I could mention many, but we’ll just look at the FLE “citizens committees” here. All over the country, well-meaning but unknowledgeable and unsuspecting citizens met and implemented the federal FLE scheme. They came up with the same philosophy, the same goals, the same concepts and methodology, and the same resource materials of the *San Mateo Guides*. Many really believed their FLE programs were “unique” to their own districts, and that they had indeed “developed” them themselves. Many become angry when we point out the truth, for no one likes to admit that they may have been used or manipulated. The psychology of this is ingenious! Actually, “citizens committees” are really nothing more than little soviets, as they are being developed and utilized in this country today. They have great power, but are not responsible to an electorate. Think about that!

This “community involvement” also makes the participant’s values, convictions and beliefs accessible to the government “change agents” who operate in their midst. (Let me say here that the term “change agent” is not my own. It is applied to “change” society whether teachers or other types of “facilitators.”) Their purpose is to “facilitate change.” The citizens committees’ participants then become vulnerable to “change” and to collection of data about themselves.

So, FLE is merely a giant umbrella which accomplishes a number of things, several of which I have just outlined. It is not, and never was, a class or course of study. It was designed to be integrated into the total curriculum of the education system, and now is. It was, and is, a radical alteration of the whole concept of education.

Our new social studies textbooks reflect the success of FLE’s conceptual insertion into the fabric of education. Here we find a total Statist-controlled system of clever indoctrination posing under the fine sounding words “Conceptual Inquiry.” Conceptual Inquiry says students are no longer to be subject to a “facts and memory type of education”; they are instead to “learn how to learn” by being given “all available data” about whatever it is they want to learn, and then they are to “arrive at their own conclusion”!

Another word promoters use to describe this technique is “discover” truth from the data, and I must say, they are so right! What the child “discovers” in his new education is precisely what his controllers have put there for him to discover, for this “data” has been carefully pre-selected so that, if he has any intelligence at all, he will arrive at “proper conclusions” based upon the data he is studying. We can readily see that students will arrive at any conclusion we want them to, if we control their sources of information about their topics. Let me add that their “topics” are also pre-selected.

You college students are subject to this same technique, by the way, which is why you all come to the same conclusions about important matters today, although I am sure you all think you are free-thinkers. But your sources of knowledge have been curtailed, and so you all come to the same conclusions. The new social science textbooks maintain that children arrive at knowledge through “conditioning and insight.” Now think that one through! Not systematic, acquired knowledge and facts, but conditioning and insight! I must ask, when did you agree to “conditioning,” and from where did you receive your “insight”? Who will control your “conditioning”?

Let us leave FLE for a moment, and take a look at the mechanical means the federal government has established for bringing into fruition the “creation of the new man.” That machinery is known as **Planning, Programming, Budgeting System (PPBS)**. The purpose of PPBS is to insure that the total development of populations actually is put into practice. Every facet of government has been, or is being, facilitated by PPBS today. The rest of society will be brought into the machinery in due time. Education, by the way, is now determined to be a government function. The defense department was one of the first, for your information.

What is PPBS? It is a computerized Systems Analysis System, originally developed by modern technology for the *purpose of efficiently and economically creating a “product.”* Let’s take a light bulb as our example. All planning, all data, all variables affecting the creation and subsequent manufacture of the hypothetical light bulb would be fed into computers and measured to determine the ingredients necessary in order to bring into being this ideal light bulb. The costs would also be roughly computed and when everything was in order an amount of money would be budgeted on a long-term basis (not yearly or line item) to bring about its creation. This budgeted money must be open-ended, however, for unknown variables that could affect the product may enter in, and there is no way to accurately predict how expensive it might be to overcome or eradicate these phenomena. This should be a clear enough picture of what we are talking about. We are talking about creation of a product — we are envisioning the “product,” we are preparing to put into motion the necessary planning, programming, and budgeting to create that product. And in this case, we are talking about human beings as the “product” about to be created via this computerized system. This is indeed the plan for “creation of the new man,” and let me add here that everything and

everyone connected with its development along this “creation” route is a “variable” that must also be measured — his family, his peers, and especially his teachers!

This is why we have the *Stull Bill* in California which is creating such a furor among teachers today. Because they didn’t understand FLE, they didn’t realize that they had to be evaluated and measured so extensively in order to ensure that they were willing and properly motivated and indoctrinated themselves to assume their proper role in the “affective domain” of teaching, which merely means, “Are they doing their part to create the product the State demands?”

This “affective domain” term that modern teachers fling around so carelessly is merely a clever but deadly concept they have unwittingly accepted that means they do indeed see themselves as “change agents” in relation to students. “Affective domain,” as defined in Benjamin Bloom’s *Taxonomy of Educational Objectives: Handbook II*, is “those objectives which describe changes in *interest, attitudes, and values*, and the *development* of appreciations and *adequate adjustments*.” Now that they have bought the concept, the State is going to make them “accountable” for delivering the product — that “product” being the totally indoctrinated student that the State has planned, programmed and budgeted.

This term, “accountability,” is the connotation word for PPBS — again, it has a nice sound, and everyone thinks it means what he wants it to mean. But teachers are beginning to realize in practice what it really means. Under the *Stull Bill*, they are now being evaluated in order to determine their degree of success in turning out the perfect product the State demands.

This teacher’s evaluation is indeed an invasion of the teacher’s privacy, and they don’t like it. What they never seemed to realize before was that leading and encouraging young children in “open-ended” discussions, “rap-sessions,” and other sensitivity training techniques such as role-playing, was also an invasion of the children’s and their families’ privacy. Under FLE, children have been led into endless “rap sessions” where they are revealing much about themselves and their families and the values their families hold dear — whether or not the children are in conflict with their values, or if they are “changing” into the new values that FLE and new social studies curricula are designed to mold them into.

No teacher has been able to satisfactorily assert that the private and intimate information aired in classrooms every day by children is not being monitored, at worst, or put into dossiers of these students by other means such as charts, etc. The matter of methods of government collection of data upon our whole populace — not just students, but whole families and teachers themselves — becomes of utmost concern and importance when we begin to consider what might actually be the goal of the “new education” that so many are blindly participating in today without being critical or even asking “why” so much information about so many should be desir-

able or necessary. Where does all this information go? Who bothers to ask? Do the teachers who willingly put so much private and attitudinal information into the student’s cumulative files (not only about the students, but also about their parents as well)? Have you examined any student’s cumulative files recently? Have you searched out your own?

So, while we sympathize with the invasion of a teacher’s privacy — that they are now being “evaluated” by the same system that conned them into performing “evaluations” of their students and their families — we would also ask them to develop some spine in refusing any longer to gather data on us and our children for the government. We, in turn, will help them resist the data gathering on themselves. They are “variables” in the life of the student, and must be measured for their effect on the government “product.”

We are only in phase two of PPBS. During phases three and four, stress will be laid on gathering data on and evaluating families, and then the whole community that has to do with the development of any child — that is, his church, his doctor, his dentist, etc. (The first were school administrators — principals, superintendents, psychologists, counselors, etc.; the second phase encompasses teachers.) Each primary phase of PPBS encompasses a large segment of the population on whom extensive attitudinal and behavioral data is gathered for evaluation purposes and “change.”

Let’s take a brief look at the four primary phases of PPBS:

1. **Planning** — Determining the “product” we want to create, then designing material that will accomplish the task. It consists of goals, objectives, concepts and necessary supportive material. This is FLE; the educational material that has been designed to *create the product*, and also includes the new teaching methodologies of Conceptual Inquiry, Sensitivity Training, Psycho-drama as role playing, to name a few.
2. **Programming** — This is the transmission belt of the system. It consists of seeing that the concepts of FLE are incorporated all down the line — accepted and implemented! In other words, inserting the Planning Material into the education network, programming it into the operation.
3. The third step is increased and constant **evaluation, or data collecting**, on the student and those who affect him, to determine if the goals and objectives of the new creation are being met; that is, is the product which they set about to create actually coming into being? Evaluations and data collecting on all the variables that affect the child are necessary, for if the objectives aren’t being met, and the proper “product” not being created, they must know where the programming is breaking down — who is adversely affecting the product? Data collecting and evaluation are integral to all phases; however, it is merely intensified and

perfected in this phase.

4. The fourth step is **“recycling.”** This concerns **modification of input**. If the current input — pertinent and necessary indoctrination *materials, methods,* and co-operative *personnel* — are not achieving the desired result, then modifications will have to be undertaken. For teachers this may mean more indoctrination via “intensive, on-going in-service training.” If this doesn’t render the teacher a government-accepted “facilitator” or “change agent,” then this teacher had best come to terms with his own integrity in this regard, for he/she can no longer be a teacher in the old sense under the “new order.” He/she must either succumb to being “changed” in his/her own values, or he/she had best quit now. He/she is merely to be a cog in a giant new “change agency” machine of government, and his testing under the *Stull Bill* is to determine whether or not he/she is sufficiently malleable. He/she has three choices — change, quit, or be fired — unless the educators wake up to the ramification and seriousness of PPBS.

Recycling concerns not only teachers, but the total education establishment. If teachers do not, or will not, assist in creation of the proper “product,” they must be “recycled” until they either conform, are dismissed or are reshuffled into jobs of less importance. But if it is determined that the education system itself cannot, or will not, be able to do the job then it must be changed. The government is experimenting (with federal grand enticements) with many types of “alternative” schools today for this very reason. These schools are so “far out” at this time, that not enough support is being given them to make them successful. [However, as time goes on, this will no doubt change.]

The public education system could still be salvaged at this writing, if enough teachers and parents were to wake up as to what the “new education” is really all about, and not only refuse to participate in it, but demand that education be returned to its proper function in a free and pluralistic society.

The first order of the day is to thoroughly renounce the so-called “affective domain” of education, for it is under this “affective domain” that education and educators have arbitrarily assumed the responsibility of developing our children totally, including their emotions and attitudes. This is more dangerous than you might think, insofar as total national thought conformity is involved. In addition, it robs parents of their basic and intrinsic rights and responsibilities as parents, and if allowed to succeed, will at first pervert and alter, then eradicate true Christianity — unless there should be intervention by God Himself.

There is much more to be said, of course, to prove all the points I have raised. Our files are extensive, and we have taken much time to thoroughly study source documents, and legislative bills, and we clip many newspapers to see that all the above is

indeed being put into legal operation.

The last thing I want to mention is **Voucher**. In a nutshell, Voucher is another cleverly designed federal scheme to insure that every aspect of education comes under the total controls I have been talking about. The connotation word in voucher is **Parents’ Choice**. As the noose draws tighter in the public education sector, and as thoughtful parents recognize they are losing control and influence over their children’s values and development, they turn to private and parochial schools. But the costs are burdensome, for they must continue their taxes to the public schools and, in addition, pay tuition to a private school. So, under voucher, the government offers parents a chit, or voucher which is to cover the tuition cost of the private school.

The “hook” is that the private school, if it accepts voucher students, must succumb to the same government mandates as the public schools! This is no game we are engaged in — the whole thing is deadly serious. I myself am willing to abandon the public education sector in order to devote my time to alerting private and Christian schools to take steps to preserve their autonomy and their freedom.

There is no hope left for individual freedom in this or any country, if the Statist octopus is allowed to also swallow the private and parochial schools. When freedom is obliterated in the world, so will go Christianity as a religion and as a working, undergirding force of society. That is my real concern and what I believe is really at stake in the world today. I see this as perhaps the final great battle waged by the forces of Anti-Christ before the triumphant return of Christ. It is significant that no other religion is under attack as Christianity is. Since Christianity is the one true religion that is based on a communicating faith in a living God and offers real salvation to men, it cannot be allowed by an aspiring omnipotent state deity which wishes to offer its own version of salvation. This is what the state deity of Red China offers, and that is precisely the direction we are traveling as a nation; indeed, so is the world. Will God allow it? I think so, for my understanding of Biblical eschatology is that God will preserve only a remnant of the true and faithful in the latter days.

I haven’t touched upon the training of the Elite, which is also germane to this subject and an integral part of the new education. That is almost a topic in itself. I will, however, read a quote by Johann Fichte, from Bertrand Russell’s book, *The Impact of Science on Society*. Russell was one of the world’s leading advocates of the anti-Christian Humanist religion. He was also an ardent promoter of the concept of a one-world government, ruled by the Elite. The following Fichte quotes are from pages 29–30 of Russell’s book (written in 1952) and give great insight into the goals of modern behaviorists and humanists as to their designs for our education system. I quote:

I think the subject which will be most important politically is mass psychology . . . This study is immensely useful to practical men, whether they wish to become rich or to acquire the government . . . Its importance has been enormously increased by the growth of modern methods of propaganda. Of these, the most influential is what is called “education” . . . What is essential in mass psychology is the art of persuasion . . . It may be hoped that in time anybody will be able to persuade anybody on anything if he can catch the patient young and is provided by the State with money and equipment . . . This subject will make great strides when it is taken up by scientists under a scientific dictatorship . . . The social psychologist of the future will have a number of classes of school children on whom they will try different methods of producing an unshakable conviction that snow is black. Various results will be arrived at. First, that the influence of home is obstructive. Second, that not much can be done unless indoctrination begins before the age of ten. Third, that verses set to music and repeatedly intoned are very effective. Fourth, that the opinion that snow is white must be held to show a morbid taste for eccentricity . . .

Although this science will be diligently studied, it will be rigidly confined to the governing class. The populace will not be allowed to know how its convictions were generated. When the technique has been perfected, every government that has been in charge of education for a generation will be able to control its subjects securely without the need of armies or policemen. As yet there is only country which has succeeded in creating this politician’s paradise.

I will close here, and I thank you for your attentiveness. I want to say that I give this message to classes such as this, both as a warning to Christians and in hope and expectation that non-Christians are also concerned about loss of freedom and manipulation and control over them and their lives. Thank you.

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Deloris “Dee” G. Feak (b.8/8/26–d.10/23/2011) was one of the early warriors who recognized, spoke and wrote in opposition to the direction taken in public schools in 1960’s-1970’s. An activist in California Republican politics, Dee worked on the Goldwater Campaign (1964) and chaired Max Rafferty’s County Campaign for U.S. Senate (1968). Later, she chaired the Santa Clara County Citizens Action Committee Opposing Family Life Education — a group which she and Mary Thompson organized to provide research documents, speakers, newsletter, and opposition to Family Life Education. Dee appeared on radio and TV. She also participated in many speaking and debate invitations on education trends.

An Exposé: Community Education

By Ruth Feld and Jil Wilson

First published in 1981.

OVERVIEW

Community education is a process, a concept of integrating physical and human resources in a new dimension. It coordinates and promotes existing community service programs in an effort to develop the “whole person” through its lifelong education programs. It is geared not to perpetuate a culture but to transform it from one of “individualism” to one of “group decision-making”; from American sovereignty to that of a global one-mindedness; from Christian values to that of humanistic tenets; from local control of education to that of federally mandated legislation dissolving all parental rights and God-given responsibilities.

Community education is a scheme, a sinister plot to re-socialize and restructure Americans and their way of life, with the social behaviorists using the public schools as their lever to gain control over the populace. It is a “master concept of the future” with its preconceived goals for behavioral changes on a mass scale throughout the world.

Community education is a device for bringing in all federal- and state-funded social services in a “cradle to grave” context, with the schools being used as the vehicle for implementation. Many different agencies will direct the education process, leaving elected school boards with little or no authority. All children will automatically be wards of the state and of the behavioral scientists.

Community education is “Big Brotherism” with the government doing our thinking for us — because “it knows best” whether we like it or not!

The final objective of community education is for everyone to be made totally dependent upon the government for all our needs, decision-making, recreation, health, etc., with the ultimate goal being that all “human resources” will be dedicated, unswervingly, to serving and being served by society. Loyalty to family, church and community will be replaced by loyalty to the Community Center, society and the world. We will be mere puppets of society.

WHAT WOULD HAPPEN IF WE ALL STOOD UP FOR THE TRUTH??? THE RIPPLES IN THE POND WOULD CEASE!

Ruth Feld



Gene Malone, Jil Wilson and Ruth Field (photo unavailable) worked together as a team.

Ruth Feld’s education research lay primarily in the areas of New Age religion/theosophy and in the totalitarian Community Education (CE) global lifelong learning plan run by unelected councils (soviets) that incorporates all areas of life: health, workforce training, leisure, family, etc. Ruth and her husband, Reuben, were avid world travelers who in their later years worked for travel agencies as professional tour guides.

Ruth was assisted in her Community Education magnum opus by **Jil Wilson**, also of Kenosha, Wisconsin, whose research related to all areas of education and protection of family values. **Gene Malone** was an American History teacher devoted to alerting citizens through his writings to the need to guard your Constitutional rights.

Jil Wilson, Gene Malone and Ruth Feld researched and published an international newsletter for PARENTS (People of America Responding to Educational Needs in Today’s Society). PARENTS was dedicated to quality education, local control and parents’ rights. Ruth Feld researched and published the newsletter in addition to her main paper on Community Education. And Jil Wilson testified at state and national hearings, her main work being exposing the Planning, Programming and Budgeting System under President Lyndon Johnson and the abuses under the White House Conference on Families under President Jimmy Carter. Her research on the Institute of Cultural Affairs won a national award and brought the organizing tactics of Saul Alinsky, as used in the White House Conference being used to manipulate the outcome, to public attention. Jil, Ruth and Gene received awards for their work and all three received the Americanism Award from the Freedom Foundation.

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Insert D: **Williams Community Education Center**, Flint, Michigan (*Community Education Journal*, Vol. II, February 1972)

Brightwood Community School, Springfield, Massachusetts (*Community Education Journal*, Vol. IV, July/Aug. 1974)

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AN EXPOSE: COMMUNITY EDUCATION

What is Community Education? The Community Educators themselves provide the answer. The experts define the educational program as

The role of community education is to create a closer partnership between school and community through greater utilization of school facilities, expanded citizen involvement, coordination with existing resources, and improved school-community relations. Public schools, an important resource in our communities, are an integral part of a local community education program. Utilizing the resources of public schools through a community education effort expands and enhances lifelong learning opportunities in the community while making maximum use of existing school and community resources. (*Interagency Agreement on Community Education*, Bulletin No. 2167; University of Wisconsin, Wisconsin Dept. of Public Instruction, Wisconsin ED of Vocational, Technical and Adult Education)

W. Fred Totten stated in “Community Education—Best Hope for Society” (*School and Society*, Nov. 1970, pp 410-413):

The community educator is committed to the idea that people learn from the total environment. That is, the entire community is the school plant. All of the people are potential teachers. Everything in the community is a potential resource.

In his article “The Community Education Approach to Learning” (*Opening the Schools — Alternative Ways of Learning*, Edited by Richard W. Saxe) he simplified his definition by saying:

Community organizations, agencies, and groups join hands with school personnel to make learning a multipurpose process.

But, what does “community education” *really* mean?

To the layman, community education is what people call a “cradle to grave” type of education; a concept that recommends that the school become an integral part of community development with school facilities used to a greater extent. After all, they reason, the public schools belong to the taxpayers, therefore the facilities *should* serve all people from childhood to adulthood with learning opportunities.

Some say the school serves the community and the community serves the school; school-community cooperation is a two-way street. The school is asked to help solve community problems and the people of the community are asked to provide the necessary special resources for the instructional programs of the school. And people, professional and non-professionals alike, flock to the classroom to demonstrate to the students their talents, abilities, or their expertise in a given subject. These people leave the classroom feeling very satisfied that they have done their civic duty.

At first glance, and even the second, most people assume that community education (CE) means nothing more than evening adult classes in upholstery, small engine repair, typing, cake decorating, knitting or photography. These classes utilize the school facilities after school hours enabling the taxpayers to get “more for their tax money” because the expensive buildings and equipment are used around the clock and during the summer months. Therefore, most people wholeheartedly endorse the CE program.

Few people realize or comprehend the grave implications of community education. In the following definition another aspect of the program creeps in almost unnoticed. Representative Patsy T. Mink (Hawaii) stated in 1974 (*Community Education Journal*, Vol. IV, July/August, 1974):

. . . [T]here is no neutral, generally accepted definition of community education . . . this lack of definition (is) a very impressive sign of the dynamic, creative and ever-growing nature of the movement . . . How many times has community education been identified with programs of adult education held at the neighborhood schools, with vocational education programs . . . These are all part of community education . . . part of a larger whole, a larger concept . . .

Few speculate as to what this “larger whole — larger concept” might be and naively continue to participate in their favorite evening adult education course unaware of any “ever-growing movement.”

In the article “Whatever the Name — Education is Exciting,” Geoffrey W. Falkermire said,

The latest, but quite different in concept, is the term “lifelong education.” And this does NOT mean adult education. It refers to the whole period from childhood through adulthood.” (*Community Education Journal*, Vol. IV, July/August, 1974)

If CE does not mean adult education, then just what does it represent? It appears to be a “process” according to one community education expert:

Community education is not a “preconceived package” to be attached to the existing educational structure. . . . Instead, it is a process that puts meaning into the notion that people can and should make an input into the educational system that serves their community. (V.M. Kerensky, “Correcting Some Misconceptions about Community Education,” *Phi Delta Kappan*, Nov. 1972, pp. 158-160)

Because “conventional approaches to solving community problems have proven inadequate. . . true involvement OF all the people, contribution BY the people and action FOR the people has not been obtained,” community education processes come into play and open new ways to approach problems and solutions. Working together and learning together

become the first and central order of action for everyone, the experts say. Community education is a

... new dynamic ... energizing thought and action. Solutions to problems come more easily; they have greater substance; they are more effective. All our resources come into play, at once. That's the power of community education and its purpose.

Susan Baillie and her colleagues in *The Potential Role of the School for Integrating Social Services* (Educational Policy Research Center, Syracuse University Research Corp., 1972) had this to say about CE:

Community Education is a concept based on a process of education for children, youth, and adults. The process refers to the organization of the community into appropriate size units to facilitate interaction, identification of local resources, and involvement of people in the solution of their own problems and the problems of the community.

We then learn that CE is a process whereby people solve their problems.

Ms. Baillie also makes a major distinction between the neighborhood school and the community school. She stated that both offer similar programs, services and activities. However, the neighborhood school is usually oriented to skill attainment, personal enjoyment and individual self enrichment for a particular age group in a school in the child's immediate environment. The community school, on the other hand, has as its ultimate goal community involvement and participation and is not necessarily located in the person's neighborhood.

John R. Hughes also described the details of the concept of the community school program as being transformed from the traditional role of the neighborhood school into that of a total community center where education is considered a lifelong process for which the individual and the society are jointly responsible. He stated that

... the schools belong to the people, and that local resources can be harnessed to attack community problems... serving a four-fold role as:

- an educational center where children and adults have optimum opportunities for study and learning;
- a neighborhood center for cultural and recreational activities;
- a center for social services, and
- a center of neighborhood and community life assisting citizens in the study and solution of neighborhood problems.

It appears that CE is also involved in recreational and cultural purposes as well as social services and assisting citizens in solving their personal and community problems.

Sidney P. Marland, former commissioner of education, added another dimension to the concept of community education in his recommendation:

It is my view that community education, with its flexibility and its practicality, is here to stay; and that the future of society and the entire field of education will be brighter because of this creative new thrust.

This is a side of community education which does not surface very readily unless one studies the writings of the promoters, facilitators and educators very carefully. The "future of Society" has to do with this "creative new thrust." It apparently is not being confined to the area of education; *it is going to affect the entire world.*

Geoffrey W. Falkermire spells it out in his article "Whatever the Name — Education is Exciting":

... lifelong education is not new at all ... learning is natural for humans at any stage and there is always a need to learn something new. But the identification of life-long education as the master concept for the future in all countries, developing and developed, brings new significance to an old idea.

As one might now suspect, CE is not simply a program of educating all ages with enrichment opportunities geared to provide "impressive learning options for children and new learning opportunities for adults." It is a powerful, new dynamic concept of education masterminded to restructure and re-socialize not only the entire school system of America, but that of the entire population of the world.

Falkermire explains further the goal of community education leaving no doubt in the reader's mind exactly what the promoters have planned for the American public and the world:

The reasons for the emergence of this phenomenon (community education) are several. The quality of life has become an international concern, changes in life styles within a life span have become more rapid and striking and the knowledge-explosion makes continuous learning a "must." The ultimate goal is that man should achieve his highest form of self-realization. ...

Because Lifelong Education is meant to encompass ALL learning systems for the whole life span of the individual ... it is a system of education that is applicable to all individuals of all ages at all times in all places ... Motivation, opportunity and educability, these three, need only be clearly shown and understood for an individual to begin to realize his potential and to begin to achieve his highest form of self-realization ...

A theoretical and operational framework for life-long education begins with the interaction among the three entities — the individual, his society and his physical environment ... (p. 18)

Its incorporation into our entire education program is realistic and necessary. It can be engendered smoothly and efficiently. Its impact upon our society and our communities

can be nothing but good and beneficial for the educational system, the individual and society itself. . . .

The potential of Community Education is exciting, challenging and absorbing. If we can get communities working together in cooperation with the schools, there is no limit to what we can accomplish. (p. 25)

The involvement of the people was seen as the first step in the “process.” Dr. Frank Manley of the Mott Foundation stated:

Getting the people in, getting them informed, getting them interested, and they become involved. (*Community Education Journal*, 1972, p. 20)

Another expressed his views in this example:

I want to see just how far we can get local government interested in community education. They are already involved to a slight degree with libraries, etc., but if we can get the . . . aldermen, the town council and mayor interested in the community education concept, the whole future is going to be wide open.

According to Robert Berridge, Director of the Center for Community Education at Texas A & M University (*Community Education Journal*, Feb., 1972) people are ready and willing to become involved in community education:

The “temper of the times” seems to be such that people are genuinely concerned with their community and with lack of involvement; in effect, the pendulum of apathy seems to have swung back — people are ready to become involved again . . . certainly a new and emerging concept that is capable of attacking the problems of our society is Community Education . . . It is the process which involves people with people in work, play and learning activities. As people become involved, a spirit develops which leads toward interest and concern for others. Community Education is magical. It transforms the sleeping community into an awake community.

And, the “sleeping community” will, unaware, participate in programs that have preconceived goals for behavioral changes on a mass scale.

Professor Maurice F. Seay of the Western Michigan University (“Threads Through the Community School Movement,” *Community Education Journal*, Feb 1972, pp. 17-19) stated that the Community school recognizes the fact that:

. . . education is a continuous process with “educational objectives” stated in terms of “changed behavior” and “educational activities” . . . based on the problems, needs, and interests of those for whom they are planned. . . .

A change in behavior is a change that permeates the whole fiber of the individual. It becomes part of his understanding as well as part of his way of doing things. The individual can achieve this kind of change only through actual participation in a learning experience. And, if a learning experience is to be effective, it must give students an opportunity to practice the expected behavior, and it must provide satisfaction to students who do practice the expected

behavior. (p. 18)

The steps of Values Clarification are clearly outlined in the above statement; steps constructed to assure the individual that once he “chooses” a new set of values he will not go back to his old way of thinking but will “treasure” his new chosen behavior.

Robert Berridge admits to the concept implying “social changes”:

. . . it changes attitudes, behaviors and life styles of participants and builds an atmosphere of understanding and acceptance . . . community education has broad implications for social changes within the concept. (p. 25)

Minzey and Olsen (“Overview,” *The Role of the School in Community Education*, edited by Howard V. Hickey, Curtis Van Voorhees and Associates) explains why community education is a success:

Community Education, as a concept, has existed for many years. However, never has there been a time when the concept has been more acceptable . . . [because of the] new social attitudes which permeate our society . . . (p. 39)

The attitude in the past, however, has been one of entrusting the solution of those problems to special segments of our society. Today, for many reasons, the social conscience of America has been stimulated. There is now more overt concern for solutions to problems. Not only is the concern for fellow man being fostered in the literature and oratory far more frequently than in the past, but also concrete efforts in the form of active programs with economic backing are being developed at a rapid pace . . . federal programs . . . war on poverty . . . special corps of volunteers . . . Social forces have sought to bring action to bear on community problems, the need for a vehicle of action has become apparent . . . a number of influential persons optimistic about its possibilities as the means by which their goals of social engineering can be accomplished . . .

We are standing on the threshold of a new age in education in which the role of the school and the educator will be one of primary importance. (p. 40)

Robert Berridge describes the “success” of community education:

Community education is the process to make people feel better about themselves and to expand their horizons beyond themselves to others in the community . . . people become involved because they desire to become involved. The very fact that people are asked what they want and what would they like to be involved in reduces any threat and, as a result, people are drawn in by the magnet courses. In courses and activities, people experience success. Success breeds success as people display their unique talents and at the same time they are building their own self concepts.

We find in this quote an added dimension, that of “reducing threats.” Give the people what they ask for and maybe they won’t realize what the program is all about thus eliminating any

fear of being “exposed” for what community education really is.

In the book *Opening the Schools — Alternative Ways of Learning*, W. Fred Totten, in his article “The Community Education Approach to Learning” (pp. 212-231) details the scope of community education:

There should be no misunderstanding about the scope of community education. In the truest sense, it is the total learning program for all people of the community . . . In many respects community education is a way of life — a movement toward the establishment of the good society . . .

. . . from the . . . scope, goals and learners (of community education) it is clear that community education is basically humanistic . . . Many have used their power selfishly rather than for the good of humanity . . . The school in its totality becomes a human development laboratory . . . becoming the universal learning system . . .

The community education approach to learning is no longer an experiment . . . the process is well on its way toward becoming the universal approach to learning. The learning target is basically HUMANISTIC. Community Education is OUR BEST HOPE FOR SOCIETY . . . People work, study, and play together on an equal basis . . . Community education is an effective, emerging force for the eradication of moral indifference of an affluent nation and for humanizing the motive of power.

Mr. Berridge clearly identifies community education for what it really is — humanistic world-mindedness:

Thus, through involvement with groups, the individual moves closer to fulfillment and closer to world-mindedness . . . As he realizes an importance of other people, he develops humanistic values — or world mindedness . . . the individual must be developed personally before he will transmit world mindedness . . . (the) premises above are at the base of Community Education. (p. 26)

Dr. Morris R. Mitchell, President-emeritus and Provost, Friends World College, Clarksville, Georgia, defined world mindedness as “an attitude which embraces a love and concern for all humanity.” Humanity to Dr. Mitchell means “our brothers and sisters in all parts of the world” and therefore we must think of ourselves as “citizens of a world community.”

Dr. Mitchell, in his article “Can Community Educators Build World Mindedness?” (*Community Education Journal*, Feb., 1972, p. 23) stated:

As responsible world citizens we must be seeking these emerging concepts (regional development, multiform economy, the consumer cooperative movement, international law and world court, the youth movement, world colleges and world education itself, growth toward a common language, to name just a few) and urging them on to produce a world healthier and better than ever before.

The process of change the world is undergoing can be likened to the metamorphosis of a caterpillar . . . There are, however,

various foci of social changes . . . which are the beginnings of the world’s redevelopment into an unbelievably beautiful world unlike any imaginable, one which will realize man’s highest purpose . . .

We must be futuristic . . . Those of us involved in World Education . . . must constantly think, look and reach ahead toward building a new world . . . our actions in the present reality of crisis must be motivated toward solving these problems and realizing our dreams for humanity. We have a responsibility to see pupils whole . . . we are all earthlings and must consciously abandon our provincial attitudes if we are to be world minded . . .

We have the responsibility to end war and work toward everlasting peace . . .

A mere glance at the *Humanist Manifesto* will reveal the same tenets as those outlined above:

Humanist Manifesto I (1933)

The “fourteenth” thesis of religious humanism . . .

The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task.

Humanist Manifesto II (1973)

Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our lifespan, significantly modify our behavior, alter the course of human evolution, and cultural development, unlock vast new powers and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life. (p. 14)

We believe in the RIGHT TO UNIVERSAL EDUCATION. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; . . . (p. 20)

(World Community) We have reached a turning point in human history where the best option is to TRANSCEND THE LIMITS OF NATIONAL SOVEREIGNTY and to move toward the building of a world community . . . We thus reaffirm a commitment to the building of a world community . . . (p. 21)

. . . This world community must renounce the resort to violence and force as a method of solving international disputes . . . It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses. . . . Ecological damage, resource depletion, and excessive population growth must be checked

by international accord.

It is the moral obligation of the developed nations to provide — through an international authority that safeguards human rights — massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

Secular Humanist Declaration (1981)

Secular humanism is a vital force in the contemporary world . . . The modern secular humanist outlook has led to . . . a positive effect on reducing poverty, suffering, and disease in various parts of the world, in extending longevity, on improving transportation and communication, and in making the good life possible for more and more people, . . .

Human beings can develop the self-confidence necessary to ameliorate the human condition and to lead meaningful, productive lives. . . .

In our view, **education should be the essential method of building humane, free and democratic societies** . . . [Emphasis added, Ed.]

John Dewey, the leading humanist educator of his time, promoted world mindedness in his actions and writings:

The type of democratic education essential is one that would contribute, even if only indirectly, to the development of an international world order under law. A healthy international world order is not only one that has learned to cope successfully with world crisis in order to survive; it is also one that has developed a basis for mankind pursuing common ideals and goals. Goals for a global society must be developed that would commit all peoples to strive not only for survival but the development of mankind as a whole. . . .

What is needed are certain humanistic commitments from which common goals and ideals can be nurtured . . . Cultural diversity is still promoted and encouraged so long as each society continues to subscribe to humanistic goals of mankind and universal human rights. (*Theory into Practice*, Vol XV, No. 1, Feb. 1976, by John Martin Rich)

Can community education build world mindedness?

Dr. Morris Mitchell answers that question in simple terms:

If educators are asking if Community Education can build world consciousness, perhaps they are ready to accept their responsibility to community in its broadest sense — world community — and therefore accept Community Education as . . . world education . . . if we don't seek to eliminate our pressing problems we may destroy ourselves . . . redefine education to include a global context . . . examine daily the problems of people all over the world . . . children in dealing with the problems of their own world use the problem-solving technique as defined by John Dewey in his analysis of the thinking process. . . .

We have a responsibility to see pupils whole . . . be prepared to help him develop his resources and strengths and to grow

in all ways: physically, intellectually, emotionally, morally, and socially. We must understand the effects of a student's home life, the interrelatedness of health, nutrition, heredity and environment with the student's enthusiasm, energy, thoughts and attitudes. . . .

We must understand the student if we are to help him find his highest and broadest purpose and encourage him to guide and develop this main interest into a working tool of social change.

It is quite evident that the promoters of community education have an immense task before them; that of assuming the responsibility of "educating" children and adults to the context of a global society which promises a beautiful, peaceful existence for all mankind.

Dr. Maurice F. Seay is one that realizes the challenge school and community leaders have before them in the concept of community education. He also accepts the "reward" of their labors:

Few leadership roles are as demanding as those in community education. And few offer as much opportunity for service to the human race. (p. 19)

We see then, Values Clarification, Behavior Modification along with the universal Humanistic tenets come into full play within the context of community education. All of these concepts are used to bring about social changes in "human resources" in order to combat the major problems of our time — crime, unemployment, pollution, over-population, poverty, inequality, etc., by implanting in the minds of unsuspecting children, youth and adults that man's need for education never ends. Their goal? Instilling world-mindedness and the acceptance of global membership in all people, young and old alike, ensuring the social engineers of useful, productive citizens for the future of global community.

THE SCHOOL INVOLVEMENT IN COMMUNITY EDUCATION AND CURRICULUM RECONSTRUCTION

Charles Silberman, in his 1970 study of American schools, *Crisis in the Classroom*, concluded that

What is mostly wrong with public schools is not due to venality, or indifference, or stupidity, but to mindlessness . . . the failure or refusal to think seriously about education purpose, the reluctance to question established practices.

Community educators feel that without a functional, life-centered curriculum to build the psychological foundations of a local and worldwide humane community, America's youth are helpless victims of a deceitful education. Professor Edward G. Olsen quoted a poem that clearly identifies the problem:

If we undertake change, we risk failure. If we don't change,

we guarantee failure. But we shall not fail — we shall create!

Community education does create an entirely new format for learning in providing a different environment and a more relevant curriculum. President Lyndon B. Johnson described the school of the future as he visualized it:

Tomorrow's school will be a school without walls — a school built of doors which open to the entire community. Tomorrow's school will reach out to places that enrich the human spirit; to the museums, to the theatres, to the art galleries, to the parks and rivers and mountains. It will ally itself with the city, its busy streets and factories, its assembly lines and its laboratories — so that *the world of work does not seem an alien place for the student*. [Emphasis added, Ed.]

As any devout follower of CE will quickly reply, there is much more to it than a "school without walls." Leon Lessinger, former chief of the U.S. Office of Education's Bureau of Elementary and Secondary Education, asserted that

American schools must seek a new tradition, to change from blaming the student when he fails, to confronting the reality of the school's own failure.

Edward G. Olsen pinpointed the problem within the school system as a student's "deep alienation from school and all its curricular programs." He felt it was a result of a "curricular irrelevance, insignificance, unrelatedness to their genuine life concerns. Who am I? Who are we of this generation? What is our place in the revolutionary culture of the 1970s?"

Professor Olsen said young people were asking the question, some demanding

Why doesn't the school teach us how to deal with the real problems of living? Why does it forever harp on the minutia of the past?

Myriads of youthful Americans deeply feel this parched-ground hunger for genuine human community to replace the constrictive, dehumanizing, and frustrating life patterns still dominant. Many not so young share that longing also.

...

Thomas A. Shaheen, San Francisco Superintendent of Schools, painted a dismal picture of the present-day educational system:

Our schools are organized on a semi-prison approach, on crime and punishment, and cops and robbers techniques . . . We have lack of trust — sign-in and sign-out sheets, detention systems, wardens and jailers, fear of escape, regimentation, limited opportunities for choice, barricaded or locked toilet rooms, cell-like classrooms . . . Why are we surprised that some youngsters rebel? Is it not surprising that more of them do not?

For many generations the question of what to teach and how to teach children has permeated the root of the educational

field. Herbert Spencer (1859) stated

How to live? — that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense . . . In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; . . . To prepare us for complete living is the function which education has to discharge . . .

The *Report of the Commission on Country Life* (1911) decreed:

Everywhere there is a demand that education have a relationship to living, that the schools should express the daily life. . . . It should serve the real needs of the people.

As far back as the 13th century, agitators have spoken for more relevant subject matter to be taught in the schools. Peter B. Blois of France was one:

For what does it profit them (students) to spend their days in these things which neither at home . . . army . . . business . . . political affairs . . . in church, nor anywhere else are good to anyone — except only in the schools?

Past history reveals that Comenius in Moravia, Rousseau in France, Froebel in Germany, Spencer in England, Pestalozzi in Switzerland with the Americans, John Dewey, Joseph K. Hart and Ernest Melby, all proclaimed that the heart of any defensible school curriculum should be the student's active, satisfying, personal experiences with the real concerns of daily living.

The Education Policies Commission of the National Education Association (NEA) and the American Association of School Administrators reported in 1938 that in a world of myriad urgent, real human problems, ". . . what are the children in this school, in this age, in this culture, learning? The report then goes on to explain the lessons include memorizing of mathematical quotients, dates relating to the Presidency, the 'Punic wars' and learning Latin verbs that mean 'to command, obey, please, displease, resist. . . .'"

Sir Kenneth Clark, producer of the BBC television series "Civilization," believes that a "very, very great revolution is going on. I see great value in young people questioning any number of exhausted beliefs."

Professor Edward G. Olsen's solution to the problem:

Human community . . . If we are to continue as an aspiringly free and culturally pluralist people we must immediately seek substantial ways to build up the imperative psychological basis for genuine community (common-unity) development — in family groups, in neighborhoods, in urban areas, in geographic regions, in the nation and in the larger world of human beings everywhere.

. . . We must develop goals and objectives for education which in practice are broader than those we are currently promoting . . . Community must be brought into the

school and the school must be taken into the community . . . The entire community must be given the opportunity of having their educational needs met. When education and community are more closely related in goal-setting and implementation of programs . . . then relevancy in education can have a real and significant meaning.

Joseph K. Hart, the father of the community school concept, observed in 1920:

The democratic problem in education is not primarily a problem of training children it is the problem of making a community within which children cannot help growing up to be democratic, intelligent, disciplined to freedom, reverent of the goods of life, and eager to share in the tasks of the age. A school cannot produce this result: Nothing but a community can do so.

The community education promoters of today agree with this statement. The public schools alone cannot build “common-unity” or “community.” They say the conventional schools must be transformed into community education schools in order to effectively develop community-wide coordination of all educational areas.

In order to bring relevancy into education some advocate a drastic curriculum reconstruction:

The curriculum must change in emphasis as well as in meaning. It should not emphasize schooling, rather it should have concentration on education and problem solving to produce a higher quality of life. The curriculum should be geared toward living and the problems and the processes of life, always with a futuristic concern. . . . (Dr. Morris Mitchell, 1972, p. 23)

Educational leaders had long known that human beings learn through solving problems . . . Soon the distinguishing mark of community schools became their resources to solve community problems . . . Not all community schools are committed to the same scheme of curriculum organization. A school need not relinquish subject-matter organization when it undertakes a program built upon neighborhood resources. It need only shift emphasis. English can still be taught . . . language, science, and arithmetic have a place in the curriculum of the neighborhood school.

. . . the school program needs to include the study of real social issues — matters of war and peace, of land utilization, of local and state government, of human justice. (Dr. Maurice F. Seay, 1972, pp. 18-44)

Community schools should experiment with life-centered curriculum that responds to society’s basic concerns of community living, including such areas as securing food and shelter, protecting life and health, exchanging ideas, and enriching family life.

Almost nowhere are the life and death issues of war, poverty, race, urban affairs and the environment central in

the curriculum or even areas of sustained study . . . For it is the traditional academic requirements which turn them off . . . (Edward G. Olsen, 1972, p. 9)

How can we use education to bring about the social changes needed to combat the major problems of our time — poverty, inequality, crime, unemployment, pollution . . . We must first recognize that education is a lifetime process . . . The affect of such thinking on education will then be that the problem of curriculum becomes one of priority arrangement. . . . (Jack Minzey, 1972, p. 14)

Community educators are unanimous in their belief that it is important to involve community members (citizens) in the development of curricula. To constantly try to improve and change society by emphasizing only the education of youth is to “continue to support a false hope.” To bring about the change “which we are seeking, we must be educating both the child and the community. We must not only develop new curricula for students, but must expose our community to this same education as well.” (Jack Minzey, 1972, p. 15)

WORLD-MINDED TEACHERS and ADMINISTRATORS

The key to a world-minded curriculum is a world-minded teacher. But the person must be developed personally before he will be able to transmit world-mindedness, so the community educators advocate developing world-minded teachers by exposing them to CE early in their teacher training program. Teachers are encouraged to participate in classes and activities of the community and perhaps serve an internship as a community school coordinator under the direction of an experienced coordinator. World-minded teachers can be developed by exposing them to community education early in their training, the experts say. And the teacher trainee would benefit greatly, psychologically as well as socially, as a result of the experience.

Advocates of community education also recommend altering the curriculum in teacher training institutions in order to provide the student teacher with tools to enable him to communicate with people in the community. “Stress should be placed on group dynamics, public relations and community resources. Such basic service behaviors as ‘making home visits’ and ‘conducting a meeting’” are helpful to the beginning teacher. This type of exposure to community through internship and by being given the tools to effectively operate, the teacher should be able to develop a sense of well-being about himself and other people, which, in turn will generate world-mindedness. The experts maintain emphatically that only a world-minded teacher can implement a world-oriented curriculum, therefore it is important to indoctrinate them early in their teacher training courses.

The administration must be trained in world-mindedness also in order to assure the development of the concept within the total educational system. Curriculum and teachers will

Schematic Organizational Chart illustrates the line organization of community Education (Insert C). (*Community Education Journal*, Vol II, February 1972, p. 48)

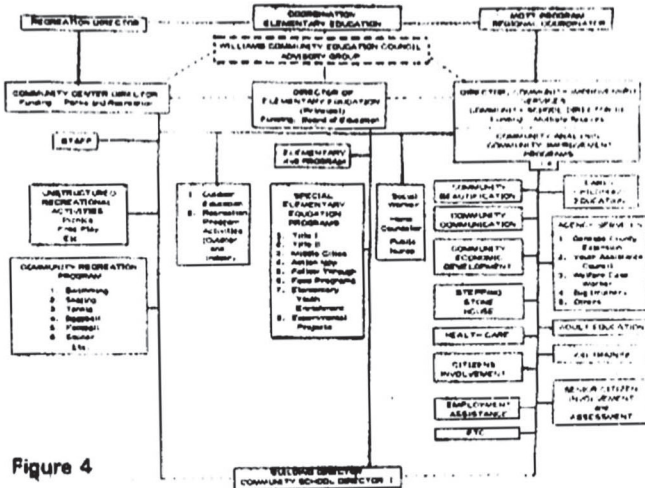


Figure 4

Chart I UNIVERSAL AREAS OF LIFE CONCERN AND ACTIVITY

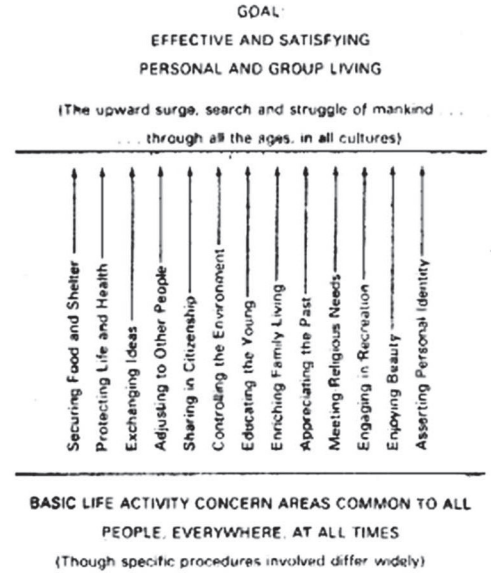
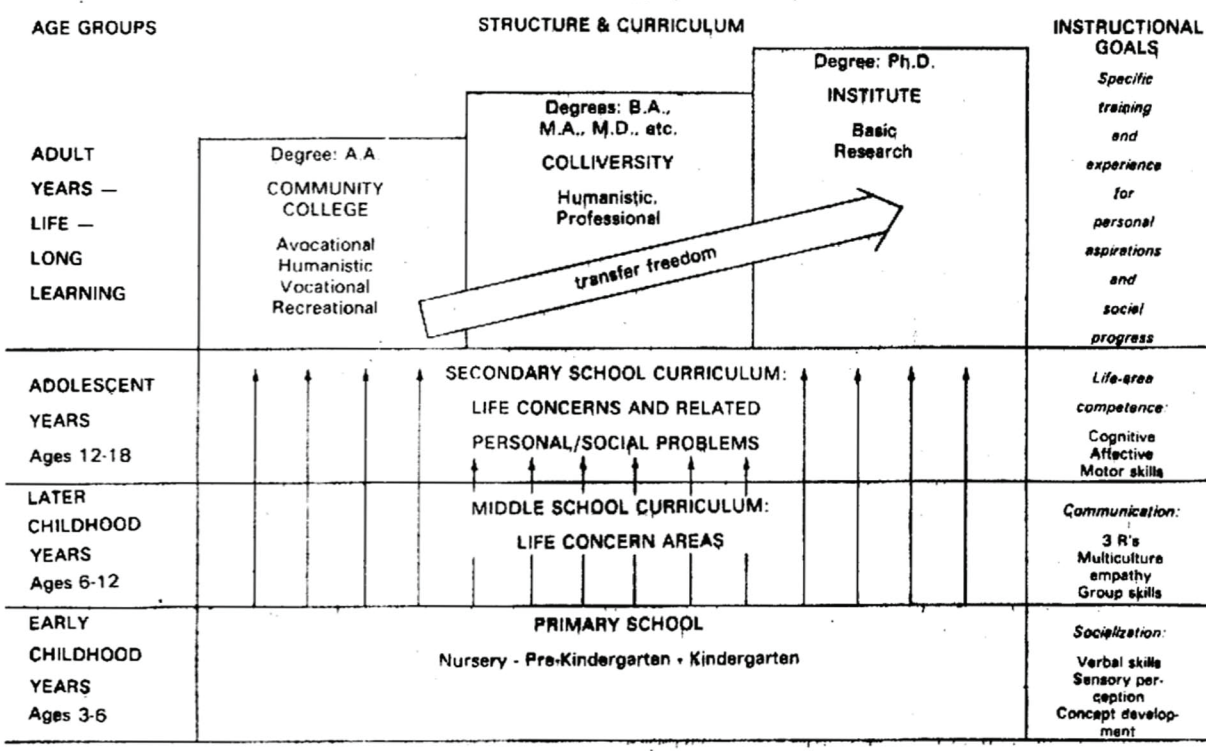


Chart I and Chart II (Insert C) — from "Dare We Develop a Relevant Curriculum?" by Edward Olsen (*Community Education Journal*, Vol II, February 1972)

Chart II AN EDUCATIONAL LADDER — PROPOSED CURRICULUM REVISION (For analysis, criticism, and experimentation)



not change without the encouragement and cooperation of the administration.

Again, community education can be the vehicle to affect change in present administrators and would-be administrators.

An administrator in his preparation program should be involved in community education internships. Six months or a year of soliciting cooperation among groups, agencies and institutions, of forming advisory groups, or discovering and developing leadership would produce a world-minded leader . . .

The administrator who incorporates Community Education into the community is breaking away from the traditional role of the school — the K-12, 8-4, 180-days concept.

(Robert Berridge, *Community Education Journal*, 1972)

Community educators realize that it will be very difficult, if not impossible, to eliminate the present structure of schools and begin from scratch. Educators must “build on the strengths of the teachers and that system which we already have . . . I am saying, however, that we must be careful as to how we press for educational change.” They are quick to add:

The role of the educator is to lead, and if he wishes to see educational change he must convince the community that such change is appropriate.

In order to be successful in promoting community education more of the education agencies must accept the program:

The growth of Community Education in this country will be strongly influenced by the role that state boards of education and state educational agencies play in endorsing the concept and providing leadership for statewide development. (*Community Education Calendar* No. 2, Sept. 1977)

The *Community Education Calendar* of 1977 also reveals the involvement of state organizations such as the Council of Chief State School Officers (CCSSO) and the National Association of State Boards of Education (NASB):

During the last year two major groups, the Council of Chief State School Officers (CCSSO) and the National Association of State Boards of Education (NASBE), conducted independent studies in an attempt to determine the current involvement of their respective memberships in community education and to forecast major roles for the future . . . the chief state school officers were asked to share their views on what they considered the most essential elements of community education, the current roles of state educational agencies (SEAs) regarding community education, desired future roles, and possible strategies for fulfilling these roles. . . .

According to Byron W. Hansford, Executive Secretary of CCSSO:

Community education is becoming a priority with a number of chiefs because it is making education programs more

relevant and community-oriented and demonstrates to taxpayers a concern for maximum use of resources in times of limited budgets.

. . . these state administrators define community education as a process of solving problems through interaction between citizens, schools, and other agencies. (*Community Education Calendar* No. 2, Sept. 1977)

Community educators are not without deep concerns for their “essential program.” Gerald C. Martin, Director, Community School Development Center, Western Michigan University expressed his concerns:

. . . the need for total commitment to the community education concept by the entire educational hierarchy, we were struck once again by the fact that one of Community Education’s biggest hurdles is the feet-dragging of various segments of the educational bureaucracy itself . . .

. . . naming the schools all over the country “Community Schools” did not necessarily mean that much real “Community Education” was going on, we reflected somewhat sardonically on the school systems that call themselves “Community Schools” and aren’t, on the uncommitted administrators who still think that the “Community School” movement is simply a redefinition, a public relations gimmick and little else. (*Community Education Journal*, July/Aug. 1974, p. 10)

Apparently, Edward G. Olsen has the same doubts as to the dedication of some educators:

Administrators are often hapless bureaucrats, not educational statesmen. Teachers are frequently weary manipulators of dreary subject-matter, not enthusiastic organizers of significant learning experiences. (p. 9)

The past president of the National Community School Education Association (founded in 1966), V.M. Kerensky, had these words of encouragement to offer in a farewell address in 1972:

Will history show us as another glamour stock — a flash in the pan, or are we going to become blue chip?

In my judgment, if Community Education is perceived as an add on, an extension of the existing traditional, formal school program, we are destined to go the way of many glamour issues, and other “innovative programs” in education that have failed to achieve prolonged success. . . .

The genius of Community Education, the “blue chipness” of the concept is that it is a “new form,” with new dimensions, new resources and a new framework that challenges traditional assumptions regarding educational purposes and goals. (*Community Education Journal*, Feb. 1972, p. 4)

UNITED NATIONS and UNESCO INITIATIVES

A concept of Community Education

The *Congressional Record* of October 18, 1951 printed a speech

by the Honorable John T. Wood (Idaho) in which he predicted, not the concept of community education, but the same philosophies, would be taught in the classrooms throughout America. In his “Report to the American People on UNESCO” (United Nations Educational, Scientific and Cultural Organization) he described the “most malignant plot in history against the future of this country, its children’s children.” He described UNESCO as, “an association which may shortly transform our schools into laboratories for the systemic destruction of all sense of national allegiance and loyalty in the minds and hearts of America’s school children.”

Congressman Wood was referring specifically to a series of UNESCO booklets (1949) entitled, *Toward World Understanding*, from which the following quotes are taken:

In our time, we need to dedicate education to the service of the human community as a whole. The ideal to be pursued is that, whether in the home, the social environment or the school, our children should be educated to live with others and to prepare themselves for citizenship in a world society . . . the school must also equip him with a wider knowledge of the nations and people who make up that community . . .

. . . It is far better . . . to familiarize the child with the social geography of his time and to foster in him those interests and concerns which will make him able and willing, in due course, to collaborate with people of different races and traditions in the fulfillment of the obligations of a world citizen . . .

The kindergarten . . . has a significant part to play in the child’s education. Not only can it correct many of the errors of home training . . . it can prepare the child . . . for membership in the world society. . .

The success of the teacher in bringing up his pupils to be good citizens of the world . . .

. . . the school can cultivate world-mindedness only if the parents support and continue the work, or in any case do nothing that runs counter to the intentions of the school . . .

It has been said that it’s the children who educate the parent. Let the school then make use of this leverage . . .

As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. (Booklet V, *In The Classroom with Children under Thirteen Years of Age*.)

In Booklet IV, *The United Nations and World Citizenship* (p. 6), the importance of World Citizenship is related:

World-wide organization for the conduct of human affairs is therefore essential. No teacher with a sense of realism and even an elementary knowledge of world affairs will ignore this basic need or be indifferent to its consequences for education. World machinery is required; and human beings with the right outlook are required to utilize it or to insist that it be utilized. The educator thus has a double task: to teach about the machinery of world co-operation and to foster the growth of the spirit that will make it function. Education has, in short, the urgent duty to develop

informed and competent world citizens.

John Dewey carried out that duty in his teachings and writings:

Formal education has a contributory role to play in providing needed information and promoting changed attitudes toward a new world order . . . Democracy in education then, would mean the teaching of those values, attitudes, and abilities most likely to contribute to the development of such a world order. Formal education . . . has little alternative but to participate with all the resources and vision at its command by contributing to such a world order — or else become a future casualty. (John Martin Rich, *Theory into Practice*, Vol XV, No. 1, Feb. 1976)

Dr. Morris Mitchell told of the connection between world-mindedness and the United Nations:

. . . and, finally, the teacher of community education must find ways of relating experientially to the UN and UNESCO for they are the **emerging concept of world community**. [Emphasis added, ed.]

CHANGE AGENTS EMPLOYED BY COMMUNITY EDUCATION

“Change Agent” is a term used to designate a facilitator, professional or non-professional, who is involved in promoting change — change in self and community perceptions, change in beliefs, change in people’s roles — with the goal in mind of helping to correct social problems that affect communities.

The National Training Laboratories (NTL), which had its beginning under the auspices of the National Education Association (NEA) before becoming a separate division of the NEA, had as its purpose to develop methods or approaches to affect social change:

. . . to study and implement . . . a certain type of behavioral scientist — human change and how to bring it about . . . with teachers and school administrators becoming change agents and social engineers.

The NTL, in its publication *Toward the Style of the Community Change Educator* by Richard Franklin, describes the role and duties of the change agent:

. . . where . . . conditions persist, social problems co-exist and affecting community change becomes the central challenge for individual citizens, community organizations, and public agencies alike . . . such professionals . . . have come to be called change agents, and in particular, the one here termed the Community Change Educator . . . he comes on the scene because of conditions necessitating change . . . Aside from forces bearing in upon it, the community has its own internal disequilibria at work in the form of purposes,

pains, conflicts, needs, traditions. The pressure for community change can be both locally and nationally propelled.

Change agents are seldom in “power” positions, yielding instead to their “influences” such as personal interaction, charisma, experience, persuasive powers, in their efforts to foster international change within a social or natural environment.

The Community Change Educator term derives from the terms “community consultant,” “change agent,” and “adult educator.” The agent takes initiative in generating a learning environment for change in the community schools.

The Community Change Educator comprehends both cognitive and emotional data in the situation as integral to the change process, relates collaboratively with the client, helps enlarge the number of available options, and perceives the decision for change as the responsibility of the client group. (NTL paper)

Philip A. Clark concluded one of his speeches in commenting on the role of the change agent in community education:

... presenting a rudimentary guideline to help community educational leaders realize the catalytic nature of their role as change agents. (*Community Education Journal*, Feb. 1971)

Maurice F. Seay stated after much thinking, writing, rethinking and rewriting, he finally defined community education as:

Community Education is the process that achieves a balance and a use of all institutional forces in the education of the people — all of the people — of the community . . . community educators evaluate regularly. We strive to be accountable. We invite and achieve community involvement.

We see Community Education as a change agent...
[Emphasis added, ed.]

“Community Education: A Developing Concept,”
1974, p. 11)

In the article “A Developmental Process” by Van Voorhees, the community school is seen as a “change agent”:

If one truly believes that education is a continuous process, then one must assume that the community school has an obligation to serve the needs and problems of people from birth until death. This, then, means that the community school should meet the needs of preschoolers, school age children, and adults; and people’s needs even though they themselves may not be able to identify them. The community school should serve as a change agent in the community — it should seek to improve the attitudes behavior, and life style of its population. (*Opening the Schools*, Edited by Richard W. Saxe, p. 72)

STRATEGIES for ESTABLISHING COMMUNITY EDUCATION

Identifying and following a developmental process is criti-

cal to the establishment of community education as a “way of life and not just an experimental program.” The authors of the “Strategies” emphasize that the people who are to live with community education programs should also be involved in developing them. The fourteen steps are:

1. Request information and/or assistance from an existing center for community education development.
2. Schedule a meeting involving a cross-section of interested school district personnel community representatives and community agency representatives to consider the application of community education to community life.
3. Schedule a meeting with the appropriate school district central administration personnel and school principals.
4. Schedule an exploratory meeting with the appropriate school district board of trustees.
5. The development steering committee members may wish to send a representative group to visit an existing community school.
6. Schedule meetings with the entire staff of school buildings where principals have indicated an eagerness to provide leadership in the establishment of pilot community schools.
7. Schedule meetings with community residents and community agency personnel in school communities which may be potential sites of pilot schools.
8. Following these steps in the developmental process, the board of education and/or supportive agencies formally adopt the concept of community education and decide to establish a pilot community school.
9. Select a community education coordinator for the pilot school.
10. Release the appointed community education coordinator for appropriate community school education training, if he has none.
11. Implement the initial phase of the community school program.
12. Establish a community advisory council.
13. Initiate a detailed study of the wants and needs of the community.
14. Establish a plan of pre-evaluation, continual evaluation, and post-evaluation. (Tony S. Carillo & Israel C. Heaton, *Phi Delta Kappan*, Nov. 1972, pp 165-167)

To be consistent with the principle of community involvement, the leaders advocate the selection of the coordinator by a steering committee of citizens. The person chosen should be able to communicate with the variety of people involved in the program, and should be qualified to act in terms of teaching, counseling, organization, administration, supervision, leadership, and human relations.

The use of paraprofessional aides is encouraged, according to community educators, to assist the community school director in relating to the community its “important” programs. The aides assist by explaining the program and its activities, organizing block representatives, attending the education program. The aides also co-ordinate home tuto-

rial programs, initiate a pre-school program and establish after-school enrichment programs, etc.

One of the most important factors in determining the success of a community education program, according to the community educators, is to procure a director skilled in leading people to organize themselves. “A community education director must place emphasis on the process rather than program.”

Van Voorhees outlines the success of any community school program:

The key to the success of any community school program will be the ability of the community school coordinator to identify the problems and needs of the people and to implement solutions in the form of programs through either the physical program of the community school or by initiating programs through other agencies and institutions . . .

The community school should serve to develop pre-school training of children — should enter the lives of people in an attempt to bring them out of their lethargy and disinterest and into the world that community schools can help create. It should seek to make homes and communities a better place for children to grow to adulthood. The community school should, at times, serve as a political force in the community attempting to develop, through community involvement, a desire for change which will be of positive benefit to the people of the community. . . .

Community school study . . . seeks to identify people and their specific problems, needs and wants. In this method it is important not only to ask questions relative to need but to provide a means of identifying the responses of each person for follow-up, up-dating and personal contact . . . the community school coordinator is seeking information to:

- a. determine the needs of each individual;
- b. develop programs to answer needs;
- c. determine program’s effect on individuals and families, and
- d. establish communication between the school and each person in the community

Van Voorhees then went into detail:

The questions asked . . . will be more specific than in a general study. It is important that questions be asked in a non-threatening way; it may be necessary to make several visits to obtain all the information desired . . . it must be remembered that the simple existence of a problem does not guarantee its recognition by the person with the problem. Community school coordinators, must, therefore develop a questioning form which will get at the unidentified problems of people without unduly alarming or offending the respondent . . . seek to solicit information from people which will allow community school coordinators to plan . . . programs that will hopefully change . . . the attitude, behavior and lifestyle of the community residents . . .

More data may be needed and it may then become necessary

to approach other sources of information such as the schools, churches, welfare agencies or chamber of commerce . . .

Once a study has been completed . . . and the needs and problems of the population have been reduced to workable areas, it becomes necessary for the community school coordinator together with his advisory board to plan action. . . .

The first step in planning is to resolve the problem: What agencies and institutions have a stake in, or could assist in solving, this problem or need? . . .

Where the community school seems the logical institution to initiate action, and has accepted the responsibility for action, it becomes the job of the CS coordinator and his board to develop a program which will help alleviate the identified need, problem or want . . . several potential solutions may be available. But before an action decision is made the consequences of any proposed action must be explored. . . .

... action is the proof of community education — without it the previous steps are pointless. [Emphasis added, ed.]

In discussing the financial needs of a community education program, Minzey and Olsen stated:

It should be remembered that the development of community programs should start slowly . . . perhaps in the form of pilot projects . . . If one can survive the initial problem and plant the seeds for effective community education, then finances will appear to become a problem of lesser magnitude. . . . (p. 38)

Adult activities often involve a charge to the participants. In fact, a charge of some kind for such activities is recommended even when money is available for experience has shown that people tend to participate more sincerely in an endeavor in which they have some kind of financial investment. (p. 38)

As a program develops, the need for special facilities will become apparent . . . elementary gymnasiums, play areas, and swimming pools . . . Community rooms with provisions for meetings and refreshments have proved to be extremely useful. Accommodations for parking . . . air conditioning of buildings . . . kinds of equipment . . . Audio-visual equipment . . . Appropriate-sized furniture and special machines and equipment . . .

A warning was issued by Minzey and Olsen in that:

Excessive and accelerated programs necessitating large expenditures of monies for staff and buildings will often tend to defeat any opportunity for success of a community education program. (Minzey and Olsen “An Overview,” from *The Role of the School in Community Education*, Edited by Howard W. Hickey, Curtis Van Voorhees and Associates, Pendell Publishing Co., Midland, Michigan)

The challenge and the future of community education, according to its promoters rests on community educators recognizing the importance of mobilizing the “total learning, teaching, creating and decision making force” that exists in every community. “It involves a continued ability to bring new perspectives, new standards of excellence, and new organizational forms to a society that desperately needs renewed faith,

optimism, and commitment to a higher standard of accomplishment.” (K.M. Kerensky, 1972)

METHODS USED in TEACHING COMMUNITY EDUCATION CONCEPTS

There are many aspects of Humanism found within the methods of study in community education; a few are described in some detail as follows

1. Inquiry Method of Teaching (*The Projector*, Nov./Dec., 1980 issue)

The Inquiry Method of teaching is just another form of Values Clarification. It is used as part of the manipulative mind and value changing methods which teach the student to question everything, to value change (in himself, his community), to reject any absolutes, to de-emphasize facts and emphasize social problems and their solutions by government, to submit to group consensus (peer pressure), to question authority, to reject morality, to “reform” society by external change, to accept man as just another animal, to undermine national patriotism, to obliterate distinctions between different economic or social systems, to accept dependence on government. The old-fashioned virtues of chastity, honesty, excellence of effort, pride in achievement, and religious values are not emphasized by those promoting the Inquiry Method.

Dr. Joseph Bean, author, lecturer and authority on educational matters, described the Inquiry Method of teaching:

The student, according to the “inquiry” concept must view all knowledge as tentative rather than absolute, and “facts” are subject to continuous revision. No one is to be viewed as an authority on any subject — the student reads what he will and then “makes up his mind” in the critical light of his teacher and peers ... many students are enthusiastic about it since bull sessions are substituted for hard academic work.

Community Education does advocate the use of the Inquiry Method of teaching in its program:

... a community school is one which serves people of all ages throughout the day and year; which helps them learn how to improve the quality of personal and group living; which organizes the core of the curriculum around the major problems they face; which uses the Inquiry Method of teaching and through it uses all the relevant learning resources of the community as well as of the library and classroom; and which is planned, conducted and constantly evaluated by school and community people together, including youth still in school. (Edward Olsen, California State College)

2. Leisure time

The following quotations deal with the aspect of leisure time and how the community educators will control even that area of our every day life:

... group reported that loneliness is a major but unnecessary problem in our society. Due to the increased life-span we must learn more about the meaning and purpose of leisure. That is a central challenge of community educators the world over. We must develop new techniques in asking people what they want and learn the art of listening so that we hear what they say. (*Community Education Journal*, 1974)

Basically ... I see the concept of community education as marshalling all the forces of a community to meet its needs as no different than that of recreation or leisure making a person able to meet his leisure needs, himself, through self-actualization. (*Community Education Journal*, 1974)

As educators, we believe: that schools have opportunities for awakening in the minds of young people an awareness of the importance of leisure time and for cultivating values, habits and practices that will lead them to effective use of time; and that an extended use be made of all school facilities for educational and recreational purposes. (American Association of School Administrators)

3. Self-Actualization/Group Dynamics

Self-Actualization/Group Dynamics are two terms often found in community education material. They are often intertwined, having to borrow from each other in order to achieve a goal. Educators often use the term “self-realization” or “self-actualization” to describe the child who has become autonomous. A self-actualized person, they say, is one who has psychological freedom. In other words, he is completely free, not bound by Biblical moral laws because his conscience has been destroyed. In the Humanist’s language, “Man is his own God!”

The educators define Self-realization as:

... effort to aid each child to develop a feeling of self-worth and confidence which will enable him/her to experience a sense of pride and accomplishment in a highly technological, rapidly and dramatically changing society. The individual should develop a positive self-image within the context of his/her own heritage and within the larger context of the *total society*.

The student shall:

1. know and respect himself/herself.
2. recognize his/her strengths and limitations in setting personal goals.
3. develop his/her interests and potentials in order to achieve those personal goals.
4. have insight into one’s own value structure, how values affect one’s life and relationship with others.

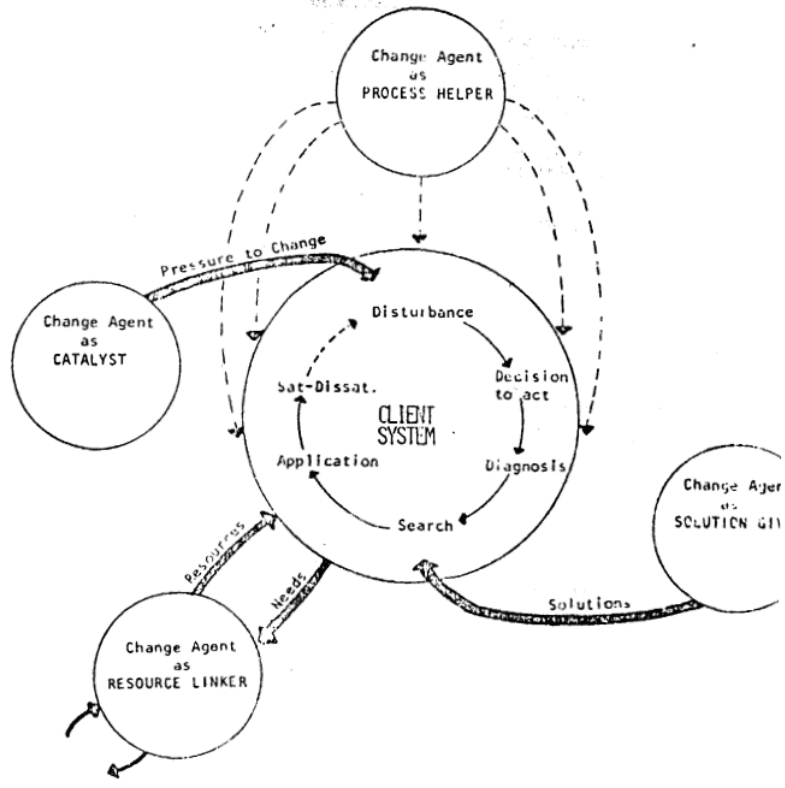
Community educators believe it is important for the students (adults) to become a part of a group ... to think, react, respond and to work collectively, not as an independent thinker, but as “group minded.” Working together as a group conditions students (adults) for accepting global mindedness in order to further the common good of society. To them it

Alternative Role Models for Change (Insert A) — from “A Primer — Dynamics of Leadership in Groups,” Russell D. Robinson, Ph.D., Professor of Administrative Leadership, University of Wisconsin-Milwaukee.

G. ALTERNATIVE ROLE MODELS FOR CHANGE

Regardless of his formal job title and his position, there are four primary ways in which a person can act as a change leader. He can be: (according to Ronald Havelock)

1. A CATALYST
2. A SOLUTION GIVER
3. A PROCESS HELPER
4. A RESOURCE LINKER



Example of How a Change Agent Functions (Insert B) — Figure 4.

“Strategies within A Social Interaction Perspective — People” from *The Report to the President’s Commission on School Finance, Issue 9* by Educational Inquiry, Inc., John I. Goodlad, President.

Source of information: Beth Trotto, Chairman, Community Education Committee, Oxon Hill, Maryland

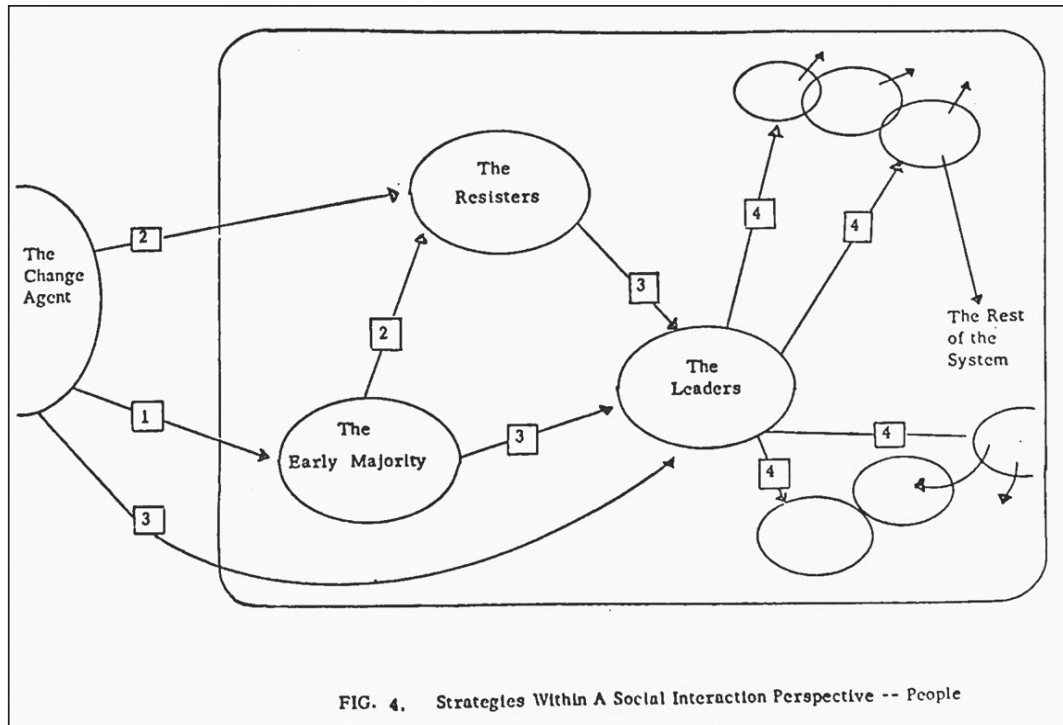


FIG. 4. Strategies Within A Social Interaction Perspective -- People

is important to turn to the “group” for all decision-making and values-making.

In 1940, Carleton Washburn said:

... self-worth and self-fulfillment is achieved only with ‘the realization of one’s identification with the society of which one is a member, subordination of individual or small group action to large group purposes, and the ability to cooperate with others in word and in thought.

In other words, one can be an integral part of the group, but one must never act, or think alone or for the satisfaction of self. The ultimate goal is to fulfill one’s role as a “group-man.”

The Social Science Education Consortium newsletter of November 1974 stated:

The fundamental purpose ... is to help students to perceive themselves and act not as separate egos but as part of a larger, interrelated whole — the human race, the world, the cosmos ... (some of the techniques which can be used ... include transcendental meditation, self-hypnosis, dream analysis, mind-expanding drugs. ...

Robert Berridge outlined two basic premises of community education:

1. A person can’t feel good about others until he first feels good about himself.
2. Through involvement with other individuals and with groups, people develop, grow and are fulfilled. ...
(*Community Education Journal*, Feb. 1972)

Group Dynamics, a form of Sensitivity Training (NTL), is often found under many different pseudonyms ... Group Discussion, Group Therapy, Group Relations, Self-Evaluation, T-Groups, etc. Whatever word the educators use to describe the activity, the real purpose is always the same:

Mind conditioning so that all persons will think alike, act alike, react alike and to “follow the leader.”

The participants are often asked to take part in different techniques, but all are designed to achieve the same goal ... role playing, pantomime, fantasy construction and evaluation ... anything to draw people out of themselves and make them more aware of their own feelings and those of others. Also used is self/group criticism which promotes group decision-making by using the “democratic” method.

In a group session, “people are offered the opportunity to acquire “new tools for ‘self-growth,’ to learn new ways of getting in touch with their own vitality, and to discover how to achieve their self acceptance.” (Cambridge House, Milwaukee, Wisconsin, brochure)

The ultimate goal is to help individuals understand and cope with societal change, and to initiate desirable social change. It is a carefully designed management program geared to

realign loyalties away from family, home, church and nation and substitute, instead, loyalty to world-mindedness while conforming to the ideals and standards of the group. This is often termed “group consensus.”

A group is defined as “any number of people, large or small, who are thought of together and who are consciously or unconsciously directed to a common goal.” (*Primer Dynamics of Leadership in Groups*, by Russell D. Robinson, PhD, Professor of Administrative Leadership, School of Education, University of Wisconsin-Milwaukee)

Joseph J. Schwab, in his essay “On the Corruption of Education by Psychology,” explained the theory behind group dynamics in education and what happens during and after the formation of a group:

... the first affective aim of education is to train persons to become willing and useful members of groups, to recognize the supremacy of group activity. ... For such an education, discussion is a useful method ... Discussion, therefore becomes first, the playing of roles that stand in the way of group formation, then the discovery of the rewarding warmth ... sense of strength that arises from the solidarity, the “groupiness” ... and from the relinquishment of private responsibility. After these stages, the function of discussion is to guard the integrity of the group ...

The “groupiness” must never be jeopardized: any activity undertaken by the group must not destroy the group ... so terms are agreed upon before starting anything.

Group encounters focus on the members of the group scrutinizing the personal convictions, values, beliefs, held by a particular person. This technique helps the group members find out “who they are,” what they believe in and where they’re going in their lives. It helps people with decision-making skills.

In group action, he can discover himself as an individual — an individual with unique thoughts and ideas that set him aside from the group — but he still is a member of the group ...

Through the group he develops collective feelings and thoughts which also add to his personal development and enrichment...

4. Democracy in Community Education

The administrators and teachers of the community schools of the 1930’s and 1940’s learned that they had to be part of a living example of democracy in action in order to help groups of people work out their solutions to community problems. They also learned that the task of leadership was not simply a job of telling people what to think and do, but one of stimulating ideas which the people of the community were able to recognize as “valid.” They used democratic procedures because such procedures were simply more practicable.

Taylor Whittier, Division of Education at the University

of Texas at San Antonio (*Theory into Practice*, Vol. XV, No. 1, Feb., 1976, pp. 61-68) wrote in his article “Democracy in Education” describing a plan for community education, with grave overtones of socialism:

The best protection is a strong commitment to our democracy which brings all citizens into full contributing membership. Food and health needs critical today will be compounded with increased world population in the years ahead. The economic health of the nation must be maintained which would indicate that *all citizens so far as they are able must be prepared for and admitted to the labor force*. . . . However, a nation which does not require all of its citizens to contribute to its well being develops a cleavage between individuals which is not healthy and until no one has to work, everyone within their ability should make a contribution. [Emphasis added, ed.]

The problem facing our democracy is not just how to exist within the nation but how the nation can exist within the world. This certainly points to one area of the curriculum which is badly neglected. A realistic understanding of the relationship between resources and man’s needs and desires and the ability to be comfortable with change as new evidence becomes available is a must . . . The schools can play a vital role in this achievement.

The application of existing and future knowledge would indicate that the educational facilities are part of an overall community program and not in separate segments . . . They can include not only the merchandizing efforts of the community but the educational, preventive health programs, the library and museum facilities, and the recreational and park sites, including these services for all ages. . . . It would open up the opportunities for the years now used in formal schooling to be related to many other learning activities available in such a center and largely denied to the schools today . . .

The application of existing and future knowledge would indicate that the *educational institutions together with other social services must serve the citizens from conception to the grave in an ordered and economical manner*. . . . [Emphasis added, ed.]

The schools, with other agencies, must now more than ever be open and accepting while participating in the reshaping of all social services.

John Martin Rich, University of Texas, Austin, Texas, in his article “Problems and Prospects for Democratic Education” (*TIP*, Vol. XV, No. 1, Feb. 1976) wrote that conflicting democratic theories have posed difficult problems for educators throughout history . . . representative democracy . . . direct or participatory democracy:

The classical theory of democracy which emerged during the eighteenth century asserted that democracy is that institutional arrangement for deliberation and popular debate for arriving at the common good. By extending participation to the citizenry, the classical theorist hoped to reduce tyranny, promote awareness of social responsibilities, and improve the quality of government. It is through

such participatory processes that the will of the people was expressed in determining the common good . . .

The counterpart of direct or participatory democracy in education is the view that democracy is a way of life. It was a position developed by Dewey . . . We will look at Dewey’s position because it was basic and the chief influence on the other ones.

“A democracy,” said Dewey, “is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience” . . . a democratic society makes provision for all members to participate and develop thinking abilities which enable them to participate intelligently and secure changes in social life.

Dewey believed that the schools should provide an understanding of social forces and the resources needed to cope with social problems . . . What is needed is to connect knowledge with social action. This could be done in the curriculum. . . .

The author feels that because of the “grave, nuclear, ecological, and resource crises” which may significantly alter the international situation, a type of democratic education is essential, one that would “contribute, even if only indirectly, to the development of an international world order under law.” He described a healthy international world order as being one that has learned “to cope with world crisis in order to survive” as well as developing a basis for mankind pursuing common ideals and goals. “Goals for a global society must be developed that would commit all people to strive not only for survival but the development of mankind as a whole . . . What is needed are certain humanistic commitments from which common goals and ideals can be nurtured . . .”

Rich then went on to state that

Formal education has a contributory role to play in providing needed information and promoting changed attitudes toward a new world order . . . Democracy in education . . . would mean the teaching of those values, attitudes and abilities most likely to contribute to the development of such a world order. Formal education, unless it is to become a relic of the past, has little alternative but to participate with all the resources and vision at its command by contributing to such a world order — or else become a future casualty. (p. 59)

The question could then be posed: . . . Would community education be the “vision” needed to contribute to the formation of a new world order? It appears to be so.

5. Citizenship in Community Education

The National Association of School Boards issued this statement in relation to Community Education:

Public school facilities should be used as community centers for the integration of the American community and the encouragement of family participation in wholesome

character-building activities conducive to good citizenship.

What kind of “citizenship” training is promoted in the schools today? What kind of courses will be taught in the community education programs?

Authors Richard C. Remy (Ohio State University), Lee F. Anderson (Northwestern University) and Richard C. Snyder (Ohio State University) expressed their view of what citizenship education should be:

... we suggest one approach for revitalizing citizenship training in the elementary schools. We term this an experience-based approach to citizenship education ...

An experience-based approach to citizenship education does not associate politics only with governmental institutions such as the Presidency, Congress, the Supreme Court, voting, local legislatures and executives. These institutions are important but largely divorced from the experiential world of the elementary school-age children. ... It treats the political as a normal aspect of all human groups, whether they be families, schools, play groups, private associations, cities, nations, or the global community. ...

The first and most familiar dimension involves children’s awareness of the larger, adult political world such as attitudes toward governmental authorities, perceptions of war, and identification with political parties ... includes exposure to “political news” on television ... matters like inflation and elections ... experience with “political figures” such as policemen and vicarious adult political identification with experience acquired in school through simulations, role playing exercise, and identification with political actors portrayed in case studies. (*Theory into Practice*, Vol. XV, No. 1, Feb. 1976)

Citizenship is no longer defined as a means of teaching students about our American government and how it functions. It does not clearly point out what the framers of the *United States Constitution* embodied in our system of government with unparalleled foresight. Citizenship today does not point out the duties, rights and privileges of each citizen. It does not inspire children to be loyal to America’s sovereignty.

Citizenship courses, elementary and high school, provide a more “relevant” and “meaningful” subject matter such as war, peace, inflation, poverty, etc. — promoting a “world view” rather than national loyalty. In fact, American history has been rewritten to rid students of all pre-conceived thoughts of patriotism.

Children are now taught that policemen are “political figures,” the difference between political parties, and the mechanics of voting. Each school has its “campaigns” for political figures simulating what the adult world is experiencing at that particular time. A highlight for such a simulation is to be interviewed on radio or TV as to their views of the political scene. The reasoning behind this? Children must be made to feel important, too; and their views must be hard.

After all, “children are people, too.”

The results of citizenship courses are costing us our American sovereignty.

INDIVIDUALLY GUIDED EDUCATION/COMMUNITY EDUCATION

The following are quotations taken from an article entitled “IGE/Community Education — Since We’re Neighbors, Let’s Be Friends” by Brian P. Miller and James R. Halvorsen. (*Community Education Journal*, Nov./Dec. 1975, pp. 32-42)

Where did IGE get started and what is its major goal?

... The belief of many people was that a more individualized educational program was possible by adopting different organizational structures and processes to assure individual attention to student needs. This resulted in the development of IGE. A few schools began to implement the IGE concept in 1966, and from that point on, it has grown rapidly into a national and international education concept. ... The major goal of IGE was, and is, an individualized program to help students develop both the ability and desire to continue learning. Learning to learn and enjoyment of learning is certainly closely related to community education. ...

... both community education and IGE concern themselves with providing opportunities for individuals to develop their skills and interests ...

... I do feel they have several common characteristics and goals. Community educators stress lifelong learning, and IGE practitioners stress skills and enjoyment of learning so that it does not end at graduation. Community educators discuss ways to assure that programs fit the needs of individuals in the community, and the main thrust of IGE is individualization. Decentralization of decision-making is another community characteristic for communities and is an IGE characteristic for the school community ...

... many community educators have proposed that in community education, “bigger” is not necessarily better, and that if we are going to develop a true “sense of community” throughout America in local school districts, a good deal of decentralization must take place in terms of the governance of school districts in our communities. The decrease of the global family and diminishing kinship bond as caused by urban development ... high mobility rate ... have definitely affected the quality of life in America ... Community educators are, therefore, attempting to facilitate the reinstatement of a *nongesellschaft* type of society wherein people know and care about one another. Often the schools are a vehicle for this attempted social change ...

... the relationship of IGE to the decentralization thrust of community education ... definitely encourages the “sense of community” that is sought in community education ... the students and staff work together in a learning community and remain together for several years. They work together, make decisions together, and enjoy learning

together. It is hoped that within this learning unity, a sense of community will develop. . . .

. . . IGE has a “process” aspect similar to community education. Community education is usually described in terms of program and process components. The program component is generally represented by those things happening where people gather together for instructional, recreational, or other group activities. The process component . . . deals with the concept of the way in which schools are governed. Toward this end, increased community involvement in the decision-making process in community education is advocated through the use of **community councils**. [Emphasis added, ed.]

In IGE, Parent Advisory Councils are recommended as a means to secure parent input into the program . . . community and parent input is definitely encouraged in IGE, as well as in community education.

. . . IGE . . . moving toward the same goals but really in a large, all encompassing circle known as total community education . . .

Community educators should realize that many of the learning goals they are working toward in the total program are also being pursued by IGE advocates in the regular instructional endeavors . . . They (both) should see their work as part of a larger, more total kind of lifelong learning program. . . . both . . . are apparently interested in life-centered curriculum. . . .

Another IGE component aims to strengthen the relationship between teachers and students. This relationship is intended to provide the student with a sense of belonging. There is someone who knows and cares about the student and follows his or her progress throughout their association. This advisor is also expected to get to know the student’s family. . . .

. . . the community education movement is strongly endorsed and backed by the Charles Stewart Mott Foundation of Flint, Michigan . . . there are two agencies working with IGE, the Wisconsin Research and Development Center for Cognitive Learning in Madison, Wisconsin. Wisconsin did developmental work on the multi-unit school and is developing curricular materials. Much work on dissemination of the concept and implementation strategies in schools has been done by the Institute for Development of Educational Activities, a subsidiary of the Kettering Foundation.

COMMUNITY EDUCATION for a WORLD COMMUNITY/ THE NEA BI-CENTENNIAL IDEABOOK

The neighborhood of yesteryear has now disappeared. Community no longer means a neighborhood. The community of today includes all peoples of the world. Actually, that is not common knowledge today so citizens must be taught to be global-minded. They must be taught to share and share alike, especially with the underdeveloped countries. Or so

say the experts.

The NEA (National Education Association) distributed a *Bicentennial Ideabook* in 1976 which was their method of “educating” students and teachers and hopefully, by indirect participation, parents as well. The *Ideabook* fully outlined the NEA’s goal of developing a world community:

We are committed to the idea of Education for a Global Community. You are invited to help turn the commitment into action by mobilizing world education for development of a world community, Helen D. Wise (NEA Immediate Past President, James A. Harris, NEA President Co-chairpersons, NEA Bicentennial Committee).

What they begin to understand now in the classroom about a nation and a world, hopefully, will prepare them well for a global community. Our neighborhood is now the world, but the world’s peoples have yet to be united as a real community.

We believe that teachers are the major resources through which to affect a world community based on the principles of peace and justice.

Upon these premises, NEA has developed a Bicentennial program entitled “A Declaration of Interdependence: Education for a Global Community” . . . essay contest sponsored by the Reader’s Digest Foundation, open to all NEA members. Entries must be developed from one of the following themes:

1. The Interdependence of all Peoples
2. The Principles of the American Revolution as Guidelines for Human Relationships
3. The Interdependent Global Community of the Next One Hundred Years
4. Globalizing the School Curriculum.

As a Bicentennial project the NEA emphasized the teaching of peace in the schools. . . actually it was an attempt to change the values of the children and turn them away from nationalism and Americanism. The NEA strives to educate the “whole child” by rewriting history, changing all traditional (Christian) values and social patterns in the hopes that the social “ills” of society will vanish.

HISTORY of COMMUNITY EDUCATION

The concept of community education is not a new one. The “seed” of community education was planted in the *Massachusetts Act of 1642* and finally took root and began to grow in the “philosophical soil” provided by John Dewey. “Learning for Life” was antithetical to the educational concept which at that time regarded the school as a transmitter of a cultural heritage rather than an agent for social change.

William Wirtz, during the early years of this century, drew up a model school system for the new town of Gary, Indiana being built to serve the newly located steel mills; the concept

of community school became a reality. Each unit housed kindergarten through senior high school, with facilities for community use including, e.g., at the Horace Mann School, two swimming pools, two gymnasiums, a large auditorium, etc. These were opened for afternoon and night activities for all citizens.

The first community school in Michigan was a community center opened in 1936. It was the project of Frank J. Manley who arrived in Flint, Michigan in 1927, and it was intended to reduce the rate of juvenile delinquency through recreation programs. Frank Manley was the first community school director at that center. There was little support for his project until June of 1935 when Mr. Charles S. Mott attended a Rotary Club meeting and hearing of the community school program offered his financial assistance. Shortly after the Flint School Board agreed to open five school sites for the purposes of recreation. Men were hired and assigned to the schools. However, Manley and his staff soon realized that the recreation program did not significantly reduce juvenile delinquency rates. Manley began to develop programs and activities that related specifically to the needs of the boys and their families because "the youth's home background would have to be dealt with" in order to be successful.

In 1933, two years before the formation of the Mott Program, Mott Camp for Flint boys was established at Pero Lake. The camp provided outdoor living experiences for over 800 boys annually. It was then that the "M and M" boys, Mott and Manley, developed a partnership that endured throughout the years. As a result of the Mott Program, shops, classrooms, pools, gyms and equipment have been made available to the city without the cost of providing new buildings.

In 1951 a full time community school director was hired in Flint, with additional appointments the following years. Because of the subsequent growth of the Community Education movement, the Mott Institute for Community School Directors (Community Leadership Clinics) was established in 1966. Also in 1966 the National Community School Education Association was founded by a small group of dedicated community educators "to more effectively promulgate and promote the community school concept." By 1971 over 600 communities through the U.S. had adopted the basic philosophy of community education. Originally, the idea only involved opening up the schools after-hours for "community activities." Over the years it has been changed into an approach to a growing national problem: how to live together in an urban society.

The Mott Program annual budget was \$6,000 in 1935-36; by the 1946-47 school year it was already \$214,204. In 1963 C.S. Mott gave \$129 million of General Motors stock to the Mott Foundation for Community Education.

During 1956-57, visitors to the Mott Program numbered 826 from ten foreign countries, 17 states and 88 Michigan

communities. 12,000 estimated visitors from around the world came in 1967 to see Flint's community schools.

Today there are more than 90 Centers for Community Education Development throughout the nation. The Centers, many supported in part by over \$3.2 million in grants (1981) from the Charles Stewart Mott Foundation, are in existence all over the country providing information on community education, training on how to get it going, and special advice for interested communities. These Centers have helped school districts and other agencies in more than 7,000 communities in America. Some centers work out of universities, some out of state, city or county education agencies. A few are national service centers for special groups such as community colleges and the hearing-impaired. Most are jointly sponsored. Some state departments of education have community education resource people, related resource programs, and the directors of the foundation-supported project SNAP (Stimulating the Neighborhood Action Process).

FEDERAL GOVERNMENT INVOLVEMENT in COMMUNITY EDUCATION PROGRAMS

The Community Schools Act was signed into law on August 21, 1974 to further the development of community education through an active federal role. Approximately \$3.5 million was awarded in 1976 to 93 local education agencies, state education agencies and institutions of higher education. These awards encouraged the planning, establishment and expansion of state and local programs as well as helped train community education leaders within those local programs.

While there is no single definition of what a community education program is or includes, *The Community Schools Act of 1974* requires that the following be included in any proposal which might be funded:

- 1) The program must provide for direct and substantial involvement of a public elementary or secondary school in the administration and operation of the program.
- 2) The program must serve an identified community which is at least co-extensive with the school attendance area of the school involved in it, except where circumstances warrant the identification of a smaller community.
- 3) Program services to the community must be sufficiently concentrated and comprehensive in a specific public facility. Satellite or mobile facilities related to the community center may be used by the center for the provision of a portion of the program's activities.
- 4) The program must extend the program activities and services offered by, and uses made of, the public facility being used. This extension should include the scope and nature of the program service, the total population served, and the hours of service.
- 5) The program must include systematic and effective pro-

cedures (I) for identifying and documenting on a continuing basis the needs, interests, and concerns of the community served, and (II) for responding to such needs, interests and concerns.

6) The program must provide for the identification and utilization to the fullest extent possible of educational, cultural, recreational and other existing or planned resources in the community. The program must also be designed to encourage and utilize cooperative arrangements among public and private agencies to make maximum use of the talents and resources of the community, avoiding duplication of services.

7) The program must be designed to serve all age groups in the community as well as groups within the community with special needs (such as persons of limited English-speaking ability, mentally or physically handicapped, etc.) or other special target groups not adequately served by existing programs in the community.

8) The program must provide for the active and continuous involvement of institutions, groups and individuals broadly representative of the community served. They must be continually involved in the assessment of community needs, the identification of community resources, and in program evaluation. (*Community Education Project Descriptions for Fiscal Year 1976*, Community Education Program, U.S. Office of Education, 7th and D Streets, S.W., Washington, D.C. 20202, Phone: 202/245-0691)

The current Community Schools Program (Public Law 95-561, Title VIII) has as its purpose:

To provide educational, recreational, and other related community services in accord with the needs, interests, and concerns of the community through local public school facilities.

Funds are available to SEAs by formula. LEAS, public and private non-profit organizations, and institutions of higher education apply directly to the Education Department for competitive grants. Authorized activities include preventive health, dental and nutritional care, programs for the elderly and for juvenile offenders, services for maladjusted students and dropouts, and training for personnel. In 1981, \$3.2 million supported 72 projects out of 400 applications.

The National Advisory Council — appointed by the Secretary, must include consumers of community education programs. The Council advises the Secretary on policy matters, research, and evaluation of programs. (P.L. 95-561 sec. 814b)

State plans must assure that programs will serve all age groups, including adults, senior citizens, and groups with special needs, and that there will be active and continuous involvement of individuals, institutions, and groups to be served, and of parents of school children in all phases of the programs. (P.L. 95-561 sec. 808) (Information from NETWORK, Sept. 1981, p. 13)

Terrell H. Bell, US Commissioner of Education, is a firm believer in community education. During an interview in 1972

when he was superintendent of the Granite School district, one of Utah's largest systems, he said:

We in the Granite School District have included Community Education as one of our top five priorities. In fact, if I, as superintendent, could name only one priority, I would focus on the community school program, because I believe it is the key to all of the others.

The community school movement promises to turn around the alienation of the people from their school and their community by involving the schools more closely with the community ... when parents become committed to the education of their children, they usually start to develop a community awareness and begin to renew themselves ... the renewal of the soul and the inner spirit-rekindling of the inner light, that is supposed to be inside each of us, this is the renewal that can illuminate the hearts of our great cities. The opportunity for many parents to attain self-renewal comes out of what the community school program tries to do.

In 1974, Dr. T.H. Bell, along with a nationally known group of educators, was named to the Mott Foundation's National Board of Advisors to "help guide the future of community education."

INTERNATIONAL COMMUNITY EDUCATION

The following quotations were taken from the July/August 1974 issue of *Community Education Journal* to give readers a picture of the extensive involvement in community education throughout the world in 1974. Today the program is found in almost every large populated area in the developed/developing country in the world.

NIGERIA:

There is also the important problem of national unity which the community school can help to solve. Nigeria is a country with many tribes which have their own languages and unfortunately, many people identify themselves with the tribes more than the nation. This tribal identity could be a major cause of national disunity. The community school could, for example, subtly encourage the study of some of these important tribal languages. One of the greatest confidence-instilling tools is language, and the establishment of confidence is a major step towards national unity.

GERMANY:

... Aims primarily, at the individual. The individual shall be enabled to learn more about himself and the world around him, to become more independent and self-determining. The ultimate goal is that each individual, through education, shall find his way from dependence through independence to interdependence, thus making more out of his life for himself and the world around him.

AUSTRALIA:

If adult education is to meet the demands that are now being made of it, it will have to cater to all the interests and prob-

lems of adult life, and it will have to start at the educational level at which people are now. For any educational agency to attempt this task, it must be close to the community to ascertain local needs and to create an interest in its program . . . the idea of Lifelong Education needs to be received and understood by professional and layman alike if the individual is to achieve the most for himself and his society.

NEW ZEALAND:

In looking to the future we are aiming at great flexibility in the use of the school. We see past the present stage, where the school is used by two separate groups, to where there will be much more community activity during the school day and when at least the senior pupils will be having some of their classes in the evening, with compensating free time during the day . . . Community Education in New Zealand had its origins in the pioneering days, and the long tradition of the extensive use of schools will encourage the even greater development of this type of social activity.

HAWAII:

I believe Community Education is singularly important because it equips people with the means of meeting the challenges of our complex society . . . people lack direction and commitment; they betray either lethargic denial of basic problems, ambiguity and conflict regarding value choices, or outright repudiation of a concern for significant choices. (Representative Patsy T. Mink)

NICARAGUA:

The "American style" of education will be preserved. US certification requirements and Nicaraguan Ministry of Education standards will be met, but a new emphasis will be placed on serving the community through expanded recreational programs, adult education, community projects, work study programs within the community, cultural presentations for the general public, and other experiences as they are developed.

PHILIPPINES:

The community school idea is not new in the Philippines. It started as early as 1946, soon after the second world war and after the country became independent. It served as a principal instrument for rural reconstruction for improving the standard of living . . . in the rural areas. It also came about because of the need to re-orient the education system in line with the national aspirations of the independent Republic. . . . Every public school became a "community school" because the concept was built into the program . . . the schools deal with the problems, needs, and interests of the people, other institutions and agencies caught the enthusiasm and took an active part. . . .

SOVIET UNION:

Contemporary community education in the Soviet Union can be traced back to the efforts of an early twentieth century pedagogue, A.S. Makarenko . . . Makarenko's "Gorky Commune" was a rehabilitation program for some hundreds of homeless youths who were roaming the Soviet Union after the civil wars. The philosophy behind his program focused on the fact that the parent's authority over a child is only delegated to him by the community (State) and further, duty to one's children is merely a particular duty toward the greater community . . . The family was secondary to the commu-

nity. When the needs and values of the family conflicted with those of the greater community, there was no question which receives priority . . . expressed purpose is to develop persons who possess the ability, expertise and motivation to obtain the preset community goals and objectives. . . .

The activities in each of the organizations closely parallel the activities in a typical American community school. In some cases the organizations utilize existing school facilities, in other cases special buildings called "Palaces of Culture" or "Pioneer Palaces" are erected to house the community education activities. . . .

In essence, the community in the Soviet Union utilizes educational opportunities as a means to further the development of its human resources. Community Education is a philosophical concept and a pragmatic reality that has permeated Soviet Society. (Larry C. Helms, Regional Schools Superintendent for Yukon, Alaska)

While most of the above descriptions of the various CE world programs appear to be merely acceptable enrichment classes with a slight hint of what the concept is really promoting, the Soviet Union, in their usual bluntness, comes directly to the point in admitting that the "family (is) secondary to the community." The author of the article also zeros in on the stated purpose of the program as a "means to further the development of its human resources." Please take note of the many times our legislators, social engineers and educators use that same phrase "development of human resources" . . . in other words "workers for society."

In the column "Letters to the Editor" (*Community Education Journal*, Vol. IV, July/August 1974, No. 4) a community education advocate spoke of the progress of community education in the third world countries:

. . . Certainly, the future of education everywhere in the world is going to be related to the manner in which the community at large and formal educational institutions come to an interweaving grip with each other. This has the portent of history about it . . .

Please do not overlook the international possibilities for community education . . . because the whole concept of nonformal education, in view of the fact that the developing countries cannot afford to go the conventional route, even if it were effective, will be growing as a fascinating and dynamic motif of education in the third world countries.

THE SCHOOL OF THE FUTURE

Lee R. McMurrin, then Deputy Superintendent of Toledo Public Schools, Toledo, Ohio, wrote the article "Alternatives for Now and for 2001" specifically for the book *Opening the Schools — Alternative Ways of Learning* (1972, McCutchan Publishing Corp., Berkeley, CA). The book contained other articles dealing with alternatives to in-school education, and was edited by Richard W. Saxe.

Dr. McMurrin, the present superintendent of schools in

Milwaukee, Wisconsin at that time stated that “dealing with public education in the future tense is risky business,” and then proceeded to offer his description of his projected model of education for the year 2001. His plan has been defined as one of the most aggressively system-oriented articles in the book. The following is a sample of what Dr. McMurrin feels should be the educational philosophy for the future:

In the future it will be the public schools or some other umbrella agency that will be responsible for the total educational program of the urban center . . .

. . . require continuous use and further effort on the part of schools to educate the adult population for an ever-changing society. . . .

. . . parents in a changing world need as much assistance as they can get [Ed: on child rearing] . . . the child care center provides a living laboratory to test ideas and homemaking skills. [Ed: Students will “experiment” with the children brought to the school’s day care center]

Expectant mothers will be required to go on schedule to prenatal clinics . . . a permanent record will be kept of the child’s growth, development and responses to stimuli . . .

Learning experiences will be programmed individually for each child (nursery school) . . . the early environment is of crucial importance in laying the base for further development . . .

The new Kindergarten-primary educational program can only be realized by drastic changes in our approach to learning experiences . . . a large learning laboratory for the young, completely eliminating the conventional concept of a classroom represented by a teacher standing in front of approximately 30 children. Classroom organization of this type will no longer exist. . . .

A tele-computer console . . . in home or apartment . . . will be programmed by the school . . . students’ performance would be recorded in the computer and evaluated by the school . . . each student will be individually programmed. . . will have . . . a charge plate . . . to record his experiences at several check points in the school . . . Students . . . would receive care in the center, with provisions made for rest, food, exercise, entertainment and social adjustment . . . [Ed: What is left for the parent to provide for their child?]

In a school such as this it would be difficult [to] diagnose and initially programming a new student’s education . . . they will be required to form cooperative work teams for group projects . . .

On occasion, all children will go during the year to the residential school and campsite . . . Provisions for Special and Exceptional . . . for Neglected Children. . . .

In a small city, the campus would be in the center of the city. The four community centers would be placed in housing areas in four directions away from the center of the city. All facilities would be tied together by television and computer. In a large metropolitan area, several of these models would form pie-shaped districts, moving out from the central city. Each campus school area would include central city, fringe

area, suburban and rural areas. Each would eventually serve as a center for commercial, recreational, community and educational activities. . . .

Community center . . . 1000 to 2000 pupils . . . would use the community center for study, work or recreation . . . also provide for . . . athletics. Gymnasium, swimming pools, tennis courts, bowling alleys, poolrooms . . . school community newspaper would be published here . . . Transportation and communication links between the community centers and the campus schools . . . on a continuous basis. . . .

. . . bring together diverse groups to engage in well planned and meaningful learning and human relations experiences . . .

Coping with this magnitude of change over the next 30 years will be too much for some. To others, the model may appear to be a combination of several innovations taking place today.

Does such an “innovative” model of a community-centered school exist today? Yes! In the form of community education. McMurrin was correct in his assumption; it will be too much of a drastic change for some to comprehend, but going about it gradually, changing or rearranging current educational facilities, it will be much more readily accepted.

[Ed: See accompanying designs of several Community/School/Centers: Brightwood Community School in Springfield, Massachusetts; and Williams Community Education in Flint, Michigan.]

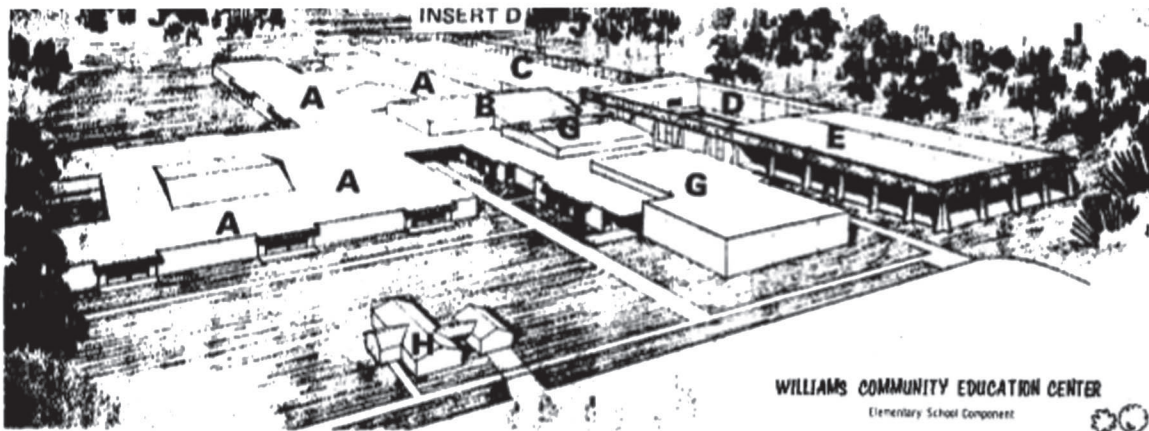
THE BLUEPRINT for COMMUNITY-CENTERED SCHOOLS

The Educational Program for Montgomery County Schools in Maryland was proposed by Dr. Nicholas L. Englehardt and Associates, Consultants, and written by Dr. Walther D. Cocking, New York City (April 1, 1946), has been called the “Blueprint” for Community Education.

Montgomery County was chosen because of its proximity to the nation’s capital and the fact that more of its residents in the future will be government officials — who carry on their individual civic duties and responsibilities in the State of Maryland. World movements and policies will be chartered in Washington, D.C. . . . Montgomery County is located in the shadow of what is destined to become — the unofficial capital of the world. Here will be formulated proposals affecting all mankind. The job is to find the program of education which is really needed and to have the will and ability to put it into operation.

Dorothy Wootton Dawson, writing the column “County Capusles” (*Advertiser*, Montgomery County, April 11, 1973) about the proposal of Cocking for an Educational Program for the county, quoted the author as saying:

Education is the greatest force both for self-realization and



- WILLIAMS COMMUNITY EDUCATION CENTER**
 A — EDUCATIONAL COMPONENT (Fig. 1)
 B — GYMNASIUM
 C — ICE SKATING and TENNIS COURTS (Fig. 2)
 D — INDOOR-OUTDOOR POOL
 E — SLIDING ROOF
 F — OUTDOOR PAVILION
 G — COMMUNITY SERVICES COMPONENT (See Fig. 3)
 H — EXISTING HOME USED FOR MEETING ROOMS
 J — 72 ACRE PARK

**Williams
 Community Education Center,
 Flint,
 Michigan**
 (Insert D).
 (Community
 Education
 Journal, Vol II, Feb-
 ruary 1972)

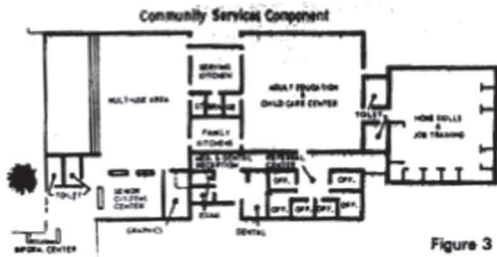


Figure 3

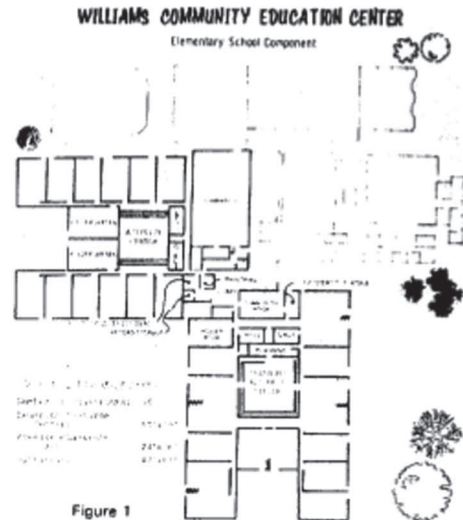
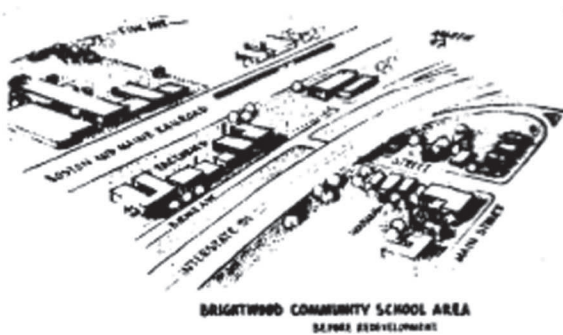


Figure 1



The area before redevelopment



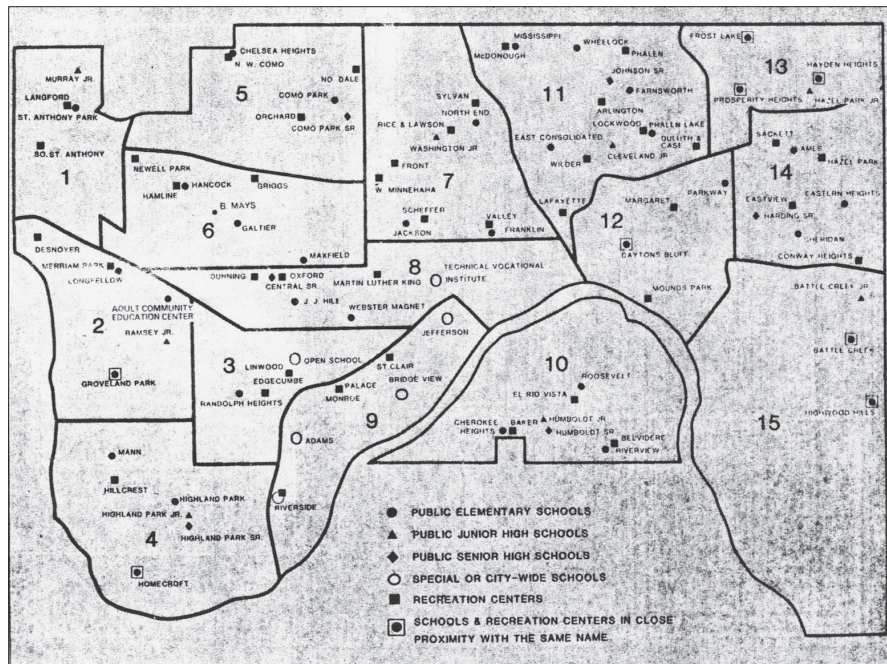
Site plan and floor plan, showing how both air and underground rights were used.

**Brightwood Community School, Springfield,
 Massachusetts** (Insert D).

(Community Education Journal, Vol IV, July/August 1974)



Placement of the various service centers was based on their needs and use by the people.



St. Paul Community Education, Summer 1982 (Insert F)

for harmonious social living . . . If the school as an agency of society is to justify itself for the period ahead of us, it must be accepted that its fundamental function is to serve the people of the entire community, the very young children, the children of middle years, early adolescent youth, older youth, and the adults as well. It must find a way then to serve individuals, the family group, and the entire community. Then, and only then, can it be said that the school is serving the entire community, and hence achieving its function.

The task of the teacher of the future is a greatly different task than that which teachers usually performed in the past. The fundamental equipment expected of the teacher of yesterday was knowledge of the subject he taught. Modern education demands teachers who are acquainted by experience as well as by study with our democratic society and who participate actively in the life of the community . . . have a broad cultural background and an understanding of world conditions . . . their emphasis has been on subject matter and method. If we are to have the type of teachers we need in the future, teacher education institutions must radically revise their programs to prepare teachers who can administer educational programs of the character outlined in this report.

The report then outlined the recommended modern school program, a “total instructional program,” that must be achieved in order that the schools may be of “greater benefit to the entire community.” These programs would be added “slowly, but with increasing rapidity, and at public demand”:

1. Continuing and improving the teaching of the tools of learning: reading, writing, arithmetic, and related activities.
2. Continuing and improving the teaching of the cultures of the past.
3. Developing the ability to communicate effectively.
4. Developing the ability to think.
5. Developing desirable personality and character traits.
6. Discovering and developing worthwhile interests.
7. Developing respect for others, or intercultural relations.
8. Protecting and promoting health.
9. Safeguarding life and preparing people to live safely.
10. Developing wholesome home and family life. (Other agencies must accept at least some of the responsibilities formerly born by the family . . .)
11. Developing love and understanding of the out-of-doors.
12. Developing wholesome habits and understanding of work. (Good members of society cannot be developed if they are ignorant of work and what goes into it. In the years which lie ahead, it would appear that the school is the only agency which society has which can be expected to accept this responsibility. It must be done.)
13. Developing understanding of economic principles and forces. . . .
14. Developing consumer competence . . .

15. Developing vocational competence.
16. Developing social and civic competence. (To develop what is commonly known as social and civic competence: how to live with others; understands obligations as a member of the group; and to give wholeheartedly and unselfishly service to his local, state, national and world government.)
17. Developing understanding of, and skill in, the democratic way of life.
18. Developing knowledge, understanding of, and skill in, the creative arts.
19. Developing understanding of, and skill in wholesome and worthwhile leisure activities . . .
20. Developing a well-rounded emotional life with particular attention to moral and spiritual needs. (A well-balanced emotional life is the final test of a well-educated person. It is our belief that all people are religious, that religion finds its expression in many different ways. We do not believe in America that the school should teach any particular kind or type of religion.)

Along with the instructional program, services would be added to the school program. These would not be formal teaching services, but ones that would add to the benefit of the entire community:

1. Health and medical services (in the school of the future . . . not only for children but to all people, young and old).
2. Feeding services. (Lunchrooms . . . provisions for canneries, community gardens, food locker, refrigeration services, food storing services, and expert dietary guidance.)
3. Recreational services. (. . . more ground . . . more facilities of all kinds must be provided. The time to act is now.)
4. Library services. . . .
5. Guidance and counseling services. (. . . educational, personal, social and vocational . . .)
6. Child care services. (. . . expect the schools in the future to provide a wide variety of competent services related to the very young child.)
7. Demonstration and experimental services.
8. Planning and research services. (. . . problems needing decisions are community or group wide. All involve the necessity for fact-finding, analysis and research . . .)
9. Employment services . . .
10. Audio-visual services . . .
11. Social welfare services. (. . . helpful to every family in providing assistance where needed . . .)
12. Group meeting place services. (More and more the school buildings may be expected to become the central meeting places for all the activities in the community.)
13. Civic services. (. . . Red Cross activities, Community Chest, or any other welfare and character-building services provided by the community . . .)
14. Consultative services as expert counsel, investigation, and evaluation of various phases of community endeavor and life. (. . . results that the school make itself indispensable)

able in all phases of community life . . . until the school becomes, in fact, the agency to which all the people of the community turn when in need of assistance.)

This program, according to its developers, is an educational program for all ages which can “affect and shape living in all its manifold aspects and should be put into operation gradually.”

WISCONSIN COMMUNITY EDUCATION PROGRAMS

On October 12, 1977, Dr. Barbara Thompson, then Superintendent of the Department of Public Instruction (DPI) in Wisconsin, spoke to members of the American Association of University Women in Milwaukee on the subject of “Redefining the Goals of Education.” She spoke about the opportunity to implement Community Education in Wisconsin and how the parents, children and all members of the community could converge and be together in the schools. She mentioned lifelong learning, saying that we all need to continue learning for our entire life, implying that the learning would, naturally, be supervised by the DPI.

The Joint Community Education Planning Committee prepared a “Tentative Plan for Community Education in Wisconsin” on December 31, 1975. The Summary read as follows:

1. Provides a brief rationale for and a statement of philosophy on community education;
2. Identifies the Department of Public Instruction as the agency for community school program funding and supervision of projects submitted to and approved by it;
3. Identifies and describes the application process;
4. Identifies and describes those elements of community education which are and which are not operative in Wisconsin;
5. Describes the content, process, and methodology for inventorying community needs and resources;
6. Describes the nature, role, selection and functions of:
 - a. the State Coordinator of Community Education Programs;
 - b. the State Community Education Executive Committee;
 - c. the State Community Education Advisory Council;
 - d. local Community School Citizen’s Advisory Councils, and
7. Provides for staff pre-service and in-service training.

According to the booklet *Community Education Project Descriptions*, distributed by the US Department of HEW (Fiscal Year 1976), the only Community Education Project in Wisconsin at that time was the Menominee Indian School District in Keshena, Wisconsin:

The Menominee County community education program will coordinate the resources of the local schools and local community agencies and work on local problems. There

will be specific focus on juvenile delinquency, alcoholism, drug usage and mental illness.

By November, 1977, one other district began to explore community education in Wales, Wisconsin. By 1979 the Kettle Moraine School district (Wales) was planning on applying for a grant from the C.S. Mott Foundation of Flint, Michigan, one of the two \$7,000 grants made available for Wisconsin school districts.

Actually, community education was not a new idea in Wisconsin. The idea that communities and schools have a unique relationship has been recognized ever since a priority had been placed on the right of all citizens to have access to educational opportunity. In the fall of 1907 the Wisconsin State Legislature passed a bill permitting the use of school buildings for civic and social purposes, creating the Division of Municipal Recreation and Community Education. The budget for recreation and community education grew from \$2,500 in 1908 to over \$6,500,000 in 1980.

The Milwaukee community education effort has been noted as being one of the first of its kind in the United States. In 1935 the founders of the community education program in Flint, Michigan, Charles S. Mott and Frank Manley, visited the Milwaukee schools for ideas to incorporate into the Flint model. Over the years Milwaukee had the leadership of some “outstanding community educators, including Dorothy Enderis and George Wilson.” This effort continued to grow until it has now expanded to include a number of high school community centers that were designed to serve particular geographic sections of Milwaukee. (*Community Education Models in Wisconsin* by George Kliminski, Eric C. Smith and Lest Gierach)

The booklet by Kliminski, Smith and Gierach described five other models for community schools in Wisconsin:

1. The D.C. Everest area School District (Wausau-Schofield, etc.)
2. Menominee Falls Model (Northwestern neighbor of Milwaukee)
3. North Lakeland Model (Boulder Junction, Presque Isle, etc.)
4. Unity Model (Balsam Lake, Centuria and Milltown)
5. Whitefish Bay Model (six miles north of Milwaukee)

Most local school districts, especially the smaller rural areas, disguise community education as adult evening classes designed as “enrichment programs.” The Johnson Creek, Wisconsin Community Education Program can be described as simply “fun classes.”

A flyer distributed recently to local area residents in the Johnson Creek school district defined community education as:

WHAT IS COMMUNITY EDUCATION?

It utilizes the local schools to serve as a catalyst to bring community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop community processes toward community improvement.

The flyer described the “fall Activities”:

- (1) Microwave class;
- (2) Small Engine Repair;
- (3) Knitting classes; and
- (4) Slimnastics; and
- (5) Ball-Room Dancing Classes.

In re-reading the definition of community education, one is hard pressed to find the correlation between “improving community living” and that of attending a Microwave class or participating in a Weight-lifting session — *unless* the goal of the community education program is to condition the participants to become self-actualized, with a sense of self-worth and self-fulfillment, and are taught to think, respond and to work “collectively” so they will eventually be able to function well in a global society of the future.

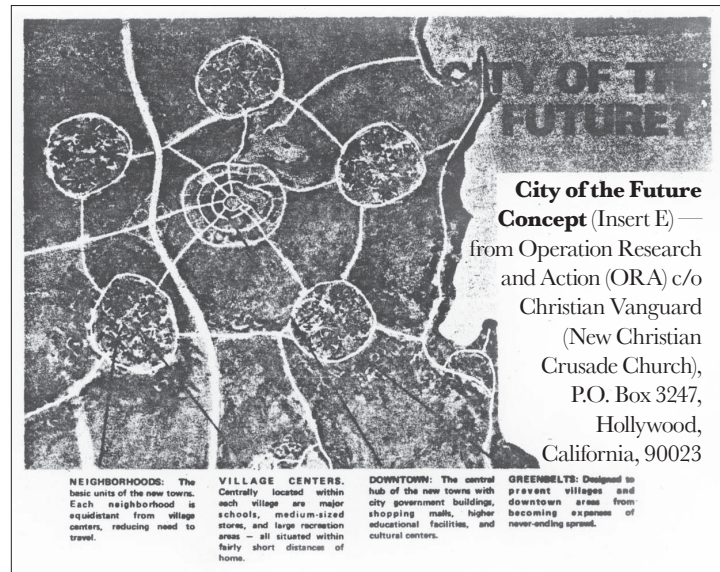
FUTURE of EDUCATION
. . . is it Community Education?

People cannot say in the coming years that “we weren’t told,” or “we had no warning” of the takeover of not only America’s education system but of their traditional way-of-life. Catherine Barrett, past president of the NEA (National Education Association) stated during her presidency:

. . . it is certain that dramatic changes in the way we will raise our children in the year 2000 are indicated, particularly in the terms of schooling, and that these changes will require new ways of thinking . . .

. . . we will help all of our people understand that school is a concept and not a place. We will not confuse “schooling” with “education.” The school will be the community; the community, the school. Students, parents, and teachers will make certain that John Dewey’s sound advice about schooling the whole child is not confused with nonsense about the school’s providing the child’s whole education . . .

We will need to recognize that the so-called “basic skills,” which currently represent nearly the total effort in elementary schools, will be taught in one quarter of the present school day. The remaining time will be devoted to what is truly fundamental and basic — time for academic inquiry, time for students to develop their own interests, time for a dialogue between students and teachers. When this happens — and it’s near — the teacher can rise to his true calling. **More than a dispenser of information, the teacher will be a conveyor of values, a philosopher** . . . [Emphasis added, ed.]



City of the Future Concept (Insert E) —
 from Operation Research and Action (ORA) c/o
 Christian Vanguard
 (New Christian Crusade Church),
 P.O. Box 3247,
 Hollywood,
 California, 90023

. . . if our children are to be human beings who think clearly, feel deeply, and act wisely, we will answer definitively the question “Who should make what decisions?” **Teachers no longer will be victims of change, we will be agents of change.** [Emphasis added, ed.]

Alvin Toffler of *Future Shock* fame, stated in an interview on the subject of the role of the future in education:

We are in the process of creating a new civilization which will demand new ways of life, attitudes, values and institutions . . .

. . . Moving education outside the classroom and involving learners with the real-life activities of society . . . building “future consciousness” in the culture . . .

We are going to have to regard action learning — a form of socially useful work — as the central theme of education and classroom learning as supportive rather than primary. This suggests a change, not just in the context of education, but in the structure of our institutions and their relationships with society as well. (*Today’s Education*, Jan./Feb. 1974, “An Interview with Alvin Toffler on the Role of the Future in Education” by June G. Shane, Harold Shane)

June G. and Harold G. Shane also wrote an article in the Jan. 1969 issue of *Today’s Education* (NEA Journal), entitled “Forecast for the 70’s,” in which they described the future of education:

. . . education and schools, as they exist today, will change drastically, during the 70’s and will be modified almost beyond recognition by the end of the century. . . .

Ten years from now, faculties will include . . . community-contact personnel, who specialize in maintaining good communication, in reducing misunderstanding of abrasions, and in placing into the life of the community the increased contributions that the schools of the 1970’s will be making . . . educational policy decisions in the 1970’s will not only anticipate tomorrow, they probably will help to CREATE it . . .

The growth of a cooperative business-and-education relationship will be of great portent in the seventies as corporations both expand the production activities of the education industry and assume more management and control responsibilities. [Emphasis added]

The school will provide more learning experiences that parallel or accompany conventional academic content. The creative and enjoyable will begin to vie strongly with the utilitarian and academic dimensions of education. Such paracurricular ventures as educational travel, school camping, informal dramatics (including socio-drama), enlarged intramural sports programs that stress mass participation, and engaging youth in useful service to the community are due to increase in frequency and extent.

... society will begin to design or give directions to the future so that the years ahead will better serve human welfare.

It appears quite clear that community education, as a life-long process, has become so engrained in the American life-style that it is past the point of no return. So it would appear to be the case in St. Paul Minnesota.

The newspaper *St. Paul Community Education* (Summer 1982), distributed citywide by the Saint Paul Public Schools Community Educational Services (360 Colborne St., St. Paul, Minnesota), lists its varied programs and activities on its 36 pages. These programs are offered for residents throughout the city in fifteen designated geographic areas. Each of the areas has a "Community Coordinator who works with other service agencies, an Advisory Council, recreation center directors and school principals."

The community education services department is composed of the following sections:

- Adult Basic and Continuing Education
- Community Education for Adults
- Community Education/Recreation
- Community Use of Pools
- Early Childhood/Family Education and Adult Vocational Homemaking

The Minnesota legislature has authorized school districts to levy mill rates, which in turn support the school system as well as community education programs. In addition, participants willingly pay fees for courses taken.

One St. Pauler, when asked about "fighting" the monster of community education, said:

... I think it's too far gone, and try to convince the general populace of the sinister behind it, is next to impossible.

Is it too far gone? Perhaps so, but if the people knew the ramifications of community education would it remain as popular and universally accepted by the American public?

Perhaps Charles Stewart Mott, financial patron of community education, was correct in his prediction in 1972:

Have you ever thrown a stone into a pond and watched the ripples spread? The concept of Community Education is like a stone being thrown into a pond, the ripples will keep spreading and no obstacle can stop the inexorable movement of these ripples. We just throw the stone, and the ripples are beginning to spread, and they won't stop until they reach every distant shore.

I would like to think that it is not too late.

That's why this paper was written.

Ruth Feld

For those interested in pursuing the subject of community education may write to the following:

1. *Community Education Journal*,
National Community Education Association
1030 15th St. NW Suite 536
Washington, D.C. 2005
2. Pendell Publishing Company
P.O. Box 1666
Midland Michigan 48640
3. The Charles Stewart Mott Foundation,
Mott Foundation Building
Flint, Michigan 48502

Wisconsin residents may write to the following two addresses that coordinate and promote statewide development of community education:

1. Wisconsin Department of Public Instruction
Community Education Unit
Dr. Eric C. Smith, Coordinator
3rd Floor, P.O. Box 7841
125 South Webster Street
Madison, Wisconsin 53707
Phone: (608) 266-3569
(This unit functions to provide a variety of assistance to local districts in community education development)
2. UW-Madison,
Department of Educational Administration
Center for Community Education
Dr. George Kliminski
Room 1186-D, Educational Sciences Bldg.
1025 West Johnson Street
Madison, Wisconsin 53706
Phone: (608) 263-3232
(This center provides a variety of training programs and course work related to community education. This center also functions as the state-wide research and dissemination center)

Out-of-state residents may obtain a copy of a *Directory of Community School Districts* from the C.S. Mott Foundation in Flint, Michigan for addresses of their particular C.E. centers.

When Johnny Takes the Test

By Melanie K. Fields, Sarah H. Leslie, and Anita B. Hoge

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It is commonly known that the Chinese government keeps a “dangan” on its citizens. As *The New York Times International* explains, the dangan is a “file opened on each urban citizen when he or she enters elementary school, and it shadows the person throughout life, moving on to high school, college, employer.” It is further explained that



Melanie K. Fields



Sarah H. Leslie



Anita B. Hoge

... the dangan [file] contains political evaluations that affect career prospects and permission to leave the country ... the file is kept by one’s employer. The dangan affects promotions and job opportunities ... any prospective employer is supposed to examine an applicant’s dangan before making hiring decisions.¹

China is a communist country, so this comes as little surprise. Citizens living in the Land of the Free and the Home of the Brave are free from such government intrusion and control — aren’t they?

What right-thinking American would dream that our government would actually collect information on anyone’s private attitudes, values and beliefs, and thus mimic the practice of a totalitarian regime?

If you think this is impossible, simply ask to see a copy of a national test your child will take in school. You will be told the test is “secure,” that the “integrity” of the test can’t be compromised. That because the test will be used in the future, you, the parent, may not even visit the school to read it. In fact, tests “administered for evaluation of student performance” are exempt from parental access under the *Freedom of Information Act*.² And if you request that the school allow you to see a test, you will come away with the impression that national security is at stake.

Why all the hoopla? Nine-year-olds take these tests! Are schools suggesting that you will help your children to cheat? Is that why you can’t see your child’s test? Or could there be another reason? Is talk of test “security” a smokescreen? We think so, and the remainder of this article sets out to show you why.

The National Assessment of Educational Progress (NAEP)

Each year, certain children are selected to participate in the National Assessment of Educational Progress (NAEP). It is a national test mandated by Congress; however, participation by states according to federal law is voluntary. Many states are considering using the NAEP as their state assessment, supplanting norm-referenced tests and locally or state-developed tests.³

The NAEP test is called “The Nation’s Report Card.” It assesses subjects such as reading, writing, mathematics, and other subjects included in the National Education Goals, eight new mandates for education reform associated with *America 2000/Goals 2000*. The NAEP is conducted by the Commissioner of Education Statistics under the auspices of a National Assessment Governing Board. The National Center for Education Statistics (NCES), under the oversight of the Office of Educational Research and Improvement (OERI) in the US Department of Education, oversees the collection of NAEP data.

What Happens When Johnny Takes the Test?

If your child is one of the students selected to take the test, a letter from school is likely to come home with your child. It will read much like the one in Exhibit 1. Exhibit 1 comes from page 41 of the *NAEP Manual for Assessment Administrators** which is the instruction book for administering the test. You will read this letter and probably think nothing of it.

*Exhibits are from the *NAEP Manual for Assessment Administrators*, Fourth Grade, 1992 Trial State Assessment and the NAEP Assessment Administrators Training Example, 1992 Trial State Assessment.

Exhibit 1

In response to requests from some schools, NAEP has prepared a parental information letter (shown below) which explains the assessment and its importance. If your school requires parental notification, you may use or modify the letter as you see fit.

PARENT INFORMATION LETTER

January, 1992

Dear Parent:

Approximately 225 schools per state including (school) have been selected for participation in the 1992 National Assessment of Educational Progress, Trial State Assessment. The National Assessment is a continuing survey of the knowledge, skills, and attitudes of young Americans and the subjects they are taught in school. This assessment will focus on mathematics at the eighth-grade level and on reading and mathematics at the fourth-grade level.

A sample of about 30 students was randomly selected to participate in each assessment session in our school. The parents of each selected student are receiving this letter to inform them about the study.

The assessment takes about 1 3/4 hours of a student's time and is confidential. To ensure confidentiality, National Assessment results are not reported to, or about, individual students, schools, or districts. Students' names are not recorded on any of the assessment materials taken from the school or reported in any way. Participation in the program will not affect your child's grades or progress in school.

The National Assessment of Educational Progress is an important activity to keep us, as parents and citizens, informed about what American youth are learning. We wanted to inform you of the survey and let you know that the participation of every selected child is greatly appreciated.

Cordially,

There is nothing in it to set off alarm bells — at least not at first glance. But read it carefully since we will be referring to it frequently.

Johnny will go to school and be called out of his regular classes for the test. Johnny and the other selected children will be assembled in the cafeteria, library or someplace special where he will be told he is taking a test on reading skills or math. He will be asked to follow very specific instructions from his principal, who is usually the person administering the test.

The principal will read from a prepared script, which is a set of instructions for the children. This is so all children hear the same instructions according to the NAEP manual. Johnny will be called when it is his turn to walk up to the principal to get his test booklet and maybe a pencil, and return to his seat, keeping his booklet face down. No one has a clue up to this point that something is amiss — unless one happens to see the script from which the principal just read. Johnny will complete the test booklet in the allotted time, the books will be collected, he will go back to class, and no one will be the wiser.

What Is Amiss?

The first obvious indication that something is not quite right occurs when the children are asked to fill out the questionnaire which accompanies each test. These questions are referred to as “background questions.” However, when shown these questions, parents will furrow their brows and ask what these questions have to do with math or reading? This proves to be a very good question.

The NAEP Assessment Administrators Training Example contains explanations of the questions and how to assist the children in responding should they have any trouble. As one can see in Exhibit 2, there are twenty “background questions” (from pp. READ 5, 6, 7). They accompany each NAEP test, including the math test.

The National Assessment Governing Board justifies these nosy questions this way, “The ‘non-cognitive items’ — on family background, teachers . . . form the basis . . . for NAEP’s reporting categories and analyses.” In fact, in this same memo, issued in July of 1994, NAEP indicates they are considering “a first time parent questionnaire” . . . Although the

controversial parent survey has been abandoned (for now), it is important to understand what *was* proposed. Among other things, NCES wanted to know:

- How many of the following items are in the home: color television, telephone, car that runs, refrigerator, bicycle, vacuum cleaner, microwave oven, telephone answering machine, dishwasher, videocassette recorders, stereo system, cassette recorder.
- Whether the family received income from stocks, mutual funds, rental property, royalty, estates, trusts, Social Security, welfare, food stamps or alimony.
- The family’s total combined income.
- Whether there are certain kinds of television.
- How many books are in the home.
- How often the child sings, dances, plays music or puts on a show for adults in the family.
- How often the child sees adults in the family watching programs the child is not allowed to watch, writing, using mathematics or reading.⁴

The Trouble with Confidentiality

By now some alarm bells should be going off. This is a congressionally mandated test. This test is given by a federal

SECTION I

This section has 20 questions. Mark your answers in your booklet. Fill in only one oval for each question.

1. Which best describes you?

- White (not Hispanic)
- Black (not Hispanic)
- Hispanic ("Hispanic" means someone who is Mexicano, Mexican American, Chicano, Puerto Rican, Cuban, or from some other Spanish or Hispanic background.)
- Asian or Pacific Islander ("Asian or Pacific Islander" means someone who is Chinese, Japanese, Korean, Filipino, Vietnamese, Asian American, or from some other Asian or Pacific Island background.)
- American Indian or Alaskan Native ("American Indian or Alaskan Native" means someone who is from one of the American Indian tribes, or one of the original people of Alaska.)
- Other (what!) Write your answer on the line. _____

2. If you are Hispanic, what is your Hispanic background?

- I am not Hispanic.
- Mexicano, Mexican American, or Chicano
- Puerto Rican
- Cuban
- Other Spanish or Hispanic background

3. Were you born in one of the 50 states of the United States, in the District of Columbia, or in one of the United States territories?

- Yes
- No

4. How often do the people in your home speak a language other than English?

- Never
- Sometimes
- Always

5. How far in school did your mother go?

- She did not finish high school.
- She graduated from high school.
- She had some education after high school.
- She graduated from college.
- I don't know.

6. How far in school did your father go?

- He did not finish high school.
- He graduated from high school.
- He had some education after high school.
- He graduated from college.
- I don't know.

Section I

7. Does your family get a newspaper regularly?

- Yes
- No
- I don't know.

8. Is there an encyclopedia in your home?

- Yes
- No
- I don't know.

9. Are there more than 25 books in your home?

- Yes
- No
- I don't know.

10. Does your family get any magazines regularly?

- Yes
- No
- I don't know.

11. How much television do you usually watch each day?

- None
- 1 hour or less
- 2 hours
- 3 hours
- 4 hours
- 5 hours
- 6 hours or more

12. How much time do you usually spend on homework each day?

- I don't usually have homework assigned.
- I have homework but I don't usually do it.
- 1/2 hour or less
- 1 hour
- More than 1 hour

13. About how many pages a day do you have to read in school and for homework?

- More than 20
- 16-20
- 11-15
- 6-10
- 5 or fewer

14. Did you go to preschool, nursery school, or day care before kindergarten?

- Yes
- No
- I don't know.

15. Within the past two years, how many times have you changed schools because you changed where you lived?

- None
- One
- Two
- Three or more

16. From kindergarten through fourth grade, for how many grades have you gone to school in this state?

- Less than one grade
- 1-2 grades
- 3 or more grades

17. How often do you discuss things you have studied in school with someone at home?

- Almost every day
- Once or twice a week
- Once or twice a month
- Never or hardly ever

18. How often do you use a computer for schoolwork?


- Almost every day
- Once or twice a week
- Once or twice a month
- Never or hardly ever

19. Does either your mother or your stepmother live at home with you?

- Yes
- No

20. Does either your father or your stepfather live at home with you?

- Yes
- No



READ-7

agency. The federal government gets the results of these tests. And we can assume that the government isn't asking Johnny if he talks to you about school just to take up space in the booklet.

But wait, you say, the letter about the test that came home with Johnny said it was "confidential." Well, yes, it did say "confidential." A quick read would lead the average reader to believe that no child's information is linked to him personally in any way. This, we assert, is the exact illusion NAEP intends to create.

Look at the letter again. It does not say anonymous. It says confidential. There is a significant difference between confidential and anonymous. Anonymous means just that — no way to personally link the individual to the information. Confidential means that personal identity is linked to the information, much like the information kept by your doctor. It is confidential because only authorized persons have access to it. In this case, the government thinks you should trust them to have access to personal information and to act honorably with it.

Note also in the parent information letter the statement: "To ensure confidentiality, National Assessment results are not reported to, or about, individual students, schools, or districts." The key word here is "reported." There is a vast difference between reporting data and collecting data. NAEP is not saying they are not collecting data on individual children; they are saying that they do not report the data with individual identity attached. Technically, in terms of the wording of the letter, they are not lying. They rely on the hope that the parent will not know the true meaning of the words chosen.

How Johnny Gets Bar-Coded

A third item of interest on the parent letter is the sentence "Students' names are not recorded on any of the assessment materials taken from the school." It is true that your child's name is not recorded on the test booklet. But, your child's name is recorded elsewhere.

Here is the clue: remember the "script" referred to earlier? The script is simply a set of instructions for taking the test and it is to be read to all children taking the NAEP. The *Administrators' Manual* is very emphatic that this be done to the letter. Witness page 51 of the *Administrators' Manual*, where administrators are given their instructions. They are told to read the script

WORD FOR WORD (but with expression) to ensure that all sessions are administered uniformly. The only liberty you may take with the script is the very first line which reads "Hello. My name is _____." . . . The remainder of the script must be read verbatim, without additions or deletions. (Exhibit 3)

The administrator is also warned: "Note that in the script,

instructions to you, the Assessment Administrator, are in bold, capital letters. Do not read these to the students." All one has to do is read the bold capital letters to know why!

Exhibit 3

TASK 3 ADMINISTER THE SESSION

The general procedures for administering the assessment are the same for the reading and mathematics sessions, although there are a few specific differences. The general procedures are discussed first in this section, followed by specific information for each particular session type.

A. General Procedures

1. Using the Script

You will use one of the scripts in Appendix B at the end of this manual to administer each session. Since the script for the mathematics session is different from the one for the reading session, you must be sure to use the correct script. The script includes:

- An introduction to the assessment;
- Instructions for distributing booklets;
- Instructions for responding to extended open-ended questions;
- Instructions for coding a section of the booklet cover;
- Directions from the booklets that are read to the students;
- The timing of each section; and
- Directions for administering the math estimation booklet (math sessions only).

The script must be read **WORD FOR WORD** (but with expression) to ensure that all sessions are administered uniformly. The only liberty you may take with the script is the very first line which reads "Hello. My name is _____." If you feel more comfortable not introducing yourself to students who may already know you, you may omit this line. The remainder of the script must be read verbatim, without additions or deletions.

Note that in the script, instructions to you, the Assessment Administrator, are in bold, capital letters. Do not read these to the students.

Please refer to Exhibit 4. This is the actual script the test administrator must read to the students from pages READ 1 and 2 of the *Administrators' Manual*. Notice the paragraph in bold letters reminding the administrator to match the "post it" on the test booklet with the child's name on the Administration Schedule. The "post it" is a slip of paper on which the administrator writes the name of the child before attaching it to that child's test booklet. Remember, the "post it" with the child's name must match what is on the Administration Schedule.

Now the mystery begins to unfold as we get a further glimpse into the internal workings of the test. Follow along.

Please refer to Exhibit 5A, which appears on page 57 of the Training Example. You will see a sample Administration Schedule. This is the list of children chosen by the government to take the NAEP test. This list is sent to the school and each school is responsible for assuring that the children on the list take the NAEP test. Note that for each name on each line there is a unique number seven columns to the right. We draw your eye to student 02, Casey Bailey. Her booklet number in the column headed "Booklet or Exc. Student Quex. No." is "14-67210-3." Also, notice that Casey is checked "present" in the eighth column, just to the right of the booklet number in Exhibit 5A. This will be important later.

Exhibit 4

4th GRADE READING SESSION SCRIPT

[NOTE: INSTRUCTIONS TO THE ASSESSMENT ADMINISTRATOR ARE IN BOLD CAPITAL LETTERS AND SHOULD NOT BE READ TO THE STUDENTS.]

INTRODUCTION

(Hello. My name is (YOUR NAME). Today you will be participating in a special study on American education. The study is called the National Assessment of Educational Progress, and it involves thousands of students your age from schools across the country. I want to begin by telling you the purpose of this study and explaining how the results will be used. To make sure that all students are told the same thing, I will be reading to you from this script.

The National Assessment of Educational Progress is sponsored by the U.S. government. Its goal is to find out what students your age know and can do in different school subjects. In the next 90 minutes, you will be asked to show how well you can understand what you read. You will also be asked questions about yourself and your school experience.

When the study is over, your answers will be combined with information from other students all over the country. The results will help government leaders, school administrators, and teachers to determine what students are learning. Because the study will have an impact on schools and students all over the country, we hope that you will do the best that you can.

DISTRIBUTE MATERIALS

Now I would like to give you the things you will be using. Before I hand out your materials, please clear your desks. As I call your name, please come forward to get a booklet and pencil. After you get your booklet, turn it face down on your desk and do not open it until I tell you to. If you need another pencil after we begin, please raise your hand.

READ STUDENTS' NAMES FROM ADMINISTRATION SCHEDULE. DISTRIBUTE BOOKLETS AND PENCILS. RECORD A "P" OR "A" IN PRESENT OR ABSENT COLUMN OF THE ADMINISTRATION SCHEDULE. DOUBLE-CHECK THAT THE STUDENT'S NAME ON THE ADMINISTRATION SCHEDULE MATCHES THE NAME ON THE POST-IT FOR EACH STUDENT. REMOVE POST-IT BEFORE GIVING MATERIALS TO STUDENT.

CODING THE BOOKLET COVER

Please turn your booklet over. Code your grade, birth date, sex, and zip code in the box at the top of the booklet. Write "4" in the box labeled "Grade". Then fill in the oval next to the number in the grid below the box. In the box labeled "Birthday", write the month and year you were born and fill in the correct ovals. Next, write "M" for male or "F" for female in the box labeled "Sex" and fill in the correct oval. In the box labeled zip code, write the zip code of your home address. Be sure to fill in the ovals completely.

WRITE THE SCHOOL'S NAEP ID NUMBER ON THE BLACKBOARD. Next, write this number (REPEAT NUMBER) in the boxes labeled "School number" and fill in the corresponding ovals below the boxes.

BOOKLET DIRECTIONS

Now turn your book over and open it to the Directions on the first page. Read them to yourself as I read them out loud.

SHOW DIRECTIONS ON THE NEXT PAGE OF THIS SCRIPT. READ ALL THE DIRECTIONS, EXAMPLES, AND ANSWERS VERBATIM AND SLOWLY. DO NOT ADMIT ANY MORE STUDENTS TO THE SESSION.

NAEP 1992 TRIAL STATE ASSESSMENT
(NAEP) # 10211620
Expires: 6/92

ADMINISTRATION SCHEDULE Page 1 of 2

School #: 11912110121 Session type: MATH s. 1
School Name: FULTON ELEMENTARY Grade: 4
Administrator's Name: _____

(Original session scheduled for:
Day/Date: MON/FEB 3
Time: 9:00 A.M.
Location: RM 214
Makeup session scheduled for:
Day/Date: _____
Time: _____
Location: _____

Race/Ethnicity Codes:
W = White not Hispanic
B = Black not Hispanic
H = Hispanic heritage
A = Asian/Pacific Islander
I = American Indian/
Alaskan Native
O = Other

Orig. Sample 30 } ADD
Suppl. Sample 1 }
TOTAL IN SAMPLE 31
Withdrawn 1 } SUBTRACT
Excluded 1 }
TO BE ASSESSED 29

Absent (MAKEUP IF 4 OR MORE ABSENT)
Assessed (Orig) _____
Assessed, Makeup _____ } ADD
TOTAL ASSESSED _____

Student #	First	Student's Name	Last	Birth date Month/Year	Sex	Homeroom or Other Locator	R	W	H	IEP (0)	LEP (0)	Booklet or Exc. Student Ques. No.	Present (✓) OR Abs (A)	Student #	MATH (Subject)	Teacher #	Period #
01	TOM	ARCHER		6-82	M	4A	W					13-10027-2	✓	01		01	1
02	CASEY	BAILEY		10-81	M	4B	W					14-67210-3	✓	02		02	1
03	JOHN	BLOCK		2-83	M	4B	B					15-10004-7	✓	03		02	1
04	HENRY	BOICE		9-82	M	4A	W					16-100028-8	✓	04		01	1
05	AMY	BURNS		1-82	F	4B	W					17-10017-8	A	05		02	1
06	ERIN	COLLINS		8-82	F	4A	W					18-10033-5	✓	06		01	1
07	JAMES	DANNON		4-82	M	4A	W			X		95-51472-1		07		EXCLUDED	
08	ANN	EAGEN		7-82	F	4A	W					19-10028-7	✓	08		01	1
09	SARAH	GILDEN		1-83	F	4B	W					20-10032-3	✓	09		02	1
10	STACY	HANDLER		12-82	F	4B	W					21-10003-5	✓	10		02	1
11	MARIA	HERNANDEZ		10-81	F	4A	H					22-10010-0	✓	11		01	1
12	JOE	JACKSON		2-82	M	4B	H			X		23-10016-1	✓	12		02	1
13	MARK	KELLY		5-82	M	4A	B					24-10058-9	✓	13		01	1
14	KIM	LIU		3-82	F	4B	A					25-67241-3	✓	14		02	1
15	JOHN	MARKER		2-82	M	4B	W							15		WITHDRAWN	

Copies: NAEP (white and yellow) School (pink)

Now, look at Exhibit 5B (from p. 60). You will see a copy of the cover of a NAEP test booklet. What number do you see under the bar code? 14-67210-3. Yes, it is the same number. The test booklet number matches the number next to Casey Bailey's name on the Administration Schedule!

Exhibit 5A (above)

Exhibit 5B (below)

Tracking Johnny to the Data Bank

Refer back to Exhibit 1, the sample letter to parents, that states that "Students' names are not recorded on any of the assessment materials taken from the school . . ." You now know that this statement is not true. Your child's name does not appear on the test booklet itself. The "post it" is used for that!

But, as the script instructs, the "post it" is taken off before the booklet is given to your child.

The Administration Schedule, however, does contain both your child's name and the number of the test booklet he/she used.

Examine Exhibit 6, especially the bottom right corner. This is the NAEP packing list of materials to be returned with test booklets from page 76 of the *Administrators' Manual*. Please note that it says, "Band Booklets with Administration Schedule." To doubly confirm that this is true, on page 60 we read "Students' names must not be written on the cover or inside of any assess-

91-92 SECTION 1-1 RI
Grade 4 2-1 M10
Age 9 3-1 M11
4-1 M12
5-1 M13
6-1 M14
7-1 M15

BOOK M14RG

GRADE 4 BIRTHDAY OCT 18 11 SEX M ZIP CODE 0193162

THE NATIONS REPORT CARD

14-67210-3

DO NOT USE

Exhibit 6

- Pack all materials from the original session according to the instructions in Task 4. Enclose in this shipment: the used and unused (i.e., those not needed for the make-up session) booklets, remaining calculators, rulers and geometric shapes, the Roster of Questionnaires (or a copy if all questionnaires have not been returned), all questionnaires, the copy of the Administration Schedule, and the copy of the Packing List.
- Ship the box to NAEP within one day after the original session.
- If the original session was attended by a NAEP representative, this person will keep the materials needed for the make-up session (except for the Administration Schedule with the students' names and Roster of Questionnaires if not all have been returned) and will ship the materials from the original session.

Packing List		NAEP - 1992		Section III Held for Makeup	
Section I. Materials:	# Received from NAEP	# of Items Returned to NAEP		Section III	
Math Spiral Grade 4 Booklets and M297 Booklets (458 460)	2 bundles(s)	used 30 unused 3	5		
Reading Grade 4 booklets (923 925)	3 bundles(s)	used 23 unused 5			
Cassette Tape M297	01	1			
Folder	02	1			
Calculators TI 106	16	16			
Calculator Papper	01	1			
Math Papper	01	1			
Reading Papper	01	1			
Tap Recorder	01	1			
Section II. Miscellaneous					
Identification Sheet	3				
Geometric Shapes	10				
Ruler	10				
School Characteristics and Policies Questionnaire (SCPO)	1				
Excluded Student Questionnaires	10				
Teacher Questionnaires	10				
Roster of Questionnaires	2				
Assessment Notification Letter	2				
Parent Information Letter	2				
Pad of Appointment Cards (40)	1				
Post # note pad	2				
Return Postage Paid Label	2				
Supplemental Shipping Invoice	1				
Cardboard	2				
Sealing Tape	2				
"Do Not Destroy" Sign	2				
Bundle Stics	6				

Packing Diagram	
Packing List	100
Small Box containing Calculators	Main Session only
Cassette Tape	
Tap Recorder	
Folder	
Roster of Questionnaires	Sand Booklets with Administration Schedule by Identification Sheet
Completed Questionnaires	
Administration Schedule	
NAEP Identification Sheet	
Used Booklets	bottom
Cardboard	
Papers	
Unused Questionnaires	
Unused Booklets	

PLEASE RETURN ALL UNUSED MATERIALS

You now know that the last part of this statement is not true. Your child's name and number do leave the school. But what about the first part of this statement?

The NAEP National Assessment Governing Board adopted policies May 13, 1995 that states that they will abide by federal law:

all information collected by NAEP about individual students and schools shall remain strictly confidential. No NAEP data may be stored in a way which permits personally identifiable information about individual students and their families to be maintained. But, do they abide by the law?

We have already come to realize the difference between confidential and anonymous. But what does "personally identifiable" mean? The commissioner of NCES, Emerson J. Elliott, explains in a 7/11/94 letter to researcher Anita Hoge:

NCES distinguishes between individually identified and individually identifiable data. Individually identifiable data records contain actual student identifiers, such as name or social security numbers. None of NAEP's student files contain individually identified data. Individually identifiable data records can be matched with other records or files by cross-referencing individuals for analysis of data.⁶

"Individually identifiable" data, then, is a bureaucratic definition that means that the data is able to be identified. To confirm this, we find a definition in the *NCES Field Restricted Use Data Procedures Manual* (3/31/93, B-2) for test data:

Individually Identifiable Information — Any item, collection, or grouping of information pertaining to an individual and maintained by the National Center of Education Statistics or one of its contractors, including, but not limited to the individual's education, financial transactions, medical history and criminal or employment history, and containing the name, or an identifying number, symbol, or other identifying particular assigned to the individual, such as a fingerprint, voiceprint, or photograph.

Did your elected officials realize that the language contained in the *Federal Privacy Act* (Sec. 552a of Title 5, U.S. Code) would end up meaning just the opposite? What is the "post it" if not a personal identifier? And, what is the Administration Schedule with your child's name and test number on it if it isn't personally identifiable? NAEP circumvents federal laws with its "post it" note maneuverings and semantic gymnastics. This is key to understanding the next thing that happens to Johnny's test.

What Happens to Johnny's Test Data?

When Johnny's name, number and test are shipped back, who will have access to this data? The answer may shock you. Here is a list of 29 research organizations, academic institutions, companies, and contractors which have access to restricted use NAEP data bases that contain individually identifiable information:

ment booklet. A student's name should only appear on the Administration Schedule.⁷

This Administration Schedule contains both your child's name and the number of the test booklet he/she used. It is then shipped off to NAEP, along with the test booklets, for scoring.

The Truth about Tracking

Refer again to the "background questions" Johnny is asked to answer (Exhibit 2). Why does the government want this information? Why is Johnny's name conclusively linked to that information? What is the government going to do with this information? What have they done with it in years past? Why aren't you told your child will be asked to disclose this information? Why is it collected without permission in the first place?

It has been vehemently denied that the federal government is doing any of this. In fact, William Randall, chairman of NAEP's National Assessment Governing Board publicly states:

No National Assessment data may be stored in a way that permits personally identifiable information about individual students and their families to be maintained. As required by law, all information about individual students and their families collected by the National Assessment, shall remain confidential, individual students participating in the National Assessment never leave the school where the student attends.⁵

AERA-Appalachia Education
Arizona Department of Education, Research & Development
Boston College - Center for the Study of Testing
Bureau of Census, Population Division
CTB/Macmillan/McGraw-Hill
Department of Agriculture, Economic Research Services
ED Office of Research
Economic Policy Institute
Educational Testing Service (ETS)
LMP Associates, Inc.
MPR Associates, Inc.
Montana State Attorney General
North Central Regional Educational Lab. (NCREL)
Pennsylvania State University, Voc. and Ind. ED
RAND, Inc.
Southeastern Regional Vision for Education (SERVE)
Stanford Univ., Nat'l Bureau of Economic Research
Texas Education Agency
University of Michigan, Sch. of Education
University of New Mexico, College of Education
University of Southern California, CF
University of Tennessee, Sch. of Education
U.S. National Education Goals Panel (NEGP)
U.S. DoD, Manpower Data Center
UCLA, Center Evaluation Study
Virginia Tech, Research Evaluation & Policy
Westat
American Institute of Research
National Computer Systems⁵

Once Johnny's name, number and test data end up in the national data bank, the parent has no control over what happens to that information next. Parents should know that there are two ways that Johnny's test data can be accessed by sources outside of NCES. A contractor (or subcontractor) can access it, or an organization can apply for a license to access it. Information may be obtained by computer on-line:

NCES maintains data files on two mainframe systems. The bulk of the data is maintained by Boeing Computer Services. Additional data are maintained on a system at the National Institutes of Health. While the data are maintained for use by NCES analysts, other researchers may access the data on the Boeing System. Those who wish to use the NCES data must first receive approval through NCES. Then Boeing will set up a user ID for the client. The user must sign a contract with Boeing in order to be charged for the connect time while utilizing NCES data. All data available for tape sale can be accessed on the Boeing System. Boeing maintains sanitized versions of NCES data files in order to satisfy privacy requirements.⁶

How could private testing data on an individual child be used? Remember Johnny's attitudes have just been assessed. Refer back to Exhibit 1, where the Parent Information Letter acknowledges that the NAEP assesses student "attitudes." He has just been asked twenty personal background questions. (See Exhibit 2) He will be assessed again in four years. And,

you have just learned that this information is not private, nor anonymous. There are obvious Orwellian scenarios.

For example, the new trend in marketing techniques is called psycho-graphics. This is psycho-behavioral marketing that is used to predict future behavior. Marketing firms are looking at something called "energy levels" of people. Energy is defined in marketing as what makes you the person that you are. What motivates you? What are your values? Are you a risk taker? Do you accept change? Coupled with income data, demographic data, and health data this constitutes a complete psychological profile. One such study is called VALS, the *Values and Lifestyles Study*.

Is the NAEP data valuable? Yes! The more detailed the data collected, the better the profit. Does this account for the high number of intrusive, consumer-oriented questions on the proposed NAEP parent survey?

What could NAEP data be used for? Information is big business. Companies would pay enormous amounts of money to know who would be predisposed to buy their product. What about someone running for president? What about influencing public opinion? It is conceivable that certain contractors or subcontractors could utilize education information and sell it for purposes of marketing a product or influencing public opinion, or worse. Now you know why this tangled web of bureaucratic ambiguities and half-truths should be of concern to all American citizens, not just parents of school-age children.

How Johnny's Teacher Is Tracked

As if it's not bad enough that Johnny's privacy is violated, the information given by Johnny is linked to his teacher and his/her teaching methods. Teachers are also given an assessment of sorts, but it is called a questionnaire.

The *Administrators' Manual* (page 27) describes the Teacher Questionnaire as follows: ". . . to survey teaching practices of the teachers of the students to be assessed. . . ." It asks teachers about "background characteristics and educational training. . . ." Remember, children are also asked "background questions." It also probes "teacher's instructional practices . . . as they relate to the students selected for the assessment. . . ."

Here is how teachers are tracked. A Roster of Questionnaires is filled out which links the teacher to the Teacher Questionnaire in the same manner that the test booklet and the Administration Schedule link the children. See Exhibit 7 from page 31 of the Training Example.

Note the column next to the teacher's name. It is numbered "teacher 01, 02" and so on. Now look in the second to the last column (Teacher #) of the Student Administration Schedule.

Numerous education reform plans and documents connect

student assessment test performance directly to teacher incentives, as well as school rewards and penalties. Teachers could lose out on promotions and schools could be shut down if student test results aren't up to par. We have just demonstrated how NAEP student results are connected with teacher performance. In the near future teachers who cannot produce the desired student outcomes on an assessment test will be considered ill-suited to their job.

same students who take it in grade eight, and so on. The nature of longitudinal studies is to re-examine, or re-test the same subject in order to measure changes in individual progress. That is why personal identity must be attached to the participants taking the test.

We must remind the reader that student test results under various education reform measures and proposals are the controversial new "outcomes" of Outcome-Based Education (OBE) that measure a child's feelings, attitudes, behaviors, values and beliefs. Will teachers (and schools) be penalized if their students do not score the proper "attitude" on the NAEP?

However, on the NAEP, one of the variables taken into account is the student who for one reason or another does not take, or does not complete the test.

Pulling Johnny Out

So what can parents do? We propose the removal of children from participation in the NAEP test. However, there is a hitch to this.

The cover of the booklets provides spaces to enter codes for some of these "variables." On Exhibit 5B note the column on the test booklet cover marked "AD" to the right center of the page. That is the code to indicate the "the outcome of the session." These codes include:

- In session full-time. Student at least attempted to complete the booklet.
- Session incomplete. Specify the reason. Use this code when the session was interrupted and no student was able to complete the booklet. Reasons may include fire drills, equipment failures, etc. (p. 65)

Students who take the NAEP in grade four will be the very

Parents should be alerted to Exhibit 5B and the meaning of the last box in the column, just to the right of "AD" an "ABS." In Exhibit 8 we learn this stands for "Absent. Use ABS codes in next column to explain why student was absent from session." [page 65 of the *Administrators' Manual*]

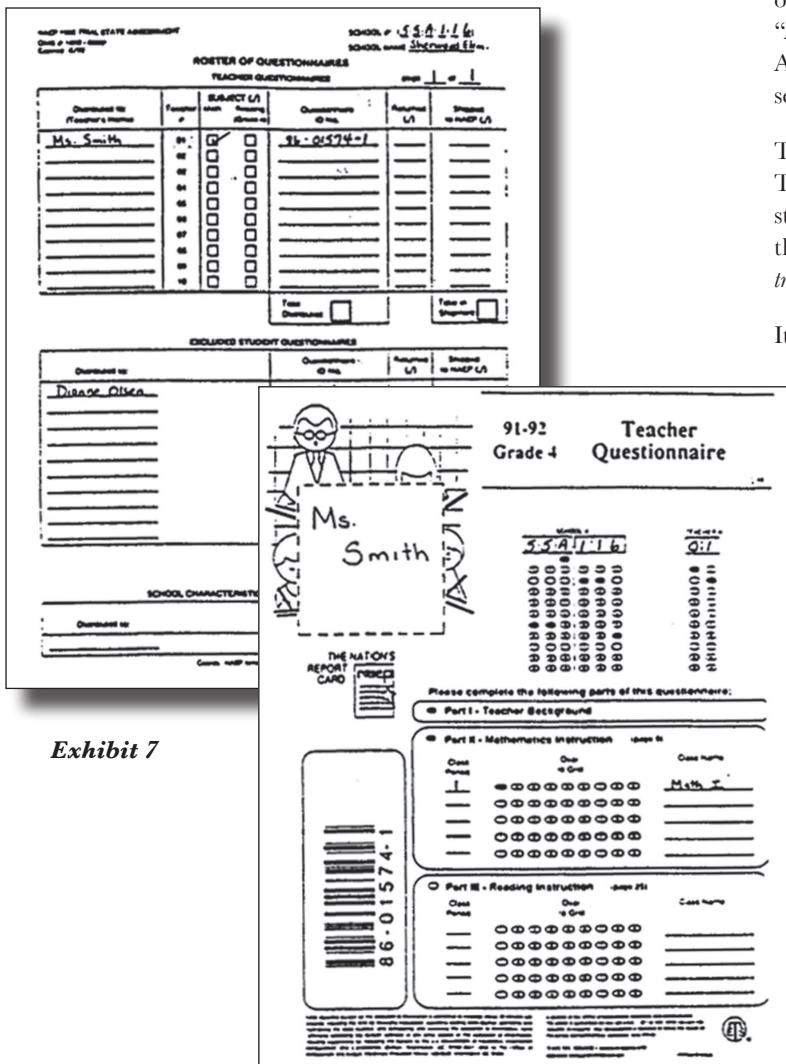


Exhibit 7

The administrator is to indicate why each child is absent. The possible "whys" include "parent refusal . . . to allow student to participate in the assessment." Read carefully through the list of Absent Codes on page 66 of the *Administrators' Manual* in Exhibit 9.

It is apparent that NAEP has all bases covered. If you refuse to let your child take the test, NAEP knows, and if your child refuses, NAEP knows. No matter what you do, once your child is selected, NAEP knows.

Many parents have pulled their children out of public and even private schools to avoid this type of testing altogether. We endorse this course of action. However, we caution those who privately educate their children to use discernment regarding any standardized test. There is ample evidence that in the future all children may be compelled to take tests such as the NAEP.

For those parents who must keep their children in the classroom, there is a way. This way would require that parents make choices that categorize their children under the "Temporary absence" code by ensuring that their children have unscheduled absences for both the original testing period and the make-up session.

Naturally, NAEP wants as many of the selected students as possible to be tested. And they have provided

for this by requiring a make up session: "If four or more students were absent (not counting student and parent refusals), you must schedule a make-up session. . . ." (p. 61) "Four" appears to be the magic number for norming the test.

It is possible for the NAEP to adjust its test forming if only a few parents/students refuse to take the test. However, it is not as easy to adjust test forming to temporary, unscheduled, unpredictable absences. A great number of temporary absences might cause some chaos in the testing process, including the "make-up" sessions. Not only will this protect many children from intrusive testing, it will foul up NAEP's collection and norming of the data. The more the merrier!

Conclusion

Federal Law authorizing the NAEP (P.L. 100-297) states: "It is not the purpose of this Act to authorize the collection or reporting of information on student attitudes or beliefs or on other matters that are not germane to (relevant to) the acquisition and analysis of information about academic achievement." But NAEP is in fact doing just that.

Sadly, this research indicates that we have a government out of control. It is invading your privacy and the privacy of your children's lives. Now that you have seen the documentation with your own eyes, take your children out of the NAEP test and other assessment tests. Encourage your friends, neighbors, and family members to do the same. Spread the word far and wide.

Please, protect your children and grandchildren!

ADMINISTRATION CODES

The seven Administration Codes are defined below. The most frequently used code is "1", meaning that the student was in the session full time. If the student was absent, enter the letter "A" in the box, code the last oval and code the reason for his/her absence in the ABS box using the codes on the next page, consulting school records as necessary.

- 1 - In session full-time. Student at least attempted to complete the booklet. Most booklets will receive this code.
- 2 - In session full-time, but no response in booklet.
- 3 - In session part-time. Student left and did or did not return. Specify the reason on booklet cover (e.g., student refusal after starting booklet). Also, note on booklet cover the section number when student left and the section number when the student returned, if s/he did return.
- 4 - Session incomplete. Specify the reason. Use this code when the session was interrupted and no student was able to complete the booklet. Reasons may include fire drills, equipment failures, etc.
- 5 - Student ineligible. Use this code when you are told or discover after the session begins that the student is not eligible for the assessment. Explain fully on the booklet cover how you determined the student was ineligible.
- 6 - Other, specify. Use this code for any situation which is not covered by the other codes, such as the discovery of a page missing from a booklet. Explain the situation fully on the booklet cover.
- A - Absent. Use ABS codes in next column to explain why student was absent from session. (See explanation of ABS codes on next page.)

Exhibit 8

Endnotes:

1. *New York Times International*, Monday, March 16, 1992.
2. Quote is from Prince William County Public Schools, Prince William, Virginia, letter dated October 3, 1994.
3. *Filling the Gaps: An Overview of Data on Education Grades K through 12* by Sharon A. Babbitt, Peggy Quin and Patricia Dobbs, 'NCES: Washington, D.C., 1992, p. 5. #NCES 92-132.
4. Source: National Assessment Governing Board, as reported in *The Washington Times*, 1994, "Critics say test probe of parents is too nosy."
5. *NCES Field Restricted Use Data Procedures Manual*. (March 31, 1993, p. C-5.)
6. Emerson Elliott replies to questions from Anita Hoge's Dec. 17, 1993 memo, attachment.
7. The Iowa Hombeck report spells out the reform plan for teachers and schools in vivid detail.

ABSENT CODES

- 1 - **Temporary absence (less than 2 weeks).** Student is not in school temporarily due to illness, disability, or excused absence.
- 2 - **Long-term absence (more than 2 weeks).** Student has been absent from school 2 weeks or more due to an illness or disability.
- 3 - **Chronic truant.** Student only attends school occasionally, if ever.
- 4 - **Suspended or expelled from school.**
- 5 - **Parent refusal.** Parent officially notified school that he/she refuses to allow student to participate in the assessment.
- 6 - **Student refusal.** Student refused to participate in the assessment before being given an assessment booklet.
- 7 - **In school, did not attend session.** Use if student was known to be in school on day of assessment but, for example, was not released by teacher.
- 8 - **In school, but not notified of assessment because of disruptive behavior.**
- 9 - **Other.** Use this code for any absence not covered by other codes. Specify the reason completely on booklet cover (e.g., student came to room after session started).

Exhibit 9

Melanie Fields is a wife of 30 years and mother of two homeschooled, grown children. Melanie began asking questions about what was happening in her public schools when her kindergarten son came home one day frightened, asking, "Mommy, if I disappear, can I come back?" It turned out that a music class exercise consisting of whale "music" with lights dim had the children lying on the floor doing deep breathing exercises while the teacher instructed the children to close their eyes and "disappear." The questions she began

asking led her to Charlotte Iserbyt, who persuaded Melanie to remove her children from public schools. Alarmed by what was happening, Melanie began researching education and wrote several articles in hopes of warning others of the dangers of programs in the schools. Mostly retired from researching, Melanie now runs two businesses from home with her grown children.

Sarah Leslie is a former professional counselor who served as a leader in both the Right to Life and homeschooling movements. She and her husband, Lynn, have worked in Christian Discernment ministry for over 30 years. Through their publishing entity, Conscience Press, they published the monthly *The Christian Conscience* magazine. They also published the books *the deliberate dumbing down of america: A Chronological Paper Trail* (the original and the revised and abridged edition) by Charlotte Iserbyt, and *Reinventing Jesus Christ* and *Deceived on Purpose* (first edition) by Warren Smith. Sarah is a member of Discernment Ministries' board of directors and researches and writes for Herescope blog.

Anita B. Hoge, lecturer, educational researcher, parent. In 1990 a federal investigation was completed against the Pennsylvania Department of Education, after Hoge's filing of a federal complaint against the Educational Quality Assessment (EQA), and the US Department of Education's National Assessment of Educational Progress (NAEP), under the *Protection of Pupils Rights Amendment*. This forced the Pennsylvania EQA to be withdrawn, which forced the US Department of Education to do their job to investigate

the psychological testing of children without informed written parental consent. NAEP was never investigated because the department said the complaint didn't have standing, although documents had proven that NAEP did experimental research and used different states to pilot their agenda by embedding their test questions into the Pennsylvania EQA as well as other state tests.

As the subject and main researcher for the book *Educating for the New World Order*, my story is told about an incredible journey into the devious and deceptive operations of our government to change the values, attitudes and beliefs of American children to accept a new world order; the first to document the expansive data collection operation of our government establishing micro-records on individual people in the United States. Experimentation, illegal testing, and data collection were exposed.

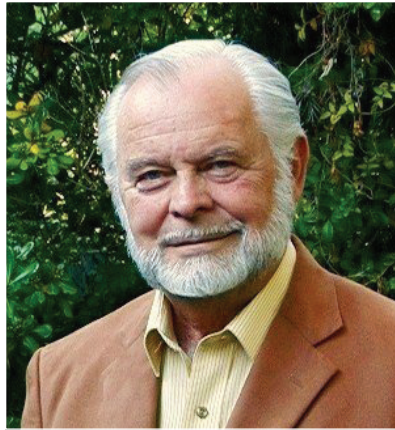
Lectured all over the United States in the 1990's about illegal and controversial testing, curriculum, and collection of data by our government. Arranged and lectured at town hall meetings all across the state of Pennsylvania to withdraw affective student learning outcomes to stop Outcome-Based Education. In January of 1992, parents in Pennsylvania won the battle against OBE when the Independent Regulatory Review Board had requested that the Pennsylvania State Board of Education remove all outcomes which dealt with attitudes, habits, traits, feelings, values, and opinions that are difficult and subjective to measure and that the remaining outcomes be defined and co-ordinated with academic requirements that can be measured. The battle continues.

The Hidden Agenda

G. Edward Griffin interview with Norman Dodd, 1982

Radio Interview

Norman Dodd: Rowan Gaiher was at that time president of the Ford Foundation. Mr. Gaiher had sent for me when I found it convenient to be in New York, asked me to call upon him at his office, which I did, and on arrival after a few amenities, Mr. Gaiher said: "Mr. Dodd, we've asked you to come up here today because we thought that possibly, off the record, you would tell us why the Congress is interested in the activities of the foundations such as ourselves." Before I could think of how I would reply to that statement, Mr. Gaiher then went on and said: "Mr. Dodd, all of us who have a hand in the making of policies here have had experience operating under directives, the substance of which is that we shall use our grant-making power so to alter life in the United States that it can be comfortably merged with the Soviet Union."



government. The purpose of this control has been to condition Americans to accept the creation of world government. That government is to be based on the principle of collectivism, which is another way of saying socialism, and it is to be ruled from behind the scenes by those same interests which control the tax-exempt foundations.

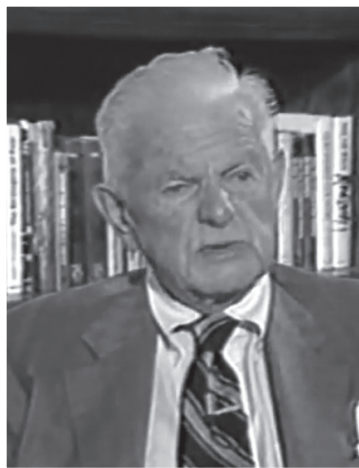
Is this a believable scenario? Well, the man who tells this story is none other than Mr. Norman Dodd, who in 1954 was the staff director of the Congressional Special Committee to

Investigate Tax-exempt Foundations, sometimes referred to as the Reece Committee, in recognition of its chairman, Congressman Carol Reece. The interview we are about to hear was conducted by me in 1982. I had no immediate use for the material at that time, but I realized that Mr. Dodd's story was of great importance, and since he was advanced in age and not in good health, I wanted to capture his recollections on videotape while he was still with us. It was a wise decision, because Mr. Dodd did pass away just a short time afterwards.

In later years there was a resurgence of interest in Mr. Dodd's story, and we released the videotape to the public in 1991. And so what now follows is the soundtrack taken from the full, unedited interview, broken occasionally only for a tape change or to omit the sound of a passing airplane. It stands on its own as an important piece in the puzzle of modern history.

(THE INTERVIEW FOLLOWS)

Ed Griffin: Mr. Dodd, let's begin this interview with a brief statement. For the record, please tell us who you are, what is your background and your qualifications to speak on this subject.



nature of man. If you proceed, you will not be able to return to the twilight zone from which you came. You have five seconds remaining to escape.

Ed Griffin: Welcome to *The Reality Zone*. I'm Ed Griffin. The story we are about to hear represents a missing piece in the puzzle of modern history. We are about to hear a man tell us that the major tax-exempt foundations of America since at least 1945 have been operating to promote a hidden agenda, and that agenda has nothing to do with the surface appearance of charity, good works, or philanthropy. This man will tell you that the real objective has been to influence American educational institutions and to control foreign policy of the federal

Norman Dodd: Well, Mr. Griffin, as to who I am, I am just, as the name implies, an individual born in New Jersey and educated in private schools, eventually in a school called Andover in Massachusetts and then Yale university. Running through my whole period of being brought up and growing up, I have been an indefatigable reader. I have had one major interest, and that was this country as I was lead to believe it was originally founded. I entered the world of business knowing absolutely nothing about how that world

operated, and realized that the only way to find out what that world consisted of would be to become part of it. I then acquired some experience in the manufacturing world and then in the world of international communication and finally chose banking as the field I wished to devote my life to. I was fortunate enough to secure a position in one of the important banks in New York and lived there. I lived through the conditions which led up to what is known as the crash of 1929. I witnessed what was tantamount to the collapse of the structure of the United States as a whole.

Much to my surprise, I was confronted by my superiors in the middle of the panic in which they were immersed. I was confronted with the question: "Norm, what do we do now?" I was thirty at the time and I had no more right to have an answer to that question than the man in the moon. However, I did manage to say to my superiors, "Gentlemen, you take this experience as proof that there's something you do not know about banking, and you'd better go find out what that something is and act accordingly." Four days later I was confronted by the same superiors with a statement to the effect that, "Norm, you go find out." And I really was fool enough to accept that assignment, because it meant that you were going out to search for something, and nobody could tell you what you were looking for, but I felt so strongly on the subject that I consented.

I was relieved of all normal duties inside the bank and two-and-half years later I felt that it was possible to report back to those who had given me this assignment. And so, I rendered such a report; and, as a result of the report I rendered I was told the following: "Norm, what you're saying is we should return to sound banking;" and I said, "Yes, in essence, that's exactly what I'm saying." Whereupon I got my first shock, which was a statement from them to this effect: "We will never see sound banking in the United States again." They cited chapter and verse to support that statement, and what they cited was as follows: "Since the end of World War One we have been responsible for what they call the institutionalizing of conflicting interests, and they are so prevalent inside this country that they can never be resolved."

This came to me as an extraordinary shock because the men who made this statement were men who were deemed as the most prominent bankers in the country. The bank of which I was a part, which I've spoken of, was a Morgan bank and, coming from men of that caliber, a statement of that kind made a tremendous impression on me. The type of impression that it made on me was such that I wondered if I, as an individual and what they called a junior officer of the bank, could, with the same enthusiasm foster the progress and policies of the bank. I spent about a year trying to think this out and came to the conclusion that I would have to resign.

I did resign; and, as a consequence of that, had this experience. When my letter of resignation reached the desk of the president of the bank, he sent for me, and I came to visit with

him, and he stated to me: "Norm, I have your letter, but I don't believe you understand what's happened in the last 10 days." And I said, "No, Mr. Cochran, I have no idea what's happened." "Well," he said, "the directors have never been able to get your report to them out of their minds; and, as a result, they have decided that you as an individual must begin at once and you must reorganize this bank in keeping with your own ideas." He then said, "Now, can I tear up your letter?" Inasmuch as what had been said to me was offering me, at the age of by then 33, about as fine an opportunity for service to the country as I could imagine, I said yes. They said they wished me to begin at once, and I did.

Suddenly, in the span of about six weeks, I was not permitted to do another piece of work and, every time I brought the subject up, I was kind of patted on the back and told, "Stop worrying about it, Norm. Pretty soon you'll be a vice president, and you'll have quite a handsome salary and ultimately be able to retire on a very worthwhile pension. In the meantime you can play golf and tennis to your heart's content on weekends."

Well, Mr. Griffin, I found I couldn't do it. I spent a year figuratively with my feet on the desk doing nothing and I couldn't adjust to it so I did resign and, this time, my resignation stuck.

Then I got my second shock, which was the discovery that the doors of every bank in the United States were closed to me, and I never could again get a job, as it were, in the banks. I found myself, for the first time since I graduated from college, out of a job.

From there on I followed various branches of the financial world, ranging from investment counsel to membership of the stock exchange and finally ended as an adviser to a few individuals who had capital funds to look after. In the meantime, my major interest became very specific, which was to endeavor by some means of getting the educational world to actually, you might say, teach the subject of economics realistically and move it away from the support of various speculative activities that characterize our country. I have had that interest, and you know how, as you generate a specific interest, you find yourself gravitating toward persons with similar interests, and ultimately I found myself in the center of the world of dissatisfaction with the directions that this country was headed. I found myself in contact with many individuals who on their own had done a vast amount of studying and research in areas, which were part of the problem.

Ed Griffin: At what point in your career did you become connected with the Reece Committee?

Norman Dodd: 1953.

Ed Griffin: And what was that capacity, sir?

Norman Dodd: That was in the capacity of what they

called Director of Research.

Ed Griffin: Can you tell us what the Reece Committee was attempting to do?

Norman Dodd: Yes, I can tell you. It was operating and carrying out instructions embodied in a resolution passed by the House of Representatives, which was to investigate the activities of foundations as to whether or not these activities could justifiably be labeled un-American without, I might say, defining what they meant by “un-American.” That was the resolution, and the committee had then the task of selecting a counsel, and the counsel in turn had the task of selecting a staff, and he had to have somebody who would direct the work of that staff, and that was what they meant by the Director of Research.

Ed Griffin: What were some of the details, the specifics that you told the Committee at that time?

Norman Dodd: Well, Mr. Griffin, in that report I specifically, number one, defined what, to us, was meant by the phrase, “un-American.” We defined that in our way as being a determination to effect changes in the country by unconstitutional means. We have plenty of constitutional procedures, assuming we wish to effect a change in the form of government and that sort of thing; and, therefore, any effort in that direction which did not avail itself of the procedures which were authorized by the Constitution could be justifiably be called un-American. That was the start of educating them up to that particular point. The next thing was to educate them as to the effect on the country as a whole of the activities of large, endowed foundations over the then-past forty years.

Ed Griffin: What was that effect?

Norman Dodd: That effect was to orient our educational system away from support of the principles embodied in the *Declaration of Independence* and implemented in the *US Constitution*; and the task now was the orientation of education away from these briefly stated principles and self-evident truths. That’s what had been the effect of the wealth, which constituted the endowments of those foundations that had been in existence over the largest portion of this span of 50 years, and holding them responsible for this change. What we were able to bring forward, what we uncovered, was the determination of these large endowed foundations, through their trustees, to actually get control over the content of American education.

Ed Griffin: There’s quite a bit of publicity given to your conversation with Rowan Gaither. Would you please tell us who he was and what was that conversation you had with him?

Norman Dodd: Rowan Gaither was, at that time, president of the Ford Foundation. Mr. Gaither had sent for me

when I found it convenient to be in New York. He asked me to call upon him at his office, which I did. Upon arrival, after a few amenities, Mr. Gaither said: “Mr. Dodd, we’ve asked you to come up here today because we thought that possibly, off the record, you would tell us why the Congress is interested in the activities of foundations such as ourselves?” Before I could think of how I would reply to that statement, Mr. Gaither then went on voluntarily and said:

Mr. Dodd, all of us who have a hand in the making of policies here have had experience either with the OSS during the war or the European Economic Administration after the war. We’ve had experience operating under directives, and these directives emanate and did emanate from the White House. Now, we still operate under just such directives. Would you like to know what the substance of these directives is?

I said, “Mr. Gaither, I’d like very much to know,” whereupon he made this statement to me:

Mr. Dodd, we are here to operate in response to similar directives, the substance of which is that we shall use our grant-making power so to alter life in the United States that it can be comfortably merged with the Soviet Union.

Well, parenthetically, Mr. Griffin, I nearly fell off the chair. I, of course didn’t, but my response to Mr. Gaither then was: “Well, Mr. Gaither I can now answer your first question. You’ve forced the Congress of the United States to spend \$150,000 to find out what you’ve just told me.” I said: “Of course, legally, you’re entitled to make grants for this purpose, but I don’t think you’re entitled to withhold that information from the people of the country to whom you’re indebted for your tax exemption, so why don’t you tell the people of the country what you just told me?” And his answer was, “We would not think of doing any such thing.” So then I said, “Well, Mr. Gaither, obviously you’ve forced the Congress to spend this money in order to find out what you’ve just told me.”

Ed Griffin: Mr. Dodd, you have spoken before about some interesting things that were discovered by Katherine Casey at the Carnegie Endowment. Can you tell us that story, please?

Norman Dodd: Yes, I’d be glad to, Mr. Griffin. This experience that you just referred to came about in response to a letter that I had written to the Carnegie Endowment for International Peace, asking certain questions and gathering certain information. On the arrival of that letter, Dr. Johnson, who was then president of the Carnegie Endowment, telephoned me and asked if I ever came up to New York. I said yes, I did more or less each weekend, and he said, “Well, when you’re next here, will you drop in and see us?” Which I did.

On arrival at the office of the endowment I found myself in the presence of Dr. Joseph Johnson, the president – who was

the successor to Alger Hiss – two vice presidents, and their own counsel, a partner in the firm of Sullivan and Cromwell. Dr. Johnson said, after again amenities, Mr. Dodd, we have your letter. We can answer all those questions, but it would be a great deal of trouble, and we have a counter suggestion. Our counter suggestion is: If you can spare a member of your staff for two weeks and send that member up to New York, we will give to that member a room in the library and the minutes books of this foundation since its inception, and we think that whatever you want to find out or that Congress wants to find out will be obvious from those minutes.

Well, my first reaction was they'd lost their minds. I had a pretty good idea of what those minutes would contain, but I realized that Dr. Johnson had only been in office two years, and the other vice presidents were relatively young men, and counsel seemed to be also a young man, and I guessed that probably they'd never read the minutes themselves. So I said I had somebody; I would accept their offer.

I went back to Washington and I selected a member of my staff who had been a practicing attorney in Washington. She was on my staff to see to it that I didn't break any congressional procedures or rules, in addition to which she was unsympathetic to the purpose of the investigation. She was level-headed and a very reasonably brilliant, capable lady. Her attitude toward the investigation was: What could possibly be wrong with foundations? They do so much good.

Well, in the face of that sincere conviction of Katherine's, I went out of my way not to prejudice her in any way, but I did explain to her that she couldn't possibly cover 50 years of written minutes in two weeks, so she would have to do what we call spot reading. I blocked out certain periods of time to concentrate on, and off she went to New York. She came back at the end of two weeks with the following on dictaphone tapes:

We are now at the year 1908, which was the year that the Carnegie Foundation began operations. In that year, the trustees, meeting for the first time, raised a specific question, which they discussed throughout the balance of the year in a very learned fashion. The question is: "Is there any means known more effective than war, assuming you wish to alter the life of an entire people?" And they conclude that no more effective means than war to that end is known to humanity.

So then, in 1909, they raised the second question and discussed it, namely: "How do we involve the United States in a war?"

Well, I doubt at that time if there was any subject more removed from the thinking of most of the people of this country than its involvement in a war. There were intermittent shows in the Balkans, but I doubt very much if many people even knew where the Balkans were. Then, finally, they answered that question as follows: "We must control the State Department." That very naturally raises the question of how do we do that? And they answer it by saying: "*We must*

take over and control the diplomatic machinery of this country." And, finally, they resolve to aim at that as an objective. [Emphasis added]

Then time passes, and we are eventually in a war, which would be World War I. At that time they record on their minutes a shocking report in which they dispatched to President Wilson a telegram, cautioning him to see that the *war does not end too quickly.* [Emphasis added]

Finally, of course, the war is over. At that time their interest shifts over to preventing what they call a reversion of life in the United States to what it was prior to 1914 when World War I broke out. At that point they came to the conclusion that, to prevent a reversion, "*we must control education in the United States.*" They realize that that's a pretty big task. It is too big for them alone, so they approach the Rockefeller Foundation with the suggestion that that portion of education which could be considered domestic be handled by the Rockefeller Foundation and that portion which is international should be handled by the Endowment. They then decide that the key to success of these two operations lay in the alteration of the teaching of American history. [Emphasis added]

So they approach four of the then-most prominent teachers of American history in the country – people like Charles and Mary Byrd – and their suggestion to them is: will they alter the manner in which they present their subject? And they got turned down flat. So they then decide that it is necessary for them to do as they say, "build our own stable of historians."

Then they approach the Guggenheim Foundation, which specializes in fellowships, and say: "When we find young men in the process of studying for doctorates in the field of American history and we feel that they are the right caliber, will you grant them fellowships on our say-so?" And the answer is yes. So, under that condition, eventually they assembled twenty, and they take this twenty potential teachers of American history to London, and there they're briefed on what is expected of them when, as, and if they secure appointments in keeping with the doctorates they will have earned. That group of twenty historians ultimately becomes the nucleus of the American Historical Association.

Toward the end of the 1920's, the Endowment grants to the American Historical Association \$400,000 for a study of our history in a manner which points to what can this country look forward to in the future. That culminates in a seven-volume study, the last volume of which is, of course, in essence a summary of the contents of the other six. The essence of the last volume is: The future of this country belongs to collectivism administered with characteristic American efficiency. That's the story that ultimately grew out of and, of course, was what could have been presented by the members of this Congressional committee to the congress as a whole for just exactly what it said. They never got to that point.

Ed Griffin: This is the story that emerged from the minutes of the Carnegie Endowment?

Norman Dodd: That's right. It was official to that extent.

Ed Griffin: Katherine Casey brought all of these back in the form of dictated notes from a verbatim reading of the minutes?

Norman Dodd: On dictaphone belts.

Ed Griffin: Are those in existence today?

Norman Dodd: I don't know. If they are, they're somewhere in the Archives under the control of the Congress, House of Representatives.

Ed Griffin: How many people actually heard those, or were they typed up, a transcript made of them?

Norman Dodd: No.

Ed Griffin: How many people actually heard those recordings?

Norman Dodd: Oh, three maybe. Myself, my top assistant, and Katherine. I might tell you, this experience, as far as its impact on Katherine Casey was concerned, was she never was able to return to her law practice. If it hadn't been for Carol Reece's ability to tuck her away into a job in the Federal Trade Commission, I don't know what would have happened to Katherine. Ultimately, she lost her mind as a result of it. It was a terrible shock. It's a very rough experience to encounter proof of these kinds.

Ed Griffin: Mr. Dodd can you summarize the opposition to the Committee, the Reece Committee and particularly the efforts to sabotage the Committee?

Norman Dodd: Well, they began right at the start of the work of an operating staff, Mr. Griffin, and it began on the day in which the Committee met for the purpose of consenting to or confirming my appointment to the position of Director of Research. Thanks to the abstention of the minority members of the committee, that is, the two Democratic members, from voting, technically I was unanimously appointed.

Ed Griffin: Wasn't the White House involved in opposition?

Norman Dodd: Not at this particular point, sir. Mr. Reece ordered counsel and myself to visit Wayne Hayes. Wayne Hayes was the ranking minority member of the Committee as a Democrat, so we came to him, and I had to go down to Mr. Hayes's office, which I did. Mr. Hayes greeted us with the flat statement directed primarily to me, which was that "I am opposed to this investigation. I regard it as nothing but an effort on the part of Carol Reece to gain a little prominence, so I'll do everything I can to see that it fails."

Well, I have a strange personality in that a challenge of that

nature interests me. Our counsel withdrew. He went over and sat on the couch in Mr. Reece's office and pouted, but I sort of took up this statement of Hayes as a challenge and set myself the goal of winning him over to our point of view. I started by noticing on his desk that there was a book, and the book was of the type that – there were many in those days – that would be complaining about the spread of Communism in Hungary, that type of book. This meant to me at least he has read a book, and so I brought up the subject of the spread of the influence of the Soviet world. For two hours, I discussed this with Hayes and finally ended up with his rising from his desk and saying, "Norm, if you will carry this investigation toward the goal as you have outlined to me, I'll be your biggest supporter." I said, "Mr. Hayes, I can assure you that I will not double-cross you."

Subsequently, Mr. Hayes sent word to me that he was in Bethesda Hospital with an attack of ulcers, but would I come and see him, which I did. He then said, "Norm, the only reason I've asked you to come out here is I just want to hear you say again you will not double-cross me." I gave him that assurance, and that was the basis of our relationship. Meantime, counsel took the attitude expressed in these words: "Norm, if you want to waste your time with this guy," as he called him, "you go ahead and do it, but don't ever ask me to say anything to him under any conditions on any subject." So, in a sense, that created a context for me to operate in relation to Hayes on my own. As time passed, Hayes offered friendship, which I hesitated to accept because of his vulgarity, and I didn't want to get mixed up with him socially under any conditions.

Well, that was our relationship for about three months, and then, eventually, I had occasion to add to my staff a top-flight intelligence officer. Both the Republican National Committee and the White House were resorted to, to stop me from continuing this investigation in the directions Carol Reece had personally asked me to do, which was to utilize this investigation, Mr. Griffin, to uncover the fact that this country had been the victim of a conspiracy. That was Mr. Reece's conviction. I eventually agreed to carry it out. I explained to Mr. Reece that Hayes's own counsel wouldn't go in that direction. He gave me permission to disregard their counsel, and I had then to set up an aspect of the investigation outside of our office, more or less secret. The Republican National Committee got wind of what I was doing and they did everything they could to stop me. They appealed to counsel to stop me, and finally they resorted to the White House.

Ed Griffin: Was their objection because of what you were doing or because of the fact that you were doing it outside of the official auspices of the Committee?

Norman Dodd: No, their objection was, as they put it, my devotion to what they called anti-semitism. That was a cooked up idea. In other words, it wasn't true at all, but anyway, that's the way they expressed it.

Ed Griffin: Why did they do that? How could they say that?

Norman Dodd: Well, they could say it, Mr. Griffin, but they had to have something in the way of a rationalization of their decision to do everything they could to stop the completion of this investigation in the directions that it was moving, which would have been an exposure of this Carnegie Endowment story and the Ford Foundation and the Guggenheim and the Rockefeller Foundation, all working in harmony toward the control of education in the United States. Well, to secure the help of the White House in the picture, they got the White House to cause the liaison personality between the White House and the hill, a Major Person, to go up to Hayes and try to get him to, as it were, actively oppose what the investigation was engaged in. Hayes very kindly then would listen to this visit from Major Person; then he would call me and say, "Norm, come up to my office. I have a good deal to tell you." I would go up. He would tell me, "I've just had a visit from Major Person, and he wants me to break up this investigation." I then said, "Well, what did you do? What did you say to him?" He said, "I just told him to get the hell out." He did that three times, and I got pretty proud of him in the sense that he was, as it were, backing me up. We finally embarked upon the hearing at Hayes's request, because he wanted to get them out of the way before he went abroad for the summer.

Ed Griffin: Why were the hearings finally terminated? What happened to the Committee?

Norman Dodd: What happened to the Committee or the hearings?

Ed Griffin: The hearings.

Norman Dodd: Oh, the hearings were terminated. Carol Reece was up against such a furor with Hayes through the activity of our own counsel. Hayes became convinced that he was being double-crossed and he put on a show in a public hearing room, Mr. Griffin, that was an absolute disgrace. He called Carol Reece publicly every name in the book, and Mr. Reece took this as proof that he couldn't continue the hearings. He actually invited me to accompany him when he went down to Hayes's office and, in my presence with tears rolling down his face, Hayes apologized to Carol Reece for what he had done and his conduct, and apologized to me. I thought that would be enough and that Carol would resume, but he never did.

Ed Griffin: The charge of anti-semitism is intriguing. What was the basis of that charge? Was there a basis for it at all?

Norman Dodd: The basis of what the Republican National Committee used was that the intelligence officer I'd taken on my staff when I oriented this investigation to the exposure and proof of a conspiracy was known to have a book,

and the book was deemed to be anti-semitic. This was childish, but this was the second in command of the Republican National Committee, and he told me I'd have to dismiss this person from my staff.

Ed Griffin: Who was that person?

Norman Dodd: A Colonel Lee Lelane.

Ed Griffin: And what was his book? Do you recall?

Norman Dodd: The book they referred to was called *Waters Flowing Eastward*, which was a castigation of the Jewish influence in the world.

Ed Griffin: What were some of the other charges made by Mr. Hayes against Mr. Reece?

Norman Dodd: Just that Mr. Reece was utilizing this investigation for his own prominence inside the House of Representatives. That was the only charge that Hayes could think of.

Ed Griffin: How would you describe the motivation of the people who created the foundations, the big foundations, in the very beginning? What was their motivation?

Norman Dodd: Their motivation? Well, let's take Mr. Carnegie as an example. He has publicly declared that his steadfast interest was to counteract the departure of the colonies from Great Britain. He was devoted to just putting the pieces back together again.

Ed Griffin: Would that have required the collectivism that they were dedicated to?

Norman Dodd: No, no, no. These policies, the foundations' allegiance to these un-American concepts, are all traceable to the transfer of the funds into the hands of trustees, Mr. Griffin. It's not the men who had a hand in the creation of the wealth that led to the endowment for what we would call public purposes.

Ed Griffin: It's a subversion of the original intent, then?

Norman Dodd: Oh, yes, completely, and that's how it got into the world traditionally of bankers and lawyers.

Ed Griffin: How do you see that the purpose and direction of the major foundations has changed over the years to the present? What is it today?

Norman Dodd: Oh, it's a hundred percent behind meeting the cost of education such as it is presented through the schools and colleges of the United States on the subject of our history as proving our original ideas to be no longer practicable. The future belongs to collectivistic concepts, and there's just no disagreement on that.

Ed Griffin: Why do the foundations generously support Communist causes in the United States?

Norman Dodd: Well, because to them, Communism represents a means of developing what we call a monopoly, that is, an organization of, say, a large-scale industry into an administerable unit.

Ed Griffin: Do they think that they will be the ones to benefit?

Norman Dodd: They will be the beneficiaries of it, yes.

[END OF INTERVIEW]

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G. Edward Griffin was born in 1931 in Detroit, Michigan. He is a well-known radio personality, political commentator, writer and is a good friend of “freedom.” He has earned his freedom medals with his superb research on (1) the role of the tax-exempt foundations in the destruction of American education (His fascinating videotaped interview with the late Norman Dodd, Research Director for the Reece Congressional Committee to Investigate the Tax-Exempt Foundations in 1953 with 3,000 pages of transcript of the hearings are available at <http://www.americandeception.com>); (2) the history of the unconstitutional United Nations and its totalitarian policies, especially well-covered in Griffin’s videotaped documentary entitled “Katanga—The Untold Story” and in “Hidden Agenda,” a history of the United Nations, and (3) the history of the unconstitutional Federal Reserve banking system covered in his fascinating book, *The Creature from Jekyll Island*. His numerous videos and publications are available at www.realityzone.com.

Works by G. Edward Griffin:

“Capitalist Conspiracy” (Video)

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Federal Reserve

A Discourse by G. Edward Griffin

Global Warming and Global Feudalism

World without Cancer (Audio)

The Story of Vitamin B17 (Lactrile) — A documentary

The Plan to Collapse the Government: The Politics of Change in Local Government Reform

By K. Maureen Heaton

The purpose of this information is to explain how a citizen came upon this evil plan, and after the shock of it, what she did to expose it. It was exposed only on a state level in California. Consider this information:

1. Maureen Heaton accidentally came into possession of the Plan, by being in the publications room at the California State Capital in Sacramento, California. She notified her good El Dorado County supervisors, who sent around their Resolution to all 57 other California counties to expose it. Their action did set the planners back in their scheduling in the 1970s.
2. Again, an effort to expose this Plan was sent around to all 58 California counties in a letter on December 9, 1994, which renewed the first El Dorado County effort to awaken other counties to this evil Plan to collapse our government, and terminate its ability to provide needed services; a crisis of major magnitude, a catastrophe that has a physical effect on the community, the corruption of local officials, and the high cost of government and the desire for higher level services. Only two small Northern California counties replied and asked for the full document to be sent to them, which was done.
3. The purpose behind using the advice in this Plan was that local government officials (the subdivisions and special districts in our state) would not go under full regional government operation or agree to dissolve their county government, nor their special districts. The formulas in this Plan were set to force them to change.
4. The “think tank planners” (who have devised these methods as sure-fire ways to force subdivisions and special districts to collapse) are back at it again, as you can see with the banking and stock market crises. The Plan is being applied nationwide.

In summary, you must warn your county officials that the Federal government has exceeded the limits of power that were delegated to it, and are deliberately planning a collapse. Those who promote this Plan are guilty of maladministration, and even much greater crimes. They are quite boldly working in cooperation with outside interests to sap the energy of our nation, to destroy our proper form of government, and to transfer the people of this republic under foreign global management. Be appalled! While there is still time, find strength in this, which Pres. Franklin Pierce said in 1859:

It may be well the circumstances have occurred to arouse us from our lethargy...to the nearness and magnitude of impending calamities. It is comparatively sage to look dangers in the face, and meet them on the advance, but fatal to be appalled by them.

It is up to us to resist tyranny.

How I Obtained the Report

The Politics of Change in Local Government Reform

By K. Maureen Heaton

In any production, behind the actors seen on stage, there is a crew of “hands”—the “advance man,” in charge of propaganda, promotion and related matters: the producers; script writers; set designers; scenery handlers; costumers; stagehands; electricians; “props”; and the ubiquitous “bakers” or “angels” — the money people. In the real life drama on the world stage today, parallel positions are known as publicists; consultants; planner; aides; directors; facilitators; “change agents,” and generally, “experts.” And, of course, the ubiquitous financiers — who may or may not be YOU. Sometimes, the curtains part enough to allow a fleeting glimpse of the “hidden hands” behind the scenes which prepare the production for public viewing. When this happens, well-trained stagehands quickly close the curtain, and watchers who note the action and attempt to describe it are given to understand that they didn’t see it, because there was nothing to see. In the real world, this is known as a “cover-up.” Such was the nature of the exposure of the Planning, Programming and Budget System (PPBS). Its existence was denied, its name was changed, its capability was disguised, and the rest was silence. Such, too, was the policy paper known as “The Politics of Change in Local Government Reform” (TPOC). One of the tactics of the revolutionaries is to respond in silence, when they receive a telling blow. It sometimes works against them when they do that, and the matter of this document “TPOC” was one such incident.

I had been receiving the output from the California Council on Intergovernmental Relations (CCIR) for some time when I went before the Governor’s Task Force on Local Government Reform to present testimony against CCIR and the State meddling in local government affairs. After my appearance there, the CCIR reports stopped coming to my mailbox. I complained to their staff about it, but could not get them to reinstate me as a recipient, so I went to my State Senator and told him my problem. He called the CCIR office and told them I was to be reinstated as a recipient, and that I would be over to pick up the documents I hadn’t received. When I got there, I was ushered into the office of the person in charge who apologized profusely for any inconvenience I had suffered, and told the secretary to see that I had whatever documents they had that I had



not received. They were just moving into a big, new office, and there were huge boxes of material still not put away. The girl started showing me what was there, going to each box in turn, and handing me a copy of its contents. I selected those which I had not received.

I noticed, though, that there was one box near her desk, which she studiously avoided. When we had finished checking the other boxes, I asked her for a copy of the minutes of the last CCIR meeting, and she

had to go into another room to get them. While she was gone, I idly picked up one of the documents from the box she had not looked into. It was titled *The Politics of Change in Local Government Reform* (better known now as TPOC). “Local Government Reform” was the name of the game at the time, so I added it to my stack. (I was supposed to have anything I had not received, and I sure had not received that!)

So that was one time when they would have been wise to have been careful about what was to be seen by such as me. It was a textbook on mind control techniques — an appalling negation of the principle of self-government as it told public servants how to use “the politics of change” to obtain programs which the citizens did not want.

After I had studied that document which had come into my hands so fortuitously, I was at a loss as to what to do with it. The first step was suggested by the document itself; it included three “case studies” of the situations in California where use of the strategies it provided “to bring about change in local government structures” was discussed. Two of those cases were already history, but the third concerned a matter of Sacramento City County Consolidation (C/C/C)—where these techniques were then being used to create a single entity, neither city nor county, but a hash of both.

Now listen up, all you who might think I press too hard for election of representatives. It just so happened that there was one representative on the Sacramento City Council, Sandra Smoley, who had been fighting a courageous but lonely battle against consolidation. I did not know her

personally, so I arranged for the TPOC document to be taken to her by a mutually trusted ally, and she blew the whistle on the “hands” using TPOC to reconstruct her city. Thanks to Sandra Smoley, Sacramento City-County Consolidated (C/C/C) was defeated for that time.

Suppose Sandra Smoley had not been elected to that seat on the Council. Would there have been a different result?

Let’s look at another elected official, this one a “politician,” a sometime mayor of Oakland, California, John C. Houlihan. As mayor of Oakland, Houlihan gave an interview to the Oakland Tribune in 1966 in which he stated that he would be ready to step aside as mayor if “full-blown government” was implemented statewide. Such “reform,” he said, would do away with mayors; it would also do away with “cities, counties, districts, and boards of supervisors,” and he predicted that this would come to pass before the turn of the century – possibly in the 1980s.

Houlihan did not have to wait for his prediction to come true to “step aside.” Later in 1966 he was taken to court for looting the estate of an elderly widow for whom he was conservator. Staunchly maintaining his innocence, he resigned his office under fire. But when he appeared in court, he entered a surprise plea of “guilty,” and was sent to prison.

Now, the plot thickens. John C. Houlihan was Executive Director of The Institute for Self Government at Berkeley in January 1974 when TPOC was issued. On November 17, 1974, the *San Diego Union* reported that he had been granted a “full and unconditional pardon” by Governor Ronald Reagan for his crime. So, apparently he was out on parole at the time he participated in the production of this document which was designed to be a tool to build that government structure which he had predicted almost ten years before! Houlihan is a classic example of a politician as opposed to a representative.

The second step I took regarding TPOC was to ask for time at the next meeting of the CCIR, to challenge the members to repudiate this document that listed the CCIR as a sponsor. While waiting to hear from the CCIR, I took the TPOC document to my County Supervisor and he shared it with the El Dorado County Board, with the result that they passed a Resolution condemning such practices generally and TPOC in particular. That Resolution was sent to every person of interest involved at the State level, every county board of supervisors in California, and it eventually was reprinted in a number of newsletters and a few local papers, and thus found national distribution. To my knowledge no other action was ever taken against the strategies recommended in TPOC.

In my testimony to CCIR, I read portions of that “text-book for change,” such as the one which called the use

of “change agents to manipulate public opinion and to mislead, coerce and inhibit the rights of citizens to decide what changes they want in their local government” (quote from El Dorado County Resolution). I asked for a response as to whether or not the members of the CCIR Board were aware that this document was put out in their name, and whether they approved of the use of such tactics. The response was — silence! Not one of the twenty or so members spoke up.

When the next CCIR minutes arrived, they simply said that I had spoken against the local government reform. I wrote the Chair and demanded a correction of the minutes *from the Chair* and a minor correction was made, but no mention of the nature of the material I protested was included.

I wrote again, and repeated my demand for an accurate reflection of my testimony; I received a non-committal reply. I then wrote to my state senator. No reply! I then wrote to the governor (Ronald Reagan), and sent him a copy of my testimony, copies of the letters mentioned above, and requested action from him. No Reply! Silence!

It is of interest to note that when a citizen wrote to the Institute for Self-Government in Berkeley for a copy of TPOC, the response was that the report had been “compiled” at the request of the California Council on Criminal Justice (CCCJ), and was not “published,” but had been sent to the successor agency, the Office of Criminal Justice Planning (OCJP). The citizen was told it would cost \$8.00 to reproduce the manuscript and mail it.

Now, there are two interesting things about that:

1. In the Foreword to TPOC, it states that it was compiled under a contract with the Office of Intergovernmental Management, in coordination with the California Council on Intergovernmental Relations (CCIR) and the Governor’s Office. Make of that what you will.
2. Then, there is the box which contained the TPOC documents. It was in the California Council on Intergovernmental Relations (CCIR) office – NOT OCJP! The container was humongous – and it was half full – or half empty, if you like. Make of that what you will.

It is important for all citizens to know that California’s TPOC is not an isolated instance. There are think tanks all over the country, applying themselves to mass behavior modification techniques such as this, and the evidence of the use of such strategies is increasing. It is simply amazing that so little notice has been taken of what these would-be manipulators are doing! Uncovering TPOC was a pure and simple happenstance, but thousands of “change agents” are being prepared in our institutions of higher

education to continue developing this spyware technique—and this is no accident!

Why do you suppose none of those being trained to control their fellowman protest? Why no recognition of the dangers inherent in “change” agency that has become an integral part of government action, with elected officials attending seminars at public expense to learn how to get their constituents to accept programs they neither wanted nor needed?

**K. M. Heaton Statement to the California
Council on Intergovernmental Relations
20 June 1974**

Last year, in testimony to the Federal Advisory Commission on Intergovernmental Relations, meeting jointly with this Council in San Francisco, I warned of the legal and ethical implications in promotion by them, and you, of “regional sub-state redistricting.” Later, I appeared before this body at the final hearing of the Governor’s Task Force on the same matter.

Today, I’m making another attempt to direct your attention to the treacherous waters ahead for those who persist in this effort to “modernize” local government.

The Task Force completed their assigned work some time ago, yet no report has been issued. Could that be because their findings didn’t bolster the premises on which this effort was stated to be based? At best, a question exists as to the wisdom of continuing promotion of this concept, until that issue has been resolved.

Having worked at the grassroots level in politics for over twenty years, I was convinced that the true sampling of public opinion would refute the assumptions that have been put forward by those who are doggedly promotion regionalism and its components, of which “sub-state redistricting” is one. The deep concern expressed by citizens and their locally elected officials at the Task Force hearings had a common thread tying them all together – *the desire at the local level to make their own decisions there.*

This is not surprising, since, historically, local government has been a matter of *absolute right*, and has been held so by the courts both here and in England. *The California Journal* reports that *all* literature on the restructuring of local governments is based on false assumptions. I agree. One of those assumptions is that local government is a creature of the State. This flies in the face of the most eminent historians who have documented the development of governments through the centuries.

Despite numerous attempts in the past to usurp the powers of local governments, and bring them under a central control, never before has there been such an attempt to erase

the truth of that fact.

In this country, the courts have held consistently that, even before written constitutions, the people possessed full power of local government, and *still possess all such power which they have not delegated.* I submit to you that the people have not delegated the power for this body, the Legislature, or the Federal government to interfere with local self-government. Not knowingly, that is. I would also submit that no such delegation which might be made would be valid, unless they were in possession of all the facts.

All over the country, the people are alarmed at just such attempts to force local governments into strange forms of consolidation or redistricting. In Florida, Wisconsin, Illinois, Pennsylvania, New Jersey, Missouri, Texas – everywhere, the story is the same. When they *know* the truth, the citizens resist.

This Council maintains that it is following the dictates of the elected representatives of the people. I would suggest that the shoe is on the other foot. I would suggest that the members of this Council should re-examine the original mandate that created this body before they go any further. Such directives as have come from the Legislature have been based on recommendations of this Council, and the Council has determined goals and objectives, strategies and tactics.

It was shocking enough to learn last year that the Council was seeking funds from the Legislature to be distributed “*for the purpose of assisting and promotion of the reorganization of local governments*” at the discretion of this Council, let alone find that the Legislature has complied with the request! Only the surprise veto by the governor kept the public purse from being made available for such a purpose, in violation of the public interest and desire. By what legal, moral, or ethical standard could this Council and the Legislature justify such a usurpation of the right of local government to make such decisions on their own without coercion?

It was shocking to learn of the seminar held under the auspices of this Council for the stated purpose of “*exploring local government options*” for reform. Were the members of this Council present during the “Conversations of Asilomar”? The record doesn’t show. Did that seminar have your approval? Do you concur with the “experts” who gathered there who did not present local governments, nor even California thinking, since they were from all over the country and weren’t elected officials? It is evident that they were already supportive of “reform.” Have the members of this Council even read the report on that meeting, which carried their authority? If so, do they find that it was, in fact, “exploring local options” – or was it, rather, an exploration of techniques for achieving sub-state redistricting despite local desires?

Most shocking of all, however, is a more recent document produced in “coordination” with your staff and staff in the Governor’s Office, as well as an “Institute for Local Self-government” (a misnomer, if I’ve ever heard one). This “institute” is now headed by a man who is on record as favoring “full-blown government reform” which he himself stated means abolishing both cities and counties. Have the members of this Council read *The Politics of Change in Local Government Reform*? If so, do they approve of its publication and use?

The people of this state will want to know! They will want to know if they are to be subjected to such political abuse as is described in this text, which makes a sham and a farce of public debate on the issues.

Actually stating that local government is meeting the problems of the day, this report admits that “no pressure” is building to demand “local government reform.” It then recommends sending “change agents” in to “develop a climate for change” to start things moving.

Does this Council agree with that recommendation? Does this Council believe that “change agents” should work among the citizens, “creating diversionary tactics to confuse and disorient opponents at the right moment”?

Does this Council agree that “outside consultants” should be brought in to lend authenticity to conclusions already reached? Do you agree that “trade-offs are feasible” in obtaining a “desired” change? Or that a decision must be made as to “what price must be paid” to obtain citizen support? What price are members of this Council prepared to pay to obtain “sub-state districts”?

This textbook for change points out that there are five factors in creating “a climate for change.” Namely:

- 1) collapse of government,
- 2) catastrophe,
- 3) crisis,
- 4) corruption of officials, and the
- 5) high cost of government.

WOULD THE MEMBERS OF THIS COUNCIL GO ALONG WITH CREATION OF THESE FACTORS TO ACHIEVE THIS GOAL?

In closing, I ask you to look at the track record of this man who is heading this project, and then determine if you, as individuals or members of this Council, want to be on his team.

EXHIBIT A

CHAPTER SEVEN
***The Politics of Change in
Local Government Reform***

by John C. Houlihan

FOREWARD

This report was authorized and compiled under a contract dated July 1, 1972, between the Office of Intergovernment Management, State of California, and the Institute for Local Self Government, Berkeley, California.

In general, the project director, Mr. Ronald B. Frankum, and the assistant project director, Mr. Vigo G. Nielsen, Jr. conducted this study in coordination with the staff of the Council of Intergovernment Relations (CIR) with the Governor's Office, which was initiating a program for the study of restructuring of local government.

This study, following previous C.I.R. activities, is part of a statewide undertaking to modernize and improve California local government, increase its responsiveness, efficiency and economy.

This particular report, using documented case material, focuses on the process – “How to” – by which political and administrative leaderships are employed to bring about the reallocation and reorganization.

Under the contract, the investigators were to provide the necessary “real world” insights into what happens to bring about change in local government structures. The investigators were not charged with providing an exhaustive analysis but, rather, to find, examine and document the practical methodology of change.

The project was performed under the general direction of Randy K. Hamilton, Ph.D., former Executive Director of the Institute, and the final report was edited by its present Executive Director.

January 31, 1974
John C. Houlihan
Executive Director

SUMMARY OF CONCLUSIONS

1. There must be a climate for change in order for the restructuring of local government to occur, whether this restructuring involves drastic reform, reorganization, modernization, or a minor administrative realignment. While the following does not represent an exclusive list, the factors mentioned here are those which most often create such a climate:
 - A. Collapse of government's ability to provide needed services;
 - B. Crises of major magnitude;
 - C. Catastrophe that has a physical effect on the community;
 - D. Corruption of local officials, and
 - E. High cost of government and the desire for a higher level of services.
2. Some change will occur, in one form or another, if any of the first four factors (Collapse, Crisis, Catastrophe or Corruption) are present, especially when they are of major dimension. It is up to governmental leaders who are directly affected to employ the available alternatives. However, information obtained during the research study does not indicate that any of these four factors are currently generating a climate for change in California.
3. Preoccupation with the cost of government and desire for more efficient service delivery does exist in California at this time. These factors are a motivating force, but does not cause change to occur. It is necessary to organize and carry out a change campaign capitalizing on the factors that provide a climate for change.

4. The campaign may vary in scale but regardless of the size of the effort, every campaign contains some very specific features.

The larger the scale of the restructuring attempt, the more important it is that all features are included. The features are Planning and Contemplation, Education and Involvement, Community, Compromise, Concern, Cadence, Cooperation, Comprehension, and Concentration.

5. If an optimum combination of these features is absent, it will take longer to accomplish the change than originally anticipated by the change investigator.
6. Every successful reorganization has an instigator who is the principal change agent, and a nucleus of workers who manage the change effort from the beginning stages through final implementation.
7. Unsuccessful reorganization efforts, while often characterized by many of the same features as a successful campaign, frequently lack the factor of a climate for change, and the campaign, if there is a semblance of one, is not well educated.
8. Local government reform is a Political Campaign.

EXHIBIT B

RESOLUTION No. 447-74 OF THE BOARD OF SUPERVISORS OF THE COUNTY OF EL DORADO

WHEREAS, the Board of Supervisors of El Dorado County has consistently upheld the principle of local elective government, elected by popular vote of the citizens involved; and

WHEREAS, essential to such elective procedures is an informed electorate, basing their decisions freely on accurate information, openly debated, and

WHEREAS, inherent in this process is the right of the citizens not to be misled, coerced, or otherwise inhibited in the free exercise of the elective franchise, and

WHEREAS, any effort to nullify these rights is in direct conflict with the intent of the Constitution of the United States and the State of California, and

WHEREAS, it has been brought to the attention of this Board that a report has been issued by the Institute for Local Self Government, asserting the authority of the Governor's Office, the Office of Intergovernment Management, and the Council on Intergovernmental Relations, which presents prima facie evidence of a deliberate, calculated attempt to mislead, coerce, and inhibit the rights of citizens to determine the need for, the desirability of, and the method to bring about changes in the structure of their local governments: and

WHEREAS, the "Summary of Conclusions" in this report states:

There must be a CLIMATE FOR CHANGE in order for restructuring of local government to occur, whether this restructuring involves drastic reform, reorganization, modernization, or a minor administrative realignment. While the following does not represent an exclusive list, the factors mentioned here are those which most often create such a climate:

- a. COLLAPSE of government's ability to provide such needed services;
- b. a CRISIS of major magnitude;
- c. a CATASTROPHE that has a physical effect on the community;
- d. the high COST of government and the desire for higher level of services." (emphasis in the original); and

WHEREAS, it would appear from this document, which is entitled *The Politics of Change in Local Government Reform*, that it was received by the Council on Intergovernmental Relations; and

WHEREAS, the techniques described in this report have apparently been used in San Diego County Government Reorganization, in the Consolidation of the Contra Costa Fire Department, and the current effort to consolidate Sacramento City and County; and

WHEREAS, the cited report actually states that LOCAL GOVERNMENT IS MEETING THE PROBLEMS OF TODAY, and that no pressure is building up to cause the citizens to wish the desired reforms, then recommends the use of “change agents” to DEVELOP a climate for change, using diversionary tactics to confuse and disorient the citizens, and to deceive them about the need for reform; and

WHEREAS, this Board of Supervisors is at a loss to understand any legitimate function served by such proposals as these:

NOW, THEREFORE, BE IT RESOLVED by the Board of Supervisors of the county of El Dorado, in the State of California, on this 17th day of September, 1974, that all persons by whom this present Resolution is received be informed that this Board herewith goes on record in strong opposition to any such attempt to deprive the citizens of the State of California, and particularly of El Dorado County, of their right to determine for themselves the forms and functions of their government, and

BE IT FURTHER RESOLVED that this Board notify the Governor of the State of California, the Institute for Local Self Government, the Office of Intergovernment Management, the Council on Intergovernmental Relations, the League of California Cities, the California Supervisors Association, and the Boards of Supervisors of the several counties of the State, that such political abuse as is disclosed in this document is intolerable, and

BE IT FURTHER RESOLVED that the Board of Supervisors of El Dorado Country hereby calls on all responsible citizens or officials to be on guard against any such attempt to usurp their rights and privileges.

PASSED AND ADOPTED by the Board of Supervisors of the County of El Dorado at a regular meeting of said Board held on the 17th day of September, 1974, by the following vote of said Board:

Ayes: Franklin E. Lane, William V. D. Johnson, W. P. Walker, Raymond E. Lawyer, Thomas L. Stewart

Nays: None

Absent: None

Question: Why was the word Local put in the title of the sneaky Houlihan Plan when its effects were for national use?

Answer: Internationalists already had control of federal and state officials. They found local elections (cities/counties) were too numerous and too spread out for them to control who would be elected to local office. Local officials did not want to go into regional arrangement, so a contract was then entered into by 1972 for a “Plan” to suggest ways to force restructuring of local governments.

Another reason internationalists found local officials difficult was that voters all over the nation were familiar with their own local candidates in their own cities and counties. The “Plan” reported five sure-fire methods that, in the past, caused governments to fail and fall apart. All five of these methods listed in the Houlihan Plan are now being used by “change agents” upon unsuspecting U.S. citizens: Collapse, Crisis, Catastrophe, Corruption and Cost.

It took engineering of only one person to sit in the chair of the Oval Office as the President who could sign purported “laws” to alter the system, (sent from the Congress via A.C.I.R.’s *help), who would also use the power of executive orders, treaties, presidential directives, revenue sharing grants, etc., to effect the changes that the internationalists sought, in order to eliminate the Constitution and the Bill of Rights! Simultaneously, they structured an international government (a New World Order). Was it not easier to elect one key man, at the top of both parties, than to replace thousands of local officials?

It took the engineering of only 50 people to hold down the governor’s chair in each state in order to get the state to co-operate with the changes being made in the system by the Oval Office for regional international government, mandated elements in City and County General Plan documents, grants to states, Federal Office of Management and Budget planning, and eventually bankrupting the state.

Local governments presented more risks to these evil engineers. Some seats were acquired, but not enough. Meanwhile, officials in the state houses have done nothing to stop the unlawful militarized Homeland Security Agency of the Federal seizure of state law enforcement power (the police)!

*The Advisory Committee on Intergovernmental Relations (ACIR) drafted the required legislation “in light of the desired changes.” Brookings Institution, when accompanying the President to summit conferences, drafts legislation to make international changes possible.

EXHIBIT C



RESOLUTION No. 447-74

OF THE BOARD OF SUPERVISORS OF THE COUNTY OF EL DORADO

WHEREAS, the Board of Supervisors of El Dorado County has consistently upheld the principle of local elective government, elected by popular vote of the citizens involved; and

WHEREAS, essential to such elective procedures is an informed electorate, basing their decisions freely on accurate information, openly debated, and

WHEREAS, inherent in this process is the right of the citizens not to be misled, coerced, or otherwise inhibited in the free exercise of the elective franchise, and

WHEREAS, any effort to nullify these rights is in direct conflict with the intent of the Constitution of the United States and the State of California, and

WHEREAS, it has been brought to the attention of this Board that a report has been issued by the Institute for Local Self Government, asserting the authority of the Governor's Office, the Office of Intergovernment Management, and the Council on Intergovernmental Relations, which presents prima facie evidence of a deliberate, calculated attempt to mislead, coerce, and inhibit the rights of citizens to determine the need for, the desirability of, and the method to bring about changes in the structure of their local governments; and

WHEREAS, the "Summary of Conclusions" in this report states:

"There must be a CLIMATE FOR CHANGE in order for the restructuring of local government to occur, whether this restructuring involves drastic reform, reorganization, modernization, or a minor administrative realignment. While the following does not represent an exclusive list, the factors mentioned here are those which most often create such a climate:

- a. COLLAPSE of government's ability to provide such needed services;
- b. a CRISIS of major magnitude;
- c. a CATASTROPHE that has a physical effect on the community;
- d. the CORRUPTION of local officials;
- e. the high COST of government and the desire for higher level of services."

(emphasis in the original); and

WHEREAS, it would appear from this document, which is entitled "The Politics of Change in Local Government Reform", that it was received by the Council on Intergovernmental Relations; and

WHEREAS, the techniques described in this report have apparently been used in San Diego County Government Reorganization, in the Consolidation of the Contra Costa Fire Department, and the current effort to consolidate Sacramento City and County; and

WHEREAS, the cited report actually states that LOCAL GOVERNMENT IS MEETING THE PROBLEMS OF TODAY, and that no pressure is building up to cause the citizens to wish the desired reforms, then recommends the use of "change agents" to DEVELOP a climate for change, using diversionary tactics to confuse and disorient the citizens, and to deceive them about the need for reform; and

WHEREAS, this Board of Supervisors is at a loss to understand any legitimate function served by such proposals as these;

NOW, THEREFORE, BE IT RESOLVED by the Board of Supervisors of the County of El Dorado, in the State of California, on this 17th day of September, 1974, that all persons by whom this present Resolution is received be informed that this Board herewith goes on record in strong opposition to any such attempt to deprive the citizens of the State of California, and particularly of El Dorado County, of their right to determine for themselves the forms and functions of their government, and

BE IT FURTHER RESOLVED that this Board notify the Governor of the State of California, the Institute for Local Self Government, the Office of Intergovernment Management, the Council on Intergovernmental Relations, the League of California Cities, the California Supervisors Association, and the Boards of Supervisors of the several counties of the State, that such political abuse as is disclosed in this document is intolerable, and

BE IT FURTHER RESOLVED that the Board of Supervisors of El Dorado County hereby calls on all responsible citizens and officials to be on guard against any such attempt to usurp their rights and privileges.

PASSED AND ADOPTED by the Board of Supervisors of the County of El Dorado at a regular meeting of said Board, held on the 17th day of September, 1974, by the following vote of said Board:

Ayes: Franklin F. Lane, William V. D. Johnson
W. P. Walker, Raymond E. Laywer,
Thomas L. Stewart
Nones: None
Absent: None

ATTEST:
CARL A. KELLY, County Clerk and ex-officio
Clerk of the Board of Supervisors
By Armando J. Matthews
Deputy Clerk

[Signature]
Chairman, Board of Supervisors

I CERTIFY THAT:
THE FOREGOING INSTRUMENT IS A CORRECT COPY OF THE ORIGINAL ON FILE IN THIS OFFICE.

DATE _____
ATTEST: CARL A. KELLY, County Clerk and ex-officio Clerk of the Board of Supervisors of the County of El Dorado, State of California.
By _____
Deputy Clerk

Resolution No. 447-74 of the Board of Supervisors of the County of El Dorado in the State of California; signed September 17, 1974, page 1 of 2. [Emphasis added. A scanned full size copy is available for downloading from the Second Amendment Committee website: <http://www.libertygunrights.com/index.html>]

Maureen Heaton was a resident of California and Washington. She was a distinguished researcher and writer on education and politics, and is best known for her book *The Impossible Dream* (available as a free download at americandeception.com). Maureen Heaton was an indefatigable defender of the United States Constitution and was a direct descendant of John Hart, one of the signers of The Declaration of Independence. Maureen had a small publishing company, Hart Publications, that served to educate Americans regarding the destruction of our representative form of government. She wrote

Preconditioning for the Acceptance of Change which explained very clearly in 1983 how radical change in our republican form of government has been brought about at the local level through the use of psychopolitics. An excerpt follows: "Variants of these control strategies have been, and are being, used on every front of this war. A case in point—in the early seventies, a textbook was developed by a think tank in Berkeley, with the authority of the Governor's [Ronald Reagan] office and coordinated by the Council of Intergovernmental Relations, which provided an elementary course in the use of psychopolitics 'to provide the operant mechanism to change events in local government'."

Our Children: The Drones

By Ann Herzer, M.A., Reading Specialist

This two-part article was written in 1984 and is reprinted here with permission of the author.

Part I

With taxpayers' money through a National Science Foundation grant in 1968, Richard I. Evans wrote *B.F. Skinner: The Man and His Ideas*. The philosophy stated in this book should be of critical interest to all people that are interested in education and value the individual. Following are some direct quotes from Skinner included in Evans' book:

I could make a pigeon a high achiever by reinforcing it on a proper schedule. (p. 10)

When I say a concept is irrelevant, I mean that it has no bearing on the kind of analysis I am trying to develop. (p. 23)

For the purpose of analyzing behavior, we have to assume man is a machine. (p. 24)

You can induce him to behave according to the dictates of society instead of his own selfish interest. (p. 42)

It is conceivable that a technique of control will be developed which cannot be discovered. The word "brainwashing" is dangerous. (p. 54)

We want him [the student] to come under the control of his environment rather than on verbal directions given by members of his family. (p. 64)

I predict that the curriculum of the future will be designed around various capacities and abilities rather than subject. (p. 72)

I don't believe in mental discipline as such. . . . I'm much more concerned with the student's so-called personality traits. (p. 72)

I should not bother with ordinary learning theory, for example. I would eliminate most sensory psychology and I would give them [the students] no cognitive psychology whatsoever. (p. 91)

It isn't the person who is important, it's the method. If the practice of psychology [operant conditioning] survives, that's the main objective. It's the same with cultural practices in general; no one survives as a person. (p. 96)

It does bother me that thousands of teachers don't understand, because immediate gains are more likely in the classroom than in the clinic. Teachers will eventually know — they must — and I am more concerned with promoting my theories in education [operant conditioning]. (p. 106)

I should like to see our government set up a large educational agency in which specialists could be sent to train teachers



[in operant conditioning]. (p. 109)

Have the radical psychologists achieved their goals? Let's take a look at exactly what they believe.

The study of human emotions, feelings, and individual worth are of no concern to these psychologists. They believe that by shaping behavior one can produce any "human machine" that society needs. Skinner proposes to achieve this Utopian goal through the American school system.

Evans asked Skinner what would happen if a "hostile government were to gain control and proceed to shape the development of children, putting such techniques totally into use?" Skinner replied, "There's no doubt about it, but what are you going to do? To impose a moratorium on science would be worst of all." Would it?

A Nation at Risk states that "If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed it as an act of war. As it stands, we have allowed this to happen to ourselves." Did we? Did the American people really know what was happening in education and to their children? The answer is "no."

A naive and great nation of freedom-loving people has been deceived by a "technique of control" that cannot be discovered by the average American. By subtle means of mind manipulation from clever propaganda techniques to out-and-out lies, the American people have been sold these radical ideas, methods, and techniques that truly place our nation and our children at risk.

Skinner said, "You will teach your student as he wants to be taught, but never forget that it is within your power to make him want what you want him to want." In other words, a teacher can program and shape a child into being anything the radicals decide he should be.

Parents and American citizens should be aware of the government-sponsored programs being disseminated throughout the United States by the National Diffusion Network. The Network was established in 1974 to promote government-approved educational programs. Many of these programs are subtly designed with behavioral psychology techniques that could train young children to aim for limited goals of common labor. These programs prey on the poor

and minority children in our nation. Many of these programs started in the 1960's with the passage of the *Elementary and Secondary Education Act*.

You might wonder who selects these programs. A panel of twenty-two so-called "experts" selects the programs and approves them for dissemination by the Network. They are promoted in a book called *Educational Programs that Work* published by the US Department of Education.

A great number of programs being promoted by the Network state in the book that, "No evidence has been submitted to or approved by the Panel." It seems that even these great experts are not willing to accept the responsibility if these government programs fail or succeed.

The radical behavioral psychologists believe in a totally planned society with so many elite to rule, while the drones follow like programmed robots.

Very few college professors, teachers, school board members, or the news media have ever heard of the National Diffusion Network, and certainly the average American citizen is not aware of the *Educational Programs that Work* book or the programs therein. Every American should obtain this book and take a long look at just what their children are being taught or not taught.

One experimental program after another has been placed in the American classroom over the last twenty years. Many of these programs have been brought into the classrooms over the objections of teachers and parents—those teachers and parents who understood what was happening. These programs have proliferated to such an extent that the school child has become a human guinea pig for these radicals who propose to bring about the good life for the whole world by "brainwashing."

When is the last time you heard your children speak of the "American dream"? An unfriendly, "hostile government" in action? Well, maybe.

Part II

At taxpayers' expense, preparation of B. F. Skinner's dehumanizing book *Beyond Freedom and Dignity* was supported by the National Institute of Mental Health (grant number K6-MH-21, 755-01). Skinner suggested [in this book] that "what is called for now is a 'technology of behavior' — a systematic and scientific program to alter the nature of man."

The major theme in Evans' book, *B.F. Skinner: The Man and His Ideas*, was that because of the complexity of the modern world we can no longer afford freedom and dignity; therefore, the scientific method of operant conditioning should be used to control and shape mankind for the good of the world. Man is considered a "human machine" with no soul, no free will, just a number like "K6-MH-21, 755-01" to be manipulated by change agents — a group of self-anointed,

radical behavioral psychologists proposing to brainwash man into submission to whatever they determine to be the best for mankind.

This is not a new theme in history. It is older than the Inquisition. What *is* new in history is that a scientific method of brainwashing does exist. The American soldier in Korea and [the Jones cult in] Jonestown, Guyana are only two recent examples of this fact.

If one were to attempt this radical change, the most logical place to start this step-by-step "technology of control" would be to start in the schools and the free marketplace. A planned curriculum and a planned economy could strangle a nation like the United States within a few short years, and help to bring about "equality" for the whole world. This is conceivable if a technique of control could be developed that could not be detected by the average American. Has it happened? Just look at our schools and the economy. How many small companies have gone broke recently? How many small farmers are being forced out of business? Who controls the schools, the industries, the media, the natural resources, and, more importantly, who will control the land in the United States?

For the unread and skeptics, I'm going to suggest several books that give a comprehensive overview of American education and the extensive use of classical and operant conditioning in our society. Of course, one must first read Skinner's books to fully understand what he has proposed.

Perhaps the best and most comprehensive book written which truly gives historical documentation for the decline of our system was written by Augustine G. Rudd in 1957 and is called *Bending the Twig*. Mr. Rudd was chairman of the Educational Committee for the New York Chapter of the Sons of the American Revolution. Far too much blame has been placed on John Dewey, in my opinion: at least his educational theories were child-oriented. But, of course, the radical psychologists were not in vogue in 1957.

A report of the Comptroller General of the United States, dated April 15, 1977 (HRD-7749) should be obtained from government records and read by all Americans. The title is *Questions Persist about Federal Support for Development of Curriculum Materials and Behavior Modification Techniques Used in Local Schools*. It appears that nothing has been done about the questions.

Other titles that everyone should read are:

The Psychological Society, Martin Gross

Thought Reform and the Psychology of Totalism,
Robert Jay Lifton

Mind Control, Peter Schrag

The People Shapers, Vance Packard

Change Agents in the Schools, Barbara M. Morris

Behavior Mod, Philip J. Hilts
The Literacy Hoax, Paul Copperman
Legal Challenges to Behavior Modification, Reed Martin
Walden Two, B. F. Skinner
The Suicide Cult, Marshall Kilduff and Ron Javers
Snapping, Flo Conway and Jim Siegelman

Below are direct quotes from B. F. Skinner's *Beyond Freedom and Dignity*:

Why should I care whether my government, or my form of government, survives long after my death? . . .

Why should I be concerned about the survival of a particular kind of economic system? . . .

A remote personal good becomes effective when a person is controlled for the good of others, and the culture which induces some of its members to work for its survival brings an even more remote consequence to bear. . . .

It is a matter of the good of the culture, not of the individual. . . .

A programmed sequence of contingencies may be needed. The technology has been most successful where behavior can be fairly easily specified and where appropriate contingencies can be constructed — for example, in child care, schools, and the management of retardates and institutionalized psychotics. The same principles are being applied, however, in the preparation of instructional materials at all educational levels, in psychotherapy beyond simple management, in urban design, and in many other fields of human behavior. . . .

Such a technology is ethically neutral. . . .

It is not difficult to see what is wrong in most educational environments, and much has already been done to design materials which make learning as easy as possible. . . .

In Part I of "Our Children: The Drones," I quoted some of the change agents and how they proposed to bring about the change in society and education. This next article will deal with actual enactment of the methods and programs, and how they are being promoted by the United States Department of Education through the National Diffusion Network.

The first program I'm going to tell you about is the one that started what I now refer to as my "search for freedom and dignity" for myself, children, and teachers. The first program is known as the Exemplary Center for Reading Instruction (ECRI). The word "reading" is a misnomer. This program is pure operant conditioning in the best tradition of B.F. Skinner.

In 1978, I was working in a Title I program in Phoenix, Arizona. Our program was one of forty that had been selected as outstanding programs in the United States. The government was doing a three-year study on forty programs. The study was called the "Sustaining Effects Study." I assumed that study was being done so our program and the other

successful ones could be used as examples for the rest of the country.

Our program was based on an individualized diagnostic program for each child. The child's reading and math needs were determined and we were taught to remediate the specific needs in each child's area of weakness, while trying to build on the child's strong areas as well. We were proud to have been selected as one of the innovative programs in the nation. Part of our program also called for *continuous training* in our area of specialization. Mine was reading. I was also a member of the parent advisory committee.

In early 1978, our principal, Title I supervisor, and assistant superintendent of schools for the district met with the Title I teachers and proposed a week-long workshop based on a mastery teaching and learning theory. Quite a sales pitch was given for the method and the director. My principal said he had known her for several years and that she was a personal friend of a prominent church and business leader in our community. Since his daughter was a personal friend of mine and he is highly respected as a church and community leader, this was a good selling point from my point of view. Another selling point was the limited cost of the workshop, and the training would include the Title I aides and some of the classroom teachers as well.

The time arrived for the workshop, and substitute teachers were obtained for the teachers. The training session was held at the district office. Our trainer's name was Mrs. Currington, from Hawkins, Texas.

We were to meet from 8:00 a.m. to 4:30 p.m. every day, Monday through Friday. We were told that if we could not keep those hours and attend every day, not to attend the workshop. I thought that was rather strange, but said nothing at the time.

One of our teachers, Sherri _____, had small children and was having a problem with adjusting the hours with babysitters. Since her husband was a medical doctor, she could not depend on him for before-and-after school care. She asked if she could come late and leave early on some days. She was told no, and that it was her problem to work out. Somehow she did.

On Monday when we arrived at the district office, we found our tables arranged in a U shape with Mrs. Currington at the head. We were never introduced to her, nor were any words of welcome extended. She started to teach, and I started to take notes. My supervisor told me not to take notes, that all the information would be supplied later. I thought this was a very strange arrangement, but I stopped taking notes for the time being.

Two hours into the program I whispered to Sherri, "Just what in the [h—] is this?" By this time they had handed out a massive workbook that made no sense whatsoever. Sherri

pointed out that no method or philosophy was stated in the book and asked me if I thought this was strange.

When we broke for lunch, I met one of our outstanding classroom teachers in the restroom and she was in tears. She said, “Ann, I don’t know what is wrong with me. I have never reacted to anything like this before.” I said, “Deanna, this is the worst thing I have ever been exposed to.” She said, “Me too. I just thought it was me.”

Several teachers had lunch together and we were all very alarmed about the workshop. One old timer said, “This is just another program that we have to put up with — we have had one after the other for several years. We just learn one method and program, then they bring in another one. This will pass like all the rest.”

Since two hours’ credit was being offered by UCLA at Davis, some of the teachers asked me if I was going to sign up for it. I said no, because I would not want such a thing on my transcripts. None of our teachers signed up for credit.

Daily, more and more of the teachers were raising their eyebrows and my friend Mary_____ was beside herself. Finally, I said, “Look, Mary, we bought a pig in a poke and none of the teachers are buying this.”

We were pressured to memorize the word-by-word directives and pass the proficiency tests on a daily basis. Each teacher taking her turn, we were required to follow each directive exactly as the students would. Finally, the teachers and aides started asking questions. Some became downright hostile toward the teacher-trainer. Our questions were deferred by intimidation. For example, when someone would question a portion of the teaching technique, the trainer would say, “Shame on you. Don’t you want to do what is best for children?”

When Deanna pointed out that the program did not take into consideration the learning styles of individual children, Mrs. Currington said, “The group is more important than the individual and we should raise our children to be people pleasers.” That is when I really sat up to take notice. I recognized the philosophy right away, and I recognized this program as being political.

Children were required to master each and every small step before moving on, and only perfect penmanship was to be allowed from the child. Mary asked about small children whose fine motor skills had not developed. Mrs. Currington said, “All fine motor skills have developed by the age of one.” Wow!

By this time, Sherri was laughing. At one point an administrator from the district office came in and said, “We thought this was awful too when we attended the workshop last week, but it gets better as the week goes along.” This was the first time we realized that the administrators had taken the workshop, also.

At one point in the training we were required to raise our arms to a 45-degree angle with our fingers pointed. The children were to do this whenever they completed an assignment and the teacher was to check for perfect penmanship, etc. If the work was not perfect, then the child had to start over. The rest of the class traced their word with their finger and said the word in unison while the others made the correction.

I kept asking, “What is this method?” I was somewhat more verbal than the rest. At one point my principal said they used this method in Germany. This is when I said to Sherri, “I recognize the salute: *Sieg Heil!* I’m not going to do this again.” At this point I sat with my arms folded and Sherri continued to chuckle. I was not laughing. This workshop was no longer funny. I was thinking that something was very amiss.

Sherri and I were sitting at the same table across from each other. Mrs. Currington came and moved our table out from the others and told us to work with the group across the room. Since this was impossible, I thought it was very strange. That’s when I noticed that our behavior was being monitored by the teacher-trainer, Mrs. Currington. I told Mary and Sherri to be careful of their actions because we were being monitored. They said, “Oh come on, Ann.” The next day our table had been moved to the end of the room, in direct view of the teacher-trainer.

On the last day of our workshop, Mrs. Currington said she had just returned from doing a workshop in Boston, and they drove her out of town with police escort. Someone asked her why, and she said it was because of a paper she had presented in the workshop. She said she would not present the paper again unless Dr. Ethna Reid (the program director) ordered her to. Deanna asked if she could see the paper, and Mrs. Currington said yes, if Deanna would return it right after lunch and promise not to show it to anyone.

The next day Deanna told me that the paper was the “Children’s Story.”* I said, “I’m not surprised that they ran her out of Boston with police escort because that is where they threw the tea overboard!”

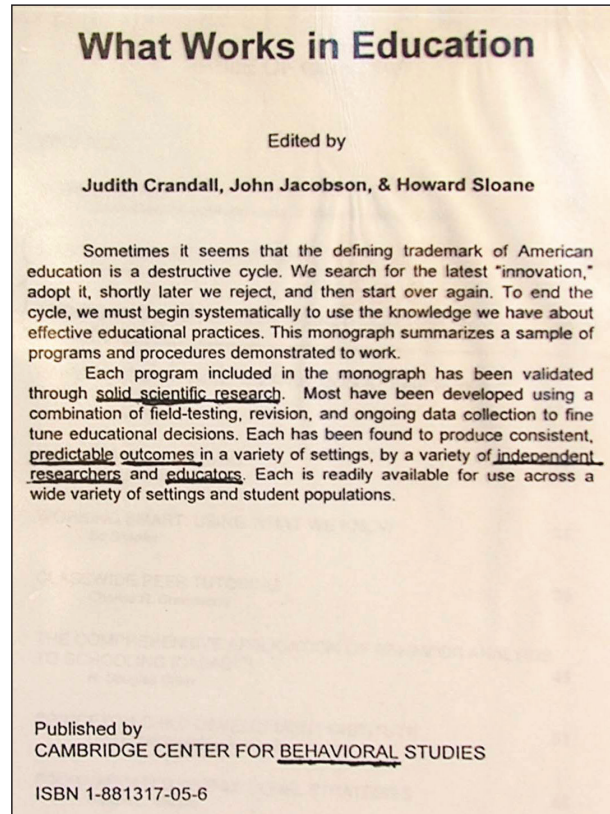
I am happy to report that I did not pass their fidelity or proficiency tests.

Endnote:

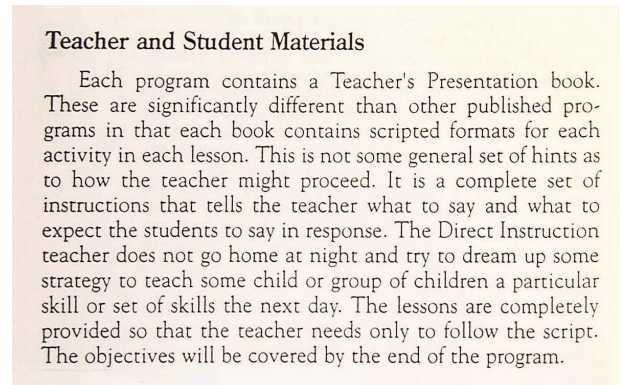
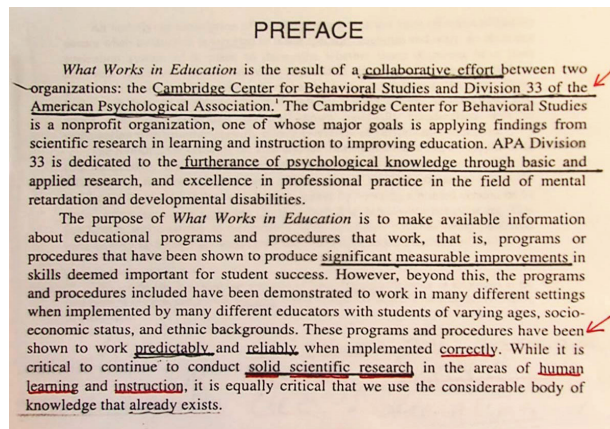
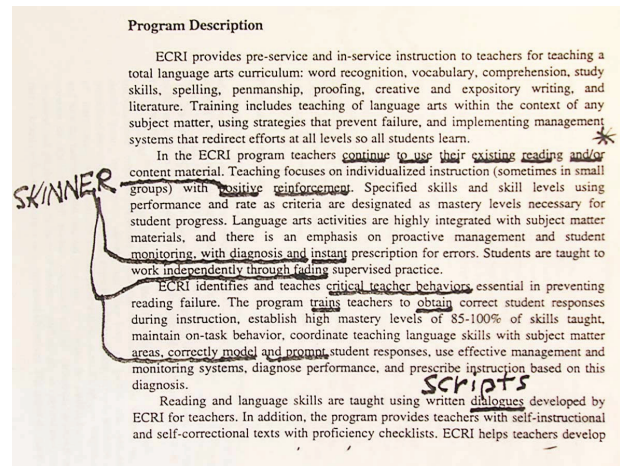
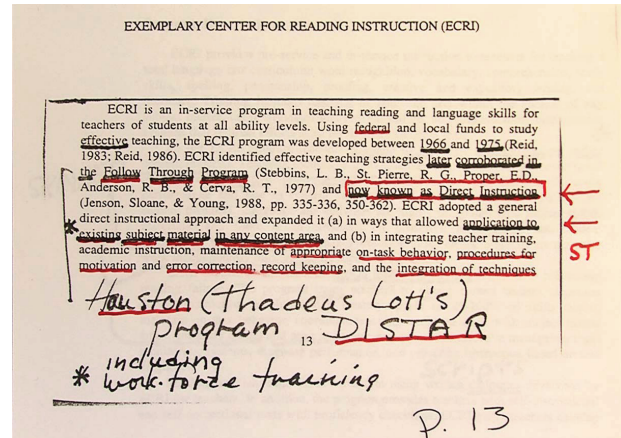
- * “The Children’s Story” is a story by James Clavell which deals with the ability of a “new” teacher, brought to an elementary classroom as a result of a “hostile government’s takeover,” who is able to completely subvert the values, beliefs and loyalties of the children in a half hour’s time. At the end of the story the children had cut up the American flag and thrown the flagpole out of the window, and had been convinced that prayer was a waste of time because “what you receive always comes from somebody else,” not God. (See pp. 70–71 of the 1999 book, *the deliberate dumbing down of america: A Chronological Paper Trail.*)

Additional material from Ann Herzer's article

Pages from the book *What Works in Education*, edited by Judith Crandall, John Jacobson, and Howard Sloan, published by Cambridge Center for Behavioral Studies: 1 and 2



Teacher training materials order form for the Exemplary Center for Reading Instruction (ECRI): 3, 4 and 5



Parents' petition, 1980, regarding their children getting sick due to ECRI methods and request to have the ECRI program removed from their school: 6

EXEMPLARY CENTER FOR READING INSTRUCTION
2333 Highland Drive
SALT LAKE CITY, UTAH 84106

DISTAR

Sup. + Co. for district.

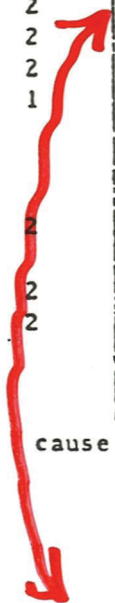
BILLED TO: Lee McGowan
Osborn School District
1226 W. Osborn Road
Phoenix, Ariz. 85013

SHIPPED TO:

material ordered by another district. This district also refused to discuss the method & philosophy. They told me they were not interested in any expert opinions. I went with a parent from my district. I had previously asked

Date June 15, 1978 Purchase Order No.

Quantity	Description	Unit Cost	Amount
2	<u>How to Teach Animals (7 pages)</u>	\$.10 page	\$ 1.40
2	Eval. of Monitoring of Teachers (3 pages)	"	.60
2	Eval. Sheet for Fidelity to Program (E.D.L.) (1 pg)	"	.20
2	Teacher Fidelity to ECRI Reading Program (10 pg)	"	2.00
1	Fidelity to Title III Program (no longer printed, but enclosed is an actual copy of one used by a staff person in 1973)(Names should be kept confidential.) (6 pages)	"	.60
2	Teacher Fidelity to ECRI Reading Program (Descriptors) (11 pages)	"	2.20
2	Teacher Fidelity to ECRI Checklist (6 pages)	"	1.20
2	ECRI Teachers' Proficiency Levels (7 pages)	"	1.40
	Techniques to Elicit Pupil Responses (No longer printed but is found in Workbook, Teaching Proofing Skills through Dictation & Eliciting Responses - not sent because these are available in your District)		
	Postage		\$ 9.80



Make checks payable to Exemplary Center for Reading Instruction and send to above address \$ 10.52

Payment from foreign countries should be made payable in U.S. funds on U.S. banks or else be paid with a U.S. money order.

How to Teach Animals

July 9, 1980 doctor's letter to Congressman Eldon Rudd stating that ECRI is a stimulus/response program and expressing his concerns for children subjected to such a structured method. 7 and 8

-1980-

We, the undersigned are totally against the ECRI method. We have proved with documents and letters from professors to reading specialists, that this is behavioral management and mind control and we want it taken out of the Central Local Schools, now.

We have shown where our children are suffering from mental and physical stress. They have severe headaches, hives and some are bed wetting from the stress put on them from this "program".

We are not going to stand by and watch our children turned into robots who have lost their ability to think on their own.

The ECRI method "conditions" the student to become dependent upon the stimulus response format. The student is trained to respond only through rote (learning without understanding), never through the thought process.

The committee has researched this and feel that we as parents have a right to HAVE a say on how our children are being taught!

George & Sherry Phillips	Lester & Nellie Bauer
Jim & Karen Schroeder	Don & Betty Cline
Dorothy Blosser	Charles & Claudine Powell
Dennis & Pat Etchen	Jim & Yvonne Donze
Jim & Yvonne Hanna	Gary Cates
Paul & Marilyn Kline	Paul & Mark Baden
Ed & Marilyn Kammerer	Deb Korman
Billie & Jane Partee	Don Roth
Sherrill & Susie Pr	eler
Carol & Duane J	oe Steele
Corky & Sally	is Mattison
Jim & Judy	inda Fillingner
John & F	Arlene Murphy
Ron & F	Aberta Greenler
Bev Spangier	Arlna Dennison

Parents
Petition
1980

July 9, 1980

THE HONORABLE ELDON J. RUDD
House of Representatives of Arizona
1110 Longworth Building
Washington, D. C. 20515

Dear Mr. Rudd:

I have recently reviewed materials that were made available to me by Mrs. Ann Herzer regarding ECRI.

This is clearly a stimulus-response method. After reviewing a rather extensive accumulation of materials on the subject that Mrs. Herzer has gathered, I am compelled to express to you my fears for the children who may be subjected to such structured methods of teaching.

I am aware that there have been other communications with your office regarding this method and hope you will give them your immediate attention for the sake of the children not only in your district, but in other parts of the United States as well.

Sincerely,

George R. Phares
GEORGE R. PHARES, M. D.

Doctor's Letter.

Ann Herzer. During her teaching career, Ann taught all grade levels, (K-College in reading) as well as all ability level students including gifted, and non-English speaking. In 1982, she was the Republican candidate for State Superintendent of Public Instruction for Arizona; ran again in 1986, the primary purpose was to expose the experimental programs being used on teachers and children, especially ECRI (Exemplary Center for Reading Instruction) and others. She pushed for a Congressional investigation on ECRI and other programs, but it never happened. People contacted her regarding ECRI and the harmful effects on children who were having difficult problems due to the stress from ECRI. All of this went to Congress and the DOE. The DOE lied about the method and denied that children were timed with stopwatches even after Ann sent them documented pod materials from their manuals. A large effort has been made to cover up ECRI and other similar programs destroying our children.

Who Are the Metrocrats?

The answer may shed new light on a baffling political problem.

By Jo Hindman

American voters long have complained that there is little difference between the platforms of the major political parties. The criticism is rife this 1960 election year.

During the 1952 campaign, the Republicans lambasted the Democrats with charges that the so-called economic health of the forties was created by war expenditures, waste, extravagance, planned emergencies and war crises.

Republican rule has shown no change. So-called economic health during the 1950s has been created by cold-war expenditures, waste, extravagance, planned emergencies, and cold-war crises. Governmental machinery under Republican tenure is cranking out socialism faster than the Democrat regime that preceded it.

Betrayed taxpayers of both Parties, who are paying dearly for all this, have reached a searching consensus noteworthy because it is an agreement which stands free from Party lines.

An editor in Louisiana wrote: "Liberals control the machinery of both national parties, neither of which appears to be moving in any direction or with any purpose."

A Texan precinct captain said: "Progressive Party members are posing as both Democrats and Republicans."

A Chicago businessman brooded: "A third party is about as hopeful for success as a new religion. Of course, the former is much needed, while the latter we have – collectivism."

The most perceptive remark of all came from a civic leader cooling down after an election hassle. He observed: "I fully believe we are up against another Party – neither Republican or Democrat – bent on changing the American way of life."

The "other Party" has been called various names, such as "the lobby," and "the hidden government." Both titles appear to be *apropos*, because present evidence reveals that the phantom Party actually constitutes a rigid One-Party



Government, complete with a political lobby and a far-flung "spoils system." It appears to be the Party of the Metrocrats.

Metrocrats are dispersed, strategically placed, and "hidden" only to the extent that they travel under well-known Party labels, such as Republican and Democrat, except at municipal level where the Party preaches that "there is no place for the Donkey or the Elephant" (*National Civic Review*, June, 1959).

By their work you shall know the Metrocrats – centralization of political power, infringement of the voting franchise, rule by appointed executives (the "experts"), merging of governmental units, destruction of check-and-balance government at all levels, pro-public enterprise, and their system of self-perpetuation by training younger persons through vocational programs in university departments of public administration, research bureaus on governmental problems, and apprenticeship "intern programs." Also, you will know them by their social and economic innovations such as regional planning, subsidized urban renewal, agitation for Red China trade, and so forth.

By destroying the check-and-balance of two-Party debates by so-called "non-partisan harmony," the Metrocrats are massing their forces to strengthen their One-Party system, a political principle of socialist rule.

Legislation introduced, enacted, and signed into law during the first session of the 86th Congress in 1959 illustrates at the federal level the ruthless lobbying power and the spoils system of the Metrocrats.

Identical bills calling for establishment of a Federal Commission on Intergovernmental Relations (H.R. 6904, H.R. 6905, S. 2026) were introduced in the House and Senate by Reps. Florence P. Dwyer (R-N.J.), L. H. Fountain (D-N.C.) and Senators Edmund S. Muskie (D-Maine), Sam Ervin (D-N.C.), Clifford Case (R-N.J.), Vance Hartke (D-Ind.), John S. Cooper (R-Ky.), Hubert Humphrey and Eugene McCarthy (both D-Minn.).

The Commission on Intergovernmental Relations (CIR) vehicle, described in the legislation, was none other than

a portable branch of the “1313” *clearinghouse* of Chicago, through which the Metrocrat dynasty has been wrecking U.S. Constitutional government. After the Metro CIR legislation was introduced, the oligarchy of Metrocrats massed for action. The joint hearings before the committees of Congress were flooded by pro-CIR letters and statements of witnesses representing the various Metro departments of the far-flung political apparatus, the notorious “1313” monopoly.

The CIR measure reached the stage of debate on the floors of Congress. The name of Meyer Kestenbaum, suit-maker-turned-Presidential-advisor, was mouthed all over the place. Kestenbaum, long-time director of Ford Foundation’s Fund for the Republic, has the ear of the U.S. President. He toured the USSR at Vice-President Nixon’s elbow.

During the Metro CIR congressional circus, Senator Jacob Javits (R-N.Y.) paid tribute to Kestenbaum. Javits is to be remembered also as the author of S. 125, the shocking mail censorship bill, and co-sponsor of the attack upon the Connally amendment via S.94, Senator Hubert Humphrey’s ill-advised attempt to prostrate the United States under the United Nations’ alien International Court of Justice (World Court.) The political career of Senator Humphrey, also a sponsor of the Metro CIR measure, is said to have been molded by Franklin D. Roosevelt, most irresponsible of all political tinkers in U. S. history.

Senator Fulbright (D-Ark.) in supporting the Metro CIR measure begged, “Why can we not have a commission (to)...make some suggestions as to needed reforms in our political system?” Senator Keating (R-N.Y.) joined with Fulbright, “I support this bill because I welcome action which will allow us to tap the ideas of both experts and practitioners in the field of government.”

The Metro CIR has opened the way for an unlimited horde of “experts.” The President signed the measure into Public Law 86-380 in September, 1959, while the White House was under the barrage of protesting messages and telegrams. Rank-and-file Americans trailed the legislation with objections all the way until it became the new Metro bureaucracy, the Commission on Intergovernmental Relations, charged with changing the American form of government.

The CIR puts the federal “keystone” into place over the State-level of the Metro apparatus – Interstate Cooperation Commissions – those phantom governments which are functioning alongside lawful state governments. The entire framework appears quietly to have been installed through the efforts of “1313’s” departments from Chicago.

Metrocrats control the 26-member CIR by automatic quorum – 14 members nominated by the following “1313”

agencies: Governors’ Conference, Council of State Governments, American Municipal Association, U.S. Conference of Mayors, and the National Association of County Officials. Other positions are filled by House, Senate and Presidential appointees.

The President loaded the Metro CIR with more “1313” brass. As his appointees, Dwight Eisenhower named two “1313” leaders: Frank Bane, for 20 years the head of Council of State Governments (see “1313’s Mail Order Laws,” *American Mercury*, January, 1960), and John Burton, Cornell University vice-president, who became a manager-at-large of the same “1313” organization. The bi-partisan disguise of the Metro CIR fails to veil its political purpose to revamp constitutional government into “1313’s” collectivist mold.

This “1313” clearinghouse within-federal-government is comprised in part of: Representatives Florence O. Dwyer and L. H. Fountain, Senators Sam Ervin (D-N.C.) and Edmund Muskie (D-Maine), all of whom introduced the Metro CIR legislation; Governor Abraham Ribicoff (R) who proved his “1313” temper by helping to wipe out the counties of Connecticut; and Mayors Celebrezze of Cleveland, Gordon S. Clinton of Seattle, and Norris Poulson of Los Angeles, all of whom have sponsored Metro activities in their cities. Wayne County, Michigan, bailiwick of still another CIR appointee – County Official Edward Connor – long has been a cell of Metro promotion, in the field of subsidized urban renewal especially.

For all practical purposes, *the two national Parties have united* to maintain the phantom Metro One-Party upon a bi-partisan basis. Spoils Republicans join spoils Democrats and become spoilsmen who control government by promoting Metro special-interest legislation. While one segment of Metrocrats introduces the legislation, another segment moves in to endorse it.

In addition to the elective officials, the Metrocrats also come from a certain politico-economic faction. If this is doubted, consider the recently-rendered Conlon report on U.S. foreign policy, which advises “normalization of relations” with Communist China – in other words, recommendations which include the seating of Red China by the United Nations, recognition of Communist China by the United States, and Chinese Communist trade relations with the U.S.A.

Conlon Associates, Ltd., the private survey firm which advises so boldly on American foreign affairs, had been in business just a year when the U.S. Government became one of its clients. Other Conlon clients include manufacturers seeking expanded foreign markets. The situation reveals a shocking conflict of interest, in which Metro spoilsmen, operating from vantage points in government and industry, and flanked by a hired referee, can reap mil-

lions of dollars while the best interests of the United States hang in the balance.

Backgrounds of the men who authored the Conlon report reveal heavy doses of internationalism, with support from Rockefeller and Ford foundations, and Social Science Research Council (SSRC) which was founded by University of Chicago Professor C. E. Merriam, a “1313” political science planner. Less important but interesting is the fact that the SSRC building faces the “1313” headquarters across the University of Chicago campus, and programs of the two appear to be no further apart.

The picture stays in focus when it is remembered that Senator Fulbright, a proponent of the Metro CIR federal clearinghouse, heads the Senate Foreign Relations Committee, which is considering the biased Conlon report. The closed ranks suggest that the One-Party of the Metrocrats and its patronage spoils system has become a live menace while the Republican and Democratic parties are becoming more fiction.

What about the advisedly-feared specter of a rising “Labor Party?”

First, let it be said that two wrongs never have made a right. Metrocrats whittle at the private enterprise economy of the United States to carve out a massive public enterprise system (aided by short-sighted entrepreneurs), while Labor increases its take from the profits of private enterprise. The two forces, unchecked, can devour America’s private enterprise economy completely. In the meantime, Labor throws its vote to the highest bidder, presently the Republicans, according to the party’s boast.

Do labor unions fit into the public personnel scheme of the Metrocrats? Not likely, in spite of the fact that a Metrocrat governor, Edmund G. Brown of California (who is also a “1313” leader), rode into office on a Labor vote because he condemned right-to-work laws. A poll taken by George H. Gallup among his peers in “1313’s” National Municipal League, reveals that certain of the Metrocrat tycoons harbor a desire to “fight Labor!”

Less spectacular, but more insidious to Labor is the empire-building of the Metrocrats leading to a civil service on a world-wide scale, groundwork of which already is laid through the work of Public Personnel Association, a “1313” non-governmental organization of the United Nations..

Hewing toward the generally socialistic Metro goal, city and state treasuries have embarked upon a policy of investing in on-going private industries or buying them outright. Purchase and relocation of an Indiana rubber plant by the city of Deming, New Mexico, early in 1960 threw approximately 400 privately-employed workers out of jobs. New rubber workers, hired in New Mexico, then became

personnel on a municipal payroll.

The Conlon brief and the Brookings Institution report that followed it were Metro recommendations at the international level. Brookings told the Senate Foreign Relations Committee that there should be a new “senior secretary” in the President’s Cabinet to head up all diplomatic, foreign economic, and overseas information programs.

On the domestic front also, the Metrocrats are driving toward a swollen executive branch. The push in this direction easily can be verified by watching the spate of Executive Department and commission-building bills being introduced to Congress. The proposed Department of Urbiculture (parody on Agriculture, but signifying “city”) would accomplish “back door” financing of Metro schemes by establishing a city-to-President mainline that would ignore Congress completely. Urbiculture bills were introduced by Senator Keating (R-N.Y.) – S. 2397, Representatives Griffith (D-Mich.) – H. R. 781, and Younger (R-Calif.) – H.R. 984.

The Commission legislation comes along to “advise” and rubberstamp revolutionary Metro ideas, including the Urbiculture scheme. Senator Joseph S. Clark (D-Pa.) and Representatives Ostertag (R-N.Y.), Granahan (D-Pa.), Bentley (R-Mich.) and Fascell (D-Fla.) introduced identical or slightly varying versions of legislation on Metropolitan Problems and Urban Development. The *Fascell bill* (H.R. 7465), boldest of the lot, was reported pending before the House of Representatives late in February, 1960.

By-passing the watchdogs of an elected Congress is a pinkish social engineering dream. Legislators who sponsor the idea either overlook the possibility of their own liquidation as representatives of the people, or else anticipate future jobs as plushy Metro commissars. The scorn of the Metrocrats for check-and-balance government is outdone only by Metro contempt for elective offices.

Bewildering though it is, the complex Metro program (international – state – county – municipal) is being blunted at many a turn by angered Americans who are beginning to see the siege of their independent sovereignty. That is why S.94, the attack on the Connally amendment, was knocked flat in committee. That is why the various Commission- and Executive Department-building measures are running into opposition from citizens. That is why American voters now critically are watching the election campaign.

If the 1960 primaries fail to please, and if the Metro slates of nominal Republican and Democrat candidates contain none to satisfy, the deadlock of the situation may precipitate a massive vote-bolt – a write-in vote, if necessary. The cleavage may help to form the nucleus of a much-desired second party. The United States needs a brave new Party to beat the One-Party Metrocrats. If permitted to breed

politically, Metrocrats may become forerunners of the unicameral system proposed for the One-World Government.

Jo Hindman was a great patriot, a fine writer, and close friend of the late Maureen Heaton. She was a regular (monthly) contributor to *The American Mercury*, a highly respected national conservative monthly journal during the 1950s and 1960s. The research and writing for which she is best known pertained to the history of regionalism and its insidious penetration of the nation's constitutional form of government. Two of Hindman's books, *The Metrocrats* and *Beware Metro*, are considered the finest sources of documented information on regionalism and its use of appointed officials (Soviet council form of government). This "new/old" form of governing is being implemented under UN Agenda 21/Sustainable Development, public school consolidation, and tax-funded school choice, including charter schools.

Nationalizing Education:

H.R. 5—Power, Control, Funding, and Enforcement Aligned to Common Core Standards Identifies the Student and Sets the Stage for Nationalizing Education

By Anita B. Hoge

Obamacare was first to mandate to the individual. Now, education!

Is this really what the American people want? Nationalizing education? HR 5, the re-authorization of the *Elementary and Secondary Education Act* (ESEA), passed the House without a whimper. Two remarkable turns of events: First, on July 19, 2013, the Republican-held House of Representatives gives President Obama the socialist agenda that they both have embraced — federalizing all of education and contributing to the loss of representative government. Second, the Common Core State Standards being passed in every state closed that loop. If this legislation passes this fall in combination with SB 1094, the federal government will be able to dictate what is taught in the classroom by fiat.



Council of Chief State School Officers (CCSSO.) **The copyright ensures that the standards will be the same throughout the nation, creating a de-facto national curriculum.** The standards also carry a public license that waives the copyright notice for state departments of education to use the standards. Two conditions apply: First, the use of the standards must be “**in support**” of the standards, and second, the waiver only applies if the state has adopted the standards “**in whole.**” This use of a copyright

for a public policy document is unprecedented in U.S. political history. The effect of the copyright and public license is standardization across the United States; the standards cannot be changed or modified, creating in effect, a national curriculum.

Local and state control will erode when federal funds go directly to the individual student, bypassing all local and state authority. The individual student is identified, monitored, and targeted for intervention with the Common Core Standards.

Common Core + HR 5 + SB 1094 = federal control of ALL education. Private schools will be included with the Choice Amendments attached in HR 5. When HR 5 is combined with SB 1094, the companion bill in the Senate that was voted out of committee, **the compromise will be disastrous for the Republic**, destroying public education, private education, home schooling and how local government functions.

Let’s explain how the Common Core Standards identifies “Johnny” in the classroom for the federal government. But, keep in mind, the Common Core Standards’ key component is standardization in all 50 states.

Background

The standards are copyrighted by the National Governors Association (NGA) Center for Best Practices and the

Overview of the Common Core Standards

In 2009 the National Governors Association hired David Coleman and Student Achievement to write curriculum standards in literacy and mathematics. Announced on June 1, 2009, the standards were supposedly designed to be “relevant to the real world, reflecting the knowledge and skills for success in college and careers to compete in a global economy.” What is missing here is that a standards-based system totally changes how we educate students in the United States from a traditional, academics-based model. This is the same outcome-based education debate that was feverishly fought in the 1990’s. Parents moved the clock back then on compliance, but not the continual research funded by the federal government, non-profits, corporations, and business. Obama also unlocked the *Family Education Rights and Privacy Act* (FERPA), opening the research on individual students to meet the Common Core Standards.

Older names for Common Core Standards are: OBE, Outcome-Based Education, Competency-Based Education, Performance-Based Education, Mastery Learning Model, and Student-Centered Learning. The key to this model

deals with the *individual* meeting learning outcomes or standards. This model is an unnatural process and does not identify or allow for individual differences in people. The focus is removed from a teacher teaching the curriculum with curriculum objectives to a group of students with varying intellectual differences. The Common Core Standards transform education with each student, with varying intellectual differences, meeting the same specific controlled outcomes.

Traditional education is turned upside down. This system removes the Carnegie Unit (ABCD or failure and seat time). Students no longer go to school 180 days; now there is no time limit for meeting standards. There are no more grade delineations like freshman, sophomore, junior, senior. And, most importantly, there is a transformation away from teaching content toward teaching “**standards only**,” driven by constant assessments and testing.

Think about that. Everyone will meet the SAME standard. Hello, America! Everyone is **not** the same. That is a socialistic-communistic system — “equitable” education. That system does not identify differences in individuals.

Those students who move faster through the standards, will be the 20% selected for higher education — the global children selected for Advanced Placement or International Baccalaureate (*Franken Amendment*) with the right attitudes. The other 80% will be trained for work. And yes, attitudes and values are part of the standards and part of the workforce skills for jobs aligned to the Secretary’s Commission on Achieving Necessary Skills (SCANS). Values and attitudes are a part of the College and Career Ready Standards. Senate Bill 1094 blatantly includes “across domain” testing for the social and emotional development of students. Parents, be prepared for the psychoanalyzing of your student.

The Remarkable Carrot and Stick Routine

Forty-five of the fifty states in the United States are members of the Common Core State Standards Initiative. States were given an incentive to adopt the Common Core Standards through the competitive federal Race to the Top grants to the tune of \$4.35 billion from the *Recovery Act*.

President Obama and Secretary of Education Arne Duncan announced Race to the Top competitive grants on July 24, 2009, as the carrot. To be eligible, states had to adopt “internationally benchmarked standards and assessments that prepare students for success in college and the workplace.” This meant that in order for a state to be eligible for these grants, the states had to adopt the Common Core State Standards or something similar.

The rush to accept federal dollars provided a major push for states to adopt the standards. The Common Core

Standards are funded by the governors and state school chiefs, with grants from the Bill and Melinda Gates Foundation, the Charles Stewart Mott Foundation, and others. States are planning to implement this initiative by 2015 by basing at least 85% of their state curricula on the Standards. Last year, Obama also provided the states with Flexibility Waivers for *No Child Left Behind*. With this funding coup, states also would have to entertain College and Career Ready Standards or workforce skills in the affective domain, moving away from an academic curriculum toward a standards-based system.

With the implementation of new standards, states are also required to adopt new assessments. The two consortia surfaced with two different approaches to test the standards. Twenty-six states formed the Partnership for Assessment of Readiness for College and Careers, Race to the Top Assessment Consortium (PARCC Rtt). The approach focuses on computer-based “through-course assessments” in each grade combined with streamlined end-of-year tests, including performance tasks. The second consortium, the SMARTER Balanced Consortium, consists of 31 states for adaptive online exams. The decision to use which assessment is determined by state education agencies.

Work is in the planning stage to **create a common, universal assessment system based on the common core state standards. Of course. If you have a national curriculum, you must have a national test.** This unprecedented move changes the standardized testing most students are currently taking, because standardized testing measures content and does not measure attitudes. The “Universal Assessment System” is assuredly the National Assessment of Educational Progress (NAEP) that has always been the prototype for all state assessments that experimented with testing in the affective domain.

The clever plan to standardize the Standards was actually passed by individual states or state boards of education. This removed the legal violation of the federal government directing and supervising curriculum which is against federal law.

In summary, once your state accepts the Common Core Standards, power is removed from your neighborhood school and the teacher in the classroom. Common Core removes the old system based on content and replaces it with individual Common Core Standards that each individual student must meet and every individual teacher must teach. The Common Core lowers the bar of academics with a “dumbing down” approach in order for all children to meet them. Feedback loop control is initiated to force compliance on the school, the teacher, the student with data tracking creating a Total Quality Management system. Individual education plans, career pathways, small letter iep’s, whatever you want to call forcing the

individual student to comply to ONLY the Common Core, will be developed for EACH and every student, creating a system of interventions if the student does NOT meet each standard through federal Special Education funds in the *Individuals with Disabilities Education Act* (IDEA). HR 5 and SB1094 refer to the interventions as **“Specialized Student Support.”**

HR 5, the Dollar and the Force behind the CommonCore. SB 1094 out of Committee

The legislation passed by the Republican-held House of Representatives sold out our country with this piece of legislation. The funding, Title I, “follows the child.” What does this mean? This means that the money will **fund each student** wherever they want to go to school. This funding bypasses the state government and the local district.

Interestingly enough, the amendments attached by key Republican congressmen, and a few Democrats, have an assortment of issues that contribute to ensuring that representative government is erased. Eric Cantor, (R, VA), and Rob Bishop (R, UT), allow Title I funds to follow the student to other public and charter schools within the state opting to allow it. Rob Bishop also makes Title I portable to public (including charter) schools and private schools. Matt Salmon, (R, AZ), provides states with the flexibility to allocate Title I grant funds in a manner that follows the child. States may allocate these funds based on the number of eligible children enrolled in the public and private schools served. John Tierney (D, MA), ensures a state’s accountability system is applied to charter schools in the same manner as to other public schools. Jeff Duncan (R, SC), allows that states would be able to direct block grant funding to any education purpose under state law.

In Summary: Creating Choice, Diminishing Public Schools, Grooming Charter Schools

Under the House bill, HR 5, a student is “given” Title I federal dollars to go to the school of their choice. Which school will they go to? The public school across the district? a charter school next door? across the state? to a private school? Catholic school? homeschool? across state lines? Your tax money will be traveling everywhere, blurring tax bases. What will this do to your local school district? What will this do to a locally elected school board who will no longer have control over the tax base with students moving everywhere? The funds will have to be divided to each student in an equitable way.

Under the Senate bill, SB 1094, funding establishes or expands inter- or intra-district public school choice programs that follow the child, starting at birth to age 21, mandates workforce skills, and testing across ALL domains, attitudes and values will be included.

SB 1094 also establishes a NATIONAL SCHOOL BOARD. (This bill does not extend the choice funds to private schools. Senators Tim Scott [R, SC] and Rand Paul [R, Ky.] offered an amendment to allow Title I dollars to follow a student to any school, public or private, that was defeated.) The meshing of the two bills gives us the entire agenda. The writing is on the wall.

Eventually, there will no longer be “better” schools, only “equal” schools. It is only fair there shouldn’t be wealthy school districts and poor school districts. Right? This ensures that your local school district will struggle. If a local district survives, they must be in tune and in compliance with the Common Core agenda. The local board may be responsible for minor functions like hiring, firing, maintenance of buildings, and managing federal accountability guidelines.

Many states have already gone to court over equitable school finance and alternatives to property taxes. The trend is a regional tax base, pooling tax money, and this legislation lays the groundwork to do just that. Schools will close because of less funding to operate and so-called “academic bankruptcy” for not meeting standards. This also sets the stage for charter school take over, which is a public school without an elected board. Local and state representative government will continue to be gradually diminished. Follow the money.

Sending Federal “Choice Children” to Private Schools

Will a private school be forced to accept a choice student? Will this choice money force private schools into “equal opportunity” and “an equitable resource implementation plan” for the choice students enrolled? Will choice students force the national curriculum and national testing on the private schools? Yes, Yes, and Yes. Particularly if your state passed or adopted the Common Core Standards.

Charter schools will be the norm, the future for all public schools. Charter schools are the model for taxation without representation. Specialized Student Support, Continuous Improvement, Teacher Evaluations, and Data Tracking oversight with testing, testing, testing for accountability are all packed into HR 5 along with the choice amendments.

Will the Democratic Senate pass this legislation this fall? Combined with SB 1094 introduced by Senator Harkin, is the Democrat version of HR 5, we can count on it. All software, computerized instructional material producers and manufacturers of educational technology will continue to gorge themselves at the public trough. We will have federalized all of education in the United States of America!

Action:

- Rescind charter school legislation.
- Stop the Common Core Standards.
- Stop HR 5.
- Stop SB 1094.

Notes:

Historical Documentation: “Soviets in the Classroom,” *the deliberate dumbing down of america: A Chronological Paper Trail* ; deliberatedumbingdown.com

See “Obama’s, Race to the Top Agenda--States under Republican Leadership Fall for the Carrot: Children Sold-Out for a Profit” by this author for documentation.

HR 5 legislation.

SB 1094 legislation out of Committee.

Franken Amendment — Advanced Placement/International Baccalaureate: the “Chosen 20%.”

Anita B. Hoge, lecturer, educational researcher, parent. In 1990 a federal investigation was completed against the Pennsylvania Department of Education, after Hoge’s filing of a federal complaint against the Educational Quality Assessment (EQA), and the US Department of Education’s National Assessment of Educational Progress (NAEP), under the *Protection of Pupils Rights Amendment*. This forced the Pennsylvania EQA to be withdrawn, which forced the US Department of Education to do their job to investigate the psychological testing of children without informed

written parental consent. NAEP was never investigated because the department said the complaint didn’t have standing, although documents had proven that NAEP did experimental research and used different states to pilot their agenda by embedding their test questions into the Pennsylvania EQA as well as other state tests.

As the subject and main researcher for the book *Educating for the New World Order*, my story is told about an incredible journey into the devious and deceptive operations of our government to change the values, attitudes and beliefs of American children to accept a new world order; the first to document the expansive data collection operation of our government establishing micro-records on individual people in the United States. Experimentation, illegal testing, and data collection were exposed.

Lectured all over the United States in the 1990’s about illegal and controversial testing, curriculum, and collection of data by our government. Arranged and lectured at town hall meetings all across the state of Pennsylvania to withdraw affective student learning outcomes to stop Outcome-Based Education. In January of 1992, parents in Pennsylvania won the battle against OBE when the Independent Regulatory Review Board had requested that the Pennsylvania State Board of Education remove all outcomes which dealt with attitudes, habits, traits, feelings, values, and opinions that are difficult and subjective to measure and that the remaining outcomes be defined and co-ordinated with academic requirements that can be measured. The battle continues.

CONSERVATIVE TREASON

By Charlotte Iserbyt

The recent, incredibly well-funded neo-conservative bandwagon popping up all over the country investigating the Common Core to the exclusion of the dangerous issue of tax-supported school choice and charter schools with no elected boards, has prompted me to write this article.

I am devastated by the speed with which the United States free economic and political system is being destroyed by the neo-conservative leadership. Our little band of excellent long-time education researchers/activists has been marginalized by the well-funded leadership of the Trotskyite (communist) neo-conservative movement. The leadership of this movement is, I believe, quite evil. Those carrying out this Common Core **diversion** from the **real** issue—publicly funded school choice/charters, with no elected boards—will have to answer many questions when they meet their Maker. (Scroll down to the last part of this article to see a listing of perpetrators.)

This leadership has parents who are new to the history of education, doing research on Common Core Standards, when Common Core is not the issue. It is only the latest label applied to the brainwashing that has been taking place in the nation's schools since the early 1940s. It is dangerous due to computer assessment and data collection. Other than that, it is no more dangerous than the Carnegie Corporation's federally funded National Assessment of Educational Progress (NAEP) that has been mandating state sampling of students in proper attitudes, values and beliefs since the early 1970s.

Many truly conservative Americans mistakenly believe that "educational choice"—i.e., charters, cyber charters and vouchers—is "private" education. Nothing could be further from the truth. Follow the money trail. Follow the testing/assessment trail. This so-called "private" education supported by so many "so-called" conservatives is in reality government controlled. The child is enrolled in the system, and is monitored, assessed and databanked in the system. Truly private education has no governmental funding, and it has no government-defined and prescribed "common core" indoctrination and assessment. (Please read Sarah Leslie's article series "The Choice Charade," available at my [website](#).)

There is nothing new about vouchers/choice. The idea of



vouchers/choice has been around for a long time. Here is a quote from George Bernard Shaw (1856-1950) of the socialist Fabian Society of England, who said, "Nothing will more quickly destroy independent Christian schools than state aid: their freedom and independence will soon be compromised, and before long their faith."

There is NO research left to be done.

We have Carnegie Corporation's plan written in 1934. Click on ***Conclusions and Recommendations for the Social Studies***, (and put Conclusions and Recommendations in the search engine at [americandeception.com](#)) that calls for using the schools to change America to a communist "planned economy" in the New World Order. If you do not have the time to click on the above attachment, the following quote may persuade you to do so and to read the entire book:

Recommendations. . .

8. Under the moulding influence of socialized processes of living, drives of technology and science, pressures of changing thought and policy, and disrupting impacts of economic disaster, there is a notable waning of the once widespread popular faith in economic individualism; and leaders in public affairs, supported by a growing mass of the population, are demanding the introduction into the economy of ever-wider measures of planning and control . . .

Cumulative evidence supports the conclusion that, in the United States as in other countries, the age of individualism and laissez faire in economy and government is closing and that a new age of collectivism is emerging . . . [Emphasis added, ed.]

As to the specific form which this "collectivism," this integration and interdependence, is taking and will take in the future, the evidence at hand is by no means clear or unequivocal. It may involve the limiting or supplanting of private property by public property or it may entail the preservation of private property, extended and distributed among the masses.

Do those being diverted by the Trotskyites' focus on Common Core Standards NOT know how to read? Do they think Carnegie Corporation was joking when it spelled out clearly in the above little book what it wanted for America? For those who say, "Oh, that was back in

1934... these education researchers, who keep pushing their research on us, who have been at it for at least forty years, do not understand what is happening now,” read on.

Carnegie piloted the first Skinnerian/Pavlovian Outcomes (Performance) Based Education (*Eight-Year Study*) from 1933-1941, according to Chris Pippo at the Carnegie-funded and -created Education Commission of the States. (The Soviet Polytech System could not happen without OBE — Skinnerian performance-based education.)

Carnegie Corporation has been involved every ten or so years, pouring money into the dangerous education programs focusing on changing your children’s mental health through values-destroying programs such as drug ed, sex ed, death ed, values ed—all of which come under the label of Human Relations Training funded by Carnegie since the 1940s. Other Carnegie grants have gone into the funding and creation of the National Governors Association, Northwest Regional Laboratory Goals Collection and the National Assessment of Educational Progress (NAEP) that includes at least 50% values-laden questions. Carnegie has been involved in funding and implementing the Soviet Polytech System, school-to-work agenda which requires charter schools. (Read **“Marc Tucker’s letter to Hillary Clinton.”**)

Carnegie’s President David Hamburg also signed its agreement with the Soviet Academy of Science related to development of computer courseware in “critical thinking” (Marxism) for early elementary school children. That agreement was signed at the same time President Ronald Reagan signed the United States-Soviet Education agreements with former President Mikhail Gorbachev in 1985 that merged our two education systems. Additional research is not only in book form, but is available free on the Internet; not just mine, but that of many other brilliant patriotic historians and researchers, who can tell all one needs to know about the situation facing Americans today. Go to the **americandeception.com website**, and click on the **“education”** and **“communism”** categories and scroll down through all the original hand-scanned documents. Or, just read my book *the deliberate dumbing down of America: A Chronological Paper Trail*, a FREE download at my website. Scroll down through the Index to find what you are looking for and then cut and paste and email the documented evidence to anyone who will listen.

Our good—and I am sure, very, very concerned—younger researchers are being misled by the Trotskyites who are focusing on Common Core rather than on the key issue: **tax-funded school choice/charter schools with their unelected councils**. Choice/charter is the vehicle to destroy *all* private and religious education and to change our whole free political and economic system to a communist system with **unelected** councils. Look up the word “council” in your dictionary and if your dictionary

was published fifty years ago, you will find “soviet” as the definition of “council.” Charter schools are run by **unelected** councils. Once Americans have accepted the operation of their schools (workforce training sites) by unelected councils, they are likely to accept unelected councils across the board in all areas of government.

Those fighting the phony Common Core battle are being **used** by the internationalists implementing this planned economic system for America. The perpetrators of Carnegie’s 1934 plan **MUST** keep these good people from focusing on their totalitarian plan to implement a planned economy through tax-funded school choice and charters. A replay of Nero fiddling while Rome burned.

The following two quotes are taken from federal documents, not from us old-time researchers. The federal government is telling Americans exactly what it is doing and what it requires from those accepting tax money under tax-funded school choice/charters, etc. As Ginny Baker explained in *The Don Bell Report* in 1990:

...on July 18, 1971, key federal legislation underlying and controlling any subsequent education legislation was adopted. This master control system, “The Interagency Day Care Standards,” hinged upon the federal government’s own definition of day care: “Day care is defined as the care of a child on a regular basis by someone other than the child’s parents for any part of the 24-hour day” . . .

(8) It states that “Any agency, public or private, which receives federal funds directly or indirectly through a grant or contract... or by way of a voucher plan” must meet all requirements that are set down for public schools. Acceptance of Federal funds is an agreement to abide by the requirements.

– Ginny Baker: “Educational Choice: An Innovative Report”

This writer was fired from her position in the U.S. Department of Education for leaking the Project BEST proposal (Better Education Skills through Technology grant proposal from the Association for Educational Computing and Technology, a spin-off of the National Education Association). The proposal contained the following wording stamped “CONFIDENTIAL”:

Project BEST Dissemination Design Considerations:

PROJECT DESIGN FEATURES

What We Can Control and Manipulate:

- State participation/selection process
- Role of advisors
- Content of program
- Training of state leaders
- Resource people utilized
- Basic skills content areas emphasized
- Perception of need to use technology

BEST's promotional flyer blatantly discussed how the project would serve not just in education, but for other program areas as well, to implement the national/international management systems/Management by Objective, Planning Programming Budgeting System, and Total Quality Management:

In addition, the State Team approach and the communications network with professional associations and other groups established by the project will serve as a model for the states in implementing similar efforts in other areas of education, or in such program areas as health, human services, housing, transportation, etc.

History will lay the blame for this utter disaster (loss of our representative form of government through acceptance of tax-funded choice, especially charter schools, with their unelected councils) at the feet of so many: **first**, the Democrats from at least 1965 to 1980 who, with the help of Republican President Nixon who carved the country into ten regions, implemented regional government and the funding through *Elementary and Secondary Education Act of 1965* of the dumbing down/values destroying curricula; and **second**, the Trotskyite Republicans from 1980-2013, who restructured our schools and economic/political system through Outcomes-Based Education (early Common Core) and school choice, public/private partnerships (no accountability to the taxpayers), Skinner method to teach reading (OBE/Direct Instruction), computer technology ("Down with Books!" that is a direct quote from Professor Dwight Allen, University of Massachusetts, at a conference related to individualized instruction and computers, held in 1971 and supported by former Speaker of the House Newt Gingrich in the ensuing years), and through the big elephant in the room—heavy support for regionalism/communism/consolidation—which removes elected officials and accomplishes many other nefarious acts, being implemented nationwide under *UN Agenda 21*/sustainable development.

Professor Carroll Quigley, President William Clinton's mentor at Georgetown University and official historian for the Council on Foreign Relations, tells us in *Tragedy and Hope* (Macmillan, 1966) how the plan would be carried out by leading members of the left and the right (from both political parties) having the same agenda.

If only my little *Back to Basics Reform or...OBE...Skinnerian International Curriculum* (1985) had not been boycotted by the Trotskyites. It warned Americans, in a short 39-page booklet, of exactly what was going to happen if President Reagan did not keep his promise to the voters and abolish the U.S. Department of Education. That booklet is a free pdf download at deliberatedumbingdown.com and has recently been republished (available for \$10 at Amazon, or 10+ copies at a 50% discount through my website). That booklet could have been written tomorrow.

Our group of researchers spent \$5000 to get an ad into the *Washington Times* that exposed President Ronald Reagan's signing of education agreements with Soviet President Mikhail Gorbachev in 1985. These agreements effectively merged our two nations' education systems. Carnegie Corporation, at the same time, signed the computer/technology agreements with the Soviet Academy of Science. A few people found out what had happened, but not enough. Then I wrote, "Soviets in the Classroom... America's Latest Education Fad," which was again boycotted by these same people. Finally, I wrote the big *the deliberate dumbing down of america: A Chronological Paper Trail*—again boycotted, by these exact same people. (We did manage to get around them somewhat by putting that book on the Internet as a free download!) Ten years later, Sarah Leslie, the publisher, Cindi Weatherly, the editor, and I, published an updated, abridged version of *the deliberate dumbing down* (available at Amazon), which is presently being boycotted—again—**by these same people**. It is understandable that "they"—these same people—detest the updated version since it exposes their heavily funded role in tax-funded school choice and charter schools (taxation without representation).

Have we not done our best? What is there left for us to do?

It is almost understandable that the new researchers who have gotten on the "common core bandwagon" have found themselves left in the dark regarding the thoroughly documented history of the real purpose behind the choice/charter agenda. The deliberate boycotting of the truth—by these same people—has been very effective.

What should happen is for those being led astray by this so-called "conservative" group **TO WAKE UP AND LISTEN TO AND TAKE SERIOUSLY WHAT IS BEING TOLD THEM BY THOSE WHO HAVE WARNED THEM!**

You cannot win a war without identifying the enemy.

Supporters of the tax-funded school choice/charter agenda include the likes of: Glenn Beck, David Barton and Eagle Forum developing their "boot camp" to fight the straw man "Common Core"; the Heritage Foundation, that drafted the North American Free Trade Agreement (NAFTA) that sent abroad hundreds of thousands of good-paying jobs, with its state affiliates like Heartland Institute, and Heritage's new president, former Sen. Jim DeMint, (R/S.C.), who has pledged to make choice and charters the main focus of his presidency; Pioneer Institute and its Stop Common Core road shows; former Governor Jeb Bush and his pro-choice/charter foundation; ex-IBM CEO Louis Gerstner calling for the dissolution of over 16,000 school districts to change the governing system, thus removing elected school boards; Fordham Institute's president, education change agent Chester Finn; Cato Institute; the

DeVos Family Campaign for Privatization of Schools and Betsy DeVos's All Children Matter which is funding multiple state charter school initiatives; former Secretary of Education William Bennett; the Walton Family Foundation; the Council on National Policy; the Acton Institute; the Family Research Council; Christian Coalition; Freedom Works; and Gary North, Reconstructionist/Dominionist Y2K alarmist, who is working with Ron Paul, David Barton and Tom Woods of the Von Mises Institute, to launch Ron Paul's home school curriculum, who said, "So let us be blunt about it: we must use the doctrine of religious liberty to gain independence for Christian schools until we train up a generation of people who know that there is no religious neutrality, no neutral law, no neutral education, and no neutral civil government. Then they will get busy constructing a Bible-based social, political and religious order which finally denies the religious liberty of the enemies of God"* (Please re-read this extraordinarily un-American proposal.); and many more.

Be sure to read the Gary North quote twice and ponder its very sinister implications.

Oh, I forgot. We aren't listened to since we can't afford to hold fancy meetings and luncheons with crisp white linen napkins, crystal pitchers of ice water, slick brochures, and know-nothing young speakers from the Heritage Foundation in Washington, D.C. flown in to brainwash formerly traditional conservative Republicans in our states with the need for tax-funded school choice. What has gone on with Maine's Republican Governor LePage being co-opted by Maine Heritage Foundation is a perfect example of what is happening in all states. We are like the rugged patriots during the American Revolution. We have no money, resources, no media, but we stand for principle. We

love America and our Constitution and Bill of Rights and our capitalist economic system which has worked so well for us and for millions of immigrants who came here to escape exactly what the Trotskyite Republicans are putting in: a PLANNED ECONOMY. This failed totalitarian political and economic system is aptly called "Limited Learning for Lifelong Labor."

Could it be that those we have identified as the "enemy" have not thoroughly understood the consequences of their actions and support for an alien, unconstitutional concept? We sincerely hope and pray that they will carefully reconsider their positions. (A proposal for restoration of our superb pre-1965 academic education can be read as "21 Ways to Restore Local Control" by Cheryl Egar in the *Speakers' Submissions* of this project.)

* "Exposing the Well-Funded Campaign to Destroy Public Education," by Rachel Tabachnick, Public Theology website (www.pubtheo.com).

Charlotte T. Iserbyt is a speaker and writer, and the author of *the deliberate dumbing down of america: A Chronological Paper Trail* (Free downloadable pdf at <http://www.deliberatedumbingdown.com>). The 2011 Revised and Abridged version is available from Amazon.com. Charlotte served in the American Red Cross overseas during the Korean War, in the U.S. Foreign Service (1956-1963), as an elected school board member (1976-1978), as Research Director of Guardians of Education for Maine (1978-2004), and as Senior Policy Advisor in the U.S. Department of Education (1981-1983).

The Deception of “School Choice”

By Charlotte T. Iserbyt

Submission to the Portland Press Herald, 2013

The definition of real, “authentic” school choice (whereby parents pay for and make *all* decisions regarding what they want for their children’s education) can be found *only* in private schools (religious, secular, or home school) that **do not accept one penny of tax money or tax-supported programs from the federal, state, or local government.**



The “non-authentic” school choice agenda, being promoted by Governor LePage and his Education Commissioner Bowen, includes workforce training and school choice. Tuition tax credits, vouchers, and charter schools with their unelected school councils (taxation without representation) is also promoted by the following unsavory alliance of leftist, neoconservative right, and globalist entities: President Obama and his Secretary of Education Arne Duncan, the neoconservative Heritage Foundation (which has affiliates in all states, including Maine), and the Rockefeller-controlled globalist Council on Foreign Relations. [Note: the Washington, D.C.-based Heritage Foundation drafted the North American Free Trade Agreement (NAFTA) which has resulted in thousands of American jobs going overseas and high unemployment here in the USA.]

All three entities obviously have much to gain from passage of “non-authentic” school choice and workforce training legislation, both of which are necessary in order to spin off profits for the global planned economy.

They also have much to gain by the inevitable demise of privately funded academic education (private schools’ inability to survive/compete with tax-funded education). Their planned global economy requires that every single human being on this planet be included in the global computerized labor statistics tracking system.

This plan was called for in 1934 by the Carnegie Corporation in a little book entitled *Conclusions and Recommendations for the Social Studies*. The recommendation in 1934 was to use the schools to change America from a free market system to a “planned global economy.”

No part of this phony “non-authentic” school choice agenda will give parents “true” choice since the agenda is taxpayer- and foundation/corporation-funded and controlled. Tax-supported programs require that the recipient of the money adhere to government regulations related to staffing, curriculum, testing, etc. If they don’t, funding is cut.

In 1981 the American Legislative Education Council (ALEC) [which in 2012 was involved in drafting and pushing school choice legislation in all states], mailed to 16,000 state and federal officials and legislators a suggested educational

voucher. Thomas A. Shannon, Executive Director of the National School Boards Association, said, “Tuition Tax credits for private schools profoundly change the character of private education. **Private schools that operate with public money will be subject to public regulations.**” [Emphasis added —ed.]

You can be sure that Shannon would be even more emphatic regarding charter schools which are a special kind of “public” school. **Their specialness lies in their having no elected school board, thus denying those who fund them (you, parents and taxpayers) any say in how they are run.** Such denial of a say in taxpayer-funded government operations used to be referred to as “taxation without representation.” The United States fought and won the Revolutionary War against Great Britain to obtain that important right for our citizens.

This writer understands the parents’ frustration over our “deliberately” dumbed down schools and parents desire to “do anything” (even take poison? workforce training, not being allowed to vote . . .) in order to get a better education for their children. In doing so (accepting “non-authentic” choice proposals) they are opening up a can of worms, walking straight into the lion’s den, where their children’s education has been for many years carefully planned for them by the globalist entities mentioned above. Acceptance of this alternative form of public education, with no elected boards, will deny them any say in their children’s education!

This writer doubts that Maine parents, if they understood the “real non-authentic” school choice agenda, would be willing to sacrifice traditional academic education, run by elected boards, with its emphasis on reading, writing, grammar, math, history, literature, music, art, science, etc, in order to have their children “trained” not educated.

As C.S. Lewis, the noted English writer said: “When education is beaten by training, civilization dies.”

Charlotte T. Iserbyt is a speaker and writer, and the author of *the deliberate dumbing down of america: A Chronological Paper Trail* (Free downloadable pdf at <http://www.deliberat-edumbingdown.com>). The 2011 Revised and Abridged version is available from Amazon.com. Charlotte served in the American Red Cross overseas during the Korean War, in the U.S. Foreign Service (1956-1963), as an elected school board member (1976-1978), as Research Director of Guardians of Education for Maine (1978-2004), and as Senior Policy Advisor in the U.S. Department of Education (1981-1983).

The Ominous “Success” of Re-education

By Berit Kjos

“The purpose of education and the schools is to change the thoughts, feelings and actions of students.”¹
(*All Our Children Learning*, Benjamin Bloom)

“As the home and church decline in influence . . . schools must begin to provide adequately for the emotional and moral development of children. . . . The school . . . must assume a direct responsibility for the attitudes and values of child development. The child advocate, psychologist, social technician, and medical technician should all reach aggressively into the community, send workers out to children’s homes. . . .”²
(*Joint Commission on Mental Health of Children*)

“A proposal for new social studies curriculum in Texas public schools removes a mention of Christmas in a sixth-grade lesson, replacing it with a Hindu religious festival. . . .”³

“. . . the breakdown of traditional families, far from being a ‘crisis,’ is actually a . . . triumph for human rights against ‘patriarchy.’”⁴ (UN Population Fund leader)

Assaults on Faith and Family, Part 3

The traditional Christian family has been a continual obstacle to the globalist vision of solidarity. And for over sixty years, the United Nations and its mental health gurus have fought hard to eradicate those old “poisonous certainties” that stood in their way. They seem to be gaining ground!

Since Hitler outlawed homeschooling about 70 years ago, German parents have faced the harshest battles. Now other nations are catching up. Notice the government attitudes in the following examples:

A critical hearing is scheduled in Germany in that nation’s war against homeschoolers to determine whether a family can continue to control the education of its high-performing son, 14. . . . “One of the fundamental rights of parents is the right to educate their children according to the dictates of their own religious beliefs.”⁵

That “fundamental right” is fast being replaced by government-defined “community” or “collective rights.” The fact that those homeschooled children have “extraordinary academic abilities” and are “socially competent” doesn’t matter. Today’s rising global system doesn’t want “competent” Christian leaders!

A North Carolina judge has ordered three children to attend public schools this fall because the homeschooling their mother has provided over the last four years needs to be “challenged.” The children, however, have tested above their grade



levels — by as much as two years. . . . The judge . . . explained his goal . . . to make sure they have a “*more well-rounded education*.” . . . the judge also said public school would “prepare these kids for the real world and college” and allow them “socialization.”⁶

Such socialization tactics “worked well” in the Soviet Union. Based on the Marxist/Hegelian dialectic process, they include collective thinking, manipulative peer pressure, denial of absolutes, shameless “tolerance” for immorality, and irrational intolerance for contrary views.

The results can be disastrous. Students trained to scorn God’s guidelines and conform to the crowd are anything but free. Most are soon driven by evolving new notions that undermine all truth and certainty. Loosed from moral constraints, many are bound by their own lusts, obsessions, and (ultimately) despair.

A Model School for Future Leaders

Bill Clinton’s “Governor’s School” — one of many across America during the eighties — demonstrates the tragic results. For six weeks each summer, it isolated selected Arkansas high school students from the outside world and immersed them in liberal ideology, sensual literature, group dialogue, and mystical thrills — both real and imagined.⁷

“Students, do me a favor,” urged author Ellen Gilchrist, a guest speaker at the school. “Totally ignore your parents. Listen to them, but then forget them. Because you need to start

using your own stuff, your real stuff that you have.”⁸

Her aim was to free students from “obsolete” family values, not promote personal independence. They must reject the old ways and become “open-minded” — ready to accept the unthinkable practices that bombard their minds.

By the time they left the Governor’s School, their Utopian dreams seemed more real than the actual world. Like the planned results of Soviet brainwashing, they had been weaned from truth, facts and reality. With scared consciences, new ideals, and volatile emotions, they would now face the old world they had left behind only six weeks earlier.

The Marxist change agents behind this transformation are too numerous to list, but behavioral psychologist Kurt Lewin gives us a simple formula. Linked to infamous psychological research institutes in London (Tavistock) and Germany (Frankfurt Institute), Lewin moved to America when Hitler began his reign. His influence spread through MIT and other universities, then paved the way for “sensitivity training” and the formation of National Training Laboratories that would prepare transformational tactics and textbooks for public schools.

Lewin outlined his program with a 3-step formula:

- 1- UNFREEZING minds;
- 2- MOVING the students to the new level;
- 3- FREEZING group minds on the new level.⁹

For the students, the transition back to reality — to home, family and normal life — was painful. For some it was lethal. “When I came back home, I sort of wrote a suicide note to myself,” confessed LeAndrew Crawford. “Not actually wanting to kill myself, but wanting to kill the reality of what society had been teaching me for so long. . . . I was totally down, because my family just didn’t feel like my family. . . . I didn’t want to be back.”⁷

Brandon Hawk did kill himself within a year. Hearing about his death, other concerned parents contacted Brandon’s parents.

“They see the same thing in their kids that we saw in Brandon,” the father explained. “They just sort of walk off and leave the family.”⁷

But Brandon wasn’t the only one who chose death rather than life. After the third suicide, the Joint Interim Education Committee of the Arkansas legislature held hearings that exposed some of the problems. Perhaps the most revealing testimony came from Brandon’s mother, who read from her son’s log. In his first entry, he wrote,

“Moms are the best people around, and my mom is the best mom on earth.” But three weeks later, he wrote: “My mom is so closed minded I feel like we will have a standoff soon over issues.” And his final entry stated: “After I came back from the [three-day, July 4, ed.] break, my friends and I could tell

that we had suddenly been transformed into free thinkers.”⁷

Another mother testified that, “My son came back from Governor’s School and his favorite line was ‘There are no absolutes; there are no absolutes.’”⁷

It didn’t take long to change the students’ minds and hearts, did it? Yet few teachers or parents are aware of this subversive agenda.

Back in 1982, Professor Benjamin Bloom, an internationally known behaviorist, defined “good teaching” as “challenging the students’ fixed beliefs and getting them to discuss issues.”¹⁰ He added,

The evidence collected thus far suggests that a single hour of classroom activity under certain conditions may bring about a major reorganization in cognitive as well as affective (attitudes, values and beliefs) behaviors.¹¹

The most revealing evidence that this scheme really “works” comes from those who participated in the Clinton Governor’s School. In light of today’s rapid changes, it makes sense to remember their testimonies as recorded in the documentary video titled “The Guiding Hand”⁷:

1. ISOLATE STUDENTS FROM TRADITIONAL FAMILY VALUES

For the six weeks . . . they are not allowed to go home except for July the Fourth. They are discouraged from calling home. . . . They can receive mail but they are encouraged to have as little contact with the outside world as possible. (Shelvie Cole, Brandon’s mother)

I felt that I needed not to talk about it. I don’t know why. Maybe because we were supposed to stay here and the fact that we couldn’t leave. . . . No one . . . who had gone before would talk to me about it. (Kelli Wood, former student)

The supposed effectiveness of such mandatory separation may help explain why (1) educational change agents want to put 3-year-olds in pre-school programs, and (2) why “Obama says American kids spend too little time in school.”¹²

2. REINFORCE NEW LIBERAL, ANTI-CHRISTIAN VALUES

We watched movies like “Harvey Milk.” We learned about gay life — those things that your parents say, “This is wrong . . . You shouldn’t see this type of thing because, hey, that’s just not right. . . .” (LeAndrew Crawford, former student)

[The instructors] tear down their authority figure system and . . . help establish another one. . . . They convince the students that “You are the elite. The reason why you’re not going to be understood when you go home . . . is because you have been treated to thought that they can’t handle.” . . . [This] intellectual and cultural elitism gives them the right . . . to say, “We know better than you.” (Mark Lowery, former director for Governor’s School publicity)

3. EMPHASIZE FEELING-CENTERED (affective, not cognitive) TEACHING:

Rather than learning what 2 and 2 equals, they would be asked what they feel about 2+2. Right now we have a move going on in our Arkansas schools called restructuring, where they are trying to get away from more objective, substantive learning into this subjective area of feelings. (Mark Lowery)

You would think that there would be some academic challenges . . . getting ready for college . . . The main textbook that I remember from there is a book called *Zen and the Art of Motorcycle Maintenance* and the book is totally Hindu religion defined. (Steve Roberts, former student)

4. SHAPE A PERSONAL, ALL-INCLUSIVE SPIRITUALITY:

A lot of places . . . even Christian camps, you get that stress about “What am I doing wrong?” . . . There it was like, hey, I can talk to God! Me and God are one, the world is one . . . Jump up and down, you know, just twirl around.

It was kind of like that Baha’i idea. How you have Islam, Baha’i, Muslim, Christianity. . . . They’re all different kinds of trees, but underneath, its root system grows together [and] is the same god. (Steven Allen, student)

5. INSTILL the TARGET BELIEFS — A “NEW” SOCIAL and POLITICAL AGENDA:

The next quote fits Bill Clinton’s experience. He was selected as a potential future leader — a Rhodes Scholar — worthy of the required indoctrination:

I think the whole intent of the Governor’s School in taking 350 - 400 students per summer, is to pick out the four, five or six students that could be political leaders and then to mold their minds in this more liberal and humanistic thinking. . . . [T]o be considered intellectual . . . you have to be a liberal thinker. . . . (Mark Lowery, former director)

They’re bringing a political agenda in the guise of academic excellence. . . . It was something that was well orchestrated, well organized, it was mind-bending and manipulative. (Steve Roberts)

Prominent themes promoted by this school include radical homosexuality, socialism, pacifism and a consistent hostility toward Western civilization and culture, especially [America’s] Biblical foundations. (Jeffrey Botkin)

6. BUILD ALLEGIANCE to the NEW COMMUNITY:

You could dress just about any way you want. We had almost naked people. It was real liberal . . . an awful lot of cursing. (Mike Oonk, former student)

The students . . . say, “This is the perfect place. I never want to go home.” I caught myself saying that several times. (Mike Oonk)⁷

Indoctrinating students with diverse beliefs, socialist values,

Utopian dreams, and idealized love leads to deception, disillusionment, corruption and chaos. But that fits the battle plan for global transformation just fine. Today’s change agents need chaos and crisis to justify their oppressive action. Not only does it unravel the old social order, it gives an illusion of newfound freedom — from family values as well as moral restraints.¹³

“It would be impossible for me to describe to you just how exciting and unusual this educational adventure is,” said Bill Clinton.⁷

It wasn’t exciting for re-programmed students who returned home. But that problem may soon be resolved. Through “service-learning” and other long-term re-learning projects, today’s students can stay rooted in the new environment — even if they sleep at home.

This is where we are headed, dear friends! During this last year, three students at a top-rated high school committed suicide — one of the many consequences of today’s emotional confusion. One evening, as desperate parents met with school officials to seek solutions, a fourth student attempted suicide at the nearest railroad crossing. He was pulled off the track seconds before the train thundered down the track.¹⁴

That meeting offered no real solutions. But God shows us the way:

Pray.

Prepare yourself. “Be strong in the Lord and in the power of His might. Put on the whole Armor of God. . . .” Ephesians 6:10-11

Equip your children to discern evil and resist compromise. “Do not be deceived. . . .” 1 Corinthians 15:33

Trust God, not yourself. “O our God . . . we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You.” 2 Chronicles 20:12

Inform and warn all who will listen. “I now send you to open their eyes . . .” Acts 26:17-18

“Thanks be to God, who gives us the victory through our Lord Jesus Christ!” 1 Corinthians 15:57

Endnotes

1. Benjamin Bloom, *All Our Children Learning*, (New York: McGraw Hill, 1981), p.180.
2. *Joint Commission on Mental Health of Children*. The unabridged report is no longer available, but the 1969 report is summarized at Education Resources Information Center (eric.ed.gov).

3. Curriculum plan would remove mention of Christmas. Since the link to this original article is now obsolete, you can find the information here: www.crossroadto.com
4. Matthew Cullinan Hoffman, “United Nations Population Fund leader says family breakdown is a triumph for Human Rights,” February 3, 2009 (LifeSiteNews.com).
5. “State could take custody of teen homeschooler” [Germany].
6. “Homeschoolers ordered into public classrooms.”
7. From “The Guiding Hand,” a video produced by Geoffrey Botkin in 1992.
8. *Ibid.* Quoting Ellen Gilchrist, author of *In the Land of Dreamy Dreams*, quoted by a student.
9. Kurt Lewin, *Group Decision and Social Change*.
10. David Krathwohl, Benjamin Bloom, Bertram Massia, *Taxonomy of Educational Objectives: The Classification of Educational Goals, Affective Goals* (McKay Publishers, 1956), p. 55.

11 *Ibid.*, p. 88.

12 “Obama would curtail summer vacation.”

13 Paradigm Shift.

14 “3rd Caltrain Teen Suicide Spurs Action.”

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Statement on the *National Commission on Teacher Education Act*

By **Jacqueline Lawrence**

On June 17, 1984, Jacqueline Lawrence gave testimony before the Subcommittee on Education, Arts and Humanities of the Senate Committee on Labor and Human Resources which held hearings (during the 98th Congress, 2nd session) on Senate Joint Resolution 138, a bill establishing a commission on teacher education. Mrs. Lawrence's testimony follows.



My name is Jacqueline Lawrence. I am a parent from Montgomery County, Maryland.

I appreciate the opportunity to testify before this subcommittee on *S.J. Resolution 138* to establish a commission on teacher education. Let me say at the outset that I am in favor of such a commission, which could provide a most constructive analysis of the problems and needs of education in America. My remarks this morning will be directed essentially to the topics of teaching methods and classroom activities, which are of course a direct reflection of teacher training and educational materials used.

Prior to the 1960s, American public schools placed major emphasis on the intellectual development of our children, on their mastery of basic skills such as reading, writing and mathematics. Competency in physics, biology, chemistry, and chronological factual history was required. Cognitive learning and scholarly objectivity were stressed as the basic approach to education at all levels. As a result, our nation produced a large, well-educated middle class—our greatest strength.

It is public knowledge that since the 1960s academic standards have declined. Why? Quite simply, over the past 20 years our schools have not placed emphasis on academic achievement. There has instead been a shift toward psychological development and social adjustment of students in the affective domain, that is, their feelings, attitudes, and opinions.

The shift began in 1965 with the passage of the *Elementary and Secondary Education Act* (ESEA), legislation which was well-intentioned but which in fact has

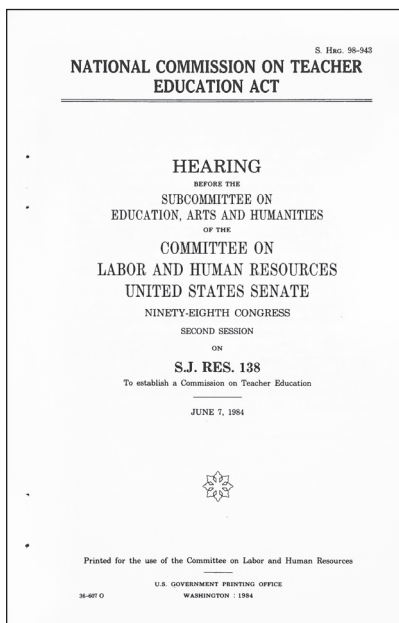
set back the cause of education. Since 1965, billions of federal dollars have been allocated to educational theorists and curriculum developers to alter the course of public education. The blueprint for the process of educational reform may be found in a series of guides known as *Pacesetters in Innovation*, published beginning in 1966 by the US Department of Health, Education and Welfare (HEW). From this has come a nationwide information network of ERIC clearinghouses (Educational Resource Information Centers) and the National Diffusion Network of laboratories for the dissemination of federally funded classroom materials and curriculum (NDN).

With the new programs came a retraining of the teachers. A prime example: in 1969 the Office of Education began financing model teacher education programs known as the *Behavioral Science Teacher Education Program* (BSTEP—OE 5803) to introduce to the classroom methods employed by the behavioral scientists, the sociometrist, and the psychiatrist.

Such methods are the most coercive and manipulative known to man today. They were originally developed and used for treating mentally disturbed in mental institutions and the criminally insane in prisons. The techniques are role-playing, psychodrama, sociodrama, simulation games, guided fantasy, diary-keeping, situation attitude scale tests, encounter groups, magic circle, and behavior modification such as isolation, time-out boxes and coffins, as well as operant conditioning. These are techniques to influence by clinical, hospital procedures the thinking processes of children in a compulsory classroom setting.

In addition to training teachers, a special cadre of sensitive manipulators, known as change agents, were trained to facilitate the process of change and to identify forces which resisted change.

The change agent serves as a cata-



lyst for teacher and citizen awareness and attempts to gain support for educational change.

Dr. John Goodlad's *Report to the President's Commission on School Finance*, Issue #9, "Strategies for Change," dated October 1971, explains that the change agent is the decision-maker. He decides which changes a school will make. The report states that five to fifteen percent of the people in a given community are open to change. They are the Early Majority and can be counted on to be supportive. A second group, 60 to 90 percent, are the Resisters; they need special attention and careful strategies. Also there are Leaders, formal and informal, and their support is critical for effecting change.

In a diagram from the report below, you will note that the change agent creates the Early Majority and influences the Leaders, and then gets both of these groups to act in concert with him to level a triple attack on the Resisters.

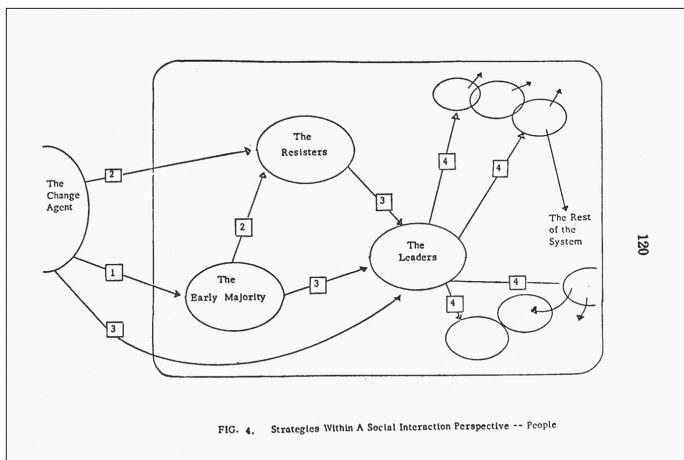


FIG. 4. Strategies Within A Social Interaction Perspective -- People

Goodlad's report to the President expressed concern about the willingness of the people to change: "People cannot be forced to change until they are psychologically ready."

To make people psychologically ready for change, U.S. Government grants have, in fact, been given to universities for the training of change agents. In a 1973 US Department of Health, Education and Welfare (HEW) grant, \$5.9 million was awarded to 21 institutions to train 500 educational personnel to become leaders of educational change and improvements. For further information about change agent training, I provide on the next two pages a teachers' guide entitled *On Being an Effective Change Agent* by Joyce Badanes and Linda Foley. The guide is for teacher training at the University of Maryland.

I draw special attention to the following materials listed in the Change Agent Bibliography under ERIC: ED 056 345 — *Humanism: The Counselor's Role as a Change Agent* by Budzik and Anderson; ED 054 513 — *Emotional Arousal and Attitude Change During Simulation Games*; ED 055 456 — *Persuasion: The Theory and Practice of Manipulative Communication*; and ED 054 604 — *A Guide to Innovation in Education* by R.G. Havelock.

Even if we assume for the sake of argument that change agents are gifted with infinite knowledge and wisdom, their methods are in conflict with the political principles of democracy. Their changes in curriculum and methods and goals of education have not come as a result of democratic discussion and decision.

In this vein, it is interesting to note that the Maryland State Teachers Association has lobbied against proposed state legislation for parental access to classroom materials because teachers "would be ineffective as change agents." [3]

Also, the National Education Association opposes Department of Education draft regulations mandating that all instructional material be made available for parental inspection. The NEA feels this would "open the floodgates for classroom meddling." [4]

Several years ago, a University of Maryland Cultural Study Center measured students' racial attitudes with a Situational Attitude Scale (SAS), and through a number of progressive stages, change agents were able to change student attitudes "without their being aware of it." [5] Change agents could, of course, use the same techniques to effect changes in religious and political attitudes and convictions. Who determines and how is it determined what the correct attitudes should be in these areas?

I insert here an example of a Situational Attitudinal Scale concerning attitudes toward Jewish people taken from the book *Social Interaction: Shaping Each Other's Lives* by Michele Toomey.

Human psychology
Social Interaction: Shaping Each Other's Lives.
Publishers: Harcourt Brace Jovanovich
Author: Michele Toomey
Copyright: 1975
Grades 10 through 12

Page 91

QUESTIONNAIRE

This is an investigation of general public opinion concerning Jewish people. The following are statements with which some people agree and others disagree. Please use the following scale to indicate the amount of your agreement or disagreement with each statement.:

- +1 slight agreement
- +2 moderate support, agreement
- +3 strong support, agreement
- 1 slight opposition, disagreement
- 2 moderate opposition, disagreement
- 3 strong opposition, disagreement

STATEMENTS

- ___ 1. Anyone who employs many people should be careful not to hire a large percentage of Jews.
- ___ 2. One trouble with Jewish businesspeople is that they stick together and connive, so that a gentile doesn't have a fair chance in competition.
- ___ 3. Too Jewish districts in most cities are results of the clannishness and stick-togetherness of Jews.
- ___ 4. Persecution of the Jews would be largely eliminated if the Jews would really make sincere efforts to rid themselves of their harmful and offensive faults.
- ___ 5. Jewish leaders should encourage Jews to be more inconspicuous, to keep out of professions and activities already overcrowded with Jews and to keep out of the public notice.
- ___ 6. I can hardly imagine myself marrying a Jew.
- ___ 7. The trouble with letting Jews into a nice neighborhood is that they gradually give it a typical Jewish atmosphere.
- ___ 8. No matter how Americanized a Jew may seem to be, there is always something different and strange, something basically Jewish underneath.
- ___ 9. There may be a few exceptions, but, in general, Jews are pretty much alike.
- ___ 10. There are too many Jews in the various federal agencies and bureaus in Washington, and they have too much control over our national policies.

Page: 92 High scores are intended to indicate increasing anti-Semitism.

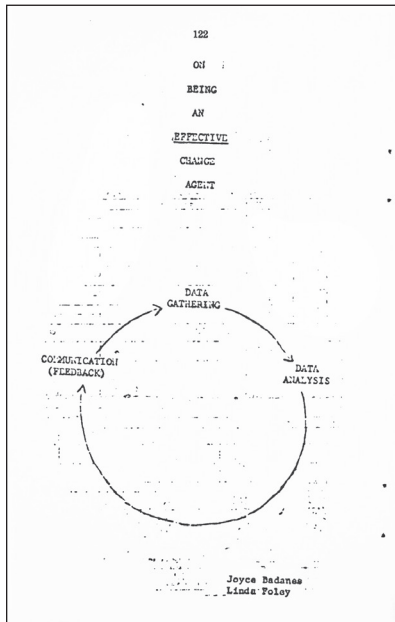
Page: 93 "But irrational behavior toward Jews is not limited to followers of Hitler and Nazism. Everyday conversations in this country often are anti-Semitic, referring to Jews as unprincipled, clannish, or power-hungry. Have you ever heard such references?:"

ON BEING AN EFFECTIVE CHANGE AGENT

- I. Ability to Ask the Right Questions is Key Skill
 - A. Study Systems Theory (See attached bibliography)
 - 1. As it applies to the Community
 - 2. As it applies to the School in general
 - 3. As it applies to the School's attitudinal set
- II. Analyzing the Collected Data
 - A. An On-Going Process
 - B. Evaluate ALL data
 - C. Collect data from all available sources
 - D. Study data in terms of (see attached)
 - 1. Your goals as CRT
 - 2. Assessed Need of School
 - 3. Compatibility of Goals
 - 4. Modification of goals from Feedback
 - 5. Methods to meet Needs

- III. Preparation for Implementation
 - A. Build a Mini-Support System
 - 1. Identify members of the faculty who are most amenable to change and gain their support
 - B. Speak a language that can be Understood
 - 1. List your skills and strengths
 - 2. Write out what you are prepared to do, what services you can offer, etc. in terms that will be understood

- IV. Implementation of Program In-Process
 - A. Set up Goals
 - 1. Short Range
 - a. awareness
 - 2. Long Range
 - a. Workshops for teacher training
 - 1. Plan and follow through
 - a. Needs assessment
 - b. Workshop
 - c. Evaluation
 - d. Re-plan



Basic Concepts are:

1. Communication lines are kept open through Immediacy of Feedback.
2. Data gathering is best done when you ask yourself the right questions.
3. Data analysis is a thorough, objective continuous process.
4. Effecting change means engaging in an on-going process of Data Gathering and Data Analysis while keeping communication lines open and feedback as relevant and immediate as possible.

*Suggested questions are by no means exhaustive.

CRT GOALS	SCHOOL'S ASSESSED NEEDS	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET GOALS
<p>1. Service</p> <p>What are the teachers receptive to service? Who are the children in need of service? What kind of service am I prepared to offer? Do I have the proper tools for diagnosis and treatment? Where do I get additional tools? What are services already available? What additional information and skills do I need to help the kids in this school? What community resources are available? How do school and community services define their roles? How will I encourage use of my services?</p>	<p>How many children are now receiving specialist's help? Who are they and who is their teacher? How many more children are in need of service? Is there an organized attempt to identify, analyze and help problematic children? Are many children found sitting in the halls? What methods of punishment (control) are used by the teachers/principal? How does the principal define his role? What are the needs of the school as assessed by the principal? What happens when kids are sent to the principal for discipline? How many kids have been expelled? What reason and how long? How does the principal handle observed inappropriate behavior?</p>	<p>How many teachers accept help? Feel threatened? Ask for more help when necessary? Am I physically, emotionally and skillfully ready to meet the assessed needs? Which needs are most pressing? Can be met best by another service? Need immediate attention? Can best be met through long-range plans? How can I make myself available to those who need service? Are the available services adequate to meet the needs as defined by the available services compare with my goals? What additional services are available in the largest community? Are teachers ready for centers? Are they receptive to the focal</p>	<p>In the light of all available data, what adjustments need to be made in my goals? Short range? Long range? How flexible are teachers? What is the most efficient way to give the needed service? Immediate help? Long Range Plans? What community resources can be counted on for help? Do parents need to become more involved? How can we best use parent and teacher strengths to meet new goals? What limitations are there in available resources? physical plant? community involvement? parent participation? additional set of school's community programs already in progress</p>	<p>To what methods of instruction will teachers be most receptive? How can I schedule to best meet the modified goals? How can I set up to meet the assessed needs? What help can available services render? Who are the parents willing to help? What kinds of help do parents offer? What help do parents need in the way of instruction or guidance? Which children can be counted on to tutor? What diagnostic tools do I need? How do teachers feel about Behavior Modifications? Individualized instruction? Class meetings? Team Teaching? Listening Centers and other AV equipment? Care of materials Curriculum Guides Manipulative materials? Programmed material</p>

CRT GOALS	SCHOOL'S ASSESSED NEEDS	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET GOALS
<p>Service (continued)</p> <p>On what basis will I screen or limit my services? What kinds of service do teachers say they need? What services do I feel most comfortable giving?</p>	<p>What behavior is seen as inappropriate? To what extent do teachers individualize instruction? What evidence is there of learning center approaches? Cross grade projects? Pupil-pupil learning? Parent tutors? How do most of the children feel about this school? the teacher? the principal? Do students have opportunities to learn democratic skills and values? What in-group problems are evident in the behavior of the children?</p>	<p>Which teachers already use centers? How receptive is the principal to suggestions by teachers? kids? parents? supervisors? What are the organizations within the school that allow for kid input? What happens to that input? Will I need to concentrate on Attitudinal set? Individualizing instruction? Changing Behavior? Diagnosing & prescribing</p>		

CRT GOALS	SCHOOL'S ASSESSED NEEDS	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET NEEDS
<p>2. Change</p> <p>What kind of support systems are there? Where do teachers get their goals? What are the in-house activities? Are they imposed outside? by the principal? group decision? What is the decision making process? From where does the input come? From where is it gotten? Who gives it? How is it received? Are the teacher leaders? Are staff members humanistic or instruments of the organization? How comfortable are they? How do their personal and organizational identities compare? What is their self-concept assessment? Is there a larger than normal turnover of experienced teachers?</p>	<p>Do teachers feel free to discuss problems and find solutions independent of the principal's approval? Are teachers involved in community activities and/or assessments? Are teachers imposed upon by rigid schedules and performance indexes? Is there a comfortable relationship between the principal and his staff and between the school and the community? What outside interests do teachers have? Would encouraging participation in outside activities improve relations? How are teachers hired? How does the staff handle problems? Does the school have a history of change or rigidity?</p>	<p>What is the distance between my philosophy and that of the staff? the principal? How realistic is it to stick to my stated goals? Which problems can most be solved immediately? Which ones will require a long range plan? What skills do I have to offer in meeting or changing the needs of the staff? Which teachers are most cooperative and amenable to change? Which school policies are compatible with my goals? Which school policies are contrary to the goals of the CRT model? Which of my goals will be most compatible with this school? What needs to be done in the way of changing teacher attitudes?</p>	<p>What modifications do I need to make in light of available data? What are realistic short range goals? What are realistic long term goals? How might the needs and goals be restated or redefined to more accurately reflect real needs? How might the CRT model be modified to better meet the needs and goals of the school? How say the goals be restated to include the school priorities or to modify the school priorities? Which school policies are those needs are being met? the children's? teacher's? principal's? custodian's? secretary's?</p>	<p>Where is there support for the CRT model and my modified goals? Which of the already available services can I include and count on in both short range and long range goals? What kind of support can I expect from parents? How can parent involvement be increased? What is my assessment of PTA strength? How much money is available to the school for additional supplies and equipment needed to implement a program? What are the skills or strengths I have? the school priorities? What skills or strengths of staff members have that may be encouraged or used?</p>

CRT Goals	SCHOOL'S ASSESSED Needs	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET NEEDS
<p>2. Change (cont.)</p> <p>Are different racial and religious groups represented on the faculty? Are there signs of friction among faculty members? Do faculty members regularly discuss school problems? What is the history of change in the school? To what extent has the faculty supported innovation? resisted innovations? What is the greatest concern of teachers?</p>	<p>Is it more modern in concept than traditions represented on the faculty? Is there a gap between stated policy and reality? How do teacher and principals strengths compare to and contrast with the CRT model? Are my needs and the school's needs compatible? Are the needs of the children in conflict with the needs of the staff?</p>			

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Source: page 130-131

Another step in the process of reform is that education be moved from being “sterilized” to “interdisciplinary.” English is not necessarily taught exclusively in English classes; nor is mathematics only found in a math class. A unit from one course of study may be infused or integrated into any other course of study, from grades kindergarten through twelve. [6]

Moreover, education is now termed psycho-social, psycho-medical, humanistic, affective and/or diagnostic and prescriptive. Educators diagnose the child’s emotional, intellectual, perceptual and conceptual development levels. Dr. Benjamin Bloom explains that what educators are classifying is the intended behavior of students, or as he puts it, “the ways in which individuals are to act, think, or feel as a result of participating in some unit of instruction.”

In order to bring about desired attitudinal changes in students, teachers must first know where a child is in his or her attitudes and opinions. Various tactics and techniques are used in classrooms to make a child reveal himself to his teacher and peers. The examples I use below are nationally used and have received federal funding:

• **Magic circle, talk-in, contact or group discussions:**

The teacher gathers the children into a circle where they are encouraged to discuss personal feelings about one another, their parents, and home life. Family size, advantages, disadvantages, comparison of toys, vacations, and clothing may be discussed. Family conflicts, worries and fears are often revealed.

• **Inside-Out:**

A nationally-used elementary social studies program encourages students to discuss their feelings before, during and after their parents’ divorce; their personal reactions to the death of a friend, pet or relative; what your friends think of you; what adults think of you, and what you think of yourself.

• **Logbooks:**

These are workbooks used in conjunction with many language arts textbooks. They are vehicles for children to reveal their reactions to short stories, often dealing with emotions and moral dilemmas. There are no right answers, only personal responses. Sometimes the logbooks guide the child into a response. For instance:

Even if your family is a happy one, you’re bound to feel sad . . . or even lonely. When might a person be lonely even if he is part of a family? Loneliness is listening to your parents arguing. Loneliness is when you come home and there’s no one there. Loneliness is . . . [8]

Perhaps the most frequently used strategies for self-revelation are the diary and role-playing. These techniques were introduced into American public schools by an Estonian teacher, Hilda Taba, and a Romanian psychiatrist, Jacob Moreno. [9]

The U.S. Office of Education gave grants to Taba to develop

an elementary social studies program to improve the social adjustment and personality development of children. She had worked in reform schools and mental institutions with Moreno and found that role-playing and diaries were successful tools to learn where a child stood in his beliefs, attitudes, and social interactions.

The diary has been used for years in Russia and China for self-revelation, self-evaluation, and self-criticism. More recently the personal diary was found in Guyana throughout the Jim Jones compound.

Montgomery County, Maryland, requires its students to keep a diary from kindergarten through grade nine. [10] Diaries are an important psychological instrument. They provide a precise record and personality profile of the child, his family members, neighbors and peers — information needed by the teacher or therapist to alter a student’s behavior or attitude. It is important that the writing be free-style and spontaneous, coming directly from the emotional feeling area of the child. Diaries are not corrected for form, grammar or spelling.

A brother and sister I know went to a new school recently. The first hour of their first day, each was given a notebook and instructed to write about home and family. This was their diary and they were to write in it everyday. One child wrote about his new home, his garden and his room. The other wrote about the fireplace, the birds and the creek at the end of the yard. On the second day, the teacher returned their diaries and asked the children to write about how they felt about members of their family, who else lived with them, and what made them happy, sad and angry. They did not comply, and the mother removed them from the school.

In a federally funded Home Economics curriculum guide, students are asked to keep a diary entitled, “The major source of conflict in my family is . . .” [11] A student I know dropped the course when she was given the assignment, which also included a graph of her emotions. She had selected the course to learn how to sew; it was listed as an elective sewing course in the catalog. During summer vacation, the student’s parents paid for private sewing lessons in a Singer Sewing Center.

Why was this assignment given in a sewing class? The teacher explained that the federal government had appropriated vocational funds to develop a unit for Human Development in the Family, and the Maryland State Department of Education had decided to put the new material in all home economics classes as an overlay. It is interesting to note that when the curriculum guide was presented to home economics teachers during a state workshop, the teachers voted against its adoption. They felt the material would take too much time away from cooking and sewing. Nevertheless, the appointed State Board approved the guide for classroom use throughout Maryland.

Another interesting example of interdisciplinary education occurred in a gourmet cooking class in Maryland, when

students were served up a tray of contraceptive devices by a guest speaker.

In a tenth grade English class, students were asked to keep a weekend diary on family conflicts and disagreements. The diary was to be discussed in class. One student refused to keep the diary and said she had come to the English class to learn grammar and literature. Several other students stood up in agreement and ten all tore up their diaries.

A teacher manual for values education suggests 15 kinds of diaries for use in the classroom; some examples are a budget diary, religion diary, hostility and anger diary, low points diary, affectionate and tender feelings diary, and a time diary. [12]

Social studies are designed to help students develop constructive attitudes about people and places around the world. Previously, nationalism was a traditional theme throughout curriculum efforts. Students learned America had a superior culture, technology and political system. However, in the new education this ethnocentrism is under attack and regarded as a narrow perception.

Generally in public schools the concept of a world community is introduced and promoted before the student has studied his own constitutional form of government and national history. The student has no base of knowledge and information. Consequently, he readily accepts concepts as presented. This one-sided control of information reduces education to propagandizing and indoctrination.

In a National Endowment for the Humanities program, *Global Perspectives: A Humanistic Influence on the Curriculum*, we find in the handbook, "World Views through the Arts," an example of a K-12 curriculum for social studies. It is not until grade eleven that the student is introduced to U.S. history. At grade twelve under Civics I, the student develops an understanding of the practice and theory of government, beginning with the school setting, and moving through local, state and national levels. Other similar federally funded programs are listed in reference No. 13.

Many teachers believe that conceptualized social studies are a "hodgepodge," that students have "islands of knowledge that are unrelated." Over 400 social studies teachers in Maryland protested to their superintendent and school board against conceptualized social studies that they claim had "no continuity or perspective." [14]

In the psycho-social approach to education, the child is taught concepts through the use of psychotherapy. For example, to better understand the social problem of prejudice and to teach children through experiential learning, blond children in a fifth grade (age 10) were asked to sit in the back of the room for one week, totally isolated, not permitted to participate in the class work. For a one-and-a-half hour period each day, brown-haired students were instructed to pick on, insult, make fun of or taunt the blonds. Needless to say, taunting spilled over onto the playground with some of the blonds be-

ing told, "You can't play with us." At the end of the week, blonds were given candy bars as a reward for their suffering, but the browns, who in bullying were obeying the teacher's instructions, were given nothing. How does a child react to being punished or deprived for carrying out his assignment? How much learning went on in that classroom for five days? Some children enjoyed taunting and bullying. Was the week spent on such "experiential learning" quality time? What about the seven and one-half hours spent in taunting? Would this time have been better spent on academic learning?

Another example of experiential learning used at several grade levels is the non-verbal or blindfold walk. [15] The tactic is used to build trust in a chosen leader. Students elect a classmate to be "leader." All other students are blindfolded. The leader guides them through the school building, upstairs, through classrooms and outside onto playing fields. If the leader is well-chosen, the walk will be a success; if not, there may be bumping, rushing, falling or tripping. The walk usually takes one class period with a follow-up discussion in another period. The walk has been taken at the high school level in English, home economics, sociology and psychology classes.

At the elementary level, the blind walk can be more difficult. One teacher asked the students to put on the blindfold. They were fearful and many refused. Not one would walk with the blindfold. The teacher worked on it with the children for 13 days. Some days they lay on the grass outdoors and put on the blindfold. Some days they sat in a circle with the blindfold. Finally, on the 13th day, they took a "meaningful walk."

Should students really have blind trust in a leader? Even the blind rely as little as possible on a leader. Teaching children to put blind trust in a leader is risky business. Because of the numerous incidents of child molestations and kidnappings, police and child advocates nationwide are currently urging children to be cautious not only of strangers but of their relatives as well.

Social studies courses often include role-playing, simulation games and socio-dramas. The educational socio-drama is defined by Jacob Moreno (reference No. 9) as a "group process by which we seek to modify existing behavior . . . It is concerned with teaching a general principle or concept which will indirectly change behavior. In the training of teachers it is necessary that the students become aware of certain concepts in the psychology of learning in order to develop the concept that learning results best from participation in the exhaustive discussion of a few ideas rather than our listening to an elaborate lecture on many ideas." Moreno explains that the educational socio-drama "is highly directed, purposely biased, pre-arranged and carefully calculated to arouse hostility or bias." He suggests that the "socio-drama can be used for the indoctrination of any set of values — religious, political or societal . . . to arouse the audience to a collective self-expression or social change." Teachers may receive training in the use of

the socio-drama as well as the psycho-drama and role-playing at the Moreno Institute in Beacon, New York.

How is the socio-drama used in the classroom? Let me cite the case of a public elementary school in Montgomery County that receives Title I funds to help its disadvantaged students resocialize. There were problems in the social interaction between disadvantaged students and the rest of the school body. One barrier was language usage. Some disadvantaged children used harsh, street language and were unacceptable to those who did not use such language. A drama group was invited to the school to perform a socio-drama for grades two through six. The group put on a skit during which a stranger came to town to announce that "God is dead." Immediately, all the actors on the stage began using obscene gestures, doing obscene things, and saying obscene words. When the play was over, the students went to recess and mimicked the actors' actions and words.

The socio-drama in question had inculcated the idea that using obscene language and gestures was acceptable. Students had seen the gestures used on the stage in their own school. Their teachers were there. They did not stop the performance. Moreover, they did not even criticize the drama. Language was no longer a social barrier, and the group had become more cohesive. The children could then be obscene together. In the Moreno sense, the audience was aroused to "a collective self-expression or social change."

Educators use the even more volatile psycho-drama for attitudinal change. One example is the concept that we must prune away defective persons in order to improve the quality of life for the remainder of the group. This drama involves murder. Many variations are found. I first came across this psychodrama theme in a federally funded Home Economics curriculum guide (reference No. 11), containing the exercise "Whom Will You Choose?" It goes as follows: 11 people are in a bomb shelter with provisions sufficient to last 11 persons two weeks or six persons a month. The group is told that five persons must be killed. They are instructed to accept the situation as fact, that is, to concern themselves with life/death choices, not with attacking the logic or probability of the situation. A profile is given of each person in the shelter. Problem people, such as the athlete who eats too much, the religious type with "hang-ups," the pregnant or ill are generally killed. Survivors tend to be those trained in medicine, engineers, and pacifiers. (See also reference No. 16.)

It can readily be seen that once a student has acted out the murders, he has resolved the dilemma and by his action agreed to the concept of murder. From this point on, it will not be difficult for him to accept and justify murder in any number of situations. The student will no longer hold the same commitment to his previously held conviction that murder is illegal and unjustifiable. One student I know played out the life/death exercise in five different classes in one school term — in mathematics, geography, English, biology and social studies.

The life/death exercises have shocked students. Many have refused to participate, while others have broken down emotionally and even fled the classroom. Such survival exercises have been written into federally funded programs since 1971. Why have educators held onto this strategy with such tenacity for so many years? Will it prepare the child's eventual acceptance of the concept found in totalitarian societies that in order to have a planned, productive society we must prune away the defectives?

Developing the correct attitude toward death is an important task to be accomplished in the classrooms of today. Generally, this begins at the second grade, age seven. An afternoon is spent in a group discussion. Each child explains his feelings about his experience with death of a friend, pet or relative.

At the fifth or sixth grade, ages 10 and 11, students visit the cemetery, lie down on the graves, visit crematoriums and write their own obituaries and epitaphs. They discuss the use of land for dead bodies. Since we are into interdisciplinary education, these exercises may be special field trips in social studies, outdoor education or language arts classes.

Another example of death and dying exercises may be:

Your grandmother has a terminal disease. She lives in your house. You must be quiet. Your mother must be up at night to care for grandmother. Your father must spend lots of money for her medicine. Grandmother could live for many months. The doctor suggests that he could let grandmother die now. The family must make the decision.

This exercise is played by children in fifth grade, age ten.

In Maryland music classes, children spend afternoons learning six verses of the song, "Suicide is Painless." After each verse they sing the chorus:

Suicide is painless,
it brings on many changes,
and I can take or leave it
if I please.
And you can do the same thing
if you please.

I wonder what the Federal Center for Disease Control in Georgia would think of this attitude toward suicide for elementary school children, age 9? The Center is studying causes of the current high rate of juvenile suicide.

Role-playing is a much-used tool in the new education. It serves a dual purpose. When children portray roles and react to the action of others, in a contrived situation, they reveal much about themselves. Role-playing also increases the acceptability of a previously unacceptable situation. Some examples of role-playing used in Maryland schools are:

Role-play being drunk and coming home to find your parents sitting in the living room with friends. How would you get past them without their knowing? (7th grade English class)

Role-play coming home at 4:00 a.m. when you were supposed to be home at midnight. How would your parents react? (10th grade biology class)

Role-play your mother finding marijuana in your bedroom. (8th grade English class)

These examples illustrate the interdisciplinary education strategy.

As stated earlier, educators are classifying the intended behavior of students, the ways individuals are to act. Curriculum materials suggest that students revise or refine their ideas as a result of group discussions, to conform to the standards set by the group. Sometimes students use a scale designed to help them make an analysis of their behavior in groups. Traditional American ideals of self-reliance, independence, individual integrity and autonomy seem to be replaced by conformity, to go along, to co-operate and to compromise.

In many schools, children's desks or tables are no longer in rows separated from one another. Desks are in groups of four or six facing each other. Groups work together on their math papers, spelling words, etc. The bright child often gives the answers to the slower ones. Group effort and co-operation are encouraged. A simple illustration: a class was to bake a loaf of bread. Only the teacher had the recipe. She gave each child a step to perform in the process for mixing and baking the bread. Only one loaf was baked but everyone helped. Each child did not know the recipe and could not bake his own bread; he had to rely on the group effort.

At the high school level, students are often assigned research projects, science experiments, etc., to be accomplished by a team of four or six. Some students might gather data, some may write while others may do nothing. All students receive the same grade. It is the responsibility of the group to get the maximum effort out of each member or carry him along. This is a very controversial assignment, especially for the well-motivated student.

How can college students be accused of cheating when co-operation and sharing have been the pattern throughout their learning years? Why should we be surprised that Naval and Air Force Academy students are cheating on exams when students are being trained not only to help each other with answers but sign research papers and be graded for something they do not do?

In the psycho-social, psycho-medical approach to education, the physically handicapped and mentally retarded have been main-streamed into the classroom. As a result, teachers find it necessary to use various behavior modification techniques to control the sometimes emotionally disturbed or disruptive child. Behavior of normal children is modified in these situations as well.

The time-out box is an acceptable practice in behavior modification. Children are put in the box for up to ten minutes to

calm them down or punish them for a disruption.

In Montana, the box was a coffin with a lid. A retarded, disruptive boy was frequently put into the coffin with the lid on until he calmed down. When he was quiet, he was allowed to return to the class. On one occasion, he had an asthma attack and was rushed to the hospital. When he recovered, his mother learned of the coffin and went to court charging the school with inhumane treatment. Following an out-of-court settlement, the school board ordered the coffin destroyed, dismissed the teachers and demoted the principal. The next day, some 300 students demonstrated in support of the behaviorists. They believed the boy should have been put in the coffin because he had disturbed their class and was a nuisance.

Why was the time-out box made like a coffin? Did the behaviorists know that the students would associate disruptive people with a coffin and want them eliminated?

Let me conclude by stating that the new education is based on emotions and feelings, instead of learning based on knowledge and fact. The new curriculum is saturated with group work, peer pressure, and psychological stress. Children are poked and probed to reveal their attitudes and opinions to their teachers and to each other. I have known many students who have been bored and angry because so many hours — indeed years — were spent in school in a whirl of fantasy in role-playing and simulation games. They considered the classroom a wasteland.

Perhaps the most serious problem we are left with is the 20-year deterioration in academic achievement and freedom wrought by sociometry and psychiatry. To effectively carry out our mission of imparting knowledge and wisdom to our youth, we must as a nation make informed decisions about the future course of our education establishment. The proposed commission on teacher education, if approved, would be an important step toward that end.

Thank you.

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Jacqueline Lawrence. Wife of diplomat and prolific writer, Malcolm Lawrence, Jacqueline Lawrence is one of the nation's best known and highly respected education researchers. Upon returning to the United States in the late 1960s, she and her husband were shocked by the non-academic, values-destroying curriculum and methods being piloted in the public schools of Montgomery County, Maryland. Jackie's efforts were/are geared to preserving high standards of scholarly objectivity in the nation's public schools and in guaranteeing American students their right to learn without coercion or manipulation. Republican and Democratic elected officials alike have acknowledged and benefited from her educational research, and she has been invited to testify before numerous committees and hearings.

Executive Reports: The Parents Who Care Case

By Malcolm Lawrence, M.A.

Director of Public Relations for Parents Who Care

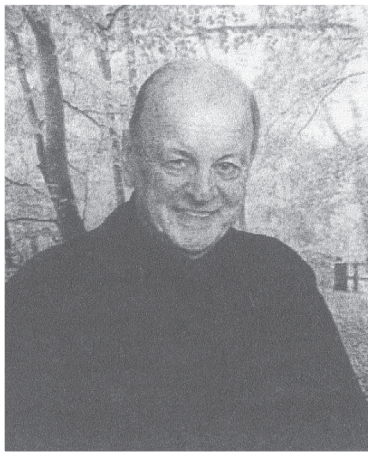
On behalf of the members and supporters of the PARENTS WHO CARE group, I can state that we are greatly encouraged by the January 12 decision of the Maryland State Board of Education which clearly instructed the Montgomery County school system to guard against improper invasions of privacy and to otherwise adhere to Maryland State Bylaws pertaining to the presentation of sensitive materials.

The state board ruling was the culmination of almost five years of legal and administrative proceedings brought by PARENTS WHO CARE against the Montgomery County public schools. Our protest actually began on March 9, 1972, when we filed a *Bill of Complaint* in the Montgomery County Circuit Court charging the schools with violations of state by-laws and the *U.S. Constitution* and calling for the removal of *Family Life and Human Development* curriculum sensitivity training, and other specified materials and practices that invade the privacy of the student, the parents, and the home.

While we did not win all of our points, it is gratifying that the Maryland State Board of Education went along for the most part with five of our twelve recommendations. This is a good start toward guiding the education establishment down a more wholesome road.

In addition to the state board rulings, during the five-year battle, the Montgomery County educators have been quietly withdrawing books, issuing internal instruction to staff and teachers, and rewriting curriculum and teachers' guides to avoid the problem areas raised by PARENTS WHO CARE. At long last the teachers are being made aware of the State and local regulations.

For the record, I firmly believe that PARENTS WHO CARE can take some credit for pointing out to the community the underlying reasons for the deterioration of educational standards over the past decade. We have also worked for the promotion of statewide textbook review procedures and back State legislation to improve the quality of education and student competency standards. PARENTS WHO CARE was one of the first groups in the United States to oppose and protest against the Secular Humanistic social science curriculum *Man: A Course of Study* (MACOS), from which the U.S. Congress has withdrawn all Federal financial support. Also in the



area of Federal legislation, in May 1974 the full text of a PARENTS WHO CARE press conference in Rockville was entered into the *Congressional Record* by Senator Sam Ervin in support of an amendment to the *Elementary and Secondary Education Act* to protect the rights of privacy of parents and students (the so-called *Buckley Amendment*).

But to return to the January 13 Maryland State Board of Education decision, I should like to highlight the board's positions on five of the PARENTS WHO CARE recommendations:

FIRST, on the PARENTS WHO CARE call for steps against invasions of privacy, the state board ruled that the Montgomery County School Board should "affirm and reaffirm with school personnel their responsibility to respect the privacy of pupils, their families and their homes. *Family Life and Human Development* courses are to be examined periodically as determined by the local board to assure that the rights to privacy are not being invaded, and corrective action should be initiated if it is determined that such rights are being invaded, as measured by the standards which generally prevail in the community."

SECOND, on the recommendation that the schools cease instruction in sensitivity training and other forms of psychotherapeutic manipulation, the state board stipulated that "psychotherapy, highly personalized sensitivity training or therapy and similar psycho-social techniques are treatment methods which require special training and sanctions through licensure, by the medical profession, other professional licensing bodies or by the State. Such training is not included in the professional preparation of classroom teachers or school administrators. The board, therefore, directs that such treatment methods not be used in the public schools except by trained and licensed professionals employed by the board of education specifically for this purpose and only with the knowledge and approval of parents or legal guardians."

THIRD, on the PARENTS WHO CARE recommendation that the *Family Life and Human Development* curriculum be removed from the schools until it is evaluated in terms of its educational worth, the state board said: "The Montgomery County Board of Education is hereby instructed to make a thorough evaluation of curricula to ascertain and assure

compliance with Bylaw 321:1.”

FOURTH, on the PARENTS WHO CARE recommendation that the materials in school libraries be subjected to the same safeguards provided by Bylaw 321:1 to classroom material, the state board ruled: “We do direct that resource materials in the *Family Life and Human Development* curriculum which are designed only for the use of teachers not be placed in libraries where children would have access to these materials.”

FIFTH, on PARENTS WHO CARE’s request that outside programs under the auspices of the school system be subjected to the same safeguards as classroom materials, the board directed “that the spirit and intent of Bylaw 321:1 apply to educational materials, techniques, excursions, field trips, and other projects, activities and services under the auspices, sponsorship or control of the public school system.”

While these specific state board rulings are all to the good, we in PARENTS WHO CARE contend that much more remains to be done to correct the ills of the school system. The state board had a golden opportunity in the PARENTS WHO CARE case to dig much deeper into the philosophy of education, into conceptualized social studies and other unevaluated innovations, into the equivocal treatment of legal and moral issues, the violation of religious rights, the lack of effective community input into the selection of educational materials, and other basic problems of concern to parents and taxpayers in the State of Maryland. But the board members quite cleverly dodged these issues.

This was no surprise to us. From the beginning, we in PARENTS WHO CARE never did believe that the education establishment was capable of going through an unbiased process of self-examination, self-criticism, and self-correction. And the Maryland State Board of Education decision of January 12 proved our point.

Because of the board’s denial of some of our recommendations, the PARENTS WHO CARE group must sustain serious charges against the Montgomery County schools. By their open-ended, non-judgmental treatment of legal and moral issues, the schools will continue to contribute to the delinquency of minors and be a significant causal factor in the high rates of juvenile crime in our community.

Further, the state board’s inaction permits the Montgomery County school system to continue to indoctrinate classroom students in situation ethics, sexual permissiveness, the promotion of world government, and other tenets of the anti-God religion of Secular Humanism, which is in basic conflict with the Judeo-Christian ethic and runs counter to our Constitutional form of government, our national heritage, and our values system.

As we have learned in our case, these are heavy matters—matters that will require further legal attention, not by the Maryland State Board of Education apparently, but by the courts and our elected legislators at the State and Federal levels.

It is significant, for example, that in May of last year, the U.S. House of Representatives, by a vote of 222 to 174, approved an amendment to the *Higher Education Act* prohibiting the use of Federal funds for “any aspect of the religion of Secular Humanism.” We in PARENTS WHO CARE would strongly urge our State legislators in Annapolis to follow the lead of the U.S. Congress and frame legislation pertaining to the instruction of Secular Humanism in Maryland public schools at all levels.

We commend our State legislators for the 1976 law relating to student proficiency tests and we believe it is now appropriate for our elected officials to further explore the policies and practices in our public schools for the purposes of guaranteeing academic freedom and prohibiting improper procedures in the classroom.

Malcolm Lawrence. Lawrence was born in Washington, D.C., and has been a resident of Montgomery County, Maryland since 1950. An Air Force veteran of World War II, Malcolm was in aerial combat action in Europe on a B-17 bomber crew. He was awarded four Air Medals. He holds a BA degree with a double major in Foreign Affairs and Economics, and an MA degree in Government and Economic Policy, both from George Washington University. A career US Foreign Service Officer with diplomatic rank of First Secretary, Lawrence retired in 1978 after more than three decades of government service. In 1979 he was re-appointed as a consultant to the US Department of State. He is married to education researcher, Jacqueline Lawrence. He is the author of *Something Will Come Along: Witty Memories of a Foreign Service Officer with Nine Children* (available at amazon.com).

Dominionism and the Rise of Christian Imperialism

By Sarah H. Leslie

“Conspiracy theorizing about the Christian Right’s supposedly ‘secret’ agenda involves highlighting the hate-mongering and bizarre ideas of a handful of Christian Right players while neglecting the broad popularity of dominion theology.”

– Sara Diamond, *Dominion Theology: The Truth about the Christian Right’s Bid for Power*¹

“American churches are to a large degree defined by what they choose to rebel against. The Christian right has set itself in opposition to liberal, secular government and, as a political consequence, declared itself a buddy of big business.”

– Russ Rymer, *Mother Jones*, Dec. 2005²

“The ambassador’s words seemed prophetic a couple of weeks later, when a Dream for Africa draft plan found its way into Swazi newspapers, turning public opinion sharply against Mr. Wilkinson. Under the headline ‘British Colony or Dr. Bruce Colony?’ one op-ed writer in the *Swazi News* wrote, “Why can’t he simply tell us that he wants to be given the whole country so that he can gloat to his friends overseas that he owns a modern day colony in Africa called Swaziland?”

– Michael M. Phillips, “Mr. Wilkinson Hits Wall Trying to Push ‘Orphan Village,’” *Wall Street Journal*, 12/19/05³

For the past several decades the political Left has focused attention on the Christian Right’s political activism in America. Particularly, the Left has been highly critical of a select group of dominionists called Reconstructionists, whose aggressive verbiage, extreme Calvinist theologies, and religious political agendas have made it an ideal target for outrage. But, as Leftist researcher Sara Diamond has astutely observed, “the Reconstructionists’ religion of Calvinism . . . makes them unlikely to appeal to most evangelicals.”⁴ Indeed, few Reconstructionists would consider themselves to be evangelicals. Nevertheless, their influence has been considerable over the much larger group of patriotic evangelicals.

There are two other dominionist sects within evangelicalism that have escaped in-depth scrutiny from the Left. These dominionists have been able to function virtually *incognito* for several reasons: 1) They have been deeply embedded within the evangelical subculture; 2) They cloaked their dominionism with new terminologies and doctrines over a period of thirty years; and 3) They figured out how to package dominionism using sophisticated mass marketing techniques. Also noteworthy: these two other dominionist camps have been operating in a dialectical fashion — while one group appealed to the TBN charismatics with all of its emotional excesses, the other group carefully managed its more intellectual public image to conform to traditional evangelical standards.

This paper is a brief overview of the three main dominionist movements operating inside evangelicaldom and examines how all three of these sects are now converging around a global “kingdom” agenda. This paper is not a treatise on



doctrine, nor is it an historical record, nor is it a *thorough* analysis of the multifarious streams of evangelical dominionism. This paper does not cover the broader issue of dominionist sects within other world religions, except for a few brief noteworthy mentions. To examine the totality of the individuals, the organizations, and their cross-linkages would require an exhaustive study which is beyond the scope of this brief synopsis. Even so, every point made in this paper could be validated by dozens, sometimes hundreds, of pieces of documentation. The inquiring reader may check out the footnotes and references.

Only a small handful of Christian discernment and apologetics ministries, of which this writer is a part, have been paying attention to the intersection of the dominionist streams. The apologetic ministries fulfill a Scriptural role to examine and expose false doctrines and teachers, and to warn other believers of heresies (Jude 3, 2 Peter 2:1). Increasingly, over the past two decades, many apologists have become seduced by dominionism, blunting their ability to critically examine the roots and fruits of this rapidly rising new church era.

Dominionism in brief

Throughout the 2000 year history of Christianity there has always been a vein of dominionism embedded in the strata of doctrines. This seam has ebbed and flowed for 20 centuries, sometimes submerged, sometimes exposed. Whenever out in the open, it has given rise to horrible abuses done in the name of Christ. In the early 21st century, once again this vein is

now showing and active. Keep in mind:

- Dominionism is *always* an aberration of true Christian theology.
- A remnant of believers has always opposed it, often suffering a martyr's fate at the hands of intolerant dominionists.

Traditional Christianity teaches:

The Gospel of Salvation is by faith in Jesus Christ and His shed blood on the cross. The emphasis is placed upon repentance and conversion of individual souls. The Kingdom of God in this age is *spiritual* and grows through efforts of evangelism based on teaching the Bible. It is “not of this world” (John 18:36), but a spiritual rule in the hearts of men (Luke 17:20-21). Furthermore, the Kingdom of God is only finally realized upon Christ's second return to Earth, whereby He Himself establishes His literal and physical reign.

The evangelism mandate by Word and Spirit

Christ never intended that His gospel should be propagated by fire and sword or His righteousness wrought by the wrath of man. When the high praises of God are in our mouth with them we should have an olive-branch of peace in our hands. Christ's victories are by the power of His gospel and grace over spiritual enemies, in which all believers are more than conquerors. The word of God is the two-edged sword (Hebrews 4:12), the sword of the Spirit (Ephesians 6:17).⁵

Matthew Henry, circa 1700

Dominionism teaches:

The Gospel of Salvation is achieved by setting up the “Kingdom of God” as a literal and physical kingdom to be “advanced” on Earth in the present age. Some dominionists liken the New Testament Kingdom to the Old Testament Israel in ways that justify taking up the sword, or other methods of punitive judgment, to war against enemies of their kingdom. Dominionists teach that men can be coerced or compelled to enter the kingdom. They assign to the Church duties and rights that belong Scripturally only to Jesus Christ. This includes the esoteric belief that believers can “incarnate” Christ and function as His body on Earth to establish His kingdom rule. An inordinate emphasis is placed on man's efforts; the doctrine of the sovereignty of God is diminished.

The new dominion mandate by control

Dominion theology is predicated upon three basic beliefs:
1) Satan usurped man's dominion over the earth through

the temptation of Adam and Eve; 2) The Church is God's instrument to take dominion back from Satan; 3) Jesus cannot or will not return until the Church has taken dominion by gaining control of the Earth's governmental and social institutions.⁶

Al Dager, *Vengeance Is Ours: The Church in Dominion*

Dominion theology is a heresy. As such it is rarely presented as openly as the definitions above may indicate. Outside of the Reconstructionist camp, evangelical dominionism has wrapped itself in slick packages – one piece at a time – for mass-media consumption. This has been a slow process, taking several decades. Few evangelicals would recognize the word “dominionism” or know what it means. This is because other terminologies have been developed which soft-sell dominionism, concealing the full scope of the agenda. Many evangelicals (and even their more conservative counterparts, the fundamentalists) may adhere to tidbits of dominionism without recognizing the error. This is because dominionism has “crept in unawares” (Jude 4) to seduce an undiscerning generation.

To most effectively propagate their agenda, dominionist leaders first developed new ecclesiologies, eschatologies and soteriologies for targeted audiences along the major denominational fault lines of evangelical Christianity. Then the 1990s Promise Keepers men's movement was used as a vehicle to “break down the walls”; i.e., cross denominational barriers for the purpose of exporting dominionism to the wider evangelical subculture.⁷ This strategy was so effective that it reached into the mainline Protestant denominations. Dominionists have carefully selected leaders to be trained as “change agents” for “transformation” (dominion) in an erudite manner that belies the media stereotype of Southern-talking, Bible-thumping, fundamentalist half-wits.

The 3 sects of evangelical dominionism

There are three predominant sects (or movements) that propagate dominion theology which hold considerable influence over evangelicandom.

1. SPIRITUAL WARFARE PRAYER movement: The Kingdom of God must be advanced on Earth through hyper-spiritual “warfare” activities against the devil. A veritable supermarket of verbal and physical prayer techniques such as chanting, walks, and marches are employed in this effort. Believers are told their prayer power creates spiritual “canopies” over regions, preparing the way for “revival.” In this sense, prayer warfare is seen as preparatory work so that the other two movements can build the kingdom. Recently, the contemplative prayer movement – which includes meditation, fasting, and labyrinths – has been brought into the spiritual warfare prayer “arsenal.” Prayer serves as a convenient decoy

for covert operations. All three sects are utilizing massive statistical databanking resources (e.g., the World Prayer Center in Colorado Springs) and sophisticated psycho-social group manipulations to forge kingdom “transformation.” One key leader of this sect is Cindy Jacobs, who is closely associated with C. Peter Wagner. Her website <http://www.generals.org> epitomizes the militant doctrines and practices of the spiritual warfare sect.

Prayer before fighting

Our calling is to be worshippers, warriors, and workers. We must first offer our lives as a living sacrifice in worship to God. From our worship will flow our intercession and warfare as we fight with weapons of righteousness in our right hand and in our left. Only after we have worshipped our God and fought the fight in the Spirit will we proceed to work in the harvest fields, advancing the Kingdom of God.⁸

Promoting these prayer warfare activities are hyper-charismatics from the “signs and wonders” movement, which include self-anointed, self-appointed “apostles” and “prophets” who are preparing to govern the world through their “New Apostolic Reformation.” This dominionist sect is a direct offshoot of the Latter Rain cult (also known as Joel’s Army or Manifest Sons of God).⁹ Chief architect of this movement for the past two decades is C. Peter Wagner, President of Global Harvest Ministries and Chancellor of the Wagner Leadership Institute. His spiritual warfare teachings have been widely disseminated through mission networks such as AD 2000, which was closely associated with the Lausanne Movement. A prominent individual connected to this sect is Ted Haggard, current head of the National Association of Evangelicals.¹⁰

The New Apostolic Reformation

Since 2001, the body of Christ has been in the Second Apostolic Age. The apostolic/prophetic government of the church is now in place. . . . [W]e began to build our base by locating and identifying with the intercessory prayer movements. This time, however, we feel that God wants us to start governmentally, connecting with the apostles of the region. God has already raised up for us a key apostle in one of the strategic nations of the Middle East, and other apostles are already coming on board. Once we have the apostles in place, we will then bring the intercessors and the prophets into the inner circle, and we will end up with the spiritual core we need to move ahead for retaking the dominion that is rightfully ours.¹¹

C. Peter Wagner

2. MISSION AS TRANSFORMATION movement:

The words “revival,” “reformation” and “transformation”

now carry embedded dominionist connotations. “Fulfilling the Great Commission” (Matthew 28:18-20) no longer means spreading the Gospel message by speaking the Word of salvation from the Bible. The dominionist focus is placed upon the phrase “making disciples,” with an incorrect exegesis that is disconcertingly compulsory. Traditional mission evangelism, done one-on-one using the Bible, is being replaced with a slew of “kingdom building” corporate activities for cities, regions and nations. The disingenuous phrase “bless the nations” is often used to conceal dominionism. Dr. Bill Bright of Campus Crusade for Christ International and Ralph Winter, founder of the U.S. Center for World Mission and editor of the *Perspectives on the World Christian Movement* curriculum (which has taught dominionism to an entire generation of missionaries), have been among the chief architects of this movement.¹²

Dominionism supplants biblical evangelism

The Church must grow past the “Gospel of Salvation” message and understand that it is only when we begin to implement the principles of the “Gospel of the kingdom” that we will really begin to see change in lives and cities and nations. The Church has no understanding of this realm . . . The Church must grow up. . . .¹³

Dale Neill, President of ICCA

Beyond Salvation

. . . God’s concern goes beyond the salvation of individual people. His redemptive plan encompasses the healing and transformation of entire nations . . . Nations are disciplined as the church makes the invisible Kingdom visible by faithful obedience to God’s Word throughout culture — in every area of life, and every realm of society including the family, the community, the arts, sciences, media, law, government, schools, or business. . . .¹⁴

Disciple the Nations

3. PATRIOTIC AMERICAN movement: Patriotic dominionists, most of whom are not Reconstructionists, teach that political action will advance the kingdom of God in America. Using the vehicle of Christian media, they have taught evangelicals for the past three decades that America is a Christian nation and needs to return to its roots. Almost every evangelical in the pew has been influenced in one way or another by this sect. Patriotic dominionist leaders and their organizations have been closely interlocked financially and politically with the conservatives from the political Right. The secular conservatives purport to uphold morality, which appeals to evangelicals. The combined force of conservatives and evangelicals flexes its political muscles in Washington. One of its most powerful leaders is James Dobson of Focus on the Family. Patriotic dominionism was widely disseminated through the activities of Jay Grimstead, founder of Co-

alition on Revival (COR). From its earliest inception COR managed to successfully bring together key leaders from all three dominionist sects, including the Reconstructionists, to promote the most ruthless doctrines of dominionism.¹⁵

Grimstead’s COR Steering Council letter, dated May 1993

1. The Kingdom of God was inaugurated and the King was installed and seated in the First Century A.D. and we need not wait for the King’s second coming to get the Kingdom started here on Earth....

4. At this moment of history, all humans on earth, whether Jew or Gentile, believer or unbeliever, private person or public official, are obligated to bow their knees to this King Jesus, confess Him as Lord of the universe with their tongues, and submit to His lordship over every aspect of their lives in thought, word and deed.

5. Biblical evangelism according to the Great Commission of Matthew 28:18-20 is not truly accomplished unless that message of Christ’s lordship from point #4 above is given to the person being evangelized so that they know that an attempt at personal neutrality before King Jesus is sin and treason in this universe.¹⁶

Dominionism goes global

Since the latter half of the 1990s the three major dominionist sects have openly converged into an ecumenical force. These three branches of dominionism are linked historically at many levels, and there is solid documentation to support the idea that the current convergence was planned and intentional.¹⁷

While Leftists focused their attentions on political dominionists in American politics and what was going on in Iraq, the three movements went global. This new confederation of dominionists has been rapidly advancing its kingdom across the globe through “economic, social, political and spiritual transformation.”¹⁸ To achieve this paradigm shift, the global dominionists have employed sophisticated psycho-social methodologies, statistical research, socio-economic development tools, marketing research, strategic planning, assessments, databanking and monitoring, and technical assistance. They are also aggressively forming alliances with national and international governments, corporations, individuals, private agencies, philanthropic groups and other entities. Below are some key examples of this rapid convergence around a global kingdom worldview.

1. Global “spheres.” Observers from the Left were infuriated when the Coalition on Revival political dominionists cranked out documents during the 1980s addressing a Christian worldview in seventeen “spheres” of life and ministry – education, health care, the family, the arts, sciences, law, me-

dia, government, business, etc. This is because COR didn’t just write a philosophical statement: COR “determined that it is mandatory for all Christians to implement that worldview in society, particularly as it applies to the dominionist interpretation of the Great Commission.”¹⁹ These spheres didn’t disappear when COR began to fade off the radar screen. They have a new life. The worldview sphere documents have now gone global by becoming incorporated into mission agendas. Mission groups are now partnering with national and international governments, business corporations, NGOs, humanitarian entities and others to build their kingdom in the cultural spheres of selected nations around the globe.

Mission incorporates COR’s spheres

The seven spheres of influence described below will help us shape societies for Christ. God gave us these handles to use in carrying out Matthew 28 and discipling nations for Him. We believe He is wanting all His people to see the importance of these seven areas and work in them to extend Christ’s reign throughout the earth. The Family and Health Care; Commerce, Science and Technology; The Church; Government; Education; The Media; The Arts, Entertainment and Sports.²⁰

Disciple the Nations

2. The 3-legged stool. The dominionist’s kingdom must be advanced on Earth by gaining control of governments (State), utilizing business (Corporations) and partnering with social sector (Church) institutions. New bridges are being built based on triangular relationship between all three sectors of society. The Church is forming partnerships (or collaborations) with State and/or Corporate interests in order to implement dominion. Peter Drucker, the management guru, was instrumental in overseeing the implementation of this agenda — to create a three-legged “healthy society” globally — via Rick Warren of purpose-driven fame. Warren was mentored by Drucker, as were a number of other evangelical leaders such as Bob Buford of Leadership Network. Buford trained an entire generation of aspiring megachurch pastors in Drucker’s social philosophies. The megachurches are based on the Drucker corporate business model. Drucker’s ideas also undergird the faith-based (Church-State) movement which has been politically championed by the neo-conservatives in Washington.²¹ Dominionism is significantly breaking down the walls between Church and Corporations (see point 4 below). In brief, the three-legged stool of dominionism looks like this:

CORPORATE + STATE = Fascism
STATE + CHURCH = Faith-based
CHURCH + CORPORATE = Fusion – the Merchant Church
Drucker’s 3-legged stool model

... [The Peter F. Drucker Foundation for Nonprofit Management], created ten years ago to honor Peter Drucker's contributions to management and leadership, believes that a healthy society requires three vital sectors: a public sector of effective governments; a private sector of effective businesses; and a social sector of effective community organizations, including faith-based organizations. It furthers its mission to lead social sector organizations toward excellence in performance by providing educational opportunities and resources.²²

Leadership Network

3. The phenomenon of Rick Warren. Rick Warren has single-handedly accomplished more to bring about a public convergence between the three sects of dominionism than any other individual. Warren received his doctorate from Fuller Theological Seminary under the tutelage of his advisor, C. Peter Wagner of the spiritual warfare dominionists.²³ Dubbed "America's Pastor" by the media, he is now embarking on an aggressive marketing campaign to set up a model of Peter Drucker's "healthy society" in Rwanda, ostensibly under the banner of missionary and charitable endeavors. Warren has launched a grandiose plan to "transform" Africa – to "cure AIDS," "end poverty" and "fulfill the Great Commission." Warren transcends evangelicalism. He easily moves in internationalist circles (Aspen Institute) and aligns himself with rock stars (Bono). Warren has audaciously called for a "Second Reformation" based upon his global P.E.A.C.E. Plan, which is a study in dominionism.²⁴ Leftists who fret over Warren's foray into AIDS²⁵ may miss the more serious dominionist ramifications of his overall global plan. Warren intends to amass the world's largest volunteer "army" of "one billion foot soldiers" to implement his global P.E.A.C.E. Plan.²⁶

The global P.E.A.C.E. plan to make disciples

In addition to its message of compassion, the [Saddleback Church AIDS] conference sought to impart several other points emerging from Warren's global P.E.A.C.E. plan.

Based on the Great Commission to make disciples (Matthew 28:18-20) and the Great Commandments to love God and to love our neighbors (Mark 12:28-34), the plan is Warren's approach to attack what he calls the five "global giants" — spiritual emptiness, egocentric leadership, extreme poverty, pandemic diseases and illiteracy and poor education, by **P**lanting churches that promotes reconciliation, **E**quipping servant leaders, **A**ssisting the poor, **C**aring for the sick and **E**ducating the next generation. [emphasis added]²⁷

"Involvement in AIDS crisis urged at Saddleback conference," *Baptist Press*

4. Marketplace ministries. Corporate business ventures are cloaking themselves in missionary garb to enter a nation and effect change. Creating an outpost for new corporate

markets in undeveloped Third World countries, particularly those rich in natural resources, is being done in the name of "kingdom-building." In order to establish a spiritual aura for these activities, a high-tech Global Day of Prayer was established in May 2005 by the Spiritual Warfare sect working together with Rick Warren.²⁸ This annual event is designed to promote the dominionist agenda worldwide. Corporate "marketplace ministry" expansion is being done with claims of sustainable development, free-trade, and other community development activities that could screen the dominionist agenda. An influential marketplace mission organization is Transform World, which is one of the most patent examples of dominionism.²⁹ Mission groups are taking up the quest for corporate expansion and financial gain by linking with business corporations, who are taking up the "mission" to expand their markets in the name of kingdom-building. Meanwhile, C. Peter Wagner has cooked up a new definition of *ekklesia* (Greek: church) to fuse the Church with the Corporate workplace.³⁰

Marketplace Dominionism

What is required is a change of heart. The heart of the nation is the marketplace—the combination of business, education and government, the three arteries through which its life flows. If we take God's power and presence to the marketplace we will see nations changed. . . .

To change a man you must first change his heart. This approach, of course, is typical of missionary organizations. Silviso's idea, though, is far more radical. Cities can be changed in nature. Countries can be redeemed. Entire cultures can be brought to "salvation." The land itself, in fact, can be healed.

And such a miraculous change is brought about through one primary avenue: God working through the marketplace. . . .

The primary means to true revival, though, takes place first in the marketplace.³¹

Business Reform interview with Ed Silviso of Harvest Evangelism

The "business mission company"

To achieve its purpose, the business mission company must develop and invest in Great Commission efforts that are synergistic with and leveraged by the company's presence in strategically selected markets. It must set standards for evangelism and discipleship, measure results, and evaluate results per dollar invested for every sphere of influence identified in the market analysis. Company spheres of influence and the spheres of influence of each team member are specific market segments targeted for impact. . . . Any parts of the company that do not produce to standards are pruned. An axe is laid to the root of those that do not produce at all.³²

John Cragin, *On Kingdom Business: Transforming Missions through Entrepreneurial Strategie*

5. Militant rhetoric. There is a notable increase in the stridency and urgency of "strategic level" prayer warfare

rhetoric which is linked to global “transformation” (dominionism).³³ False prophets regularly pump out new “prophecies” and “decrees” to shore up the kingdom mandate. These “prophecies” function like oracles – they are a major avenue for communicating “God’s plan” for the next step in kingdom-building. False apostles have been anointed, appointed as leaders of regions around the globe, and charged with wielding the king’s authority. The doctrines of the New Apostolic Reformation (NAR) have been promulgated throughout the mission movement by C. Peter Wagner, Cindy Jacobs, Chuck Pierce, Bill Hamon, a group known as the “Kansas City Prophets,” the Vineyard Fellowship, and many others. At the highest echelons these organizations all have interlocking boards of directors. Two noteworthy internal organs for disseminating false prophecies and new doctrines include *The Elijah List* and *Joel News*.

A militant false prophecy

We are coming to the times when passive Christianity and passive Christians will cease to exist. There is a maturity, a discipline, and a divine militancy coming upon the people of God. Those who have succumbed to humanistic and idealistic theologies may have a hard time with this, but we must understand that God is a military God. The title that He uses ten times more than any other in Scripture is “the Lord of hosts,” or “Lord of armies.” There is a martial aspect to His character that we must understand and embrace for the times and the job to which we are now coming.³⁴

Rick Joyner, *Taking the Land*

6. Neoevangelical and neoconservative allies. The December 2005 issue of *Mother Jones* magazine was devoted to examining the Patriotic dominionists. It included an article about the National Christian Foundation, a philanthropic group linked to neoconservative organizations. This brief article called attention to a vast network of interlocking boards of directors and financial ties between neoconservatives and neoevangelicals.³⁵ The website www.mediatransparency.org explores Patriotic dominionist financial ties to neoconservative groups,³⁶ but it does not delve into the considerable linkages between the other two sects and the neoconservatives. Some of the bonds between these individuals and organizations go back over half a century, and some connections are alarmingly anti-semitic.³⁷ Corporate acts of charity, especially through the influence of the philanthropic groups, are supplanting the traditional doctrine of “let not thy left hand know what thy right hand doeth” (Matthew 6:3). Marketplace transformation is also forging many new political alliances. Dennis Peacocke of COR is an influential marketplace transformation leader who is also a member of the International Coalition of Apostles (the spiritual warfare dominionists).³⁸ Peacocke, who easily moves in all three sects, has suggested changing global economic structures.³⁹

The new “Apostles” move into governments

“Apostle” Jim Hodges took the stage on Wednesday evening to introduce an exciting new venture for Federation of Ministers and Churches International (FMCI): a permanent presence in Washington, D.C. called the International Leadership Embassy (I.L.E.). The I.L.E. will position FMCI more directly to affect our government, our nation, and world nations by establishing contacts with government officials, D.C. citizens, and international diplomats. The ILE will, further, facilitate on-site intercession efforts in D.C., host visiting prayer teams, sponsor Kingdom-oriented teaching for government officials, employees and interns, and Christian leaders.⁴⁰

Federation of Ministers and Churches International

7. Whose kingdom come? There has been a significant rise of cross-pollination between evangelical dominionists and New Age Theosophists.⁴¹ Since the late 1970s there has been a closeted fraternization between dominionists and Theosophists for the purpose of finding common ground for the future. Both groups seek to bring in a “Christ” figure to solve the world’s problems. Both groups have grand utopian plans to create “peace” on earth. During the past decade, the two groups began borrowing doctrinal terminologies from one another and working on common theologies. The events of 9/11 gave a new impetus to this effort.⁴² Jay Gary, who has been a leader within all three sects of dominionism has had close ties with the Theosophists⁴³ and is adopting new theologies, including a hybrid of preterism called “transmillennialism.”⁴⁴ Bob Buford of Leadership Network (mentioned in point 2.) has been working since the mid-1990s to create a youth culture based on “emergent” theologies called the Emergent Church – a mixture of New Age paganism, eastern mysticism and evangelical dominionism.⁴⁵ And Patriotic Dominionist leaders have long-standing, close ties with the Rev. Sun Myung Moon, who has his own messianic kingdom ambitions.⁴⁶

“Christ’s” Law

The crime of separation, of division, of lawlessness must go from the world. All that hinders the manifestation of man’s divinity must be driven from our planet. My Law will take the place of separation.⁴⁷

Maitreya the “Christ”

8. The stewardship deception. The “Transformational Covenant”⁴⁸ by Luis Bush is a key document which outlines the new theology of stewardship dominion. Bush has held very influential positions in the mission movement as a leader in AD 2000, World Inquiry, and the Lausanne Committee for World Evangelization. He now serves as the international facilitator of Transform World. By linking a reinterpreted Genesis 1 “stewardship of the earth” mandate to the reinterpreted Great Commission doctrine, there is a volatile new doctrine of dominionism rising. This “stewardship” mandate

was actually first proposed as a deceptive strategy in the late 1970s by Jeremy Rifkin in his book *The Emerging Order*.⁴⁹ Rick Warren and others have now picked up the theme.⁵⁰ George Otis of the Sentinel Group (spiritual warfare dominionist), suggests that by taking dominion of the Earth (he calls it “transformation”), paradise can be restored (as in Genesis 1 before the Fall) – an old Latter Rain cult heresy that presents an alternative eschatology of dominion.⁵¹

“Cultivating the Great Commission Ecosphere”

The Evangelical Fellowship of Mission Agencies (EFMA) exists to cultivate the Great Commission Ecosphere so that it bears good and abundant fruit and God is glorified among all people. To this end the Fellowship works in depth with members to enhance mutual effectiveness and increase capacity as we work to extend Christ’s Kingdom. EFMA works broadly within the mission community who share a commitment to Christ, the Scriptures, and obedience to God’s command to disciple the nations.⁵²

Evangelical Fellowship of Mission Agencies

The Genesis 1 stewardship mandate

... [W]hen God created man, he gave man dominion over the earth. Adam relinquished man’s dominion by disobedience. Redemption and restoration of man’s dominion over the earth, as well as his reconciliation with God, was made possible by Jesus.⁵³

International Christian Chamber of Commerce

9. Leftist dominionists. Evangelical Leftists (Tom Sine, Ron Sider, Jim Wallis and others) have always hobnobbed with the dominionists.⁵⁴ Many of the key Leftist dominionists have been coalescing around an agenda to eradicate world poverty, laboring with Rick Warren to implement the United Nations’ Millennium Development Goals. Micah Challenge is one of the key organizations operating in this realm. A number of international mission networking agencies have formed alliances around these mutual kingdom aspirations. Working to end poverty may seem laudable on the surface. But scratch the surface and dominionism appears.⁵⁵ Charity is not what it seems. Charity is a vehicle to maneuver dominionism into the best possible international publicity spotlight. And altruistic appeals for charitable sacrifice are a mechanism to sign up recruits in the billion man army.

WEA, Micah Challenge and Wolfowitz

The Church is “God’s primary instrument of transformation within the local community,” says Tunncliffe, chair of Micah Challenge Canada and international director of the World Evangelical Alliance (WEA). Canadian churches and Christian organizations must evaluate what they’re doing to serve the poor. They must keep themselves informed about issues surrounding poverty, and strive to find meaningful, practical

outlets for people to respond. . . .

While in Washington, the group also met with the new president of the World Bank, Paul Wolfowitz, who reportedly told the Christian leaders that the Church could become a more significant player in the role of responding to global poverty.

The World Bank, a source of financial and technical assistance to developing countries around the world, has traditionally worked with governments. But Tunncliffe says they want to evaluate the possible role that could be played by the faith-based community in such work. A small body has been set up by the faith-based community to advise the World Bank in setting policy. The WEA has been asked to participate.⁵⁶

10. The church militant. Since 9/11, patriotic fervor has combined with the neoconservative goals, and there is a disturbing rise of actual military activity for “kingdom-building” purposes. This activity is especially alarming because it encompasses all three major dominionist sects. Dominionist cult leader Bill Gothard has set up paramilitary training camps for evangelical children.⁵⁷ Christian Right leader Michael Farris, connected with Coalition on Revival (COR),⁵⁸ is recruiting homeschoolers for CIA-type training at his Patrick Henry College.⁵⁹ At <http://www.goarmy.com/hsllda/> one can see how the Army is recruiting homeschoolers, many of whom are active in the patriotic dominionist sect.

Campus Crusade, an international mission organization, asks for prayer “that we will accomplish our Military Ministry goal to change continents for Christ.”⁶⁰

Dr. Hope Taylor, ministry director of International Leadership Embassy, Washington, D.C. (see quotation for point 6.), recently wrote, “The church has the mantle to execute the will of the King concerning the war in Iraq and the war on terrorism. This assignment must not be abrogated or left solely to the military. . . .”⁶¹

Dr. Richard Kirby*, of the World Network for Religious Futurists, a hybrid of neoevangelicals and Theosophists, has written, “We want to train up a school of prophets who will be able to listen to the fresh word of God and deliver it to the people. Perhaps one example of this is the work of the Religious Futurists group with the military and with NASA the space authority.”⁶²

*Dr. Kirby is deceased since this writing.

“The Shepherd’s Rod” false prophecy

From this posture we will be strengthened as a mighty warrior and equipped to encounter the plots of the adversary set against this generation. The Lord is a Warrior and we are to be clothed in His militant attributes as it relates to the enemy who dwells in heavenly places. . . .

There will be times and seasons to hide ourselves in Christ and other times to be aggressive and militant in our posture. The seasons that we isolate ourselves with Christ is not for dormancy but to wait upon Him and minister to Him to gain His insight and blueprint for victory. . . .

There will be a marked escalation in the angelic activity surrounding the Church. Furthermore, this activity will carry a militant characteristic as Michael and the warring angels of Heaven are released to establish the design of Heaven in the earth. As in the days of Israel, the giants of the adversary are occupying the land of promise and must be displaced in order to access our inheritance. . . .

To experience the governmental release related to the dominion associated with His Kingdom design, we must also allow the Holy Spirit to equip us as “overcomers” clothed in garments of righteousness.⁶³

Bob Jones and Paul Keith Davis

Emerging Global Ethics

Fulfilling the kingdom mandate is seen as so critical that the “end justifies the means.” Rick Warren has advocated for a philosophy of “do whatever it takes” to achieve his global P.E.A.C.E. Plan.⁶⁴ Putting forth the global hunger and AIDS crises as a rationale to further the dominion kingdom has proven to be a brilliant strategy. The new gospel of pragmatism, combined with emotive pleas for compassion, is superseding any ethical or doctrinal concerns about the legitimacy of the emerging Church-State-Corporate partnerships.

Pragmatic priorities

Eradicating global poverty for all is a key priority for Christians, but specific attention also needs to be paid to the scandal of inequality and deprivation within the world-wide Christian community, says Mennonite World Conference (MWC) executive secretary Larry Miller.

Mr Miller, writing in the latest issue of *Courier*, a multilingual MWC publication, supports the “Agape Call” of the World Council of Churches and the “Micah Challenge” of the World Evangelical Alliance, stating the biblical and theological case for involvement in the UN Millennium goals to halve world poverty by 2015.

“What must be added to these calls – and cried out loudly – is a plea to overcome the disaster of poverty in the church,” he adds. . . .⁶⁵

Evangelicals have traditionally adhered to the Gospel directive to function as “salt” (Matthew 5:13) and “light” (Matthew 5:14) in the world. This Scripture was not traditionally laden with dominionist connotations. What it means is that Christians, by their individual or church-based acts of compassion, can make a difference in the lives of people. And by a holy and righteous lifestyle that matches a biblical profession of faith, Christians can make a positive difference within their culture. Being “salt and light” also means that there is a duty to do good in the face of evil (Romans 16:19).

The Scripture speaks of a type of separation between Church and State that forbids unholy coalitions. When a financial Church-State question was posed by the chief priests

and scribes to the Lord Jesus Christ, He answered, “Render therefore unto Caesar the things which be Caesar’s, and unto God the things that be God’s” (Luke 20:25). While believers have a responsibility to obey the laws and rulers of the land (Romans 13), they are also required to “obey God rather than man” (Acts 5:29), especially when the truth of the Gospel message is at stake.

By engaging in this vast new dominionist alliance, the Christian witness has been compromised. The ability to function independently as directly accountable to God, while adhering to Biblical truth alone, has been sharply curtailed. The biblical charge to boldly speak the truth (e.g., Philippians 1:14, 1 Thessalonians 2:2) has been subrogated to the “never speak critically” mantras of the Rick Warren’s purpose-driven church covenants.⁶⁶

The dominionist collaborations effectually function as a conspiracy against Scriptural truth (Jeremiah 11:9-10; Ezekiel 22:25-30).

The old doctrine

The kingdom of Christ is not a kingdom of this world, otherwise would his servants fight! It rests on a spiritual basis and is to be advanced by spiritual means. Yet Christ’s servants gradually slipped down into the notion that His kingdom was of this world and could be upheld by human power.⁶⁷

Rev. Charles Spurgeon, circa 1880

Making merchandise

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, . . . And through covetousness shall they with feigned words make merchandise of you: . . .

(2 Peter 2:1a, 3a)

The Merchant Church

This kingdom being built is not of Jesus Christ *of* the Bible. It is not *for* the Jesus of the Bible. It has nothing to do with Him, but everything to do with an antichrist zeitgeist that is frightening, appalling and massive in its build-up.

At the present time it is still possible for seekers after truth to access the old doctrines and old sermons in books and on the Internet. The time has nearly come when these traditional Gospel doctrines will be declared heretical and a threat to the false king and kingdom that are being set up.

The Bible speaks of a latter day heresy called “mystery Babylon” which is a merger of Commerce and Church. This unholy dominionist mixture — a modern-day alchemy — is what appears to be forming before our very eyes.

The global merchants

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; and the merchants of the earth are waxed rich through the abundance of her delicacies. . . .

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise anymore: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots and slaves, and souls of men. (Revelation 18:2-3; 11-13)

Grateful acknowledgement is made to independent researcher Susan J. Conway and Steve Muse of Eastern Regional Watch Ministries (<http://www.ewm.com>) for their invaluable research assistance in this project.

Endnotes:

1. "Dominion Theology," Sara Diamond, article posted at <http://zena.secureforum.com/Znet/zmag/articles/fcb95diamond.htm>. Sara Diamond authored *Spiritual Warfare: The Politics of the Christian Right* (South End Press, 1989) which provides some history of the rise of modern evangelical dominionism. Her perspective comes from the political Left.
2. *Editor's Note*, special issue "God and Country: Where the Christian Right Is Leading Us," Dec. 2005, p. 5.
3. Michael M. Phillips, "In Swaziland, U.S. Preacher Sees His Dream Vanish," *Wall Street Journal*, 12/19/05. Bruce Wilkinson, author of *The Prayer of Jabez*, is closely associated with Rick Warren; see *Deceived on Purpose* by Warren Smith, (Mountain Stream Press, 2004). Their efforts in Africa were connected with the other dominionist movements mentioned in this article. See also articles posted at http://www.discernment-ministries.org/NLMayJune_2005.htm and http://www.discernment-ministries.org/NIJulyAugust_2005.htm.
4. Sara Diamond, *Ibid*, Internet article.
5. *Mathew Henry Study Bible*, A. Kenneth Abraham, Ed., (Tyndale House, 1986), p. 1207. Henry is commenting on Psalms 149:6, "Let the high praises of God be in their mouth, and a two-edged sword in their hand" which has been given a new dominion connotation.
6. Al Dager, *Vengeance Is Ours: The Church in Dominion* (Sword Pub., 1990), p. 87. This book is a historical "encyclopedia" of the history of modern dominionism, clearly demarking the various sects. Dager approaches the subject from a Christian perspective. His book is available through <http://www.discernment-ministries.org>.
7. Lynn & Sarah Leslie, "Resurrecting Pagan Rites," <http://www.discernment-ministries.org/ResurrectingPaganRights.pdf>. This article series examines the roots and rise of the Promise Keepers' movement.
8. <http://www.tribeissacham/>. The mixture of contemplative spirituality with the spiritual warfare sect is coming in through the Emergent church, mainline denominations and purpose-driven. See <http://www.whitedoverministries.org/content/NewsItem.php?art=254&c=0&d=30&style=1>; or <http://tinyurl.com/87b4v>.
9. Sandy Simpson, "The New Apostolic Reformation: What Is It and Where Is It Going?" <http://www.deceptioninthechurch.com/nardvd.html>. See also, *Strange Fire: The Rise of Gnosticism in the Church* by Traverse & Jewel van der Merwe (Conscience Press, 1995) <http://www.discernment-ministries.org/StrangeFire1.htm>.
10. See documentation at <http://www.deceptioninthechurch.com/addendum-haggard.html> and <http://www.deceptioninthechurch.com/haggardelected.html> for the history of Haggard's entanglement with this sect of dominionism.
11. 11/01/05, *Global Link* newsletter Global Harvest Ministries.
12. Al Dager, *The World Christian Movement*, (Sword Publ., 2001). This book reads like a sequel to *Vengeance Is Ours* by the same author (see footnote 5). It is a cursory look at the rise of the modern mission movement, its roots and doctrines, from a Christian apologetics perspective. Available at <http://www.discernment-ministries.org> website.
13. President of the International Christian Chamber of Commerce, speech given at an International Coalition of Workplace Ministries banquet, Oct. 2004 <http://tinyurl.com/>

14. Disciple Nations Alliance (DNA) "Online Course" summary at <http://tinyurl.com/afdkj>. This quotation is an example of the "spheres" mentioned in point 1 below in the text entitled "Global "spheres."
15. *Vengeance Is Ours*, pp. 235-258.
16. The author has a copy of this letter. A subsequent COR conference was attended by Cynthia Weatherly and reported upon in *The Christian Conscience* magazine, "From SPIRITUALIST to Spiritual TWIST?", Nov. 1996, pp. 64-65.
17. *Vengeance Is Ours* documents the rise of the dominionists and their interconnections. At <http://www.discernment-ministries.org> there is an archive of past newsletters that focuses on the Latter Rain dominionists. The World Christian Movement documents the history of the mission dominionists. Also see <http://www.herescope.blogspot.com> which frequently posts historical material.
18. http://www.transform-world.net/article_read.asp?id=7 or use <http://tinyurl.com/bynew>
19. *Vengeance Is Ours*, pp. 235-236.
20. Disciple the Nations, <http://disciplethenations.org/LMEMNVision.html#Discipling>.
21. See *The Pied Pipers of Purpose: Human Capital Systems and Church Performance*, a monograph by Lynn & Sarah Leslie and Susan Conway. This monograph details the influence of Peter Drucker over Rick Warren, including a look at his political, social and economic philosophies. Monograph posted at http://www.discernment-ministries.org/Purpose_Driven.pdf
22. *Explorer*, No. 23, 11/06/00, http://www.leadnet.org/epubarchive.asp?id=41&db=archive_explorer. The Leadership Network has been a pivotal organization to turn Christian pastors into "change agents" through its leadership training.
23. This point is documented at www.deceptioninthechurch.com/ditc12-10.html.
24. See article posted at http://www.discernment-ministries.org/NLMayJune_2005.htm, "The Global Day of Prayer" and its sequel, "The Second Reformation" at http://www.discernment-ministries.org/NIJulyAugust_2005.htm, both authored by Sarah Leslie. These two articles present the current history of Rick Warren's connection to the Global Day of Prayer, and his Africa project.
25. Wayne Besen, "Purpose-driven lies," 12/09/05, <http://www.washblade.com/2005/12-9/view/columns/lies.cfm>.
26. <http://www.christianpost.com/article/ministries/1615/section/purpose.driven.network.opens.new.aids.conference.to.address.church/1.htm> is a news account. The transcript of Rick Warren's interview with Larry King Live at <http://transcripts.cnn.com/TRANSCRIPTS/0512/02/lkl.01.html>. And a critical review of this from an African perspective at <http://www.bibleguidance.co.za/Engarticles/Africanvision.htm>.
27. "Involvement in AIDS crisis urged at Saddleback conference," Shannon Baker, Baptist Press, 12/07/05, <http://www.sbcbaaptistpress.org/bpnews.asp?ID=22230>.
28. See http://www.discernment-ministries.org/NLMayJune_2005.htm and its sequel http://www.discernment-ministries.org/NIJulyAugust_2005.htm (see footnote 22).
29. <http://tinyurl.com/dyv8w> or <http://www.transform-world.com/focusgroupall.asp?id=2>. Also see "A Call to Transformation," Australian Prayer Network, <http://tinyurl.com/b5v5y>.
30. See a transcript of Wagner's speech posted at <http://www.deceptioninthechurch.com/arise.html>. Also see http://www.marketplaceladders.org/articles_view.asp?articleid=5682&columnid=743, C. Peter Wagner's Foreword to *Faith@Work Movement* book by Os Hillman. Os Hillman is a key player in marketplace transformation.
31. *Business Reform* interview with Ed Silvoso of Harvest Evangelism, "The Heart of A Nation," (01/07/05) at <http://tinyurl.com/akwd2>. Ed Silvoso, from both mission and spiritual warfare sects, is one of the architects of global marketplace reform.
32. John Cragin, Chapter 15, "The Business of Missions — The Missions of Business," *On Kingdom Business: Transforming Missions through Entrepreneurial Strategies* (Crossway, 2003), edited by Tetsunao Yamamori and Kenneth A. Eldred. The quote is a perfect example of the influence of Peter Drucker's ideology.
33. See http://www.discernment-ministries.org/NLMayJune_2005.htm and its sequel http://www.discernment-ministries.org/NIJulyAugust_2005.htm (see footnote 22).
34. Rick Joyner, "TAKING THE LAND—We Are Establishing Our Eternal Place and Position Here on Earth," 11/29/05, http://www.elijahlist.com/words/display_word.html?ID=3617. Rick Joyner was one of the "Kansas City Prophets" who now wields considerable influence through his "prophecies" about a coming militant church.
35. Michael Reynolds, "Rendering Unto God," *Mother Jones*, Dec. 2005, p. 43. http://www.motherjones.com/news/feature/2005/12/rendering_unto_god.html. For other articles see: http://www.motherjones.com/search/category_religion.html
36. Eric Alterman, "Neoconning the Media: A Very Short History of Neoconservatism," 04/22/05 at <http://www.mediatransparency.org/story.php?storyID=2>.
37. *Vengeance Is Ours* documents the ties with Identity, e.g., p. 67. Also see Russ Bellant's three books: *Old Nazis, the New Right and the Republican Party* (South End Press, 1988); *The Coors Connection: How Coors Family Philanthropy Undermines Democratic Pluralism* (South End Press, 1988) and *The Religious Right in Michigan Politics* (Americans for Religious Liberty, 1996). Bellant approaches the subject from the political Left perspective. His historical research goes back over sixty years.
38. International Coalition of Apostles website at <http://www.apostlesnet.net/index.asp?action=+introduction>. "ICA is designed for Apostolic Leaders who are kingdom builders. . . ."
39. Strategic Christian Services (Dennis Peacocke), "Co-Managing the Earth: The Foundational Work of the Christian Marketplace Ministry," <http://www.strategicchristianservices.org/0903article.asp>

40. *Federation of Ministers and Churches International*, Spring 2005, FMCI's November '04 Leadership Conference, http://www.fmcapostolicnetwork.com/articles_view.asp?articleid=1085&&columnid=1727
41. Warren Smith, "Evangelicals and New Agers Together," article posted at <http://www.erwm.com/EvangelicalsandNewAgers.htm>. It must be noted that there is a common Gnostic link between Theosophists and the Latter Rain cult. See *Strange Fire* (footnote 8) for more information.
42. Warren Smith, *Reinventing Jesus Christ*, book posted on-line at <http://www.reinventingjesus-christ.com>. This book chronicles the recent connections between Theosophists and leading evangelicals. A second edition with updated information will come out this Spring.
43. Warren Smith, "Evangelicals and New Agers Together," *Ibid*.
44. <http://www.presence.tv> is an example of an entire ministry built around a new doctrine. Jay Gary has been a significant player, cloaking his dominionism in the rhetoric of "futurism." He openly networks with the Theosophists. He is part of the World Network of Religious Futurists, an influential organization with theosophical underpinnings. See <http://www.wnrf.org/cms/associates.shtml> and <http://www.wnrf.org/cms/faq.shtml>.
45. See postings at <http://www.herescope.blogspot.com> for historical documentation.
46. In addition to the information on this topic which could be found at <http://www.mediatransparency.org> website, this author has personal experience in this realm and was an eyewitness during the 1980s to the Christian Right's close financial and organizational ties to Moon.
47. Maitreya, *Messages from Maitreya the Christ*, (Share International Foundation, 2001), p. 248.
48. http://www.transform-world.net/article_read.asp?id=7
49. Rifkin, Jeremy with Ted Howard. *The Emerging Order: God in the Age of Scarcity* (G.P. Putnam's Sons: New York, 1979), "See introduction," pp. ix-xii. The book is a blueprint on how to network charismatics and transform their theology.
50. Lynn & Sarah Leslie, "What Is Transformation?" article posted at <http://newswithviews.com/Leslie/sarah.htm>.
51. George Otis is part of a new group called FUSION, which exemplifies many points made in this paper. See <http://www.prayerbydesign.com/transformation.php>
52. Evangelical Fellowship of Missionary Agencies, a key networking mission group with very dominionist goals <http://community.gospelcom.net/Brix?pageID=7115>
53. "The Vision: THE KINGDOM FOCUS," International Christian Chamber of Commerce, <http://www.icccreg.net/pages.asp?pageid=20404>. See footnote 12.
54. For example, see a series of posts on <http://www.herescope.blogspot.com> (Sept/Oct. 2005) pertaining to Evangelical Consultations about the future held in the late 1970s. These Consultations not only linked Leftist evangelicals to the emerging dominionist mandate, but also brought in leading Theosophist Willis Harman to help create new theologies for the future.
55. See http://www.discernment-ministries.org/NLMayJune_2005.htm and its sequel http://www.discernment-ministries.org/NLJulyAugust_2005.htm (see footnote 22).
56. Patricia Paddy, "Christian leaders propose partnering with UN to fight poverty," <http://www.canadianchristianity.com/cgi-bin/na.cgi?nationalupdates/051027poverty>.
57. See <http://www.walercacademy.com> for starters. Gothard, who revivifies many Old Testament doctrines, appeals to a wide spectrum of evangelicals for varying reasons. His organizations function in a secretive cult-like manner.
58. *Vengeance Is Ours*, p. 252.
59. <http://www.phc.edu/teencamps/>. Note: homeschoolers are an extremely diverse group and cannot be lumped into the dominionist camps solely on the basis of the free choice they exercise in educating their children at home. Michael Farris and his organization, Home School Legal Defense Association, attempt to represent home educators politically in Washington, to the chagrin of the non-dominionist homeschoolers.
60. "Goal to Change Continents for Christ," 9/15/-5, Global Prayer Movement, a ministry of Campus Crusade for Christ International, http://globalprayermovement.org/prayer-requests.asp?offset=23&AOA_Id=3404.
61. "DECEMBER 15th, PRESIDENT BUSH AND IRAQ" post at http://www.wile-dc.org/index.php?option=com_content&task=view&id=27&Itemid=2 or see <http://tinyurl.com/a7431>.
62. "WNRF Marks 25 Years of Religious Futurism," by Dr. Rev. Richard Kirby, World Network of Religious Futurists, 7/20/05, http://www.wnrf.org/cms/print_religious_futurism_25years.shtml. See footnote 42.
63. Bob Jones & Paul Keith Davis, *Shepherd's Rod 2004*, October 7, 2003, <http://www.whitedoveministries.org/content/ArchivesItem.phml?art=163&c=0&id=11&style=2>. Bob Jones is a Latter Rain sect leader.
64. http://www.discernment-ministries.org/NLJulyAugust_2005.htm (See footnote 22). For an example of how this "urgency" manifests, see footnote 3. The *Wall Street Journal* article cited states, "Mr. Wilkinson felt the situation was so urgent that the time for cautious measures had passed."
65. "End scandal of poverty in churches, says Mennonite leader," 05/12/05, http://www.ekklekia.co.uk/content/news_syndication/article_05125menno.shtml>. This quotation is an example of the widespread diffusion of dominionist ideas. Mennonites are Anabaptists who traditionally do not hold to these doctrines.
66. The author was an eyewitness to the compromises of the faith that occur when political and financial coalitions take precedence over biblical truth. See "How Can there Be Revival without Repentance?" by Lynn and Sarah Leslie posted at http://www.discernment-ministries.org/2001_SeptemberOctober.pdf. See also Lynn D. & Sarah Leslie, "The Shepherding Movement Comes of Age," http://www.discernment-ministries.org/NLJan-feb_2003.htm. This article explores the content of the covenants that must be signed in the purpose-driven church movement.
67. Rev. Charles Spurgeon, "Christ's Universal Kingdom and How It Comes," <http://www.spurgeon.org/vols25-27/chs1535.pdf>. Spurgeon's sermons are a good source of old-time doctrines, which provide a stark contrast to modern dominionism.

[http://www.discernment-ministries.org/
ChristianImperialism.htm](http://www.discernment-ministries.org/ChristianImperialism.htm)

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BEWARE the 3-Legged Stool of “Choice”

By Sarah H. Leslie

Few who follow the complex issues involved in private education, or school “choice” as it is commonly known, understand the overall picture. School “choice” is a charade. It is a clever way to engage people into believing that they are supporting true parental choice in the education of their children. But at every level – even including the most conservative segments of evangelicaldom – this is a façade.

How can I make this bold statement? First, it requires a knowledge of Peter Drucker, the business “guru” who spent his entire life devising the “system” of transformation of our modern form of governance, not only in America but internationally. Peter Drucker’s model was based on General Systems Theory, a philosophy that influenced his life (his parents were part of the Vienna Circle). He developed a particularly useful “systems” model that he called the “3-legged stool.” Drucker’s 3-legged stool was based on the esoteric ideas of the evolution of mankind into a global state, a utopic global civilization in which mankind would have a unity of consciousness and purpose, and be utterly controlled. Mankind would need to be “managed” by education and training throughout their lives (“lifelong learning”) in a continuous quality improvement system. With the arrival of the modern computer era and the ability to manage men’s psyches via computer-directed operant conditioning (B.F. Skinner’s programmed instruction), this utopian paradise that Drucker dreamed of came closer to reality. Here is a description of the 3-legged stool:

Peter Drucker’s contributions to management and leadership, believes that a healthy society requires *three vital sectors: a public sector of effective governments; a private sector of effective businesses; and a social sector of effective community organizations, including faith-based organizations.* [Emphasis added, ed.]

In the late 1800s, the concept of a corporation began in Germany. The corporation, as originally envisioned, was an “organism” (a living entity, a collective). Rather than going the way of the Marxists in defining the collectivization of mankind, the Germans began honing a model that put emphasis on the corporation itself. In fact, Drucker’s first book was called *Concept of the Corporation*. He believed the business corporation ought to be the “hub” of a person’s whole life; that they would be born into it, live within its confines, and die there. It would meet all of life’s needs, including healthcare, recreation, etc. It would organize mankind into manageable social units.

Drucker discovered that Americans earlier in the last century were not quite ready for such an institutional model – we had too much freedom. But the Japanese would be willing. Their esoteric worldview, which Drucker himself believed



religiously (he studied Kierkegaard existentialism, Confucianism and Zen Buddhism), would pave the way for Edwards Deming to change their workforce and society with the Total Quality Management model.

Drucker spent the first part of his life transforming the structure of corporations into this Total Quality Management (TQM) model. My father was trained in this model, and he insisted that in his era it was only about “widgets” – meaning

that Drucker insisted on the absolute highest quality next to perfection itself in manufacturing, including implementing global standards.

In Drucker’s worldview, the *Corporate* was a 2nd leg, but it was also to be in continual conformance to the primary leg, the *State*. The State (which Drucker referred to as “Society” to make it seem more palatable) was the main operating control system. The State would be in charge of penalties for non-compliance based on continuous assessments. Every other leg of the stool would be ultimately subservient to the State.

Drucker next focused his attention on the *Public Sector*. He spent several decades revamping America’s system of governance, especially including the implementation of PPB(E)S (Planning, Programming, Budgeting and Evaluation System, later to be referred to just as Planning, Programming and Budgeting System with the Evaluation being incorporated into Planning). This was again based on General Systems Theory. GST, by definition, requires a “feedback loop” so that everything can be continually monitored, assessed and put through perpetual change. Drucker perfected the performance-based model in which there were ever-evolving “outcomes” that must be measured, assessed and to which all must be conformed.

In the 1970s Drucker’s focus shifted to the *Private Sector* – the final leg of his 3-legged stool model. The Private Sector leg encompassed everything that wasn’t part of the State – the government—and the Corporate; i.e., the workplace and the business world. Included in the Private Sector leg of this stool would be churches, recreation, private social welfare entities, foundations, charities, and so forth. Drucker began working closely with several evangelical leaders, including Lyle Schaller and Bob Buford. Buford went on to set up an organization (that mushroomed into many offshoots) called Leadership Network. By the mid-1980s Leadership Network, a very secretive organization, was aggressively training a generation of American church leaders in the General Systems Theory model of governance.

Drucker personally mentored a small group of these Lead-

ership Network leaders, including megachurch leaders Rick Warren and Bill Hybels. Through the training of Leadership Network Drucker would jumpstart the modern megachurch movement. He envisioned the large megachurches as hierarchical structures that would have “downlines,” like a networking marketing system. This would become a system of control – the actual structure of these churches would become planned, programmed, continually assessed, and every aspect of spirituality and life would be monitored. These pastors would be trained in a highly sophisticated marketing formula called “Diffusion of Innovation” which required “change agent” training. (Drucker had already influenced corporate marketing in this model as well as Ronald Havelock who wrote *The Change Agent’s Guide to Innovation in Education*.) Leadership Network would go on to spawn critical pilot projects to experiment with the implementation of this 3-legged stool concept.

The Church and the rest of the Private Sector, according to Drucker, would become a pivotal leg in his 3-legged stool. The Church must also be subsumed by the State. Therefore, Drucker “reinvented” the Private Sector into a model where everything became “privatized” by linking it with the State. In many cases, the Private Sector could be manipulated into privatization by linking it first to the Corporate in “partnerships,” which would then be linked to the State. Thus, private charities would become faith-based organizations, with connections to Welfare Reform funding from the State. The State would prescribe the conditions under which the private entity could receive funding, and require it to submit to certain operating conditions. This would ensure that the private entity would become subject to continual “quality” monitoring and assessment, and have to demonstrate that it had attained certain measurable “outcomes” in performance. Drucker even went so far as to persuade Corporations and philanthropic organizations to adopt these performance-based assessments for their financial giving into the Private Sector. Thus, within several decades the entire private world of charities was transformed into a continuous quality improvement “system”—accountable to both State and Corporate sources of funding.

Into this Private Sector came the entire Education Reform movement. Drucker envisioned *all education* as part of the State leg. But how to do it? David Hornbeck, who began the Outcome-Based Education transformation movement in America by traveling state-to-state with his massive plan to implement performance-based education, was working closely with Drucker. Their totalitarian plan for education was critical to the overall success of Drucker’s utopian vision for “Society.” In this plan, the onus would be placed on the child, who must measure up according to criteria set by the State, and be continuously assessed and monitored. Early education reform plans, including William Spady’s New American School Development Corporation (NASDC) proposal, depicted the child hooked into the “system” via computer networking. This would be B.F. Skinner’s dream come true – no child would be left behind. Every child could be linked into the “system” via computerized instruction, assessment testing, the feedback

loop, monitoring – and, unfortunately, penalties for non-compliance. This computer networking gives the false appearance of freedom of “choice,” but the Child is thereby linked to the State, even if it is via a Private Sector or Corporate enrollment—Charter schools.

Chester Finn, ostensibly from the conservative side of things, was actually working on this same plan, but from the vantage point of the 3rd leg, the private sector. His plans for charters and vouchers included the very necessary “feedback mechanism” for the General Systems Theory model to work. Each child must be tied into the “system” at some level so they could be continuously monitored and assessed for attaining the state-prescribed outcomes. *Finn even stated that the US Department of Education could be dissolved as a bureaucracy as long as they left intact the assessment and networking function*, which by definition included the penalties for noncompliance and nonconformance.

Meanwhile, there was another movement that was being brought into Drucker’s “system” by the backdoor. The very extreme, political Far Right had all along been working on its own plan for education reform. In the Church leg this was to be a matter of subterfuge and deception. Recall that in General Systems Theory there is absolutely no provision for anyone outside the system. So a plan needed to be developed to persuade the Church leg to work with the State leg. The only effective way to do this would be to promise the Church that they could be in charge of the State – a durable myth. There were several architects, theologians during the last century who crafted an ideology that could work.

First, Abraham Kuyper, the Dutch statesman and theologian, developed the concept of “sphere sovereignty” in which the Church saw itself in charge of all spheres of mankind’s existence operating as the State; i.e., a theocracy. Likewise, Karl Rahner, the Catholic theologian, began to work on an alternate way for the Church to gain back what it had lost through the religious freedoms during the Reformation, and in his book, *The Shape of the Church to Come*, proposed that the old parish model of Church and State was no longer operative and must be supplanted by a new operating system of control and oversight. Rahner would implement his “base church” philosophy in various places around the globe, most significantly at the Word of God Church in Ann Arbor, Michigan in the late 1960s and early 1970s.

Also noteworthy, the Social Gospel movement of the first half of the 20th century was engineered by Rhodes Scholars and the Council on Foreign Relations (CFR), which intended for the Church to become an arm of their planned international government. This plan failed, but another one would go on to take its place – a more charismatic movement outlined by Jeremy Rifkin in his book *The Emerging Order*. Eventually evangelicals would be brought into this picture, as whole-hearted (but often clueless) cheerleaders for a global reform movement.

Abraham Kuyper’s ideas would go on to become embedded

in the evangelical world via a number of revered leaders who were trained at Princeton and taught at Fuller Theological Seminary. But Kuyper’s dominionist ideals would prove to be an anathema to a large portion of the evangelical church world. So these leaders embarked upon a decade-long stealth campaign to redefine doctrines. The main gist of doctrinal revision centered upon replacing the key doctrine of Christianity, i.e., the Gospel of Salvation by grace through faith in Jesus Christ. Supplanting this would be a Gospel of the Kingdom, in which the Church would be charged with “building the kingdom of God on Earth.” This was an institutional and structural doctrine that prescribed things for the Church to do to actually start changing life on the planet. This meant that the Church would now see itself as in charge of “Society.” In fact, under the original CFR plan for the Church, it would become the “cheerleader” for the emerging global governance system — a key player in persuading the nations of earth supporting international government. Therefore, most of the new doctrines that were concocted to support this shift to a Kingdom Gospel became part of the Global Mission Movement. Starting with the Lausanne Movement, and then via a key role played by the U.S. Center for World Mission that was linked to Fuller Theological Seminary, these new beliefs were churned out and marketed to the evangelical masses as “new understandings.”

In the background there was also an old 1940s Pentecostal cult called Latter Rain (Manifest Sons of God). This cult also taught that the Church should have dominion over the earth, and it aggressively began to influence the rise of the Charismatic movement in the church — working in tandem with the Word of God Church in Ann Arbor, Michigan and the Catholic Charismatic Renewal. All of this became visible to evangelicals via the Ft. Lauderdale Five, a group of men who began to widely disseminate dominionism beliefs. They also restructured the church into downline networking schemes, placing key leaders they called “apostles” at the top of a pyramidal “shepherding” hierarchy, who assumed a strict control over their downline sheep in their “system.” These leaders determined that American patriotic fervor would be the best way to market this belief that the Church should be linked to the State, especially by redefining the First Amendment freedom of religion by claiming that America was a Christian nation. They were greatly assisted by the forces of social devolution that occurred during this same time period, including the disintegration of the American family. Many sincere people wanted to return America to its conservative and more religious roots. But the Church switched gears from preaching the Gospel message of Salvation, calling for repentance from sin, to trying to fix societal ills and focusing on institutional change. A woeful decision!

This cry for a Christian America would culminate in a key gathering called the Coalition on Revival in the mid-1980s, which was made up of a very diverse group of theologians and professionals who had the stated goal of taking over America for Christ. Dominion. They believed that they could

do this through persuasion, education and also coercion. Yes, coercion. They issued their own “sphere” documents, several which impacted education and the family. But, while ostensibly crying for “freedom” they were in actuality calling for a Church-State relationship that was unprecedented in American history. And by not defining parameters, they opened the door for a totalitarian State working in tandem with a utopian Church — Drucker’s dream come true. They called for “privatization,” which was also Drucker’s theme, but they didn’t mean true privatization. They meant a “system of accountability” — which they called “rights and responsibilities” that would be mutually defined by both Church and State working in agreement. By the late 1990s this culminated in Michael Farris’s onerous *Parental Rights and Responsibilities Act* (PRRA) in which the State was recognized as having a “compelling interest” in the lives of children, and in which parental rights would be spelled out, but their corresponding “responsibilities” would also be required — as defined by the State. The State always controls the other two legs, despite protests that this is “freedom.” It is anything *but* freedom!

By 2000, the Leadership Network, Drucker’s “baby,” had jump-started three major change agent movements in the evangelical church. This included the postmodern Emergent Church movement, with its eastern mysticism and esoteric worldview. The Emergents would teach the “building the kingdom of God on earth” via the environmental stewardship doctrines. C. Peter Wagner would launch his New Apostolic Reformation (NAR) movement, which taught an entire generation of church people the doctrines he had concocted while at Fuller Seminary, especially including Dominionism. Wagner had brought in the Latter Rain cult esoteric doctrines that said the church was evolving into a higher order species and could attain godhood by working to perfect the earth via dominion.

At Fuller, Wagner had been the doctoral advisor for Rick Warren’s original thesis about the purpose-driven church. Warren based his thesis on the ideas of Drucker’s systems, and Warren’s book *The Purpose-Driven Life* would go on to infect millions of believers worldwide in Drucker’s systems model. Rick Warren, a Leadership Network mucky-muck, would go on to set up a secretive umbrella mission organization, complete with a heavily guarded computer databank, that would eventually control nearly every missionary endeavor on the planet, especially on the continent of Africa where Warren (who joined the Council on Foreign Relations) worked in tandem with Bill Gates to set up the “hub” system for community control. The Church would become a partner with the global State and the Corporate interests, especially pharmaceutical giants, who wanted to implement “transformation” on the poor Africans. Thus, the 3-legged stool became the *modus operandi* for the formerly evangelical mission movement.

Education has always been the pivot point of the 3rd leg of the stool. Education bridges both the Private and the State sectors. How to finesse this merger was a key issue. One way was to have change agents proffer “choice” as though it were

truly a private freedom of choice. The strings attached, of course, would be connections to the State. But the other, more stealth-like model involved convincing certain groups within evangelicaldom that the American Church needed to be in charge of the American State. Alternative revisionist histories, most taught by controversial dominionist David Barton, would be promulgated that would claim that America was originally a Christian State. Therefore, under this utopian ideal of a perfect Church-State in America, “choice” would seem like a freedom. After all, a Christian State would be in charge of education. How utopian! What the promoters of this phony choice package do not divulge is how totalitarian their scheme really is, and how the top leaders are already networking at a high level with those who are building a global “kingdom of God on Earth.” In fact, a continual criticism of Drucker’s thesis is that it sounds wonderfully utopian, but in implementation it is totalitarian.

At every level of evangelical leadership nowadays there is corruption with this Drucker model in some way or another. There were many streams of marketing and information whereby these plans could be introduced to various evangelical groups as a wonderful-sounding plan or program. But all of these streams were connected back in the early 1970s — and by mutual agreement, after a series of very high level meetings in the late 1970s called “Consultations on the Future,” sponsored by the Billy Graham organization — these streams all diverged their separate ways to start managing change. For over three decades there was high intensity work in every quarter to change evangelicals’ attitudes, beliefs, values and doctrinal ideas. Note that these “Consultations on the Future” were influenced heavily by the Luciferian Theosophist, Willis Harman, whose work at Stanford Research Institute was pivotal in assisting this evangelical “transformation.” A key belief that needed to be changed, the participants of these consultations were told, was eschatology — that is, their view of the future. The earnest expectation of the imminent Second Coming of Jesus Christ must be replaced by the mechanical “building the kingdom of God on earth.” So new variations of eschatology began to be conjured up, including restoring paradise conditions on earth via either the environmental movement and/or taking dominion over all of the “spheres.” The “spheres” would become another way of describing the complexities of the 3-Legged Stool. The Church would become a “hub” for much of mankind’s life — the Church as a Harlot Church totally in bed with the Corporation and the State. The Church in all of these scenarios is a “fool.” In Drucker’s original vision, the Church is the useful idiot — the cheerleader for the emerging Global State. And the Church, according to the 3-legged model, becomes a “partner” with the Corporate leg of the stool.

Nowhere is this more obvious than in the education “choice” (charters, vouchers, etc.) model. By being entwined into an arrangement with a Corporation, the Church (Private Sector, including families) becomes a “partner” also with the State. This is because all of the Corporate Sector is already in full

compliance with the State. So Christians are fooled into thinking that if they go with a “privatized” model that they are actually having a free education model. Not at all true.

A fatal flaw in our modern world is putting leaders on pedestals and extolling their virtues almost to worship. But, at every level of leadership, the evangelical conservatives have shown themselves willing to compromise with the 3-legged stool model of “Society” — a way to totally control man from womb to tomb. Many work on this effort naively thinking they are helping to bridge Church and State, an ideal that they believe earnestly. But they do not see the flaws, the encroachment, and the tentacles. And they do not dig into the backgrounds and connections of their leaders to the world Power Elite. And many will be caught blindsided, thinking they are working on the ideal of freedom, when in actuality they are helping to build the global system of governance.

BIBLIOGRAPHY

Due to the shortness of time, I have not included a bibliography or footnotes in this brief overview. I have written extensively on all of these issues in the past, and a simple Google search of some of these terms with “Herescope” and/or my name might come up with lengthy lists of articles. See www.herescope.com for hundreds of articles that document this. Also see my 3-part article, “The Choice Charade,” posted on www.deliberatedumbingdown.com. See Dr. Martin Erdmann’s book *Building the Kingdom of God on Earth* for a history of the Council on Foreign Relations involvement. See Paul Smith’s new book *New Evangelicalism: The New World Order* that documents some of the Drucker and Fuller history. See Al Dager’s books *The World Christian Movement* and also *Vengeance Is Ours* for a history of the Dominionism movement in evangelicaldom. See Malachi Martin’s book *The Jesuits* for a history of Karl Rahner. Websites that contain helpful history especially include www.deceptioninthechurch.com and www.discernment-ministries.org. Finally, see the monograph “The Pied Pipers of Purpose” and my article “Dominionism and the Rise of Christian Imperialism” (included in these Written Submissions), both posted online at the Discernment Ministries website, for a more complete understanding of Drucker and this transformation of the 3rd leg of his stool.

Sarah Leslie is a former professional counselor who served as a leader in both the Right to Life and homeschooling movements. She and her husband, Lynn, have worked in Christian Discernment ministry for over 30 years. Through their publishing entity, Conscience Press, they published the monthly *The Christian Conscience* magazine. They also published the books *the deliberate dumbing down of america: A Chronological Paper Trail* (the original and the revised and abridged edition) by Charlotte Iserbyt, and *Reinventing Jesus Christ* and *Deceived on Purpose* (first edition) by Warren Smith. Sarah is a member of Discernment Ministries’ board of directors and researches and writes for Herescope blog.

Behavioral Science Teacher Education Program:

Nightmare in the Making — Almost Complete!

By Bettye Lewis

Originally published in 1984 in the Michigan Alliance for Families newsletter.

We have mentioned several times that educators are attempting to design a “future Utopian society.” A fantastic example of the preparation for this future society comes from Michigan State University. The program is called Behavioral Science Teacher Education Program (BSTEP) and it was designed in 1965-69 with funds from the U.S. Department of Health, Education and Welfare (HEW). It is too lengthy to reproduce in its entirety — so the following is a capsule description.

Objectives of BSTEP are stated as follows:

Three major goals —

1. Development of a new kind of elementary school teacher who is basically well-educated; engages in teaching as clinical practice; is an effective student of the capacities and environmental characteristics of human learning, and functions as a responsible agent of social change.
2. Systematic use of research and clinical experience in decision-making processes at all levels.
3. A new laboratory and clinical base, from the Behavioral Sciences, on which to found undergraduate and in-service teacher education programs, and recycle evaluation of teaching tools and performance.

The rationale for BSTEP is stated as “providing the elementary school teacher with particular sets of behavior and mental processes, to function as a practitioner specifically trained to give comprehensive aid to a client.”

Clinical behavioral style permeates every phase of the program. Prospective teachers are trained so that they employ it, university professors practice it, and the program itself regenerates through the clinical process.

[Editor’s note: This program certainly fulfills the description of the NEA’s *Education for the 70’s*, which said; “Schools will become clinics whose purpose is to provide individualized psychosocial treatment for the student, and teachers must become psychosocial therapists.” It also follows closely the *Hawaii Master Plan for Education* which states that “all classrooms must now be considered “mental health clinics,” and all students must be regarded as “patients.”]

To continue: “The BSTEP teacher is expected to learn from experience through a cyclical style of describing, analyzing, hypothesizing, prescribing, treating, and observing conse-

quences (in particular — the consequences of the treatment administered).” In other words, the teacher is now a psycho-social therapist utilizing the fields of psychology and sociology.

The program is designed to focus the skills and knowledge of Behavioral Scientists on education problems, translating research into viable programs for pre-service and in-service teachers. The traditional concept of research as theory is not discarded, but the emphasis is shifted to a form of practical action-research in classroom and laboratory.

[Ed. Note: In other words, school children are simply to be used as guinea pigs.]

The BSTEP Design continues on page 11; the humanities are designed to promote an understanding of human behavior in humanistic terms. Students are to be exposed to non-western values in order to sensitize them to their own backgrounds and inherent cultural biases. Through a carefully structured sequence of experiences, the decision-making of social scientists are explored and students are provided opportunities to employ these decision-making processes in real and simulated situations.

[Ed. Note: What a beautiful example of J.L. Moreno’s program for “upheaving cherished values” by portraying individuals and events in a purposely biased way. Under the guise of supposedly making children knowledgeable regarding various lifestyles — students will be systematically programmed to believe that all formerly held Judeo-Christian values are passé and no longer relevant.]

Again on page 11:

Skills in initiating and directing role-playing are developed to increase sensitivity and perception. Simulation games are included for training in communication skills as leaders or agents of social change.

Page 12 explains,

In Social Science, the Scholarly Modes center on the structure of the social world, conflict and decision-making, in relation to the individual and educational institutions. Systematic thinking, methodological sophistication and empathetic responses are fostered. In the structure of the social, political and economic world, consequences of stress such as mass movements, mass violence, deterrents, and escalation are examined, and the correctives to be found in bargaining and group integration.

[Ed. Note: Can you imagine the effects of presenting the elementary school child with biased humanistic teachings in this type of Social Science course?]

Page 237 begins the discussion of a *systematic analysis of future society*. B.F. Skinner's behavioral philosophy is quite apparent in this BSTEP Design which states:

Calculations of the future and how to modify it are no longer considered obscure academic pursuit. Instead they are the business of many who are concerned about and responsible for devising various modes of social change.

[Ed. Note: One can't help but wonder — who gave the educator the “responsibility” or the “right” to devise modes of social change, to use teachers as the “change agents,” and to use the children as guinea pigs through which society is to be changed?]

One realizes the extent to which this “future society planning” has already gone after reading through the listing of the tremendous number of organizations involved in this behavioral designing:

1. Department of Health, Education and Welfare* — “Exploring possibilities of a social state-of-the-union”
2. American Academy of Arts and Sciences — “Commission of the Year 2000”
3. American Academy of Political and Social Science
4. United Nations future-planning operation in Geneva
5. World Future Society of Washington, D.C.
6. General Electric Corporation — A technical Management Planning Organization
7. The Air Force and Rand Corporation (designer of PPBS)
8. Hudson Institute
9. Ford Foundation organization called “Resources for the Future and *Les Futuribles*” (explained as a combination of future and possible)
10. Among the universities involved are: University of Illinois, Southern Illinois University, Stanford University, Syracuse University
11. International Business Machines (IBM)

Thus, concludes this section of the report: “We are getting closer to developing effective methods for shaping the future and are advancing in fundamental social and individual evolution.”

The outline of the program then defines and describes the “future society” as follows:

Page 248:

FUTURISM as a SOCIAL TOOL and DECISION-MAKING by an ELITE

1. OVERVIEW:

- a. Description: The capability of projecting present potentialities and emerging developments into the future will be increased. The complexity of the society and rapidity of change will require that comprehensive long-range planning become the rule, in order that carefully developed plans will be ready before changes occur.
- b. Consequences: Long-range planning and implementation of plans will be made by a technological-scientific elite. Political democracy, in the American ideological sense, will be limited to broad social policy: even there, issues, alternatives, a means will be so complex that the elite will be influential to a degree which will arouse the fear and animosity of others. This will strain the democratic fabric to a ripping point.

Page 259:

SYSTEMS APPROACH and CYBERNETICS

1. OVERVIEW:

- a. Description: The use of the systems approach to problem solving and of cybernetics to manage automation will remold the nation. They will increase efficiency and depersonalization. Man's traditional slow speed in thinking through problems, analyzing alternatives, testing and evaluating them, and implementing them will be eliminated by computers and cybernetics. Only a few people will be able to have a major role in the processes, and they will apply the remnants of the Protestant Ethic. Most of the population will seek meaning through other means or devote themselves to pleasure seeking. The controlling elite will engage in power plays largely without the involvement of most of the people.
- b. Consequences: The society will be a leisurely one. People will study, play, and travel; some will be in various stages of the drug-induced experiences.

Page 255:

A CONTROLLING ELITE

1. OVERVIEW:

- a. Description: The Protestant Ethic will atrophy as more and more enjoy varied leisure and guaranteed sustenance. Work as the means and end of living will diminish in importance except for a few with exceptional motivation, drive, or aspiration. No major source of a sense of worth and dignity will replace the Protestant Ethic. Most people will tend to be hedonistic, and a dominant elite will provide “bread and circuses” to keep social dissension and disruption at a minimum.
- b. Consequences: A small elite will carry society's bur-

dens. The resulting impersonal manipulation of most people's life styles will be softened by provisions for pleasure-seeking and guaranteed physical necessities. Participatory democracy in the American ideal mold will mainly disappear. The worth and dignity of individuals will be endangered on every hand. Only exceptional individuals will be able to maintain a sense of worth and dignity.

[Ed. Note: For more information, read "Brain Manipulators," *Cosmopolitan*, April 1973.]

Page 261:

COMMUNICATIONS CAPABILITIES and POTENTIALITIES for OPINION CONTROL

1. OVERVIEW:

- a. **Description:** The range of communications capabilities will be increased significantly. Each individual will receive at birth a multi-purpose identification which will have, among other things, extensive communications uses. None will be out of communication with those authorized to reach him. Each will be able to receive instant updating of ideas and information on topics previously identified. Routine jobs to be done in any setting can be initiated automatically by those responsible for the task; *all will be in constant communication with their employers, or other controllers, and thus exposed to direct and subliminal influence.* Mass media transmission will be instantaneous to wherever people are in forms suited to their particular needs and roles. [Emphasis added.]
- b. **Consequences:** Each individual will be saturated with ideas and information. Some will be self-selected; other kinds will be imposed overtly by those who assume responsibility for other's actions (for example, employers); still other kinds will be imposed covertly by various agencies, organizations and enterprises. *Relatively few individuals will be able to maintain control over their opinions. Most will be pawns of competing opinion molders.* [Emphasis added.]

In order to implement this training (and to make sure that future elementary teachers accept the "right attitudes" and "behavioral objectives") the use of computers and the collection of information are stressed. The "Central Processor" or the computer programmed to accept or reject, on the basis of behavioral objectives, will be the "judge and the jury" as to who will and who will not be the future teachers.

For anyone who loves individual freedom, who desires it for their own children, and prays for a future America with individual freedom held sacred, BSTEP has to be a most frightening and devastating plan. It is indeed the "world" of Orwell's *1984*, the *Identity Society*, and the *Walden II* of B.F. Skinner; and in reference to the latter, it is indeed *Beyond Freedom and Dignity*. It is a "nightmare" created by the Behaviorists and Humanists who are fast becoming the *major directors of public education*.

*The US Department of Health, Education and Welfare was the forerunner of the US Department of Education.

Bettye Lewis and her husband Kirk, a retired public school teacher, were long-time residents of Lansing, Michigan. Bettye, with the help of her husband, provided first-class research and writing on the subject of the "who, how, what, and why" related to the deliberate destruction of America's education system, once the finest education system in the world pre-1965. They worked in the education research/political activism trenches from 1960 – 2000. Bettye was never too busy to provide primary evidence of particularly important "changes" in education method and content to all who called upon her for assistance. She kept in her basement the multi-volume set of the very controversial, federally funded *Behavioral Science Teacher Education Project* (BSTEP) and only allowed those whom she deemed trustworthy access to that very important project that changed the education of teachers from "teaching" to "training" (behavior modification) Bettye also had her own organization, Michigan Alliance of Families, that served to bring in speakers and make published and unpublished materials available to citizens, parents, educators and researchers across the nation.

Systems Reform Is Nothing New

By Bettye Lewis

Excerpt from “**The Great Perpetual Workforce Machine,**” *The Christian Conscience*, December 1995, pp. 31-32.

The conventional high school curriculum was far removed from the real concerns of youth . . . Young people wanted to get ready to earn a living, to understand others, to become responsible members of the adult community, to find meaning in living.

(The Story of the Eight-Year Study, 1933-1941, Wilford Aiken)

In 1993, when asked “What proof is there that outcomes-based education will work?” the Education Commission of the States (ECS) replied,

The Eight-Year Study. The concept of outcomes-based education dates back to at least in the 1930’s, in what later became known as the Eight-Year Study, 300 American colleges and universities agreed in 1933 to free 30 experimental high schools from their conventional subject-unit (Carnegie Units). The schools, in turn, then designed courses to foster the kind of higher-order thinking and learning skills required of successful college students. [“The Mystery of the Eight-Year Study Resolved,” *The Christian Conscience*, July/August 1995.]

Wilford Aiken’s 1933 book provides an instant replay of what is occurring in education today. The study was actually conducted by John Dewey’s socialist and humanist organization, and was funded by the Carnegie Corporation of New York and Rockefeller’s General Education Board. The Carnegie Corporation of New York’s *Conclusions and Recommendations: Report of the Commission on the Social Studies* (1934) virtually recommended the chucking of the free enterprise system for a collectivist economic system. The Carnegie Corporation signed an agreement in 1985 with the Soviet Academy of Science to restructure education, especially elementary education.

The schools involved in the Eight-Year Study were to identify their purposes (missions), practices (methods) and results (outcomes). These schools laid heavy emphasis on critical thinking and resemble today’s charter school academies. In fact, six of the schools were connected to universities, just as are our professional development and charter schools today. The Eight-Year Study referred to these schools as “demonstration or laboratory schools,” as did the 1969 *Behavioral Science Teachers’ Education Program* (BSTEP) and Professor John Goodlad’s more recent University-Dual Partnership Project. The study concluded that

The function of the school in a democracy is to conserve

and improve the democratic way of life.

It appears that The Progressive Education Association experts weren’t well educated enough to realize that our nation is a Constitutional Republic, not a socialistic democracy. Or were they? The Eight-Year Study’s movers and shakers had spent time in the Soviet Union studying its educational system, and many components of the Soviet educational system were implemented in the laboratory schools.

Four years prior to the establishment of the US Office of Education, the Academy for Educational Development (AED) was founded (1961).

. . . AED is an independent, non-profit service organization committed to addressing human development needs in the United States and throughout the world. AED works in partnership with its domestic and international clients to meet today’s social, economic and environmental challenges. [*School-to-Work — Making the Transition*, published by AED]

Under grants and contracts, AED operates programs for government and international agencies, educational institutions, foundations and corporations. Since its founding in 1961, AED has conducted projects throughout the US and more than 100 other countries in the developing world . . .

AED seeks to increase access to learning, transfer skills and technology and support institutional development. [*The Family and the Community — Strengthening Educational Reform*, AED, 30th Anniversary Seminar Series, October, 1991]

This same publication lists AED’s Board of Directors, 1991-92, which reads like a “Who’s Who” of the Republican and Democratic Parties’ involvement in this diabolical scheme. Listed on the board are:

Gerald Ford, Honorary Chairman of the Board (1986-89), Chairman of the Board (1977-85), and President of the United States (1974-76)

Stephen Moseley, President and Chief Executive Officer

Barbara Blum, President of the Foundation for Child Development

Alonzo Crim, Professor, Benjamin E. Mays Chair, Georgia State University and former Superintendent of Schools in Atlanta, Georgia

M. Jocelyn Elders, Director, Arkansas Department of Health and former US Secretary of Health, Education and Welfare

Frank H. T. Rhodes, President, Cornell University

Joseph E. Slater, President Emeritus and Senior Fellow, Aspen Institute for Humanistic Studies

Willard Wirtz, Partner, Friedman and Wirtz, and former US Secretary of Labor

The fact that this organization was founded just four years prior to the establishment of the US Office of Education is very significant, especially when one considers the makeup of AED's Board of Directors. Would that anti-OBE/restructuring educational researchers had had access to the first board's membership list and for those of subsequent boards all the way through to 1992. Not only were AED's materials distributed at the December 1994 Conference of the US Coalition for Education for All, but they were also distributed at the June 22, 1995, Michigan Governor's Statewide School-to-Work System Partnership Conference — "Partnerships: Connecting Learning and Work to Create a World Class Workforce." The thrust or focus of this human development organization falls lockstep into the ultimate goal of School-to-Work (STW). Its publication, *Blueprint for Action: Community Youth Transition Program*, was distributed at the governor's conference, and exposes the fact that

The function of the change agent proposed here goes beyond the usual technical assistance, monitoring, or evaluation . . . the right kind of change agent may make a critical difference in the effective implementation of a youth transition program as part of wider school reform efforts . . . Establish youth resource centers in the schools, with centralized access to career and labor market information, and support services such as peer groups, health care, and child care for teenage mothers while at school or work.

The contributing authors to AED's publications have ties with United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations International Children's Educational Fund (UNICEF), the Annie Casey Foundation and the World Bank. Their Fall 1994 newsletter headlines read, "Academy Joins UN in responding to Urgent Human and Social Concerns" and captioned in the article,

. . . we see participation in the UN conferences as a social responsibility.

AED's expertise lies in the interconnected areas of education and human resource development: applying state-of-the-art education, training, research, technology, management, behavioral analysis, and social marketing techniques to solve problems; and helping people throughout the world develop the knowledge and skills to reduce poverty, stimulate growth, and promote democratic and humanitarian ideals.

Yes, the establishment of AED in 1961, is part of the overall international social engineering plan, using the School-to-Work (STW) system as part of the planned economy that

supposedly will

. . . reduce poverty, stimulate growth and promote democratic and humanitarian ideals. [*School-to-Work — Making the Transition*, AED publication]

An article in the March 3, 1984, *Washington Post* entitled "Industrial Policy Urged for GOP" discussed the Republican role in converting our nation's economy from a free enterprise economy to a planned economy. It stated in part:

A conservative study group founded by supporters of President Reagan is about to issue a report that advocates Republicans shed some of their deep-rooted antipathy to a planned economy. *The Industrial Policy Debate* is to be issued today by the Institute for Contemporary Studies, a think tank funded by Presidential Council Edwin Meese, Secretary of Defense Caspar Weinberger and other Reagan supporters.

UNESCO introduced the concept of Lifelong Learning the same year (1965) that the *Elementary and Secondary Education Act* (ESEA) was passed and the federal government became the master of our nation's educational system. By 1966 the concept of lifelong learning was endorsed by UNESCO. This concept was to become the master plan for international restructuring of the educational systems.

In 1971, the Secretariat of UNESCO, called upon George W. Parkyn to

Outline a possible model for a[n] education system based on the ideal of a continuous educational process throughout the lifetime of the learner . . . a means of bringing an existing national school system into line with lifelong learning. [*The People vs. The Educational Confederacy*, January 1995]

Although Michigan's *The Common Goals of Michigan Education* was first published in 1971, there is no doubt these goals had been in the developmental stage since 1965 or 1966. The goals represent what the state has determined ". . . must be common to all students in Michigan's elementary and secondary schools."

The goals encompass every aspect of an individual's life, including life roles, and require the student to

. . . develop an appreciation for learning as a lifelong process of self development and a major way of responding to sociological and environmental change.

We have reached a point where society either educates everyone or supports them . . . the home, the church, and the school . . . the basic social institutions which prepared the young for the future were designed as "maintainers" of society—to teach our young the "right" things they would need for the future, since it was essentially like the past. . . The home, the church, and the school cannot be effective maintainers, since the future cannot be predicted. [Emphasis added.] (*Man, Education and Society in the Year 2000 — Report of the Fifth Annual Chief State School Officers Institute*,

1974, funded by the Office of Education, US Department of Health, Education and Welfare)

The Chief State School Officers (CSSO) is comprised of the 50 state superintendents. Its meetings are closed to the public. The articles selected to be published in the referenced report are identical to educational reports written today. The titles follow:

The Role of the Future in Education by Alvin Toffler

Education and Human Resource Development by Willard Wirtz

The International Situation: The Role of Education by Frederick Champion Ward

The Shape of Democracy: The Citizen Role by Forbes Bottomly

The Public and Private Life of the Individual by Harold Shane

Energy, Natural Resources and Growth by Charles J. Ryan

Economic Patterns — Public Dollar Availability by Allan Campbell

The takeover of the schools by the State Departments of Education is proposed in this CSSO report:

From the question of finances to the question of values that should be taught in the schools, the consensus was that leadership and priority changing by state departments was the most important step to be taken.

The “basic premises” and “conclusions” that emerged from the 1974 Chief State School Officers Institute represents the restructuring plan or systems reform that we see today. Exposed is the fact that

The traditional cluster of knowledge, skills, values and concepts will not help our young face the future in their private life, the international situation, their citizen role, their work role, nor the area of energy, natural resources or growth . . . Education cannot be completed during childhood and youth of the individual . . . Knowledge is not enough—the use of knowledge and its effect on the future must be understood . . . Individuals need more learning about social process with a greater emphasis on participation in group decision making . . . There can be no such thing as a “value free” education. As learning becomes more tied to the future, personal and societal change “values” come to the foreground. . . . Perhaps there is a need for clarification of new values needed to solve future problems . . . In the United States today, every citizen must learn the basic tool skills if he is to function as a citizen in a democracy and as an individual in his private, public and work life. In addition to the three Rs, the basic skills would appear to include group participation, environmental relationships and planning for the future . . . Ways must be found and policies

established in the states which provide opportunities for youth to participate in the real world as part of their education . . . Education credit should be available to students for activities related to their studies in work, volunteer action, community participation, school volunteer programs and other programs contributing to the betterment of the home, school, community and society . . . The fifty states should organize a commission to establish the values that are significant to approaching problems that must be faced in the future . . . The simple concept of improving what is already being done in education will not be adequate. It may even be harmful in solving present and future problems. . . . The greatest danger seems to be that simple improvement rather than basic change might be attempted.

The 1974 systems reform package was the blueprint for the systems reform in the 1990s.

UNESCO’s 1976 publication, *Foundations of Lifelong Education*, coincided with Michigan’s 1975 revision of its *The Common Goals of Michigan Education*. Michigan in 1975 had adopted a tentative goal statement for preschool educators, and

. . . a new goal for programs to enrich the pre-primary education experience of children [and] . . . reorganization of the structure of the document by classifying the Common Goals into two goal areas — (1) *Student Learning* containing goals describing expected student achievement in cognitive, affective and psychomotor domains, and (2) *Student Responsibilities* containing goals which describe characteristics of a quality education system.

Is it just coincidental that Michigan’s education plans line up perfectly with those found in CSSO’s and UNESCO’s reports?

School-to-Work is Lifelong Learning. Lifelong Learning, like OBE, has always had many deceptive names. In Michigan it has been known as Community Education, Essential Skills, *The Common Goals of Michigan Education*, Career Education, Life Role Competencies, Life Management Skills, etc.

Bettye Lewis and her husband Kirk, a retired public school teacher, were long-time residents of Lansing, Michigan. Bettye, with the help of her husband, provided first-class research and writing on the subject of the “who, how, what, and why” related to the deliberate destruction of America’s education system, once the finest education system in the world pre-1965. They worked in the education research/political activism trenches from 1960 – 2000. Bettye was never too busy to provide primary evidence of particularly important “changes” in education method and content to all who called upon her for assistance. She kept in her basement the multi-volume set of the very controversial, federally funded

Behavioral Science Teacher Education Project (BSTEP) and only allowed those whom she deemed trustworthy access to that very important project that changed the education of teachers from “teaching” to “training” (behavior modification) Bettye also had her own organization, Michigan Alliance of Families, that served to bring in speakers and make published and unpublished materials available to citizens, parents, educators and researchers across the nation.

CONNECTIONS AND CONFLICTS OF INTEREST

(or, There Ought'a Be an Investigation!)

Private, for-profit, design team projects. Connections of those involved.
New information on vouchers (educational "choice"). Legislation. Etc.

By Billy Lyon

October/November, 1992

Revised.

PREFACE

This paper began as a revision and update of the original article, "\$\$\$\$ Choice for Profit? \$\$\$," about The Edison Project. Since writing that article, however, the eleven "Design Teams" have been selected by the New American Schools Development Corporation and the released embargoes received, giving more fodder for grist. To be perfectly honest, some of the connections were just too irresistible to ignore. Each one led to another and this paper has grown like over-leavened dough. The "Design Teams," new information from *America 2000*, proposed legislation, and a little digging in some old files, proved further insight into the voucher proposals. This paper is about vouchers (educational "choice") as much as anything, but from a different perspective. The Design Teams give you an idea of what kind of "private schools" the vouchers may eventually be used for.

For those who received the earlier "Choice for Profit?" article, Appendix A contains additional information on Time-Warner, Benno C. Schmidt and Chester Finn, Jr. The material on James S. Coleman in Appendix B is especially significant.

By no means does this paper cover all connections, or even all the "Design Teams." We're sure that those who are left out will not be offended. A chart is enclosed that, hopefully, will help you see some of these connections.

As you read this paper, keep in mind that in the beginning of talks on education reform/restructuring, all that citizens were demanding was a return to traditional basics. They wanted children to be able to read!

Time-Warner and "Cop-Killer"

If you liked Time-Warner's production of "Cop-Killer"—the violent, vulgar song by heavy metal rapper Ice-T that has police associations across the country alarmed—you'll be overjoyed to learn of Time-Warner's involvement in two prominent education projects scheduled for replication in schools across the country, both of which would benefit from an educational "choice" or voucher plan. We might ask, "If Time-Warner will stoop to producing something as insidious as 'Cop-Killer,' hiding behind the First Amendment, arguing 'freedom of speech,' or 'commitment to the free expression of ideas...,' what else will they do? What might they put in a curriculum for school children?"

Conservative and mainstream news sources alike have reported bits and pieces of this story, carefully omitting certain connections. In this instance conservatives have been more guilty of censure by omission than the liberal

press they chastise and condemn. For example, have you ever seen Time-Warner and "Cop-Killer" mentioned in the same story with Time-Warner, Whittle and the Edison Project? Have you read in any conservative report that John Chubb who came to Texas promoting vouchers for private schools is a team member of the Edison Project which would accept and benefit from government vouchers? If you have read either, please send me a copy. Some very informative articles have been written connecting Time-Warner and Whittle's "Channel One"; some have even reported Time-Warner as one of the 5 top offenders and most frequent sponsors of sex, violence and profanity on television in 1992; but these same ones ignore the Time-Warner-Chris Whittle-John Chubb-Edison Project connections.



The Edison Project, Time-Warner, Whittle Communications

Chris Whittle's Edison Project is an initiative to build a national, private, for-profit school system. Time-Warner is not only a full partner in The Edison Project, but owns 50% of Whittle's principal company, Whittle Communications, LP.¹ Other Edison Project partners and financiers are Phillips Electronics and Associated Newspapers Holdings, which have agreed to spend up to \$60 million for the 3-year study.

Team members of The Edison Project include Yale University President Benno C. Schmidt, Jr.; Lee Eisenberg, former editor-in-chief of *Esquire* (Whittle was once co-owner); Dominique Browning, former assistant managing editor of *Newsweek* magazine; Vanderbilt University professor and former Assistant Secretary of Education in the Reagan Administration, Chester E. Finn, Jr., and John Chubb of the liberal Brookings Institution and Center for Education Innovation. (See Appendix A for details on the team members.)

“Channel One” – Advisory Panels – NASDC

Whittle Communications is well known for its controversial “Channel One” news programs and commercials beamed into classrooms across the country to the consternation of many parents and teachers. Few may be aware, however, that Saul Cooperman and Judith E. Lanier, members of “Channel one's” Council of Advisors (which includes presidential candidate and Texas education reformer, Ross Perot) are on the Advisory Panel of the New American Schools Development Corporation (NASDC).²

NASDC is the private, nonprofit corporation set up by American business leaders at the request of President George H. W. Bush to develop a new generation of American schools by contracting with and supporting the most promising “break the mold,” “start from scratch” curricula “design teams.” Even though NASDC is non-profit, the eleven winning “Design Teams” will be for-profit. NASDC is part of *America 2000*, the President's new education restructuring strategy, which has seen a blitz of advertising since it was announced.

Friends in High Places

It is worth noting that Secretary of Education Lamar Alexander, appointed by President Bush, is a “longtime friend” and former business partner of Chris Whittle. (See Appendix A) It's nice to have friends in high places—or at least in the *right* place.

Distance Learning

Whittle Communications was one of 6 presenters in the July “Texas Distance Learning Conference” in Austin, led by the Public Utility Commissioner, two State Representatives, and Project Bluebonnet. Speakers and presenters included Dr. Lionel “Skip” Meno, Texas Commissioner of

Education, other educators and business representatives, including IBM, and Apple Computer. According to the conference schedule, Alan Gibb, Vice President of School Relations with Whittle Educational Network, explained how technology was used in a joint effort between the Michigan Department of Education and Whittle Communications to link a state-wide teleconference.

Distance learning technology, including fiber optics, microwave, and other transmission formats, is the wave of the future in education. The “design teams” will use advanced communications technology. Most federal education legislation has provisions for such technology. A recent Senate bill, S-1275, would have established an Office of Educational Technology within the Office of Educational Research and Improvement (OERI), the Federal research arm of the US Department of Education. Title IV of S-2, another Senate bill, addressed “Distance Learning” and technology.³

Time-Warner – NASDC's Audrey Cohen College Design Team – CED

Another major education project that Time-Warner is participating in is The College for Human Services (Audrey Cohen College Design Team), represented by Candice Carpenter, President of Time-Life Video. This is one of the eleven “Design Teams” selected by NASDC. Fellow members of this team include the U.S. Chamber of Commerce, The National Alliance of Business (NAB), The National Urban League, The Committee for Economic Development (CED) and others. Recall that CED gave us *The Unfinished Agenda*, a blueprint for education restructuring and early childhood education/intervention.⁴ Networking with foundations such as Carnegie, Exxon and Rockefeller, as well as foreign entities, CED has had tremendous influence on education and the economy.

The Audrey Cohen College Design Team has several interesting connections, so bear with us. We'll come back to the important Committee for Economic Development and Deputy Secretary of Education David Kearns after a “side trip.” This gets downright mind-boggling.

Audrey C. Cohen – World Future Society

Audrey C. Cohen, for whom the project was named, travels in New Age circles. Design team information released from NASDC described her as a “professional educator and social inventor,” and stated,

...she has focused the educational process to...create constructive change. Promoting service to others, in a society whose economic foundation is increasingly tied to the global service and information economy, has been the cornerstone of Ms. Cohen's diverse civic and professional activities.

In 1986 Audrey Cohen was on the Steering Committee of “Future Focus: The Next Fifteen years,” a conference

organized by the World Future Society. The conference focused on “crisis management and conflict resolution.” Cohen was also organizer and moderator of one of the concurrent sessions, “The Education of the Future,” which dealt with “a shift from an industrial to a service economy... advanced technology...” etc.⁵ Lynell Johnson of *Weekly Reader* was on another concurrent session, “Whose Future Is It?” *Weekly Reader Corporation* is represented on the Audrey C. Cohen Design Team, also.

Other concurrent sessions were: “Medical Science in the Future”; “New Thinking for Community Futures Projects,” which included New Ager Hazel Henderson; “New Directions for World Order”; “The New Politics: Synergistic Technologies and Conflict Resolution,” with Hazel Henderson of the Club of Rome & Calvert Group Investment Fund (a fund started by New Agers) and Charlene Spritnak, co-author of *Green Politics and Politics of Women’s Spirituality*; “The Education Crisis: Reforms and Rituals”; “Anticipatory Democracy”; “Team Building,” etc., etc.

Among the conference directors were: Orville Freeman, former US Agriculture Secretary; John W. Gardner, former US Secretary of Health, Education and Welfare; New Ager Barbara Marx Hubbard, president of Futures Network; Sol M. Linowitz (who gave away the Panama Canal), and Robert McNamara, former president of the World Bank—and under whose direction the Rand Corporation developed Planning, Programming, Budgeting (Evaluation) System (PPBS) that was introduced as a “systems approach” to defense planning and programming at the US Department of Defense in the early 1960’s later brought in to control education under Title III of the ESEA!

Howard Didsbury – Kean College, NJ

On the Steering Committee of the 1986 World Future Society conference with Audrey Cohen was Howard F. Didsbury, Jr., professor of Future Studies at Kean College in New Jersey, and director of media projects of the World Future Society. He was on the concurrent session “Weapons in Space: Increasing Global Insecurity,” and on the conference course “An Introduction to the Study of the Future.” He has authored several books, including: (Ed.) *Communications and the Future*, (1982); *The World of Work*, (1983); *Creating A Global Agenda*, (1984), and *The Global Economy*, (1985). Didsbury was also on the conference planning team for the World Future Society’s 1985 conference, “The Global Economy, Today, Tomorrow, and the Transition,” as well as speaker at the 1992 World Future Society conference “Creating the 21st Century: Institutions and Social Change,” along with Marilyn Ferguson and other New Agers.⁶

What’s interesting is that Howard Didsbury, Jr., collaborator in a World Future Society conference with Audrey Cohen (whose “Design Team” was one of the 11 NASDC winners) is from Kean College, New Jersey. Thomas Kean,

former governor of New Jersey and president of Drew University, is, coincidentally, chairman of NASDAC Board of Directors, who are responsible for the final selection of the “Design Teams.” Sources in New Jersey said that Thomas Kean’s ancestors founded Kean College in 1855, but it is not known if there is any connection today. But of course, the NASDC Board of Directors adopted policies to avoid conflicts of interest when the concern about conflicts of interest arose at the Bidders Conference.

Dorothy Maver – United Nations Global Education Project – Robert Muller – Global Alliance for Transforming Education (G.A.T.E.)

Kean College has another intriguing connection in this strange web. Dorothy J. Maver, Ph.D. (Education) is an adjunct faculty member at Kean College where she supervises student teachers and offers teacher training seminars. She is also on the Project Design Team of the Global Education Project of the University of Peace, an institution created by the United Nations General Assembly, and whose chancellor is Robert Muller, former Assistant Secretary General of the United Nations. The team’s goals are to

design and implement a Global Education Program for Peace and Universal Responsibility that includes: (a) a shared, global conceptual framework...relevant to any community on the globe; (b) indigenously developed curriculum materials that reflect the project theme, “Thinking Globally, Acting Locally”; (c) classroom methodologies that kindle, nurture...creative capacities; empowering teachers ...and students.

Among the accessible resources listed for this UN design team, in addition to The University for Peace and the Government of Costa Rica, are: the Preparatory Committee of the United Nations Conference on Environment and Development; The Robert Muller School Pilot Program, and The Global Alliance for Transforming Education (GATE) on whose steering committee Dorothy Maver serves, and whose purpose is “holistic education” and “creating critical mass for change.” According to “Project Design Team Resumés,” “Maver was scheduled to teach a two-year course of study entitled “Planning the New Education” in Arlington, Texas, beginning June, 1990. ⁷ This is the location of the Robert Muller School where his *World Core Curriculum* (birth-12th grade) is taught. This curriculum, according to the manual, uses the “Ageless Wisdom teachings” based on the underlying philosophy of occultist, Alice A. Bailey.⁸

Other goals of the UN Global Education Design Team Project are: to offer this program to every country in the world through governmental and/or non-governmental agencies by the year 2000; to pilot test from September 1991 – June 1992 with schools from various countries for which contacts and interest already exist; to develop four developmentally oriented training manuals (birth-7, 8-14, 15-21, adult); to work in cooperation with UNESCO, UNICEF, WHO, UNEP, UNFPA, UNDP, and other

relevant United Nations agencies⁹

Seven Ray Institute and University – Esoteric Sciences and Creative Education Foundation

Maver is also co-founder and director of the New Age, occultic Seven Ray Institute and University of the Seven Rays, with branches in the USA (New Jersey location at Kean College), Australia, Canada, New Zealand and the Soviet Union. In her teaching, Maver utilizes the latest in brain research, transformational kinesiology, and her own *Student Identity Profile*, a psychological instrument for self-understanding and vocational counseling.¹⁰

The University of the Seven Rays is allied with the Esoteric Sciences & Creative Education Foundation, Inc. (ESCEF) of Australia, where Maver participates in conferences. The January, 1991 *ESCEF Newsletter* (page 1) reported “the first global ESCEF Conference—‘Networking the Light – Unity through Consciousness’—held in Sydney in October 1990,” with presenters from the faculty of the Seven Ray Institute and University of Seven Rays of New Jersey, which included Dorothy Maver. Her subject was “Global Education – The Esoteric Connection.” From a tape and transcript of Maver’s talk at this conference we learn that educators from 9 countries “gathered in Chicago, Illinois...and discussed the potential for Global Holistic Education, not just for the United States, but a contextual framework, applicable around the world...with spirituality as a keynote.” We learn, too, that Gloria Crook, director of the Robert Muller School in Arlington, Texas, is on the faculty of the University of the Seven Rays, and that the Robert Muller School will be used as a model school, along with others, to pilot the UN Global Education Project. “The goal—to present a contextual framework in June, 1992 at the ecological and environmental conference in Brazil, where it is being recommended by the United Nations that a parallel theme be Global Education.” Maver believes that this potentially represents “an esoteric connection in Global Education. Targeted at mainstream. It is not an alternative, it is mainstream.” She told her audience

to encourage this natural bridging process...that when educators begin to speak of bridging, that is when the new education will come to light...The natural bridging process—the esoteric connection ...a vision of hope...a vision of love,...a vision of joy...The keynote of this solar system is joy.

(Reminds me of W. Edwards Deming, “Mr. Joy,” –ed.)
Maver also mentioned President George H. W. Bush’s “Points of Light” initiative and said, “[W]e can identify and recognize the esoteric connection.” And, finally, The University of Seven Rays presented a conference, “Into the Light,” coordinated by The Center for Applied Knowledge, at The Unity Church of Dallas, Texas on August 15, 1992. Speaking of “Light,” the Points of Light Foundation is represented on the Audrey C. Cohen Design Team, also.

Bridging

The June, 1991 *ESCEF Newsletter* (p. 2) announced an ESCEF Education Seminar entitled “Bridging Education into the Future” that was held in Adelaide, Australia on June 22, 1991:

... the first in a series of ten ESCEF public seminars... [which] will look at education and how we can transform the way we look at ourselves and our relationship with the world by emphasizing our innate human potentials – the intuitive, creative, emotional, imaginative and spiritual, as well as the rational, logical and verbal.

This seminar appears to be a “bridging”—first cousin to one held four months later in the US entitled “Learning for All: Bridging Domestic and International Education”—sponsored by the United States Coalition for Education for All (USCEFA) with participants from 156 countries networking to reform education worldwide. A paper accompanying the *USCEFA Conference Report* said, “USCEFA was created as an outgrowth of the World Conference on Education for All, sponsored by the World Bank, UNESCO, UNICEF, the United Nations Development Program and 23 co-sponsors.” The USCEFA conference was held in Alexandria, Virginia, October 30–November 1, 1991, with First Lady Barbara Bush, Honorary Chair; David Kearns, Deputy Secretary, US Department of Education, was a keynote speaker, along with Albert Shanker, American Federation of Teachers; Elena Lenskaya, Deputy Minister of Education, Republic of Russia, and James Grant, Executive Director, UNICEF.¹¹ (“Bridging” does appear to be the new buzz word among globalist educators, and is being picked up by the mainstream and conservatives alike, just as Dorothy Maver said.)

United States Conference on Education for All (USCEFA) – President Janet Whitla – “Atlas Communities”

USCEFA President, Janet Whitla, is also on a NASDC Design Team, “Atlas Communities,” with Brown University’s Theodore R. Sizer (Coalition of Essential Schools) and psychiatrist James P. Comer, Yale University Child Study Center (who was provided \$15 million by the Rockefeller Foundation for this school’s reform experiments)¹²; Howard Gardner (Harvard University), who was also a USCEFA conference panelist and is director of “Project Zero”; and others from Brown University and the Yale Child Study Center. Partners in Atlas Communities are Apple Computer, AT&T, IBM, and the National Alliance of Business. Apple Computer and IBM, by the way, are listed among the co-sponsors of the USCEFA conference.

Which brings us back to David Kearns, the Committee for Economic Development (CED), and its partnership on the Audrey Cohen Design Team, with which Time-Warner is connected. You may want to look back in this report to reconnect for this “trip.”

David T. Kearns, Assistant US Secretary of Education – Committee for Economic Development (CED) – Time, Incorporated

In addition to being a keynote speaker at the USCEFA conference, David T. Kearns, Deputy Secretary of Education under Secretary Lamar Alexander (Chris Whittle's friend), is also a member of the Committee for Economic Development (CED) Board of Trustees, former CEO of Xerox, and, before that, a vice president in the data processing division of IBM. Kearns co-authored *Winning the Brain Race* in 1988 with another CED trustee, Dennis P. Doyle, whom we'll get to shortly. In the section "About the Authors," we learn that

Kearns is a member of The Business Roundtable [which has enough clout with NASCE that the NASDC *Request for Proposals* book devotes Appendix B, pages 57-58, to Business Roundtable Principles –ed.], The Business Council, and the Council on Foreign Relations. He is...[on] the board of directors of Chase Manhattan Corporation, Time, Incorporated [now Time-Warner, ed.]... member of the National Board for Professional Teaching Standards (NBPTS) ... [and] member of the board of trustees of the National Urban League....¹³

The plot thickens. Yes, we're mind-boggled too!

National Alliance of Business , National Board of Professional Teaching Standards and NASDC's "The National Alliance for Restructuring Education" Design Team

The National Alliance of Business ("Atlas Communities") and the National Board for Professional Teaching Standards (NBPTS)—(David Kearns) are both represented on yet another NASDC Design Team, "The National Alliance for Restructuring Education" (Carnegie's Co-Director David Hornbeck), along with Marc Tucker, Executive Director of the Carnegie Forum on Education and the Economy (1985-87), Apple Computer, Xerox Corporation, and others.

Where did the idea for a National Board for Professional Teaching Standards originate? Not with your local teachers! "...[T]he Carnegie Task Force on Teaching as a Profession, in its pivotal report, *A Nation Prepared: Teachers for the 21st Century*, called for the establishment of a National Board for Professional Teaching Standards. The following year, 1987, this unique institution in the life of American education was born."¹⁴ [Carnegie speaks and presto...! –ed.] The entire NBPTS board of directors is too lengthy to list, but you'll recognize these few: James B. Hunt, Jr., NBPTS Chairman and former Governor of North Carolina; James P. Comer, Yale Child Study Center (on "Atlas Communities"); NEA President Keith B Geiger; Ford Foundation's Barbara R. Hatton; Bill Honig, Superintendent of Schools for the State of California; Albert Shanker, director of the American Federation of Teachers; Damon P. Moore, IBM Education Systems; David T. Kearns, and

Judith E. Lanier, "Channel One's" Council of Advisors and NASDC's Advisory Panel.

"What kind of 'selling' job did Carnegie do with *A Nation Prepared*?" one writer asked. "Phyllis Schlafly answered this question, in part, in her May 1989 report: 'The Governors who seem willing to promote Carnegie's proposals, and even present them as their own are former North Carolina Governor James Hunt, New Jersey Governor Thomas Kean, former Tennessee Governor Lamar Alexander, Kentucky Governor Wallace Wilkinson, and Arkansas Governor Bill Clinton.'¹⁵ Well, Well! Yet, Schlafly and other conservative leaders did not oppose Lamar Alexander's appointment as US Secretary of Education.

As Chairman, James B. Hunt, Jr., described NBPTS as

"the linchpin of a larger strategy to affect the transformation of our nation's schools." The board wants to nationally certify teachers, and this would be not simply on the basis of academic competence, but also on such times as how they would teach students with different religious backgrounds.¹⁶

Incidentally, in 1979, Governor Hunt released a report, *A Child Health Plan for Raising A New Generation*, developed by the North Carolina Division of Health Services on request of the federal government. Its purpose was "to regionalize child health services as part of a national strategy...Under [this program], one was defined as having a health 'handicap' if one didn't have 'social' well-being."¹⁷

Dennis P. Doyle – Committee on Economic Development – National Institute of Education

According to *Winning the Brain Race* (on page 6 under David Kearns), co-author Dennis Doyle was project director for the Committee on Economic Development's "path-breaking study and policy statement, *Investing in Our Children: Business and Public Schools*" (a precursor to *The Unfinished Agenda*). Doyle is "a senior Research Fellow at the Hudson Institute,...a director...at the American Enterprise Institute, and before that, a Federal Executive Fellow at the Brookings Institution." [Recall John Chubb of the Brookings Institution on the Edison Project?–ed.] Doyle is a consultant to both the Burger King Corporation and Xerox Corporation, speaker in several countries for the United States Information Agency (USIA), an assistant director at the National Institute of Education (NIE) where "he oversaw the Voucher and Experimental Schools programs ...Director of the Education Voucher Demonstration Program at the US Office of Economic Opportunity (OEO)...consultant to the Center for the Study of Public Policy, the founding president of the Sequoia Institute...and project manager for the Alum Rock Voucher Project in its initial phase...."

Dennis P Doyle is also quoted in the US Labor Department's contribution to *America 2000*, in the Secretary's

Commission on Achieving Necessary Skills (SCANS) book, *Learning a Living: A Blueprint for High Performance – (A SCANS Report for America 2000)*,¹⁸ on page 4. Others referred to and quoted in this same book are: Edward Dennison, Brookings Institution (p.11), W. Edwards Deming [“Mr. Joy”-ed.] (p . 17), James Comer and Howard Gardner (p. 13), and the Rand Corporation (p. 48).

As for NIE, their early involvement in voucher projects and with the RAND Corporation, developer of PPBS and now third party consultant to NASDC, shows us that voucher promotions are neither new nor did they originate with grassroots conservatism.

NIE was involved with the RAND Corporation, as shown in RAND Report R-1496/1,2,3 NIE entitled *A Public School Voucher Demonstration: The First Year at Alum Rock*. NIE also helped fund a grant (NIE-G-81-0053) through the Office of Educational Research and Improvement (OERI) to the Pacific Circle Consortium, established in 1977 by the Centre for Educational Research and Innovation (CERI), a subgroup of the Paris-based international think tank Organization for Economic Cooperation and Development (OECD), for the purpose of developing international curriculum projects and spreading global education.¹⁹ William Spady who has propagated his “Transformational Outcome-Based Education” (OBE) across the country was Senior Research Sociologist with NIE between 1973 and 1978.²⁰

Dr. Dennis L. Cuddy, former Senior Associate at the US Department of Education, made the observation that “...including many of those with NIE...²¹ It seems that people float back and forth between the two bodies, with Carnegie funding start-up projects later picked up by the department of education.” (See Appendix B for more detail on NIE.) Dr. Cuddy also gives us a glimpse of the relationship between the Brookings Institution and the Carnegie Corporation :

In a report titled *Teaching as a Profession: Teachers for the Twenty-first Century*, Carnegie called for the establishment of the National Board for Professional Teaching Standards that would nationally certify teachers, and in the 1988 annual report for the Carnegie Corporation for New York it lists grants of nine hundred thousand dollars to the generally liberal Brookings Institution;...and other institutions such as the Aspen Institute, and the ACLU, etc.²²

Dennis Doyle—William J. Bennett, Chester Finn and “The Modern Red Schoolhouse”

Dennis P. Doyle is a member of the NHASCE Design Team “Modern Red Schoolhouse.” Fellow team members are William J. Bennett, former US Secretary of Education and a Fellow of the Hudson Institute; 6 other associates of the Hudson Institute, including Pierre S..DuPont, IV; and Chester Finn, Jr., which brings us back to Time-Warner

and Whittle Communications. Recall that Chester Finn, Jr., is also a partner on The Edison Project, along with John Chubb of the liberal Brookings Institution and Benno C. Schmidt, former Yale University president.

Vouchers (Educational “Choice”) – Edison Project and NASDC Design Teams, Etc.

Since vouchers (educational “choice”) are important to the success of this scheme to “privatize” and “decentralize” education through the “Design Teams,” “The Edison Project,” and other private programs, with the assistance of waivers and “flexibility,” vouchers need to be examined in this new context. Sorry, if you thought you’d heard the last of it.

Mainstream news sources have pointed out that vouchers will benefit Chris Whittle’s Edison Project, as well as any other “privatized” school projects. Examples are:

Newsweek (6-8-92) –There’s no question that Whittle schools could be extremely rewarding...if congress approves a voucher system....

TIME (6-8-92) [Owned by Time-Warner] –The Bush Administration strongly supports the concepts that underlie the Edison Project...many observers believe Whittle’s long-term plan anticipates the suit for these [vouchers] funds. If adopted, the reform [vouchers] could funnel billions of public dollars into private schools.

The Morning News Tribune, Tacoma, Washington (5-28-92) –Whittle believes his private schools will...change public schools—through the same kind of consumer pressure that underpins the administration’s education strategy. This is the idea of “choice” or voucher system...Whittle says his schools will be so good they will convince parents of the need for choice.

Washington Times (6-1-92) –The Edison Project...would expect to participate should a system of educational choice evolve, he [John Chubb] said.

John Chubb and Conservatives

Most conservatives have been conspicuously silent on John Chubb’s partnership in The Edison Project and the benefits to be accrued from government voucher assistance. Many call this “privatization” of education, leaving the impression that it is “free market enterprise,” which is absolutely ridiculous since the venture is taxpayer funded and, consequently, government controlled! Chubb’s role may now be an embarrassment to those who, with great fanfare and publicity, sponsored his tour around the country extolling the virtues, but not the consequences, of education “Choice.” Nor were people informed of Chubb’s liberal connections. And only later did people learn of the other “designs” on “choice” money which came to light with the introduction of *American 2000*, The Edison Project, and the other for-profit programs. The “Design Team” projects

were probably part of a veiled plan that drove the promotion of vouchers to begin with—from top down. Before letting the cat out of the bag, however, it was necessary to garner support for the strategy, especially from Christian conservatives. “Choice” had to be sold to them as beneficial. And so it was. Many fell for it, following certain leaders. John Chubb was at the top of the sales team.

“Grassroots” Beginning

In the last five-year period, “choice” (vouchers/tuition tax credits) was initially promoted out of fairness to those parents who were “doubly taxed” because they paid into the public school system and paid again to send their children to private schools. Another argument was that of breaking the establishment’s hold and National Education Association’s (NEA) control over education. Both are valid concerns, but government vouchers are not the solution. Those who pointed out entrapment through the voucher plan were allied with the NEA, since the NEA was the only publicized opponent. Irrefutable evidence, which had nothing in common with the NEA, was ignored.

Ever so gradually and carefully, the strategy was changed to one of aiding poor students who couldn’t afford to attend private Christian schools. That it conformed with Title I, Chapter 1 requirements of the *Elementary and Secondary Education Act of 1965* was not explained, if even noticed or understood by most. President Bush’s legislation, S-1141, would have attached a voucher provision to Chapter 1, embracing the existing requirements and regulations. For once we could agree with Senator Ted Kennedy who introduced the bill when he said the plan would turn Chapter 1 into a voucher. And, we might add, turn the voucher into Chapter 1!

Lately, we’re hearing new rumblings of reasons for vouchers. They would assist working parents who would like to enroll their children in schools near their jobs, or in schools within the workplace. These usually include “baby-sitting” facilities for the under-5 age group.

Following *America 2000*’s introduction, waivers and “flexibility” became the trend, followed by the announcement of the Time-Warner-Whittle Edison Project, probably to test the waters so to speak, while the boys in the back room selected the NASDC Design Teams. What no one foresaw was that a Time-Warner-produced song—“Cop Killer” by an obnoxious rapper named Ice-T—would focus attention on Time-Warner’s “school business” and related partners. And this may well be the reason the two were not connected in news articles.

Laying the Groundwork for Choice

Regional strategy meetings on choice in education were held in the fall of 1989, following the White House Workshop on Choice in January, where John Chubb, Dennis P.

Doyle, Joe Nathan, Governor Rudy Perpich of Minnesota, Governor Tommy Thompson of Wisconsin, and then-Governor of Tennessee Lamar Alexander were speakers. At the strategy meetings, research papers, position statements, and policy analyses were presented and the information compiled in a large notebook entitled *Choosing Better Schools: Regional Strategy Meetings on Choice in Education*. The notebook contained two “Education Policy Papers” from the Center for Educational Innovation (CEI), a project of the Manhattan Institute of Policy Research.²³ The list of CEI Executive Committee members included John Chubb, Senior Fellow with Brookings Institution, and Joe Nathan, Senior Fellow with the Humphrey Institute of Public Affairs. *Among the CEI supporters were The Chase Manhattan Bank, Exxon Education Foundation and The Rockefeller Foundation*. [THIS ISN’T GRASSROOTS CONSERVATISM, FOLKS!-ed.] CEI’s Education Policy Paper #2, “The Right to Choose,” contained presentations by John Chubb, Joe Nathan, Chester Finn, Jr., and James S. Coleman.

We know of John Chubb’s voucher-promotion tour around the country and of his connection with the Edison Project, along with Chester Finn, Jr. (who is also on NASDC’s “Modern Red Schoolhouse Design Team”). What have the other presenters in CEI’s Education Policy Paper #2 been up to since the regional strategy meetings? Appendix A contains detailed information on Chester Finn, Jr.

Joe Nathan of the Humphrey Institute is on the NASDC Design Team “Community Learning Centers of Minnesota” (former Governor Rudy Perpich’s state). Partners include The Urban Coalition, St. Paul Branch of NAACP, and Center for School Change of the Humphrey Institute of Public Affairs at the University of Minnesota. John Cairns, former director of the Minnesota Business Partnership (MBP), is a team member. [Those who read this author’s Part III, “Business Partnerships” of *Education Reform/Restructuring Report* will recall the role the MBP played in education reform in Minnesota, -ed.]

James S. Coleman has been busy, too. His work permeates the entire educational environment, including restructuring. He’s been quoted in educational materials for at least 25 years. Recently, an article by Coleman entitled “Parental Involvement in Education” was included with the *America 2000* issues paper *What Other Communities Are Doing: National Educational Goal #1*, distributed after the third *America 2000* satellite town hall meeting (7-28-92). In this article, after discussing “human capital,” Coleman introduces and elaborates on a new concept, “social capital,” which is “the social relations that exist in the family or in the community outside the family...[it] lies in the strength of social relations that make available to the person the resources of others.” Coleman’s idea is collectivist, with the entire community being responsible for all children under the guiding authority of the school.

Coleman gives yet another reason for approving “choice,”

one less publicized. He said that a “choice system” would give the school more authority, making it possible to require more of parents and children by having them accept and obey a set of rules as a condition of entering and continuing in the school. (Please see Appendix B for important detail on Coleman.)

In Urie Bronfenbrenner’s *Two Worlds of Childhood: U.S. and U.S.S.R.*, we read of Coleman’s ideas on factors influencing educational achievement:

But by far the most important factor was the characteristics of the other children attending the same school. Specifically, if a lower-class child had schoolmates who came from advantaged homes, he did reasonably well; but if all the other children also came from deprived backgrounds, he did poorly...the beneficial effect for a disadvantaged child of being in a class with non-disadvantaged pupils increased substantially with the proportion that non-disadvantaged children represent of the class as a whole...Changes in the social class or racial composition...would have a greater effect on student achievement and attitude than changes in school quality.²⁴

Bronfenbrenner, by the way, is referred to in the *America 2000* issues paper *What Other Communities Are Doing: National Educational Goal#1*. He was heavily involved in founding the Head Start program, according to his book *Two Worlds of Childhood*. And, completely out of context but interesting, is that both James Dobson and Raymond Moore are included in the resources section of this same *America 2000* paper.

Does the information just presented tell us something about the evolution of arguments for vouchers, from one of assisting those in private schools to that of aiding the poor who can’t afford a private school? Does it explain why all voucher legislation/amendments are directly or indirectly connected to Title I, Chapter 1 of the *Elementary and Secondary Education Act of 1965* that addresses the “disadvantaged”? Does it suggest that the purpose of the whole scheme is “homogenization” through more integration, economically and socially—for total equality through redistribution of wealth and children via vouchers?

What about the new private voucher programs popping up across the country offered by private organizations and individuals such as the Golden Rule Insurance Company, the Georgia Public Policy Foundation (a state-level Heritage Foundation clone), Charity for Choice, and the Texas Public Policy Foundation (same as in Georgia), etc.? They are right in line, offered to “low-income” students. Why? It just might be that the low-income requirement fits rather well with proposed federal legislation such as the *G.I. Bill for Children* (S-3010) which states:

Sec. 9 (a) (1)...the Secretary [of the U.S. Department of Education] shall approve applications for educational choice programs on the basis of... (D) The applicant’s financial sup-

port of the program, such as the amount of State, local and *nongovernmental funds* that will be provided to *supplement* Federal funds... [Emphasis added-ed.]

Also of interest and possibly explaining the rash of private vouchers or “scholarships” from private sources (and recall that Chris Whittle will use similar private “scholarships” initially in The Edison Project) is a section in President George H.W. Bush’s bill, S-1141, “Title V-Parental Choice of Schools”:

Eligibility

Sec. 523. (a) A local educational agency is eligible for a grant under this part if it will carry out an educational choice program during the year for which assistance is sought and has carried out such a program during the preceding year.

(b)...an “educational choice program” is a program adopted by a State or by a local educational agency under which —...

(2) Sufficient financial support is provided to enable a significant number or percentage of parents to enroll their children in a variety of schools and educational programs, including private schools.

This apparently means that either the State or local agency must in some way have had a choice program in place a year in advance of the applied for grant (“preceding year”), and that “sufficient financial support” be available. So, perhaps, the private organizations with their generous private scholarships are *paving the way*, providing the “sufficient financial support” in a “preceding year” for Federal vouchers should S-1141 or similar legislation be passed in the future. This would explain why the private vouchers specify “low-income”; it is in compliance with Chapter 1, to which the “choice” plans in legislation are tied.

Remember also, lots of people can make lots of money if government vouchers support their “private” curricula “designs” which they hope to sell to public, private and home schools.

Don’t forget the “access and equity” measures, resulting in reorganization of school funding into equal-sized chunks (county taxing districts in Texas) for better “planning” and “assessment” of “outputs.” Each of these plans plays a role in the restructuring of education which is, ultimately, a restructuring of society.

G.I. Bill for Children, or Integration by Voucher

For those who think that vouchers and the *G. I. Bill for Children* are a recent consideration, here is more news for you. A 1970 book from California’s Operation PEP (a PPBS pilot project), in considering “a market system” approach in education, quotes both Milton Friedman and Theodore Sizer. (Yes, the same Theodore Sizer of Coalition of Essential Schools fame, highly praised by the President and on the “Atlas Communities” design team.)

According to the Operation PEP book, Friedman’s plan

would permit parents to “spend vouchers at the accredited school of their choice.” No school which was not integrated in terms of its region would be accredited, but private and even parochial schools could receive accreditation.

Sizer’s contribution to the “advantages” are:

- 1) that public resources would be concentrated on schools which poor children attend;
- 2) a poor child might become a financial asset to a private school if money vouchers for the poorest were substantially above those received by the rich; and
- 3) social and economic integration would be facilitated if it were to the advantage of suburban schools to admit poor children from the central city.

[2 & 3 are footnoted: Sizer, Theodore, “The Case for a Free Market,” *Saturday Review*, January 11, 1969, pp. 34-42, ed.]

Continuing:

It is possible that residential segregation by race and income which has been increased and exacerbated by a difference in school systems could be reversed by such a plan ... Similarly, on the supply side, school administrators and teachers would be freed from the tedium and fear associated with dealing with the school board and be forced to innovate and experiment in designing education ... Thus by instituting the market system, for which planning can never be more than a pallid surrogate, the schools can achieve the society’s goals of equality of opportunity and innovation in education. To a certain extent...the G.I. Bill has operated in this way without either the redistribution of income provision or the accreditation clause.²⁵

Do you suppose this is where the idea came from for the currently proposed *G.I. Bill for Children* (S-3010)? The bill specifically addresses middle- and low-income families and requires that the grant application contain “an economic profile of children residing in the program area, in terms of family income and poverty status.” [That’s language right out of Chapter 1, ESEA, ed.] The bill further requires: a national evaluation; achievement of standards called for by the National Goals; compliance with the *Civil Rights Act*, *Title IX of the Education Amendments of 1972*, the *Rehabilitation Act of 1973*, and Part B of the *Individuals with Disabilities Education Act*; that schools assisted must be “lawfully operating” (that isn’t defined but could well mean “accredited”); that the applicant will “maintain such records...as the Secretary may require,” etc. In addition, we read, “The Secretary shall promulgate regulations to enforce the provisions of this *Act*.” So, later, what kind of regulations may be added? Does this sound to you like a strings-free, free enterprise market voucher? Nor does it have much in common with the old *G.I. Bill* for veterans. Even Representative Dick Armey’s “choice” amendment to HR-4323 had strings, recommending “site-based management emphasizing alternative certification, merit testing and New American Schools....”

Educational “choice” would kill two birds with one shot: ensnare existing private schools (including Christian schools) with government control, and confiscate taxpayer money to fund private, for-profit educational projects. Recall these statements:

Albert Shanker, American Federation of Teachers –“It may be that we can’t get the big changes we need without choice.”

President George H.W. Bush –“Choice is the one reform that drives all others.”

Former Secretary of Education, Laura Cavazos –“President Bush and I are determined to use the power of choice to help restructure American education.”

Another source that may surprise you, New Ager Marilyn Ferguson, in 1980 in *The Aquarian Conspiracy*, considered by many to be the “New Age bible,” said,

The idea of educational vouchers...has appeal across the political spectrum, however starkly different the radical and conservative rationales may be. [Evidentially, having inside information, she stated,] a top-level government policymaker for education speculates that we may eventually have the equivalent of the *GI Bill* in lieu of compulsory curricula —... funding the student and not the institution.

In this same chapter, entitled “Flying and Seeing: New Ways to Learn,” we’re told, “The greatest reform of education may be decentralization, the dismantling of the windowless walls that have closed off school from community, from the milieu of real life.” And, “Of the Aquarian Conspirators surveyed, more were involved in education than in any other single category of work.” Indeed! This entire book reads like a blueprint of what is now happening in America, especially in the field of education.

Why do those who claim to want “free market enterprise” and “choice” in education not go about it in a way that would truly provide freedom and a free market, rather than in a manner courting government control? Start with ending the federal government’s unconstitutional meddling—abolish the US Department of Education! Taxes would be reduced by half and money supporting the system would never be taken from citizens to start with. As it is, “choice” proponents are beggars. They beg the government for some of their own money back for “choice” of schools—schools that would be controlled through regulations and guidelines issued by the US Department of Education, either directly or indirectly.

The “Design Teams” will not be free of requirements and specifications either. They must embrace the six National Educational Goals that are not as simple and nice as they sound, be “outcome-oriented,” “establish benchmark meas-

ures by which...[to] assess... those outcomes,” meet “world class standards” (which have yet to be defined), etc. The Edison Project will meet requirements, too, if they expect public schools to “replicate” or adopt their curricula, as they claim.

Meanwhile, legislators are busy sponsoring educational voucher legislation, amendments, and “G.I. Bills for Children.” President Bush threatens to veto legislation that doesn’t have a “choice” component. Christian talk show hosts praise and promote vouchers, using that positive sounding word, “choice,” that the abortionists use. Under “choice,” abortionists kill the baby and private schools kill their autonomy. It appears that all has been carefully orchestrated. Host “conservatives” are going along with President Bush’s *America 2000* plans, hoping to get a “choice” bone tossed their way.

When everything is in place, taxpayer/parents will have little control or choice. Waivers and “flexibility” are already at work by-passing constitutional checks and balances that would permit some recourse. Through site-based management edicts and legislation, traditional authorities such as school boards, and even state boards of education, are put into “Catch 22” situations. They must relinquish their authority to comply with site-based management mandates.* Local site-based management committees, grasping for anything in the midst of their confusion, will be easily manipulated into adopting, or contracting for, the made-to-order private curricula or “designs.” Vouchers would assist in the financing, as well as the restructuring.

Education will continue to be more profitable to the peddlers of curricula and materials (and expensive to taxpayers!) with the introduction of complex technology. Big bucks are to be made. In the end, making money is usually what it’s all about, in spite of the flowery rhetoric of wanting to help the poor and give parents and students a “choice.” Big players such as Time-Warner and Whittle Communications bow to the wishes of no one, as witnessed by the long time refusal to pull the “Cop Killer” song from the market, and court battles to keep “Channel One” in the classroom.

William Murchison, you’re right, “the public school monopoly has to be smashed.”²⁶ But you’re not going to improve the situation with vouchers and for-profit school programs. If the plans succeed, you may not like what you get. Witness the “smashing of” Ma Bell’s monopoly!

Billy Lyon October/November, 1992

*Site-based management has morphed into charter schools in the 2000s.

APPENDIX A

THE EDISON PROJECT

What is the Edison Project?

Chris Whittle plans to invent and build a national, for-profit private school system by assembling 100 experts from business, education and other fields, and raising \$2.5 billion from investors. By 1996, 200 innovative private schools will be opened for 150,000 children aged one to six. By 2010, 2 million students of all ages will be served in 1,000 schools. Whittle envisions his schools becoming models for what public schools can be, some buying his instructional materials and others replicating the schools outright. Tuition would be about \$5,500 annually, less than the per-pupil cost of public school education. “Some 20% of the pupils who live in areas that do not allow school choice may be able to get scholarships based on need.” (*Washington Times*, 5-26-92) *The Milwaukee Journal* (5-31-92) stated, “Whittle’s goal is simple: make money.” “Whittle says his schools will be so good they will convince parents of the need for choice.” (*The Morning News Tribune*, Tacoma Washington, 5-28-92)

The Partners & Financiers -

- Whittle Communications
- Time Warner
- Phillips Electronics
- Associated Newspapers Holdings

All have agreed to spend up to \$60 million for the 3-year study.

Edison Project Team Members

Team leader and organizer, **Chris Whittle** of Whittle Communications, best known for the controversial “Channel One” classroom news programs, complete with obnoxious, rock-music-accompanied commercials for “captive audience” students; a former co-owner of *Esquire* magazine. (*The New York Times*, 3-6-91)

Long-time friend of Secretary of Education **Lamar Alexander**, who in 1987 during the interim year between his governorship of Tennessee and presidency of the University of Tennessee, became a “consultant” for Whittle. A nice profit was made from 4 shares of Whittle stock purchased for \$10,000 and later sold for \$330,000. (*The Wall Street Journal*, 3-5-91) This was just one of several financial dealings that caused concern among Senators during Alexander’s confirmation hearings for Secretary of Education.

Whittle Communications partnered with **Time-Warner, Inc.** When learning from Wall Street bankers in 1988, that his principal company, Whittle Communications LP, was valued at twice what he thought (\$400 million), Chris Whittle began shopping for a partner. In December, Time, Inc., now Time-Warner, Inc., bought 50% of the principal

company for \$185 million. (*The Wall Street Journal*, 3-5-91)

Team member and “risk-taker,” **Benno C. Schmidt, Jr.**, former dean of Columbia University Law School, “stunned his colleagues and others in the educational community” when he resigned recently as president of Yale University to help Chris Whittle “...create a national system of private schools.” (*Milwaukee Journal*, 5-31-92.)

Regarding Yale, *The Wall Street Journal* (5-27-92) gives this insight into its management:

Too many universities nowadays—and in particular, Yale—are organizations where the faculty reigns. This means,... that no one is really in charge and serious decisions are extraordinarily difficult. Teams of Yale faculty asked to evaluate the budget...rejected even mild programs for reducing their own numbers.

Dean Donald Kagan, who resigned earlier,

doesn't draw a direct link between the faculty's power and the faculty's politics. [But,]...he did note that the rise of faculty senates and similar faculty institutions has coincided with the ideological change on campuses, ... referred to earlier in the article as “political correctness.”

[“Site-based management” appears not to be working so well at Yale. ed.]

In a *Wall Street Journal* (6-5-92) article, Benno Schmidt, discussing what is wrong with present schools and how projects such as the Edison Project might improve things, claims that

schools have wavered from liberal educational purposes... leave[ing] little room for the free play of young people's curiosity...and the cultivation of the imagination What might result if children came to school as toddlers or even earlier, rather than as five- or six-year olds? What if parents were systematically involved and actually worked regularly in schools? What if students taught other students much more? What if schools were open 12 hours a day, 12 months a year? What if...a school system across the nation was completely tied together technologically and could take advantage of system-wide experimentation...?

[What if we just taught students how to read and write well and compute 2+2 without a calculator? What if everyone in the country took all their children out of the public schools? What if someone turned off all the electricity?!-ed.]

Benno C. Schmidt, Jr. is associated with the Aspen Institute for Humanistic Studies. His book, *Freedom of the Press vs. Public Access*, c. 1976, is listed as one of the “Aspen Institute Publications” in the *Freeman Digest – The Aspen Institute for Humanistic Studies*, (c.1979, 2nd printing, Sept., 1981, p. 85).

What is the relationship, if any, of Yale's Benno C. Schmidt and A. Benno Schmidt, Editorial Assistant for the Congressional Clearinghouse on the Future, a group who has featured Willis Harman and other New Agers, as well as Luis Machado, Venezuela's “intelligence enhancer”? Their publication, *What's Next*, focused on topics such as outer space, earth science, global interdependence, food supplies, etc. Articles have included, “Home sharing,” “Social leveling,” “Future of Education,” “Preferred Future,” etc. Other persons listed with this organization are Albert Gore, Jr., Co-chair; Rep. Newt Gingrich (R, GA) and Senator Timothy E. Wirth (R, CO), Executive Committee; Alan Cranston, Barbara Mikulski, Claiborne Pell, Christopher Dodd, Henry A. Waxman and Thomas S. Foley (all D.), Advisory Committee. (*What's Next*, Winter 1991-92, Vol. 13, Issue 4, and December, 1981, Vol. 6, #4; a Congressional Institute for the Future publication.)

On page 7 of this same issue of *What's Next* is a list of “Selected Articles and Reports.” Under subheadings, “Environment” and “Telecommunications,” two Organization for Economic Cooperation and Development (OECD) reports are listed, showing a connection with this international group, which is also involved with the National Goals Panel. (See references to OECD in this report in Appendix B, and the Addendum for more detail.)

Team member **Chester E. Finn, Jr.**, is currently professor of education and public policy at Vanderbilt University. *Human Events* (7-27-91) reported that

Chester Finn, a neoconservative who served as head of the Office of Educational Research and Improvement [OERI] under former Education Secretary William Bennett, is widely recognized as perhaps leading intellectual guru and guiding light for those, including Education Secretary Lamar Alexander, who have developed the President's education measure...Secretary Alexander...publicly acknowledged that Finn's book, *We Must Take Charge: Our Schools and Our Future*, provided many of the ideas behind the Administration's education package; and that book, despite frequent references to the importance of flexibility, nevertheless constitutes a battle plan for imposing top-down control of American education...Finn advocates vouchers...[but] the diversity he seeks applies to the methods of teaching...not what is taught—which, if Finn has his way, would be the same for all American children, whether they go to public, private, or parochial schools.... Finn...desire[s] to have all students...forced to study a nationally prescribed core curriculum and penalized for failure to comply...every student must meet the same set of goals or “exit standards”...attain the desired “outcomes,” before being accepted into the workaday adult world.

Dr. Dennis Cuddy in *Now Is the Dawning of the New Age. New World Order*, in addition to relating Finn's influence on Alexander as mentioned above, said: “In the book [*We Must Take Charge*], not only does Finn advocate a national curriculum, but he also writes

The school is the vital delivery system, the state is the policy setter (and chief paymaster), and nothing in between is very important. This formulation turns on its head the traditional American assumption that every city, town, and county bears the chief responsibility for organizing and operating its own schools as a municipal function. That is what we once meant by “local control,” but it has become an anachronism no longer justified by research, consistent with sound fiscal policy or organizational theory, suited to our mobility patterns, or important to the public.

Every student must meet a core learning standard or be penalized . . . *Perhaps the best way to enforce this standard is to confer valuable benefits and privileges on people who meet it, and to withhold them from those who do not.* Work permits, good jobs, and college admission are the most obvious, but there is ample scope here for imagination in devising carrots and sticks. Drivers’ licenses could be deferred. *So could eligibility for professional athletic teams.* The minimum wage paid to those who earn their certificates might be a dollar an hour higher. [Emphasis added]

Cuddy refers to a US Department of Education “White Paper” (probably prepared largely by Finn) with a cover letter saying, “Assessment can be used as both a carrot and stick” Under the White Paper’s section, “Intervening in Academic Bankruptcy,” it indicates that some school districts may be unwilling to meet their educational responsibilities, and in those cases, “state intervention may mean replacing district superintendents and local school boards with state-appointed officials.” This is the same “state takeover” of local schools not meeting certain state standards that Carnegie persuaded the National Governors Association to recommend when Lamar Alexander was its chairman in 1986.

Dr. Cuddy then reminds us that “Leading conservatives around the country were warned about the Alexander/Finn educational philosophy, but most refused to oppose the nomination of Lamar Alexander as US Secretary of Education.” [The above quotes from Dr. Dennis L. Cuddy’s *Now Is the Dawning of the New Age New World Order*, published by Hearststone Publishing, Oklahoma City, OK, (c) 199, pages 366-368.]

Team member **John E. Chubb**, Senior Fellow with the Brookings Institution (see information on Brookings Institution later), was a participant at the 1989 White House Workshop on Choice in Education, at which he also introduced speaker Governor Rudy Perpich of Minnesota. Chubb is on the Executive Committee of the Center for Educational Innovation, “an independent project of the Manhattan Institute for Policy Research....[whose] goal...is to improve the educational system in America by challenging conventional methods and encouraging new approaches....seeks to accomplish this through...research, discussion and dissemination directed at a broad public audience. The Center’s work is made possible by grants and

gifts from the following: Karen & Tucker Andersen, The Chase Manhattan Bank, Exxon Education Foundation, The Lauder Foundation, The Rockefeller Foundation,” and others. (From “Education Policy Paper,” Number 1, *Model for Choice: A Report on Manhattan’s District 4*, Manhattan Institute for Policy Research included in the notebook entitled, *Choosing Better Schools: Regional Strategy Meetings on Choice in Education* which came from the US Department of Education, Office of Intergovernmental and Interagency Affairs, Jack Klenk, Special Advisor.)

John Chubb is one of a 14-member task force who issued a study that “proposed a set of bold, innovative solutions designed to bring about...improvements in Texas public schools,” entitled *Choice In Education: Opportunities for Texas* (March, 1990). In addition to Chubb, “Members of the Task Force producing this study included..., Dr. John Goodman, President of the National Center For Policy Analysis, Dallas; Allan Parker, Associate Professor of Law, St. Mary’s University, San Antonio; Dr. Linus Wright, former Under Secretary of Education; Dr. Katy Hayes, Associate Professor of Economics, and Fritz Steiger, President, Texas Public Policy Foundation.” (*Texas Public Policy Foundation Report*, Summer, 1990, Vol. II, Issue 11, pages 3 & 4.) Dallas Eagle Forum also reported co-sponsoring the John Chubb-Terry Moe Conferences in March, 1990.

THE PARTNERSHIP

“The Edison Project is a partnership of **Whittle Communications, Time-Warner, Phillips Electronics** and **Associated Newspapers Holdings Limited.**” (*Washington Times*, 5-26-902)

Time-Warner is the producer of “Cop Killer,” the song by hard rock rapper “Ice-T.” They are fifty percent owners of Whittle Communications LP as reported in *The Wall Street Journal*, March 5, 1991. The organization owns: Six Flags Over Texas, Astro-World, “Looney Toons,” Batman movie, Home Box Office, Cinemax, Lorimar Television Pictures, Book of the Month, Time-Life Books; magazines *Time*, *Sports Illustrated*, *People*, *Honey*, *Fortune*, *Southern Living*, *Life*; cable television American Television & Communication, Turner Broadcasting (20%), Comedy Channel (50%), and who knows what else. Time-Warner has been justifiably boycotted by police associations and law abiding citizens who support them, if the “Cop Killer” song is not removed from the market.

Warner Books published New Ager Willis Harman’s *Global Mind Change* in 1988. (See reference to Congressional Clearinghouse on the Future, *What’s Next*, under Benno Schmidt.) Not to be outdone by Ice-T, Madonna has written a piece of filth so bad it is Mylar-wrapped to keep you from peeking without purchasing. And, yes of course, it’s published by Warner Books. Gary Bauer said, “I have a hard time deciding who is more decadent,...Madonna, or the money grabbers at Time Warner...” (Deirdre Dona-

hue, “Heat Is on at Bookshops,” *USA Today*, 10-21-92) Yet, have you seen Bauer or his associate, James Dobson and the Family Research Council, mention in any single article Time-Warner, The Edison Project, and John Chubb, or Time-Warner and the Audrey Cohen Design Team???

APPENDIX B

National Institute of Education (NIE)

The National Institute of Education (NIE) helped fund a grant (Grant NIE-G-81-0053) to the Pacific Circle Consortium for the Pacific Circle Project. The money was awarded to the Northwest Regional Education Laboratory in Portland, Oregon. The grant stated

The grant proposal...calls for widespread international education...or more appropriately, global education....design and implementation of innovative and experimental lighthouse projects in schools across the United States... and global classrooms in magnet schools.

The Pacific Circle Consortium was established in 1977 by the Centre for Educational Research and Innovation (CERI), whose chairman was Donald Senese, then-Assistant Secretary in the US Department of Education and Director of the Office of Educational Research and Improvement (OERI). CERI was a subgroup of the international think-tank Organization for Economic Co-operation and Development (OECD), headquartered in Paris. Two of the Pacific Circle Consortium’s main objectives were

To establish on a trial basis and to test the longer term feasibility of a relatively low cost, largely self-sustaining consortium of educational research and development agencies, and to design and implement a school curriculum project in education for international understanding directed toward the Pacific, defined as a social-political-economic-physical-cultural region . . . By March of 1981 the first phase programs were complete and “a major joint school curriculum development project” with “school curriculum materials and teacher guidelines for us in...schools” had been prepared for member countries. [Information summarized and quoted from *Chaos in The Classroom*, by J. M. Wallis, Veritas Publishing Company Pty. Ltd., (c) 1984; pages 324-326, quoting Joan Masters, a correspondent in the USA.]

Dennis Cuddy in his book *Now Is the Dawning of the New Age New World Order* tells of “a kind of ‘revolving door’ between Carnegie and the U. S. Department of Education,...” including many connected with NIE. It seems that people sort of flip-flop back and forth between the two bodies, with Carnegie funding start-up projects later picked up by department of education.

Brookings Institution prepared a report entitled, *Education for Social Change: Establishing Institutes of Public and*

Business Administration Abroad, written by Mary E. Robinson. It was based on a conference conducted by the Brookings Institution for the Public Administration Division of the International Cooperation Administration (ICA) in 1961. According to author K. M. Heaton,

ICA [referred to in the Brookings report] was the successor agency to Harry Truman’s “Point Four” program,...an offshoot of the Marshall Plan....The 12 years following the Truman “Point Four” program saw the actual beginning of penetration of foreign governments with the “planning idea”; the indoctrination of selected university personnel in this country; the preparation of “implementers”; creation of appropriate scenarios; and the schema to be followed in creating the increments of the New World Order.

This was done with the knowledge and consent of Special Committees of the Senate, as well as the Senate Committee on Foreign Relations. “The Ford, Rockefeller and Carnegie Foundations also contributed. Before 1961, 13 universities in the United States were directly involved in the project....” In short, “ICA was setting up a worldwide program for ‘economic development’ — an integrated, interdependent system of regional governance encompassing the whole world....” [K.M. Heaton, *The Impossible Dream*, Hart Publications: © 1990, pp. 40-41.]

The report, under “What Should Future Objectives Be?” asked:

Do the institutes underpin the development of nationalism, and if so should they? Or do they—and should they—implement efforts to leap-frog this state and move toward development of multinational or regional political and economic structures as more viable bases for dealing with human and natural resource development, production and distribution? Should the institutes get going on “permanent revolution” by introducing the concept of continuing change represented by the American dream of the ever more perfect society? Implicit in these questions are the ultimate criteria for planning and assessing future efforts to establish indigenous institutions for human capital formation. [*Education for Social Change: Establishing Institutes of Public and Business Administration Abroad*, Report by Mary E. Robinson, based on a conference conducted by The Brookings Institution for the Public Administration Division of International Cooperation Administration; The Brookings Institution, Washington, D.C., May 1961, page 85.)

Doesn’t something in this Brookings report remind you of the United Nation’s Global Education Project, the “indigenously developed curriculum materials that reflect... ‘Think Globally, Acting Locally,’” and the related information following?

The Brookings Institution has also been involved with the Global Interdependence Center (GIC), founded in Philadelphia in 1976, which produced the *Declaration of Interdependence* with project funding from the Rockefeller Foundation.

In 1988

The desire to affect policy changes that might ameliorate this situation [the United States going from the world's largest creditor to its largest debtor, and global economic instability, etc., ed.] prompted the Board of the GIC to convene two roundtables...to which representatives from the World Bank, the International monetary Fund, the European Economic Communities, the Federal Reserve, the Organization of American States, the Institute for International Economics and the Brookings Institution were invited.

A paper was issued as a result of these roundtables entitled *International Economic Policy: A Proposal for Reform – A Policy Statement of the Global Interdependence Center*, written by Lawrence R. Klein, A. Gilbert Heebner, and Robert Solomon, “a Guest Scholar at the Brookings Institution, ...with the Federal Reserve Board for 28 years...and recipient of the Rockefeller Public Service Award.” [Information taken from the paper, *International Economic Policy: A Proposal For Reform...*, Foreword, by Frederick Heldring, Chairman of the Board, Global Interdependence Center, Philadelphia, March, 1989, ed.]

Some material from the main body of the report is repeated here in an attempt to keep all of the Coleman information together so that it may stand as an independent report.

James S. Coleman has been around for several years. His book, *The Adolescent Society* (Glencoe: Free Press. 1961) appears in the Bibliography section of Benjamin Bloom's *Taxonomy of Educational Objectives, The Classification of Educational Goals, Handbook II: Affective Domain* (1964). More recently, his paper, “Parental Involvement in Education,” was included with the *America 2000* issues papers, *What Other Communities Are Doing, National Educational Goal #1*, distributed after the third America 2000 satellite town hall meeting on July 28, 1992. In this paper, Coleman discusses “human capital,” then introduces and elaborates on a new concept, “social capital,” which is “the social relations that exist in the family or in the community outside the family... [it] lies in the strength of social relations that make available to the person the resources of others.” Coleman's idea is collectivist, with the entire community being responsible for all children, under the guiding authority of the school.

“Parental Involvement in Education” continues:

The building of social capital in the community has a special importance for schools confronted with problems of maintaining authority.... Schools have traditionally drawn their authority over, and responsibility for, the children in their care from the authority of the parents. The principle of *in loco parentis*, the school standing in the place of the parent, has been the guiding principle. This has, however, never been a simple task: Parents have been reluctant to give up control of their child, even to the extent necessary for the school to carry out its task.

Conditions have changed over the years. There has been a

reduced consensus [due to] the absence of social capital in the community, [that] frees deviant parents to contest the school's authority without inhibition. There is a...possible remedy for the problem of authority in the school, through a modern-day social contract. If a school system gives up its prerogative of assigning children to schools (through magnet schools or another system of choice), it gains an important asset: Since children and parents can now choose among schools, the schools may require students and parents to accept and obey a set of rules as a condition of entering and continuing in the school.

...Choice makes it possible for the principal to require more of parents and children,...through a written contract signed by parent and child,...once the school becomes a school of choice, a form of social contract between the school and its clients is possible that was not possible before.

As for building “social capital” in the community:

...A crisis or a common problem can often serve to pull parents from other activities to organize for action...examples are...drug or alcohol use or by an automobile accident involving a high school driver.... [Or, we might add, a shooting at school, or an inflated AIDS statistic! — ed.]

...parents are unskilled in helping their children to succeed in school....The school, on its own or with the aid of specialized professionals, can help parents help their children....It requires more consultation, building consensus over a wider range of people, sharing control, and sharing responsibility.

Another interesting paper by James Coleman turned up in a notebook, *Choosing Better Schools, Regional Strategy Meetings on Choice in Education*, compiled from information presented at the White House Workshop on Choice strategy meetings in the fall of 1989. In the notebook were two “Education Policy Papers” from the Center for Educational Innovation (CEI), a project of the Manhattan Institute for Policy Research. CEI Executive Committee members listed included John Chubb and Joe Nathan. CEI supporters included The Chase Manhattan Bank, Exxon Education foundation and The Rockefeller Foundation. CEI's Education Policy Paper #2 contained presentations by John Chubb, Joe Nathan, and Chester Finn, Jr., as well as James S. Coleman's “What Makes Religious Schools Different?”

Coleman's paper deals mainly with Catholic schools, and religiously grounded schools in general, as far as the “social capital” available to parents, which is provided by the religious community surrounding the school. Coleman made the point that the “social capital” is made available to the student rather than the parent, because of the institutional connection between the family and the school. “The social capital of the religious community surrounding the school can substitute for that which would ordinarily be provided by the family. It is especially valuable for children from

disadvantaged or deficient families. “

Coleman then asked what this has to do with what will be viable in schools in the future. He outlined two quite different paths that public schools might take to re-establish their viability. One is to recreate the school community, replenishing the social capital that’s available to students and parents. He emphasized that by school community he means not the community within the school, but the community that relates the school to families outside the school.

The second path...abolishes completely the conception that the student is under parental authority and that the school is functioning under a grant of authority from the parents. Instead, it establishes the principle that the relevant relation is directly between the school and the student—that it is the student who is an autonomous person, who is solely responsible for his or her own education.

Coleman then promotes educational “choice” because it would allow for a contract. Although he doesn’t state it in this paper, a contract would reinforce the school’s authority as described in Coleman’s “Parental Involvement in Education” referred to previously.

The best of the schools taking the first path will...[rebuild] the community that’s fallen into disrepair, by recreating the social capital....drawing parents into school- related activities ...It involves reconnecting parents with different children so that those parents can, as a community, establish the norms that constitute the necessary social capital....

The best of the schools following the second path, the path of autonomous student responsibility, will inevitably be boarding schools. Workable examples of the second path exist within the public school system as well as outside it. (I have in mind, for instance, the two North Carolina Governor’s Schools.)

The “boarding schools” remark was disturbing when it was first read, but was dismissed at the time. However, it took on significance when once again reviewing Urie Bronfenbrenner’s *Two Worlds of Childhood*. Remember that the *America 2000* issues paper on National Goal #1 (“All children will start to school ready to learn”), not only contained a paper by James Coleman, but a reference to and quote from Urie Bronfenbrenner. The two were colleagues according to “Acknowledgments,” page VII of *Two Worlds of Childhood*. Remember, also, that the US and the USSR signed exchange agreements that included education curriculum exchanges, etc. We’re adopting many of the USSR’s educational concepts and ideas.

On page 17 of *Two Worlds of Childhood*, we’re told that the Soviet Union has used communal facilities for the rearing of children for years, but

collective upbringing received its greatest expansion fol-

lowing the Twentieth Party Congress in 1956, which called not only for the expansion of existing institutions, such as nurseries and kindergartens, but also for the introduction of the so-called schools of the new type-- the “internats” or boarding schools and the “schools of the prolonged day,” except that the pupils go home at about six in the evening and return early the next morning....

For all of these institutions, the stated aim is to provide the child, *from early infancy onward*, with the physical, psychological, and social conditions regarded as necessary for his full development but not readily available in his own home. In accordance with this aim, priority in admission is given primarily to children from families in which one parent is absent or away for long periods of time, or where the parents work on different shifts. *Infants may be entered at three months of age.* [emphasis added, ed.]

Does this not sound exactly like Lamar Alexander’s proposals in his speech at the Kansas Governors’ Summit in Wichita, Kansas in November, 1989, prior to his being selected US Secretary of Education?

In another section of Urie Bronfenbrenner’s *Two Worlds of Childhood*, “US and USSR” (pages 107-108), we read of Coleman’s ideas on factors influencing education achievement:

But by far the most important factor was the characteristics of the other children attending the same school. Specifically, if a lower-class child had schoolmates who came from advantaged homes, he did reasonably well; but if all the other children also came from deprived backgrounds, he did poorly....the beneficial effect for a disadvantaged child of being in a class with non-disadvantaged pupils increased substantially with the proportion that non-disadvantaged children represent of the class as a whole.... “Changes in the social class or racial composition...would have a greater effect on student achievement and attitude than changes in school quality.”

Notable Quotes on NASDC

“You are going to see massive changes in American schools,” promises Tom Kean, NASDC chairman and president of Drew University in Madison, New Jersey. “We are aiming for nothing less than a fundamental and dramatic change in education....”

“The 11 projects incorporate a wide range of educational theories and practices, including extended school days and school years, increased parental involvement, advanced use of technology, and close links between school, community, and social services....Grant applicants were asked to submit plans that could be replicated in public schools nationwide.”

“Of all the aspects of *America 2000*, this is probably the most useful,” says Frank Newman, president of the Educa-

tion Commission of the States in Denver. “We already have about a dozen major national networks of school reform...” Newman is optimistic that the New American School designs can be adopted by other schools. “They’re coming into a system that every year is doing more and more replication,” he says. “This is pushing the critical mass further.”

(Quotes from “‘Breaking the Hold’ of Education,” by Laurel Shaper Walters, *The Christian Science Monitor*, July 20, 1992, page 12.)

“Critical mass,” Newman said? See The Global Alliance for Transforming Education (GATE). Next thing you know, Newman will be “bridging.” If he isn’t already. Frank Newman was also a speaker at the infamous Kansas Governors’ Summit.

Howard Gardner, Harvard University, who is on the NASDC Design Team “Atlas Communities,” has written the book, *Frames of Mind: Teaching and Learning*, which is about his theory of “multiple intelligences.” Elaborating further on this theory, Linda MacRae-Campbell, Bruce Campbell, and Dee Dickinson have written *Teaching and Learning through Multiple Intelligences*, advertised by New Horizons for Learning as “a practical guide to classroom applications of Howard Gardner’s theory of multiple intelligences.” Dee Dickinson and Linda MacRae-Campbell are both on the White House Task Force for Innovative Education, as well as president and director of the New Horizons for Learning, a network of educators and others interested in “leading edge” education reform. New Horizons for Learning publishes *On the Beam* three times yearly which contains “reports on new findings regarding learning and practical examples of ways to improve memory, creative and analytical thinking and problem-solving in the classroom, home and workplace.” [A New Horizons for Learning flyer and membership form; no date.] MacRae-Campbell and Dickinson are connected with other New Age groups and publications.

ADDENDUM

Just as we thought this paper was at last finished, several reports arrived from the National Education Goals Panel.²⁷ This Panel was established in 1990 “to assess and report to the nation on the progress in achieving the six National Education Goals set by the President and the Governors.” The six National Goals were incorporated into President Bush’s educational restructuring strategy, *America 2000*. To become an *America 2000* school, or community, the six National Goals must be adopted.

One of the reports is *Goal 5: Technical Planning Subgroup on International Workforce Skills* (Report to the National Education Goals Panel, July 31, 1992, #92-08). Listed under *Goal 5: Technical Planning Subgroup on International Workforce Skills* is

Co-Chairman Marc Tucker, National Center on Education and the Economy (NCEE), from New York. [Tucker was Executive Director of the Carnegie Forum on Education and the Economy, 1985-1987, according to NASDC’s Design Team information, Ed.]

Also listed as “Liaison with the US Department of Education,” is Nevzer Stacey from the Office of Educational Research and Improvement (OERI), Washington, D.C.

Information in the Goal 5 report that relates to information in “Connections and Conflicts of Interest” is, briefly:

Co-Chairman **Marc Tucker**, National Center on Education and the Economy, New York.

World Bank, a sponsor of USCEFAI; **Robert McNamara**, World Future Society conference director and former president of the World Bank, listed in Appendix B under “Brookings Institution.”

Organization for Economic Cooperation and Development (OECD), Paris, France (also listed as a member of the Technical Planning Subgroup); Appendix A under Benno Schmidt; and Appendix B under NIE.

Center of Educational Research & Improvement (CERI); Appendix B under NIE.

Office of Educational Research & Improvement (OERI); see Appendix B, and recall that S-1275 was a Senate bill to reauthorize OERI and included provisions for international education programs and education exchange, among other things. This was **Chester Finn, Jr.**’s office at the US Department of Education.

The Goal 5 report discusses: worker skills; the relationship between skills and economic outcomes and the influence on economic growth; productivity and income distribution; organizing the collection and analysis of data to shed light on these questions; international workforce skill comparisons, and studies by a consortium of researchers, one each in the US, Europe, and Japan, asking “questions of an international sample of workers concerning their values, beliefs and attitudes about work.”

On page 10 of the Goal 5 report studies to be undertaken are listed under the heading *US Participation in Planned International Studies*. Under the first subheading “The World Bank” we find:

The Technical Planning Subgroup recommends that the US participate in a Survey of Worker Training in the manufacturing industry that is being planned by the World Bank in seven countries: Japan, Singapore, Korea, Mexico, Colom-

bia, Malaysia, and India. The study...[will] provide information about the relative effects of different forms of training on productivity....Since the Bureau of the Census already collects information on US companies' sales, production, capital stock, employment, etc., the World Bank questionnaire could be limited primarily to questions regarding worker training, thereby decreasing the data collection burden on manufacturing firms and enhancing the likelihood that they will agree to participate.

Next subheading is *International Study of Adult Literacy in 6 Countries* (Germany, France, Canada, Mexico, Japan, and the United States).

The last subheading is *Organization for Economic Cooperation and Development* (OECD), under which we find:

OECD has expressed interest in working with the Goals Panel in two areas of mutual interest where cooperation might be especially beneficial: a study of adult and lifelong learning and an education indicators project. The Education Committee of OECD and the Center for Educational Research and Innovation (CERI) will be conducting a number of studies collectively called "Education and Training 16+." Two studies are particularly relevant to the Panel's proposed work: (a) Further Education and Training as Investment; and (b) Assessment and Recognition of skills and Competencies. [Shades of the Labor Department's contribution to *America 2000* and the "SCANS Skills," ed.] OECD notes that in the context of increasing international economic competition, there is widespread interest in adult literacy, workplace training, continuing vocational education, and general adult education, although it is evident that improvements in data collection and reporting are needed to describe the situation in different industrialized countries. A cross-national study will commence in 1992, which will assist countries seeking to adopt further education and training in *accounting and reporting practices*. It is scheduled for completion in early 1994, and the Technical Planning Subgroup encourages U.S. participation. [Emphasis added, ed.]

Which further proves that international connections exist and that the information quoted in "Connections and Conflicts of Interest" from J. M. Wallis' *Chaos in the Classroom* are not far removed from the current restructuring of society under the guise of educational "reforms." J. M. Wallis and Joan Masters were right on!

Please look back at Appendix A (The Edison Project), under the heading "Benno C. Schmidt" where we ask if there is a relationship with A. Benno Schmidt, editorial assistant for the Congressional Clearinghouse on the Future (CCOF), and Benno C. Schmidt. We refer to *What's Next*, CCOF's publication. Under "Selected Articles and Reports," subheading "Environment," and subheading "Telecommunications," two reports are listed:

Rijsberman, Frank. Barrett, Scott. *Responding to Climate Change: Selected Economic Issues*, Paris, OBCV.

"In deciding how to respond to the problem of global warming, it will be important to consider the economic efficiency—how best to use scarce resource—of alternative policy options." (LRS91-10242)

Antonelli, Christiano. *The Diffusion of Advanced Telecommunications in Developing Countries*, Paris, OECD, 111 pp.

"This study examines in detail the economic factors underlying the speedy adoption of advanced telecommunications in many newly industrializing economies and shows how they can catch up to—and leap-frog—even certain OECD countries." (LRS91-10777)

We still don't know for sure if there is a connection between the two "Benno's," but there is certainly a connection with the Organization for Economic Cooperation and Development (OECD), which is connecting with education, labor and the workforce, the environment, and the economy, including the National Goals Panel, proving once again that "Restructuring in the New World Order" is international.

Information is arriving faster than we can keep up with it. The recently released *The National Education Goals Report, 1992, Building a Nation of Learners* just came in the mail. Chapter 1 is entitled "American Education in a Global Context." All of the arguments for international comparisons are given.

How does the performance of our education system today compare with those of other nations, especially those of our most *important competitors*?...This question can only be answered objectively by international comparisons of both education systems and *outcomes*....We believe,...that international education indicators are potentially as meaningful and useful as international indicators in other fields such as health or economics...international comparisons can provide *insights that are unique and powerful*. By learning about the characteristics and performance of others, we discover more about ourselves: both the levels of performance we need to aim for and the types of system reforms that may help to achieve them. [Emphasis added, ed.]

OECD's "interest in working with the Goals Panel" (see last page above) was honored and no time wasted. Two exhibits from OECD are shown on page 6: "Exhibit 2, High School Completion," and "Exhibit 3, College Completion."

The National Education Goals Panel, created by the president and the nation's governors in 1989, began with establishing the 6 National Goals, subsequently incorporated and promoted in *America 2000*. The Panel is quickly expanding their work. Read *Executive Summary, The National Education Goals Report, 1992, Building a Nation of Learners*, page 27:

Because of gaps in available information on progress toward the Goals, the Panel is also charged with proposing new or improved data collection systems. In the past year, the Panel endorsed the creation of a new national Early Childhood As-

essment System; a new, voluntary system of uniform student records; and improved national and state-level indicators of student achievement....It is also considering proposals for improved indicators of citizenship; a national collegiate assessment system; and international comparisons of the knowledge skills, and attitudes of American workers....

The panel has also recently taken on the role of ensuring the development of national standards for student achievement and a voluntary national system of assessments aligned to those standards. To coordinate this work, the Panel established a charter for a National Education Standard and Assessments Council in July 1992.

Key Goals Panel Milestones... January, 1992—The Goals Panel accepts the recommendations of the National Council on Education Standards and Testing... to appoint membership to a new standards and assessments body; and to adopt with that new body national standards and criteria for a voluntary national system of assessments.

Simultaneously, and right in line, is the “New Standards Project ... a joint program of the Learning Research and Development Center at the University of Pittsburgh and the National Center on Education and the Economy...” The information below is from a presentation by Warren Simmons, Director of Equity Initiatives, which was to “clarify the goals and role of the New Standards Project.” The following is taken from copies of Mr. Simmons’ overheads used in his presentation to the Commission on Student Learning, State of Washington, and forwarded to Brian L. Benzel, Chairman of the Commission on October 12, 1992:

The New Standards Project
[Partner on NASDC’s “National Alliance for Restructuring Education” Design Team, ed.]

Directors: Marc Tucker [Carnegie connected] and Lauren Resnick. [Both are on NASDC’s “The National Alliance for Restructuring Education” Design Team: Tucker representing the National Center on education and the Economy, and Resnick representing the Learning, Research and Development Center and the New Standards Project, ed.]

Primary funders: The Pew Charitable Trusts and John D. and Catherine T. MacArthur Foundation.

New Standards Project Partners: States—Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Iowa, Kentucky, Maine, New York, Oregon, South Carolina, Texas, Vermont, Virginia, Washington; School Districts—Fort Worth, Texas, Pittsburgh, Pennsylvania, San Diego Unified, California, New York City, Rochester and White Plains, New York.

Major Goals:

Construct a Performance-Based Examination system with...
Matrix Examinations...Cumulative Accomplishments Records: Projects, Exhibitions and Portfolios.
Develop World Class Content Standards (Curriculum Frameworks).
Restructure Schools in Ways that Support the Attainment of World Class Standards and Equity.

New Standards Project Key Concepts:

Content Standards (Curriculum Frameworks)—Broad descriptions of the kinds of knowledge, strategies and skills students should acquire in a particular subject area. Descriptions often include desired learning outcomes for specific educational levels.
Student Performance Standards—Concrete examples and explicit definitions of what students have to do to demonstrate that they have learned to an adequate level the skills, strategies and knowledge framed by content standards.
Performance Assessment—Assessments which require individuals to engage in tasks which mirror as closely as possible the conditions under which a particular competence is performed in “authentic” settings.....
National Education Goals Panel—Six Governors, four members of the Administration and four members of Congress—Created to report annually on the Nation’s Progress toward meeting the Six Education Goals.
National Council on Education Standards and Testing—30 members including members of Congress, educators, leaders of the two major teachers’ unions, members of the Administration. Studied feasibility of establishing national standards and a national examination system...

Major Recommendations Continued—Establish National Education Standards and Assessment Council to coordinate development effort—System of Standards and Assessment should be used to:

- Illustrate for students, parents and teachers levels of achievement expected.
- Improve classroom instruction and learning outcomes for all students.
- Measure and hold students, schools, school districts, states and the nation accountable for educational performance.
- Assist education policymakers with programmatic decisions.

Included with these overhead transparencies on the “New Standards Project” is a chart with the heading “National Standards and Examinations Initiatives,” and a list of “National Standards and Exams: The Players.” There are similarities between the New Standards Project and the National Education Goals Panel’s Executive Summary. Again, Carnegie has a great influence.

The Audrey Cohen College Design Team

A Comparison with Curricula and Textbooks of the Past

The Audrey Cohen College Design Team wants students to connect what they learn with the real world, making a positive change in the community. “Students will spend several hours in organizations outside the classroom each week directly applying what they have learned at school.”

Three elements of the curriculum are:

Purpose - the broad area of activity around which student learning is organized for a specified period of time; **Dimensions** - critical perspectives from which knowledge is examined...; **Action**: The Constructive Action demonstrates how the student has used learning to plan and take action that improves the world outside the classroom...

[“Improving the world outside” is not explained, although the phrase is repeated. Emphasis added, ed.]

Remember that in the field of “change agency,” or behavioral science, taking action is the reinforcement tool for cementing the knowledge, values, and beliefs, which are adopted after examining all the alternatives. Role-playing has been used in classrooms and elsewhere in the past for just such a purpose.

In addition to traditional courses, which are quickly glossed over, knowledge “encompassed” will include: “critical thinking, problem solving, synthesizing...making ethical choices, working effectively with others, understanding and negotiating systems, and developing needed skills.”

“Essential aspects” of the classes are: “acting with purpose...; weighing values and ethics; understanding oneself and others, understanding systems; and making use of skills.....”

Under **School and Community** are the following:

Children will go out into the community...in order to learn to take action. This interaction is expected to be a potent force in breaking down the barriers that isolate...the school from the community.

Organizations and individuals in the community...will organize educational programs, internships and collaborations with and for students.

Families will become resources for learning. The involvement of parents and parent surrogates will start at the earliest classroom-centered learning stage, where the Purpose is “We Build a Family-School Relationship.” Thereafter, students will use their families as a resource as part of every Constructive Action.

As needed, schools will bring in such ancillary services as after school activities, health care, prenatal care and early childhood development, social services,...counseling, parent education and training, and job preparation and placement. [All emphasis added, ed.]

Teachers will plan curriculum collaboratively as a team, build relationships with students and parents outside the classroom, as well as with other members of the community. There will be “master teachers.” Principals will become “educational brokers,” creating networks of relationships with all elements of school and community. Superintendents will help recruit organizations to present educational programs, etc.; and “use their influence to facilitate change in rules and procedures in the district.”

Under **Technology** we find:

...Children will learn to choose and use technology for information gathering and analysis. Experts... will identify to support this process and will help develop Constructive Actions that will incorporate technology. Interactive multimedia will be used...to develop problem-solving abilities. In their forays into their communities, students will employ appropriate audio, video and photographic equipment to gather information... Computer systems and networks will have telecommunication capabilities, ...to communicate with other...schools around the country or even around the world.

Also, under **Assessment** there is this information:

Assessment will be based on a description of the kind of person who the program intends to graduate: ... the competent and productive citizen...

In developing the framework of specific abilities to be assessed, certain guidelines will apply... the abilities must be of a nature to be useful or even necessary...(to) carry out...Constructive Actions. The abilities must encompass...analyzing and evaluating arguments, *using critical thinking to make ethical judgments*,...the abilities must be organized so that a student can progress at his/her own pace to ever higher levels of complexity and sophistication. [Does this remind you of “portfolios” and “exhibitions,” as in Ted Sizer’s Coalition of Essential Schools? Emphasis added, ed.]

That is a summary of the information we have on the Audrey Cohen College Design Team received from the New American Schools Development Corporation itself. Please compare this, especially the indented portions above, with the following quotes from Edward Hunter’s book, *Brainwashing in Red China*.

Brainwashing in Red China

By Edward Hunter

(published by Vanguard Press, Inc., NY, 1951,
1953, 1971)

This information was obtained by Edward Hunter, including actual textbooks, in 1950-1951 after the Communists took over China in 1949. Keep in mind that only textbooks were available at the time. Computers and sophisticated technology for classroom use were things of the future.

Page 255—"Investigation"

Investigation and Research seemed like a curious title for a high school book....The book appeared to be an entirely new approach to the problem of responsibility in society, and so it was. In the old civics courses, the emphasis was on the individual's role in society, the give and take of being a good citizen.

...The research part of [the new book] was supposed to make it scholarly and academic, but like the psychiatry in the indoctrination course at the Revolutionary University, and like the evangelism in the learning and self-criticism meetings, this was quack undercover work, an attempt to habituate minds to the secret police mentality while they were still young and malleable.

Page 256

The book gave no specific rules of operation, but what it did teach was of such a nature that the students would automatically organize themselves into groups....The book outlines actual experiments that the students can do themselves. This is field work (investigating a village) or it is homework (investigation of a family)...

Page 257

Part [of the text] deals with statistics (how to collect them, what the average and the index mean, how to fill out statistical forms)...the mathematics used is of the simplest.

...Knowledge that it is being studied in school gives investigatory work...a higher tone....The book is purportedly scientific, intended to train children in making an investigation and drawing accurate conclusions...students are expected to do some actual investigating on their own. Home is always an easy place to start, as is the firm where father works, or a factory operated by some relative....

Page 258

The book teaches on page 1 that "a scientific attitude is most essential..."—on page 2 that "investigation and

research must be guided by revolutionary theories and policies"—and on page 3 it quotes Mao Tse-Tung's saying: "Without investigation, one has no right to speak out." The book goes on to say that the basic rule in investigation and research is "to understand facts objectively," using Marxism as the point from which "to observe and study society by this method of class analysis.... dialectic methods" have to be used.

When we investigate some fact, we have to ask, first of all, When did it happen? Where did it happen? How did it happen? What relationship has it to other facts?...We must not be content with its present conditions. We must try to know its past. We must find out how it developed into its present state and what is the tendency of its future development?....

Helpful tips are given on "distinguishing true information from false statements," by determining the source. "Was this a personal experience of the informant? If not, other proofs are required to back up its authenticity....Try to gather information about the same fact from different angles or sources, and compare them."

Page 259

This is actually what was done with the information provided in background reports, self-criticism statements, and thought-conclusion theses....data [was] compared...the whole compared to different reports. Contradictions would be noted and used as leads in ferreting out further information and secrets. That this was an examining technique of Soviet Russia's secret police was perhaps purely coincidental.

The Chinese people were being taught not only to propagandize themselves, but to be their own secret police against themselves. The book taught this new twist on investigations:

Bring the problem before the masses. See how the masses react. Gather the opinions of the masses and study the information obtained with the help of the opinions expressed by the masses."

[This appears to be the method that some "populists" are suggesting in the USA today. One such was presidential candidate, Ross Perot. He told his audiences that whatever "the people" want, he'll do it. It's up "to the people." We should "get everybody together and form a consensus"—ed.]

Continuing on page 259 & 260

This is exactly what is done in China in mass trials and in public purges. In Soviet Russia, purges and public trials are a matter for trained investigators and special prosecutors. In Red China, the *public* was being entrusted with this responsibility, along with self-propaganda and self-espionage. *This was the new democracy.* [Emphasis added, ed.]

Practical experiments are outlined. One such is “Studying a Family.” The first data that has to be gathered is the class to which the family belongs. In order to determine this, these lines of investigation have to be followed:

1. Family members: age, sex, past experience, profession, labor conditions, relationships inside the family.
2. Property: land, house, production materials, living materials, money.
3. Role in exploitation: extent to which the family exploits others or is being exploited. [Or, today, how the environment is being exploited!-ed.]
4. Income and expenditure: source of income, amounts, various expenditures and their amounts...

Instructions are given for field work in investigation of a village...

Edward Hunter’s comment: *“What I can’t, or perhaps don’t want to, imagine is the type of mind being developed by this sort of investigatory work—a mind which will regard such activity as normal in society, a mind which has been indoctrinated to enjoy just this sort of inquisition.”*

Page 264-265 on the subject of History

...a great deal of space [is given]to discussion of the evolution of social status and the development of society, which includes a great deal of research material...This, far from revealing a desire to press home a political slant, appears to the young students as evidence of the care taken to provide proof for everything said. Ideas and viewpoints skillfully planted in these immature minds thus take root. The students when older acquire their own way of looking at history — the Party way. Their brains are cleansed, so that whatever facts are presented to them are tested in this framework and they are able to think for themselves only within this narrow framework.

Drastically new ideas conflicting with popularly held versions of history are not presented too abruptly in the junior high histories. Political and economic conditions are described first, and then the historical event or battle is mentioned. An effort is made to avoid giving the impression that these histories seek to revolutionize traditional concepts, although this actually is the basic objective. Only later is this bluntly done, after the mental framework has been molded. Such revolutionizing of traditional concepts is extremely stimulating to youth, for it makes them feel superior to the past.

More quotes have been included here than originally intended for comparison with the Audrey Cohen Design Team. But, so much of what Edward Hunter said applies

to other concepts being promoted by the educationists today in the USA, that it seemed appropriate to include the information.

Principles and Practices in the Teaching of the Social Sciences: Concepts and Values, Level 6 [6th grade], Teacher’s Edition (published by Harcourt Brace Jovanovich, Inc., 1970). The Harcourt Brace Jovanovich Social Studies series was adopted for use in Texas schools (and later in other states) in the early 1970’s, causing quite a stir. It was precedent setting for textbooks using the “new” behavioral science concept to be adopted.

There is no doubt that these texts for grades K-6 used the “dialectical” or “concept-seeking” approach. This was illustrated in a U-shaped example in the Teacher’s Edition:

“present” or “old”comprehension—> confrontation (with an event not explained by the old comprehension) —> concept-seeking—> new comprehension—> “present”or “old” comprehension which in turn becomes a . . .—> and the process is repeated.

Several diagrams and illustrations show the circular, constantly changing, “concept-seeking” methods. And, of course, “problem solving,” “value-seeking,” “data gathering,” “evaluating,” “role-playing,” etc. are included—the same things being promoted today with, perhaps, the names changed or altered. Most all of this book is objectionable, but we’re going to zero in on one particular “investigation.”

Page 39, Student book

Heading—“An Independent Investigation into observing cultural patterns”:

Take a look around your neighborhood. Observe the people and how they act. Students are told to analyze a certain way of acting among people observed, making a graph of likenesses and differences. (1) What kind of home...apartments...houses... large or small, etc.? (2)Do the people own a car...more than one...what other things are owned? (3) What clothes do people wear...the children...workers in different jobs? (4) How do adults act toward children? How do children act toward adults? toward each other? (5) How do people act toward family members? toward friends? toward strangers?...

Page 43, Teacher’s book - (same lesson)

“Value-Seeking: Children begin to see themselves as members of a group...” in response to certain questions. Instructions for the teacher are to have the class do an “Independent Investigation into observing cultural patterns.”

This investigation should be done by observation, not by questionnaire or interview. People can be very sensitive to the neighbor’s child asking “how much do you have”

questions, even for scientific purposes! They are told to keep the data collected from being a “statement of generalizations or opinions,” and be sure to have each student list the “evidence” from which he inferred his answers to the questions, such as.... and the same questions are listed as those from the Student book.]

HOWEVER, there is a slight change and addition in the Teacher’s Edition. Under (3) Clothes..., the Teachers’ Edition adds

How often have you seen him? Where were the clothes worn? At home? At the store? Out to dinner? At church? At school?

Under (4) Adults & children..., the Teacher’s Edition adds

When did you observe it? How often? In how many different cases? What was done? What was said? In what situation?

Next, the teacher is instructed to ask the students if their families follow the cultural patterns described, to tell why and why not, and to follow up with asking if studying cultural patterns affect your willingness to follow them?

To conclude this comparison, something from *Two Worlds of Childhood, US and USSR* by Urie Bronfenbrenner (A Clarion book, published by Simon and Schuster, 1970, by Russell Sage Foundation):

Bronfenbrenner made a series of seven visits to the U.S.S.R. for background material for this book and other works. The book is favorable to the U.S.S.R.’s methods of child development, training and education. Bronfenbrenner was heavily involved in the development of Project Head Start, serving as a member of the committee which designed and gave professional direction to this national program. [Acknowledgments section of the book, ed.]

Pages 31-36

In Grade 1, children are instructed in how to behave in public places and...to explore neighboring streets, squares, parks, scenic places; visit local workshops,...and become acquainted with how people work there for the common good, learn about the work the grown-ups in your family do for the service of the people....Activities to be carried on outside of school are frequently described in class,...rehearsed through role playing, and systematically reported on in school.

Grade 5- In school, students assist each other, help the younger children, clean and repair school property, etc. At home, students are instructed to help with chores, assist parents, and to do other good and helpful things. It is to be understood that all of the above activities,

including those carried out at home, are conducted in the context of the child’s collective.

Page 50

The individual is taught to set the judgment of the group above his own and to subordinate his interests to those of the collective.

Several colorful posters are included in the book, one in particular that Bronfenbrenner refers to. This poster on **page 44** with the caption, “A Pioneer tells the truth and treasures the honor of his unit,” has a picture of a poster within the poster. Bronfenbrenner’s comment on the picture is:

As the drawing indicates, being truthful includes, as one Soviet educator preferred to put it, “expressing one’s opinion publicly about a comrade’s misconduct.” But there is a poster within the poster. It depicts a serious-faced Pioneer named Pavlik Morozov...a household word in the U.S.S.R. A young Pioneer during the period of collectivization, Pavlik denounced his own father as a collaborator with the Kulaks and testified against him in court. Pavlik was killed by the people of the village for revenge, and is now regarded as a martyr in the cause of communism. A statue of him in Moscow is constantly visited by children.

What Bronfenbrenner does not tell us is that Pavlik “... betrayed his father—and uncles when they tried to save their families from starvation by not giving 95% of the crop to the Communist authorities.” (B. P. Dotsenko, *Christianity Today*, 1/5/73)

Do you suppose little Pavlik was taught to “observe” and “investigate” the community, “gathering information” and doing his “analysis,” using his “critical thinking skills” in “making ethical choices,” with the “family as a resource,” before taking “constructive action”? My, what he could have done with the technology proposed in the Audrey Cohen Design Team—audio, video, photographic and computers!

And, of course, we’re all acquainted with the spying (or “data gathering”) the youth in Nazi Germany were taught to do.

Footnotes

1. *The Wall Street Journal*, March 5, 1991.
2. The NASDC Advisory Panel assisted in the selection process of the eleven winning “Design Teams.” Questions about possible conflicts of interest were raised at the Bidders’ Conference. (Official Record of New American Schools Development Corporation Bidders’ Conference on “Designs for a New Generation of American Schools,” Washington, D.C., Nov. 14, 1991, page 28.) NASDC’s Spring 1992 newsletter, *Update* (pages 6 - 7), devoted considerable space to the adoption of “a formal policy to preclude

conflicts of interest with respect to all NASDC activities.” Reading the press releases on the eleven Design Teams, seeing the team members and partners, and the connection of the corporations, organizations, and individuals, you’ll understand the conflict of interest concern.

3. Fortunately, neither S-2 nor S-1275 passed this last session of Congress, but there is always next year. *The Elementary and Secondary Education Act* (now the *Hawkins-Stafford Act*, or the 1988 HR-5) is up for reauthorization next year and we could have another omnibus bill like HR-5, which will include the elements of both S-2 and S-1275, plus other objectionable items. The Department of Education and Congress have already held some hearings on this reauthorization according to a Texas State Board of Education report by Chuck Russell (September 11, 1992).

4. For more information on the Committee for Economic Development (CED), see Part IV, “Education Reform/Restructuring,” November, 1991, by this author, and an article by Dr. Shirley Correll entitled, “Restructuring Schools Brings to Fruition Years of Leftist Plans” in *The Florida Forum* (Jan.-Feb.-Mar., 1991).

5. “Future Focus: The Next Fifteen Years, Crisis Management & Conflict Resolution,” 1981 World Future Society, Conference & Exhibit (July 4 -17,1981, New York, N Y) Preliminary Program. All information on this conference was taken from this program schedule.

6. *Ibid*, World Future Society.

7. United Nations, General Assembly, *Global Education Project: An Executive Summary*, with this explanation: “The Global Education Project is sponsored by the University of Peace in Escazu, Costa Rica. An academic institution created by the United Nations General Assembly on December 5, 1980, the University for Peace has authorized a Project Design Team....” This information was included with a cover letter and report dated 11 October 1989, from Carlos Jose Gutierrez, Ambassador, Permanent Representative of Costa Rica, United Nations General Assembly.

The GATE information is from a flyer entitled “Global Alliance on Transforming Education—GATE,” 4202 Ashwood Trail, Atlanta, GA 30319 USA, (no date), describing “The GATE Story,” “GATE Participation,” and “The Chicago Statement on Education,” and including a membership application.

8. *The Robert Muller School World Core Curriculum Manual* (November, 1986) by the Robert Muller School, Preface.

9. *Op cit.*, *United Nations Global Education Project: Executive Summary*.

10. *Op cit.*, *United Nations, Global Education Project*, “Project Design Team Resumès,” and a resumè for “Dorothy J.

Maver, Ph.D., Education Consultant,” from the Seven Ray Institute, 128 Manhattan Ave., Jersey City Heights, NJ 07307, USA, no date.

11. From papers announcing the United States Coalition for Education for All First Annual Conference, October 30-November 1, 1991, and from the Conference Report itself. An enclosed Membership Registration form stated that USCEFA “is funded through institutional and individual membership contributions and a small seed grant from the Office of Education of the US Agency for International Development. World Education is a 501(c) nonprofit organization and is currently serving as the fiscal agent or the Coalition.”

12. *The Unfinished Agenda: A New Vision for Child Development and Education*, Statement by the Research and Policy Committee of the Committee for Economic Development, 1991, (Committee for Economic Development, 477 Madison Ave., New York, NY 10022, page 67).

13. Kearns, David T. and Doyle, Dennis P., *Winning the Brain Race: A Bold Plan to Make Our Schools Competitive*, published by ICS Press, Institute for Contemporary Studies (San Francisco, CA, 1988, pages 145-146).

14. “Toward High and Rigorous Standards for the Teaching Profession: Initial Policies and Perspectives of the National Board for Professional Teaching Standards, 2nd Edition Summary,” National Board for Professional Teaching Standards (1991; Introduction, p. 2.) To order a free copy of this pamphlet, call 1-600-989-6899. I heard about it from an announcement on a Christian radio station.

15. B. J. Smith, *What You Don't Know Can Hurt You!*, “Part II, Changing Society through Education,” June 1992; page 13.

16. Dennis L. Cuddy, *Now Is the Dawning of the New Age New World Order* (Hearthstone Publishing Ltd., Oklahoma City, OK, 1991, p.189)

17. *Op cit.*, B. J. Smith, p. 17; quoting two articles by D. L. Cuddy, *Human Events*, 2/6/88, and *The Union Leader*, 4/21/88.

18. *Learning a Living; A Blueprint for High Performance* (Report for *America 2000* from The Secretary’s Commission on Achieving Necessary Skills, US Department of Labor, April 1992).

19. J. M. Wallis, *Chaos in the Classroom* (Veritas Publishing Company Pty. Ltd., P.O. Box 20, Bullabrook, Western Australia, 6084, 1984, pp. 324-328).

20. Charlotte T. Iserbyt, *Back To Basics Reform Or... *Skinnerian International Curriculum?* (published by *The*

Barbara M. Morris Report, 1985, p. 12).

21. *Op cit.*, Dennis L. Cuddy, pp. 214-215.

22. *Op cit.*, Dennis L. Cuddy, pp. 212.

23. Another Manhattan Institute for Policy Research member is Edwin J. Feulner, President of The Heritage Foundation according to the 1984-85 Council for National Policy roster.

24. Urie Bronfenbrenner (with the assistance of John C. Condry, Jr.), *Two Worlds of Childhood: US and USSR* (A Clarion Book, published by Simon and Schuster, 1970, by Russell Sage Foundation. Preface to the Clarion edition copyright 1972 by Urie Bronfenbrenner, pp. 107-108). Title page note: "This study was originally supported and published by Russell Sage Foundation."

25. *A Brief History and Analysis of Budgeting as a Tool of Allocation*, by David C. Warner, Assistant Professor of Economics, Wayne State University, Detroit, Michigan, for Operation PEP: A State-wide Project to Prepare Educational Planners for California, March 1970. "The work presented or reported herein was made under provisions of Title III of the *ESEA Act of 1965* to the San Mateo County Superintendent of Schools through the cooperation of the San Mateo County Board of Education."

26. Reference to an article by William Murchison, "A Serious Effort to Reinvent Education," *The Washington Times*, "Commentary" (June 1, 1992, page E4). A favorable article on The Edison Project.

27. Order this and other National Education Goals reports from: National Education Goals Panel, 1850 M. Street, N.W., Suite 270, Washington, D. C. 20036.

Billy A. Lyon. Billy was born in Clayton, New Mexico and grew up in the Texas Panhandle, graduated from North Texas University, and worked for Sun Oil in Dallas. Lyon is married, the mother of grown daughters and is a grandmother. Billy began to follow the development of education reform and then tracked the rise of educational choice, charter and vouchers that led to her writing her definitive paper on the New American Schools Development Corporation, *Connections and Conflicts of Interest (or There ought to be an investigation!)*. Billy and her husband are enjoying retirement in Edgewood, Texas.

A New End Run around National Sovereignty

By Joan M. Masters

Originally published in the H.E.R.O. newsletter (n.d.) under the pen name Jayne Martin.

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In June of 1982 President Ronald Reagan, in a major address before the British Parliament at Westminster, launched what has become known as his “Democracy Initiative.” As a direct result of this presidential speech there was born the National Endowment for Democracy (NED) which was initiated by the Reagan Administration, introduced and passed as legislation by Congress (PL 98-167) and incorporated on November 18, 1983, as “a private organization that receives and makes grants with public funds.” This peculiar “beast” — neither fish nor fowl — has its counterparts in two similar Congressionally created groups — the National Endowment for the Humanities and the National Endowment for the Arts.

Strangely enough, the NED is exempt from the *Freedom of Information Act*, which applies to every other organization that dispenses public funds. The NED Board of Directors is composed of representatives from Congress, labor, business and the two political parties which oversee Endowment activities. Among board members sit

Lane Kirkland, AFL-CIO;
Charles T. Manatt, former head of the Democratic National Committee;
Frank J. Fahrenkopf, Jr., head of the Republican National Committee;
Senator Orrin Hatch (R-Utah);
Albert Shanker, president of the American Federation of Teachers;
and a recent addition, Henry Kissinger.

Sitting as president of NED is Carl Gershman, who has a most interesting background. Mr. Gershman is a former resident scholar of Freedom House and came to the NED directly from his job as senior counselor to former United Nations ambassador, Jeanne Kirkpatrick.

Freedom House, once known as an enclave of liberals, has in recent years harbored a bevy of neo-conservatives — old radicals and ultra-liberals — who purport to be anti-Marxist and pro-defense while remaining socialistic on domestic issues. It served as a tax-exempt sponsor of the magazine *Public Interest*, edited by Irving Kristol, the so-called godfather



of the neo-conservative camp. In the past, NED president, Gershman, was executive director of both the *League for Industrial Democracy*, a notorious Fabian Socialist group, and the political party, Social Democrats/USA.

The chairman of NED, John Richardson, is head of the International Youth for Understanding, an organization known for its support of Global Education curricula.

Funding for the National Endowment for Democracy does not come directly from Congress, but through another government agency, the United States Information Agency (USIA), and in 1984 was awarded \$18 million. In turn, during that same fiscal year, the NED gave major grants to the four organizations considered “deserving” groups as follows:

1. the AFL-CIO’S Free Trade Union Institute (\$11 million);
2. a committee of the National Chamber of Commerce (\$1.7 million);
3. & 4. and one grant each to the International Institutes of both the Democratic and Republican National Parties (\$1.5 million).

As stated, all four of the above-named grantees for 1984, were represented on NED’s board of directors — which may or may not be a rather classic case of conflict of interest. Surely, it must be quite convenient to be both grantor and grantee of a “private” foundation which operates with taxpayers’ money. (For those seeking more information on the NED, there is available a General Accounting Office publication titled *Events leading to the Establishment of the National Endowment for Democracy*, GAO/NSIAD, July 6, 1984.)

The stated mission of the Endowment is to “serve as a focal point for private sector programs designed to promote the growth of democratic values and institutions around the world.” One of those “private sector” groups is a Washington-based, international organization known as the Committees for a Community of Democracies — United States of America (CCD-USA) which in 1984 received a NED grant of \$75,000 “to prepare a Global Association of Democracies.” The funding was specifically earmarked to

conduct a “preparatory international meeting in 1985,” a meeting which would in turn recommend “measures and permanent institutions for improved cooperation among the democracies.” Hosting this meeting on April 14 through 17, 1985, was the infamous Wingspread Conference Center in Racine, Wisconsin. The meeting was called PREFACE mainly because “its conclusions will form the basis for a major conference targeted for late 1986” — and this is most important to remember — “at which representatives from all of the democracies of the world will prepare definitive recommendations for official action by governments to create new mechanisms for cooperation among democracies.”

That is very, very heady stuff! And to better understand exactly what these Wingspread conferees are planning for your future and the future of your children, perhaps we can take a moment to digress and study their backgrounds.

According to the CCD-USA newsletter for September, 1984, the group intends to work “closely with other associations in the field, such as Freedom House, the Center for the Study of Democratic Institutions, Atlantic Council and CCD groups abroad.”

Another fellow-traveling group with which the CCD-USA works closely, but which is not mentioned above, is Federal Union (now called the Association to Unite the Democracies, 313 E. Street, N.E., Washington, D.C. 20002), which pro-Americans have been tracking for decades since its founding by octogenarian Clarence K. Streit. Years ago Streit wrote *Union Now*, a book advocating the federation of Europe, the United States and other English-speaking nations into a regional world government — sort of an Orwellian Oceania — which is revered as the bible of the one-worlders. AUD (Federal Union), in turn, works closely with such groups as the English-Speaking Union (2131 “S” St., N.W., Washington, D.C.) and many European organizations with similar goals; e.g., The Union of European Federalists (which the AUD newsletter *The Federator* calls “the strongest international federalist movement in existence.”), the Institutions of Western Cooperation and The European-Atlantic Movement (TEAM).

In an August/September 1984 issue of *The Federator*, the AUD bragged about an upcoming “study tour” of Europe during April 1-12, 1985, during which participants would be given “candid briefings” at “Supreme Headquarters, Allied Powers Europe, NATO, Council of Europe, European Parliament, European Court of Justice and the Commission and other organs of the European Community.” The editor of *The Federator* recommends this trip to AUD members and states that the cost is only 235 pounds, or as he puts it, “A mere \$300 at today’s exchange rates because of grant aid.”

So, we see that some very powerful forces have either aligned themselves with, or at least have sympathy for, those who would put United States sovereignty in jeopardy by uniting her with the dying continent of Europe.

Americans must remember that when these Internationalists speak of Federation, they do not mean merely a military “union” such as NATO, that we enjoy with our European allies. They are speaking about an actual binding together of separate nations into one economic, military, political and “spiritual” whole, and they often use the federation of the United States of America from loosely associated contiguous states into our present form of government as an example of such an entity.

Probably the best known of the associations mentioned in the CCD-USA newsletter is the Atlantic Council, a prestigious group of internationalists whose president James Huntley recently resigned as the founder-chairman of CCD-USA because of “his duties” with the Council. One story has it that AUD Board of Directors member Robert Foulon, a U.S. Foreign Service officer from 1947 to 1976, met Huntley, who thereupon showed Foulon his draft materials for an article titled “Uniting the Democracies.” This apparently inspired Foulon to respond with a paper of his own, “The Future of the Coalescing Trend among the Democracies.” In it Foulon argued that it was “wrong to expect the unification of the democracies to proceed by itself on its own internal momentum,” for two reasons:

1. NATO and other institutions were formed to solve the problems after the end of World War II, whereas . . . the new problems are universal in scope, yet there is not enough time to wait for a global consensus to develop, . . . and,
2. To strengthen existing institutions further it will be necessary to cross a threshold that will require a higher level of political will. To develop the will to act, the public must be shown how the union would operate and serve their interests and the interests of the world, and how the union could be brought about.

And it was through the Foulon/Huntley meeting and exchange of views that the Committees for a Community of Democracies was organized in America and Britain.

Apparently many Foreign Service types became involved and Foulon himself worked out “a plan for a ‘plural union’ of democracies in which an international federal-type government would be authorized at first to manage a common reserve currency and would gradually gain broad authority in trade and defense matters.” [Quotes are from an AUD Board Election Ballot sent out to members in 1985, Ed.] Senator Orrin Hatch (R-Utah), who is also a Board of Directors’ member of the National Endowment for Democracy, has recently become a member of the Advisory Council of CCD-USA.

The Atlantic Council also has numerous committees, one of which put out a policy paper entitled “The Successor Generation.” The paper dealt with curricula and young people and stated at one point, “Western society as a whole and especially its youth has been evolving beyond old-fashioned nationalism and belief in armed force as an instrument of

policy.” That internationalists and their think tanks are destructive to our national defense and national sovereignty goes without saying; that some of their actions border on the subversive is not always so evident. In one instance, the Atlantic Council had actually hired, as a consultant, a so-called “political scientist” who, remarkably, turned himself into the Justice Department and admitted he worked as a spy for the communist East German government!

While those at the Council tried to get off the hook by saying they “knew of no classified information” this communist American spy came in contact with, at the group’s headquarters it is interesting to note that when employed by the East Germans he was told to secure employment “in a position with access to information of value to the *Warsaw Treaty* [Note: the communist equivalent of NATO, Ed.]”

During his stint as a spy he was paid around “\$15,000 and was decorated by the East German government” over a nine-year period. (*The Washington Star*, now defunct April 8, 1976, p. 12) Whether the fellows at the Atlantic Council allowed a spy in their midst because they were not very bright or because they just didn’t recognize an enemy of the United States when they saw one among all their other internationally minded employees will probably never be known. It is really unfair to speculate. One can only look at the Atlantic Council’s interlocking Directorate with members of the Council on Foreign Relations, e.g., Winston Lord, who serves on both Councils and was recently named by President Reagan as the next U.S. ambassador to Communist China, and wonder whether such people every really have the best interests at heart or whether they consider themselves Citizens of the World.

The notorious, Ford Foundation-supported Center for the Study of Democratic Institutions, located in Santa Barbara, California, and Washington, D.C., needs no introduction to most Americans who do research into such anti-Constitution groups. It has for over forty years been writing a *new* constitution for the United States which it would love to implement if only it could get away with it. Fortunately, the massive exposure it has received through the years by American patriots has made it gun shy of any overt move to push its package for our present Constitution’s demise. But it still works with One World groups as can be seen by its presence at Wingspread in Wisconsin.

Freedom House is rather a bird of different feathers than the rest of these. Years ago, as we mentioned in the beginning of this essay, it was considered a liberal think tank. It is run by neo-conservative Irving Kristol, who with other “news” like Jeanne Kirkpatrick; Ben Wattenberg of the *Washington Times*; Max Kampelman, the President’s chief negotiator in Geneva; Zbigniew Brezizinski, former President Carter’s National Security czar, and Albert Shanker, American Federation of Teachers president, first formed a group called the Coalition for a Democratic Majority (CDM) in 1972. Some other founding members of the CDM were: Norman Podhoretz,

editor of *Commentary*, a publication of the American Jewish Committee; his wife Midge Dexter, President Reagan’s recent appointee to the Advisory Board for Radio Broadcasting Cuba; Richard Schifter, former member of the appointed Maryland State Board of Education and chairman of Maryland’s Values Education Commission, a brainchild of Clement Stone’s Religious Heritage of America; and last, but surely not least in our still incomplete list of CDM members/founders, Paul Kurtz, editor of the virulent anti-Christian magazine *The Humanist* and signer and reputed author of the *Humanist Manifesto II*. What Freedom House and the “new conservatives” are doing in Racine with the “One Worlders” is something of a mystery, especially in light of Mrs. Kirkpatrick’s “America First” speech at the Republican Convention. If America is first in the hearts of these “new patriots,” many of whom are touted by and travel with the New Right movement conservatives of Washington, its past time for them to stand up and denounce those who “always put America last.”

Meanwhile, the PREFACE meeting at the Wingspread International Conference Center (the Johnson Foundation-supported Center at Racine, Wisconsin), has come and gone. In attendance were citizens of “nearly half of the world’s democracies”:

Australia, Barbados, Belgium, Bolivia, Canada, Costa Rica, Denmark, Fiji, France, Germany, India, Israel, Italy, Japan, The Netherlands, Papua, New Guinea, Portugal, the United Kingdom and the United States.

Claiming that democratic solidarity “is genuinely bipartisan” the CCD *Courier* of April 1985, crowed about the fact presidential candidate Walter Mondale proposed the establishment of an Assembly of Democracies and that President Reagan had “specifically praised the PREFACE project for having ‘taken up the challenge’ of his Westminster speech.”

At Wingspread an Association of Democracies proposal was presented to PREFACE conferees by Dr. Raymond Gastil of Freedom House and Professor Ralph Goldman of San Francisco State University. Finally, the Wingspread group considered the venue, agenda and participants for the 1986 all-democracies conference, and

will designate an international steering group to coordinate preparations and ongoing activity. Preliminary plans also called for dissemination of PREFACE proposals through publications and seminars in several regions of the world, and to develop them further in expert working groups.

Also to be formed are Citizens Committees for Democratic Solidarity in various democracies. All these actions are said to “set the stage for the 1986 international conference of representatives from all democracies to” — and here we will emphasize the phrase — **“recommend government action.”** To anyone who knows how the internationalists operate, two things out of all that propaganda become crystal clear. First, you and your family and your neighbors will never hear one word about all this fevered activity here and

abroad, and second, these private organizations are determined to push for public legislation to implement their goals and objectives for trapping the United States and her citizens into a regional World Government.

Years ago Richard Gardner, who later became President Carter's ambassador to Italy, wrote a position paper called "An End Run around National Sovereignty." In 1976 the Atlantic Unionists and their ilk sponsored a bill in the U.S. Congress calling for an Atlantic Convention as a beginning step into Atlantic Union. The bill, H.R. 606, lost in the House of Representatives by eleven votes. The "America Lasters" knew that they had to find a better, more covert way to get their convention of the democracies. So an endowment, funded with public monies, was founded to support and give dignity to the private internationalists' organizations. Wittingly or unwittingly, high public and respected officials were made to look like they endorsed the scheme. Secret conclaves were held to develop plans for international assemblies and institutes to rival UN agencies. Once all the pieces are in place, bills will be written and passed and the American people will once more be duped into an international arrangement of horrendous consequences for themselves and their children.

With God's help and a swarming defense of American patriots, let us pray we can stop this latest END RUN AROUND NATIONAL SOVEREIGNTY in its tracks as Americans did in the year of our Lord 1776, the same year the United States celebrated the 200th anniversary of the writing of the *Declaration of Independence*.

Joan Masters. Joan and her family have lived in Bowie, Maryland. She is the mother of two grown daughters and two grown sons and is a grandmother. Masters became very involved in the educational and political circumstances in her community during the early 1970s, and was particularly concerned with the extent to which education was being influenced by international organizations. Over the years Joan has worked with Barbara Morris and many others to expose these trends and their effect on education in this country. Her efforts to expose the tentacles of organizations such as the Atlantic Union as they have found their way into curriculum and policy have been widely appreciated and useful to others trying to understand what has happened to America's educational system and culture.

Rewriting American History — Prerequisite for Betrayal

By Joan M. Masters

Excerpted from a report by Barbara M. Morris and Joan M. Masters titled Betraying America in the Schools, March 1977, pp. 9-17. Reprinted with permission of the author.

Obscuring, Obliterating and Obfuscating American History

It has long been known to Constitution-
alists that one of the more odious ways
used to finalize the desired new world
order through the dissolution of United
States' sovereignty is to first insist that
the origin of the goal of a New World
Order can be traced directly to the phi-
losophy of our Founding Fathers.

It's an old ploy which becomes even
more effective when used in conjunction
with the modern invention of "newspeak"; that Orwellian, se-
mantic masquerade which disguises and re-defines words to
suit one's own purpose. Added to these deceptions is the com-
mission of the sin of omission; projecting half a truth from a
subjective viewpoint while ignoring totally other basic truths
concerning both history and the nature of men.

The sheer audacity of the whole scheme is so subtle that it
often stuns the sensibilities and can catch one off guard. This
is especially true when the layman is confronted with the writ-
ten works of members of the professional education com-
munity, who always come armed with formidable university
backgrounds and academic degrees. Compounding this is the
age-old reflex action of reverence which the lesser educated
are conditioned to feel when coming face to face with the
proclamations of the overly schooled.

But now it is necessary that we overcome this sense of awe
and examine more closely the results of this misplaced es-
teem. For too many years Americans have stood mutely by
while both their public officials and their young came under
the influence of the Gorgon heads of academia, where the
soul of our nation is being turned into stone. Many of these
professors have spent whole lifetimes trying to undermine our
elected, representative form of government and would use
any means, fair or foul, to demean, dilute, dissolve and even
re-write the *Constitution of the United States of America* so it can
be replaced with their version of the socialist state, with them-
selves cast in the role of the ruling elite.

It is, in fact, now known that a new constitution for the United
States has been written and can be found in a book by Rexford
Tugwell called *The Emerging Constitution* (Harper & Row, 1974).
Tugwell, when he wrote his *Newstates of America Constitution*,



was supported and encouraged by his
employer, the Center for the Study
of Democratic Institutions, a "think
tank" of elitists in Santa Barbara, Cal-
ifornia, which, in turn, receives fund-
ing from the Ford Foundation.

Never again should any American
tolerate, nor let go unchallenged, the
dangerous propositions of these self-
appointed Platonic philosopher/kings,
who, having benefited most from the
very thing they want destroyed, would
take away our heritage and throw it

onto the dunghill of history.

Professor Ralph L. Ketcham¹ spent the summer of 1975 in
Aspen, Colorado, where he was designated and supported as
Scholar-in-Residence at the Aspen Institute for Humanistic
Studies,² a tax-exempt foundation whose members consist of
and promote that which has been called the "global interde-
pendence community." In that beautiful setting, he wrote his
essay "From Independence to Interdependence,"³ the fourth
in a series of papers emanating from that Institute. One can-
not help but wonder what thoughts went through the mind
of this "eminent" scholar of American history as he set out
to prove that such men as Jefferson, Adams and Franklin
shared a philosophy comparable with that same global in-
terdependence-minded community of which he is a part. It
seems incredible that he would really believe that the framers
of our Independence would approve America's interdepen-
dence with other nations dominated by Communist-Socialist
dogma; a dogma which has been responsible for enslaving
most of the earth's inhabitants. But assuming Ketcham does
believe his own fable, he has very carefully guarded himself
against any possibility of having to prove it; for never once
in his essay does he acknowledge the reality that nations of
the world are caught in the icy clutches of totalitarianism.
He quite simply ignores this major fact, as he goes about the
task of trying to convince us to give up our independence and
enter into a state of interdependence with those who seek to
"bury us." Either Professor Ketcham has some sinister mo-
tive for repressing these facts or we must conclude his knowl-
edge of present-day world affairs is so severely limited that his
credibility as an historian comes into question.

In his first chapter, Ketcham proposes that only through
"citizen education" can "humane values" be brought to bear

in the public councils of our “democracy.” He tells us that “In a democracy the ultimate answer must depend on the education of the citizens, an insight not new to those familiar with the thoughts of Thomas Jefferson and John Dewey.” In spite of the fact that we have had “free” public education in this country for a century, and that he ought to know the extreme philosophical differences between Dewey and Jefferson, Ketcham apparently sees no incongruity in placing those two names together in the same sentence — Jefferson, the total republican and lover of individual freedom, and Dewey, probably the most infamous of academic collectivists. Perhaps we can enlighten the Professor by reprinting two quotes which seem to best express the philosophy of both Dewey and the author of the *Declaration of Independence* on the subject of man’s independence:

John Dewey:

“There is always a danger that increased personal independence will decrease the social capacity of an individual. In making him more self-reliant, it may make him more self-sufficient; it may lead to aloofness and indifference. It often makes an individual so insensitive to his relations to others as to develop an illusion of being really able to stand and act alone — an unnamed form of insanity.”⁴

Thomas Jefferson:

“We hold these truths to be sacred and undeniable; that all men are created equal and independent, that from that equal creation they derive rights inherent and inalienable, among which are the preservation of life and liberty, and the pursuit of happiness.”⁵

The Dewey statement points up the inconsistency that permeates the theories of the Humanists/Collectivists. John Dewey was, at one time in his career, the president of the Humanist Society, an anti-deist, “religious” organization that preaches the doctrine of “maximum individual autonomy,” which includes the right to determine one’s own morals, values and judgments in any given life situation.⁶ Common sense tells us that Dewey’s tirade against the “insanity” of “self-sufficiency” could never be reconciled with his Humanist belief in complete “individual autonomy.” But then, socialists have never worried about the illogic of their personal beliefs, any more than they have been disturbed about the contradictions in their political theories.

A further gap in the Dewey intellect was his inability to recognize that it was the American’s initiative to “stand and act alone,” aided by the hands-off policy of limited government, that made it possible for the United States to share its advanced technological achievements and its excess agricultural miracles with the rest of the world. At no time in our short history have Americans ever been “aloof” or “indifferent” to the sufferings of their fellow men. Quite the contrary, their open-handed generosity has been responsible for the most massive and unselfish foreign charity in the history of the world — to paraphrase Winston Churchill, “never have so many owed so

much to so few of their neighbors.”

Returning to Professor Ketcham’s premise that only through citizen education can “humane values” be brought to bear in the public councils of our “democracy”*, it seems incredible that Ketcham, who has probably spent the better part of his adult life learning and teaching in universities, would be ignorant of the fact that private virtue, not citizen education, is the ultimate answer to public virtue. It has, in fact, been the educational forces, directly traceable to the Deweyites and their disciples, which have been largely responsible for the lack of individual virtue, and through its loss, public virtue. For decades the Humanists/Collectivists have been working to undermine the Judeo-Christian values of millions of young Americans, the better to mold the “new citizen” for the “New World Order.” The task of educating the citizenry to accept interdependence began long before Ketcham sat down to pen his essay in 1975. UNESCO was well into this work in the late 1940’s when it disseminated a series of educational guides that read in part:

As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family that infects the child with extreme nationalism. The school should therefore. . . . combat family attitudes that favour jingoism.⁷

Or perhaps, Professor Ketcham is unaware of the view of his colleagues in the social studies community on “citizen education” in interdependence. If so, we quote for him only a few of the millions of words that have been written on the subject:

World order workshops are increasingly commonplace at curriculum conferences and social studies meetings and the National Council of Social Studies has recognized peace education and world order education as a legitimate part of the social studies program Supra-national authority can be created to control nations in the same way that federal law limits state law. A world political/legal system can have authority which supercedes the nation-state in specific areas, limiting national sovereignty and widening the institutions of law.⁸

Maybe Ketcham has not heard of the National Education Association’s latest venture into “citizen education”; the bi-centennial offering of a new curriculum for elementary and secondary schools. It is called *Declaration of Interdependence — Education for a Global Community*, a “gift” to American children

* For an American historian to continually refer to our nation, both in its infancy and later, as a “democracy” is unforgivable; for a Madison scholar and biographer to do it is unconscionable. James Madison so despised democracies that in the *Federalist Paper No. 10* he described them as “spectacles of turbulence and contention . . . incompatible with personal security or the rights of property; (which) have in general been as short in their lives as they have been violent in their deaths.” Professor Ketcham knows as well as we do that the *Forefathers* established a *Constitutional Republic*, not a *democracy*.

in the year of the celebration of 200 years of their country's independence.⁹

In the Community Education field, a process supported by the Mott Foundation, which is being subtly introduced into all local school systems and encompasses a crib-to-crypt indoctrination, we find this philosophy:

When Community educators say that Community Education takes into consideration the total individual and his total environment they mean precisely this; the field of Community Education includes the individual in his total psycho-physical structure and his entire ecological climate with all its ramifications — social, political, economical, cultural, spiritual, etc. It seeks to integrate the individual with himself (sic) and within his community until the individual becomes a cosmic soul and the community the world.¹⁰

We could go on and on, but the above quotes should be enough to prove to Professor Ketcham that his fellow educators are already far advanced in their plans for citizen education and he will be hard put to improve on the work already done by his colleagues in this area. And, of course, like Dr. Ketcham, each of these academic thinkers justifies his people-controlling devices as merely another way to instill “humane values”; a rather clever trick if one can get away with it.

In the field of “citizen education” for the nation's Congressmen, surely Ketcham must know that in January 1976 members of that esteemed body were asked to sign a *Declaration of Interdependence*, written by historian Henry Steele Commager and sponsored by the World Affairs Council of Philadelphia. In this document Commager said, in part, “Two centuries ago our forefathers brought forth a new nation, now we must join with others to bring forth a new world order.” In an act unprecedented in American history, 126 U.S. Representatives and Senators signed this infamous document in the very first month of the year in which celebration began to glorify 200 years of our nation's independence. (Later, a few Congressmen retracted their signatures but the stigma of the act of those remaining men and women shall never be erased.) To the everlasting gratitude of her compatriots, Marjorie Holt, United States Representative from the State of Maryland, stood practically alone and denounced this document, saying, in part,

Mr. Speaker, this is an obscenity that defiles our *Declaration of Independence* signed 200 years ago in Philadelphia. We fought a great Revolution for independence and individual liberty, but now it is proposed that we participate in a world socialist order. (*Congressional Record*, January 19, 1976, p. E 29)

It must be sadly admitted that the indoctrination of “citizen education” into the concept of interdependence has finally worked its way into the hallowed halls of the United States Capitol.

If these destructive techniques continue to grind out generations of amoral, global-minded zealots, wherever will Professor Ketcham find the truly “humane, honest and ethical”

leaders he says are necessary to solve our conflicts and enhance our public councils? Surely not from the ranks of these robotized citizens of the world. But our academic elite are never daunted and Ketcham holds out one solution to his readers: the Platonic response. That, of course, will require a “conscious effort to secure governors endowed with the requisite values and intellectual powers . . . to imbue public councils . . . with self-consciousness about acting as a forum in search of wisdom.” And where will this forum of the wise be found? The professor hesitates to spell it out for us, but if he shares the egomania of his colleagues, we must imagine that only from university teaching rosters could such philosopher/kings be gleaned. Again, it is probably useless to point out to Ketcham that it is this self-same intellectual community that has caused the lack of private and public virtue, in its mad rush to enter our sovereign nation into the world of international socialism. And so the cycle rounds out — the problem-makers must become the problem solvers.

Summing up his first chapter, Ketcham explains that somehow Americans have lost the understanding of the “political and ethical concepts” and the “disinterested attention to public life” that our forefounders once had. These things are neither “familiar nor natural to Americans, at least through most of the nineteenth and twentieth centuries.” Only through an understanding of the values that the Framers held can we be allowed “to grasp a neglected aspect of our own tradition and perhaps enable us, in the Bicentennial year, to see through independence to interdependence.” What those values were, and how our forefathers came to possess them is the theme of the professor's next chapters.

We cannot refrain from remarking here that it was during those two centuries when supposedly we lost the political and ethical concepts of our forefathers that the United States of America grew from a few provincial towns on the eastern seaboard to the most magnificent industrial and agricultural nation in the history of mankind.

Beginning his dissection of the “thought and careers of the Revolutionary and nation building leaders,” Ketcham points out for us what he says are the “confusing array of ambiguities and contradictions” in the men who founded the Republic. That Washington, “a painfully inarticulate farmer and soldier” would be the idol of both Adams and Jefferson shocks the historian Ketcham. That Franklin, whose efforts on behalf of his beloved young nation were not only tireless but tenacious, could be both “simple Quaker” and “sophisticated Courtier” at Versailles seems equally amazing to Ketcham. Here again we see how those who dwell too long in ivory towers lose touch with reality and suffer the loss of even the vestiges of human understanding. The professor fails to recognize that men, in all ages of history, no matter how diverse their backgrounds or personalities, have always been drawn to each other in the mutuality of noble causes. Those men who came together, before and after the American Revolution, shared a common goal; one to which they had vowed to sacrifice their lives, their fortunes and their sacred honors.

“In an act unprecedented in American history, 126 U.S. Representatives and Senators signed this infamous document [see at right *A Declaration of INTERdependence* by Henry Steele Comminger] in the very first month of the year in which celebration began to glorify 200 years of our nation’s independence. (Later, a few Congressmen retracted their signatures but the stigma of the act of those remaining men and women shall never be erased.)”

— Joan Masters

A Declaration Of INTERdependence

WHEN IN THE COURSE OF HISTORY the threat of extinction confronts mankind, it is necessary for the people of The United States to declare their interdependence with the people of all nations and to embrace those principles and build those institutions which will enable mankind to survive and civilization to flourish.

Two centuries ago our forefathers brought forth a new nation; now we must join with others to bring forth a new world order. On this historic occasion it is proper that the American people should reaffirm those principles on which the United States of America was founded, acknowledge the new crises which confront them, accept the new obligations which history imposes upon them, and set forth the causes which impel them to affirm before all peoples their commitment to a Declaration of Interdependence.

We hold these truths to be self-evident: that all men are created equal; that the inequalities and injustices which afflict so much of the human race are the product of history and society, not of God or nature; that people everywhere are entitled to the blessings of life and liberty, peace and security and the realization of their full potential; that they have an inescapable moral obligation to preserve those rights for posterity; and that to achieve these ends all the peoples and nations of the globe should acknowledge their interdependence and join together to dedicate their minds and their hearts to the solution of those problems which threaten their survival.

To establish a new world order of compassion, peace, justice and security, it is essential that mankind free itself from the limitations of national prejudice, and acknowledge that the forces that unite it are incomparably deeper than those that divide it — that all people are part of one global community, dependent on one body of resources, bound together by the ties of a common humanity and associated in a common adventure on the planet Earth.

Let us then join together to vindicate and realize this great truth that mankind is one, and as one will nobly save or irreparably lose the heritage of thousands of years of civilization. And let us set forth the principles which should animate and inspire us if our civilization is to survive.

WE AFFIRM that the resources of the globe are finite, not infinite, that they are the heritage of no one nation or generation, but of all peoples, nations and of posterity, and that our deepest obligation is to transmit to that posterity a planet richer in material bounty, in beauty and in delight than we found it. Narrow notions of national sovereignty must not be permitted to curtail that obligation.

WE AFFIRM that the exploitation of the poor by the rich, and the weak by the strong violates our common humanity and denies to large segments of society the blessings of life, liberty and happiness. We recognize a moral obligation to strive for a more prudent and more equitable sharing of the resources of the earth in order to ameliorate poverty, hunger and disease.

WE AFFIRM that the resources of nature are sufficient to nourish and sustain all the present inhabitants of the globe and that there is an obligation on every society to distribute those resources equitably, along with a corollary obligation upon every society to assure that its population does not place upon Nature a burden heavier than it can bear.

WE AFFIRM our responsibility to help create conditions which will make for peace and security and to build more effective machinery for keeping peace among the nations. Because the insensate accumulation of nuclear, chemical and biological weapons threatens the survival of Mankind we call for the immediate reduction and eventual elimination of these weapons under international supervision. We deplore the reliance on force to settle disputes between nation states and between rival groups within such states.

WE AFFIRM that the oceans are the common property of mankind whose dependence on their incomparable resources of nourishment and strength will, in the next century,

become crucial for human survival, and that their exploitation should be so regulated as to serve the interests of the entire globe, and of future generations.

WE AFFIRM that pollution flows with the waters and flies with the winds, that it recognizes no boundary lines and penetrates all defenses, that it works irreparable damage alike to Nature and to Mankind — threatening with extinction the life of the seas, the flora and fauna of the earth, the health of the people in cities and the countryside alike — and that it can be adequately controlled only through international cooperation.

WE AFFIRM that the exploration and utilization of outer space is a matter equally important to all the nations of the globe and that no nation can be permitted to exploit or develop the potentialities of the planetary system exclusively for its own benefit.

WE AFFIRM that the economy of all nations is a seamless web, and that no one nation can any longer effectively maintain its processes of production and monetary systems without recognizing the necessity for collaborative regulation by international authorities.

WE AFFIRM that in a civilized society, the institutions of science and the arts are never at war and call upon all nations to exempt these institutions from the claims of chauvinistic nationalism and to foster that great community of learning and creativity whose benign function it is to advance civilization and the health and happiness of mankind.

WE AFFIRM that a world without law is a world without order; and we call upon all nations to strengthen and to sustain the United Nations and its specialized agencies, and other institutions of world order, and to broaden the jurisdiction of the World Court, that these may preside over a reign of law that will not only end wars but end as well that mindless violence which terrorizes our society even in times of peace.

WE can no longer afford to make little plans, allow ourselves to be the captives of events and forces over which we have no control, consult our fears rather than our hopes. We call upon the American people, on the threshold of the third century of their national existence, to display once again that boldness, enterprise, magnanimity and vision which enabled the founders of our Republic to bring forth a new nation and inaugurate a new era in human history. The fate of humanity hangs in the balance. Throughout the globe, hearts and hopes wait upon us. We summon all Mankind to unite to meet the great challenge.

— Henry Steele Comminger



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That goal was, of course, as Jefferson described it, “the preservation of our liberties; being with one mind resolved to die free men rather than live slaves.” But to Ketcham, pursuing his ignoble cause of interdependence with the world’s socialist states, such disagreeable realities as the forefather’s devotion to independence and liberty are, perhaps for him, better left unspoken.

It is in this same categorizing of “ambiguities and contradictions” that Ketcham attacks Madison’s *10th Federalist Paper*. It seems such a thorn in the professor’s side that he labels it “amoral.” Because of this, let us take a moment to discuss that enlightened essay that foresaw so brilliantly at least one of the more horrendous problems now facing us in the last quarter of the twentieth century.

In the *10th Federalist Paper* Madison warned his generation, and subsequent ones, of the “factions” he knew would arise and try to wrest power in the newly formed republic. The future president believed that these factions, being always formed in their own self-interest, should be watched closely and, at all costs, their power neutralized whenever possible. Briefly stated, Madison cautioned that the influence of such factions would continue to grow until such special interest groups would become detrimental to the society as a whole. Ketcham, speaking not only for himself but his colleagues, rejects this theory of Madison’s by noting that “modern political thought” proposes that “the public interest is nothing more than a compromise among clashing factions.”

Now it may be that university professors, many of whom were sympathetic to the seditious factions that took over the campuses in the 1960s, agree to this “modern political thought,” but it is probably safe to say the average American who lives under the controls perpetrated against his life and property by the lobbying efforts of modern-day groups, does not. We have in mind such powerful factions as the international banking cartels and the monopolistic capitalists, both of which seem to be in the process of initiating some form of corporate socialism within our elective, representative structure of government. Research has proven that these factions worked quietly behind the scenes to institute the graduated income tax scheme to redistribute wealth and the “central” banking legislation that brought about the Federal Reserve System and the nefarious tax-exempt foundations, which have been allowed to pour tremendous amounts of money into “socializing” American education and industry.

On a smaller, but perhaps no less dangerous scale, we have seen the rise of such organizations as the Environmental Protection Agency (EPA) and the Nader’s Raiders group, which seek more and more government restrictions against the small business man and the once free operations of our private enterprise system. Traveling along with the EPA, and like agencies, is the repressive faction known as regional governance, whose nation-wide network of councils and commissions is literally destroying the once revered and fundamental right to own and use private property. The intense lobbying efforts

of that small clique of Equal Rights proponents, and its haridan companion, the National Organization for Women, have very nearly brought us to the brink of an anti-family, anti-Christian and unisex society. We have watched while the faction Common Cause, while claiming to introduce “sunshine” into government operations, has merely succeeded in eliminating candidates who cannot raise large sums of money from holding the office of president. This group is now working toward similar congressional goals. Pretending to aid the buying public, such factions as the Consumer Advocates have only helped to harass small businessmen and diminish the amount of goods once found on well-stocked market and department store shelves. Consider the part played by such leftist factions as the American Civil Liberties Union in the massive, forced busing of young school children. Here we see the pressures that can cause the courts to disregard the very Constitution they were sworn to uphold.

But perhaps the most insidious of all modern factions is the death, dying and abortion groups, whose mentality, if carried to its ultimate end, would give the state the power to eliminate “unwanted” and “unproductive” members from its midst. The actions of these factions portend the beginning of the end of Western, Christian civilization as it has stood for two thousand years.

We have listed only a few of the more obvious factions that come to mind. There are hundreds more. If, as Ketcham claims, the interests of the community consist of nothing more than a “compromise” among these clashing special interest factions, then America and Americans are, indeed, in a very dangerous situation. We have surely become a captive of that same social democracy that Madison warned was antithetical to personal security and private property rights. Like an Old Testament prophet, James Madison clearly foresaw where the destructive factions would take us should we neglect to bind our leaders down with the chains of the Constitution, as Jefferson so aptly put it. And yet we find members of the so-called intelligentsia, who, instead of alerting their fellow citizens to the gems of wisdom the Founding Fathers left us in the American state papers, belittle or label them “amoral,” while the country reels with daily manufactured crises and discord.

Advancing his thesis that the forefathers shared a “world view” which would today be congenial to the Aspen idea of interdependence, Ketcham tells us that “the first requisite . . . in understanding the values implicit in the foundation documents of American government is to probe the sources and contours of the minds of those who drafted and ratified those documents.” This world view of the framers Ketcham attributes to three sources of influence in their lives: an education in the Greek and Roman classics, a Christian background and a study of the literature of their contemporaries in English letters — an era called the Augustan or Neo-Classical Age.

The professor goes to great lengths to try to prove that be-

cause our forefathers read Plato and Aristotle and because they ascribed to the tenets in the Ten Commandments and because they read the latest in literature from the British Isles they somehow had acquired a world view of man and his relationship to himself and others analogous to a philosophy of one world government. It just doesn't wash. In fact, the whole effort is so deceitful that it takes one's breath away and leaves the impression that Ketcham must think he is writing for a passel of idiots. Any high school student would be expected to know that it was precisely because those Drafters and Ratifiers understood the history of governments that they chose to give us a limited, representative political system; that because they did share the Christian belief that an individual's first responsibility is to God and that he has a natural right to the fruits of his own labor they chose to give us liberty and not collectivism; that because they knew of the exhaustive efforts of the European people to throw off the mantle of despotism they chose to remove us from all foreign affiliations.

If our Forefathers had had an internationalist, interdependent worldview, why would they have put their lives and their properties on the line to fight a war for independence? They were not stupid men. They must have been aware that even before they wrote the final draft of the Constitution that there was present in Europe a small group of plotters who were dreaming of replacing monarchies, Christianity and property rights with one globe-sized slave plantation. If they had wanted to place the United States into a world federation of interdependent regions, under the rule of an elitist politburo, why did they not take the opportunity to do so when they called the Constitutional Convention in Philadelphia? Can it be that Ketcham really believes those original Drafters and Signers would have put their names to that Philadelphia document called the "Declaration of INTERdependence"? We think not, and further, if he cannot convince his readers of this, then the whole body of his thesis falls apart.

Reviewing the Ketcham essay has not been an easy task. For example, at no point in it does he really explain exactly what he means by "interdependence." Only in his last chapter does he give us any kind of clue. Here he mentions, almost casually, the Resolutions of "New Concepts for Development," adopted by the First Conference of the International Development Center in Algiers, June 24-27, 1975. This Conference he describes as a "group of 'Third World' intellectuals and strategists preparing for the Seventh Special Session of the General Assembly of the United Nations, September, 1975, to discuss 'A New International Economic Order'." The professor tries to compare the American War for Independence with the happenings in modern Africa, but fails miserably. (Trying to relate the humane actions of the gentle General Washington, so concerned with the welfare of civilians during warfare, with those of the ghoulish Idi Amin is ludicrous.) Ketcham says,

The Algiers document, for example, finds that "development" in a nation requires "profound structural change," that is, in order to really benefit from international trade and other means

of development, nations need to have unrepresive, people-oriented internal institutions — something each of the thirteen colonies moved toward in 1776 as it (*sic*) wrote a new constitution sited to its (*sic*) new independence. The Algiers document also asserts that "development is for all the people, not only for a small minority." In 1776 . . . the wealthiest merchants least assimilated into New World circumstances were forced into exile or at least driven from power. The result was to considerably widen opportunity for a much larger portion of the population, and, of course, the newly declared ideology was a clear call to eliminate every form of previously legitimized inequality. . . .

Does Ketcham mean that the required "profound structural change" to be brought about "in a nation" means forcing into exile or at least driving from power citizens of the middle classes? To "considerably widen opportunity for a much larger portion of the population" is pure socialist newspeak. Only the elite in a totalitarian state can benefit from the destruction of the middle classes, the rights of private property and the free enterprise system — never the people. If any of the "wealthiest merchants" were "forced into exile" during the Revolution it was because they were Tory sympathizers, not because they could not be "assimilated" into the new world of American independence.

In this same final chapter called "The New Interdependence," the professor again mentions the recommendations of the African group in this way:

The Algiers document calls for regional, national, local and personal self-reliance, noting that only this concept which shifts concern toward the fulfillment of individuals and away from the glory of nations and empires can do justice to the aspirations of people . . .

Finally, the calls in the Algiers document for "many paths" to development, and for a new world economic order with new objectives and institutions to replace the pathologies of the "old order" are strikingly parallel to the thrusts of the *Model Treaty of 1776* [note: an American treaty]; ideas of natural right and self-government could not find long-range fulfillment and security unless the international order itself were radically altered.

Here we see the game plan laid out for us; the destruction of national sovereignty and the fulfillment of the coming new international world order. And the idea is not original with either Ketcham or the Algiers' conferees. We must assume the professor has read the works of the new National Security Chief, Zbigniew Brzezinski, who, as it happens, is also listed on the back of the document we are reviewing as a member of the National Commission on Coping with Interdependence, the group for whom the Aspen Papers were prepared in the first place. Brzezinski has been quoted as saying,

today . . . the old framework of international politics — with their sphere of influence, military alliances between nation-states, the fiction of sovereignty, doctrinal conflicts arising from nineteenth century crises — is clearly no longer compatible with reality.¹¹

Is it that Ketcham believes, along with Brzezinski, that the old “pathology” is *national sovereignty*? In particular, the sovereignty of the United States? Is this what interdependence is all about in the final analysis? Is this what Ketcham is trying to tell us, but never quite does?

As we conclude the reviewing of *From Independence to Interdependence* we cannot help but wonder if what we have read is simply the Utopian ramblings of an American historian who no longer has faith in the “greatest political experiment” in man’s history or if we are seeing a very subtle example of what has been called “privileged” treason. But that is not for us to decide. Only the professor and his colleagues at Aspen can know the real truth. In sadness, more than in anger, we can only ask them as the Persian poet Omar Khayyam once asked:

*I often wonder what the vintners buy
One-half so precious as the goods they sell*¹²

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Joan Masters. Joan and her family have lived in Bowie, Maryland. She is the mother of two grown daughters and two grown sons and is a grandmother. Masters became very involved in the educational and political circumstances in her community during the early 1970s, and was particularly concerned with the extent to which education was being influenced by international organizations. Over the years Joan has worked with Barbara Morris and many others to expose these trends and their effect on education in this country. Her efforts to expose the tentacles of organizations such as the Atlantic Union as they have found their way into curriculum and policy have been widely appreciated and useful to others trying to understand what has happened to America’s educational system and culture.

Betrayal in the Schools and in Other Public Places

By Barbara M. Morris

Excerpted from the report Betraying America in the Schools by Barbara M. Morris and Joan M. Masters, March 1977, Part II pp. 19-42. Reprinted with permission of the author.

For many years, the American public and American school children in particular, have been exposed to an intensive effort intended to diminish and even eliminate positive nationalistic feelings, beliefs and actions. However, these efforts in years past have been nothing compared to what is planned for the future.

The fact is that the US has been, and is being prepared to become an interdependent nation-state in a global, one-culture, one-world community. This interdependence will require loss of national sovereignty, loss of personal freedom and a considerably lower standard of living. That's difficult to believe, especially for anyone who has been totally unaware of what has been going on behind the closed doors of the government decision makers or hidden from plain view by the use of deceptive semantics. But it is hoped that the reality of the situation will become clear through this report.

Presidential Support of Global Interdependence

In the meantime, let it be understood that at least our last six presidents have supported, overtly or covertly, the "global interdependence" we are now being maneuvered into. In the December 15, 1973 newsletter of Federal Union Inc.,¹ Clarence Streit, long time advocate and worker on behalf of U.S. participation in an "Atlantic Union" that would require loss of U.S. sovereignty, said about his hopes for passage of the *Atlantic Union Resolution* by Congress:

A major force behind the proposal's swift advance was President Nixon's decision on March 2 to back it publicly. I must testify to the outstanding creative courage he thus showed, for I know all five predecessors toyed with taking that step, but none ventured to.

It has also been established that former president Gerald Ford supported an Atlantic Union,² and there are clear signs that President Jimmy Carter also supports the idea. [See next page for Henry L. Trehwitt's article "Brezezinski Says US Should Seek New System" (*The Sun*, Baltimore, Maryland, October 13, 1976, p A-5).]



A little pamphlet titled *No Nation Alone*³, published by the International Association for Federal Union offered a list of supporters and endorsers that include Dwight Eisenhower and John F. Kennedy. Eisenhower is quoted as saying:

I strongly favor . . . (the) undertaking (to explore federal union of nations); let there be no mistake about this.

And John F. Kennedy:

Acting on our own by ourselves, we cannot establish justice throughout the world. We cannot

insure its domestic tranquility, or provide for its common defense or promote its general welfare, or secure the blessings of liberty to ourselves and our posterity. But joined with other free nations, we can do all this and more . . . And ultimately we can help achieve a world of law and free choice.

Please note how Kennedy had misused the words from the preamble to the *US Constitution* to promote this belief in "Federal Union," "Atlantic Union" or "Global Interdependence" — the names are different but they all intend the same goal.

USOE Goals for Interdependence

Additional evidence of the U.S. position on global interdependence, the US Office of Education (USOE) has developed goals to promote interdependence through the schools. According to a USOE report, *An Examination of Needs and Priorities in International Education in US Secondary and Elementary Schools*,⁴ a broad series of goals and objectives includes:

- A curriculum that will give students the ability to look at the world as a "planet-wide society" composed of various types of human societies.
- The development of programs that "avoid the ethnocentrism inherent in sharp divisions between the study of American and non-American societies."
- A curriculum that stresses the interrelatedness of man rather than simply cataloguing points of difference or uniqueness.
- A curriculum that is oriented toward the exploration of

Brzezinski says U.S. should seek new system

By HENRY L. TREWHITT
Washington Bureau of The Sun

THE SUN, Baltimore, Md.
10-13-76 p. A-5

Washington—The task before the United States, Zbigniew Brzezinski said yesterday, is to "shape a new international system" from the current one. There was a lot of Jimmy Carter in what he said.

That was to be expected, for Mr. Brzezinski is the most visible of the foreign policy advisers to Mr. Carter, the Democratic candidate for President. It may be more accurate to say that there is a lot of Mr. Brzezinski in what Mr. Carter says.

Mr. Brzezinski, at any rate, put it all in tidy intellectual order yesterday, in contrast to the disorder of politics, in an address to the Women's National Democratic Club. What his vision came down to was a plan to fit global power relations into a coherent whole, including the rich and the poor, in which superpower relations would be only one of many parts.

At times Mr. Brzezinski drew gasps from his standing-room only audience, as when he warned of the near-inevitability of nuclear blackmail by terrorists. "It is only a matter of time until a city becomes hijacked," he declared.

The U.S. has no realistic alternative to accommodation with the Communist world, Mr. Brzezinski said, a relationship that must be a mixture of competition and co-operation. But he added that Soviet-American accommodation, though essential to "a generation of peace," will not be the basis for achieving it.

Instead, he said, the "monumental challenge" in a fragmented world is to fit together relations with allies, the East-West competition of communism and capitalism, and the North-South relationship of rich and poor into a coherent global policy.

Somewhere in there is the greatest difference between Mr. Brzezinski and Henry A. Kissinger, the Secretary of State. Mr. Brzezinski implies—and Mr. Carter declares—that Mr. Kissinger has overemphasized the East-West relationship at the expense of other critical areas. Mr. Carter, of course, adds that Mr. Kissinger, whom he calls "President for Foreign Affairs," is overly secretive and carries foreign policy in his pocket.

On the face of it, Mr. Brzezinski and Mr. Kissinger have much in common. Both have teaching backgrounds, Mr. Kissinger formerly at Harvard and Mr. Brzezinski still at Columbia University. Both are immigrants, Mr. Brzezinski from Poland and Mr. Kissinger from Germany.

Both have reputations as manipulators of academic politics for personal advancement. They agree on the need for a global framework if the world is to meet the growing crises of food, population, and control of nuclear weapons.

They part company, however, on details. Mr. Brzezinski, with great intensity, seeks a "moral" rationale—a word he used yesterday—in world affairs. With cool precision, Mr. Kissinger more often deals in terms of a classic balance of power.

The distinction is often debated among uncommitted members of Washington's foreign affairs community. At heart the question is whether the outs simply can afford greater idealism and whether—if Mr. Carter is elected — this would give way under pressure to the pragmatism of the ins.

More and more, Mr. Brzezinski warned yesterday, the wealthier nations must take into account the aspirations of developing and poor countries. The "creative role" of the U.S., he said, must be to consult with its allies, without attempting to dominate in bringing together a global range of interests.

In effect, Mr. Brzezinski cited the Middle East as an area that foretells the nature of future competition. What began as a local conflict became an East-West conflict with the involvement of the U.S. and the Soviet Union, he said, then became a North-South conflict as poor nations adopted the Arab cause against Israel.

Despite Mr. Brzezinski's high visibility as a Carter adviser, and the appearance of his thoughts in Mr. Carter's speeches, some Carter advisers suggest he would not appear in a Carter administration. He refuses to respond to speculation on the subject.

For the moment, he says, his "most creative role" is to put forth ideas and hope they will be favorably received.

how we trade and get along with them. Global interdependence education is a means to indoctrinate children into preferring citizenship in a global community of interdependent nation-states, rather than citizenship in our free, sovereign and independent Constitutional Republic.

Basic Requirements for Interdependence

In order for the US to be interdependent with other nation-states, some very basic requirements must be met. And as a matter of fact, they are being met right now. These requirements include:

1. That we, the American people must make sacrifices of many kinds in order to make sure that our lives become leveled down and equalized to accommodate the needs and wants of less affluent interdependent nation-states. The assumption is that we can no longer luxuriate while there are have-not peoples and countries around the world.

2. Our freedom, such as it is now, will become even more regulated. There will be loss of sovereignty, perhaps even bloodshed. That blood may be shed in the transition from independence to interdependence is very much a possibility:

The kind of educational transformation for which we have argued in these

alternative choices which will arise in the future.

- The selection of subject matter and methods relevant for people who will be living in a global society characterized by change, ambiguity, growing interrelatedness and continued conflict.
- The teaching of a set of skills that will enable the individual to learn inside and outside of school, and to continue learning after formal education is concluded.

In light of the US position toward global interdependence — past and present — it is important to understand what is meant by "global interdependence studies," "peace studies," or "world order education" in the schools. When children learn about global interdependence under these or similar titles, it doesn't mean, as most people believe, that they are learning about foreign countries and foreign peoples and

pages will not come easily. Changing complex social institutions in any fundamental way requires unlimited quantities of sweat and almost certainly some tears, if not blood.⁷

3. Feelings of loyalty, nationalism, egocentrism and ethnocentrism will have to be eliminated — particularly ethnocentrism — the belief that one's own group or culture is best.

The key to achieving the above goals or requirements is formal and informal education from the cradle to the grave. Global interdependence indoctrination increasingly will begin in preschool and kindergarten and will continue through elementary and secondary education, into college and life-long continuing education.

In addition to the schools, the mass media has a vital role to

play in promoting and keeping the issue of interdependence before the public. Also as agents of global education and re-education will be (and are already!) churches, unions, libraries, museums and community groups such as the League of Women Voters.⁷

Change Agents for Interdependence

To show in a tangible way what is in store for Americans, and to validate the above statements, two primary sources of information are used in this report:

I. Three Papers published by the Aspen Institute for Humanistic Studies:⁵

1. ***From Independence to Interdependence***⁶ by Ralph L. Ketcham
2. ***A New Civic Literacy***⁷ by Ward Morehouse
3. ***Living with Interdependence***⁸ by Abraham M. Sirkin

II. A curriculum called ***Global Perspectives: A Humanistic Influence on the Curriculum***⁹ developed by the Center for War/Peace Studies.¹⁰

Some background on the two major sources:

A. The three papers published by the Aspen Institute were prepared by the National Commission on Coping with Interdependence. The Aspen Institute is a highly influential “think tank” of change-agent “scholars” whose only goal appears to be the creation of a one-world government run by an elite of their own ilk. For instance, the tentative Aspen Institute Calendar for 1976 listed a July 20-23 Consultation on “A Declaration of Interdependence” at Sugarloaf, Pennsylvania. The program description read:

The final consultation in a series on how the American people and their pluralistic institutions are going to cope with interdependence. About 30 leaders from social organizations, educational institutions, scientific and labor organizations and business groups will participate in the meeting, being organized by Harland Cleveland for the World Affairs Council of Philadelphia. A resulting paper will suggest ways in which the American people can use their power potential to help create a satisfactory new world order.

According to an “Aspen Institute Overview” dated Spring 1976, the Aspen Institute does not lack for funds:

The Aspen Institute’s current annual operating budget is approaching \$4 million, supplemented by well over \$1.5 million worth of services and programs from other partnership institutions. Institute income is derived from foundation grants, contributions by individuals and corporations, and public sector grants.

About the three Aspen Papers cited in this report:

1. *From Independence to Interdependence*. The Foreword in our *Betraying America in the Schools* report, written by Joan M.

Masters, consists of a critique of this Aspen Paper and provides an introduction to the overall orientation of this report. Mrs. Masters’ incisive, scholarly critique will help students and adults to see how their thinking has been warped; how truth has been twisted and denied them, and most importantly, how the intelligentsia with an axe to grind have indeed been moving us from “here” (independence) to “there” (interdependence). A reading of Mrs. Masters’ critique is an important prerequisite to more fully understanding the seriousness and the depth of the one-world indoctrination in the schools in our society.

2. *A New Civic Literacy*

3. *Living with Interdependence*

These last two Papers, which will be quoted often throughout this report, demonstrate very vividly that there is a seemingly official “blueprint” or “script” which the “interdependence community” draws upon to promote global interdependence.

B. The second primary source of information is a federally funded program, *Global Perspectives: A Humanistic Influence on the Curriculum*. It is being piloted in school systems around the country, and in the future, is expected to be used in schools nationwide. According to information supplied by the Library of Congress, pilot programs which are managed by the Center for Global Perspectives (an offshoot of the Center for War/Peace Studies) are currently scattered around the US in such places as Greenwich, Connecticut; Stamford, Connecticut; Howard County, Maryland; San Francisco, California; Cherry Creek, Colorado; Greensboro, North Carolina; Hopkins, Minnesota; and Fort Morgan, Colorado. This does not exclude the possibility that the program may also be used in other states.

A word about the Center for War/Peace Studies — Center for Global Perspectives—which is an arm of the New York Friends Group, Inc. In a letter from the Executive Director Larry Condon, the Center is described as follows:

The New York Friends Group provided initial support for the Center for Global Perspectives and continues to provide support. The other program of the New York Friends Group is the Environmental Studies Center.

The New York Friends Group does not have ties with any religious or secular organization. Originally deriving from the concerns and traditions of the Society of Friends, it is not now connected with the Society, the American Friends Service Committee, or any other religious or secular body. While some members of the Board are pacifists, the Board represents a diversity of interests . . . Further, in my work at the Center, neither the New York Friends Board nor any of its members have ever intruded their individual or group concerns into the professional work of the Center. The education programs, their conceptualization, and implementation are the responsibility of the professional staff.

Now, referring primarily to the Aspen Papers, let's first look at global education in general.

GLOBAL EDUCATION in GENERAL

Education: Performing a "Corrective Function"

In order for Americans to accept the sacrifices and loss of freedom that must accompany global interdependence, they must be properly educated. To this end, schools are seen as performing a "corrective function":

Schools are, of course, creatures of our culture. They are transmitters of its values and belief. . . . To the extent that other agencies which socialize the young neglect a wider perspective of human development and world affairs, the schools can perform a corrective function. . . .¹¹

In what other ways can schools "perform a corrective function" while providing "a wider perspective of . . . world affairs"? If that "wider perspective" is to include promotion of global interdependence, then it is reasonable that a "corrective function" would include elimination of our past. Consider the following quotes from *A New Civic Literacy*:⁷

The task of bringing about the kind of transformation which will make education a better instrument for coping with interdependence is formidable. We need to shed an inheritance of parochialism which we have been accumulating for the past two hundred years. (p. 24)

Our "inheritance of parochialism" is evidently such a deterrent to global interdependence indoctrination that reference is made to it a number of times:

An important part of the problem of adapting education to help Americans cope with global interdependence is the legacy which we have inherited from the past. (p. 12)

. . . But we are hampered in this process of moving the American educational enterprise toward a more catholic posture on world problems because of our parochial educational past. (p. 21)

While no one would dispute the central importance of the study of our national history and government in the school curriculum, it is frequently carried to an excessive degree, often beyond legislative requirements. (p. 12)

This last quote is just beyond belief. In many schools, not only is American history *not* taught to an "excessive degree" — quite often it is either *not* taught at all or the "inquiry" method is used, which isn't teaching at all. In Maryland, the situation is such that legislation was introduced (HB 897) during the 1977 session of the General Assembly to require the teaching of American history in all grades.

Yet, in spite of the lack of factual, chronological American history in the schools, a "superior" education is considered

one that provides a "basic global education":

The education of the nation's adolescents must be superior to that of their parents. Part of this superiority must be an enhanced sense of the globe as the human environment . . . All secondary school students should receive a basic global education. (*A New Civic Literacy*,⁷ p. 17)

The Nation's Greatest "Sucker List"

Another situation seen as a major deterrent to promotion of world interdependence in the schools is the supposed reluctance of the schools to try new programs. In the Foreword to *A New Civic Literacy*, Harlan Cleveland notes that adjustments to interdependence begin with ". . . what young people learn in school." He advises that "It is not good enough for internationalists just to be hortatory about getting global perspectives into the schools" because ". . . school systems' . . . defenses against . . . outside enthusiasts with something to sell."

Then Mr. Cleveland makes a most revealing statement on page 6:

The students in our public schools constitute, as my colleague Francis Keppel puts it, the nation's greatest and most attractive sucker list. Everybody who has anything to sell . . . a global perspective — would naturally like to get at this market of future American adults, and get them as early in life as possible. . . . Those of us with global perspectives to sell may chafe at the sluggish reaction of American public education, but we had better first try to understand its profound and not illogical motivation.

That's quite an admission in the above statement — that internationalists such as Harlan Cleveland do indeed have "global perspectives to sell" — like common street hucksters "to the nation's greatest and most attractive sucker list." But Mr. Cleveland need not worry about the reluctance of schools to promote his wares. As will be seen in this report, "the nation's greatest and most attractive sucker list" is being indoctrinated with "global perspectives" to a degree that would please the most ardent advocates of global slavery.

And what, among other things, would likely be included in a global perspectives sales promotion?

As young people mature, we must help them develop . . . a service ethic which is geared to the real world . . . Robert J. Havighurst suggested the "global servant" concept in which we will educate our young for planetary service and, eventually, for some form of world citizenship . . . Implicit within the "global servant" concept are the moral insights that will help us live with the regulated freedom we must eventually impose upon ourselves. . . . (Harold G. Shane, "America's Next 25 Years," *Phi Delta Kappan*,¹² September 1976, p. 83)

Educating the young for "planetary service" — who could deny that the idea smacks of slavery? No matter that the young would be educated to voluntarily become "global ser-

vants”; coerced volunteerism via education denies freedom of choice.

Adult Education

What is to be done to keep global interdependence alive, on an on-going basis once students graduate from high school or college? And what about adults who somehow may have escaped childhood indoctrination? How would they be educated to adjust to and accept the sacrifices and loss of freedom? What needs to be done? According to *A New Civic Literacy*:⁷

... experimental activities should be undertaken to see to what degree formal learning experiences can shape the world views of Americans so as to make those views more compatible with (or at least less resistant to) adjustments in behavior and attitudes necessary to cope more effectively with problems of global interdependence. (p. 25)

One way to make the world views of Americans “more compatible” and “less resistant” to global interdependence would be continuing adult education. From *A New Civic Literacy*,⁷ page 19:

One of the more interesting social phenomena of the mid-1970’s has been the “rediscovery” of adult education . . . An important dimension to this new movement is a concern with defining “civic literacy” as one of the operational goals of adult learning. And as we suggested elsewhere . . . a new and expanded civic literacy must include basic understanding of the complexities of global interdependence. . . .

“Civic Literacy”: Indoctrination?

The above quote speaks about the need for adult education in very careful terms. What, indeed, could be construed as “civic literacy”? For a clearer insight, let’s look at “America’s Next 25 Years” by Harold G. Shane in the September 1976 *Phi Delta Kappan*¹² p. 80:

In the next 25 years and beyond, educational agencies (including the mass media) must more fully share with schools the burden of continually educating millions of adult Americans — including the task of reaching the stubborn, the misinformed, the prejudiced, the slow-witted, the selfish. . . .

Aside from the content of the preceding statement, it is interesting that a source for the statement is not given. *Who* is the “global interdependence community” arguing for new initiatives in citizen education? Well, would you believe it — the statement beginning “First, whether we like it or not . . .” is *word for word* from the Aspen Paper, *A New Civic Literacy*,⁷ page 27!!! Why wasn’t the source of the statement identified? Not only is it a fascinating example of the interrelatedness of forces promoting global interdependence, but also, a revealing example of the underhanded manner in which their ideas are disseminated!

Now, back to the SSEC *Newsletter*. Also under the heading “Emphases for Citizen Education,” we learn of other forces promoting the “new” citizen education:

A second force for new directions in citizenship education is exemplified by Professor Lawrence Kohlberg of Harvard University, whose theories of moral development are being tested in a variety of schools across the country . . .

Citizenship Education for Global Interdependence

Again, returning to “Emphases for Citizen Education,” we learn:

A third community actively involved in efforts to expand and upgrade education for civic responsibility can be labeled the ‘law-related’ community. . . . In words of the Constitutional Rights Foundation:

... Only if young people understand how to deal with conflict in a peaceful and orderly manner can we expect to reduce the alarming amount of crime in our society and the growing dissatisfaction of all Americans with our system of government.

Note in the above quotation there is no mention of attempting to *eliminate* “the alarming amount of crime,” but rather, *reducing* the amount of crime. Also, think carefully about the “growing dissatisfaction of all Americans with our system of government.” That’s a wildly radical opinion stated as fact! The fact is that *all* Americans are *not* dissatisfied with our system of government. The dissatisfied are those who tolerate, allow and even encourage the system to be assaulted and abused and who then turn around and say the system doesn’t work. Those who are dissatisfied are those who would like to see our system replaced with one-world law and one-world government; but they don’t have the gumption, because the time is not yet right, to say right out what they want. Instead, they preach tolerance for “conflict,” hoping the crime and assorted dissatisfactions caused by created conflicts will continue to break down the system and thus, work to their advantage.

Also under “Emphases for Citizen Education,” it is made clear what’s wrong with the more “traditional” courses about government:

... Presently, the prevailing mode of instruction at the pre-collegiate level is geared to treating students as passive learners and exposing them to factual details about the constitutional/structural characteristics of government.

And what would take the place of “factual details about the constitutional/structural characteristics of government”?

... the knowledge base of what constitutes citizenship education exists. What would appear to be needed is a new configuration of the elements, a restructuring of the traditional package, a reworking of old ideas . . .

The need to eliminate factual knowledge was also expressed

in the Aspen Paper *A New Civic Literacy*⁷ on page 12:

An important part of the problem of adapting education to help Americans cope with global interdependence is the legacy which we have inherited from the past.

and

While no one would dispute the central importance of the study of our national history and government in the school curriculum, it is frequently carried to an excessive degree, often beyond legislative requirements. [Emphasis added, ed.]

Can it be seen again, the interrelatedness? The Aspen Paper *A New Civic Literacy*⁷ conveys the idea that the legacy from our past plus too much history taught in the schools is a roadblock to global interdependence. And so, the “new” citizen education will be a tool to remove the roadblock!

Additional evidence of the true nature and intent of the “new” citizen education can be seen in an article by William Boyer in the April 1975 *Phi Delta Kappan*¹⁴ titled “World Order Education: What Is It?” The author explains:

... the National Council for the Social Studies has recognized peace education and world order education as a legitimate part of the social studies program. *Yet few educators and fewer of the general public know what ‘world order education’ means.*

World order education is an upgraded form of political education. It ... transcends the nationalistic and pre-ecological values of the old citizenship education. ... World order education ... is an instrument of social cultural change.

Its first and continuing commitment is to aid ... the creation of global institutions. [Emphasis added, ed.]

Is there any doubt about the true purpose and intent of the “new” citizenship education? Call it what you will: “citizenship education,” “citizen education,” “world order education,” “global studies,” “peace studies,” — it’s all *political* indoctrination intended to develop youngsters to be “global servants” and world citizens and to promote the creation of global institutions within the limited bounds of which they will merely *exist* in “regulated freedom” as Harold Shane so carefully put it. Such bondage used to be called slavery, and today in our “free” schools, children are being indoctrinated to willingly embrace the old slavery for the sake of a Utopian state of world peace, justice, equity and oneness of mankind.

A major tool to promote global interdependence will be “citizenship education.” It’s an ideal vehicle because who would suspect it would be used for anything other than to teach students to be good US citizens? Resurgence of “citizenship education” in the schools will please those parents who can remember the patriotic citizenship education they received as children. These parents will be pleased and feel assured of the integrity and trustworthiness of the schools when it is announced that their children’s school will now be teaching them to be a “good citizen.”

But, what, in fact, is the new citizenship education? Of one thing you may be sure — it’s not what it used to be. The December 1976 *Newsletter of the Social Science Education* (SSED),¹³ an issue devoted to the “new” citizenship education says:

... the most difficult question we have encountered is the definition of citizenship education ... there remains a lively diversity of views on just what the term signifies....

... it is not expected that any new definition of citizen education will include every person’s idea of what the term does or should mean.

Obviously, “citizen” or “citizenship” education can mean anything anybody wants it to mean. And please note the use of the terms “citizen education” and “citizenship education,” supposedly meaning the same thing. But are they the same thing? If you think about it, “citizen education” implies an indoctrination process while “citizenship education” implies teaching about citizenship. A curious mix of terms, to be sure.

Elsewhere in the SSED *Newsletter*, under a heading “Emphases for Citizen Education,” we read the following:

Emphases for Citizen Education

Among the most prominent communities of thought arguing for new initiatives in citizenship education is the “global interdependence” community. The thrust of their urge for educational transformation has been summarized as follows:

First whether we like it or not, the well-being of this country is increasingly dependent upon stable relations with the outside world. Of the 13 basic raw materials required by a modern economy, the United States in 1950 was dependent on imports for more than half its supplies for only four. By 1970 the list had grown to six, and by 1985 it will grow to a projected nine. Second, several of the newer problems which most trouble Americans — inflation, environmental decay, drugs, energy shortages — have significant international aspects which must be taken into account if solutions are to be found. Finally, in the long run, in terms of the political health of a democratic country, it is important that we believe that we fairly earn what we receive. This will not be the kind of country most of us hope to see, if, over time, we are slowly persuaded through others’ arguments, reinforced by their misery, that we live in luxury at the expense of the rest of the world, considered by others a global parasite.

Back to Basics

The “back to basics” movement is in high gear. Even some ardent champions of progressive education are abandoning Deweyism and jumping on the “back to basics” bandwagon. There are even reports of educators supporting the movement. In short, what has happened is that the “back to basics” demand has become so respectable that it is beginning to be

acknowledged that the movement can no longer be ignored.

If current information is any indication, we can expect to hear more about the merits of a return to basic education, but we must not hope for too much.

It must be kept in mind that the foundation of contemporary education is the religious philosophy of Humanism, (for a detailed study of Humanism, read *Why Are You Losing Your Children?* by Barbara Morris) and real “basic” education has no place in Humanistic education. So, how will “back to basics” be handled?

What to do? Call it “basic education” (like “citizenship education”) and use it as a tool to keep education on the same track, doing what it’s been doing all along — promoting the principles of Humanism. For instance, a major principle of Humanist belief is a preference for world government rather than national sovereignty; and it should be understood that promoting global interdependence in the schools is in response to this major Humanist “article of faith.” It should not come as a surprise, then, that the “back to basics” movement would be turned into a mechanism to promote global interdependence. As evidence of this, let’s look again at Harold G. Shane’s article in the September 1976 *Phi Delta Kappan*,¹² “America’s Next 25 Years” in which he says on page 82:

... Rather than add my voice to those who urge us to go “back to the basics,” I would argue that we need to move ahead to *new* basics....

Certainly *cross cultural understandings* and *empathy* have become *fundamental skills*, as have the *skills of human relations and inter-cultural rapport* . . . the arts of *compromise and reconciliation*, of *consensus building*, and of *planning for interdependence*, a command of these talents becomes “basic.” . . . [Emphasis added, ed.]

It would appear that Shane’s views constitute the official “script” for promoting the “new” basics, because his key words and ideas were parroted by a Wisconsin school superintendent according to a report in the *Wisconsin Report*¹³ of February 10, 1977. The superintendent was quoted as saying:

I think we’re going to have a movement which you might call “on to the basics,” but I think *it’s going to be a different kind of basics* than we’ve known for the past 25 years. I’m talking about *cross-cultural understanding*. I’m talking about *human relations*. I’m talking about *inter-cultural rapport*. I’m talking about the ability to *compromise and to reconcile* differences. I’m talking about the ability to build *consensus*, the ability to *plan* . . . *I think those are the basics*. [Emphasis added, ed.]

Yes, the educators are going to give in to the demand to go “back to basics,” but mostly in name only. As long as Humanism is the foundation of American education, we can expect more “basic indoctrination” and less “basic education” in any “back to basics” programs offered in the government schools.

At this point, we get down to the “basics” of global interdependence — the reality of the one-world indoctrination in the schools, particularly, through a program called *Global Perspectives: A Humanistic Influence on the Curriculum*. Bear in mind as you learn about this program that it has been the recipient of hundreds of thousands of federal tax dollars, awarded by the National Endowment for the Humanities.

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**GLOBAL PERSPECTIVES:
A HUMANISTIC INFLUENCE
on the CURRICULUM**

Using information provided in the *Global Perspectives Program* materials, what follows is a description of the program, its purposes and objectives. Following this will be a study of the perceived actual intent, purpose and objectives of the *Global Perspectives Program*.

Program Description

The *Global Perspectives Program* at this time consists of two parts:

- A. A curriculum using the concept of “conflict” to promote global interdependence in all subjects K-12.
- B. A curriculum using the concept of “interdependence” to promote global interdependence in all subjects K-12.

Each curriculum is to be used by the teacher as an “overlay for each and every subject taught. All subjects can be turned into vehicles to promote global interdependence. The *Global Perspectives Program* gives the student a “lens” or “filter” to help see the existence, value and need for global interdependence through traditional subject matter.

... global perspectives cannot only permeate the various disciplines, but indeed relies on these as teaching tools. History, economics, anthropology, art, literature, poetry, and music provide the necessary skills, materials and subject matter needed to develop this perspective.

(Grant Proposal for the *Global Perspectives Program*, p. 20¹¹)

Program Purpose

The basic idea of this series, *Global Perspectives: A Humanistic Influence on the Curriculum*, is to . . . weave a . . . world view into the existing social studies curriculum K-12 because students fail to emerge with the world-mindedness so vital to people who will be spending their adult lives in the 21st century.... (Teacher's Guide — *Interdependence Curriculum, K-6*, p. i⁹)

To help “. . . students understand the changing world in which they will soon have citizenship responsibilities. (Grant Proposal for the *Global Perspectives Program*, p. 9¹¹)

Program Objectives

Among *Program Objectives* are:

To increase students' awareness of the forces creating global interdependence. The problems which bind us, such as population pressures, gaps between rich and poor, the uneven distribution of goods and scarce resources, the need to control violence. (Teacher's Guide — *Interdependence Curriculum, K-6*, p. v⁹)

... to increase students' acceptance of the idea that inter-

dependence can create . . . the potential for a better life.... (Teacher's Guide — *Interdependence Curriculum, K-6*, p. 1⁹)

Students should by grade 3, know and use the term *interdependence*. (Emphasis in original)

[Note: In the above objectives, it should be understood that “forces creating global interdependence” are, in fact, either non-existent (over-population) or the creatures of socialist ideology (haves v. have-nots; uneven distribution of goods) or they are created forces (pollution, excessive concern for the environment and conflict).]

Now, on to *Global Perspectives: A Humanistic Influence on the Curriculum*,⁹ and what it *really* is all about, as seen through the unindoctrinated eyes of an American who believes in and hopes for the eternal sovereignty of our Constitutional Republic.

**GLOBAL PERSPECTIVES:
A HUMANISTIC INFLUENCE
on the CURRICULUM
In Reality — What Is It?**

Program Objectives

The *Global Perspectives Program* is designed to develop “world-mindedness” and to create a preference for an interdependent global culture, society and institutions, instead of preferences for citizenship in our sovereign nation. *The Program* does in fact:

- Promote need to *sacrifice*; instills *guilt* for earned *affluence*.
- Downgrade *nationalism*.
- Question need for and validity of *loyalty*.
- Distort and/or omit important facts of *US History*.
- Promote *global interdependence* before students learn about *US History and Government*.
- Promote the idea that we have no right to *independence*.
- Misrepresent our form of *government*.
- Attempt to eliminate *ethnocentrism* (the caring about one's cultural heritage).
- Promote *conflict*, which in turn promotes *group dependence and compromise*.
- Question *traditional values*.
- Promote negative “can't win” attitudes such as “we can't solve our problems alone,” “there are no absolute answers.” Asks questions young children can't answer, creating depression, alienation and despair.

- Present opinion as fact; uses opinions of experts to force “new” ideas and opinions.
- *Indoctrinate* — attempts to shape views before they are set; uses pre and post tests to detect and manage attitude formation.
- *Invade privacy* with role-playing.
- Promote development of *multinational corporations* to further global interdependence.
- Promote *evolution* and *humanism* — equates animals and plant life with human beings.

Before looking at the reality of the *Global Perspectives Program*, it is important to understand how the general population is being conditioned to make sacrifices for the sake of furthering global interdependence. It is also important to see and understand the sources of the pressure. Then, when it can be seen how the conditioning is carried over into the classroom, the insidiousness of the entire interrelated process becomes clear.

Sacrifices for Interdependence: “We Are Ready?”

... the changing conditions ... all Americans will have to make in the coming years are not going to be news to any American who has been reading his morning paper or watching TV ... (*Living with Interdependence*,⁸ p. 5)

Indeed, “changing conditions” are upon us. But how many Americans realize the current adverse economic and social conditions are in great measure a result of the US commitment to global interdependence? Read the following quotes from the Aspen papers and then, read what President Carter has told us. See below:

From the Aspen Papers:

... public opinion pollsters ... suggest that the American people are more ready to cope (and in fact are coping) with interdependence and its attendant **sacrifices** ... (*A New Civic Literacy*,⁷ p. 11)

... **we the people are ready to make major adjustments in our life styles and workways if (a) someone with credibility tells us that it is in the public interest and (b) the distribution of the burden is obviously fair.** (*A New Civic Literacy*,⁷ p. 5)

... limits on the material side of things may lead, paradoxically, to some advances in the **quality of life** ... **these changes will afford opportunities ... for improvements in the style, conditions and satisfactions of living.** (*Living with Interdependence*,⁸ p. 17)

We should be able to avoid ... confrontation if ... an **intensive effort is made to develop public understanding of national needs and priorities and the burdens to be shared by all in the common interest.** It is the perceived level of fairness more than the actual level of living that is the stuff of politics. (*Living with Interdependence*,⁸ p. 15) [All emphasis added, ed.]

Note in President Carter’s TV speech that he repeats the same call for sacrifice, and our presumed acceptance of the same “if the burden is borne fairly among all our people.” Note also, Carter’s reference to the “quality of life” and similar references in the Aspen Paper *Living with Interdependence*.⁸ Also note Carter’s statement in *Mainliner*¹⁶ magazine in which he calls for sacrifice.

President Carter:

We must face the fact that the energy shortage is permanent. There is no way we can solve it quickly.

But if we all co-operate and make modest sacrifices, if we learn to live thriftily and remember the importance of helping our neighbors, then we can find ways to adjust, and to make our society more efficient and our lives more enjoyable and productive. Utility companies must promote conservation and not consumption.

Oil and natural gas companies must be honest with the people about their reserves and profits. We will find out the difference between real shortages and artificial ones. We will ask private companies to sacrifice, just as private citizens must do.

All of us must learn to waste less energy. Simply by keeping our thermostats at 65 degrees in the daytime and 55 degrees at night we could save half the current shortage of natural gas.

There is no way that I, or anyone else in the government, can solve our energy problems if you are not willing to help.

I know we can meet this energy challenge if the burden is borne fairly among all our people—and if we realize that in order to solve our energy problems we need not sacrifice the quality of our lives.

The Congress has made great progress
(... TV speech, February 22, 1977)

One of the greatest failures of national leadership in recent history is the failure to convince the American people of the urgency of our energy problems. Americans are willing to make sacrifices if they understand the reason for them and if they believe the sacrifices are fairly distributed.

(“The President’s Stand on Energy,”
Jimmy Carter, *Mainliner* magazine,¹⁶
January 1977, p.27)

When President Carter tells the American people that we are going to have to make sacrifices and share burdens, why aren't we told these sacrifices and burdens are the price we are paying and will continue to pay for the US government's commitment (but not the commitment of the American people) to global interdependence?

Why aren't we told that the excessive and unrealistic concern about "saving the environment" is a tool to ensure that Americans will continue to sacrifice for the sake of advancing global interdependence?

Where is the openness, truth and candor the American people have been led to expect of the Carter administration?

Sacrifices for the "Have-Nots"

After 13 years of the *Global Perspectives Program*, students will have been indoctrinated with the certainty that they have an obligation to make sacrifices and to share whatever is ours as a nation and theirs personally with the "have-nots" at home and abroad.

What follows will be quotes from several sources including the Aspen Papers and the *Global Perspectives Program*. The purpose of giving these quotes is not just to substantiate what is stated in the above paragraph. They are also intended to show again, the interrelatedness of different sources of information, and to support the contention that we are being indoctrinated from a prepared "script" from which different segments of the global interdependence community find their "ideas." They are also intended to show how, in our thinking, we are being moved from "here" (independence) to "there" (interdependence). Singly, each quote is not too terribly significant, but all sources taken together leave no doubt about what is being done to the attitudes of Americans in general, and to school children in particular.

Read these quotes carefully:

... *we cannot remain forever a rich island in a sea of poverty.* Leaders of less-developed nations are beginning to insist on what they consider international "social justice" as a matter of right than charity. [Emphasis added, ed.] (*Living with Interdependence*,⁹ p. 16)

... we will need to give greater attention to "fair shares" at home. When prospects are lower generally, *the have-nots will harbor stronger resentment against the haves, and those who are better off may be required by public policy to make a greater contribution* ... [Emphasis added, ed.] (*Living with Interdependence*,⁹ p. 17)

... *it is important that we believe that we fairly earn what we receive.* This will not be the kind of country most of us hope to see if ... *we live in luxury at the expense of the rest of the world, considered by others a global parasite.* [Emphasis added, ed.] (*A New Civic Literacy*,⁷ p. 27)

Are we to suppose that hundreds of millions of people in the under-developed parts of the globe will stand idly by and starve to death while the prosperous northern and western parts of the globe surfeit themselves on food? *Unless there is a more rational regulation and a more equitable distribution of those*

natural resources which are the property of mankind and of posterity, we will witness wars and revolutions on a global scale. [Emphasis added, ed.] ("No Room For the Old Concepts of Nationalism" by Henry Steele Commager, *The Sun*, Baltimore, Maryland, July 4, 1976,¹⁷ p. K 1)

... *inequality* which characterizes the economic condition in have and have-not nations will increase ... *The have-nots* will argue with growing vehemence that privileges are open only to the already privileged and *that overconsumption in the West is worsening their plight.* [Emphasis added, ed.] ("America's Next 25 Years" by Harold G. Shane, *Phi Delta Kappan*,¹² Sept. 1976, p. 80)

Now, let's look at some quotes from the *Global Perspectives Program*⁹ that project the same ideas and attitudes. (All words in italics are emphasised or written for the edition.)

Teacher's Guide — Conflict Curriculum

Grades 7-9

About one half of the Spaceship's passengers are crammed into the steerage compartment. The rest have a comfortable storehouse of supplies, with about *10% having far more than they need.* (p. 4)

What kinds of conflict does this produce: How would you feel if you were in the steerage section and never had a full stomach? *How would you feel — how do you feel — about being in the luxury compartment? Should you reduce your consumption? Should you share with others?* (p. 4) (*In each of the above quotes, note the heavy burden of guilt that would be placed on such young children. How could they be expected to feel and react to such unconscionable emotionalism?*)

Grades 10-12

Do Americans feel it is fair that this society has such affluence while others suffer or have little? What makes it seem fair? (p. 49) (*Again, more guilt. How can they know for sure what Americans "feel"?*)

...

What would the feelings of people in have-not nations be? (p. 49) (*Envy and hate, most likely.*)

...

Consider the paths that are open to have-nots; requests for aid, joining together with others, seeking help from other nations, taking an aggressive position at international conferences. (p. 49) (*Is it fair or accurate to suggest to students that these are the only paths open to have-nots? What paths were open to our young nation?*)

Teacher's Guide — Interdependence Curriculum

Grades 10-12

What are the reasons for poverty in this country? (p. 33) (*Will students be given the real reasons for poverty or just those that promote interdependence?*)

What forces contribute to poverty in so much of the world? ... Consider, for example, the relationship between agriculture in this nation and the world food shortage. Could the

US do more? . . . Do we have a responsibility toward those suffering from hunger and malnutrition; that is, should the US try to feed the world? Why, or why not? (*After being indoctrinated from kindergarten to a predetermined attitude, could anything other than a “yes” answer be expected?*)

certain aspects of their lives agreeably simplified . . . they will be breathing cleaner air and drinking clearer water . . . They may come to feel that their taxes and their possibly irksome restrictions and adjustments are contributing to a safer, healthier and more secure world . . . [Emphasis added, ed.]

(*Living with Interdependence*,⁸ p. 5)

In all of the above quotes, from all sources, note the terrible burden of guilt that is projected. Statements veiled as questions are designed to elicit specific answers and inculcate certain pre-determined attitudes. After hearing similar “questions” since the earliest grades, could students be expected to feel anything other than profound guilt and obligation? Voluntarily doing for others in need is in the best tradition of Christian charity. No one wants to see another human being suffer hunger and misfortune. America has been a most generous nation. We have gone (and continue to go) to the aid of the less fortunate as long as can be remembered. *Then why the need to develop feelings of guilt and obligation in youngsters? Because it’s a very effective technique to further the cause of global interdependence. An unscrupulous technique, but an effective one.*

. . . the permanent loss of personal mobility at will through enforced dependence on public transportation, as the Ford Foundation Energy Project suggests, may be in store for us . . .

(*A New Civic Literacy*,⁷ p. 11)

Next, it can be seen how the above Aspen ideas also appear in the *Global Perspectives Program*:⁹

Saving the Environment and Losing Freedom

In order to “save the environment,” Americans are going to have to make *many* sacrifices. Loss of freedom of movement will be very high on the list. The current effort to get people out of their cars and into mass transportation is just the beginning. Anyone who thinks a decision to use a private auto instead of taking a train or bus will be left to individual choice is sadly mistaken.

Teacher’s Guide — Conflict Curriculum

Grades 10-12

Have the class consider the kinds of changes that would be needed to reduce air pollution significantly. (p. 38)

Why do Americans resist drastic changes in the use of motor vehicles? (*Because, as the Aspen Paper Living with Interdependence*⁹ says on page 17, Americans do not want to “accept . . . unaccustomed restraints on our freedom of movement.” *Who wouldn’t resist restrictions on freedom of movement? Only those who have been conned into believing it’s to their own benefit.*)

What conflicts arise over changing driving habits? In what ways does the matter extend far beyond answers like: the greed of automobile manufactures or the lack of awareness? (p. 38) [Emphasis added, ed.] (*Note that the free enterprise concept is projected as “greed.” No mention of stockholders and the investment they have made or their right to benefit and share in the profits. In one emotional unsubstantiated stroke, the auto industry is painted black!*)

The following quotes from the *Aspen Papers* will give a good idea of what’s coming in the name of “saving the environment.” These will be followed by quotes from the *Global Perspectives Program* to once again show the sameness of thinking from different sources. This will be followed by newspaper articles to show just how fast we are moving toward restriction of movement. Bear in mind as you read “saving the environment.” These will be followed by quotes from the *Global Perspectives Program* to once again show the sameness of thinking from different sources. This will be followed by newspaper articles to show just how fast we are moving toward restriction of movement. Bear in mind as you read that “saving the environment” provides a means to limit personal freedom; and only with strictly regulated freedom can the tyranny of global interdependence be advanced and maintained.

How would life styles be changed by restricting driving or other activities that contribute to air pollution? *What kinds of personal decisions would have to be made about such matters as:*

- *freedom to go where you want*
- *pride in owning a special car*
- *the expectation of having material possessions* (p. 39) [Emphasis added, ed.] (*Does not the above sound like a replay of the quote from the Aspen Paper Living with Interdependence*,⁹ p. 17: “. . . we will have to accept some . . . restraints on our freedom of movement, of action and of ownership.”?)

Role-playing can be developed around a specific proposal — such as *restricting automobile use* . . . (p. 39) [Emphasis added, ed.] (*Once they have role-played having their freedom of movement restricted, they will feel comfortable when it actually happens. Role-playing is a very valuable tool to bring about behavior change.*)

From the *Aspen Papers*:

. . . *we may have to accept some further limitations on our freedom of action. Because of . . . environmental dangers, growing congestion, and increased safeguards against crime and terrorism, we will have to accept some hitherto unaccustomed restraints on our freedom of movement, of action and of ownership.* [Emphasis added, ed.]

(*Living with Interdependence*,⁸ p. 17)

. . . *They will be less dependent on the automobile . . . they may find*

Grades K-3

. . . In *One Plus One* (Macmillan Series), a community conflict is concluded by establishing a new rule, a *compromise*. The text concludes with a person saying: “*I guess we have to give up being free one way to be free another way.*” (p. 10) [Emphasis added, ed.] (*Condition children for loss of freedom begins in kindergarten!*)

Teacher's Guide**— Interdependence Curriculum**

Grades 10-12

The class should be able to find other cases where national or individual interests seem to collide with world interests. . . . Would it be right to advocate a plan — such as free grain distribution — that might result in lack of profits to some Americans? If so, how would they justify their position? (p. 45) (*Again, an attack on the free enterprise-profit system, and promotion of Marxist “share the wealth” thinking. Note the question does not anticipate an answer that would not justify free grain distribution.*)

Now, carefully read the following newspaper articles. The future is NOW!

Synopsis of Articles on the Following Pages

Relating to restriction of freedom of movement

1. **“Out of our cars and into transit”** (*Oakland Tribune*, Oakland, California, 11/7/76).

This article deals with proposed restriction of movement in California, and is a “preview” of things to come nationwide. If motorists persist (for as long as they are permitted to persist!) in using their own cars instead of mass transit, the plan is to charge them up to \$2,000 per year per car to use certain freeways.

In addition to “saving the environment,” the plan would also serve as a “social tool” to insure that there would be no remaining “preferred” areas to live or work. This plan would enable the poor to be transported to those areas where the benefits are located. (*If you can be forced out of your car to “save the environment” and to provide “equal access” to the have-nots, then you can be forced out of your car for any “good” reason.*)

2. **“Freeway tolls of up to \$2,000 per car per year considered”** (*Independent Gazette*, Richmond, California, 11/12/76).

This is another version of the above article. The freeway tolls of up to \$2,000 per car per year would be considered an equity concept so that people don't have to pay more than their fair share for service. This “fair shares” idea is often expressed in the *Aspen Papers* and by President Carter and is supposed to lessen antagonism against restrictions on freedom and against the annoying sacrifices people will have to make.

3. **“Proposed state transportation plan is called ‘preposterous’”** (*Independent Gazette*, Richmond, California, 11/13/76).

More about the \$2,000 freeway tax and its potential for

tyranny. The plan would remove policy decisions from the elected legislature and shifted to appointed state or regional bodies. Local jurisdictions would be removed from the decision-making process. (*“Saving the environment” is the name of the game, but total control is the goal!*)

4. **“U.S. needs to prepare for the day ‘the gas runs out,’ Adams Warns”** (*The Sun*, 3/17/77).

Brock Adams, US Secretary of Transportation, has said a major goal of the Carter administration will be to educate citizens to the fact that someday they will be “unable any longer to use their automobiles as they do now.” (*Americans are being warned of impending restrictions on freedom of movement. Yet they do nothing to head off the tyranny by demanding the US set aside unrealistic environmental controls and end the US commitment to global interdependence. US technology could solve the “energy crisis” and could “stop pollution” but that’s not in the global interdependence “script”!*)

5. **“Berkley keeps car barriers”** (*Los Angeles Times*, 6/10/76).

Voters in Berkley, California have voted to restrict their own and others' freedom of movement with wood and concrete barriers on certain streets. (*It's difficult to imagine that Americans would willingly fall into the trap. That it has happened in Berkeley shows the readiness of people to willingly give up their freedom when they have been convinced it is the “fair” or “right” thing to do.*)

6. **“A Berkley plan to make drivers pay”** (*San Francisco Chronicle*, 10/25/76).

The US Urban Transportation Administration has proposed a charge of \$1 to \$2 a day to drive on Berkeley streets, and the idea has been suggested for other cities. (*Will Berkeley accept the idea? Why not? They have already agreed to the first step by approving restrictions on freedom of movement.*)

7. **“Limited-use freeway lanes watched”** (*The Sun*, Baltimore, Maryland, 4/30/76).

Just in case anybody thinks that impending restrictions on freedom of movement are just a problem for Californians to worry about, they had better think again. If California does in fact curtail auto use, the rest of the nation can be expected to do the same sooner or later.

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Barbara M. Morris is an authority on the philosophy of modern education and governmental affairs. She has lectured on a wide variety of subjects such as sex education, drug abuse education, euthanasia, child development, Humanism, land use, regional government and other topics. She served as a staff correspondent for *The National Educator*. Her articles have been published in many newspapers around the country. She has advised members of Congress regarding

education and child development legislation. Morris testified before a Congressional committee on the Advisory Commission on Intergovernmental Relations concerning the regional governance movement. She was a state Director of the State-wide Committees Opposing Regional Plan Areas (SCORPA), and was a candidate for the Maryland House of Delegates. Morris graduated from Rutgers University and is a registered pharmacist.

Other works by Barbara M. Morris:

The Great American Con Game (1986)

Tuition Tax Credits — A Responsible Appraisal
(1983)

Why Are You Losing Your Children?

Change Agents in the Schools (1979)

The Barbara M. Morris Report

Betraying America in the Schools (March 1977)

by Barbara M. Morris and Joan M. Masters

A Shift to Dumbing Down US Education

By Andrea Neal

A review of *the deliberate dumbing down of america: A Chronological Paper Trail*
Author: Charlotte Thomson Iserbyt
Publisher: Conscience Press

The Indianapolis Star - Saturday March 18, 2000

If you think there's nothing much wrong with America's educational system, you will probably dismiss Charlotte Iserbyt's 660-page tome as the rantings of a right-wing conspiracy theorist who sees danger at every turn.

If you're a back-to-basics reformer, you won't like it either, because Iserbyt finds fault with virtually every program being used in America's schools. That includes character education, core curriculum and Direct Instruction, all supported by conservatives as ways to bring morality and rigor back into the classroom.

And that's probably the highest compliment *the deliberate dumbing down of america* can receive. As journalists like to say, being panned by folks on both sides of an issue means the writer has done something right.

Iserbyt has done plenty right, uncovering and quoting directly from educational papers and political writings that document an intentional shift in the purpose of American education: from providing students with a body of knowledge to turning them into members of a global workforce with prescribed attitudes about social change.

Although she traces some of the trends back to 1762 and the publication of Rousseau's *Social Contract* endorsing child-centered permissive education, Iserbyt deals most thoroughly with trends that began in the 1970s, not coincidentally the decade in which the US Department of Education was born.

Iserbyt had been living abroad for close to 20 years when she returned to the United States in 1971 and became involved in education issues.

"As an American who had spent many years working abroad, I had experienced traveling in and living in socialist countries. When I returned to the United States, I realized that America's transition from a sovereign constitutional republic to a socialist democracy would not come about through warfare, but through the implementation and installation of the 'system' in all areas of government — federal, state and local.

"The brainwashing for acceptance of the system's control would take place in the school through indoctrination and the use of behavior modification, which comes under so many labels, the most recent labels being Outcome-Based Education, Skinnerian Mastery Learning or Direct Instruction."

Iserbyt was a senior policy adviser in the Office of Educational Research and Improvement of the US Department of Education



before leaving government in disgust. She vocally opposed a school technology initiative during the first Reagan administration that she felt would usurp local schools' authority to control their curriculums.

She had previously served on a school board in Camden, Maine, so she knew the issues from both the grassroots and Big Brother perspective.

If any ideology emerges from her writing, it is one of local control. Anything that attempts to put a uniform curriculum into place, even something classical such as E.D. Hirsch's *Core Knowledge Curriculum*, is suspect because of the potential for centralized control.

She likewise fears the business community's interest in education reform,

which she sees as entirely self-serving.

School-to-work initiatives, which give course credits to students as they transition from high school to jobs, are also dangerous because they lead to a global workforce training system.

Another trend discussed in the book is "performance-based" accountability, which typically means standards have been diluted so more people can take part. If teachers don't know their subject matter, it doesn't matter, as long as they can engage students in creative lesson plans about social justice and other non-academic pursuits.

The goal of this "dumbing down," Iserbyt contends, is to create a system of matching docile students with jobs, much like the controlled economies of Nazi Germany or China.

As for solutions, don't look to school choice or vouchers, the author says, because any private school that has accepted a penny from the government is subject to the conditions and social engineering mandates of the government.

"A massive national effort to restore true local control of our public schools seems ... to be the only real long-term solution which will guarantee freedom and upward mobility for all our children."

Readers may not buy into Iserbyt's theories, but they will surely think over their own views on the purpose of education: Do we support the classical notion of learning for learning's sake, or is the goal of an education to condition our children to take their place in the global workforce economy? The latter is where we're moving.

Andrea Neal is the recipient of the Award for Commentary from the Education Writers' Association in 1998. She has granted permission to reprint and share her review.

“Better Schools” or a New Form of Government?

PONY-U said the report “is the result of extensive research and inquiry on the part of the members of the Council on Educational Needs into the policy of the New York State Education Department . . . It is the belief of the Council that the information disclosed and the questions raised by the disclosures herein, are of the most vital importance to the welfare of all the People of the State of New York.” PONY-U reprinted this report “because it provides the background for what is happening in our schools today. Redesign is the vehicle Mr. Nyquist has mandated to bring about the intermediate school district and boxes is the intermediate school district. Planning, Programming and Budgeting System (PPBS) is the means for establishing State and Federal control over the school system.”

This is an interim report of The Council on Educational Needs to its members, as the result of its inquiry into the causes of the confusion, dissension, dissatisfaction and staggering cost of public education in New York State.

This inquiry and report are based upon official bulletins, pamphlets, booklets, guides reports, surveys and recommendations of the Board of Regents and its administrative officer, the Commissioner of Education, and the employees and consultants of the New York State Education Department.

The Regents are charged with forming the policy which governs all education in this State and it and its agents have, in practice, absolute control over all aspects of the public schools through provisions of the State Education Law and the refund, under the name of State Aid, of tax moneys collected locally.

The Council found constant reference in the material of the Department, especially in those publications concerned with “readjusting,” “enriching” and “designing” the curriculum in today’s schools, to changes being necessary in public education because of the “social change.”

Since experience has shown that the people who plan and manipulate the policy for our public schools often use a word which has a traditional meaning in the minds of the people, but which has an entirely different meaning in the language used by the professional educationists, it was most important to inquire into just what meaning and effect “social change” and “social control” have when they are used by the State Education Department.

It was found “social change” was to be instigated, directed, decided and manipulated by “social control” and that the people who subscribe to this theory are convinced actual “social change” of the types and kinds they decide are desirable, can best and most easily be achieved through the public schools by using the school buildings as “school centres” or “community centers” and creating “group organizations” and controlling such groups by the use of a technique called “group dynamics” to obtain “social control.”

When you consider the absolute authority of the Commissioner of Education and his associates, to formulate this program and to make it work by levying taxes without the con-

sent of the taxed, that attendance at school is compulsory to age 16, that the Commissioner makes “administrative law” by means of decisions and regulations that are final and not subject to review in any court, and his control of our school boards, the implications of this scheme, policy, or political action are grave indeed.

The Council on Educational Needs is dedicated to the maintenance of public education and makes this report, which is factual and documented, to its members with no objective other than the achievement of actual local control of the public schools and of traditional self-government in the administration of the local school districts so as to make it impossible for any such theory of “popular government” as was found in its inquiry, to be imposed upon the people of the State, through its system of public education, without their knowledge and consent.

Examination of the books recommended in the bibliographies of the publications of the Department and obviously used as a basis for the program of public education today, discloses the source and inspiration for these theories to be the following.

In 1918 a book was published entitled *The New State—Group Organization: The Solution of Popular Government* by Mary P. Follett. The theory advanced by Follett claims that representative government as established in the United States has failed, is not representative of the people because of the party system and control of the parties by “political bosses.” “Tyranny” is used as an illustration of how bad things can be under our traditional form of government. She further proposes that only by the *establishment of neighborhood groups* which will be recognized as the legal government, thereby “making possible a responsible government to take the place of our irresponsible party government” can “true” democracy come into being. The following are direct quotations from Follett’s *The New State*:

The 20th century must find a new principle of association. Crowd philosophy, crowd government, crowd patriotism must go. The herd is no longer sufficient to enfold us. Group organization is to be the new method in politics, the basis of our future industrial system, The Foundation of International Order . . . Politics do not need to be “purified.” This thought is leading us astray. Politics must be vitalized by a new

method. “Representative government,” party organization, majority rule, with all their excrescences, are dead-wood. In their stead must appear the organization of non-partisan groups for the begetting, the bringing into being, of common ideas, a common purpose and a collective will . . . Representative government has failed. It has failed because it was not a method by which men could govern themselves. Direct government is now being proposed. But direct government will never succeed if (1) it is operated from within the party organization as at present, or (2) if it consists merely in counting all the votes in all the ballot-boxes. Ballot-box democracy is what this book is written to oppose . . . Our proposal is that people should organize themselves into neighborhood groups to express their daily life, to bring to the surface the needs, desires and aspirations of that life, that these needs should become the substance of politics, and that these neighborhood groups should become the recognized political unit.

Follett’s theory is based on half-truths as so many such schemes are. We are all aware of the difficulty in getting legislative action, regardless of how necessary and worthy the action may be, without influential backing, a powerful lobby, or a large organization for which we claim the right to speak; the familiar “pass the buck” or “trade-off” routine used by our elected representatives; the fact that all too few of our representatives rise to statesmanship above partisan or selfish consideration. However, these very facts provide a safeguard against over-hasty action and provide necessary time for adjustment and protection, so far as possible in human affairs, for all groups. There is some basis for Follett’s protest, but her remedy saws off the leg to cure the corn.

It changes a system whereby elected representatives are subject to recall when and if they get bad enough, to one in which nothing has any validity but the “desires” of groups directed by public schools; where no one has any responsibility for anything and, therefore, never answers to anyone or anything for poor judgment, worse results and downright naked grabs for power in the name of “group judgment” or consensus of opinion. Follett’s method is that method of making black look white which is today designated “group dynamics.”

Follett in the Appendix to *The New State* which is entitled “The Training for the New Democracy” further says:

The training for the new democracy must be from the cradle-through nursery, school and play, and on and on through every activity of our life. Citizenship is not to be learned in good government classes or current events courses or lessons in civics. It is to be acquired only through those modes of living and acting which shall teach us how to grow the social consciousness. This should be the object of all day school education, of all night school education, of all our supervised recreation, of all our family life, of all our club life, of our civic life. When we change our ideas of the relation of individual to society, our whole education system changes. The object of education is to fit children into the life of the community. Every method conceivable, therefore, must be used in our schools, for this end. It is at school that children should begin to learn group initiative, group responsibil-

ity — in other words, social functioning. The group process must be learnt by practice . . . But after the child has been taught in his group recitation to contribute his own point of view he must be taught that it is only a part of the truth, that he should be shown that he cannot over-insist upon it, that he should be eager for all the other points of view, that all together they can find a point of view which no one could work out alone. In other words we can teach collective thinking through group recitations . . . The most conscious and deliberate preparation for citizenship is given by the “School Centres” now being established all over the United States. The School Centre movement is a movement to mould the future, to direct evolution instead of trusting to evolution. The subject of this book has been the necessity for community organization, but the ability to meet this necessity implies that we know how to do that difficult thing in the world — work with other people . . . The School Centres are, in fact, both the prophecy of the new democracy and a method of its fulfillment . . . The training in the School Centres consist of: group activities, various forms of civic clubs and classes, and practice in self-government. First, we have in the Centres those activities which require working together, such as dramatic and choral clubs, orchestras and bands, civic and debating clubs, folk-dancing and team-games. We want choral unions and orchestras, to be sure, because they will enrich the community life at the same time that they emphasize the neighborhood bond, we want civic and debating clubs because we all need enlightenment on the subjects taken up in these clubs, but the primary reason for choosing such activities is that they are group activities where each learns to identify himself with a social whole.

Follett’s theories were related to experience and organization in cities and do not specifically mention problems existing in rural areas. Therefore, we come to 1939 and a book called *Rural Community Organization* by Dwight Sanderson and Robert A. Poison of the Division of Rural Sociology, Cornell University. The right to quote from this book is restricted by copyright but in 1939 *Cornell University Extension Bulletin No. 413*, entitled “Locating the Rural Community” by Dwight Sanderson was “published and distributed in furtherance of the purposes provided for in the Acts of Congress of May 8 and June 30, 1914.”

Bulletin 413 which was obtained in the office of the Bureau of Rural Administrative Services in the State Education Department, is a very brief digest of part of the volume by Sanderson and Polson and is concerned with mapping rural areas to find a “natural or desirable social-economic area” or new community. In other words, because of the natural independence of organization in rural areas, this scheme to “map” or “locate” rural communities was necessary to implement Follett’s theory of replacing our traditional and legal units of representative government with new “group organizations” or “school-centered communities” or “The New State.”

Follett’s *The New State* is used as a reference by Sanderson and Polson in such a manner as to leave little doubt as to the real objective of “Locating the Rural Community.”

On page 16 of *Bulletin 413* is the following: “Probably rural-school consolidation has been the most notable influence in making people aware of the importance of the rural community as a unit of social organization.”

On page 17: “Obviously it would be much better if the area of the community, the interests of which have a common center, might also be a political unit, and the desirability of some reorganization of the township system is being seriously advocated by students of rural government.”

On page 18 of *Bulletin 413*, under the heading “Importance of mapping rural communities” appears the following:

In the past the neighborhood was the primary unit of rural social life. Today the community is becoming the most important unit of rural social organization. The high school or consolidated school is the outstanding institution about which the life of the rural community is coming to center. In view of the recommendation of the State Board of Regents that the rural schools of the State be redistricted into central districts based on existing or desirable community areas, it is important that the areas of the rural communities be carefully mapped.

The reorganization of the school districts will create a new pattern for rural society, not only for today but for generations to come, it will form a major operation in rural planning, and will probably affect not only school organization but that of other institutions, such as the church, and may ultimately affect the form of government. If it is done wisely with due consideration to the importance of preserving those communities which can most adequately furnish the desirable social and economic facilities, it will make possible the development of a finer and richer rural culture. The accurate mapping of rural communities is, therefore, of fundamental importance for the development of better rural institutions and is a basic procedure in rural planning.

Many of the most prominent and esteemed rural organizations of the State have been involved in this scheme to “locate the rural community” and develop a “finer and richer rural culture” through “directed evolution” but like members of our Legislature, their confidence, trust, good faith and honest desire to improve themselves and their surroundings have been perverted, betrayed, abused and deliberately employed in a plan to change our form of government. As far back as 1939 we find included in questionnaires used to locate “dissatisfaction” as part of the technique for starting organizations and programs of “improvement” in rural areas, questions dealing with mental health clinics, recreation facilities, dramatics, etc., — practically everything we find recommended by Follett in outlining “The Training for the New Democracy” and which today makes our “readjusted and enriched” public school programs in central school districts so wantonly extravagant and costly.

The label under which this plan began to take form in central school districts is called “A Master Plan for School District Reorganization.” The “Master Plan” was NOT the product of any

legislative action but was merely a report of a Joint Legislative Committee and was never enacted into law.

Nevertheless, the Commissioner proceeded to establish central districts and when questioned as to the validity of his action, pointed out such action was substantially in accordance with the “Master Plan.” It further appears that the action of the 1956 Legislature granting permission to the Commissioner to amend the “Master Plan” is, in effect, an effort to legalize the establishment of already existing central districts which do not conform with the “Master Plan” under which the Commissioner claimed he derived his authority. This raises the question: “Have the members of the Legislature been fully informed as to the nature and purposes of the Master Plan and the circumstances under which it was originally conceived?”

The Foreword to the *Master Plan Report of 1947* states very clearly that “Centralization” is not to be compulsory. It may not have been the intention of the Legislature to make it compulsory, but it certainly was the intention and dedicated purpose of the advocates of “The New State” to make it so because it is the cornerstone in rural and suburban areas of the group organization which will be recognized as the new legal unit of government in Follett’s proposed “New Democracy.” Anyone who has had any experience whatsoever with central school district organization and operation as of 1957 knows how voluntary centralization is and whose intention prevailed.

As a matter of fact, according to the 1956 statistical survey of the New York State Education Department, “centralization of schools has now progressed to the point where the number of pupils in central districts exceeds the number in city districts (excluding New York City).”

All this under a “Master Plan for School District Reorganization” which is subject to revision by the Commissioner when he decides it must be done to provide a better “educational unit.” His decisions in such matters are final and not subject to review by any Court. Nor is there any provision for ever getting out of a centralized district. He also has control of the expenditure of one billion two hundred million dollars (\$1,200,000,000) per annum (1957) with which to promote the “new” democracy by authorization of the “political bosses” or members of the Legislature that Follett and her disciples are proposing to abolish because they do not represent the people.

This almost proves Follett’s point except that nowhere does the Department spell out exactly what it means to do. You must read the references they provide to get the pattern and no member of the Legislature wants parents to be told he is “against education” or anti-intellectual.” Of course, the Legislature hasn’t been told and apparently never took the trouble to find out what that money is actually being used to accomplish. All they have heard is what we all hear: we must “readjust and enrich” public education to prepare our children to live in an atomic age; we are short of seats because of the high birth rate; we must have new buildings because

the old ones don't have enough space (not classrooms) for the new education; and the objective of our present Commissioner of Education is to provide “security of mind” through public education.

We have all been naive, trusting and gullible, voters and their representatives alike. Now that the pattern of this scheme is apparent, a statewide, unbiased, objective, intelligent investigation of just what the Commissioner actually is doing and what he means when he says the present task of public education is to provide “security of mind” is most urgent. Does he mean security which comes from total control?

We come now to the year 1946 which was at the end of World War II and provided the opportunity the disciples of “The New State” had been waiting for to really get their plans under way. In that year, Alice Miel, Assistant Professor of Education and Research Associates at the Horace Mann-Lincoln Institute of School Experimentation, Teachers' College, Columbia, wrote a book entitled *Changing the Curriculum: A Social Process*. This volume is also prohibited from reproduction without permission, but it is a textbook on how to organize by means of the public schools to promote the “new” democracy.

The public school, or now the “community center,” is the core of this operation as envisioned by Follett in *The New State* and in Miel's opinion is probably the testing place of the proposed new community organization government. Miel uses another book by Follett entitled *Creative Experience* (1924) as a reference for *Changing the Curriculum* and in the preface of her (Miel's) book states we may assume the charges she proposes in the curriculum are desirable because Kilpatrick, Counts, Dewey, *et al.*, have established their necessity. The importance of Miel's book is that it promotes the use of public education because of the traditional respect and support of it in this country, as the easiest route to the “new” democracy and to create and operate the school-controlled community organizations whose guiding principle would be all standards are relevant because nothing is constant but change. Does this throw any light on the decisions and regulations of the Commissioner of Education?

Miel's book is a textbook and guide for teachers and school administrators. It contains a reference to a sociological theory which holds that the way to hasten social change is to put people by “law” into positions where they are forced to adjust to new social circumstances. People in central school districts are thoroughly familiar with how the disciples of the “new” democracy implement that theory and how thoroughly they despise local control and the use of the ballot box.

This book also outlines the use of psychology to control groups — the implementation of “group dynamics,” and says that when individuals or groups arise who cannot be absorbed by “group dynamics,” the things to which they are sensitive must be found as a means of control. Cumulative facts sheets in the school files would be very helpful in that procedure

since they contain the most intimate information obtainable on the family habits and background of all children in the system and are for the use of members of the school faculty, guidance directors, school psychologist and other interested employees of the school district and State Education Department, but have been proscribed for the parents.

The present outline for the new “group organization” or “community government” in New York State, subject to later change by the Commissioner without doubt, are the centralized districts or “intermediate school districts” whose boundaries have been determined by applying the procedures outlined in *Rural Community Organization* and “Locating the Rural Community.”

As things are planned now, there are to be 65 of these and the chief administrative officers of them will be district superintendents of schools, chosen by appointment, never by ballot, of course, and answerable to the Commissioner of Education. The publication of the State Education Department describing this intermediate district plan leaves little doubt as to their place in this political movement to replace existing units of our government with the group of organizations of “new” democracy because it says: “This remapping of the State in terms of these criterion has resulted in the suggestion that there be approximately 65 intermediate districts instead of the present 181 supervisory districts.” The “criterion” are the ones outlined in *Locating the Rural Community* mentioned previously. The same old claim is advanced for intermediate organization — larger areas in school districts which can thereby provide better educational programs and facilities more economically. If you read Follett and Sanders and Polson and Miel you find they will also assist in establishing the “new” democracy.

Among devices used as parts of this political action movement under the guise of “public education” are the following: Citizens Committees for Better Schools; PTAs; community councils which absorb and claim to speak for all other community groups (group dynamics); adult education; public speakers furnished by the school to program chairmen of service organizations; attempted control of economic development of local areas through “packing” zoning and planning commissions; pressure on local mass communication media in the name of “education”; the Teachers Salary Law and “recommended merit plan” to force compliance by teachers with the “suggestions” of the State Education Department; so-called equalization of assessment to provide a broader tax base for “school needs”; refund of tax moneys collected locally under the misnomer of “state aid” and the use of this money to coerce and force centralization and the “enriched and adjusted” program; the establishment of Boards of Co-operative Educational Services and County Vocational and Extension programs as interim steps to the intermediate districts; spending more than a reasonable share of the tax dollar for “education” to arouse resentment and dissatisfaction with other units of government concerned with such services as water, sewers, roads, etc.; the destruction of town govern-

ment by the abolition of the office of Justice of the Peace in the name of “court reform.” This is but a partial list of the techniques employed to implant the idea our traditional units of government are unsatisfactory and we need new methods to satisfy our “desires.”

In the school itself the use of the so-called “continuous progress theory” of education which commands parents not to concern themselves with what their children are learning and is responsible for parents being told, when they persist in worrying about their children’s achievement, “the child wasn’t wanted, “the child isn’t loved enough at home” or “there is something wrong in the home” is a part—and the most reprehensible part—of preparing for the “new” democracy.

The unbelievable tragedy of this political movement or plan to change our traditional representative form of government through public schools under the magic of the word “education,” is the fact this diabolical plan or scheme is implemented more securely every year through the generosity and subservience of the very people who will be the first to be destroyed by the thing — the politicians or party leaders in the Legislature and state government (Follett’s “political bosses”). Follett in her “Creative Experience” is quite explicit in the idea that in the “new democracy” practically all law will have to be administrative and more or less made on the spot by “experts” so it will be “relevant” or “circular response.”

The disciples and theory of this “new democracy” are supported and promoted by thousands of well-meaning parents and public spirited citizens who have never realized they are the victims of a deliberate, long range political movement designed to take advantage of their respect for education and their devotion to their children and aspirations for better things for them through education.

It is not difficult to deceive and mislead people who are acting in good faith and are trusting and respectful. It does not require intelligence, ability, diligence, skill, knowledge of good will. It does require misrepresentation and deliberate ill will.

The Council on Educational Needs does not dispute the right of Follett or anyone else to formulate such theories nor the right of any individual to subscribe to them, but it does protest and condemn their implementation through deceit and misrepresentation and the use of tax funds and legal authority in the name of the children and public education.

The Council on Educational Needs urges that all who are opposed to this sneak attack on our traditional form of government, immediately contact their local and state political leaders on all levels and demand a thorough investigation of this situation by duly constituted and unbiased representatives of the People of the State of New York and the appropriate agencies of the Congress of the United States since there is evidence to indicate the use of Federal funds in the promotion of this movement to change our form of Government.

Psychological Services for Schools, edited by W.D. Wall (New York University for UNESCO Institute for Education [1956], \$2.75)

“Here complete with the usual verbiage about the fullest possible development of each child’s personality in consonance with the needs of his society,” is a report on the extent to which “educational psychologists” have succeeded in penetrating the school systems of Europe. *This leads, of course, to a vision of the glorious future in which every school and every family in the world will be run by a “child guidance clinic team of psychologist, psychiatrist, and psychiatric social worker.” Three such experts should be able unassisted to break any child’s spirit and reduce him to a well-adjusted little moron incapable of serious thought or moral integrity.* In this way the happy world of the future will be assured of a population uniformly composed of carefree little rabbits who will contentedly sit in their cages and nibble the lettuce so generously provided by their Keepers. R.P.O. [Emphasis added, ed.]

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http://americandeception.com/pdfs/Pony%20U_Parents%20of%20NY_1957_Edu.pdf

Sexual Anarchy: The Kinsey Legacy

By Judith A. Reisman, Ph.D.

Special thanks to Mary E. McAlister, Esq. who contributed to this article.

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Our children are under attack by an insidious and virulent enemy. On August 17, 2011, more than 50 activists attended a conference for “minor-attracted adults,” i.e., pedophiles, which sought to eliminate the “stigma” attached to pedophilia and to redefine pedophilia as a normal “sexual orientation.” The United States Department of Justice has determined that 64 percent of forcible sodomy victims are boys under the age of 12 and that 58,200 children were kidnapped by non-family members in 1999. So-called “experts” in the field of human sexuality claim that children are sexual not only from birth, but even in the womb and are willing participants in sexual acts with adults. Children are encouraged to experiment with sex early and often and to engage in sex with members of the same-sex as well as the opposite sex. Sexually transmitted diseases among teenagers are at epidemic proportions, and new and sometimes fatal strands of diseases are being reported. More than 50,000 teens have contracted HIV which has advanced to full blown AIDS and by 1992 more than 7,000 boys and 1,500 girls have died from HIV/AIDS. How did we get here? How do we stop the madness before we lose an entire generation?

The question of how we got here can be answered by two words: Alfred Kinsey. Even 55 years after his death, Dr. Alfred C. Kinsey continues to profoundly affect American culture. Two of his most ardent supporters, Dr. Carol Vance, Columbia University anthropologist and lesbian activist, and Dr. John Money, an “out” pedophile advocate and pioneer of transgender surgery at Johns Hopkins, have cogently summed up Dr. Kinsey’s legacy — a legacy they consider sexual “progress” but is in reality sexual anarchy. Speaking at a 1998 Kinsey symposium of fellow sexologists at San Francisco State University, Dr. Vance said, “Biography is the battleground.”¹ Should Kinsey be discredited, she warned, “200 years of sexual progress can be undone.” Dr. Vance’s statements echo comments made in 1981 by Dr. Money at the 5th World Congress of Sexology in Israel. They also agreed that the information contained in **Table 34** (see boxed inset, next page) and the other data chronicling Kinsey’s and his team’s widespread child abuse, described in detail in Kinsey’s 1948 study on male sexuality, would be the undoing of the “Pre-and Post Kinsey eras” globally and in the USA. In fact, Dr. John Bancroft, director of the Kinsey Institute said



at the 1998 conference, which commemorated the 50th anniversary of Kinsey’s studies, that he “prayed” that a British television program, “Secret History: Kinsey Paedophiles,” would never be shown in the United States because the public would not understand the “science” involved in Kinsey’s publication of **Tables 30-34**. He understood that should

those tables be widely publicized in the United States, then the whole field of human sexuality and human sex education would be destroyed.

This field of human sexuality and human sex education and 200 years of “sexual progress” that these elite “scientists” were so worried would be destroyed is better described as *sexual anarchy*. This sexual anarchy that has given these scientists and their followers prestige, money, credibility and control over the deconstruction of the Judeo-Christian civil society was crafted by Dr. Kinsey. A gall-wasp zoologist at Indiana University from 1920 to his death in 1956, Dr. Kinsey is most famous for his earth-shaking books, *Sexual Behavior in the Human Male* (1948)² and *Sexual Behavior in the Human Female* (1953),³ funded by Indiana University and the Rockefeller Foundation. Dr. Kinsey said that his mission was to eliminate the sexually “repressive” legal and behavioral legacy of Judeo-Christianity. He claimed that this “repressive” sexual legacy was responsible for socio-sexual ills like divorce, rape, illegitimacy, venereal disease, juvenile delinquency, promiscuity, homosexuality, adultery, and child sexual abuse. Furthermore, he argued that if we Americans would admit that we really were engaged in widespread licentious conduct, instead of hypocritically denying it, then these socio-sexual ills would be dramatically reduced.

In large measure, Dr. Kinsey’s mission has been accomplished, mostly posthumously, by his legion of true believers—elitists who have systematically brainwashed their fellow intellectual elites to adopt Kinsey’s pan-sexual secular worldview and jettison the Judeo-Christian worldview upon which this country was founded and flourished. The result of Dr. Kinsey’s mission has been totally antithetical to the Utopia he predicted. Instead of reducing the socio-sexual ills that he claimed were rampant in pre-Kinsey America, the implementation of the Kinsey worldview has increased extant global sexual trauma

This is "Table 34" from *Sexual Behavior in the Human Male* (1948), page 180: five-month old baby tested for "orgasm" allegedly has "3" and the four-year-old has "26" in "24 hrs," which is a round-the-clock experiment on this child, and others. This was obtained, the Kinsey people claim, from the Nazi, Von Balluseck, and/or from "Rex King," the Arizona rapist of 800 children that Kinsey and his colleagues celebrate. http://www.drjudithreisman.com/archives/2010/10/table_34.html

AGE	NO. OF ORGASMS	TIME INVOLVED	AGE	NO. OF ORGASMS	TIME INVOLVED
5 mon.	3	?	11 yr.	11	1 hr.
11 mon.	10	1 hr.	11 yr.	19	1 hr.
11 mon.	14	38 min.	12 yr.	7	3 hr.
2 yr.	{ 7	9 min.	12 yr.	{ 3	3 min.
2½ yr.	{ 11	65 min.	12 yr.	{ 9	2 hr.
4 yr.	4	2 min.	12 yr.	12	2 hr.
4 yr.	6	5 min.	12 yr.	15	1 hr.
4 yr.	17	10 hr.	13 yr.	7	24 min.
4 yr.	26	24 hr.	13 yr.	8	2½ hr.
7 yr.	7	3 hr.	13 yr.	9	8 hr.
8 yr.	8	2 hr.	13 yr.	{ 3	70 sec.
9 yr.	7	68 min.	13 yr.	{ 11	8 hr.
10 yr.	9	52 min.	14 yr.	{ 26	24 hr.
10 yr.	14	24 hr.	14 yr.	11	4 hr.

Table 34. Examples of multiple orgasm in pre-adolescent males

Some instances of higher frequencies.

TABLE 34, one of five tables documenting the Kinsey team's child sexual abuse protocol in *Sexual Behavior in the Human Male* (1948).

"Time involved" elsewhere among the other tables is defined as being timed with a stop watch and "orgasms" were defined convulsions of the child, weeping, striking the "partner," hysterical fear (especially among the "younger" children, etc.).

while ushering in a host of new ills that are objectively defined as sexual anarchy. Like a cancer spreading throughout the body, sexual anarchy has spread throughout the fabric of society, affecting every aspect of American life and every man, woman and child.

According to the Rockefeller-funded Kinsey "study," his "science" proved that humans had all along been copulating like insects or monkeys, but systematically and hypocritically lying about their conduct. Adults claimed they were virgins, or maritally faithful, but, according to Kinsey, the truth was that most people were promiscuous and the widespread promiscuity had done no harm to the civil society. Therefore, Kinsey said, all of the laws restraining sexual behavior—the laws that had favored and protected women, children and the family for generations—were simply old-fashioned leftovers from an uninformed and hypocritical era. Such sex laws were no longer valid in a "sexually enlightened and honest era."

Enter "Kinsey's pamphleteer," Hugh Hefner and his *Playboy* magazine. At Kinsey's urging, the country's laws were gutted to resemble the free love, free lifestyle Kinsey alleged Americans were living all along, and could finally live out with a free and open spirit—no more lies or pretense. Thus the 1955 American Law Institute Model Penal Code (ALI) jettisoned the "common law" sexual standards that were based upon Biblical authority/precedent for "scientific law" based on Kinsey's allegedly "objective data." The ALI recommended laws *trivializing* rape and allowing fornication, cohabitation,

sodomy and adultery. Shortly thereafter, fornication, cohabitation and adultery were decriminalized so that they would become common, normal, and harmless, as Kinsey said they had been all along. In 1957, the United States Department of Defense used Kinsey and his team to conclude that homosexuals do not pose a security risk.

The ALI also recommended changing the definition of obscenity, which the Supreme Court did in 1960. That same year Kinsey's claim that 10% to 37% of the male population is at least sometimes homosexual was used to promote "gay rights" in elite professions, e.g., medicine, psychiatry, social work, education, etc. In 1961, Illinois became the first state to legalize heterosexual sodomy. In 1962 Ralph Slovenko wrote in the *Vanderbilt Law Review* that four- or five-year-olds are provocateurs: "Even at the age of four or five, this seductiveness may be so powerful as to overwhelm the adult into committing the offense."

That same year, the United States Supreme Court declared prayer in public schools unconstitutional⁴ and the following year declared that Bible reading in public schools was unconstitutional.⁵ The Judeo-Christian worldview was expunged from the classroom. Schools could no longer teach that fornication, adultery or cohabitation were illegal, nor could the health teachers imply that sex should be confined to marriage because that would reflect a "religious," thus allegedly a non-scientific, worldview. The only avenue remaining for the teaching of human reproduction was the "scientific," i.e.,

Kinseyan, secular worldview. By 1968 over 51,000 sex professionals had been trained by the *unaccredited* Institute for the Advanced Study of Human Sexuality (IASHS) to teach Kinseyan sexuality in schools and medical schools and to design school sex education curricula. In 1975, the IASHS began to accredit sex educators in “safe sex” through the Ph.D. level.

Contraception became a necessity in the face of the radical changes in the sexual landscape, and so it was legalized in 1965.⁶ As evidence of lack of “consent” became the only criteria for sex crimes, alleged rape victims were commonly challenged as “liking” the rough sex and as consenting to the sexual activity. Prostitution and rape were increasingly referred to as “victimless crimes” in the courts and in the media. Thus, the right to have sex for “fun” and profit became the justification for a sex industry, inaugurated by Kinsey’s publicist, Hugh Hefner, that includes child and adult pornography, exhibitionism, prostitution and strip clubs, to name a few. That industry has grown to a multi-billion dollar market, giving its purveyors the resources and clout to negotiate grants to sexology research groups and organizations that create the sex education curricula for the nation’s schools, and access to lobbyists and, arguably, to state and federal legislators to continue to change the law to favor the sex industry’s interests. *Playboy*, *et al*, also have funded Planned Parenthood, Sex Information & Education Council of the United States (SIECUS), the Kinsey Institute, and other “sexology” institutions. In 1967, *Playboy* provided the first of many grants to the American Civil Liberties Union (ACLU) to support drug use, pornography, abortion, homosexuality, school sex [mis] education and the elimination or reduction of sex offender penalties. Beginning in 1970, *Playboy* officially granted funds to NORML, the National Organization for the Repeal of Marijuana Laws.

The year 1969 brought about significant events related to the systematic effort to normalize homosexuality as championed by Kinsey 21 years earlier. The Gay Liberation Front was formed at the New York Alternative University. The American Sociological Association officially stated that homosexuality is normal, citing Kinsey’s “research.” The National Institutes of Mental Health Task Force on Homosexuality recommended legalizing private consensual homosexual acts (sodomy) citing to Kinsey’s “data.”⁷ In 1972, the NIMH Task Force, led by Kinseyan disciples, urged that homosexuality be taught as a normal sexual variation in the nation’s schools.

“No fault” divorce was ushered in by California in 1970. By 1985, no fault divorce was the law in 49 states. This triggered a massive increase in the divorce rate and the impoverishment of women and children, increasing the need for welfare and abortion, with the latter legalized in 1973.⁸ The absence of fathers in the home decreased the economic, social, emotional and spiritual home life, which triggered epidemic child sexual abuse, increased promiscuity, increased criminality—including rape and prostitution—increased venereal diseases and sterility in young women. With no father in the home,

children were significantly more vulnerable to molestation by older children, which was redefined as “harmless” peer sex play by Kinsey. This “harmless” sex play led to increased rates of venereal disease, promiscuity, homosexual acting out and suicide.

These disorders then opened the door to additional, more virulent forms of mandated sex [mis]education couched as “pride” in one’s sexual “orientation,” anti-bullying, AIDS prevention and more instruction in “safe sex,” including mutual masturbation, oral and anal sodomy, and viewing pornography.

By 1981 Dr. Mary Calderone, Sex Information and Education Council of the United States (SIECUS) president and past medical director of Planned Parenthood, took Kinsey one step further, asserting that children are sexual in the womb (Kinsey said children were sexual from birth). Calderone announced that awareness of childhood sexuality was a primary goal of her organization. This set the “scientific” standard for distributing condoms to children nationwide. Therapeutic interventions were instituted to aid the now increasingly traumatized youth. Pharmacological intervention also increased, including mandated Hepatitis B vaccines for infants and HPV vaccines for elementary age children as Sexually-transmitted diseases (STD) “protections,” both of which were advocated in a 1977 “Child Rights” pedophile manifesto.

Hundreds of pages could be written on these issues and the additional fallout from Kinsey’s successful promiscuity propaganda that plummeted Reagan’s “shining City on a Hill” into a state of sexual anarchy. We must focus now on how we stop the madness — not by ignoring the problem or by giving up in despair. God is on our side, just as He was on the side of those who founded this country. God used 56 God-fearing men to stand up to the largest imperial force in the free world and birth this great nation. He can use us to stand up against the current state of sexual anarchy, return this nation to our Judeo-Christian roots, and rescue our children from the enemy who seeks to steal, kill and destroy. As beneficiaries of God’s miraculous creation of these United States we cannot do anything less. Kinsey and his disciples at the Kinsey Institute have had more than 60 years to re-shape American culture. With decades of research we have the weapons to gain the upper hand, and we must band together to create the Judeo-Christian answer to the Kinsey Institute. We have the backing of the God of the universe. We can and must win this battle.

Endnotes

1. “Biography has become a battleground as moral conservatives like Dr. Judith Reisman strive to discredit Alfred Kinsey in order to revisit another America era,” warned Professor Carole Vance. Another infamous sexologist stated, “I

have some problems, and I'm sure several of us do, with the use of the word 'normal.' If you look at sexual abuse in children, the problem with defining it is, to what extent are we talking about aspects of behavior that we would call wrong. . . . We don't know really how harmful those experiences are. . . ." (November 6, 1998, San Francisco State University seminar, "Kinsey at 50: Reflections on Changes in American Attitudes about Sexuality Half a Century after the Alfred Kinsey Studies," lionizing Kinsey and addressing anarchist strategies for a new global sexual future.)

2. In the same year, Carnegie Foundation funds the ABA/ALI Legal Education Committee. Other pro-Kinsey books are published calling for sex law reforms and leniency for perpetrators.
3. In that year, the Reece congressional committee was prohibited from investigating Kinsey's data. Also, Planned Parenthood is founded in Washington, D.C.
4. *Engel v. Vitale*, 370 U.S. 421 (1962).
5. *Abington School District v. Schempp*, 372 U.S. 203 (1963).
6. *Griswold v. Connecticut*, 381 U.S. 479 (1965) (married couples), *Eisenstadt v. Baird*, 405 U.S. 438 (1972) (unmarried couples).
7. The Supreme Court upheld the criminalization of sodomy in *Bowers v. Hardwick*, 478 U.S. 186 (1986), but then overturned Bowers and found that homosexual sodomy could no longer be criminalized in *Lawrence v. Texas*, 539 U.S. 558 (2003). Lawrence was based largely on the 1955 ALI Model Penal Code, which has been widely referred to as a Kinsey document.
8. *Roe v. Wade*, 410 US 113 (1973). As Justice Kennedy noted in the Lawrence opinion, *Griswold* and *Eisenstadt* were part of the background for the opinion in *Roe*. *Lawrence*, 539 U.S. at 565. This illustrates how Kinsey's legacy has permeated every aspect of society.

Judith A. Reisman, Ph.D., is sought worldwide to speak, lecture, testify and counsel individuals, organizations, professionals and governments in Media Forensics. Her expertise has been successful in judicial and legislative decisions about sex science, sex education, and the way in which media images restructure human brain, mind, memory, and conduct by highjacking rationality. Reisman, is the author of *Sexual Sabotage*, *The Naked Truth*, and other books relating to sexual behavior and perversion.

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CHARACTER EDUCATION OR ALTERED STATES OF CONSCIOUSNESS? TRANSFORMATION INTO A NEW AGE SOCIETY

A Brief Overview By

SUELLEN M. RODI

The American public and, especially, its educational system (both public and private) have been the subject of “change agent” forces over the last two decades. Our society — our students, their parents, and their teachers — has been victimized by social-engineering, values-changing efforts to transform our largely Judeo-Christian-based society into a New Age of believers who profess that “man is ‘God’.”

The tools of the values changers, so widely and deeply entrenched within American schools now, include sensitivity training, magic circle, values clarification, role playing, psychodrama, cognitive moral development, and behavior modification. In addition, we are now beginning to witness another stage of the transformation. Public and private educators alike are involved in promoting techniques used to evoke altered states of consciousness through hypnotism, visualization, imagery, stress management, and relaxation therapy.

Furthermore, the US Department of Education under William J. Bennett is funding a K-12 demonstration project that includes both the well-established values changing techniques and the newly visible techniques which create altered states of consciousness. Our educational system is being utilized to create, in Humanistic psychologist Abraham Maslow’s words, “a new image of man.”

In September, 1985, the US Department of Education approved a grant (from the Secretary’s Discretionary Program funds) for a “character education” program to the Thomas Jefferson Research Center (TJRC) of Pasadena, California. The grant is for a “teacher training project demonstrating the viability of a district-wide educational program involving ... the TJRC.”

Through the grant, the TJRC, founded in 1963 by Frank Goble (a disciple of Third Force psychologist Maslow), will apply its “character education” curriculum (which it markets nationally) “across all segments of the (Pasadena) district’s grade levels ... expanding the effort to parents and the community, and ... to other school districts, and to share ... methods and approaches with other educators and institutions nationally.” Community service projects for elementary, middle and high school students “are seen as extensions of classroom activity and essential elements in ... the range of values being stressed.”

National dissemination is expected to be effected through

regional and national workshops, education conferences, computer conferences, and through TELE, “an electronic learning exchange ... a computerized network of educators ... involved with exemplary programs and computer assisted instruction programs within California and ... across the nation.” Further national dissemination can be expected under authorization of *Public Law 97-313*, which permits states to allocate a portion of Chapter Two block grants to fund such programs in public and private schools.

The TJRC’s federally funded demonstration “character education” program, “Personal Responsibility Skills and Ethical Decision-Making,” can be expected to further the goals of Maslow (1967 “Humanist of the Year”) and other Third Force advocates who seek to develop in Maslow’s words, “a new image of society and of all its institutions.” The promotional literature for the TJRC’s middle and high school Achievement Skills (“character education”) programs and the text of the *Teacher’s Manual* for its middle school Achievement Skills program (1984) explicitly states that the basis for the programs lies in the motivational theories of Maslow.

Within the Foreword to Goble’s book, *The Third Force: The Psychology of Abraham Maslow*, (1970) states, “There is a new philosophy of science, of education, of religion, of psychotherapy, of politics, of economics, etc.” In *Religions, Values, and Peak Experiences* (1964), Maslow states that “each person has his own private religion ... which may be of the profoundest meaning to him personally and yet ... of no meaning to anyone else ... each person discovers, develops, and retains his own religion.”

In *The Third Force*, Maslow is quoted: “I want to demonstrate that spiritual values have naturalistic meaning ... that they do not need supernatural concepts to validate them.”

Further insight into the philosophical base of the TJRC program is gained from the following statements of Goble in *Return to Responsibility* (1969) and in *The Case for Character Education* (1983):

Organized religion has not ... proven effective in solving serious social problems...most Americans believe America had for its philosophical base the Christian Ethic, the Judeo-Christian Ethic, or the Protestant Ethic. This is a serious distortion of historical fact. The United States was founded on a unique moral philosophy which we have termed the American Ethic.

An examination of the TJRC’s middle school Achievement

Skills reveals not only the program's base in Maslow's psychological theories, but also the program's ties to consciousness altering methods. Early in the semester-long program, students are told that "we are going to study some psychology. We are going to study our selves or our minds. Each of you is going to get a chance to look at yourself as if you were a psychologist ..."

Students are introduced to consciousness-altering techniques within the same instructional unit. Repeatedly through the program students are exposed to self-hypnosis, guided imagery, visualization techniques, and relaxation therapy — tools used in *psychosynthesis* (defined by Roberto Assagioli as the formation or reconstruction of a new personality).

There are many authorities who have critiqued and exposed the danger of psychosynthetic techniques; however, it is useful to quote Roberto Assagioli, whose work, (along with that of William Glasser and Lawrence LeShan) is cited in both *Return to Responsibility* and *The Third Force*. In *Psychosynthesis* (1965) Assagioli notes:

(T)he possible dangers of the exploration of the unconscious. The first and foremost is the release of drives and emotions which were locked in the unconscious and which can flood the conscious ego before it is ready and prepared and competent to contain, control and utilize them. It is the situation of the "apprentice sorcerer" We think that cases of suicide or of the development of psychotic states can be due to the premature and uncontrolled release of explosive drives and emotions from the unconscious.

The middle school Achievement Skills program also utilizes what are psychotherapeutic values clarification techniques: role playing, open-ended questions, and moral dilemmas. These same values clarification methodologies form the basis of the K-6 "character education" component funded by the grant. The K-6 materials were developed by the American institute for Character Education (AICE) of San Antonio, Texas, and are marketed nationally. *The Teacher's Handbook* (1983) from AICE indicates that the program is another "how to learn instead of what to learn" program and admits to the use of values clarification, the promotion of self-disclosure and the creation of a classroom climate where "there are no right answers to any one problem." Unfortunately, Kiwanis International has become a tool for promotion and dissemination of the programs developed by both AICE and TJRC.

Statements from within the Reagan Administration momentarily give rise for hope, but are obscured by the realities of the TJRC grant. Last spring, we heard Secretary Bennett announce his support for a "national curriculum of common sense." President Reagan has stated that "the Western ideas of freedom and democracy spring from the Judeo-Christian religious experience." We should note the hope engendered in these statements, but we should also note well the philosophical base (Maslow), the psychosynthetic techniques, and the psychotherapeutic orientation of the TJRC grant materi-

als. Additional caution is called for when one is aware that the TJRC is in full agreement with former Secretary of Education Terrel Bell's assessment that the "school system stands alone in having both the opportunity and the right to ... assume the responsibility for moral education."

We need also to consider what "new image of man" or what "new image of society" will likely be fostered by the TJRC grant-promoted materials. The TJRC was listed by Maslow in his Eupsychian Network which focused on "helping all societies and all people move toward becoming one world. The *Unity-in-Diversity's Directory for a New World*, which also lists the TJRC, is committed to "world integration: creating a new global civilization based on...a functional world government."

The International Cooperation Council (forerunner to the Unity-in Diversity Council) calls for the study of Maslow's Eupsychian view of man, "new consciousness" programs in America's schools, and recommends a "change in the value structure of education" and "changing human nature for 'The New Age'."

Can we hope that our children will not become the purveyors of "a new image of man" and "a new image of society"? We need to be ever vigilant in safeguarding not only our children but also the Judeo-Christian base of our society in the future. No man is secure against slavery when "man is 'God'" whether now or in the New Age.

ABOUT THE AUTHOR:

Suellen Rodi is a freelance writer and researcher who formerly taught English and Government as a public high school teacher. Her background also includes work as a reference and government documents librarian. Within her community she had been the founding president of two district-wide parent/public school organizations and later served as a member of the advisory school board for the non-public school that her children attended.

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Schools for the 21ST Century in Washington State

By Cris Shardelman

February 17, 1987—*Seattle Post Intelligence* caption read, “Nation should take note of Gardner education reform plan, expert says.”

The expert was Marc Tucker, Executive Director of the Carnegie Forum on Education, and consultant to Washington State Governor Gardner’s staff.

Tucker’s testimony before the House Education Committee strongly influenced passage of the Washington State *Schools for the 21st Century Bill*. Commending Gardner for the reforms, Tucker stated, “None is ahead of Washington.”

The bill funded initial model projects. However, twelve more have received grants. These grants were to single schools, school districts, and consortia of districts.

The projects were experimental in nature, but all presented cultural relativism through various programs of multicultural, global/international education, laced with psychological themes of “wholeness,” “emotional wellness,” “self esteem,” “affective baseline,” “whole-brained approach,” etc. Students will learn higher critical thinking skills (new term for values clarification), use cooperative learning and whole language.

Yakima’s West Valley High Students may well be practicing Beverly Galyean’s Guided Imagery. “They will demonstrate the use of positive imagination, constructive visualization, and self-talk as strategies for enhancing self-esteem.”

Clackamas School District’s application read,

New interdisciplinary “dynamic learning units” will be organized by faculty around such pervasive issues as energy, communication and social justice. These units will be *developed by the students in a three and one-half week session that replaces all other classes.* [Emphasis added, ed.]

Moses Lake’s application contained 21 components. “The exceptional nature of this proposal is that a community will change: a community change initiated by the local district.” This encompasses everyone from birth to seventy-year old volunteers. Outcome-based education will guide defined Attitude Exit Outcomes.

While parents battle these individual projects, few recognize the true scope of the original bill. This bill provided a giant leap toward a national curriculum, national teacher training for certification, and the placement of education in the hands of the federal government where agreements can be made with other nations. It is to be remembered that states cannot make treaties, only the federal government can do so. That is why the Carnegie Corporation is currently fund-



ing educational exchanges of teachers, students and curriculum between the United States and the Soviet Union (USSR).

One section read,

The state board of education shall monitor the development of studies for establishing a national teacher assessment and certification process and advise the legislature on the applicability of a national teacher assessment and certification process and creation of a na-

tional board for professional teaching standards for this state.

Another section required review of the provisions of the interstate agreement on qualifications of educational personnel, and advising the governor and legislature on which interstate reciprocity provisions will require amendment. So much for Washington State’s *local control*.

The bill called for the waiver of local, state, and federal laws, rules, and regulations in order to allow for experimentation. Each elected official that had sworn to uphold the *US Constitution* and laws violated their oaths of office in passing legislation which allows these schools to break laws that are applicable to other states.

No alternative is provided for those who object to the experimental project.

School boards largely lose authority, because the bill provided for School-Based Management. Teachers, who have learned too late the scope of the project, find their school is not locally managed, but accountable to the governor’s appointed oversight board.

When parents ask to see the curriculum, they are told there is none, because it is in the process of developing or evolving. Meantime, teachers are being trained to accept the new philosophy of cultural relativism.

Yes, “None is ahead of Washington,” as Carnegie’s expert, Marc Tucker, stated.

Cris Shardelman, while volunteering for youth functions over 40 years ago, heard and read of drastic changes planned for education. The wakeup call drove Cris to become a researcher and collector of official documentation. Doors then opened for her, copies of the Constitution in one hand, documented credentials in the other, to make presentations to the Legislature, public forums, TV and radio media. A 1960 federal publication revealed to Cris that internationalizing of education required a federal department of education be formed in order to legalize international education agreements.

Regionalism: The Blueprint for Your Serfdom

By Michael Shaw

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Gone are the days when government was limited, where individuals were politically acknowledged to possess unalienable rights, and where money was honest. The American political structure has been transformed. This has occurred quietly for more than 50 years without public awareness of the mechanisms underlying the change.

At the core of this transformation is the political process of “regionalizing” the country. Political regionalism is the antithesis of representative government. Regionalism restructures or reinvents the operation of American government by destroying traditional political boundaries, such as county lines, and ushers in a transformed system of governance that ultimately abolishes private property and the rights of the individual. Regionalism has infiltrated cities and counties everywhere, affecting transportation, water, farming and land use systems . . . literally every aspect of your life.

Let’s start with an example showing how Agenda 21 programs are brought into your town via “Regionalism.” Here is an excerpt from the United Nations’ Agenda 21 document concerning transportation planning:

**Earth Summit - Agenda 21:
The United Nations Programme of Action**

Chapter 7 - Human Settlements

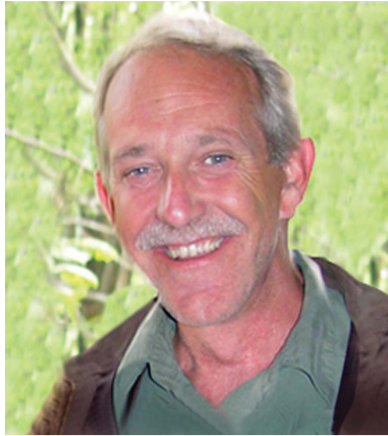
Section 7.52: Promoting...urban transport systems...should be a comprehensive approach to urban-transport planning and management. To this end, all countries should:

- ...encourage development patterns that reduce transport demand
- Adopt urban-transport programmes favouring high-occupancy public transport...
- Encourage non-motorized modes of transport by providing safe cycleways and footways in urban and suburban centres...

http://www.un.org/esa/dsd/agenda21/res_agenda21_07.shtml

Towns across the country are adopting these transport systems. This is because these systems are imposed upon locales by a regional level of government largely unknown and underestimated.

The large scale version of the US adoption of modern regional-



ism is a federally imposed extra-constitutional layer of government covering the entire nation.

According to the website of the National Association of Regional Councils (NARC), NARC “serves as the national voice of regionalism through effective interaction and advocacy with Congress, Federal officials and other agencies and interest groups.” NARC’s agenda includes but is not limited to: transportation, community and economic development, environment, homeland security, “re-

gional preparedness,” and community issues, etc.

In addition to NARC, citizens must know about the following regional planning and development agencies that work to implement NARC’s goals:

- Council of Governments (COG)
- Metropolitan Planning Organization (MPO)

Council of Governments (COG)

COGs are region-wide associations of local governments — regional bodies, typically defined to serve an area of several counties to address issues such as regional and municipal planning, economic and community development, cartography and Government Information Systems (GIS), hazard mitigation and emergency planning, aging services, water use, pollution control, transit administration, and transportation planning.

COGs run your town and your county from behind the scenes. Federal funds allocated to COGs coordinate the local implementation of Agenda 21.

Metropolitan Planning Organization (MPO)

MPOs are federally mandated and, like COGs, are the instruments for restructuring American government. They are setting up an infrastructure for a new economic system based on public/private partnerships to replace free enterprise.

COGs and MPOs are federalized organizations that break down America’s constitutionally formulated government structure. Their purpose is to control and direct local government from behind the scenes.

Today, they propel the federal injection of the globalist agenda into local government policy and thereby negate the protections afforded by our constitutional system of government. This violation of the American essence and of our natural rights must stop!

In the words of Charlotte Iserbyt, former US Department of Education official and author of *the deliberate dumbing down of america*, “Regionalism is Communism.” (<http://www.news-withviews.com/iserbyt/iserbyt13.htm>)

Regionalism promotes soviet-style councils that develop policy that is then rubber-stamped by elected officials, with no meaningful public oversight. It is an extra level of government that operates outside the provisions of the Constitution, thus advancing globalist objectives whilst insulating most elected officials. Some elected officials are the appointees to COG management authority.

The Definition of a Soviet:

- * A soviet is a system of councils that report to an apex council and implement a predetermined outcome, often by consensus, affecting a region or neighborhood.
 - * Members of a soviet council are chosen by virtue of their willingness to comply with that outcome and their one-mindedness with the group.
 - * Soviets are the operating mechanism of a government-controlled economy, whether it be socialism or government/corporate (“public/private”) partnerships.
- Michael Shaw, “What is a Soviet?”
28 June 2005, Freedom Advocates
http://www.freedomadvocates.org/articles/illegitimate_government/what_is_a_soviet/%3f_20050629134/

In short, American regionalism is the instrument used to advance the globalist goals of political restructure:

- To implement a step-by-step approach to the abolition of private property;
- To promote the relocation of people from rural areas to Smart Growth urban centers, and
- To conscript public-private partners and mandate community volunteerism.

A leading example of regional control is emerging in the San Francisco Bay Area. There, the COG is known as ABAG, the Association of Bay Area Governments. ABAG, in association with ICLEI (International Council for Local Environmental Initiatives) has launched the “One Bay Area” program. One Bay Area is the local federalized and internationalized plan for the implementation of Agenda 21. This 9-county, 101-city (with a combined population of 7½ million people) “regional” plan is designed as a full commitment to the collectivist program of Smart Growth and wild area set asides.

Over the next 20 years 630,000 new residential units are projected by ABAG. *All* residential construction specified

by the plan is to be multi-family housing. Fully 80% of the planned housing must be within ½ mile of newly designated “transit corridors.” One such transit corridor, El Camino Real, is the major artery from San Jose to San Francisco and is planned to be transformed into a series of government-controlled *stack ‘n pack* smart growth developments. Ultimately, all private vehicles will be banned from El Camino.

To accomplish this and much more, the federal government has committed a quarter of a trillion dollars to ABAG’s One Bay Area program! Despite widespread opposition as One Bay Area was rolled out this year, the plan is moving forward pursuant to a shortened and rigged approval process — a sign of things to come all across the country.

ABAG and One Bay Area are evidence that government no longer operates pursuant to Constitutional design. As a result, we all lose government protection and defense of unalienable rights.

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Michael Shaw, Attorney at Law. This overview of Regionalism originated as part of a larger national speech tour by Michael Shaw in 19 communities across the nation, entitled “The Ultimate War: Globalism vs. America.” Michael Shaw is a leading critic of Sustainable Development, also known as the U.N.’s “Agenda 21,” which is the Action Plan implementing world government in the 21st century. Shaw leads FreedomAdvocates.org which is dedicated to providing news and information on what America stands for and how Agenda 21 is designed to transform America and the human experience. For further reading, visit <http://www.freedomadvocates.org> and check in regularly for information posted at the Town Crier.

The Rockefeller/Heritage Connection

The Money Trail of the New Right Leads to the Edge of the Cliff

By Chey Simonton

*Originally written July 1996, mailed out to education activists in Washington State with documentation attached.
Companion to Jed Brown's article "The Dirty Little Secret of School Choice." Digitally updated with links April 2012.*

To understand why various "Conservative/Christian" organizations in Washington State—as well as every other state in the nation—have been less than stunning in their battle for parents' rights and family values in public education, it is necessary to examine the financial contributions or "scientific giving" and patronage of the Rockefeller family through their family members, various businesses and foundations to social causes over the past century. Bearing in mind that "He who pays the piper calls the tune," a single-minded piper with very deep pockets can control all the tunes, regardless of which band is playing



members' participation in setting up the United Nations at the close of World War II, ". . . who would shape American policy in the postwar era, the best and brightest of their time and place, but who, outside their own elite world, were virtually anonymous."¹

In the mid-1920s the Rockefeller's General Board of Education evolved into the International Bureau of Education and formed a partnership with United Nations Education Scientific and Cultural Organization (UNESCO) when it was formed shortly after

We'll start with history from a century ago. One of the early philanthropies of the Rockefellers was the 1903 creation and funding of the General Education Board that focused on controlling education of minority populations in the rural south. During those early days of involvement they also founded and funded Columbia Teachers' College in New York City to train teachers in the new science of behavioral psychology pioneered by Wilhelm Wundt in Leipzig, Germany and John B. Watson here in the USA. The Rockefeller children had their personal education supervised by the well-known, humanist/socialist, progressive educator John Dewey. After the successful Bolshevik Revolution of 1917, Dewey spent considerable time in the newly created United Soviet Socialist Republics (USSR) and helped the brand new commissars devise their school system.

In 1921 the Council on Foreign Relations (CFR) was founded by the global-minded Rockefellers and other like-minded individuals. There has been a cloud of controversy surrounding the CFR since it's inception. Great personal wealth and a drive for power in all spheres of society and business have been the hallmark of its membership from the beginning. If there is an "elite" in our representative republic, the membership of the CFR represents the "elite," if only to themselves. The list of media moguls, appointed and elected national politicians, military leaders, etc., goes on for pages and pages.

These people, through elected and appointed positions, have been "leading" this nation since the 1920s. If anyone considers the decline of America to have begun 60 years ago, various members of the CFR can be thanked for it. Regarding CFR

World War II. The Rockefellers so strongly supported creation of the United Nations that they specially purchased, then donated, the New York City real estate where the towering UN is located.

In 1948 the Rockefeller Foundation made a four-year grant to Harvard University Department of Economics to develop a mathematically based method for a totally predictable Planned Economy through social engineering techniques. This program was called *Silent Weapons for Quiet Wars* (Input-Output Computer Model for Economic Planning devised by Russian-born Wassily Leontief). It involves intensive control and manipulation of the masses through media, markets, advertising, labor and wages, and public education.²

In the early 1950s Tennessee Congressman, Carroll Reece, chaired an investigation into the subversive activities of tax-exempt foundations. The overwhelming evidence compiled by Director of Research Norman Dodd was that the vast wealth of the foundations was being funneled into activities that promoted a socialist anti-American worldview. In 1953 Rowan Gaither, president of the Ford Foundation, personally confided to Norman Dodd, "*The substance of the directives under which we operate is that we shall use our grant-making power to alter life in the United States so that we can be comfortably merged with the Soviet Union.*" (The directives emanated, according to Gaither, from the White House which has been staffed over the past 60 years with an unbroken chain of CFR members in key positions, regardless of Democrat /Republican rhetoric.)

The Rockefeller Foundation's activities were found to line up exactly with Gaither's admissions and are well-documented in Congressman Reece's hearings. The entire text of this series of these hearings is voluminous and contains thousands of pages. It is available for free download in PDF format at Sam Iserbyt's website, americandeception.com. Just type the word "Reece" in the search box at the top of the page.

In mid-1960s the Rockefeller-funded International Bureau of Education and UNESCO discovered an ideal education vehicle for their *Silent Weapons* model developed by the Harvard Department of Economics. This was the Lifelong Learning Model, as the Educational Restructuring we are experiencing today. Over the next decade the International Baccalaureate Education (IBE)/UNESCO partnership published many books expounding and refining every facet of the Lifelong Learning Model. Many of these books serve as evidence in the video "*The People vs. The Educational Confederacy, Educational Restructuring on Trial.*" These publications are on the shelves at the University of Washington library.

Culturally, we look back to the 1950s and early 1960s when the majority of Americans, many veterans of WWII and Korea, were traditional nuclear families and carried out their daily lives with minimal interest in the political life of the nation or the world, catching the nightly news and reading the newspapers to keep current, but not intensely involved. This great majority of the population was dubbed the "Silent Majority." A Silent Majority of sensible, responsible people who believed in the integrity of their elected officials and system of government was not conducive to "moving the United States towards a merger with the Soviet Union."

Such a merger requires intense emotional and financial upheaval of vast populations, here in America and in the Soviet Union, as well. In order to have a social revolution and manipulate an entire people into a new social order, it is necessary to incite them to the point of activism due to heightened perceptions of threatening issues. Nuclear holocaust, ecology, feminism, gay rights, abortion, euthanasia, drugs and crime are issues that have become headlines during this process of fomenting revolution. This manipulation is basic to Karl Marx's Dialectical Materialism where opposing forces are pitted against each other relentlessly until the crisis point where, to avert cataclysm, a preconceived but carefully obscured compromise is enacted and the desired "synthesis" has been achieved—in this case, the Planned Economy and a different social order, on a global scale.

One successful tactic has been to change the public perception of the Republican Party that was always considered the party of Big Business interests, supposedly to becoming morally "traditional," appearing to trumpet and champion issues close to the hearts of the Silent Majority. The demographics of the Silent Majority had been carefully mapped using the sociological component of the Rockefeller-financed *Silent Weapons* economic technology developed by the Harvard Department of Economics (Russian-born Wassily Leontieff's

Input-Output Analysis Model) in the early 1950s.

Under intense manipulation, the Silent Majority could remain silent no longer. Successful recruitment and control of a large and emotionally volatile group requires careful rhetoric and skill. It also requires strong central organization, leadership that is perceived as "moral," and lots and lots of money. There emerged one man who has been extremely successful over the past 20 years, quietly channeling the activities and loyalties of New Right activists in directions compatible with the desires of his money masters. Paul Weyrich, a Wisconsin-born "conservative," first helped found the Washington, D.C.-based think tank, Heritage Foundation, and served as its president for a number of years.

In William Greider's bestseller, *Who Will Tell the People: The Betrayal of American Democracy*³, reveals, "Notwithstanding its role as 'populist' spokesman, Weyrich's organization, for instance, has received grants from Amoco, General Motors, Chase Manhattan Bank and right-wing foundations like Olin and Bradley." Remember, he who pays the piper calls the tune. If whomever funds your paycheck is your "boss," Weyrich was paid by multinational business to promote a multinational business agenda. It takes a heck of a stretch to maintain a pious pro-family demeanor with financial backing from these sources.

Ivy Lee, the public relations genius guiding the Rockefeller image in the first half of the century, explained the successful manipulation in a nutshell,

Crowds are led by symbols and phrases . . . success in dealing with crowds . . . rests upon the art of getting believed in. We know that Henry VIII by his obsequious deference to forms of law was able to get the people to believe in him so completely that he was able to do almost anything with them.⁴

In 1934 Lee was sent to Germany, assigned to design a positive public image for the Third Reich. He was subsequently called to account by the Special House Committee on Un-American Activities. Paul Weyrich and his Heritage affiliates, whether students of Lee's or not, apparently have attained mastery of the symbols and phrases of their target group — traditional Christians.

Weyrich then formed the Committee for the Survival of a Free Congress Foundation making an emotional appeal to Protestant pastors that political activism is a mandate of patriotic Christianity, suggesting that New Right leadership be provided by organizations like Heritage Foundation and direct mail entrepreneur Richard Viguerie (who owes his financial solvency to the intervention of one of Unification Church founder Rev. Sun Myung Moon's religio-political organizations. They too, are actively "Reclaiming the Culture").

"Reclaiming the Culture" has been the dominant theme of recent Heritage-affiliated conservative organizations. Their outcry against evolution, abortion, and political correctness brings fervent support from the masses. This certainly sounds like patriotic pro-family all-Americanism. Many stirring speeches have been made at Heritage-sponsored fun-

draisers. Yet, the decidedly socialistic and unconstitutional concept of federal block grants to states is also touted as all-American. Weyrich & Co. supported the North American Free Trade Agreement (NAFTA) and the General Agreement on Trade and Tariffs (GATT), two agreements that must be in place for Big Business and will, in time, destroy the economic stability of American families forever.

Pro-Family? The founding fathers of this nation did not advocate the pursuit of any agenda that disregards the Constitution. A global economy existed 200 years ago. Tea came from Asia then, as it does now. The founding fathers did not advocate a redistribution of wealth to promote a global economy and I believe they would have scorned the Heritage “level playing field” sales pitch for the hollow come-on it is.

Another Weyrich organization, the American Legislative Exchange Council (ALEC), writes and disseminates “sample” legislation. In 1994 the self-proclaimed conservative/pro-family American Legislative Exchange Council chose to honor one of the most radically anti-family socialist education reform plans in the nation: “Because of the state plan’s scope and high standards, the American Legislative Exchange Council last month chose Oregon as one of eight states to receive its A+ award in education.”⁵⁵

This explains the resounding silence of the Heritage Foundation and its affiliates in denouncing the National Center on Education and the Economy (NCEE) headed by workforce designer Marc Tucker and his Carnegie cohort, David Hornbeck. In addition to the usually targeted liberal board members, Hilary Clinton and Ira Magaziner, this New American School Development Corporation (NASDC)-funded design team included David Rockefeller, Jr. Heritage is obviously not about to bite the hand that feeds it. The above cited A+ award to the state of Oregon, pilot of Tucker’s Certificate of Mastery plan, suggests that Weyrich, through ALEC is paying homage to the Rockefeller interest in Marc Tucker’s design team. Vera Katz of Oregon is also on the NCEE board of directors.

At the height of the Vietnam war, David Rockefeller’s Chase Manhattan Bank accepted a Soviet invitation to open a representative bank in Moscow. “The official address of the Moscow branch, somewhat incongruously, was 1 Karl Marx Square and it was located 1 block from the Kremlin.”⁵⁶ A footnote on page 426 of *Who Will Tell the People* amplifies that:

After the 1968 elections, the Russians let it be known through diplomatic channels that chances for rapprochement would be dramatically increased if David were ambassador.

Top men of the Heritage Foundation, Weyrich and his second in command, Ed Feulner, with the trust and cooperation of masses of sincerely committed conservatives, have been in a position to further elitist Rockefeller goals. Along with radical world government advocate, Walter Hoffman of the World Federalist Association, they participated on

the 16-member U.S. Commission on Improving the Effectiveness of the United Nations. Working with the US Information Agency, Feulner also participated in facilitating the infamous 1985 US-Soviet Education, Technology and Cultural Exchange Agreement. Soviet pedagogy, based on behavioral conditioning for a compliant collective labor force, is a dream come true for the dozens of multinational corporations funding all the think tanks promoting American education reform. The humanist Carnegie Foundation, a century-long collaborator with Rockefeller philanthropy, facilitated the Soviet side of this exchange agreement.

Americans and Russians, we are all targets to be restructured/*perestroika*’d. Remember Gaither’s assertion to Dodd—the merger of the United States multi-national corporations’ version of “free enterprise” married to the Soviet-perfected collectivist workforce described in 1953, is nearly complete. Will it be complete by the year 2000? Could there possibly be a new global entity managed by a “reinvented” United Nations?

With a state-by-state interlock of affiliates having a media-hyped public persona of Judeo-Christian morality, Heritage Foundation affiliates have skillfully marketed the specific facets of the socialist agenda of Rockefeller’s International Bureau of Education-UNESCO agenda for education; ie., Character Education and Choice/Vouchers or Charter Schools. Character Education was primary to humanist John Dewey’s input into the Bolshevik school system and was the heart of Chairman Mao’s Cultural Revolution in Red China in the 1960s. Both of these systems are designed to condition compliance for the benefit of the collective’s workforce. UNESCO foresees an actual character evolution within the human species in coming generations where mankind will evolve into *Homo Moralis*. Heritage/Hudson/Empower America-insider, Dr. William J. Bennett’s, bestseller, *The Book of Virtues* correlates as the New Right counterpart of Chairman Mao’s *Little Red Book*.

The 1955 UNESCO book, *Mental Health in Education*, is the earliest reference for the need for “choice” in education. Choice, vouchers and Charter Schools are part of the octopus approach. It radically changes school governance and finance, diminishes local control and fulfills the “*all children will . . .*” mandate of the UNESCO-inspired national goals. The Charter Schools concept, strongly marketed around the country by Heritage affiliates, attempts to link patriotic free enterprise themes to a blatantly unconstitutional system of corporate fascism business/governmental partnerships in the education of children. Wall Street is currently gearing up for a brand new field of investment — **for-profit public education**. Convicted junk bond dealer, Michael Miliken, has expressed enthusiasm for this new trend:

He told the *Wall Street Journal* on Friday that he’s trying to build his own education company. “If we are successful, I really believe you can have a \$50 billion to \$100 billion company in the field of education.”⁵⁷

As Americans, we have a right and an obligation to political action, but Christians have a higher obligation. We must not join questionable coalitions or jump on any passing bandwagon that plays a catchy tune. Our home is not in this world, or of this world. Reclaiming the culture is not a new agenda. Indeed, there were many Israelites fighting to “reclaim the culture” when Jesus Christ walked the pavements of Jerusalem. They were not followers of our Lord Jesus. They wanted no part of Him or His plan of salvation. They were followers of men like Eleazar the Zealot, who ultimately led his people to their fatal end on the ramparts of Masada nearly 2000 years ago.

Make your stand for what is right, but be very careful of man’s institutions, be wary of coalitions, examine the money trail—for whoever pays the piper calls the tune, the tune the whole world will dance to in the 21st Century.

And one final quote from the Heritage Foundation founder that illustrates his true views of our Constitutional Representative Republic:

Our current system institutionalizes amateurism. Unlike European parliamentary democracies, we have no “shadow cabinet,” no group of experts who are groomed by their party for decades before they take high office. . . .

. . . If we are going to be a serious nation, we need a serious system for selecting our leaders and advisors, we need some sort of shadow government in which leaders and top advisors can be developed, and through which our politics can be better focused on policy choices. The world is a professional league, and we cannot win fielding amateur teams. (Paul M. Weyrich, *Washington Post*, 3/8/87)

“Blessed is the man that walketh not in the counsel of the ungodly . . .” Psalm 1:1 KJV

“And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you....” II Peter 2:2-3 KJV

Endnotes

1. Peter Collier and David Horowitz, *The Rockefeller: An American Dynasty*, 1976.
2. See *Tech Manual*, No. SW7905.1
3. William Greider, *Who Will Tell the People: The Betrayal of American Democracy*, 1992, p. 28.
4. *The Rockefeller: An American Dynasty*, p. 115.
5. *Oregonian*, 9/8/94.
6. *The Rockefeller: An American Dynasty*, p. 427.
7. *Washington Post*, 7/5/95.

Chey Simonton, author of the 1995 “Kitchen Militia Letter to the Editor,” was featured (along with Kelleigh Nelson and Anita Hoge) in *The Right Women: A Journey through the Heart of Conservative America* by Elinor Burkett, a historian of Women’s Studies. Chey worked with Jed Brown and Katie Levans in the state of Washington to fight *America 2000* and Outcome-Based Education at the state and local levels. They co-produced the 1995 video, “The People vs The Educational Confederacy: Education Restructuring on Trial.” This was presented as a courtroom trial of the effort to undermine and restructure American education. (Copies of this DVD can be purchased for \$15.00, postpaid, from K. Levans, 1809 52nd St., NE, Tacoma, WA 98422. The DVD and transcript with bibliography is \$25.00, postpaid.)

What's Wrong with Consensus?

By Lynn M. Stuter

Con-sen-sus —

1 : group solidarity in sentiment and belief

2 a : general agreement: UNANIMITY, b : collective opinion
(*Webster's Seventh Collegiate Dictionary*)

More and more people are hearing the term “consensus” used. The foundation and purpose of “consensus” follows. Consensus is the very essence of the Hegelian Principle. The Hegelian Principle was formulated by Georg Wilhelm Friedrich Hegel (1770-1831), German philosopher. Hegel was greatly influenced by Immanuel Kant, known as the “father of the romanticist movement.” Kant’s attack on reason, this world, and man’s happiness paved the way for future philosophers to reject the tenets of reason and logic for subjectivism and relativism.

Hegel was no exception. Born in Stuttgart, Germany, Hegel was a philosophical idealist. He maintained that the mind was the source of all reality; the individual mind to be an estranged part of one universal Mind, that through the process of rational dialectic that Mind would be restored to oneness.¹ This “rational dialectic” is the basis of the Hegelian Principle or Dialectic wherein “an entity passes over into and is preserved and fulfilled by its opposite”² through a three part process:

- a. **thesis:** “embodying a particular view or position;”
- b. **antithesis:** “providing an opposing or contrary position;” and
- c. **synthesis:** “which reconciles the two previous positions and then becomes the basis of a new **thesis.**”³

In theory, this principle provides, then, a pathway to continual evolution to Oneness of Mind, to “ultimate wholeness achieved through freedom, reason and knowledge.”⁴

After his death, in 1831, Hegel’s followers split into two camps: the Old Hegelians and the Young Hegelians. The Young Hegelians rejected Hegel’s basic premise of the mind as the source of all reality

... arguing that it is the physical and material life of human beings that determines consciousness and thought.⁵

This is the philosophy later adopted by Karl Marx (1818-1883) and from which he developed his Theory of Alienation. Marx was born in Trier, then the part of Prussia known as the German Rhineland, now located on the west side of Germany. He attended the University of Bonn and University of Berlin, majoring in philosophy. On graduation, he entered the field of journalism, his thesis paper not having netted



him the university position he wanted. But having his journalistic works rejected by the Prussian government, he moved to France where he struck a life-long relationship with Friedrich Engels and began writing for the *German French Annals*. Displeased with the revolutionary ideology of the paper, Prussia issued warrants for the arrest of the editors. The job did not last and Marx could not return to his homeland.

In 1847, he attended the first Congress of the Communist League in England where he and Engels were commissioned to write a simple declaration of the League’s doctrine, resulting in the *Communist Manifesto*, published in 1848. In 1849, in disrepute in his homeland, France and Belgium, Marx settled in London, England, where he lived the rest of his life.

True to the Young Hegelians, Marx centered his philosophy in the belief that the physical and material life determines consciousness and thought while holding to Hegel’s belief in Oneness of Mind. Marx believed this would be achieved in the classless society in which the workers, as a collective held in the government, own all means of production and ownership of the land (Communism). He believed religion was a form of self-alienation in which man attributed all goodness and wisdom capable to a remote God instead of recognizing goodness and wisdom as essentially human capacities — coming from within. Marx’s entire theory regarding social, political and economic systems centered on eradicating “self-alienation.” He believed this eradication would progress naturally, not consciously, via the Hegelian Dialectic. This progression is known as *dialectical materialism*.⁶

The process of dialectical materialism is not, however, a natural process. To achieve dialectical materialism, the process cannot be left to chance. Thus the need for facilitators — professional change agents, trained in group dynamics and on the intricacies of how to move a group to a preset conclusion. And true to definition, each member of the “consensus circle” is expected to abide, support, and accept ownership of the “synthesis of opposing views.” This obviously means that people must change their existing belief systems in order to come to consensus — to Oneness of Mind.

Consensus is the very essence of the Hegelian Principle. In a group setting, opposing views are formulated and synthesized into a collective view which then becomes the new thesis. In theory, through natural progression, Oneness of Mind evolves. This walks hand in glove with *dialectical materialism*.

The Hegelian Principle is also the basis of the organizing technique used by the Industrial Areas Foundation.⁷ It is the process

- 1) used by trained change agents (facilitators) to facilitate planned change, to move groups to a preset conclusion (the Delphi Technique);
- 2) of outcome-based education/mastery learning . . .
 - a) facilitated learning (teacher as facilitator),
 - b) conflict resolution/peer mediation,
 - c) critical thinking programs,
 - d) leadership building programs;
- 3) of Total Quality Management (TQM);
- 4) of the High Performance Work Organization (HPWO);
- 5) of Continuous Quality Improvement (CQI), and
- 6) of School-to-Work (STW).

There is also a host of other names under which this process is known. Any time you have

1. a diverse group,
2. dialoging to consensus,
3. over social issues (crises),
4. in a facilitated meeting (controlled environment),
5. to a predetermined outcome

you have what is known as a *soviet* — the term used for the same process in the former Soviet Union.⁸ Anytime, in any setting, (and this process of consensus building is being used everywhere and in every setting) that this process is used, you have a *soviet*, moving people from making decisions based on fact in which they are an active participant in the decision-making process, to relationship building in which they become mere puppets of a pre-determined outcome.

Many meetings are being run by consensus. When one understands the purpose of consensus, that it is intended to produce the Oneness of Mind necessary for dialectical materialism, one understands why it stands counter to the best interests of our country. In the interests of preserving our freedom and sovereignty as a nation, we must return to open public forum meetings run via *Robert's Rules of Order*.

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Endnotes

1. *Fifty Major Philosophers: A Reference Guide*; Collinson, Diane (New York: Routledge; 1987; p. 97).
2. *Webster's Seventh New Collegiate Dictionary*; 1970.
3. *Fifty Major Philosophers: A Reference Guide*; Collinson, Diane (New York: Routledge; 1987; p. 97).
4. *Ibid.*, p. 99.
5. *Ibid.*
6. "Dialectical materialism: a social and economic theory, elaborated by Karl Marx and others, and held by Communists, which maintains that social and economic evolution must inevitably proceed through stages of conflict between economic classes, the dictatorship of the proletariat, and the gradual atrophy of the state to the eventual emergence of a classless society." (*The World Book Encyclopedia Dictionary*:

Chicago: Doubleday and Co, Inc; 1965)

7. The Washington Rural Organizing Project (affiliate of the Industrial Areas Foundation) of which Joe Chrastil is lead organizer and facilitator for the Parent Organizing Project, also known as the Parent Involvement Project and the Parent Involvement Committee in District 81 in Spokane, Nine Mile Falls, and Mead School Districts of Washington State.
8. Dean Gotcher: Institution for Authority Research.

Lynn M. Stuter is an activist and researcher who has spent the last fifteen years researching systems theory and systems philosophy — with a particular emphasis on education as it pertains to achieving the sustainable global environment. She has worked with legislators, both state and federal, on issues pertaining to systems governance, the sustainable global environment and education reform. She networks nationwide with other researchers and a growing body of citizens concerned about the transformation of our nation from a Constitutional Republic to a participatory democracy. She has traveled the United States and lived overseas. Web site: www.learn-usa.com

Learn how to disrupt the Delphi Technique:

http://www.learn-usa.com/transformation_process/acf002.htm

For more about Consensus and Facilitation to the Learn website:

http://www.learn-usa.com/transformation_process/~consensus.htm

PARENTS BEWARE!

Would You Go into Partnership with the Devil?

HOORAY for OUR TEAM!

This "Parents Beware" flyer, passed out by pro-family activists at the first US Department of Education-sponsored/funded Region V Parents-as-Partners Conference in Indianapolis, Indiana, December 1, 1984, resulted in cancellation of the Department's upcoming nine regional conferences. This victory by parents/taxpayers represents a good 20th Century example of David going up against Goliath ...and winning!



According to federal law, parents have the prime responsibility for their children. However, parents are now being manipulated into forming a PARTNERSHIP with the government school system and the business community. It is perfectly obvious that any partnership would eventually eliminate all parental rights because you cannot share your God-given and Constitutional rights with any entity. Over the years parental rights have been slowly eliminated by federal and state laws and the courts and this has to stop NOW.

Ernest Boyer, president of the Carnegie Foundation for the Advancement of Teaching, stated in the *New York Times* on October 28, 1984 that "business and industry have a dramatic stake in the quality of education... and want to be more a partner in process rather than sitting back and taking what comes to them." Boyer also advocates mandatory-voluntary community service at state-approved places of employment as a high school graduation requirement for no salary — commonly known as the "slave clause."

Your tax dollars are again being wasted on a most dangerous scheme of the US Department of Education change agents, under the auspices of their regional offices, who want parents to become a "positive" partner in a "positive" dialogue with them, and by so doing,

1. Identify and neutralize effective parent groups,
2. Partially bypass our locally elected school board members, and
3. Dilute the role of the parent as the primary person responsible for his/her child's education and welfare.

The invitation to you to attend the PARENTS AS PARTNERS CONFERENCE, sponsored by REGION V of the federal Department of Education to be held on December 1, 1984 at the Hilton Hotel in Indianapolis, is to attend the first of a series to be held in each of the 10 federal regions. In the brochure under "Who Can Come?" it states:

To encourage 'positive' parent involvement in your "community" you may wish to consider the "team" approach. Parents, a school official, civic leader, teacher, school board member and local media person might make up a "team" from the local school district corporation. Then that "team" could take home new ideas and suggestions for implementation at the local school level.

In other words, "positive" parent involvement in your "community" (what is their definition of "community"?) can only take place if you submerge your individuality (the strength of our nation) and become a member of a "team" (group) where whatever opinions or recommendations you have can be watered down or pushed aside. Educators recommended for inclusion on the "team" are necessary for control of the team by group dynamics techniques. In education circles this is known as COMMUNITY EDUCATION and the COMMUNITY COUNCILS or groups consist of representatives from other government agencies as well as the above-mentioned team members, so all can participate in the process, thereby eliminating our representative form of government. Parents who have shown concern for their children's education are often labeled as "negative," particularly when they object to the insidious goals of Mastery Learning, death ed, sex ed, global ed, parenting ed, values clarification, invasion of privacy, etc. (Read the testimonies from around the country concerning the implementation of the *Protection of Pupil Rights Amendment* that allows for PARENTAL CONSENT. Take note of the system's lack of response to these "negative" concerns. The only answer so far appears to be this suggestion that parents become PARTNERS with the federal education cabal!).

Are the government controllers going to use these negative concerns to justify and rubberstamp a set of core values (character) which will compute with the new technology? In the *Los Angeles Times* of November 11, 1984, the federal Department of Education's Gary Bauer is quoted as saying, "There is a great desire by the average parent to have a set of values transmitted to their children in the classroom." Who will decide what these values will be? Will it be the establishment whose values for the last twenty years have helped to "humanize" and corrupt at least one generation of American children? What will happen to the student who holds a different set of values? Will he be recycled until he meets the state's objectives? Is the process of creating these values the most important part of this plan? In the *Maryland Values Education Commission Report* of 1983, teachers will also be required to have the correct character and the guidance

counselors will be assigned the task of making them comply. The Commission was the brainchild of Religious Heritage of America and was funded by the state government.

Intensive research by numerous prestigious think tanks has shown that the parents and teachers of this country have been targeted to become unknowing accomplices in the humanistic international community education system supported by international organizations such as the United Nations Education, Scientific and Cultural Organization (UNESCO), Office of Economic Cooperation and Development (OECD), World Bank, United Nations, tax-exempt foundations and hundreds of education associations.

Without your participation their ongoing plans for a computerized international lifelong education system cannot work. YOU ARE THEIR LAST OBSTACLE!

Voluminous documentation exists relating to the billions of federal tax dollars and private, tax-exempt foundation money that has already been spent for the development of mind-altering programs. For example “Data on the Need for Parent Involvement” and “Successful Model for Parent-School Communication,” just to name a couple. Now the change agents need you to rubberstamp what they have already done. These Parents as Partners conferences are the product of years of planning by the internationalist/global community educators and behavioral scientists.* One federally and foundation-funded book entitled *Communities and Their Schools* even ridicules local authority:

Discussions that assume that localities can function as isolated or independent units simply misrepresent reality. Even the title of this book, *Communities and Their Schools*, can be misleading if it seems to legitimate autonomous entities. Unless considerations of schooling are placed within the contexts of education in the larger society and the world society, they run the danger of unwittingly affirming a past that no longer exists. Careless perpetuation of the myth of local control of communities and their schools can only propel us headlong into that world described by Thomas Pynchon in *Gravity's Rainbow* where community exists only as “shared victimhood.”

Or consider Benjamin Bloom, who has spread his work internationally and whose book *Taxonomy of Educational Objectives* is at the heart of Mastery Learning and teaching, who stated in his recent book, *All Our Children Learning*, that

The purpose of education and the schools is to change the thoughts, feelings and actions of students.

When reviewing Mastery Learning, also remember the name of B.F. Skinner who is noted for his pigeon/people experiments. Then there is John Goodlad, on the board of Global Perspectives, Inc., who stated in the federally and foundation-funded book *Schooling for a Global Age*:

Parents and the general public must be reached also, otherwise, children and youth enrolled in globally oriented pro-

grams may find themselves in conflict with values assumed in the home. And then the educational institution frequently comes under scrutiny and must pull back.

The above quote of Goodlad provides us with an excellent understanding of the purpose of these regional partnership conferences — THE PARENTS MUST BE REACHED AND INDOCTRINATED IN THE SAME VALUES TAUGHT IN THE SCHOOLS SO THERE WILL NO LONGER BE A CONFLICT BETWEEN VALUES TAUGHT IN THE SCHOOL AND THOSE TAUGHT IN THE HOME.

The federally funded reforms currently being pushed in our state capitals and our local schools have been in the education pipeline for many years, just waiting for the right moment to be implemented. The President’s Commission on School Finance in 1972 stated that people will not change until they are psychologically ready. Are you ready? The proof is in the July, 1984 issue of *The Effective School Report, A Nation at Risk* report and others that have orchestrated the nation’s recognition of the illiteracy problem to the point where parents are willing to accept *any* program or programs that have a traditional label such as *effective, basic, excellence, mastery*, etc. The reforms will not solve the problems because the real problems were not recognized by these reports. If the educationists are to get their Skinnerian system accepted by parents and teachers they must first fraudulently convince them in educationese that these reforms are necessary.

In 1982-83, the US Dept. of Education’s Secondary School Recognition Program entitled *Profiles in Excellence Resource Guide* lists the Kennebunk, Maine High School as one of the country’s excellent schools. Under curriculum for Kennebunk it states:

The major goal of the school’s curriculum is to individualize the learning process for each student. The District is in the process of developing a data bank for students and a testing program for determining expectancy instructional levels for each individual student. Once this is in place, staff will develop an individual education plan for each student to meet his individual needs. The major difficulty the school is encountering in implementing this new process is that the secondary staff is trained as *subject matter teachers*. *Teachers need to be retrained* to focus on individual needs rather than on content areas. [Emphasis added, ed.]

The Kennebunk teacher retraining model is a possible national model. Does what is going on at Kennebunk and its recognition by the federal Department of Education, have anything to do with academic excellence, or does it have to do with *individualization* of education, so each child can have his or her individual needs (values, attitudes and beliefs) changed and tracked through magnet/charter schools and technology, to meet the goals of the internationalists?

President Reagan promised to abolish the US Department of Education in 1980 and now parents and local schools are

being asked to join in a partnership with the very same entity that was to be abolished and whose budget has increased from \$12 billion in 1981 to \$18 billion in 1984, according to former Secretary of Education Terrell Bell.

Demand that the Department of Education and its existing and planned educational laboratories and centers be closed down and that the government stop using our tax money to fund these manipulative conferences. Call for an investigation into the tax-exempt foundations that are also involved in funding these changes. Let it be known that you do not intend to relinquish your parental rights to any corporation or government agency.

Call the WHITE HOUSE
and leave your message for the President
(202) 224-3121

Call CAPITOL HILL
and speak to your Senators and Congressmen
(202) 224-3121

Reproduce this flyer and distribute it far and wide. Copies have already been sent to all 10 regions.

TAXPAYERS for EDUCATIONAL EXCELLENCE
ONTARIO, CALIFORNIA 91762

* *Child Abuse in the Classroom* can be accessed at
<http://americandeception.com>

Christian Leadership Involvement in Traditional Values Destruction

By Elisabeth Trotto

Religious Heritage of America (RHA) has initiated and promoted efforts that have subverted traditional American values. The following pages contain a listing of the officers and directors of RHA and a chart outlining the inter-related activities and activists who have contributed to the destructive outcomes resulting from their efforts, knowingly or unknowingly.

Religious Heritage of America (RHA) has also sponsored Sidney Simon workshop — Limestone College Gaffney, S.C.

RHA 1979 Awards — John Marks Templeton — Princeton University Theological Seminary 1979 John Mark Templeton Award — Ralph Wendell Burhoe (Unitarian) award by Prince Philip in London, England.

July 1980 — World Future Society — John Marks Templeton in workshop on *The Quest for Global Values* brochures states: “The condition of alienation is viewed as a necessary requirement for the development of common values and goals.”

John Goodlad – President’s Commission on School Finance, 1971, states: “. . . people cannot be forced to change until they are *psychologically* ready.” [Emphasis added, ed.]

Lawrence Kohlberg’s 6th Stage of Moral Development: Universal Ethical Principals—DESPAIR; 7th Stage – COSMIC Soul.

Maryland Law Curriculum — “Project Involvement”



Elisabeth (Beth) Trotto, wife of the late Dr. Frank Trotto and mother of two and grandmother of four, grew up in Australia and moved to the United States in the 1960s. She is known in the education research community (those who have followed destructive education trends) as “Beth the Clipper.” Since 1965 Beth has followed all educational innovations, from the early days of “magnet schools” (forerunners of charter schools) through all the utterly destructive fads perpetrated on the children of our nation, and has understood the implications of each—

including bussing as a social change tool—thus earning the additional label “Big Brain Beth.” Trotto not only discovered actual documents proving mis-doings, but subscribed to many local, state, national and international newspapers and clipped, clipped, clipped and made copies of all her “finds” and sent them all over the country. Beth was the one who discovered the information that President Ronald Reagan had signed the educational agreements with President Mikhail Gorbachev of the Soviet Union at the Geneva Conference in 1985. That piece of information was hidden away on one of the last pages of *The New York Times*.

Religious Heritage of America (RHA)

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Religious Heritage of America (RHA)



Is the Cure Worse than the Disease?

By Cynthia Weatherly

Three troublesome bills are analyzed from a perspective one generally doesn't find in Christian and conservative media these days. Are these bills a cure-all for what's ailing America? Or, is the treatment potentially more deadly than the disease? Some tough questions...

We would be handing over to the federal courts unlimited power. — Dr. Charles Rice*

“Like sands through the hourglass...” is a frequently used metaphor for indicating the inexorable forward movement of a process. This phrase came to mind when contemplating the activity surrounding the effort to pass the *Parental Rights and Responsibilities Act* (PRRA). It



characterizes the effort as continuing without thought or control, piling kernel upon kernel of misconceptions in an attempt to convince frustrated parents that there is an all-compassing answer to our quarrels with government authorities in the on-going struggles to raise our children according to our values and beliefs. However, like the hourglass, when one aspect of our ability to control or conquer events is filled to capacity, invariably some circumstance will present itself to turn our worlds upside down and the process starts all over again – “like the sands through the hourglass.” And so it is that the answer eludes us.

To think we have found in the PRRA some permanent, painless solution to the tug-of-war between parents and government is to build a house upon the shifting sands of politics, vulnerable to the winds of change. And ultimately one must ask: Is the cure worse than the disease?

Snake Oils: Separating Fact from Fiction

As the “hourglass” tips across the country, and parents encounter diverse barriers to freedom of parenting, many established Christian and conservative groups point to passing the PRRA as the ultimate answer to these questions:

- If we had the PRRA would the precious little 11-year old girls at the J.T. Lambert Intermediate School in East

Stroudsburg, Pennsylvania, not have had to face the humiliation and psychological devastation experienced when subjected to genital examinations as part of a routine physical in a public school setting? ask some of the spokesmen for the Right, either overtly or obliquely.

- If we had the PRRA would the Dawson family in Texas not have had to endure interference by Child Protective Services of Texas when their children reported having been spanked at home? implies press release information from one such organization.
- If we had the PRRA, wouldn't the Chelmsford, Massachusetts parents have been able to excuse their children from the “Hot, Sexy & Safer” sick sex education condom demonstration?

Could this be true? Do we really have a miracle tool to build a fortress of protection for parents? Or will we discover that we are building our fortress upon the sands of supposition?

Let's briefly examine the foundations of these cases. In the situation in East Stroudsburg, a state law dictates that a thorough physical examination be given to school children of the ages of the little girls involved; that examination may include the very procedure that was carried out by the school's attending pediatrician. Parents have the option of either having their children examined by a private family doctor and providing a certificate to that effect, or of having the examination carried out in a manner similar to the one experienced by the sixth-grade girls of the East Stroudsburg School. While the issue of the possibility of a misplaced notice from one family will certainly be addressed independently, unfortunately, the basic issue of the examinations being given by a school-appointed physician is within the legal parameters of a state law. Because the parents had been given an option and notification (albeit possibly without full parental understanding of the consequences), this situation would not be helped by any existing or future Federal *Parental Rights and Responsibilities Act*.

In fact, the very opposite would quite likely be true! The PRRA could backfire in situations like East Stroudsburg! The crux of the PRRA, which is proof of the “State's compelling interest,” would have already been answered by the establishment of the state law, and also by the

school system receiving Medicaid funding. When asked how the PRRA could have helped the East Stroudsburg parents, a congressional aide was reported to have admitted, “This is the best we can do.” Indeed!

Actually, the state of Pennsylvania can do better—by passing legislation before the Pennsylvania legislature in the form of a bill proposed by Representative Sam Rohrer. Rep. Rohrer has already considered the relationship of the State to the parents, and he has exposed the tyranny of the Medicaid funding causing schools to do all sorts of unexpected things to meet requirements attached to administrative service refunds to schools that allow social services and health care to be delivered through the schools. At the state level, with specifically tailored solutions to individual, state, and local problems in the area of parental rights, is the appropriate and effective level of addressing parental concerns, in the opinion of this author.

Yet, fund-raising mail fills the mailboxes of conservatives across the country. “Send us your largest donation so that we can help pass the *Parental Rights and Responsibilities Act* and give back to parents their God-given rights to raise their children in the nurture and admonition of the Lord!” The Federal government? The Federal courts? Have we conceded that we don’t have the rights unless the government gives them to us? On what sandy loam have we built this idea?

In addition, the Texas case involving the reporting of spanking could not have been helped by a Federal PRRA. This case was not an intrusion out of the blue by a school counselor, but again, the officials were performing duties imposed upon them by state and Federal law in circumstances which had been monitored for a long period of time for a variety of reasons. This definitely would not have been a case which would have qualified for a proposed PRRA solution. Even the assertion that had the students been attending a private rather than a public school there would have been a different outcome is a moot point because counselors and administrators in private school settings—even in Christian schools—are subject to suspected abuse reporting requirements. The proposed PRRA does nothing to interfere with the execution of these existing laws and regulations. The important issue to remember in this case is that the decision rendered against the parents was directed specifically at that family’s circumstances and based on an historical record with the court which predates this particular complaint. It would be considered folly, at least by this author, to extrapolate that decision to represent a situation in which most families might find themselves.

Title X and the Emancipation of Minors

This tendency to paint all unfortunate circumstances

which have befallen parents with a broad brush and claim that the PRRA could be a remedy is becoming a frequently employed tactic. As often happens when enthusiasm overtakes objectivity, the public is being led to believe that the PRRA can work miracles if it can just get passed by Congress. However, there are a few particulars which should not be ignored.

One such particular involves the existence of Federal regulations and law which presently govern the area of “family planning.” Title X of the *Family Planning Act of 1978* provides the framework for the funding of activities which take place in health clinics throughout the country, both in school-based settings and in free-standing or general health clinics. Activities covered by grant funding and Medicaid/Medicare reimbursement include the dispensing of condoms and other birth control devices, prescribing medication, and physical examinations, as well as education and counseling.

The most important issue regarding Title X — at least for our purposes — is the fact that under the umbrella of this title’s funding and regulatory control is found the full-blown application of the “doctrine” of the *emancipated minor status*. In other words, in any circumstance in which a child discusses or initiates any action toward informing, protecting, or seeking guidance in the area of his/her sexuality, the “child” is considered an *emancipated minor* under the law. Your twelve- or thirteen-year-old daughter may have to have parental permission to have her ears examined by a physician or a nurse in a clinic, office, or hospital, but parental-absence-from-the-room is required when that same child wants to discuss her sexuality with a doctor or nurse!

The *Parental Rights and Responsibilities Act* will not change this! In fact, an analysis issued by The Rutherford Institute agrees with this assessment. They said:

- ...PRRA raises no constitutional problems for women seeking sex education, contraception, and abortion...
- ...parental involvement in the form of excusal does not threaten the rights of minors to have access to sex education...
- [On the matters of minor to receive contraception] Requiring parental consent or allowing parental involvement in this area does not raise... constitutional problems...
- [PRRA does not] adversely impact Title X’s confidentiality requirement in distribution of birth control.
- [PRRA] will not undermine a minor’s access to abortion when the Court already has deemed parental consent statutes constitutional.

It has not been fully explained to us why just adding

another Federal law to the roster is going to undo all the wrongs and inequities that exist. The emancipated minor status situation is one reason — if not the main reason — that the Stephens County, Georgia case, which was referenced in the hearings in support of the PRRA in both the Senate and the House of Representatives, failed to achieve any remedy for the parents of the two daughters who were transported to the health clinic by their school counselor to receive birth control devices and pills. What that school counselor did was legal! Not moral, not ethical, but legal! She, in essence, was transporting two “legal adults” to that clinic; she was not required by law — in fact, was prohibited by law — to inform the parents of her actions.

Is it any wonder then, that this case, presented before a court on the basis of the violation of parental rights, was not going to be resolved in a manner to please the parents? Those parents were being asked to weigh in against a state’s necessity to uphold its law and defend its right to receive and disperse family planning funds to its entire population. Plus, the superseding law was a Federal law. There was not a chance that the parents could receive satisfaction in those circumstances. Would the presence of the PRRA in Federal law have prevented those circumstances? There is no evidence that that would be true.

In this Georgia case, I personally warned the attorney that his case would not hold up in court because of these issues. However, no one wants to address the root of the problem in such cases — the Title X regulations and the *emancipated minor doctrine*. In fact, when I wrote to Senator Grassley’s aide to say that even after “strict scrutiny” of the PRRA I found it to be in the “compelling interest” of parents NOT to support the legislation, I particularly focused my concern on the fact that many of the issues raised in defense of passage could be addressed and resolved by legislatively eliminating or altering the Title X *Family Planning Law* and regulations. Even though that letter was sent over two months ago, I have not received an acknowledgement or reply; nor have I observed any activity that would indicate that these concerns have been taken into consideration. This is true even though my input had been solicited by this same aide and my letter was in response to her request for same.

The Three-Pronged Foundation

Like sands through the hourglass..., so go questions and concerns raised about the *Parental Rights and Responsibilities Act* when addressed to the author, legislative sponsors, and supporting organizations who are fund-raising and press-releasing attention-getting stories about cases which are sensational and painful, but cannot be resolved by the proposed PRRA. Why is this so? Why does any question or opposition raised always seem to be characterized as “liberal,” “stupid,” “radical,” “NEA- and Planned Parenthood-supporting constituencies,” and registered by “so-called Christians”? “So-called Christians” gives the deepest cause for concern. A Christian cannot question the wisdom of the passage of this law? Does that mean that if a Christian dares to question that wisdom that that Christian is reduced in status to “so-called”? Why? And who determines that status?

Following the writing of the article “Is Freedom Burning?” which appeared in the December 1995 issue of the *Christian Conscience*, I received a call from Michael Farris, president of Home School Legal

The Three-Legged Stool: “Imprudent, Dangerous” and Unconstitutional

Religious Freedom Restoration Act (RFRA):

1. *The U.S. Constitution, Amendment I*, states that the “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...”
2. Under the *Religious Freedom Restoration Act*, a “state’s compelling interests” test was established by Congress.
3. The state now has the power to establish the prohibition of certain religious practices.

[Ed. Note: This law was declared unconstitutional by the US Supreme Court.]

Parental Rights and Responsibilities Act (PRRA)

1. *The U.S. Constitution, Amendment IX*, states that “The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.” Parental rights are not enumerated in the Constitution.
2. The *Parental Rights and Responsibilities Act* established a “state’s compelling interest” test to determine the validity of parental rights claims.
3. Constitutional protection of parental rights as unenumerated rights is null and void if PRRA passes, because, as in the case of

Defense Association and author of the *Parental Rights and Responsibilities Act*. During our conversation Mr. Farris said, more than once, that the PRRA (HR. 1946/S 984) was one part of a three-pronged effort to put into place “protective” legislation. “There are three bills that build on each other: the *Religious Freedom Restoration Act*, the *Parental Rights and Responsibilities Act*, and the *Restoring Local Schools Act*,” he emphatically stated. Since that time the thought of what is built by these legislative acts has been a source of much random contemplation.

What **do** the *Religious Freedom Restoration Act* (RFRA), the *Parental Rights and Responsibilities Act* (PRRA), and the *Restoring Local Schools Act* (RSLA) build?

Since there are three acts, I mentally envisioned something with three elements that are supportive in structure — the three legs of a three-legged stool! The imagination strayed to visions of a farmer ensconced upon a three-legged stool, milking — What could he be milking?

During this time of musing, I drafted a page that dealt with the three legs of the stool (See sidebar). Not intending to be redundant, I would like to review that draft here. It was given the title “The Three-Legged Stool: ‘Imprudent, Dangerous’ and Unconstitutional” in deference to Dr. Charles Rice’s comments regarding the PRRA as expressed in more than one letter to Mr. Farris. Dr. Rice, eminent Constitutional scholar from the University of Notre Dame School of Law, used the words “imprudent and dangerous.” I, however, take responsibility for the word “unconstitutional” as questioning the constitutionality of RFRA and PRRA, in particular. Since the *Restoring Local Schools Act* has not been assigned a number for lack of a sponsor presently, I leave its status open for conjecture, depending on what form it will take when — and if — it becomes a legitimate bill.

Let’s examine each “leg” of the stool.

Religious Freedom Restoration Act (RFRA):

1. This bill passed the Congress and was signed by the President in 1993. A full test of its constitutionality has not been processed. [*Ed. Note: This law has been overturned by the US Supreme Court as unconstitutional since the original writing of this article.*]

2. *The United States Constitution, Amendment I*, states that the “Congress shall make NO law respecting an establishment of religion, or prohibiting the free exercise thereof . . .” [Emphasis added, ed.].

3. Under the *Religious Freedom Restoration Act*, a “strict scrutiny” or “state’s compelling interest” test was established. This standard supposedly raises a higher hurdle for the state to have to clear if it challenges the right for someone to practice one’s religion freely. However, in so doing, a “scale of justice” is constructed in which to weigh each side’s interest; a position the State has never enjoyed before under our Constitution.

4. The State now has the power to *establish the prohibition* of certain religious practices for the first time in our country’s history.

Parental Rights And Responsibilities Act (PRRA):

1. *The United States Constitution, Amendment IX*, states that “The enumeration in the Constitution of certain rights shall NOT be construed to deny or

the RFRA, the PRRA will have established a criteria for prohibition of parental rights.

Restoring Local Schools Act (RSLA)

1. There is no constitutional provision for mandating government education.
2. By passing the *Restoring Local Schools Act*, Congress reduces the educational bureaucracy that it established through the *Elementary and Secondary Education Act of 1965/Improving America’s Schools Act of 1994/Goals 2000 – Educate America Act* to a process of individualized education and training financed through tax credits from the General Fund and managed through a charter/community center school concept, which will deliver human services and workforce training to meet national/international market standards.
3. Business “partnerships” and co-ownership of community schools/training facilities will determine curriculum outcomes to match business needs.
4. There will be no establishment or restoration of “local schools,” but the establishment of local control of the populace will guarantee a trained workforce for full employment, bypassing constitutional rights altogether; thus, establishing a new form of government and social structure.

The three “legs” of this stool support a “seat” upon which the *United Nations Convention on the Rights of the Child* can be enthroned:

1. Religious rights restrictions can include allowing children to protest receiving religious training from their parents’

disparage others retained by the people.” [Emphasis added] Parental rights are not enumerated in the Constitution. Thus, they stand as established outside the purview of the law governing enumerated rights. Most Christians believe that parental rights are established by God.

2. The *Parental Rights and Responsibilities Act* establishes a “state’s compelling interest” test to determine the validity of parental rights claims. While claiming, as in the case of the RFRA, to raise a higher standard to which the State must adhere in determining its interest in parental rights cases, in actuality a scale is constructed in which *parents’ rights must be weighed AGAINST the State’s “compelling interest,”* but now with higher stakes.

3. Constitutional protection of parental rights as unremunerated rights under Amendment IX and other laws is null and void if PRRA passes, because, as in the case of the RFRA, the PRRA will have *established criteria for prohibition of parental rights.*

By establishing the right of Congress to pass law regarding parental rights (The purpose of the PRRA is stated as being “to enforce, pursuant to Section 5 of the 14th amendment to the Constitution, the provisions of the 14th amendment, as enunciated by the Supreme Court, protecting the right of a parent to direct the upbringing of the child of the parent.”), parental rights will have passed into the same arena as civil rights as “defined and protected” by the same type of legislation, thus surrounding the “protection” thereof with reams of regulations to come and hours, days, months, and years of time in courts to determine whose interest will prevail.

4. Under PRRA all issues would have to be resolved in a Federal court if administrative remedies fail. The Rutherford Institute analysis of the PRRA acknowledges

If the state can proffer a compelling interest and show that its interference with parental liberty is narrowly tailored to further that interest, the state will win.

Simple? Protective? Easily understood? We should be careful to not ascribe more power to this proposed legislation than it can deliver. The PRRA establishes for the first time a legal right for the *State* to stake its claim in the lives of children (“state’s compelling interest”). Until this time, the State snatched what legal rights it could. If the PRRA passes, parents will face the State in court battles where the State will have an opportunity to prove its “compelling interest.”

The Rutherford Institute analysis notes this new balancing act between parent and State:

PRRA would have ensured that the Chelmsford parents had an opportunity to have their interest in excusing their children from this program [“Hot, Sexy & Safer”] *BALANCED against the state’s interest in forcing students to attend.* [Emphasis added, ed.]

Just who do you think would win in this scenario? Who has the money, time, attorneys, and a new right to prove a greater “compelling interest”?

choice of church or synagogue. Would it be within the “state’s compelling interest” to force the child to receive religious training when the *UN Convention on the Rights of the Child* maintains that this would violate a child’s right? Or, would it be more likely that the “state’s compelling interest” would be answerable to the UN treaty to uphold the child’s right to determine the nature, if any, of the religious training the child would consent to receive?

2. Would it be within the “state’s compelling interest” to allow parents to educate and discipline their children to a standard to meet a funding, legal, or emergency initiative standard (as in those proposed when the United States found itself behind in the “space race” of the 1960’s or now under Goals 2000/Governor’s Summit workforce initiative)? Under the *UN Convention on the Rights of the Child*, the “compelling interest” standard would work against parents because the state’s “compelling interest” would be to meet the dictates of the UN treaty!
3. The outcomes of the enactment of legislation such as the *Restoring Local Schools Act* would provide exactly the framework for delivering the provisions called for in the *UN Convention on the Rights of the Child*. With the community center concept implemented by the dissolution of the present educational establishment, the ability for children

Restoring Local Schools Act (RLSA)

1. There is no constitutional provision for mandating government-funded or controlled education. This is strictly a congressionally mandated issue (as in Section 5 of the 14th Amendment, a basis for providing such, to ensure equal access to lawful due process).

2. By passing the *Restoring Local Schools Act*, Congress reduces the educational bureaucracy that it established through the *Elementary and Secondary Education Act of 1965/Improving America's Schools Act of 1994/Goals 2000-Educate America Act* to a process of individualized education and training programs which would be financed through the General Fund and managed through charter/community education centers which will deliver human services and workforce training to meet national and international market standards and goals. Tracking of student progress toward these goals would be monitored through the “tentacles” of the Community Learning Information Network (CLIN) auspices, taking on whatever coloration necessary to conform to the particular CLIN distance learning and information storage entity which would be used in a local setting — as, for example, the National Guard training center in a particular location.

The disbursing of this information to industrial/commercial and higher education and training centers would be accomplished by using the Secretary's Commission on Necessary Skills (SCANS, US Department of Labor, profiles for the workforce) competencies and suggested record-keeping procedures, transmitting them via SPEEDE EXPRESS (the National Center for Educational Statistics and Council of Chief State School Officers' contracted “railroad” on which school and training information would travel) to the potential “customer” for a student's skills — industry, military, or higher level of education or training.

3. Under the proposed RLSA, the functions of the existing US Department of Education would be taken through a termination process under the auspices of the US Department of Health and Human Services (HHS). During the prescribed four-year termination period, HHS (possibly under Donna Shalala's direction if Clinton wins again) would be free to merge any of the educational programs which matched, or with which HHS's programs were compatible, into existing HHS on-going programs! This is akin to Joel Chandler Harris's Brer Rabbit adventures—“Please don't fling me into that briar patch!”

We have already alluded to the complications of Title X regulations as related to access by children to “family planning” information, training, and accouterments. Could we possibly believe that these issues would not become even more clearly defined and the controls more strongly imposed under such an arrangement?

4. Business “partnerships” already being formed under community collaborative arrangements to accommodate *Goals 2000*, and co-ownership of some educational/training facilities set up under charter school legislative proposals will determine curriculum standards and outcomes to match business needs. These outcomes have already been preliminarily delineated in US Chamber of Commerce publications, UNESCO's ISO 9000 and 1400 standards for international business/industry, UNESCO's international workforce profiles, individual standards, and are being set forth in literature governing Tech-Prep education, apprenticeship guidelines, and performance-based assessment.

5. Under the proposed RLSA there will be *no* establishment or restoration of “local schools,” but the establishment of local control of the populace will guarantee a trained workforce for full employment, bypassing constitutional rights altogether, thus establishing a new form of government and social

to receive education, workforce training, medical, nutritional, safety, social, mental health, and daycare/night care services to meet their individual needs will be provided by the government. Thus, the liberation of the child is accomplished just as the UN Treaty demands!

It is a fact that the United Nations treaties supersede federal and state law and are considered on a par with our Constitution. Given the proposed shredding of our constitutional rights under the *Religious Freedom Restoration Act*, the *Parental Rights and Responsibilities Act*, and the *Restoring Local Schools Act*, as internationally renowned constitutional expert Dr. Charles E. Rice of Notre Dame Law School stated concerning just the *Parental Rights and Responsibilities Act*, these laws are “imprudent and dangerous.”

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**The Christian
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structure. The elements in HR 1617 that conservatives find most objectionable, and which will bring forth the most radical changes in our traditional relationships between elected officials and the public, would be given a wide open field in which to run under the changes proposed in the *Restoring Local Schools Act*. There is a biblical injunction that warns not to clean “demons” from a house until one is prepared to fill it with another spiritual presence, thus guarding against the return of those same “demons” and more besides. In other words, to apply that injunction to this situation, the warning should be not to throw out an existing program unless you have something with which to replace it which will be better and designed to enhance the lives of all involved. Blanket efforts to terminate the US Department of Education at this time, attractive as that may seem to some, are exercises in futility until there is some concrete, useful, and workable proposal with which to replace it.

THE FATAL CURE: *The UN Convention on the Rights of the Child*

The three “legs” of the above stool support a “seat” upon which the *United Nations Convention on the Rights of the Child* can be enthroned. While all outward efforts by individuals and organizations supporting the above legislative “legs” certainly lead us to believe that the UN treaty involving children’s rights is an undesirable and abhorrent entity, the same legislative “legs” can actually support the effort to elevate children’s rights to a level beyond the control of, particularly, Christian parents. This outcome may be inadvertent, but it still carries the element of danger.

An important point to establish at this juncture is that any UN treaty ratified by the US Senate and signed by the President of the United States is considered to be on par with the *US Constitution*, thus maintaining precedence over state and federal law.

To summarize the effects of the three “legs” as they support the *UN Convention on the Rights of the Child*, let’s look at each legislative effort in the light of aspects and goals of this document.

I. RFRA

With regard to the *Religious Freedom Restoration Act*, religious rights protection could be threatened by the *UN Convention on the Rights of the Child*, Article 14, which states:

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.
2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.
3. Freedom to manifest one’s religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety,

order, health, and morals, or the fundamental rights and freedoms of others.

The wording of this portion of the *Convention* makes the primary point that the child will have freedom of thought, conscience, and religion. Government will “respect” the rights and duties of the parents to

provide direction ...Consistent with the evolving capacities of the child ...Subject only to such limitations as are prescribed by law...To protect public safety, order, health, and morals, or the fundamental rights and freedoms of others.

One could certainly assume that the efforts to establish religious and parental rights as “fundamental” by placing into law the “strict scrutiny” standard was intended to hold up under the weight of such requirements in international law. However, the mechanisms used to do so, the RFRA and PRRA, provide a “compelling interest” test which requires the citizen to weigh his/her/their interests against the State’s. This being the case, the citizen(s) most assuredly will become the perpetual loser due to the level of law at which the challenge would be directed — that being the level of the Constitution by way of the UN convention.

Would not the “state’s compelling interest” in these cases be to uphold the Constitution or its equivalent? That being so, would not the child consistently win over the interests of the parent, or the State win over the interests of a religious practitioner if his/her rights were consistently pitted against an international standard of “fundamental rights and freedoms of others”?

Have we not already experienced tremendous resistance, even in our own country, to certain evangelistic efforts? Allowing Congress to make law in the area of religious liberties, as in the *Religious Freedom Restoration Act*, has, in the opinion of the author and others, actually reduced the level of protection for the free exercise of religion in the face of pending international treaties like the *UN Convention on the Rights of the Child*.

II. PRRA

In the area of conflicting interests in the matter of the *Parental Rights and Responsibilities Act* and the *UN Convention on the Rights of the Child*, the same concern applies which has been stated in regards to the religious liberties question. The *UN Convention’s* Article 13 entitles the child to the right of freedom of expression

which shall include freedom to seek, receive, and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child’s choice.

Article 13 further states the restrictions to that freedom:

... shall only be such as provided by law and are necessary: (a) For respect of the rights or reputations of

others; or (b) For the protection of national security or of public order or of public health or morals.

Nowhere in the scenario presented by these words can we inject an opportunity for prevailing parental choices to be honored above the child's choice. Again, because of the "state's compelling interest" test written into the PRRA, parents have a reduced position before the court. This is because of the State's obligation to uphold the International law, and because PRRA would allow Congress to pass law specifically outlining the court's parameters with regards to upholding parental rights. It amounts to a reduced standard before the *UN Convention*.

Most alarming in this regard is Article 23 of the *UN Convention* which states

...That a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance, and facilitate the child's active participation in the community.

Part 2 of Article 23 states:

States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the *eligible child and those responsible for his or her care*, of assistance for which application is made and which is appropriate to the child's condition and the circumstances of the parents or others caring for the child. [Emphasis added, ed.]

The March 1995 issue of *The Christian Conscience* contains a detailed report on parental rights and responsibilities and can be downloaded from the americandeception.com website. It explains in great detail the implications of the above wording in law. *The Individuals with Disabilities Education Act* and companion legislation are largely responsible for parents finding themselves in the position of the East Stroudsburg, Pennsylvania, parents because of service delivery mechanisms that involve more than the children who would ordinarily be eligible for assistance. When a school (or community, under new wording) has a certain number of students served by the above-mentioned entities, those same services become available to entire populations on grounds other than need. The implications of this wording are horrendous when one considers that some governmental entity will determine "appropriate" care that should be provided, regardless of parental wishes.

Other sections of Article 23 and other articles in the *UN Convention* give serious reasons for pause before supporting the PRRA. The PRRA contains a definition for the term "direct the upbringing of a child" which includes in Sec. 3 (3) (B) "Limitations Concerning Parental Decisions on Health Care" the following wording:

The term "direct the upbringing of a child" includes withholding consent for any medical service or treatment for the child, EXCEPT FOR — (I) a medical service or treatment that is necessary to prevent an imminent risk of serious harm, or remedy serious harm, to the child; or (II) a medically indicated service or treatment for a disabled infant [Ed. Note: 'infant' undefined in the bill] with a life-threatening Condition.

While the PRRA purports to protect parental rights under a high standard, the wording of the bill itself *limits* those rights and contradicts itself at several turns. This particular loophole in the protective fabric of the PRRA leaves parents vulnerable to proposed international standards and values of health care and sanctity of life as proposed under the *UN Convention on the Rights of the Child*. In light of recent UN conferences on quality of life and human rights and their resulting proposals, alarm bells should be ringing in the land! Further, this language is so wide open that one could drive a truck through it. It may harm rather than help Baby Doe cases and bears extensive scrutiny by right-to-life leaders.

III.RLSA

The enactment of legislation such as *The Restoring Local Schools Act* would provide exactly the framework for delivering the provisions called for in the *UN Convention on the Rights of the Child*. By destroying the existing framework in which we still have elected officials attempting to make decisions on issues affecting local schools and communities, we open our families and communities to direct intrusion by entities designated as "public" to set standards of delivery of education, workforce training, medical, nutritional, safety, social, mental health, daycare/night care services through "community centers" designed to deliver these services according to an international standard.

THUS, THE LIBERATION OF THE CHILD IS ACCOMPLISHED JUST AS THE U.N. TREATY DEMANDS!

Building on Shifting Sand

As stated in "Talking Points in Answering Objections to the Parental Rights and Responsibilities Act" recently circulated by the National Center for Home Education (NCHE), the research arm of Michael Farris' Home School Legal Defense Association:

Since 1963, there has been *no clear example* in which the Supreme Court has applied a strict scrutiny analysis when balancing the government's compelling interest against a parent's fundamental right under the liberty clause of the 14th Amendment. [Emph. added, ed.]

Because the last case — *Wisconsin vs. Yoder* (1972) —

had a mixed plea which joined the constitutionally unenumerated parental rights to the constitutional First Amendment right to freedom of religion, it cannot be used as an exact pattern by which to cut the cloth to make a whole garment to protect parental rights. In fact, *Yoder* actually *acknowledged* the compelling interest of the State of Wisconsin to provide education to the people of Wisconsin and did nothing to nullify the compulsory attendance laws therein. It was the First Amendment right to free exercise of religion which allowed the Yoder family to remove their children from the public school after the eighth grade to finish their education within the training provided by the Amish community to prepare the young people for life within their religiously dictated cloistered habitat.

It is the belief of this author that the PRRA is an attempt to bypass the constitutional amendment process to move parental rights to a level equal with the protection provided by the Bill of Rights — in a stand-alone capacity. The question arises as to whether that is an *elevation of status* or a *diminution of status*.

One must fully grasp the extent to which those enumerated rights are regulated and controlled before making that decision. As stated by Dr. Charles Rice in a personal telephone conversation of May 15, 1996, “We would be handing over to the federal courts unlimited power.”

Do we really want to do this?

In the same packet of information from NCHE, there is a listing of “What the PRRA Does Not Mean.” Considering all that has been learned about what is *not* known about the long-term effects of the PRRA, this author submits that most of the assertions made in the handout are meaningless. Let’s take their fourth point:

The PRRA does not mean that the federal government can push federal regulations or mandates relating to parental rights. But it *does* mean that Congress has a right to protect parental rights pursuant to Section 5 of the Fourteenth Amendment. Protecting the Bill of Rights is one of the few legitimate roles of the federal government. This is identical to Congress’ role in enacting the *Religious Freedom Restoration Act* to prevent states from limiting the First Amendment free exercise of religion. [Emph. added, ed.]

We still do not know exactly how the courts or the states will carry out the RFRA in all its implications, so to copy it at this juncture has the potential for folly. Also, the point that is made by this author is upheld by NCHE’s statement: “But it does mean Congress has a right to protect...” [Ed. Note: As stated in an earlier note, the RFRA was overturned by the US Supreme Court as unconstitutional.].

The manner in which Congress has legally and traditionally “protected” the Bill of Rights is to

pass law and enact regulations.

Once more, I would reiterate: the PRRA can be interpreted and enacted by parents/citizens who are both liberal and conservative, Christian and non-Christian — for their own purposes. This is, after all, the American way. To naively believe that the PRRA would only benefit God-fearing parents, and would only further a Christian moral foundation, is tantamount to believing that a Christian state can be established within the borders of the United States.

A May 28th mailing from NCHE further states that

...we are adding language to the PRRA which will essentially trump the *UN Convention on the Rights of the Child!*... we have added a clause in the PRRA which simply indicates that the PRRA will automatically apply to all federal acts and treaties unless the federal act or treaty specifically exempts itself from the PRRA...

First of all, no such wording is presently a part of any official version of the PRRA and can only be added by a member of Congress, and then only with the agreement of other members of the sub or full committees which are discussing this bill.

Secondly, the dubious assertion that such wording can affect the outcome proclaimed — that this would make the PRRA more effective than before — is to ignore the double-edge of the sword used! That is, if the PRRA would “automatically apply to all federal acts and treaties *unless* the federal act or treaty specifically exempts itself from the PRRA...” then at any time a federal law *could exempt* itself from the PRRA! It would only take an act or amendment to an act in Congress to do so! This is hardly the level of protection provided by our Constitution for any other right enumerated in the Bill of Rights. How better to describe a Catch-22 situation, and one that could entrap parents in an untenable position permanently? The idea that the *UN Convention on the Rights of the Child* could be foiled, if that is legally possible as outlined by NCHE, pales in light of the implications of what could befall us under the newly proposed wording.

Again, I point to Dr. Charles Rice’s comment: “We would be handing over to the courts unlimited power.* Do we really want to strengthen the idea that the Supreme Court can *make* law through interpretation? Isn’t this a violation of the Separation of Powers Clause in the Constitution?”

Conclusion

We *must* examine more closely these proposed bills. These bills are certainly not alone in the legislative bin; there are many more which bear watching and addressing. However, since these three were linked together by their

chief author and proponent as “building” on each other, it became imperative to analyze them as thoroughly as possible.

This is not meant to be an exhaustive effort to explain all facets of these three bills — the *Religious Freedom Restoration Act*, the *Parental Rights and Responsibilities Act*, and the *Restoring Local Schools Act*. However, this effort is meant to offer another view of what is proposed and a warning not to proceed until having “looked both ways”!

Those readers who are members of organizations taking positive positions on these bills (the *Religious Freedom Restoration Act* is already law) please ask your leadership to address the concerns raised herein. This author is open to correction if proven wrong, and an open invitation stands to those holding other views to debate the issues raised herein.

The hour seems late for this country to retain its Constitution and its balance on the brink of chaos. Let us pray and work together to ensure that the contributions we, as Christians and conscientious Americans, make toward preserving this Republic — “one nation under God” — are as well-considered as those made by our forbearers.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matt. 18:6)

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descendeth, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matt. 7:25-27)

*Dr. Charles Rice to Cynthia Weatherly in phone interview in reference to PRRA on May 15, 1996.

Cynthia (Cindi) Weatherly took her first steps onto the political plank as a state delegate to the White House Conference on Families in the late 1970s. After twenty years of lobbying, speaking, writing and reporting later she found herself fully immersed in the ocean of research that she edited into Charlotte Iserbyt’s book, *the deliberate dumbing down of America: A Chronological Paper Trail*; ten years later she helped Charlotte revise and abridge that effort into its latest version. Weatherly lives in Watkinsville, Georgia. She is a wife, mother of two daughters and grandmother of four grandsons.

Model Schools 1994

By Cynthia Weatherly

This was a script for a radio program delivered after the writer attended the Second Annual Model Schools Conference in 1994. Unfortunately, most of the issues raised are still relevant. Since 1994 there have been many, many more “models” presented to many, many more teachers and administrators, including an increasing number of School-to-Work models. The charter concept of “choice” in schools has expanded to include 40 states’ involvement at some level. “Change” and “choice” have been the buzzwords for the latest movement to restructure both our education system and our government. The public has not caught on to the radical changes that will be brought about by the adoption of charter schools and their lack of elected boards overseeing the use of tax money. The slogan “Taxation without representation” needs to be heard throughout the land.

Outcome-Based Education or OBE now, but what comes next? Where do the people in charge of your child’s school get all those new-fangled ideas about education?

Some of them may have attended the Second Annual Model Schools Conference in Atlanta, Georgia, held June 26 -29, 1994 at the Stauffer-Waverly Hotel. This conference was sponsored by the International Center for Leadership in Education and its director, Dr. Willard R. Daggett, who formerly worked with Outcome-Based Education guru William Spady.

They would have been part of the more than 1,300 participants who included school system administrators and teachers, state education department personnel, School-to-Work and Vocational Education Council officers, local and state Goals 2000 Committee members, governors offices’ representatives, state and local board of education members, business and industry representatives and Federal and state elected officials from 32 states, as well as participants from 9 foreign countries. They all came to learn to restructure their schools in a new image.

I attended this conference as a Christian parent and citizen who has followed education trends for more than 15 years. Our children have been subjected to at least three major education reforms in that short period. One has to ask why? And where are we headed?

Dr. Willard Daggett, who still advocates the OBE process and was director of the conference, says, “America must re-define the purpose of education.” Daggett says,

If we fail to do this, our children will not be ready to meet the demands of a technological, information-based society



planned for the twenty-first century! . . . The key to what should be taught is to decide on the skills and knowledge our graduates will need to function . . . in society.

Dr. Daggett maintained that the most important education reform for 1994 is that we are preparing students for employment — not citizenship as in the 1940’s and not higher education as in the 1950’s, but for *employment*. This requires a different approach to learning and teaching; one built on a narrower focus of information and centered on application rather than acquisition of knowledge. This can mean learning less and applying it all

to real life situations rather than learning a lot and choosing what you apply to different situations. (Many educators call this being “relevant.”)

Throughout this conference we heard many presenters, including Daggett, assert that there is no need for memorization in the classroom. Memorization just takes up brain space and time from being able to learn to be creative and accomplished at applying the information available from the many sources education provides — including the computer! I was reminded of the many commands in God’s Word to commit its contents to memory so that we could draw upon those words in times of need or rejoicing, and of the many fine teachers I had had throughout my school years who constantly told us that memorization was an important form of mental discipline and exercise for the brain. This could be, indeed, a “new age” in education.

However, Daggett has developed what he calls an “Application Model” — a five-step plan for curriculum and testing. Daggett’s plan is based on applying any knowledge that is taught almost immediately to all situations that might apply to it, rather than theory, history, or context of a skill

before attempting to apply it. Dr. Daggett's research report, "Defining Excellence in Education," in which he used his application model to measure curriculum effectiveness in 10 different countries, was presented to the conference attendees. Daggett stated that "Americans teach more content requirements in math, science, and language arts of any industrialized nation in the world," but that Americans come up short when applying that information beyond high school. Daggett says we don't teach what students need to know. Let's listen to what he has to say about teaching at the application level:

If you can get your community to engage in the belief in Application—and I'll try to go over in my Management of Change how you do that . . . Well, then my advice is begin with teachers. How do you want them to apply something they've never seen? This nation is going to have to make a massive commitment. The problem is, we don't even have a database or begun to dialogue because America doesn't recognize that we are still defining standards by piling content upon top of content.

Depth of knowledge did not have a place of honor in the Model Schools Conference scenario. Again and again we were told that content should be taught for context's sake, not for the knowledge itself.

What will the future be like for education according to the Model Schools?

Dr. Gerry Smith, principal of River Oaks Public School, a model school from Ontario, Canada, said, "Governments have become very cumbersome . . . a new economic order is coming." Here is another statement from Dr. Smith:

Do we really need individual governments anymore or are we moving toward a global governmental system where we can standardize on currency, we can standardize on global issues, we can standardize on environmental issues and probably have much bigger impact than what we are having right now.

In order to meet this challenge, Dr. Smith has designed a school where (1) they use OBE, (2) the school, hospital and library are linked by computer for services and recordkeeping, and (3) every teacher at River Oaks has a computer modem on his/her desk. Dr. Smith says that the River Oaks restructured curriculum emphasizes what he calls "old and new basics" — doing formal phonics and spelling, but in "context" (a system we've learned to call Whole Language and Dr. Daggett claims is "applied academics").

Dr. Smith says that "an open-minded staff is necessary," and that "the home is an extension of the classroom." This last statement is almost as alarming as his first! Most of us, as parents, have believed that the classroom was an extension of the home, with the home being the most important

influence on the children. However, when we move toward model schools like River Oaks Public School where the school is open late in the day, early in the morning, has a longer school year, co-ordinates social services for all its students, and the student is connected by modem to his/her teacher through "email" and has access to the Internet through a high-speed DSL line, the "school" or learning process becomes an all-encompassing part of life.

What are we sowing for the future of our children? Are we giving them time and opportunity to know their Creator and His place in and plan for their lives? Or are they so enthralled with their own abilities to "access, process, manage and communicate" information (terms used repeatedly in the different model school presentations) that they feel "godlike" in their own power? Is this preparation for the "technological, information society" for the 21st century?

There were 24 different model school programs presented at this conference. While I was not able to attend every session, I did read the written material presented by each model and found many repeated and common characteristics. Let me review a few of them for you.

- (1) Almost exclusively, these models used an Outcome-Based Education (OBE) process for their curriculum and testing designs. That included an approach which starts with identifying at what target the student's education will be aimed. This is called "design down" and requires early analysis of the student's interests, learning style, personality type and expected level of academic achievement. This is accomplished through many diagnostic tests and questionnaires. When these points are determined, the student's learning will be designed around what future role he/she might be expected to play in the workforce. Remember, Dr. Daggett said the reform for 1994 was that we are educating for employment! For instance, if the student shows potential for being particularly good with performing physical tasks, that student will have his/her learning centered around what will be required in a work setting where physical skills will be required. So, all math, science, language arts, and electives will be delivered in an "applied" format in the area where the student will be expected to excel. Dr. Daggett says that Europeans learn how to read instruction manuals earlier than American students. And, is that because Europeans "learn to apply their learning" earlier?

By the way, the term "OBE" or "Outcome-Based Education" is being changed by the groups who formulated it originally. The Outcome-Based Education Network, the National Center for Outcome-Based Education, and the Center for Outcome-Based Education have formed an umbrella organization calling itself "Partners for Quality Learning" Dr. Albert Mamary, former superintendent of OBE model

schools in Johnson City, New York, has been appointed executive director of the group. So, the term “Quality Learning” will begin to be substituted for “Outcome-Based Education.

- (2) Technology is a centerpiece of the model schools. Most of the models are built around the availability of computer technology. Dr. Mark A. Mitrovich, Assistant Superintendent of Kennewick, Washington School District said

Technology is not the sideshow — it *is* the show and profoundly changes the process of learning. . . . Textbooks are becoming obsolete. They are not cost effective. . . . The biggest issue is cost of telephone line in the classroom.

Like Dr. Mitrovich says, one of the most important steps in being able to use any of the programs from the models is to have your school computer-linked to a satellite, distance-learning system which can allow your school to receive curriculum and instructional programming from sources outside your school or school district. This allows your school to meet any requirements of equity in making education available.

Computer technology also allows you to tailor each student’s learning to an individually designed outcome by delivering the curriculum selected through the computer in what has been called curriculum “nuggets.” In other words, a math class can have different students doing different levels of math at the same time and each one meeting his/her own individual goal of learning at one’s own pace. This was referred to as “continuous improvement,” which means the goal is the same but the time required will be different. Dr. William Spady of OBE fame promotes this concept instead of what he calls “seat time.” Seat time is what we have known as achieving Carnegie Units toward graduation by attending classes on a set schedule of class length and subject—like Algebra I being delivered in Mrs. Smith’s class at a certain time of day in a given year of your student’s education. That is now passé.

- (3) All of the model schools were in “partnership” with a business or industry. These partnerships had a definite effect on the emphasis of the school’s curriculum. A case in point is the Kennewick, Washington model which is partnered with Westinghouse and, thus, has a heavy emphasis on environmental technology and produces many graduates who are job-ready for that industry. This, again, reflects Dr. Daggett’s statements about schools preparing students for employment as the focus of the 1994 school reform. While this seems like a great idea on the surface, perhaps we should ask a question or two about the motives of these business partnerships. In a representative Constitutional republic based on law and free enterprise like ours, is it ap-

propriate for the public schools to be held accountable for training workers to be job-ready for profit-making, private industries? In the past, a percentage of the profit margin of these industries was devoted to job-specific training for their employees when hired. Students then came to their potential jobs with the abilities to read, write, compute, take direction, and adapt to different requirements of a setting because of their school experience. Our schools delivered what we call “education” for the intrinsic enhancement of the individual. This job-related emphasis in schools today looks a lot like limited learning for lifelong labor. When did — or did we — decide we wanted this change? Was it when we began to be told we must meet “world-class standards for students to be considered successful?

What are “world-class standards”? According to Dr. Daggett and others, like Dr. Lauren Resnick of the New Standards Project, there is no such thing as world-class standards in education! Dr. Daggett said, “This is a statement of our desire for higher standards rather than the description of an actual set of standards.” Have we been misled?

Let’s look at that issue for a moment — the issue of being misled.

Dr. Jim Causby, former Superintendent of Polk County, North Carolina School District, said

We administrators have a hard time telling staff, pupils, and parents that what we have been doing is not meeting their needs. We have actually been given a course in how not to tell the truth. How many of you are administrators? You’ve had that course in public relations where you learn to put the best spin on things! For example, “Applied Academics” of course meant “Tech Prep.”

These are very enlightening comments coming from a superintendent of a school system which has used Dr. Daggett’s application model and expertise to implement OBE in Polk County! With such school leaders trained to be less than honest, what can we ask of our students? What are we “modeling” before them?

Dr. Causby also made another enlightening statement when he said, “We decided not to call our objectives ‘Student Learning Outcomes’ because we figured the ‘national groups’” — and here he was talking about Christian fundamentalist conservatives — “would really make hay with ‘SLO’ or ‘slow’ as the short title!” Is this why the OBE cartoon has become so popular that shows the young child at the blackboard writing the definition of “OBE” as “Our Brains are Empty”?

In contrast to Dr. Causby’s statement, Dr. Lawrence Lezotte, Senior Vice President of Effective Schools Products and another presenter at the conference, said, “Most superintenden-

dents are not trained to be change agents. Leadership is a great, big issue.” How can this be if superintendents undergo the training Dr. Causby recalls? Dr. Lezotte is a strong advocate for continuous staff development training and standards being set for administrators and teachers from a national level.

Dr. Causby is a leader in the area of school reform and has overseen the implementation of OBE reform in one North Carolina county and has now moved to another county to undertake the same mission. If there is this much misunderstanding and conflict within the education community about what is and what is not true, how can the general public and parents be expected to navigate the crosscurrents in the river of education? Where do the children stand to benefit from all of this conflict and change? Experts and consultants like Lezotte, Spady and Daggett make their livings being hired by school systems to help them convince the public that these changes are beneficial and far-sighted for preparation for that global, information-based technological society of the 21st century. Who can you believe or trust? Dr. Daggett said

The real world involves judgment. I believe part of our fixation on standardized testing is not simply kind of hanging onto the past. Part of it is America's belief that you can't trust the teachers.

Is it any wonder? The teacher is the primary contact the public has with the school system. Do the teachers know clearly where they stand on these issues and do they understand what is expected of them in the future? How were they trained? Did they take similar courses to that one that Dr. Causby talked about during his presentation?

- (4) All of the models advocated lengthening the school day and school year to compete with foreign school systems who have required more time in school than we have in this country. However, many of the nations who have been requiring such concentration on school have discovered it is having a harmful effect, as in Japan. It was pointed out that one of the reasons our students needed more time in school was to apply their learning and perfect their use of technology. Dr. Mitrovich of the Kennewick, Washington model said, “Learning is now a transhuman process utilizing artificial networks.” We could logically conclude from Dr. Mitrovich that that is what will begin to be true if students' lives are centered around the new emphasis in schooling and for longer periods of time!

One of the activities that will take up that extra time is linking up to the Internet, better known to some of us as the “Information Superhighway,” which is a global network of computers and databases all connected by satellite and fiber-optic cable. The Internet can allow you to send and receive information from national and international governmental agencies businesses, individuals, hospitals, libraries,

museums, entertainment outlets, colleges and schools. Your student's school records will even be transmitted by Internet over a network called Speede Express in the near future, and many of your other personal business and banking transactions are now already travelling that open information highway. Let's hear some comments from experts from the Global Schoolhouse Project and some related education projects about some of the characteristics of the Internet:

The Internet must be in the classroom. Without Internet how will we make things real to students?

The Internet gives you a different worldview. It is a different culture.

People who add value have value and create knowledge.

Tools such as computers empower those who learn to use them to make complex judgments in the more mindful knowledge of alternative futures. People who do not educate themselves to participate in the new knowledge environment will be the peasants of the information society.

Indeed! Does this give you a different “worldview” of what role technology could play in the future? Dr. Michael Covington, Director of the University of Georgia's Ethics in Technology Project, has stated that while many in the world of technology believe the Internet or cyberspace to be a new society or culture, thus setting its own rules and regulations, he believes that it is merely another tool available to society and should be regulated according to its positive or negative impact on our society. I personally agree with Dr. Covington and am concerned that we are embracing changes without examining more closely what might have severe detrimental effects on our children's futures.

- (5) These models were largely brought about by the availability of charter school legislation being in place in the states represented. Many people believe that charter school status allows a school to be free from regulation and able to do innovative things to help students and meet the expectations of parents in new ways. Site-based management is another name for the charter school concept. However, Dr. John Chubb, former fellow at the liberal think tank, the Brookings Institution, and founding partner for the Edison Project, said

We will fulfill all state and district regulations for assessment and accountability, but will build student portfolios and require Quarterly Learning Contracts. . . . We will be working for the state. . . . Charter regulations should be in place.

Do Dr. Chubb's statements sound like “freedom from regulation”? What actually happens with a charter school is that it becomes freed from “local” requirements regulated by

locally-elected school boards who are answerable to the local public, but not freed from state and federal regulations which are removed from local control! Models like the Edison Project are actually private, for-profit businesses depending on the use of public tax money to run their programs.

These models would like to use a voucher program as well, but let us remember what Dr. Chubb said, “We will fulfill all state and district regulations for assessment and accountability . . . and we are working for the state,” an indication that any school receiving vouchers would be subject to state requirements — which is anathema for any Christian school, home-schoolers, and most private schools!

- (6) Collaborative delivery of social services through the schools was also a common thread among the models at the conference. The ultimate realization of this concept can be seen in the Chinese model, which I would characterize as community education with the school being the center of the community. Dr. Su Lin, founder and chairwoman of China’s International Intellectual Resources Development Center for Children (CIICC) stated through her interpreter:

Weekday boarding is one of the educational facilities of CIICC. They are required to board at school on weekdays and go back home by school bus on weekends. We provide boarding for the following reasons:

- (1) Most people are too busy working to pay enough attention to the education of their own children.
- (2) Many of the children come from broken families. The boarding school is a place they can turn to for comfort. Some even prefer to stay at school on weekends.
- (3) Many parents are not well educated themselves and know nothing about how to bring up their own children.
- (4) China has a “one-child” policy as a way of controlling the birthrate. It is statistically shown that problems such as self-centeredness, stubbornness, and dependence are some common characteristics of only children nowadays. CIICC provides boarding to strengthen the children’s sense of equality, solidarity, and independence.

The school meeting all of the needs of the child is realized in this model. Are we not, as Christian parents and citizens of a still-free society, alarmed at the prospect of this program being adopted as a “model school” program for any of our communities? Are we, unwittingly, being drawn toward this model without emphasis on preparation for *all* to go into the workforce — which could equate to the full-employment policy to which Dr. Su Lin attributes making boarding the

children necessary because parents are not available — with our adoption of “collaboratives” for delivery of social services through the schools by applying for programs like the Next Generation School grants which mandate this mixture of service delivery — even on lengthening the school day and year to be all things to the community from daycare to family counseling center — and last, but certainly not least, our ready acceptance of abortion as a birth control option to be able to protect our “environment” by regulating the birth rate.

Do these models and these processes sound like constructive and helpful change for our educational system and our society? Dr. Shirley McCune of the Midwest Regional Education Laboratory said at a National Governors’ Conference in 1967:

Not only are we restructuring education, but we are restructuring our whole society. We’re moving from a representative democracy to a participatory democracy and from a machismo society to an androgynous one.

This was said before the group of governors who would formulate the six (later to become eight) national goals for education for this country. Dr. McCune’s statement was delivered as a positive look toward the future if we adopt the changes we see being offered now!

Do you know what is happening in your child’s school? Do you know what new programs and plans are being formulated for your country’s schools? Jesus said, “Suffer the little children to come unto me . . . and hinder them not.” What kind of models are we putting before them? Do they hinder or do they help?

Cynthia (Cindi) Weatherly took her first steps onto the political plank as a state delegate to the White House Conference on Families in the late 1970s. After twenty years of lobbying, speaking, writing and reporting later she found herself fully immersed in the ocean of research that she edited into Charlotte Iserbyt’s book, *the deliberate dumbing down of America: A Chronological Paper Trail*; ten years later she helped Charlotte revise and abridge that effort into its latest version. Weatherly lives in Watkinsville, Georgia. She is a wife, mother of two daughters and grandmother of four grandsons.

When Is Assessment REALLY Assessment?

By Cynthia Weatherly

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(also included in *the deliberate dumbing down of America: A Chronological Paper Trail*,
Charlotte Thomson Iserbyt, 1999, page A-44)

WHY ARE THE NEW-FANGLED TESTS CALLED “ASSESSMENTS”? THE ANSWER IS SHOCKING!

During preparation for a workshop on educational policy in 1982 I was asked by the host organization to prepare a glossary of terms pertaining to my presentation. That request seemed simple enough and a reasonable one, so I set about compiling terms related to CBE (Competency-Based Education— forerunner of Outcome-Based Education and promulgated by the same man, Bill Spady), our fad-of-the-moment in educational reformation toward illiteracy in Georgia.

As I said, the task seemed simple enough. However, while still in the “A’s” of the alphabet, I developed an overwhelming respect for professional compilers of glossaries. The first word block I encountered was “assessment.” Sure it was familiar; we all knew it meant “test”; but the longer I struggled to apply that definition to CBE the more elusive an “assessment” definition became.

The latest word for “test” was “instrument” and that proved easy to explain. But, “assessment” was a broader term, “assessment” was the noun form of the verb “assess.” What did “assess” actually mean? The National Assessment of Educational Progress (NAEP) had been in use since its development in the late 1960’s. Had we overlooked a change in emphasis by the Federal level of education implied by the use of the word “assessment” that could be significant?

Receiving no help from my small hill of accumulated state department of education materials relating to assessment, I decided to “read the instruction manual”—*Webster’s New World Dictionary*. *Webster’s* clearly stated:

assess: 1. to set an estimated value on (property, etc.) for taxation; 2. to set the amount of (a tax, fine, damages, etc.); 3. to impose a fine, tax, or special payment on (a person or



property); 4. to impose (an amount) as a fine, tax, etc.; 5. to estimate or determine the significance, importance, or value of; evaluate.
assessment: 1.the act of assessing; 2. the amount assessed.

This definition disturbed me a little. I had assumed that “assessment” was just the latest educationese for a broad-based test. Had I missed something somewhere? To accomplish the task at hand—the glossary—I crafted a definition that read like this:

Assessment: an estimation; determination of the significance or value of. As used in education, a general term for measuring student

progress. Conflict in definition occurs when considering that this is a measurement process that is used to determine the value or significance of a particular outcome in educational performance. Therefore, it is not a true measurement, but a process of assigning value to specific tasks, creating a cumulative score for performance instead of an accurate measurement against a standard.

It sounded good at the time and spoke to the question of “what are we testing?” which was a growing concern due to the nature of Competency-Based Education’s life role skills competencies, which were going to dictate our educational goals—just like OBE does today. Even though satisfied to have introduced the idea that there may be a conflict within the definition of “assessment” as an educational term, I was bothered that I could find no definitions in other dictionaries, including legal ones, which did not have primary meanings related to assigning a value for tax purposes. “Assessment” is primarily a legal term; in fact, the use of the word “instrument” could carry a legal connotation as well. Disturbing.

THE FEDERAL ACCOUNTING PROCESS

In March of 1984 I had the privilege of giving testimony supporting stringent regulations for the *Protection of Pupil Privacy Act* (the *Hatch Amendment*) which amended the *General Education Provisions Act* to offer protection from intrusive questioning, programs, and the record-keeping for parents

and students.

Again, preparation for that testimony caused me to review the National Center for Educational Statistics' handbook series known as the *State Educational Records and Reports Series*. Specifically, *Handbook IIR*—the *Financial Accounting Handbook*—alluded to a “unified accounting system” based on the process known as Planning, Programming and Budgeting System (PPBS) which was to be used by all school systems. PPBS involves mandated goals and constant adjustment of resources to ensure that goals are met—the system that is still in use today. In testifying, I drew a projected conclusion:

If our financial resource reporting is going to be unified by such a system, then are we not but a step away from unified goals for our educational outcomes? This is assuredly a step toward mandated national curriculum and interstate and interregional tax and financial management revisions... will we not soon be sharing tax resources from region to region as needed to “equalize” educational opportunities and programs deemed “exemplary” or in the national interest to produce global-minded citizens?

The longer I thought of “assessment” being the “value determined for tax purposes” and the possibility of cross-regional/state sharing of tax resources, the more concerned I became over the idea that the record-keeping and information-compiling might become so tied to the individual student that “assessment” might have a more malignant potential. We were talking about our children here.

At that point in time there was a growing emphasis on choice and vouchers/tuition tax credits in education. Since with the money flows the control, could this be part of the “assessment” picture? That would tie an individual student moving about in the “choice market” directly to a federal accounting process both financially and educationally due to national standards being proposed. No one seemed to be too worried about it in the 1980's, but it still bothered me.

Over a period of time I shared my concern with close associates. If “assess” was to “assign a value for tax purposes,” then why were we “assessing” children? A theory began to take root and grow in my mind: somehow we were going to allow children's potential worth to society to be measured, and their future life roles would somehow be measured, and their future life roles would be projected somehow, and they would be limited by that assigned worth. What a thought! Could this be possible in the United States [of America]?

HUMAN CAPITAL DEFINED

Later someone sent me pages from a book entitled *Human Capital and America's Future*, edited by David W. Hornbeck

and Lester M. Salamon. The title itself set off alarm bells because of the connection to education shared by many of the contributors, especially Hornbeck. It was now the early 90's and many disturbing things were happening. David Hornbeck was a highly visible change agent responsible for many radical education reforms in states from Kentucky to Iowa and had been a consultant to many more.

Why was Hornbeck focusing on “human capital”? That had been primarily used in economic and commercial literature. Hornbeck was also identified with changes in “assessment” in the school systems with which he consulted and worked. The book was published by Johns Hopkins University Press in 1991 and contains an enlightening list of contributors in addition to Hornbeck: Ernest Boyer; Nancy Barrett; Anthony Carnavale; Sheldon Danziger; Marian Wright Edelman; Scott Fosler; Daniel Greenberg; Jason Jaffras; Arnold Packer; Isabel Sawhill; Marion Pines; Donald Stewart, and Lester Salamon.

The social and political views of *Human Capital's* line-up of contributors could be the basis of another whole article, but suffice it to say that most of the radical changes toward a managed populous in this country can be reflected among this group of individuals. Weren't some of them involved in the dis-establishing of the U.S. Department of Health, Education and Welfare (HEW) and turning it into the US Department of Education?

While references to “human capital” have been the fare of business publications for some time, it has only been in the last few years that this term applied to school children. In Hornbeck's chapter in *Human Capital*, “New Paradigm for Action,” he outlined the systemic change which must occur to produce the workforce for the future and fulfill our nation's “human capital” needs. Hornbeck's “new paradigm of action” looked a lot like old “OBE”—setting specific performance standards and invoking penalties for schools, teachers and students not meeting them:

If the new comprehensive system is to be outcome-based, careful attention must be paid to “assessment” strategies. The selection of outcome indicators will be informed by the availability of sound assessment instruments.

Now here was Hornbeck using “assessment” and “instrument” together instead of a substitute for one or the other—and he had selected the two terms which carried legal usage definitions. Hornbeck asserted that while the NAEP might be universally available, and portfolio “assessments” (notice the use of both words together) would become popular, “the Educational Testing Service (ETS) is investing time and funds in developing new approaches to assessment.” He further stated that while most of the present “assessment” observations are “related to academic objectives”....

Similar sensitivity is required in carefully defining appropriate assessment tools in other areas as well. In citizenship... a method should be developed for expressing qualitative aspects of participation activities... a different “value” could be placed on “community service”... physical and mental fitness... problems arise as we confront legal and even constitutional issues (self-incrimination, search and seizure)... Perhaps a school system should plan to have all students undergo a “physical exam” in the fourth, eighth, and twelfth grades as a health counterpart to the academic testing program. Again, the emphasis must be on carefully determining assessment strategies that measure the outcomes to be achieved.

All of this is structured because “incremental change is insufficient. Systems must be radically altered to produce what the nation’s economy demands in a workforce.”

Weren’t we supposed to be concerned about the education of school children? This sounded a lot like literature which proposed “full employment” policies—much like the billboards and signs plastered on public transportation and public buildings in Grenada—“Work for everyone; everyone working!”—before the US invasion to overthrow their Communist government.

Was this why the Council of Chief State School Officers accepted a contract from the National Center for Educational Statistics to develop what is known as the SPEEDE ExPRESS (Exchange of Permanent Records Electronically of Students and Schools)? This electronic information track can carry the most diverse and extensive information on a student, delivering it to future employers, places of higher education, training centers, health providers (contraceptive histories will be included), the military and a number of other recipients yet to be designated. Then, if employers, government and others have input into what should be the outcome of education in this country—instead of education being academically and information-based—then the concept of “assessment as assigning a value” to a child takes on proportions that are certainly Orwellian.

What if your child’s “assessed” worth doesn’t meet anyone’s projected goal? Proponents of the Certificate of Initial Mastery (CIM) and the Certificate of Advanced Mastery (CAM) are, in truth, fleshing out the skeleton of assigning a value to a person. Without the CIM/CAM in those states adopting the concept, a young person will not be able to apply for a job, drive a car, or do many other things which have never before been predicated on governments’ conferring a value on a person’s worth to society.

The People’s Republic of China, a Communist country, uses “no conformity/ no job” policies to enforce its “one child” policy. Have we understood the direction of these changes? Is this constitutional or moral?

ASSESSING HUMAN VALUE

The next piece to the puzzle of assessment fell into place when my suspicions were confirmed that we really were assessing “value.” The August 1993 issue of *Visions*, the newsletter of the Education for the Future Initiative sponsored by Pacific Telesis Foundation, was given out at a legislative committee meeting as part of a packet of information on technology in the classroom and school-to-work transition activities. The lead article was “Beyond the Bubble” with a blurb reading: “Educators are finding that new ways of teaching require new forms of ‘assessment.’”

On page three there was a column entitled “Authentic Definitions.” Finally, I thought, I have found an educational publication that will define this word and allay my fears. Sure enough, there was the word:

Assessment—The act or result of judging the “worth” or “value” of something or “someone.”

The worth or value of something or *someone*?! This was confirmation that educational testing had taken an extreme left turn. It was not comforting to realize that our children were going to be assigned a value based on “acceptable performance behaviors in life role applications” as proposed in PacTelesis Foundation’s “Authentic Definitions.”

Knowing that:

- 1) Our children would be tracked and that extensively detailed information would be electronically compiled and transmitted to select file users;
- 2) Information would include or be based on a value level assigned to them contingent upon performance—as a child—of life-role competencies;
- 3) Value levels could reflect the scale of achievement outlined in the United States Labor Department’s 1993 Secretary’s Commission on Achieving Necessary Skills [SCANS] which encompasses personality traits and private preferences, and
- 4) The purpose of education has documentably been diverted into workforce training,

led me ultimately to the conclusion that indeed the future holds a less than bright prospect for our young people. To be formally assigned a “worth” to society based on your ability as a child to demonstrate that you can perform an “essential skill” should be a foreign concept in a constitutional republic like the one in which we live—these United States of America.

An example of how these efforts at “assessment” have been perverted to the ends outlined above is given in *Crucial Issues in Testing*, edited by Ralph W. Tyler and Richard M. Wolf. This book is one in a series prepared under the auspices of the National Society for the Study of Education, which in 1974 included names like William Spady, John Goodlad, and Robert Havighurst on its governing committee.

On page 98, within an article by Carmen J. Finley (of the American Institute for Research) is a section entitled “Defining Goals versus Comparison with an Average”:

In the National Assessment program specific objectives or goals are defined and exercises are written which determine how well these goals are being met. For example, in citizenship a major objective is to support “Rights and Freedoms of All Individuals.” One specific way in which a person might meet this goal is to defend the right of a person with very unpopular views to express his opinion and support the right of “extreme” (political or religious) groups to express their views in public.

One exercise which was written to try to tell whether or not this objective was being met is as follows:

Below are three statements which make some people angry. Mark each statement as to whether you think a person on radio or TV should or should not be allowed to make these statements:

- Russia is better than the United States.
- Some races of people are better than others.
- It is not necessary to believe in God.

This is the goal-oriented approach. The objectives or goals represent a kind of standard which is considered desirable to achieve. The exercise, if they are good measures, tell to what extent the goals are being achieved. This approach tells very specifically what a person knows or can do.

I submit that the goals-oriented/performance-based/OBE/assessment approach just outlined tells more than what a child knows or can do. This approach very specifically reveals what a child feels and believes. Remember that “assessments” measure toward predetermined outcomes. Those outcomes represent the judged “worth” or “value” of your children and mine!

With the last election cycle, hope swept the country that a conservative majority had exerted itself; changes would be made. As a country we’d be snatched from the brink of economic socialism and potential corporate fascism; and sanity would be restored to the halls of government. Right?

WHEN RIGHT IS LEFT

It just happens that the October 1992 edition of *Visions*

(PacTelesis Foundation newsletter) contained an article entitled “Why Technology?” It began,

Alvin Toffler, the author of such influential books as *Future Shock* and *The Third Wave*, has written that the spread of personal computers is the single most important change in the field of knowledge since the invention of movable type in the 15th century. He goes on to state that knowledge is the key to power in the 21st century—not mineral rights or military force.

This was the same publication that carried the definitive definition of “assessment.” And wasn’t this the same Alvin Toffler who wrote *Creating a New American Civilization*, which heralds the coming Third Wave of global culture, published by the Progress and Freedom Foundation and introduced at their “Cyberspace and the New American Dream” conference in Atlanta last year?

Newt Gingrich, the new Speaker of the House, introduced Toffler as his longtime friend and then sat quietly by to hear Toffler say that national sovereignty was a thing of the past and that he was an avowed secularist. These are the stripes of our new “conservative” future?

At the same Cyberspace conference, an array of professionals from many areas of cultural life paraded their contributions to leadership toward the much-touted Third Wave. The spokesperson for education in Progress and Freedom Foundation’s lineup was—and still is—Lewis J. Perelman, author of *School’s Out: A Radical New Formula for the Revitalization of America’s Educational System*. Perelman advocates what he calls “just-in-time learning,” privatized public schools, total quality applications, hyper learning, and many other catchy concepts which are now, of course, getting much attention in the policy debate.

It should be noted that in the Preface to his book, Perelman cites Wassily Leontief and B. F. Skinner among those from whom he particularly benefited during his years at Harvard in the 1970’s. Most interesting since Leontief is the acknowledged expert on Management by Objectives (MBO)—the forerunner and companion to Planning, Programming and Budgeting System (PPBS). And Skinner was the American father of behavioral psychology, and mastery learning/operant conditioning—the foundation for Outcomes-Based Education (OBE).

These relationships of Perelman’s are important because he supplied the connecting piece to complete the puzzle picture of our children’s future. Perelman states on page 316 of his book, *School’s Out*, that

Nostalgic mythology about “local control” should not mask the reality that the state governments have the constitutional authority, call the shots, and pay most of the bill for education. But government, local or otherwise, no longer needs to own and operate school systems or

academic institutions.

TAXING HUMAN WORTH

Now, to the heart of Perelman's alternative proposal which forms the future of "Conservative" educational policy and expresses "assessment's" future use:

One possibility would be a "human capital tax." The human capital tax might be simply the same as a personal income tax, or might be calculated or ear-marked in a more limited way.

Technicalities aside, it's logical that if the government is going to help fund investments in the development of the community's human capital, taking back a share of the resulting gains is a good way to pay for it. In effect, each generation of beneficiaries of such investment pays back some of the benefits it received to the next generation [value-added tax, ed.] (p. 317)

We should deal with parents who are "starving their children's minds" with the same legal remedies we use to deal with parents who are starving their children's bodies. The... media through which a micro choice [voucher] system is provided will give public authorities more accurate information on what individual families and kids are doing than is currently available, making it easier to identify instances of negligence or misuse. (p.318)

...there's no good reason why the learner should not be able to purchase services or products from any provider—whether public or private, in-state or out-of-state. (p. 319)

A VALUE ADDED TAX FOR HUMAN WORTH

There is the framework. A value-added tax process that will "deduct" from a services/education super-voucher a tax for every level of achievement/skill a student achieves—true "assessment." Standards will be rigid and penalties for non-achievement will be enforceable against the student, his parents, and providers of educational services in order to achieve a trained workforce.

The implications for families being disrupted by accusations and prosecutions for Perelman's implied abuse and neglect over "parental starving of children's minds" are startling in their flagrancy. An elaborate and accurate system will track families—and students—leaving privacy and confidentiality in the dust. The tax/voucher will follow the student across state and regional boundaries, necessitating a reformulation of tax bases; this could even be extended to foreign sources—facilitated by choice and charter school initiatives. (Remember Toffler asserts that national sovereignty is or will soon be a thing of the past. And what about NAFTA and GATT's education provisions?)

The World Bank has just announced (Associated Press, *The Des Moines Register*, 9/15/95) its new formula for estimating a nation's worth. Ismael Serageldin, World Bank vice president for environmentally sustainable development, stated in *Monitoring Environmental Progress: A Report on Work in Progress* that the system "for the first time folds a country's people and its natural resources into its overall balance sheet."

While the World Bank projects that its new system of measuring wealth which "attempts to go beyond traditional gauges" and lists "Human Resources: value represented by people's productive capacity" (e.g., education, nutrition) will take years to perfect, I submit that our process of "assessment" is a giant step in that direction.

I am reminded that in May of 1984 the *Washington Post* published an article entitled "Industrial Policy Urged for GOP." The Institute for Contemporary Studies, "founded by Edwin Meese, Caspar Weinberger and other Reagan Supporters," issued a report that advocated "Republicans shed some of their deep-rooted antipathy to a planned economy." All signals seem to point to the fact that this has indeed happened.

Somewhere in all of this is lost the ability to communicate our culture in an organized way and to teach basic skills that can be used whether cyberspace technology is available or not. Didn't we used to call this "education"? Didn't we believe that our children had some choice in their futures?

When is "assessment" *really* "assessment"? Ernest Boyer, former director of the Office of Education and Carnegie Foundation director, once said, "To be fully human one must serve." In the future, to be fully "assessed" may mean our children's worth as a "servant" of the state will be "assigned a value for tax purposes."

America, where are you?

Cynthia (Cindi) Weatherly took her first steps onto the political plank as a state delegate to the White House Conference on Families in the late 1970s. After twenty years of lobbying, speaking, writing and reporting later she found herself fully immersed in the ocean of research that she edited into Charlotte Iserbyt's book, *the deliberate dumbing down of America: A Chronological Paper Trail*; ten years later she helped Charlotte revise and abridge that effort into its latest version. Weatherly lives in Watkinsville, Georgia. She is a wife, mother of two daughters and grandmother of four grandsons.