

EDUCATION: DESIGNED TO DECEIVE

by

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Community education, affective education, sex education, drug education, death education, human development education, career education, world order education, moral education, health education, etc. and etc. Who originated these programs? What are they? From where did they come and why? Is it surprising that the more aware parents and taxpayers are questioning the educational system? The publications listed in the bibliography contain mind-boggling insights and information concerning the thinking and designs of those dedicated to changing society. The following is intended to provide a thumbnail sketch to inform those whose lives are too busy to allow time for research, and to encourage those, on anything less than a twenty-four hour treadmill, to get involved.

In 1933, John Dewey, a prominent educator, signed a document that seemed to be of small importance to the world at large. Forty years later, in September 1973, an updating of the 1933 document was released. Its authors claim it to be a "vision of hope and a direction for satisfying survival," even though it envisions a society with no moral or ethical rules except those which each person designs for himself.

Among the signers of the more recent document was B. F. Skinner. For him, the document was evidence that society was advancing toward a more successful culture. Skinner's career has been devoted to developing a behavioral technology that could be used to redesign a whole culture. It was his theory of operant conditioning - the technique of getting people or persons to respond in a predetermined manner - that had launched a group of behaviorists, "from campus psychology laborator(ies)...some twenty years ago into classrooms, mental hospitals, rehabilitation wards, prisons, nursing homes, day-care centers, factories, movie theaters, national parks, community mental centers, stores, recreation centers and right next door." (1 p.54)

Lester Kirkendall was another well known signer. For him, the document was a step in his ever more successful drive for sexual freedoms. As a sexologist and professor of family life at the University of Oregon, he has authored many pamphlets for SEICUS (Sex Information and Education Council of the U.S.). SEICUS distributes these materials to schools and other institutions throughout the United States.

In 1976, Kirkendall, authored a "Bill of Sexual Rights and Responsibilities" which was signed by Helen Colton, Ira L. Reiss, and Paul Kurtz, among others. The Bill declares that the boundaries of human sexuality need to expand and states:

"Repressive taboos should be replaced by a more balanced...view of sexuality... The human person, especially the female has been held in bondage by restrictions that prescribed when, where, with whom and what parts of the body the sex impulse could be satisfied. As these taboos are dispelled... sexual expressions will be seen in a different light. Extramarital sexual relationship with the consent of one's partner is being accepted by some. Premarital sexual relationship... will become... more widely (accepted). This will very likely also be true of homosexual and bisexual relationships. The use of genital associations to express feelings of genuine intimacy rather than as connections for physical pleasure or procreation alone, may then transcend barriers of age, race, or gender... The right of the physically and mentally handicapped to be fully informed about sexuality and to have sexual outlets available should be another concern... Physical pleasure has worth as a moral value... The findings of the behavioral sciences demonstrate that deprivation of physical pleasure, particularly during the formative periods of development, often result in family breakdown, child abuse, adolescent runaways, crime, violence, alcoholism and other forms of dehumanizing behavior... We believe that freeing our sexual selves is vital if we are to reach the heights of our full humanity." (2)

The 1973 documents list of 250 signers also includes Alan F. Guttmacher (President of Planned Parenthood Federation of America), Betty Friedan (founder of N.O.W.), Sir Julian Huxley, Andre D. Sakharov (Soviet physicist), Robert J. Wellman (Humanist Chaplain), Paul Kurtz, and a host of Human Counselors, members of a variety of Ethical Culture Societies, philosophers, scientists, writers, and social scientists.

The name of this edict, this blueprint of the future is the HUMANIST MANIFESTO II. Excerpts are as follows:

RELIGION

"We believe... that traditional dogmatic authoritan religions that place revelation, God, ritual, or creed above human needs ... do a disservice to the human species... We find insufficient evidence for belief in the existence of a supernatural, it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity... Traditional religions... often inhibit humans from helping themselves or experiencing their full potentialities. Promises of immortal salvation or fear of eternal damnation... distract humans from present concerns, from self-actualization and from rectifying social injustices...

ETHICS

We affirm that moral values derive their source from human experience. Ethics is AUTONOMOUS and SITUATIONAL.

THE INDIVIDUAL

We reject all religions, ideological or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality... We believe that intolerant attitudes... unduly repress

sexual conduct... (Nor) do we wish to prohibit by law or social sanction, sexual behavior between consenting adults... (I)ndividuals should be permitted to express their sexual proclivities and pursue their life styles as they desire.

DEMOCRATIC SOCIETY

(Civil liberties) include an individual's right to die with dignity, euthanasia, and the right to suicide... The state should encourage maximum freedom for different moral, religious, and social values in society.

Human societies should evaluate economic systems... by whether or not they increase economic well-being for all individuals and groups, (and) minimize poverty and hardship... Hence the door is open to alternative economic systems. We need to deocratize the economy, testing the results in terms of the common good.

The schools should foster satisfying and productive living. They should be open at all levels to any and all. Innovative and experimental forms of education are to be welcomed.

WORLD COMMUNITY

We deplore the division of humankind on nationalistic grounds.

...(T)he best option is to TRANSCEND THE LIMITS OF NATIONAL SOVEREIGNTY and to move toward the building of a world community. ... Thus we look to the development of a system of world law and a world order based upon transnational federal government... We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices. ... World poverty must cease. Hence extreme disproportions in wealth income and economic growth should be reduced on a worldwide basis." (Underlined emphasis added). (3)

While Humanism is atheism, it also is a religion. The United States Supreme Court recognized it as a religion in *Torcaso V. Watkins* (367 U.S. Reports, P. 495 - footnote 11). Humanists have counselors to perform such ceremonial rites at weddings, funerals, and memorial services. "The humanist counselor is the American Humanist Association's equivalent of a pastor, priest or rabbi in terms of legal rights to perform weddings." (4 p.67)

If Humanism were merely a religion that a segment of society wanted to follow and practice, there would be no issue. However, it does not stop at being a religion. It encompasses a school of psychology - Humanistic Psychology. Among those practicing Humanistic Psychology are B. F. Skinner, J. L. Moreno, Dr. Abraham Maslow, Dr. Carl Rogers, Dr. Lester Kirkendall, Dr. William Glasser, Louis Raths, Dr. Sidney B. Simon, and Jerome Bruner, author of the infamous "Man: A Course of Study." (MACOS).

After reading publications written by Humanists, it is easy to conclude that they consider themselves wise and humane. Perhaps this is

why they call themselves "Humanists." Though they generally maintain that life provides the greatest satisfaction if people largely manage their own affairs, they are obsessed with a desire to achieve their version of an utopian world. Their belief in situation ethics allows them to find nothing incongruous in attempting to manipulate and condition mankind through techniques developed by psychiatrists, psychologists and behaviorists.

If a determined faction wanted to change the thinking and traditions of society peacefully, the educational system would be the first vehicle to use. Vance Packard warns in his book, "The People Shapers," "there are a host of technologists in a variety of fields who qualify as people controllers or people shapers. Many work for institutions including government, to help those institutions increase their power to control us and to impose their values and views on others." (5 p.35 & 36)

The U.S. Dept. of Education is one of the government institutions to which Mr. Packard refers. In the April 1977 Government Accounting Office report, "Questions Persist About Federal Support For Development of Curriculum Materials and Behavior Modification Techniques Used In Local Schools," one reads... "large amounts of federal funds go for curriculum development and its dissemination and for other educational techniques such as behavior modification..." Moreover, GAO admits it cannot begin to determine the amount spent on behavior modification. (6)

A quote from the National Education Journal, February 1968, states, "The most controversial issue of the 21st century will pertain to the ends and means of human behavior and who will determine them. The first educational question will not be 'what knowledge is of the most worth?' but 'what kind of human behavior do we wish do we wish to produce?'"

Education today is designed to deceive. Most parents send their children to school to acquire knowledge. Very few are aware that teachers are now being trained to act as psycho-social therapists, more concerned with the child's psyche and social adjustment than academics. Many techniques employed were designed for emotionally disturbed patients. Further, no one knows how many, once healthy psyches, have been harmed by inappropriate therapeutic classroom practices.

Most parents send their children to school believing that the Judeo/Christian values, traditions and standards taught at home will not be trampled. Little do they know that open-ended discussions or problem-solving group discussions on racial equality, poverty, free speech, sexual freedom, academic freedom, war, ecology, woman's lib, homosexual liberation, death, abortion, suicide, the pill, parenting, and the occult are ALWAYS approached with the concept that there are no wrongs, rights, absolutes or basic truths. Situation ethics, the belief that standards and values can be changed to suit man's convenience, is diametrically opposed to the Judeo/Christian standards based on the Ten Commandments.

In the spring of 1974, \$5.9 million was awarded by Health, Education and Welfare's Office of Education to prepare educational personnel to become change agents - leaders in the new educational techniques. The money was awarded to 21 institutions of higher education in 15 states and the District of Columbia. The program offered 459 fellowships. Training was focused on improving skills in management, organizational behavior, the behavioral sciences and education. University of Maryland

was one of the 21 recipients. (7)

The following are among the publications listed in the University of Maryland's "Change Agent" bibliography. A quick glance at the list allows one to surmise the change agent's role.

1. Changing Human Behavior - John Harvey Mann, Scribner, N.Y. 1965.
2. Training for Change Agents: A Guide to the Design of Training Programs in Education & Other Fields - Ronald G. & Mary C. Havelock, Michigan Univ. Press.
3. Modern Systems Research for the Behavioral Scientist: A Sourcebook - Walter Buckley, Editor, Aldine Pub. Co., Chicago, Ill.
4. Emotional Arousal and Attitude Change During Simulation Games - Steven J. Kidder, ERIC Files #ED 054 513.
5. Humanism: The Counselor's Role as a Change Agent - Jerome Budzik & Mary Anderson, ERIC Filed #ED 054 345.

To foster change, innovative curriculums are being, and have been designed. Teachers are instructed in practices once used only on the mentally ill or neurotic. The new curriculums stress the affective approach to education instead of the traditional cognitive approach. Affective education applies to emotional and social development rather than academic development. The teacher decides not just what subject matter the student should learn but also what a student thinks, acts, or feels about the subject matter. Dr. B. S. Bloom, a leader in affective education, has developed a rating scale which contains seventeen steps. The graduations range from the point a student first hears the material, then is willing to respond to it, gets satisfaction from it, values it, to the final step where behavior becomes a part of the student's character. (8)

Affective education along with sensitivity training, role playing, socio-drama, attitude testing, and value clarification or moral education are all techniques designed to change a child's thinking and behavior.

Sensitivity training is being conducted when large or small groups discuss a pupil's intimate or personal matters, opinions, values, beliefs or engage in self confession or mutual criticism.

The role playing and/or socio-drama technique is being utilized when a pupil is directed to act out a personal emotion or a social problem. Assuming the role and portraying the problem of a pregnant, unmarried teenager, living in a ghetto is an example of a socio-drama.

Value clarification or moral education is being attempted when pupils are directed to probe their minds through teacher-directed group discussions, essays, questionnaires, diaries, and family trees. Proponents of value clarification state that self-knowledge is a prerequisite to an intelligent choice of values. Through introspection, pupils are led to question learned values of the past. The teacher is never to impose values but to help pupils select values that the pupils themselves consider comfortable. According to Raths, Harmin, and Simon, leaders in the values or moral education movement, "it is entirely possible that children will choose not to develop values. It is the teacher's responsibility to support this choice also..." (9)

Attitude testing occurs when very specific behavioral objectives are desired. The teacher pre-tests then post-tests after a given unit of material to see what extent the desired behavior was achieved.

The above techniques are easily inserted into traditional subject matter. In addition, there are a host of packaged curriculums available designed to alter preconceived standards and values. Among these are ethnic heritage programs, career education programs, drug education, parent effectiveness training, health programs, family and/or human development programs, humanistic literature, world order education, and many social studies curriculums.

A brochure on the "Magic Circle" curriculum states that, "within the Magic Circle, students and teachers share their feelings and thoughts, and discuss their behavior in response to sequentially presented topics."

The "New Model Me" program is another curriculum where teachers play therapist. It includes Sidney B. Simon's survival games. The teacher remains non-directive and non-judgmental using the value clarification technique. It is a curriculum with no right or wrong answers.

In connection with drug education, The Alcohol, Drug Abuse and Mental Health Administration under the auspices of HEW, published the booklet, "Beyond the Three R's: Training Teachers for Affective Education." The pamphlet instructs teachers to, "listen to others' points of view and accept them as legitimate for the people who hold them... Respect the student's right of self-determination... (and) provide the opportunity for the student to examine a number of value positions and select his own values..."

The pamphlet intimates that teachers should not only demonstrate respect for all values which include promiscuity, deviant sexual behavior, drug use and differing life styles, but they are to teach children to do the same.

Teachers should be able to "help... students understand and accept the feelings they have,... construct anxiety-producing classroom situations to help students pinpoint the sources of anxiety and develop relaxation techniques..." as well as be prepared in the techniques of providing sensitivity experiences, transactional analysis and other experiences. (10)

A current ninth grade health unit in Carroll County, Maryland, discusses "Genetic Perpetuation." The following was listed for classroom consideration. Under factors influencing human reproduction were genetic influences - (consanguinity-inbreeding), (miscegenation-interbreeding), (genetic counseling), and (chromosomal abnormation). On the same page, learning activities included the following assignments. (1) Investigate the reasoning behind laws concerning inbreeding - brothers/sisters and first cousins. (2) Discuss some of the social pressure on an interracial marriage including children within and outside the family - in-laws, community, church, and co-workers. (3) Discuss eugenics - the science of improving the human race through the regulation of inherited characteristics. Review attempts throughout history of various groups to produce a regulated race.

Under Maryland's State Dept. of Education curriculum for ethnic

studies, children are subjected to social therapy for twelve years. Included are the usual attitude tests, role playing, student diaries, teacher's logs and sociometric procedures. Class exercises from level I in Volume I, have children study their emotions, discuss family members - even as to which are happy in their roles, have children use tape recorders to report hurt feelings anonymously, and write or discuss how they can change their personalities. Volume II contains more of the same. Also included is the poverty circle, which insinuates that the poor can never improve their status. (See page 99). Many of these games and techniques would simultaneously inflame some students while overwhelming others with unmerited guilt. (11)

Frederick County's "Course Outlines for Family Life and Human Development" for grades K - 12 contains the same exercises that invade privacy and change personalities. In grade 8, the student is to list his mental, physical and emotional abilities, learn the characteristics of the institution of the peer group, and learn the techniques of group dynamics. In grade 9, the student will be able to justify his philosophy and compare it with others, and he is to be helped in building a non-doctrinal viewpoint. In senior high, he is to develop a rationale for those institutions which vary from the traditional patterns of marriage and the family. (12)

Career education ostensibly is to expose students to the variety of possible careers. However, career education, which also includes value clarification techniques, is easily twisted into a subtle form of career channeling. Upon graduation, a student may find himself locked into a career that is no longer of interest. The only legitimate education is one which allows the young person to keep open his options.

Sex education units are usually inserted into other programs such as health, family life or human development curriculums. Sex education taught in explicit detail from the amoral viewpoint of there being no absolutes - no rights and no wrongs - is nothing but sex promotion. Have titillating materials and guilt-free abortions contributed to the increase in teenage pregnancies and venereal disease?

World order education (also known as global interdependence, peace studies, or citizenship education) is not as one might expect, i.e., the study of foreign countries, international relationships, or foreign trade. According to an article in the April 1975, Phi Delta Kappan, "world order education is an upgraded form of political education. It is citizenship education which transcends the nationalism and pre-ecological values of the old citizenship education... World order education... is an instrument of social-cultural change... It is a commitment toward world planning and the creation of global institutions... Supranational authority can be created to control nations in the same way that federal law limits state law."

"The National Council for the Social Studies has recognized peace education and world order education as a legitimate part of the social studies program." (13)

For our Bicentennial Year, the National Education Association developed a program titled, "A Declaration of Interdependence: Education for a Global Community." The NEA stated in the Bicentennial Ideabook,

"the independence cry of the American revolution has now become a cry for interdependence; the old/new world dichotomy has merged into one world." (See page 15).

In the magazine, *The Humanist*, Sheila Schwartz, a professor of English Education at State University College, New York, boasts that Humanism through adolescent literature is alive and thriving in the secondary schools. She says, "among the many themes of adolescent literature, are mental illness, homosexuality, pregnancy, divorce, family conflict, racism, socio-economic problems, boy/girl relationships, rebellion and injustices. None of these books are didactic," she states, "but all of them espouse humanistic ideals to which young people should be exposed." (14)

Doesn't this describe the assigned literature books about which so many parents complain? When are young people to read about success, hope, bravery, courage and stability?

In Social Studies, from kindergarten on, students are immersed in problems of pollution, poverty, starvation, overpopulation, racial strife, nuclear energy, their psychological needs, land use and equal rights. At Junior High, add drugs, sex, death, euthanasia, and abortion. Our culture and nation are presented as filled with errors and inhumanities with almost no attention to its strengths, traditional ideals or contributions to civilization. Social studies texts often present free enterprise in a negative light while extolling the virtues of increased government controls. The brotherhood of man is the rationale for a one-world government which is glowingly pictured as the panacea for the world's problems. No other solutions are offered nor are the fallacies of world government presented.**

Frederick County's "Minority Intervention, Race Relations and Observation" (Project MIRROR, a federally-funded program) is proof that even remedial reading programs are not immune from the therapeutic approach. Students take pre and post attitude tests. Teachers not only take attitude tests but are subject to having their classroom behaviors observed and recorded. The desirability of the goal - improved race relations - is no excuse for attitude testing. **THOSE WHO SUBMIT TO ATTITUDE TESTING ARE SURRENDERING TO A NEW FORM OF SLAVERY.**

In education, the most comprehensive concept about to sweep the nation is Community Education. Two experts in the field are Clyde LeTarte and Jack Minzey. Mr. LeTarte was the first president of the National Community School Education Association. Mr. Minzey, past Associate Director of Mott Institute for Community Improvement, is presently Director of the Center for Community Education Development, East Michigan University. In their book, "Community Education: From Program to Process," LeTarte and Minzey state that Community Education is not the neighborhood school although the neighborhood school building may be used. It's not just a "composite of programs" which provide activities for preschoolers, adult education, community cultural and recreational programs or the use of the school building to community groups engaged in solving community problems. (15 p.16)

** Textbooks listed in appendix.

"Community Education is a process that concerns itself with everything that affects the well-being of all citizens within a given community... (It is) an attempt to marshall all the educational resources within the community to create a laboratory for the management of human behavior." (Emphasis added) (16 p.18)

According to Obediah S. Harris, Director of Community Education at New Mexico State University, Las Cruces, "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 entire ecological climate with all its ramifications; social, political, economical, cultural, spiritual, etc. It seeks to integrate the individual within himself (sic) and within his community until the individual becomes a cosmic soul and the community, the world." (Emphasis added) (17)

The Community Education concept, funded by the tax exempt Mott Foundation, was initiated in 1935. The first money was allocated to the Flint Board of Education in Flint, Michigan. Today, money is also available through various federal projects. In the recent past, many programs have received funds through the Office of Economic Opportunity, The Elementary Secondary Act, The Open Spaces Act, and The Higher Education Act. (18)

As a first step in developing Community Education, LeTarte and Minzey suggest that a general program be established rather than launch into the total concept which people might find too difficult to grasp and, therefore, reject.

"The factors which seem to immediately be most appealing and easiest to comprehend... are the program aspect. Board members, administrators and community members are anxious to see their school buildings open, lights on and community members participating in a... variety of... activities." (19)

"The initial contact with the board of education will be primarily one of information giving and this step will have to be repeated with all groups within the community... In general... community members are more readily receptive to the ideas embodied in community education, and board members... become more receptive when they are aware of the positive community acceptance..." (20)

"The process of community education development... leads from the identification of the needs and problems of people in a community, to the implementation of programs which will meet or alleviate those identified needs." (21)

However, since people are not aware enough of their needs to be able to select suitable activities, a study group must be organized. This group should be composed of people representing the different strata within the community. The school may direct the study. Meanwhile, the news media should explain the study process to the community.

According to Curtis Voorhees, Director of the Center for Community Education Development, Ball University, Indiana, two studies should be considered. The first will be a general study of the community's needs

and problems with 10% of the community surveyed. The second should center on the development of a program in a local community school with 100% of the local population reached. Questions in this study will be more specific and it may "be necessary to make several visits to obtain all the information desired... (The)existence of a problem does not guarantee its recognition by the person with the problem... (Therefore) a questioning form (must be developed) that gets at the unidentified problems of people without unduly alarming or offending the respondent... (This information must be solicited) to plan better programs... that will hopefully change in a positive way, the attitude, behavior and life style of the community residents." (Emphasis added) (22)

Minzey and LeTarte maintain that once the community school program has been launched and the studies completed, a community organizational structure will be necessary. They rationalize that such a structure is needed "to deal with the more personal problems (and) to provide maximum opportunity for every community member to be aware of what is happening and to express his concern."

Several suggestions are offered. Block clubs could be formed under which communities would organize into block units. Each unit would send a block representative to the community meetings. Another suggestion was that the community organization could be accomplished by community members selecting those persons, in whom they had the greatest confidence and contact, to represent the community. (23)

"If one... 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 pre-schoolers, school age children, and adults; and people's needs center not only upon their wants for self-improvement, but upon all their 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." (24)

Under a grant funded by the U.S. Office Education under Title IV, a consultant firm in Chevy Chase, Maryland, conducted a study of the community education evaluation procedures. It is apparent from their report that when designed evaluation methods are implemented, each local education agency will competently serve as the community's change agent. (25)

At first glance, Community Education seems rational and appealing but it, too, is a concept designed to deceive. The following quote by Lee Pabolia, a Mott Foundation intern, clarifies the true intent.

"It seems to me the end result of community education up till now has been that we'll get somebody in to play volley ball and will think we have changed their attitudes. Well, they'll play volley ball for three years and end up with the same attitudes they started with, unless the teacher imparts a different set of standards. What are the kind of things we should be doing to develop attitudes? It gets down to what we do with them in that volley ball setting, or in that Russian conversation class or in that Bishop sewing section. I would suggest that one of the

minor reasons we have a class in Bishop sewing to to teach sewing." (Emphasis added) (26)

"People Shapers" are busy throughout the entire nation. Kenneth Goodall in his article, "Shapers at Work," observes, "an ambitious plan to manage the behavior of a whole community is also underway in Prince George's County, Maryland."

Mr. Goodall was describing a project headed by Harold Cohen, the Executive Director of the Institute for Behavioral Research, Silver Spring, Maryland. He states that Mr. Cohen borrowed from the behavioral engineer, Buckminster Fuller, "The ability to think audaciously about doing things... never done before and from (the operant psychologist) B. F. Skinner the techniques to make the environments work." (27)

Cohen's kaleidoscopic three-year project included programs known as TARR and BPLAY. TARR, Teenagers Rights and Responsibilities, was a "packaged course to teach social problem skills, including the ins and outs of the legal process to eighth graders. BPLAY, Behavioral Programs in Learning Activities for Youth, was a packaged course which included after-school social problem discussions, and practical sessions in such activities as auto maintenance, sewing and film-making. The project also has set up a teenage coffee house, the Renaissance."

Cohen hoped "to convert the county's establishment - schools, police, courts - to behavior control methods that (were) reinforcing rather than aversive."

"Locked in a safe at IBR are copies of the confidential records of teenagers who are arrested in the county, which police turned over to him. These records provide(d) the base line and experimental data with which he hope(d) to show... the favorable affects of TARR, BPLAY and other projects he ha(d) in mind."

The large scale programs in Kansas, Maryland, and Alabama were only a few of hundreds in operation or in planning stages across the country in November, 1972, when Goodall published this article.

Goodall quoted from a report presented to the U.S. Office of Education by a special work group on behavior analysis, "The time is ripe for experimentation with new organizational schemes involving whole schools."

Goodall also quoted Gerald R. Patterson of the University of Oregon, a leader in the behavioral management movement. "We are now ready for phase two. While continuing to use operational language, observation data, and functional analysis, phase two will also become more analogous to social engineering." (28)

It is clear from the above statements that the purpose of social engineering is to eventually revolutionize the world into a collectivist society that follows the principles of Humanism. Humanism is the hub of the wheel of contrived social change from which radiate the philosophical spokes of sexual license, one-world government, situation ethics and atheism. The rim which binds it together is total Community Education.

Community Education, with its goal of womb-to-tomb manipulation, is the perfect tool for maneuvering the masses into adopting the standards and values of those in control - which is slavery in its most extreme form.

The prime function of education should be to develop the intellect and to impart knowledge. It is rank hypocrisy to promote a religion, to practice therapeutic techniques, to undermine the values and standards of a society in the classroom and call it education. For those who believe in the traditions of a free society, and in the Judeo/Christian values, the deception is dangerous.

The first step toward slowing the tide of mental enslavement is for each local education agency to select or dictate its own curriculums. The second and more difficult is for an awakened public to pressure Congress into withdrawing funds allocated to curriculum development. The federal government has funded billions of dollars to develop innovative programs, designed to change the thinking of its citizens. Patrick Henry's, "Give me liberty or give me death," takes on a new significance when it is applied to "freedom of thought,"

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10. Beyond the Three R's: Training Teachers for Affective Education, Dept. of Health Education & Welfare, (ADM) 76-233, 1976, p. 21 - 24.
11. New Perspectives In Intergroup Education, Maryland State Dept. of Education, Sept. 1975.
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13. World Order Education: What Is It?, by William Boyer, Phi Delta Kappan, April 1975, p. 524
14. Adolescent Literature: Humanism is Alive and Thriving in the Secondary School, by Sheila Schwartz, The Humanist, Jan./Feb. 1976, p. 37.

15. Community Education: From Program to Process, Pendell Pub. Co., 1972, by Jack D. Minzey & Clyde LeTarte, p. 16.
16. Ibid., p. 18.
17. Self-Knowledge and Social Action, Pendell Publ. Co. by Obediah S. Harris.
18. Community Education: From Program to Process, p. 206.
19. Ibid., p. 33 & 34.
20. Ibid., p. 46.
21. The Role of the School in Community Education, Pendell Pub. Co., 1969, by Howard W. Hickey & Curtis Van Voorhees & Assoc., p. 66.
22. Ibid., p. 68, 69, 70.
23. Community Education: From Program to Process, p. 34, 35.
24. The Role of the School in Community Education, p. 72.
25. Evaluation Today in Community Education, Community Education Advisory Council, Report No. 1, Contract P00-75-0366, by Arthur Boyd.
26. Community Education Journal, Nov. 1971, p. 46.
27. Shapers at Work, p. 137
28. Ibid., p. 138.

APPENDIX

For additional background, the following publications are recommended.

1. Clarifying Values Clarification: A Critique, by John S. Stewart, Phi Delta Kappan, June 1975.
2. We Have All Played a Role in the Revolution, by Eleanor Howe, The National Educator, Dec. 1975.
3. Sensitivity Training and Education: A Critique, by Clifford H. Edwards, Educational Leadership, Dec. 1970.
4. Affective Education: Are We Going Too Far?, by Diane Divoky, Learning, Oct. 1975.
5. The following papers prepared for the National Commission on Coping with Interdependence.
 - A. Living With Interdependence, Abraham M. Sirkin, Aspen Institute for Humanistic Studies, Aspen Institute Pub. Office, P.O. Box 1652, 360 Bryant St., Palo Alto, Calif. 94302.
 - B. A New Civic Literacy, by Ward Morehouse, Aspen Institute for Humanistic Studies, etc.
 - C. From Independence to Interdependence, by Ralph L. Ketcham, Aspen Institute for Humanistic Studies, etc.

** The following Social Studies texts promote a one-world and/or a government-control bias.

ADDISON-WESLEY, Civics in Action, 1971, gr. 7/8, People in America, 1973, gr 7/8, The Human Adventure, 1976, gr. 6, Working, Playing, Learning, 1976, gr. 1.

ALLYN & BACON, Our America, 1977, gr. 7/8.

- AMERICAN BOOK COMPANY, American Society, 1978, gr. 7/8.
- FOLLETT, American History, 1971, gr. 7/8. Exploring Our World (1977): People, gr. 1; Regions, gr. 4; Eastern Hemisphere, gr. 6/7; Latin America & Canada, gr. 7/8. Civics, 1978, gr. 7/8. The American Nation, Adventure in Freedom, 1975, gr. 7/8.
- GLOBE, Exploring American History, 1974, gr. 7/8. Minorities, 1976, gr. 7/8.
- HARCOURT, BRACE, JOVANOVICH, American Civics, Second Edition, gr. 7/8. The Social Sciences; Concepts and Values, 1975, gr. 6. The Social Sciences; Concepts and Values 40, 1975.
- HOLT, RINEHART & WINSTON, The Americans, 1975, gr. 7/8. The Challenge of America, 1973, gr. 7/8.
- HOUGHTON MIFFLIN, Windows on Our World (1976): ME, Kindergarten; Who Are We, gr. 3; Planet Earth, gr. 4; The United States, gr. 5; The Way People Live, gr. 6.
- LAIDLAW, The Social Studies and Our World, 1974, gr. 6.
- McGRAW HILL, The Impact of Our Past, 1976, gr. 7/8.
- NOBLE & NOBLE, Many Americans - One Nation, 1974, gr. 5. You And Your Family, 1974, gr. 1. Groups and Communities, 1974, gr. 2. People and The Land, 1974, gr. 4.
- RAND McNALLY, People and Culture, 1975, gr. 7/8. The Free and The Brave, 1977, gr. 7/8.
- SADLIER, WM., The People of Western Europe, 1973, grade level unknown.
- SCHOLASTIC, American Citizenship Program, 1977, gr. 7/8.
- SILVER BURDETT, People and Ideas, 1976, gr. 4. Let Freedom Ring, 1977, gr. 7/8. This is Our World, 1975, gr. 7/8.

Information concerning the above Social Studies texts came from LITE, Nov./Dec. 1977 issue, 9340 W. Peoria Ave., Peoria, Arizona, 95345.