

# THE CHRISTIAN CONSCIENCE

Vol. 1 No. 1

Holding faith and a good conscience... 1 Tim. 1:19

January 1995

## INAUGURAL ISSUE

**Charlotte Iserbyt on the dangers of compromise**

**Berit Kjos on the new national history standards**

- ◆ Who Were the First Home "Health" Visitors?
- ◆ PROMISE KEEPERS: "Encountering" Men At Risk
- ◆ The Way We Talk
- ◆ The Importance of the Rational Mind



**Plus:**  
**Book reports**  
**Movie review**  
**Conference report**



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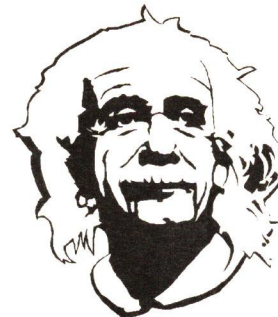
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Cover: Reproduction of the Early American hornbook

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*This publication is dedicated to the encouragement and admonition of Christian believers to lead Godly and holy lives in the midst of a perverse and decadent culture.*

## STATEMENT OF FAITH

We believe the Bible to be the verbally inspired and only infallible, authoritative, inerrant word of God; the final authority in all matters of faith and practice. (2 Tim. 3:16, 2 Peter 1:21)

We believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit; that Jesus Christ is God and that He became man, without sin, for the purpose of giving His own life as a payment for the sins of those who would be saved (Gen. 1:1, Matt. 28:19, John 3:17-18; 10:30; 10:37-38, Romans 5:10). There is no other name given among men whereby we can be saved. (Acts 4:12)

We believe in the death of our Lord Jesus Christ, in His virgin birth (Isa. 7:14, Matt. 1:23, Luke 1:35), in His sinless life (Heb. 4:15; 7:26), in His miracles (John 2:11), in His vicarious and atoning death through His shed blood on the cross (1 Cor. 15:3, Eph.1:7, Col. 1:14 Heb. 2:9; 9:12), in His bodily resurrection (John 11:25, 1 Cor. 15:4), in His ascension to the right hand of God the Father (Mark 16:19), and in His personal return in power and glory (Acts 1:11, Rev. 19:11-16).

We believe that man is sinful by nature (Romans 3:23) and that the Holy Spirit regenerates and indwells the Christian, enabling the believer to live a Godly life. (Acts 1:8, 1 Cor. 3:16; 6:19-20, Eph. 4:30; 5:18, Titus 3:5-7)

We believe in the resurrection of both the saved and the lost: They who are saved to eternal life in the presence of God and the lost to eternal damnation. (John 5:28-29)

We believe in the creation of man by the direct act of God. (Gen. 1:26-28, Gen 5:1-2)

We believe that the family is the first God-given institution established in the Garden of Eden. God gives parents stewardship and primary authority over their children. (Deut. 6:4-9, Psalm 127:3-5)

We believe that the ministry of the local church is to be a called-out, separated people, belonging to the Lord; that the church is designed to glorify God (Eph. 3:21), to edify its members (Eph. 4:11-12), to be purified by the Lord (Eph. 5:25-27), to provide Godly associations (1 Cor. 5:4,7), to evangelize the world (Matt. 28:19-20, Mark 16:15-18, Acts 1:8), and to retard corruption in the world (Matt. 5:13, Eph. 5:11); and that it meets for teaching, fellowship, breaking of bread, prayer and providing for the needy as outlined in Acts 2:42-47.

We believe that government is not responsible for the education or welfare of our families or our children. It is the responsibility of government to reward good and punish evil judiciously. (Romans 13:1-4) †



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# From the Publishers

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## Welcome to the inaugural edition of *The Christian Conscience!*

We hope our name doesn't seem too presumptuous, for it's not intended to be. We obviously cannot be the conscience for any man! God has equipped each one of us with a conscience. We hope that our articles will serve as a whetstone of the conscience, so that Christians can sharpen their minds and hearts when applying the Word to the issues of today. That's no easy task these days!

The name "Christian Conscience" comes from our stance. Where there is no room to compromise, we will hold the hard line. We are committed Christians who do not bend our beliefs for political expediency, popularity, money or faulty consensus. We're not afraid to be a controversial magazine. In *The Christian Conscience* you will find topics that the mainstream Christian media doesn't cover. This is not a magazine for the faint-hearted!

You will find *The Christian Conscience* to be a serious magazine that covers the tough issues from an in-depth perspective that you can't get anywhere else. We will examine the theological and philosophical underpinnings of the great debates of our culture and times. We will provide thought-provoking, challenging and insightful critiques of current issues. But, we are not too serious, or stuffy and boring! You will find that we frequently use humor to convey our message.

You won't agree with everything you read in these pages each month. We won't always agree 100% with the opinions or doctrinal stances of our contributors. So that you know where we stand, we publish our Statement of Faith on page 3 of the magazine each month. We will not knowingly accept article contributions or advertisements which violate traditional Christian tenets.

We will accept article contributions from our readers if they meet our specifications. If you have read a good (or bad!) book or recently attended a conference, we would be interested in a report from you! And, mail or fax us good quotes for the **Quintessential Quotes** column! Beginning next month we will have a Letters To The Editor section.

*The Christian Conscience* accepts advertising. If you have a newsletter, book, or other material to sell, please consider placing an ad with us. Our rates are very reasonable and our readers are known to buy! Plus, by purchasing an ad you are helping to keep this publication afloat!

## WHO ARE WE?

In 1989 a diverse group of researchers came together from across the state of Iowa to fight a bad home school bill that would have classified most Iowa home educated children as truant and put them into the child welfare system. In the ensuing years, this same group founded a state Rutherford Institute chapter, served in leadership with Concerned Women for America of Iowa, provided the impetus for starting a state-wide Christian home school group (NICHE), and served in an advisory capacity with *The Free World Research Report*, a monthly newspaper.

Over the past year it became apparent to all of us that we needed to continue our work on a publication. *The Christian Conscience* is the culmination of many months of prayer and hard work. As a result, The Iowa Research Group was incorporated and work was begun on the magazine. You will notice that education is still a topic that concerns us and will frequently be a focus of this magazine. We will not apologize for our strong bent towards private and home education!

## WHAT'S INSIDE:

In addition to the great articles by Charlotte Iserbyt, Berit Kjos and Dennis Cuddy this issue, you will enjoy our regular columns each month.

◆ **HERESCOPE** is literally a play on the words "heresy" and "scope". This column will scope out the latest fads, diversions and heresies in the modern church. This first issue critiques an element of the popular men's ministry, Promise Keepers.

◆ **CONSCIENCE CLAUSE** explains the biblical rationales that undergird our Christian walk.

◆ **COUNTER to the CULTURE** challenges us to live against the culture in our times. This issue we will explore the roots of the "home health visitor" concept and warn Christians not to let these folks into their homes!

◆ **EMPEROR'S CLOSET** is based on the fairy tale about the king who had no clothes on, but thought he did—of course his closet was empty, too! We're going to snoop through a lot of empty closets in this column and blast some popular myths.

◆ **REVIEWS** looks at movies, books and videos. This includes the ones we recommend, and the ones we don't!

◆ **CONFERENCES, SEMINARS, ETC.** gives our readers a chance to read about the latest events that disclose agendas and strategies of the societal reformers. You'll be kept up-to-date in this column! †

*Lynn & Sarah Leal*



# Quintessential Quotes

Let no man deceive you with vain words... Eph 5:6

## Murdering Mothers

*I was the first one in Des Moines. Everyone was really excited on Wednesday, when I was given the first dose of medication... They kept telling me that I was making history. I was very nauseous in a couple of hours. I threw up constantly for three days... It was like food poisoning. I went in on Friday and took the second dose of medication. After 15 minutes there was a tiny bit of cramping, but less than menstrual cramps. After two hours the cramps got stronger... When I started to stand up... [it] was a steady stream of blood. I passed a golfball-size blood clot that scared me. I thought maybe it was the fetus. The cramps stayed steady... I was doubled over... I aborted at 6:30 on Friday night. I heard it fall into the toilet... I cried when I knew it had passed—partly from relief, partly from sadness.*

PATIENT 001, 1ST DES MOINES WOMAN TO TRY RU-486, THE FRENCH ABORTION PILL. TIME MAGAZINE, DEC. 5, 1994, P. 45.

## Lamar: Backpeddling

*The New Hampshire State Board of Education asked me not long ago this question: 'Isn't Goals 2000 just a first cousin to President Bush's America 2000?' My answer was: 'No.' My advice was: 'Treat Goals 2000 about the same way you would treat a fox dressed like a duck at a duck family reunion.'... If I were still Governor, I would say 'no thanks' to Goals 2000 because of the strings.*

LAMAR ALEXANDER, FORMER GOVERNOR OF TENNESSEE, FORMER CHIEF HONCHO OF THE U.S. DEPT. OF EDUCATION AND MAJOR PROMOTER OF EDUCATION REFORM, QUOTED IN ACROSS AMERICA.

## Manipulating the Public

*Step-by-step plans for manufacturing community support through the use of so-called facilitators and change agents. These are people who steer public meetings towards a phony consensus... 'Only by changing the attitudes and behavior of*

*community members,' DOE's kit-makers state, 'will it be possible to reach the National Education goals.' That strongly suggests local people will have little or no choice about the shape education reform will take... The change being peddled is fraudulent...*

ROBERT HOLLAND ON GOALS 2000 TOOL KIT, WASHINGTON TIMES NTL. WEEKLY EDITION, NOV. 7-13, 1994.

## Working on Consensus

*"We are not opposed to Bill Spady's theory of outcomes-based education. There are a lot of good ideas in it," Mr. [Robert] Simonds [of CEE] said. "But, we also see that we've gotten so far from the basics that some people don't know how to get back." Mr. Simonds is devising his own effort at compromise, a strategy known as 'enhanced basics education.'*

"RELIGIOUS GROUPS, EDUCATORS SEEK COMMON GROUND," EDUCATION WEEK, 11/23/94.

## Appointment

*Virginia governor George Allen appointed Michael Farris to the Education Commission of the States July first, 1994... The ECS has had a major role in furthering and defending the development of Outcome-Based Education reforms throughout our nation... Michael Farris is the first home school leader to be appointed to the Commission.*

HSLDA'S HOME SCHOOL COURT REPORT, SEPT./OCT. 1994

## Revisionist History: Part I

*Our 'Explorers' unit is well on it's way. We've read our text, viewed movies, and begun our research reports... We've also written some Cinquain poems about our explorers. Here are some examples:*

Christopher  
Evil, liar  
Killed the Indians  
Was a greedy man  
Columbus  
L. L.

Christopher  
Vicious, avaricious  
Cruel to Indians  
Columbus  
M. W.

LONDON ELEMENTARY SCHOOL NEWSLETTER, OREGON, NOV. 1994

## Revisionist History: Part II

*In the words of Ingvar Carlsson [former Swedish Minister of Education], 'school is the spearhead of Socialism.' How has Sweden accomplished this goal?*

*'In the attainment of these goals, great care has been devoted to severing intellectual roots. The general curtailment of history has been one method. Within this, there has been included the more refined concept of cutting Swedish links with Western Europe. Whatever the public justification for such a step, the consequence has turned out to be a cultural vacuum, and it is such a state that mass conditioning is really effective.'*

QUOTED IN BIBLICAL WORLDVIEW, NOV. 1994.

## Revisionist History: Part III

*Counting how many times different subjects are mentioned in the document yields telling results. One of the most often mentioned subjects, with 19 references, is McCarthy and McCarthyism. The Ku Klux Klan gets its fair share, too, with 17. As for individuals, Harriet Tubman, an African-American who helped rescue slaves by way of the underground railroad, is mentioned six times. Two white males who were contemporaries of Tubman, Ulysses S. Grant and Robert E. Lee, get one and zero mentions, respectively. Alexander Graham Bell, Thomas Edison, Albert Einstein, Jonas Salk and the Wright brothers make no appearance at all.*

COMMENTING ON THE NEW NATIONAL STANDARDS FOR U.S. HISTORY WHICH IS PART OF GOALS 2000, LYNNE V. CHENEY IN THE WALL STREET JOURNAL, OCT. 20, 1994.



# Research Manual



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# OBE & CHOICE:

## The Fatal Flaw In Compromise

Charlotte T. Iserbyt

Several Christian leaders are finding "common ground" with Outcome-Based Education. But, their focus is on the content when the real problem is the method!

**W**hen key sociologists/educrats invite their opposition to dialogue over so-called "educational controversies," you can be sure something is not quite right. Recently, according to a report entitled "Education 'Peace Talks' begin" in the May 17, 1994 issue of *The Denver Post*:

Some of the most outspoken national opponents and proponents of outcome-based education have already met informally in Denver to identify common concerns...

Spady and members of his High Success Network consulting firm met... with Bob Simonds, national president of Citizens for Excellence in Education... also present were representatives of Focus on the Family... 'We're extending the olive branch,' said Marjorie Ledell, coordinator of communications and policy for Spady's High Success Network...

Spady says he's willing to talk about 'OBE choice,' which would put stress on letting parents in their own communities decide on the type of outcomes they want.

Simonds is quoted as being "interested in talking about 'enhanced OBE', which is content-based—strong on math, science, English, but not concerned with 'attitudes, values.'"

Arnold Burron, professor of education at the University of Northern Colorado and a traditionalist Christian who works closely with Bob Simonds, called the meeting "a significant step forward." Amy Stephens, representing James Dobson's Focus on the Family, wisely reserved

judgment on what, if any, steps could be taken to reconcile the positions held by the two opposing sides.

### No Compromise Possible

Alarm bells should be going off across the nation. There can be **no** compromise on this issue. As outrageous as the outcomes are (to quote no less an education authority than Al Shanker, President of the American Federation of Teachers), outcomes in the values domain—which have been bad for as long as this author can recall—can always be changed to suit the whims of the moment (political/religious/economic, etc.). This is about to happen if Spady, Simonds, et. al. come to some sort of a "compromise" on OBE.

What the social engineers will **not** allow to be compromised, however, is the mastery learning/OBE method to which UNESCO, and the U.S. Department of Education have been committed for at least 25 years, according to Professor S. Alan Cohen of the University of San Francisco. Secretaries Terrell Bell, William Bennett, Lamar Alexander, and Richard Riley, have all supported OBE mastery learning with grants to develop and implement it nationwide.

Why? Because the bottom line, as usual, is global profits, and there is no more effective way to "train" workers than using mastery learning/programmed learning which is based on Ivan Pavlov's animal psychology and the late Harvard Professor B.F. Skinner's behavior modification techniques. That is, the operant conditioning, stimulus-response type techniques of the knee-jerk, rat lab, pigeon training. "Sit, Fido". "Stay". Pop a biscuit in his mouth and move on to the next skill-type education.

### The Conditioning Of Students

The Northwest Regional Educational laboratory, funded by the U.S. Department of Education, states in its *Effective Schooling* [OBE, ed.]

*"I could make a pigeon a high achiever by reinforcing it on a proper schedule."*

—B.F. Skinner



*“School site management is an intermediate structure between centralized school management and educational vouchers.”*

—Lawrence Pierce

*Practices: A Research Synthesis, 1990 Update*, under “Incentives and Rewards”, the following:

Systems are set up in the classroom for frequent and consistent rewards to students for academic achievement and excellent behavior... rewards are appropriate to the developmental level of students and may include symbolic, token, tangible, or activity rewards... All students know about the rewards and what they need to do to get them. Rewards are chosen because they appeal to students... Some rewards are presented publicly; some are immediately presented, while others are delayed to teach persistence. Students earn some regards individually; others are earned by groups of students, as in some cooperative learning structures.

What kinds of human beings do the government schools wish to produce? After 12 years of systematic rewards, will your children ever do something just for the intrinsic value of doing something they consider to be necessary, good or simply beautiful? Also, will there be anyone left willing to take an unpopular/controversial stand in opposition to the prevailing political sentiment, if no reward is forthcoming and punishment is certain? Such training by-passes the brain. And the soul, I might add. It is highly suitable to work force training as pointed out by Skinner when he said, “I could make a pigeon a high achiever by reinforcing it on a proper schedule.”

The computer, with its built-in immediate Skinnerian reinforcement, in conjunction with individual education plans (IEP's) and management information systems (management by objectives), is the perfect tool for attitudinal adjustment purposes and global work force training.

Thomas Sticht, President and Senior Scientist, Applied Behavioral and Cognitive Sciences, Inc., San Diego, California, a member of the U.S. Secretary of Labor's Commission on Achieving Necessary Skills [SCANS]), discussed such training when he said in 1987:

Many companies have moved operations to places with cheap, relatively poorly educated labor. What may be crucial, they say, is the dependability of a labor force and how well it can be managed and trained—not its general educational level,

although a small cadre of highly educated creative people is essential to innovation and growth. Ending discrimination and changing values are probably more important than reading in moving low-income families into the middle class.

Of interest is the fact that Thomas Sticht and William Spady, while working at the National Institute of Education, U.S. Department of Education in 1977, served as consultants to the D.C. Public School System when it implemented mastery learning. The August 1, 1977 *Washington Post* quotes the Associate Superintendent, James Guines, as saying that “the new curriculum is based on the work in behavioral psychology of Harvard University's B.F. Skinner, who developed teaching machines and even trained pigeons during World War II to pilot and detonate bombs and torpedoes.”

The controversial nature of the D.C. mastery learning program was best described in the same article by Lawrence G. Derthick, a former Commissioner of Education, who said:

We must very careful about adopting any mechanical system of producing children like objects. There are so many complicating factors in each child—emotional, psychological, the home background, the sensitivity of teachers... There is a danger in trying to turn out children like nuts and bolts or steel pins. Human beings are more complex.

### **Experimenting on the Poor**

Instead of meeting with Bill Spady and Marjorie Ledell to discuss outrageous outcomes, the conservatives opposed to OBE should have met with officials in the U.S. Department of Education and demanded of them the norm-referenced test scores of children in the inner cities who have been subjected to this dehumanizing, teach-to-the-test, manipulative mastery learning education (i.e., operant conditioning). Professor James Block, who is very influential in international and national mastery learning circles, said in 1985 he didn't “know of any major urban school system in the United States that had not adopted some kind of mastery-learning program.”

If, as we are being told, mastery learning has been successful where implemented, why has



there been such a silence regarding the inner city children's test scores? The Chicago mastery learning program, which resulted in almost one-half of the 39,500 students in the 1980 freshman class failing to graduate, was just the tip of the iceberg. The press coverage of the Chicago mastery learning disaster was so devastating to the internationalists' plans that the media was evidently instructed to cease publicizing results from all the other major urban school systems that adopted mastery learning. After that the sociologists wisely changed the label "mastery learning" to "Outcome-based Education" (OBE).

The *Summary of the National Evaluation Follow Through Findings, 1970-1976* states:

Gary McDaniels, who designed the final Follow Through evaluation plan for the U.S. Office of Education, characterized Follow Through, which involves 180 cooperating communities, as 'the largest and most expensive social experiment ever launched.'

Examination of the evaluation of the Follow Through programs, which used mastery learning indicates that they also did not improve inner city children's academic test scores.

For additional proof of failure of outcomes-based mastery learning read *Models of Instructional Organization: A Casebook on Mastery Learning and Outcome-Based Education*, April 1987, compiled by Robert Burns, Project Director of the controversial OBE grant awarded William Spady of the Far West Regional Laboratory by Secretary Terrell Bell in 1984. "The Conclusion" states in part:

The four models of instructional organization outlined in this casebook are difficult programs to implement. The practices of the ten schools described in the case studies are indeed commendable. Yet we do not offer these ten case studies as 'exemplary schools' deserving emulation... [Emphasis added].

### The "Choice" Agenda Unmasked

Why then is the U.S. Department of Education recommending the use of outcomes-based education when its own research suggests that the most well-known OBE/mastery learning schools do not deserve emulation? How many school board members, teachers, or parents are

aware of the research surrounding the failures of mastery learning? Had they been informed, the controversy surrounding OBE would likely have been limited to the controversial mastery learning method. But, the method is key. Without it the controversial outcome indoctrination would be much more difficult to achieve.

The international work force training saga thickens as we move from mastery learning to "choice." You say, "What could mastery learning and choice have in common?" Plenty.

The handwriting on the wall should not be dismissed. Marjorie Ledell, with whom the conservatives met in Colorado, said in an article entitled "To be or Not to OBE," *Educational Leadership*, January, 1984:

Finally, raise the real issue and depend on democracy. Don't let 'to OBE or not to OBE' or 'to implement or not implement efforts to improve student learning' cloud the overdue national debate about *whether public education should exist or be replaced with publicly-funded private education.* [emphasis added]

And conservatives are still worried about bad outcomes and the need for school choice?

The international Skinnerian mastery learning wolf is not only breathing hard outside the door of *all* components of American education, it is also poised to pounce on its very own public school governance system, and gobble it up by purposely knocking it off the cliff. This will be replaced by Marjorie Ledell's "publicly-funded private education" which will be more lucrative (no tight-wad taxpayer revolts at budget time) and waivers of protections for students and teachers in order to reach the national goals (outcomes) which are in reality the international outcomes determined by the United Nations (UNESCO). The present push for site-based management is also recommended in a 1976 Aspen Institute paper by Lawrence C. Pierce entitled "School Site Management." The paper states: "**School site management is an intermediate structure between centralized school management and educational vouchers**"

Eighteen years later the carefully-laid plans of the internationalist Aspen Institute are being implemented under the guise of unaccountable OBE choice/charter schools funded by the taxpayers.

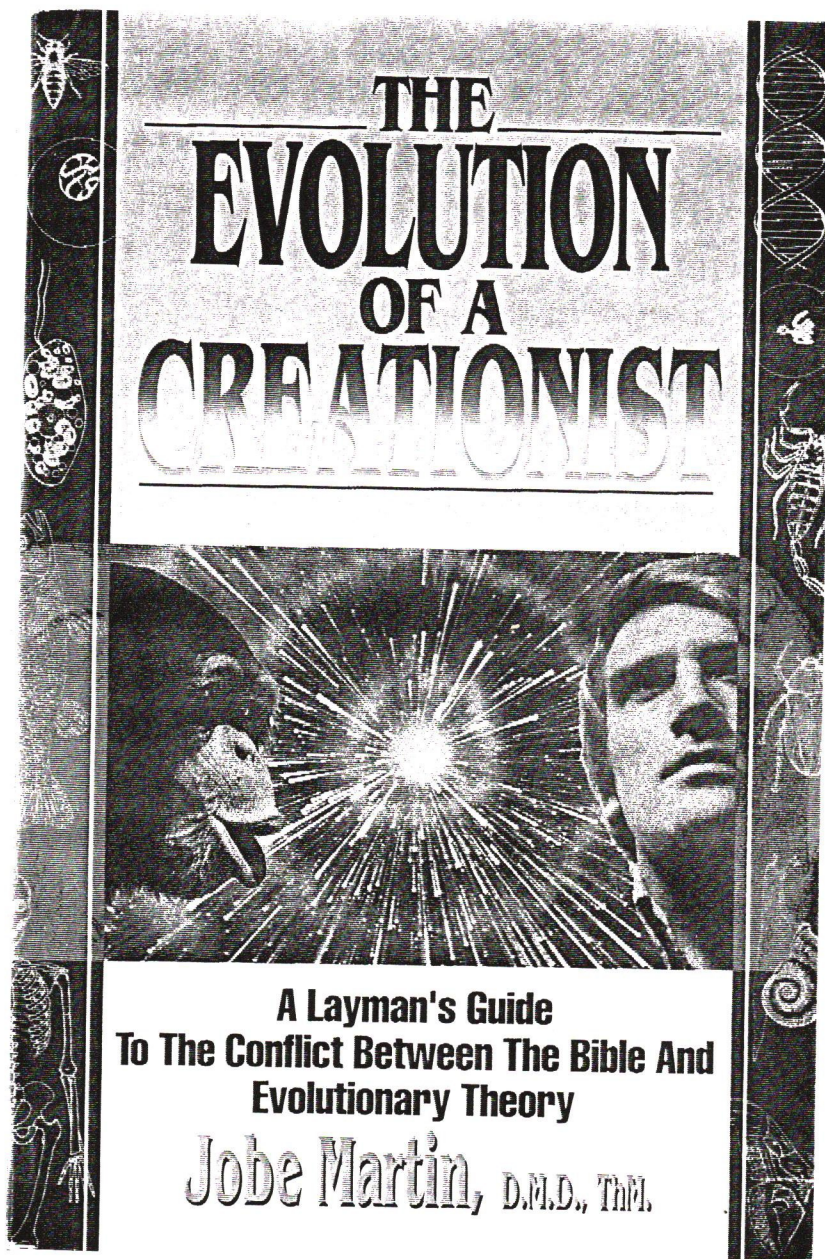
*"Changing values [is] probably more important than reading..."*

—Thomas Sticht



# How could an evolutionist become a creationist?

*THE COMPELLING EVIDENCE THAT TOOK A SCIENTIST ON A JOURNEY TO BIBLICAL CREATIONISM.*



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## A Managed Crisis

Here is where the nine "radical" New American School Development Corporation design teams come in. Developed with money from the unaccountable private sector (notable is the \$50 million Annenberg Foundation grant to Ted Sizer's Coalition for Essential Schools), they are the Schools of the Future. They will **all** be outcome-based/mastery learning schools since all education and teaching is now "performance" based. Teachers' salaries will depend on their performance which will be judged by the performance of their students. Total quality management (the old management by objectives) will reign supreme. A representative from IBM said at the recent Governor's Conference on TQM in Minnesota: "Don't bother to retool the defective teachers; it's too expensive; just hire ones who are trained in TQM."

So, where are we? All is in place except for "universal" education. That means that home schoolers, independent, private, religious schools must somehow be coerced into the international system. Different per pupil expenditures (funding) will follow the individual child whose worth (value to society) will be determined at an early age.

How to accomplish that? Heat up the debate over OBE, publish outrageous outcomes, get the controlled media to beat the drums about how bad public education is, send home obscene surveys for elementary school children to fill out, turn parents against teachers, teachers against administrators, administrators against State Superintendents, State Superintendents against Congress; and saddest of all, parents against parents. In other words, create the problem; people scream; impose the solution.

Marjorie Ledell has the solution: "publicly-funded private education". Do you like it?

## The International Plan for Education

The soil has been tilled; the seeds have been planted. We now await the blossoming of what John Dewey and his followers have mightily striven for since the early nineteen hundreds: universal socialist/internationalist education for the world government's planned global economy.

Conservatives are jumping on the OBE charter school bandwagon as if it were the last lifeboat on the sinking Titanic. The Heritage

Foundation, which by the way supported the 1985 U.S.-Soviet education agreements signed by Reagan and Gorbachev (still in effect); and which has an office now in Russia, where education has always been merged with business/work force training (10th plank of the Communist Manifesto), has think tanks in many states pushing OBE-type charter schools. A home schooling network in Michigan has slipped in under the state's new charter schools' law and secured **public** money to operate.

Home school and regular charter schools, magnet schools, year-round schools, residential schools, etc. are sprouting up all over the country. These "alternative" schools will adopt the radical NASDC designs. These designs spell out lifelong control of Americans, starting with prenatal care, continuing through Parents as Teachers programs, early childhood education, unconstitutional mandated community service, work force skills training, and constant Skinnerian mastery learning for training and retraining in the ever-changing work force skills determined by the planned global economy. A top change agent in Mississippi told a closed session of principals, in response to a question regarding the role of high school principals, "We are not educating for college; we are training for the work force."

In 1981 the NEA, the U.S. Dept. of Education, Johnson Foundation, Pedamorphosis Foundation, the Association for Supervision and Curriculum Development (ASCD), the National Foundation for the improvement of Education, and the John Dewey Society funded a study entitled *Project on Alternatives in Education*—*A Broad-gauged Research/Reform Plan for Secondary Education—in the Tradition of the 1933 Famous Eight-Year Study*. The *Project's* cover sheet is written on John Dewey Society letterhead and lists the following leading American change agents—all internationalists—on the steering committee:

**John Goodlad**, who in 1968 said "The most controversial issues of the 21st century will pertain to the end and means of modifying human behavior and who shall determine them... The first educational question will not be what knowledge is of the most worth but what kind of human beings do we wish to produce?... The possibilities virtually defy our imagination."

*"Don't bother to retool the defective teachers; it's too expensive; just hire ones who are trained in TQM."*

—An IBM Rep.



*"We are not educating for college; we are training for the work force."*  
—A change agent

**Ralph Tyler**, the father of educational evaluation who was deeply involved in the National Assessment of Educational Progress and Pennsylvania's illegal EQA.

Also, Mary Ann Raywid, Mario Fantini, et. al. This 1981 project called for a research study of "schools of choice" using Effective School Research (OBE/Mastery Learning), and adhering to the principles of the *Eight-Year Study* which called for "inculcation of social attitudes, development of effective methods of thinking, social sensitivity, better personal-social adjustment, acquisition of important information, consistent philosophy of life, etc." Sound familiar??

The paper also states that the *Eight-Year Study* sought to stimulate reform and open the way to *programmatic revision by determining the success of students and programs freed from the confines of college entrance requirements*. Tie this in with the removal of the Carnegie unit which is a prerequisite for implementation of mastery learning/OBE as recommended by the likes of Spady and Sizer. Mastery learning advocates believe almost all students can learn if they are given the time and help they need. Hence, the need to eliminate the Carnegie Unit which sets standards by calling for a certain number of units (hours of seat time) in various disciplines in order to graduate and get into college.

Funding of the above-described study suggests that the U.S. Department of Education, in collusion with the NEA, and leading American/international change agents, has been carefully planning for the demise of the public education system and its replacement by publicly-funded OBE "choice" schools. Scream they may when choice school legislation comes before State legislatures. That is just orchestration to mislead the public and their own public school educators at the local and state levels.

Those calling the shots at the international level, many of whom served on the Preplanning Committee for the NEA Bicentennial Commission's 1976 revision of the NEA's original *Seven Cardinal Principals*, which called for global education, see education as the vehicle to bring about total international economic/political/and social control. Listed on the NEA Bicentennial Committee's letterhead are:

**David Rockefeller**, Chase Bank;

**T.H. Bell**, former Secretary of Education, who under President Reagan kept the U.S. Department of Education alive;

**Luvorn L. Cunningham**, who went into Kentucky to implement site-base management called for in the Carnegie Foundation's restructuring plan (don't forget Carnegie also signed education restructuring agreements with the Soviet Union);

**Harold Shane**, Project Director, who said, "As young people mature we must help them develop... a service ethic which 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;"

**Theodore R. Sizer** of the Coalition for Essential Schools who says, "Sermonizing denies individual autonomy, which, with justice, lies at the heart of a new morality;"

**Benjamin Bloom**, one of the fathers of mastery learning who says, "The purpose of education is to change the thoughts, actions, and feelings of students;"

**McGeorge Bundy**, Ford Foundation;

**Norman Lear**, TV producer, founder of People for the [Liberal] American Way;

**Ralph W. Tyler**, Center for Advanced Study in the Behavioral Sciences; et al.

An inclusive international education system is being implemented at this very moment. Conservatives can negotiate/compromise all they want about bad outcomes and the need for choice. What they will get—if they accept one penny of tax money—is the carefully-planned outcome-based mastery learning choice schools necessary for implementation of the Skinnerian global work force training system. Once that's in, they can forget changing the outcomes, it will be too late. †

Charlotte T. Iserbyt is an education researcher and author, and is a former Senior Policy official in the U.S. Dept. of Education. This article originally appeared in *The New American*, 8/8/94, p. 31, in an edited version titled "Outcome-Based Education."

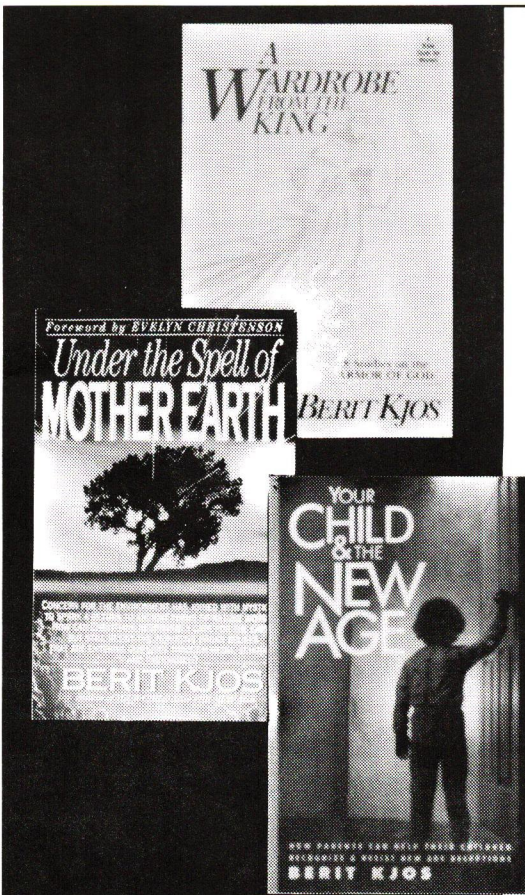


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# HERESCOPE

Try the spirits whether they are of God... 1 John 4:1

Enthusiasm is mounting for this new men's ministry. But, there are some deeply disturbing aspects...

**A**cross the country, throughout every denomination, tens of thousands of men are coming to major meeting extravaganzas to learn how to be better husbands and fathers. They come away from these events with rave reviews, testimonies of changed lives, and renewed faith. Promise Keepers was founded in 1990 by former University of Colorado football coach, Bill McCartney. The stated purpose is to unite men in the Christian faith.

This new ministry is growing rapidly, partially because men are aggressively recruiting other men at the local church level. Its strong emphasis on experiential faith, which pumps men up with positive experiences, and which does not seem on the surface to contradict the Word of God, also contributes to its phenomenal success.

However, several critical reviews of Promise Keepers have brought to light some serious biblical flaws in the Promise Keepers model. After examining these reviews we found the criticisms to have merit. One aspect in particular grabbed our attention: the use of an encounter group format. We decided to review the materials for ourselves.

A method of follow up with the men who have attended Promise Keeper mega-rallies is an 8-week encounter group session based on *The Promise Keepers Study Guide* designed for small groups

of men. This study guide is based on the book *The Masculine Journey: Understanding the Six Stages of Manhood* by Robert Hicks and Dietrich Gruen, published by NavPress [we looked at the first printing, which is still in circulation, ed.].

Why examine a study guide? Because the contents provide insight into the philosophy and theology of Promise Keepers. The study guide is currently in use across the country. It was offered for sale by Dr. Dobson's Focus on the Family.

## The Encounter Group Model

The encounter group is a semi-structured group that falls within the psychological realm for the purpose of "getting in touch with one's feelings." Encounter groups are short-term, intensive sessions, usually managed by trained leaders, which consist of exercises designed to explore and unmask inner feelings. They provide an open atmosphere for re-defining the self and exploring new values and behaviors. The encounter group setting is supposed to provide a totally non-judgmental environment, where the individual would be accepted as he or she is, regardless of their background or psychological "baggage". In this contrived environment, experience is elevated above all else, and moral absolutes are perceived as a hindrance to growth.

At the height of their popularity encounter groups were widely criticized by the psychological community for a number of reasons. They did not provide the structured accountability and stability of longer-term group counseling sessions. They were notorious for exposing people to great "psychological risk" by creating inner conflict, new self-awareness, and exposing some very raw feelings. These groups simply were not equipped to deal with helping participants make the transition back to their normal lives, and as a consequence many people made rash decisions, became quite depressed, or found their values radically altered. The ultimate demise in popularity of encounter groups had to do with the negative after-effects, measured in terms of devastation on people's lives.

Unfortunately, Promise Keepers has revived the faulty encounter group struc-



## Promise Keepers: "Encountering" Guys at Risk

*Sarah H. Leslie*

Men are **not** required to read the original book by Robert Hicks to go through the 8-week course. As a result, many men will be exposed to Hick's ideas by attending the study. The study guide is neither a group counseling workbook, nor a Bible study. Rather, the program is modeled after the largely discredited 1970's encounter group movement.



ture in the Hicks study guide. The men are put through various recognizable encounter group stages that strongly resemble the "Serendipity Workshops" that were popularized by Lyman Coleman during the 1970's and 80's, which were a "Christianized" version of encounter groups mixed in with some Bible study.

Coleman began his groups with what he called "Can Openers" to break down psychological barriers. This was followed by "Scripture Happenings", in which some biblical topic was introduced and discussed in a non-threatening, non-judgmental manner; then "Scripture Heavies", where the group examined a topic at deeper personal level; and concluded with "Growth Events", a structured time for the group participants to bare their soul, an experience that was supposed to be cathartic.

Promise Keepers follows this same style format. Each week the study guide begins with a study of the issues by reviewing the contents of Hicks' book. The group action begins when men begin "Exploring the Issues With Other Men." During this phase, interpersonal barriers and private inhibitions are broken down in systematic fashion to encourage men to share feelings, attitudes and opinions with one another. Characteristic of encounter group formats, there are no rights and wrongs. Instead there are a series of open-ended questions, sometimes accompanied by multiple choice answers.

### Men "At Risk"

The text of the study guide assumes that most men are leading dysfunctional, sinful or very worldly Christian lives. There is little acknowledgment or affirmation of the men who lead holy lives. As a consequence these men may find themselves feeling quite "abnormal" in the group. In fact, so rare are the biblical or godly alternatives offered, that one can surmise that the study guide is built upon the premise that all men are "at risk" or "dysfunctional". According to the dynamics of group interaction, men

who are not strong or mature in their faith may begin to feel pressured to be one of the "guys".

Assuming that the study is for new converts, or evangelistic in purpose, also results in a dead-end. This is because the study guide does not at any time give a clear presentation of the gospel, nor does it contain scriptural material commonly associated with the discipleship of new converts.

Surprisingly, there is seldom a truly biblical alternative offered in the potential answers. For example, a question (#11, page 36) about the effects of pornography on men's lives provides no answer for men who never participated in this sin; nor is there an answer that indicates that a man has repented from this sin. In fact, there is not even a mention that this *is* sin! In this question, men could choose to answer "other" at the end of the list of possible answers. But, if this were a Bible study designed to encourage men to lead holy lives, why not include the biblical answers on the list to set the standard and serve as the ultimate positive model?

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*Barriers and inhibitions are broken down in systematic fashion to encourage men to share feelings, attitudes and opinions with one another.*

---

The open-ended or multiple choice question format is essentially a values clarification exercise. Some elements of it are designed to create **cognitive dissonance**, a condition where one's feelings, values, beliefs and behaviors become disoriented and mixed up. Cognitive dissonance is a primary tool of dialectics, and is often applied to education or psychology for the purpose of changing one's belief system. This moves one away from absolute Truth to subjective realities.

The study guide asserts that it is based on the psychological model of Daniel

Levinson's book *The Seasons of a Man's Life*. Levinson's model provides a "developmental framework for understanding men..." (p. 8). Levinson borrows heavily from other psychological and sociological theories which promote the idea of developmental growth stages ("passages") in both children and adults.

The Promise Keepers developmental "journey" includes times of "separation from the past, *initiation* to something new, *transition* from one place to the other, and temporary *confusion*" (p. 8). These stages are a good description of the process of cognitive dissonance. This raises a number of questions about the intentions and purposes of the activities in the study guide. If the exercises were designed to solidify men in the absolutes of scriptural Truth there would be no need to go through this orchestrated process of psychological disruption. "For God is not the author of confusion, but of peace, as in all churches of the saints." (I Cor. 14:33)

Hicks has come up with his own theory of six developmental stages to describe the male journey. It is a re-hash of the psychological theories of human development, only applied exclusively to men. Hicks stages are couched in biblical terms, using Hebrew words and examples of biblical characters. However, he also borrows heavily from Freudian and Jungian psychology, and a host of New Age men's movement authors to give added credence to his theoretical "normative" male experience.

Throughout the study guide, men are repeatedly encouraged to do further study in the men's movement, which Hicks believes the church needs to replicate. The men also study biblical characters who purportedly manifest a particular stage of development. This occurs during the third phase of each session, which is the closest the study guide comes to being a Bible study. But some men may object to the strange, quirky, and somewhat unseemly new interpretations of familiar Bible stories. Hicks must go through exegetical gymnastics in or-



der to arrive at his bizarre conclusions. For example:

The biblical patriarch Jacob epitomizes the wounded male. Jacob illustrates a young man having been severely wounded by a dysfunctional family system. For background information, skim Genesis 25:19-34, 27:1-33:20. (p. 54)

### Breaking Down Inhibitions

During the last phase of each session, "Bringing it Home to Yourself and Other Men," the men are guided into deep introspection and sharing. Again, borrowing heavily from the encounter group strategies, the study guide drops the men off at this point, leaving them with their souls bared. In this condition, men are referred to read further materials on the secular men's movement, do more Bible study, or think about topics that will be brought up during the next session. By this time, natural modesty and inhibitions have been broken down through the use of guided questions, and there is great potential to stay this way out of peer group pressure, to "let it all hang out" throughout the duration of the study course.

An overview of each of the eight sessions in the study guide provide a good look at how the encounter group format is being implemented. In the **first** session, the study guide includes an "ice breaker" exercise called "People Bingo". Lyman Coleman used a similar exercise during the 70's. This activity requires one to interview (get to know) other people in the room by asking them questions that appear on a grid. When one has filled out five names across or down, they shout "Bingo!"

The very first question on the grid is: "Has had sex within the last week (with wife)". Other questions have to do with being abused as a child, being arrested, activity in the men's movement, etc. This exercise forces men to reveal private details about their lives, some of which should never be anyone else's business.

The fact that men are asked to discuss their marital sexual relationship, for example, demonstrates the philosophy of Robert Hicks, who believes that men need to bond with other men more closely and be more accountable to one another. There is no biblical justification anywhere in the Scriptures to validate this activity, but rather the Bible makes it clear that marriage is holy, exclusive and intimate.

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*Some men may make the irrational decision at this point that they need to purposefully become "wounded" in order to become a real man.*

---

Many men's wives would be very hurt to realize that this information had been divulged to a group of other men. It is reminiscent of high school locker room activity, and the first clue that more of this will follow. This question was dropped in later printings, but its substitute asks men whether they wear boxers or briefs, another stab at privacy and modesty.

### Locker Room Vulgarities

Hicks orients himself around the concept of men as "noble savage" (which he refers to as *Adam*), a characterization anthropologist/humanist Margaret Mead gave primitive tribes. Even saints are savages, claims Hicks. Men are put through a guided workshop on how to get in touch with their "savage" self.

This **second** session could be a golden opportunity to lead men to Jesus Christ, who forgives them their sins. But, there is an odd mixture of facetious answers mixed in with more sobering truth so that the truth contained in the Scriptures is blurred at best. For example:

Q: When you look in the mirror, do you see a *saint* or a *savage*?

A: Depends on how recently I've shaved or what shape my body is in. (p. 23)

In fact, Promise Keepers is so ecumenical and non-exclusive that it is entirely feasible that there may be **no** saved men in the group.

This open invitation to both the saved and the non-saved takes a turn for the worse by the **third** session. Because Hicks does not differentiate between the two, and because all men are welcome, including the non-practicing (but not necessarily repentant) homosexual, this session is the most potentially volatile and dangerous.

It is also vulgar. Hicks states that the second stage of a man's journey is *Phallic*. The focus on male genitalia in this chapter goes beyond the biblical, straight into the New Age. Men have a "deep compulsion to worship with our phallus," (p. 29) states Hicks. Discussing this "strange power of the male phallus" (p. 35), especially in the context of male rites of initiation, is overtly pagan and not even remotely Christian.

Inviting men to explore their sexual fantasies and reveal secrets about their sexual thoughts and behavior in the values-free context of an encounter group session is playing with fire. There are no guidelines, no rules, no taboo topics. Unless there are a few godly men in the group who impose restraints, this session will likely be titillating, and could easily entice weak men, who are not firm in their faith (if they have a Christian faith), to sin. The men's locker room mentality is running at full tilt during this session.

Incidentally, there are no "coaches" monitoring this locker room. The study guide has a minimal section on leadership training which encourages passing leadership around from session to session. In this vacuum of direction, training and accountability one can only wonder how far out of control some of these sessions could go.



## Rites of Initiation

The **fourth** group session discusses Hicks' *Warrior* stage of a man's life. Certain assumptions are presented as fact: **all** men that they must prove their manhood by winning battles at home, work or play. Hicks asks, "What about the growing men's movement could help such men?" (p. 42) His narrowly-focused answers include such things as beating drums on warrior weekends and "recalling good warrior myths" (p. 42-43).

It seems no coincidence that the secular men's movement can be characterized by the same lack of restraint and morals that were part of the 1970's encounter group movement. The men's movement has been widely publicized as part of the New Age movement. It encourages men to get back to nature, back to primitive and tribal spirituality by performing "getting in touch with self" experiential activities known as rites. Hardly a Biblical model!

A good Biblical model for men to emulate can be found in I Tim. 3: "blameless... vigilant, sober, of good behavior..."

During session **five**, the men discover they need to experience the *Wounded* male on their journey. Woundedness is also defined in terms of male rites of initiation in primitive societies, where the flesh was physically mutilated. Hicks places circumcision in this category! This totally discounts and trivializes the covenant God made with Abraham. Woundedness is also a "death experience" for men, and there is an almost macabre focus on death during this session.

In response to this burgeoning men's movement in the church, several ministries have prepared critical reviews of *Promise Keepers* from a biblical point of view. These reviews examine the program, the manner in which men are recruited in local churches, the "psychobabble" in the literature, and the questionable biblical foundation of this new national parachurch organization.

Hicks does not differentiate between wounding that is caused by sinful behavior (such as divorce or drug addictions) and wounding that came about through no fault of a man's, such as job loss. This proves to be significant later on, because in the last session men are put through rites of affirmation where their wounding experience is "recognized, praised and awarded" (p. 52). A quote from Robert Bly's book *Iron John* at the end of this chapter sums up this session well: "*No one gets to adulthood without a wound.*"

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*Men have a "deep compulsion to worship with our phal-lus"*

—Robert Hicks

---

The peer pressure is on. The more wounds a man has and the more he bares his soul about it, the more accolades and affirmations he will receive. The encounter group session reaches a peak at this point. There is open emotional baggage floating around uncontrollably everywhere. In encounter group philosophy this is supposed to be terrific. It means that you have a good group going.

Emotions still hang raw in session **six**. Men who lead holy, normal, happy lives with their spouses and families will likely feel at odds with the "mature" man of Hicks world. Hicks' mature man has just been through the wounded wringer and is now carefully hanging out to dry. Men who haven't been through the wringer

experience won't relate, and could easily feel inadequate under the intense scrutiny of their encounter peer group. The mature man will be given his stripes and badges for coming through it all, being a survivor. Men who chose to be obedient to God may not be so rewarded. They may not have earned their stripes or been "at risk" enough.

Some men may make the irrational decision at this point that they need to purposefully become "wounded" in order to become a real man. Committing adultery (blandly referred to as "sexual indiscretion" p. 82) is one way that a man can become wounded. A tragic story appears in a letter to the editor in the Dec. 1994 *PsychoHeresy Awareness Letter*, p. 6:

I recently talked to a Christian man who said that his brother read Hicks' book. When completed, his brother felt 'he needed to develop a deeper masculinity' and to go back and experience being a 'wounded warrior.' To be properly 'wounded' he proceeded to commit adultery. He had never done such a thing before. Hicks's book was a major influence on him.

This "wounding" philosophy disdains the cross and disregards the work of the Holy Spirit in the regenerate man: "*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*" Is. 53:5 The only wounds that make any difference for eternity are the wounds that Christ suffered for our salvation.

In session **seven**, we see the culmination of Hick's pagan-like vision for men: man as *Sage* or mentor. The biblical term describing the office of elder is seldom used, and there is only a remote possibility that a man's "mentor" could be his own father. Fathers are abusive, mothers are over-protective, wives are either domineering or sex objects, and children cause problems according to Hick's caricatures throughout the study guide. There is a careful step-by-step series of questions in this section that could lead

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every man to feel that is he severely lacking unless he has this mentor figure in his life. But, there are few cautions about choosing a godly man for a mentor.

Session **eight** recreates the stages of cognitive dissonance that have been going on since session one. The solution? Instituting "rites of passage" for men in the church, an idea borrowed from pagan cultures where young men had to undergo a physically painful ceremony (sometimes accompanied by mutilation) in order to become a man.

The encounter group is then led through an affirmation ceremony which is designed to resolve the inner conflicts and assuage the dangling emotions. Men are led through this ceremony one step at a time and then given "awards" for the issues they have brought up over the time. It is at this stage that Hicks has successfully broken down enough barriers that this "rite of initiation" or "rite of passage" ritual seems "normative" for men in the church. It probably feels good emotionally for the men involved, who still may be hurting from exposing their inner selves during the preceding weeks.

Like the encounter group movement of the 70's, the ending affirmation ceremony is shallow and short, the study series is over, and men must return to their real lives and problems. Encounter groups can leave people with emptiness and a sense of incompleteness. Some will sour and become bitter because of the artificial sincerity and caring that was manifest for such a brief period of time in their lives. Many men will likely feel they need counseling. There may be serious repercussions on their wives and families, who may have no idea of what their men have been through.

### Men "At Risk" of Damnation

There is a strong presumption of sin apparent throughout the study guide. Men who are on the fringes of the Christian faith will find that the study acknowledges and even affirms their sin. But, the study lacks a clear, rational mandate to snatch men away from the fire and pull

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them back to The Truth of the gospel. (Jude 23: "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.")

Rather, the study leads men through potentially intensive, emotional turmoil and abandons them at the doorstep of rituals and ceremonies that mimic pagan religions and bear little or no resemblance to the Christian faith.

The encounter group format actually works against one of the stated goals of the program, which is to provide men with good role models. The best male role models will probably have excused themselves from further participation in this group after the first session because of its locker room mentality. ("Abstain from all appearance of evil." I Thess. 5:22)

Throughout the study guide, the concept of God's grace to overcome sin is significantly lacking. Also missing is the ministry of the local church, which is the true institution of biblical accountability designed for not just men, but for all believers.

Finally, despite the overall emphasis in the Promise Keepers ministry for breaking down racial and ethnic barriers, the study guide actually seems to reinforce and accentuate the differences between men and women. It is this emphasis, combined with the encounter group format, which gives rise to serious concerns about both content and purpose. Men would do well to examine the ministry in its entirety before endorsing it wholeheartedly.

For ye are **all** the children of God by faith in Christ Jesus ... there is **neither male nor female**: for ye are all one in Christ Jesus. (Gal. 3:26, 28b) †

Sarah Leslie has an M.S. in Counseling and was in private practice as a Christian counselor for six years.



# Counter to the Culture

And be not conformed to this world... Romans 12:2

The U.S. government wants to imitate a disastrous program begun nearly a century ago by private industry.

**W**ho were the first home "health" visitors? The answer may surprise you. What appears to be a new program to help young mothers and their babies by making visits to them in their home, is actually an old program dressed up in new guise. The first home health workers were actually employees of the baby formula industry, beginning as early as the turn of the century.

As America moves towards legislatively mandated, government sponsored pre- and post-natal home visits, it is enlightening to take a look at the history of these health visitors. But first, a look at these current home health visitor programs and how they work.

## The Current Plan

Modern home health visitors are part of programs such as the Parents As Teachers National Center (PAT), established in Missouri in 1987, which has been a national model for subsequent legislation and programs in various states across the country. According to their literature, this program:

is designed to provide all parents of children, from before birth to age 3, the information and support they need to give their children the best possible start in life. Parents as Teachers offers families regularly scheduled home visits by certified parent educators who provide timely information on the child's development and ways to encour-

age learning... periodic screening of children's development... and linkage with providers of needed services...<sup>1</sup>

Notable characteristics of current home health visitor programs include health assessments and screening of pregnant moms and their newborns, ensuring that children are immunized, parent education, nutrition education, school readiness and other developmental screening, referral to social services, etc. The future plan is to link all Parents As Teachers (PAT) type programs with

(womb) to death (tomb).<sup>2</sup> This program fits the new type of school that becomes the "hub" of the community.<sup>3</sup>

In Missouri, the PAT program was criticized by Laura Rogers, an early researcher on the pitfalls of the program.<sup>4</sup> The health workers were not adequately trained, and the screening and assessment procedure for families was highly subjective and overly intrusive. Those families that did not comply with a social worker's demands were in jeopardy of losing their children to the government system. The risk factors in Missouri included such negligible and subjective things as developmental delays, spoiling the child, stress in the family, or "other", which could mean anything.<sup>5</sup>

Other states followed suit with similar programs. Hawaii's Healthy Start program targets "high risk" new mothers with home visits. Arkansas pioneered the HIPPY (Home Instruction Program for Preschool Youngsters) program, home visits by "paraprofessionals" to mothers of preschool age children.<sup>6</sup>

Iowa linked this concept to home educators through legislative options requiring regular home visits by certified teachers. Kentucky, Oregon, and a host of other states were early pioneers of legislation authorizing the school-linked services models in local communities.

Most of these models were justified by pointing to the "at risk" families. There is now abundant evidence that **all** families are to be brought into this model at some point, and will be subject to the scrutiny and oversight of government agents, i.e. home health visitors.<sup>7</sup> In fact, insurance companies are now offering plans utilizing home health visitors for either routine visits or designated "at risk" mothers.<sup>8</sup>

schools through school-based clinics, community clinics and resources; and also, to develop family assessment "outcomes". These new programs are based upon a collaborative model; i.e., the public school is the focal point of a wide variety of health and human resources that are all networking together to look after American citizens from before birth

## Who Were the First Home "Health" Visitors?

*Sarah H. Leslie*



At the national level, Congress passed the *Family Preservation and Support Services Act*, which funds PAT and other programs to the tune of \$930 million over the next five years.<sup>9</sup> Another bill which includes similar PAT features is HR 6, the Elementary & Secondary Reauthorization Act. The passage of these and other federal bills ensures that PAT programs will be funded in every state in America in the coming years.

## The Infant Industry

The original home health visitors were women who worked for the baby food companies. To understand the significance of this, one must first understand a little about the history of baby formulas.


Several concurrent events during the 1800's changed societal acceptance of unprecedented customs for feeding infants. These events effectively altered thousands of years of infant feeding practices that crossed all cultures, i.e. breastfeeding when the baby became hungry (known as breastfeeding on demand):

- 1) **Industrialization** opened the door to food storage in metal cans.
- 2) **Mechanization** created a climate where regularity and routine were idealized.

During this same period, an English doctor gained prominence and popularity. William Cadogan, "advocated only four feeds at regular intervals in twenty-four hours and forbade night feeding."<sup>10</sup>


The deleterious effect of this regimen on both mother and child was immediate. The more frequently the baby is put to the breast, the more hormones are activated which produce mother's milk, thus increasing the supply to meet the baby's needs. So, frequency of nursing directly contributes to milk supply. The babies put on the strict "Cadogan" diet suffered grave illnesses and even death from the lack of proper nutrition. The women practising this type of feeding were prime targets for the newly emerg-

"We are advertised by our loving friends"



Bela A. B. Becker,  
Ashland, Ohio.

Prepare baby's food  
according to the  
**Mellin's Food**  
Method of  
**Milk Modification**



Berold R. McLaughlin,  
Allegan, Mich.

ing marketing schemes of the baby formula industry.

There was another biological ramification of Cadogan's scheduled feedings. It increased the fertility of the mother. There is considerable medical and anthropological evidence that breastfeeding on demand suppresses ovulation. Once babies were put on a schedule, women became pregnant again, and many began having babies in rapid succession. Because of too many pregnan-

cies spaced too closely together, the health of these women and their infants suffered.

"By the twentieth century breastfeeding in much of western Europe and North America was quite different behaviourally from what it had been and what it still is in the areas of the world where it has not been disrupted," states feminist researcher Gabrielle Palmer, who outlines the history of baby formula companies and their tactics in her book *The Politics of Breastfeeding*.<sup>10</sup>

The formula companies moved forward with aggressive marketing strategies at the turn of the century. As the British Empire expanded through colonization, so did the new markets. "The colonial administration set up infant welfare clinics and British nurses energetically converted mothers to the idea of the clock."

These baby formula companies began employing home health visitors who followed women home from the hospital to ensure the women were correctly feeding their infants. Often this was accompanied by pressure to put the baby completely on formula. Women were told that their milk supply was insufficient, were not instructed on proper breastfeeding methods that would increase their milk supply. They were then given free formula from doctors, nurses, home health visitors, special clinics (milk depots), or the hospitals. Often the doctors and hospitals were in cahoots with the formula companies, and they all received financial incentives to wean women away from breastfeeding.

By the middle of the 20th century, formula companies were marketing their products to Third World countries, an issue that is still quite controversial. Their were two dreadful ramifications of this strategy:

- 1) Babies began dying in massive numbers from diarrhea, due to contaminated water supplies, unsanitary conditions, and lack of proper food storage conditions (such as refrigeration). Many poor women couldn't afford to feed their babies properly and overly diluted the



formula to extend it, causing severe malnutrition. Further complicating the health risks, is the fact that the babies no longer received the benefits and protection of the natural immunities that normally occur in breastmilk and were therefore much more susceptible to diseases.

2) Women in Third World countries suddenly began having more babies in rapid succession due to the absence of natural birth control hormones present during breastfeeding on demand. This contributed to the popular notion of a worldwide population explosion, which created the climate favorable to International Planned Parenthood and other family planning programs. These agencies then began supplying artificial birth control methods, including abortifacients and abortions, to Third World women. Gabrielle Palmer ascribes blame directly:

The health workers who persuaded women around the world

### **Christian Couple Revives Feeding by the Clock**

A recent book by evangelicals Gary and Anne Marie Ezzo, called *Preparation for Parenting: A Biblical Perspective* advocates breastfeeding by the clock in order to maintain control over the infant and not spoil it. This is a hybrid of the Cadogen method. The Ezzo's refer to "natural" breastfeeding, i.e. breastfeeding on demand, as primitive and humanistic. The book is seriously lacking in medical credibility, historical integrity, and theological soundness, yet has been very popular in some circles. If Christian parents follow the Ezzo program it is conceivable they could find a social worker on their doorstep investigating why their infant is "failing to thrive". Further, a mother using the Ezzo method may find herself pregnant more frequently. The Ezzo's have been associated with the John MacArthur Grace Community Church in California. †

to reduce their duration of breastfeeding and the companies which managed to get women to stop even earlier have had a potent effect on the world's population explosion, yet the false presentations of this situation as a problem caused by irresponsible individuals has prompted the unthinking genocidal sentiments of many people...

Obviously, the baby formula companies and the contraceptive industry both had profit motives in this expanding global marketing venture.

### **Marketing Tactics**

Palmer describes how the formula companies utilized the home health visitors to accomplish their goals:

The companies who boasted about their 'ethical' instruction 'To be used only under the direction of a physician', in the US, abandoned this directive when they expanded their promotion into the Third World. They used every method they knew to persuade mothers to use their product: billboards, radio and newspaper advertising and 'milk nurses'. These were saleswomen: 'Nestle' nurses, these girls dressed as nurses, dragging a good lactating breast out of the baby's mouth and pouring in baby milks. Milk nurses were sometimes trained nurses, but whether they were qualified or not was irrelevant because they were employed by the infant food companies to visit new mothers in the hospitals or at home in order to sell them baby milk. The recruitment of qualified nurses drained emerging health services of badly needed staff. They were usually paid on a commission basis and they earned more than any trained nurse in the health service, and they still carried the prestige of a qualified health worker. An investigation in Nigeria in the early 1970s showed that 87 percent of

mothers used artificial milk because they believed they had been advised to do so by hospital staff who in reality had been milk nurses allowed into the hospital.

Playing a major role in working this global market was none other than UNICEF, i.e. the United Nations:

By the 1960s UNICEF was distributing 900,000 kilos of milk annually; this was going to babies as well as mothers and children all over the world and was frankly used as a means of enticing mothers to clinics, just as the infant milk depots had been used in Europe.

This "donated" milk was free "bait" to attract mothers to the clinics.

UNICEF is now supposedly promoting breastfeeding; however, there are still some major unresolved ethical issues and concerns. UNICEF's chief role since the 1970's has been to mediate between infant groups and the formula industry, rather than defend the rights of infants. A WHO/UNICEF Code of Marketing of Breastmilk Substitutes was adopted by the World Health Assembly in 1981. The U.S. voted against it, citing constitutional issues. It calls for "no free samples to mothers", "no promotion of products through health care facilities", and significantly, "no company mothercraft nurses to advise mothers." Despite this, some companies have merely switched terminology. The former "milk nurses" are now called "medical representatives."

### **The Links**

The common interests of large multinational corporations which market infant formula, the population control agencies, and the United Nations have been well served. Worldwide marketing of commercially produced substitutes for human breast milk has been immensely aided by the strong support of these quasi-governmental bodies. In return, biased educational programs and subsidized delivery systems have produced de-



pendence upon the agencies and administrations of the United Nations and related groups. These entanglements persist on a global scale.

In the late 1950's, President Eisenhower cautioned Americans regarding the "Military-Industrial Complex." In the late 1980's Dr. Arnold Relman, editor of *The New England Journal of Medicine*, cautioned doctors about the "Medical-Industrial Complex." To our knowledge, this worldwide "Maternal-Industrial Complex" has never been subject to public scrutiny. As far as we can tell, the recent UN International Conference on Population and Development (Cairo, September 1994) did not address this issue. Although it directly relates to the upcoming UN conferences on women and children, we do not expect to see public debate regarding this issue. The economics, sadly, seem to outweigh the ethics.

### A Christian Response

With the exception of the Nestle' boycott (a company which promotes infant formula to Third World countries), popular among the more liberal mainstream churches during the 70's and early 80's, the American church was blissfully ignorant of the consequences of

formula feeding babies in unsanitary, primitive conditions. Christians in the evangelical church did not speak out against this atrocity.

The baby formula companies seized upon a very effective marketing strategy, one which the U.S. government now has plans to implement. By sending a "health" representative into private homes, the government creates a new type of marketing situation, one with tremendous potential for coercion and exploitation.<sup>12</sup> This home "health" worker is the "expert" and has the authority to put pressure on the mother, simply by setting the societal norms for childrearing practices.

Like the experimentation that was done on Third World women, the present government programs for expanding the home health visitors prey upon the poor and vulnerable: the single mothers, the "at-risk" and those who have less-than-perfect children. (2 Tim. 3:6: "which creep into houses, and lead captive silly women.")

The devastating historical precedent of the first home health visitors is a lesson for the modern church. Christian parents should be wary of government programs which call for an "expert" to enter their homes and scrutinize every detail of childrearing and lifestyle. 2 John 1:10

warns us: "If there come any unto, and bring not this doctrine, receive him not into your house..." The State is not sympathetic to biblical childrearing practices.<sup>13</sup> The old adage, "give 'em an inch and they'll take a mile" has always been true of child welfare employees and advocates.

The push for widespread acceptance of the education reform agenda, especially in the Christian community,<sup>14</sup> is fraught with danger. The methods of ensuring that children meet the first goal, which is school readiness, include PAT-type programs. Aside from the obvious constitutional and privacy issues, these programs raise issues of authority that Christians cannot ignore. The parent, not the State, is charged by God to "train up a child" (Prov.22:6). Relinquishing God-invested authority to the State is a "formula" for disaster. †

### Endnotes:

1. Parents as Teachers National Center, Inc. promotional literature.
2. Letter from Utah Office of the Governor, 9/0/94: "Because the goals [Goals 2000] are 'cradle to grave' and cover the preschool years and the after school years..."
3. Dr. William Lepley, former director of the Iowa Department of Education first popularized this term in Muscatine, Iowa, on March 3th, 1989.
4. "In Loco Parentis" by Laura Rogers.
5. PAT records, p. 507, Risk Factor Definitions.
6. NCSL "Legisbrief", Vol. 2, No. 3, Jan. 1994.
7. "Instead, [Dr. Richard] Krugman [dean of the School of Medicine at the University of Colorado and director of the C. Henry Kempe National Center on Child Abuse] said, human service programs should provide home visitation to every family that can use it. That means everybody." *Deseret News*, 8/5/94, article by Lois M. Collins.
8. Principal Health Care of Iowa, "Housecall" newsletter, Fall 1994: "If it is determined that a mom-to-be is at risk, a nurse case manager may be assigned to assist and support the member with any possible difficulties or problems."
9. NCSL Legisbrief.
10. Palmer, Gabrielle. *The Politics of Breastfeeding*, Pandora Press, 1988. All quotes from this book.
11. Op. Cit., Palmer.
12. Ibid, Rogers.
13. For more information on this topic, read *The Child Abuse Industry* by Mary Pride
14. See Charlotte Iserbyt's article in this issue for documentation on the push for compromise.

## What Happened When the "Experts" Took Over?

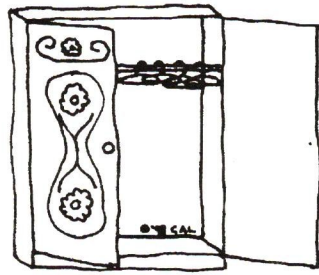
### A Personal Account — Sarah H. Leslie

Fifteen years ago I interviewed some very old women to determine their experiences during the early years of the massive baby formula promotion in this country. As I broached the topic with them I was surprised to see their tears. After so many years these women seemed relieved to be able to finally tell their story. Each woman had a painful account about trying to breastfeed. They were discouraged by their doctor, who typically told them that their milk was insufficient or not nutritious. My grandmother told me that her doctor held up her breastmilk in a jar and said it was "too blue" and therefore not good

enough for her baby. She said she felt a great loss and feelings of maternal inadequacy at not being able to feed her baby daughter.

The women I interviewed from later generations had similar stories. While giving birth in hospitals they were deprived of the right to breastfeed their infant in the earliest, most critical days after birth. They were never informed that they could resume lactation after this enforced separation. The "experts" giving them advice were no longer educated on this basic biological function. †





# The Emperor's Closet

...bring to light the hidden things of darkness... 1 Cor. 4:5

Current terminology conveniently disguises the truth.

**T**oddlers who love to explore their new world will place their hands on or near an object of interest and look at any adult who happens to be in the room. They are looking to see if picking up the object will bring disapproval. They want to please - to do what is expected of them. Even at this very early age, they want to know what is the right and the wrong thing to do. To withhold this guidance would be a tragic error but that is precisely what we as a society are doing. At the same time, we wonder why children don't seem to know right from wrong or why, when they do wrong, they seem to show no remorse.

Shortly after the Los Angeles riots, the assistant L.A. police chief described the young men who were arrested during and after the riots as "moral flatliners". When asked to define the term, he said that any concept of right and wrong was absent and added that if there were a machine to measure the activity of a conscience similar to the machine that monitors heart activity, "these kids would be flatliners."

Similar reports are in the news daily as we hear of the escalating juvenile crime rate. Be it two juveniles dropping a five year old from a fourteenth floor window or "wilding" in New York's Central Park, the reporters and police are always taken by the apparent lack of knowledge of right and wrong on the part of the offend-

ers. This should not be surprising in a society which has obscured the differences between right and wrong by withdrawing direction and making behavior a matter of personal choice. One way we are doing this is by the way we talk.

In modern America, there are few kinds of human behavior remaining which merit social stigma. To show signs of recognizing wrongful behavior is con-

earn the scorn of our neighbors by using speech that is perceived to be "negative".

Lacking the ability you read the minds of one another, people exchange thoughts through language. While gestures and facial expression can aid the process, language is still the primary means of exchanging thought. The choice of words being engaged by society at large is now having a devastating effect on young people in general. Our language has been stripped of values which makes it impossible to speak of values or transmit values to the young through our communication.

Terms like "right" and "wrong" have been replaced by "positive" and "negative". Positive and negative are good and proper words when talking about the terminals on a battery or the results of medical tests. They may even be applicable when speaking of some kinds of behavior, but they miss the mark and make the wrong impression when used in a sentence such as "lying is negative". The truth which must be given children is that lying in wrong and society expects them to do what is right.

Of course, the politically correct crowd would say that recognizing wrong (sin) and labeling it as such is to be negative, but then eight of the Ten Commandments are negative. We are in good company when we tell our children "Thou Shalt Not..." Practitioners of politically correct language do not believe our speech should reflect a "negative" or "judgmental" attitude, but they cannot say, "Thou shalt not be negative or judgmental." To do so would be a violation

## THE WAY WE TALK

*Don Farrell*

sidered to be "judgmental" — a "no, no" to be sure. For example, a male and female cohabiting without the benefit of marriage used to be called "shacking up" — a term that at least implied improper and sinful behavior. We now say they are "together" (how sweet) in order to avoid being labeled "judgmental". We can also



of their own rule—they would be uttering a negative command.

Most people understand that right and wrong is much more than a simple matter of doing what feels good. Yet our vocabulary has been purged of the word “think” in most applications and the word “feel” has been substituted. Of the two juveniles who dropped the small boy to his death for refusing to steal candy for them, we could say that they “felt” it was the “positive” thing to do. And, since behavior is now a purely personal matter, we could add that they “felt” it was “right



for them”. Using such language, it is difficult to understand how anyone could even conclude that their actions should be considered criminal.

Tearing a baby human being from its mother’s womb and causing its death is now referred to as a “choice”. If such an act cannot be labeled as “wrong” or “evil”, on what grounds do we label as “wrong” the strapping of two small boys into their safety seats and driving the car into a lake?

Social engineering is always preceded by verbal engineering and no one knows this better than the social engineers. Through their manipulation of the language, our society is suffering social devastation. It is now considered negative to call good and evil by their proper names. If we fail to label good and evil by their proper names, how will youth understand evil behavior? If we are not to be judgmental, why shouldn’t youth be bewildered by our judgment that they are guilty of evil behavior?

The errors of verbal engineering of the politically correct variety might best be

brought into focus with a few slogans that would go like this:

**IT'S WRONG TO TELL  
SOMEONE THEY'RE WRONG**

**THERE ARE NO  
ABSOLUTES... MAYBE...  
I CAN'T BE SURE**

**I JUDGE YOU  
TO BE JUDGMENTAL**

**BEING JUDGMENTAL  
IS RIGHT FOR ME**

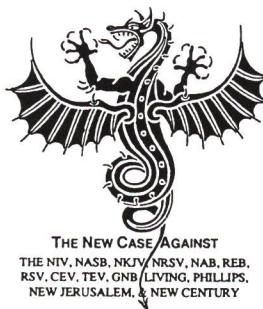
We have cast our youth adrift in a gray moral fog without black or white and without a light to guide them. Through our politically correct language, we have withdrawn all guidance and direction in the name of compassion and tolerance. The fruits of our errors are now being harvested. ☩

Salvation by works or faith in Jesus Christ?		
✓ NASB, NIV et al.		KJV
Children, how hard it is to enter the kingdom of God	Mark 10:24	Children, how hard it is for them that trust in riches to enter into the kingdom of God
faithfulness	Gal. 5:22 et al.	faith
OMIT	Rom. 11:6	But if it be of works then it is no more grace.
the gospel	Rom. 1:16	the gospel of Christ
OMIT	Acts 8:37	I believe that Jesus Christ is the Son of God
in whom we have redemption	Col. 1:14	In whom we have redemption through his blood
who believes	Mark 9:42	believe in me
he who believes has everlasting life	John 6:47	He that believeth on me hath everlasting life
Neither is circumcision anything	Gal. 6:15	For in Christ Jesus neither circumcision availeth any thing
I bow my knees before the Father.	Eph. 3:14	I bow my knees unto the Father of our Lord Jesus Christ
an heir of God	Gal. 4:7	an heir of God through Christ
God who created all things	Eph. 3:9	God who created all things by Jesus Christ
the Father	Col. 1:2	our Father and the Lord Jesus Christ
every spirit that does not acknowledge Jesus is not from God	1 John 4:3	And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist.

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Then come, follow me	Mark 10:21	and come, take up the cross and follow me
men	2 Pet. 1:21	holy men
heart	1 Pet. 1:22	pure heart
adequate	2 Tim. 3:17	perfect
prosperity	Prov. 21:21	righteousness
be proud	2 Cor. 1:14	your rejoicing
God of the New Versions/New Age		God of the Bible & Christianity
✓ NASB, NIV et al.		KJV
Christ	2 Cor. 5:18	Jesus Christ
the Spirit	Acts 8:18 et al.	the Holy Ghost
divine being	Acts 17:29	The Godhead
OMIT	Rev. 1:11	I am Alpha and Omega
the Lord	1 Cor. 16:22	Lord Jesus Christ
a son of the gods	Dan. 3:25	the Son of God
Son of Man	John 9:35	Son of God
I can do everything through him who gives me strength	Phil. 4:13	I can do all things through Christ which strengtheneth me.
He who was revealed in the flesh	1 Tim. 3:16	God was manifest in the flesh
and the nations shall walk by its light	Rev. 21:24	and the nations of them which are saved shall walk in the light of it.
king of nations/ages	Rev. 15:3	King of saints
end of the age	Matt. 28:20	end of the world

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# Forget America! Teach World Class History!

Berit Kjos

The new national standards for teaching history smack of globalism and pantheism

Seema Desai said, "We can't teach that only America is good. That would hurt my feelings." Seema is a tenth-grader who moved from India to Florida in 1993.<sup>1</sup>

Seema had joined an impassioned war—led by the local teachers' union—against three Lake County school board members who wanted Florida schools to emphasize America's unique merits. Seeking to overturn a requirement that would "indoctrinate" students with the unpolitically correct notion that America is best, the union had sued the school board. Such ethnocentric teaching, it argued, emphasizes one culture over another. Therefore it breaks a state law that requires multicultural education.

Does multiculturalism rule out loyalty to our country? Apparently so. Most parents still believe that multicultural education simply helps students understand other cultures and people. In reality, it trains students to view the world and its people from a global and pantheistic perspective rather than from a national and Judeo-Christian perspective. In other words, it is designed to bring about a paradigm shift—a cultural transformation toward a radical new way of thinking, believing, and relating to "our global family."

Neither nationalism nor monotheism (belief in one God) fits this new paradigm. Instead, children must either discard their traditional beliefs or stretch them to include the world's pantheistic, polytheistic beliefs and values. This paradigm shift will supposedly prepare students for life in the 21st century "global village" envi-

sioned by utopian social engineers who are testing the latest techniques in behavior modification on our children.

"Multicultural education... strives to integrate multiethnic and global perspectives," wrote Christine Bennet in *Comprehensive Multicultural Education*, a popular textbook for student teachers. Its goal is not to teach factual history, but to "challenge [the student's] cultural assumptions" and mold global citizens with an "emotional commitment to the fundamental unity of all humans..."<sup>2</sup>

In other words, a new commitment to global unity must supersede commitments to God and country, and history lessons must reflect this paradigm shift. The new National Standards for History fit the bill.

"Imagine an outline for the teaching of American history in which George Washington makes only a fleeting appearance and is never described as our first president. Or in which the foundings of the Sierra Club and the National Organization for Women are considered noteworthy events, but the first gathering of the U.S. Congress

is not...

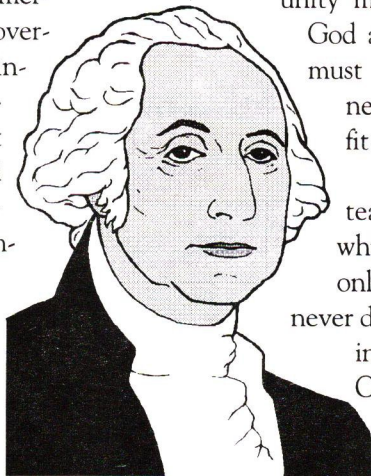
"This is, in fact, the version of history set forth in the soon-to-be released National Standards for United States History," wrote Lynne Cheney, former chairman of the National Endowment for the Humanities, in an October 20, 1994, *Wall Street Journal* article titled, "The End of History." She continued,

The general drift of the document becomes apparent when one realizes that not a single one of the 31 standards mentions the Constitution...

The authors tend to save their unqualified admiration for people, places and events that are politically correct... To understand West Africa, students are en-

*"Imagine [a] history in which George Washington makes only a fleeting appearance and is never described as our first president."*

—Lynne Cheney





*"Robert E. Lee doesn't appear and Ulysses S. Grant makes one appearance..."*

—Lynne Cheney

couraged to "analyze the achievements and grandeur of Mansa Musa's court..."

Such celebratory prose is rare when the document gets to American history itself. In the U.S. context, the kind of wealth that Mansa Musa commanded is not considered a good thing.

African and Native American societies, like all societies, had their failings, but one would hardly know it from National Standards. Students are encouraged to consider Aztec "architecture, skills, labor systems and agriculture." But not the practice of human sacrifice... those who were 'pursuing the revisionist agenda' no longer bothered to conceal their "great hatred for traditional history."

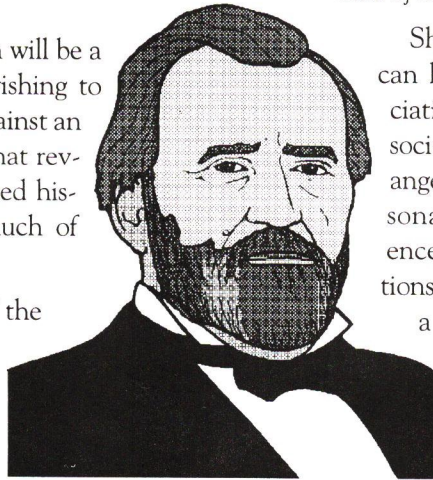
Preventing certification will be a formidable task. Those wishing to do so will have to go up against an academic establishment that revels in the kind of politicized history that characterizes much of the National Standards.

Gary Nash, a member of the panel that wrote the U.S. History Standards, represents the academic bureaucracy charged with training America's youth. His debate with Lynne Cheney on *MacNeil/Lehrer News Hour* on October 26, 1994, highlights the two opposing paradigms in American culture.

**Cheney:** *There is very little sense here of our nation's greatness, of our progress... It is a very grim and gloomy picture of the American past...*

**Nash:** *The hundreds of teachers, and the hundreds of historians from every part of the country who were collaborators and co-authors of this document would truly disagree that this is a gloomy dark picture...*

**Cheney:** *It is just astonishing to me that a document in which Robert E. Lee doesn't appear [and] Ulysses S. Grant makes one appearance, that there would be 19 references to McCarthyism. It begins to give you a feeling of lack of balance...*



*We are asked to look at King Mansa Musa, an African king, and to admire his wealth. The point is that we don't hold everyone to the same standard. When we look at a phenomenon in another country we say, "Oh that was wonderful..." when we look at it in this country, it becomes an object of derision...*

**Nash:** *There are hundreds and thousands of people who have reviewed this book, who have never raised that objection. We have sent out over six thousand copies of five drafts of this book for review to every corner of this country. And this is the first criticism of this sort...*

**Cheney:** *The fact that Mr. Nash didn't receive a lot criticism, perhaps speaks for the state of history...*

She is right. In the past, American history taught children appreciation for their country. The latest social studies texts bring shame and anger. Their blend of historical personalities, multicultural experiences, and politicized interpretations were selected to communicate a politically correct message: that Western values have failed us; it's time to seek global models in the world's earth-centered cultures.

In Florida's battle for freedom to teach historical facts, the lawsuit is still pending. If the teacher's union win, the real losers will be the children who will never know why America was called the land of the free.†

#### Endnotes:

1. Deborah Sharp, "A Culture clash divides Florida," *USA Today*, May 18, 1994.
2. Christine Bennet, *Comprehensive Multicultural Education* (City: Allyn and Bacon, 1990); 12.

For more information about multicultural and global education, read *Your Child and the New Age* and *Under the Spell of Mother Earth* by Berit Kjos. Available through Christian bookstores or direct from Victor Books (800) 323-2608.



# Educational Involvement Primer

Dennis L. Cuddy

Now that Goals 2000 has passed, Dr. Cuddy has a strategy for concerned citizens.

When parents express their concerns about what is going on in their children's schools, today's "progressive educators" seem to have developed a strategy for dealing with them. First, they're ignored or told they are the only ones who have complained. Stage two is the patronizing step where they are informed their input is appreciated and will definitely be considered. If that doesn't work, then a committee might be formed "to study the problem," and the committee's findings can be delayed indefinitely. If the parents persist, then their credentials will probably be called into question. After all, they're "just parents," and the "progressive educators" are the professionals. If all of this doesn't work, the final strategy is to attack those complaining as "right wing censors" undermining the progressives academic freedom."

Many people from around the nation have called me to ask what they can do about their concerns not being met by today's educators, and the following suggestions were given. First, they must organize and not limit their groups to parents. Perhaps "Taxpayers Concerned About Education" could be their name, because all taxpayers are funding the public schools. Unfortunately, it seems that many teachers, administrators, and school board members only pay attention to organized opposition because they are the only ones perceived as a potential threat to teaching or administrative positions or to re-election. The organization should also make it clear that its members are involved for the long haul, because the progressives can use delaying tactics against any group that's here today and gone tomorrow.

Unresponsive educators especially do not like negative publicity, so the organization should generate letters-to-the-editors to their local newspapers and get on local radio talk shows as

much as possible. This not only generates publicity regarding the organization's concerns, but also serves as a vehicle for recruiting additional members.

Initially, the organization should focus upon the most important issue for which success is most likely, rather than presenting a list of demands. The benefit of this approach can be seen in the success of the Civil Rights movement of the 1960's compared to the lack of success of the college student's movement with its list of demands during the same period. When the organization has achieved its goal regarding its most important issue, then having achieved credibility in the eyes of the public (and press and media), other concerns can be taken up.

One thing to watch out for at this stage, however, is the "consensus building" strategy of the progressives. If they believe the organization has the potential to defeat them on a number of issues important to them, they will suggest that all those concerned should try to reach a "consensus." If the organization rejects this, progressives may attempt to label them as "extremists." But if the organization plays the consensus game, it may find out too late that it has been set up. For example, progressives might say, "We can all agree that honesty should be taught in the public schools." Only too late might the organization find out they did not mean Biblical honesty based upon moral absolutes, but rather humanistic honesty based upon situation ethics.

Because school boards usually set politics for their schools, much of the organizations' work will occur at that level. Initially, it is advisable at school board meetings not to be critical or accusatory. If success can be achieved in a positive manner, this is best, and criticisms or accusations can always come later. At first, the organization should simply put its concerns in the form of questions. Not having accused anyone of anything, the opponent cannot play the martyr. For example, if there is an objectionable educational reform package being pushed by progressives, they should be asked to define specifically what they mean in each step of the program

*...watch out for... the consensus building strategy of the progressives.*



*Unresponsive educators especially do not like negative publicity...*

(e.g., by "outcomes," what specifically is included and not included, and how will each specifically be measured?).

Next, progressives could be asked to provide detailed accounts of how much each part of the package will cost, and if they aren't forthcoming, the group could rightly state that the public should not be expected to pay for a program when it doesn't know how much it will cost. Also, the organization might ask whether the program has anything to do with values, and if so, obtain guarantees that the values taught will not contradict in any way the values being taught at home.

Finally, so as not to be perceived by the public in a negative light, the organization should make a positive suggestion to the school board. Note that there are many good teachers in the system, and suggest that they be asked to provide voluntarily on a piece of paper any successful teaching method or activity they have developed. These are not "innovative" methods or activities (like

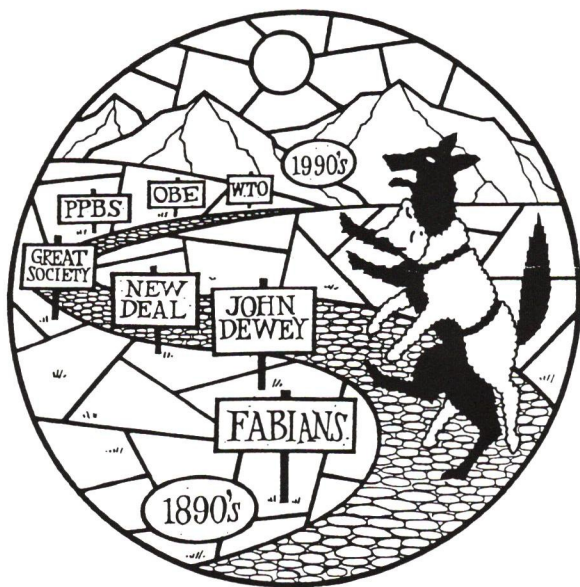
the disastrous "new math" of the 1960's), but rather successful practices proven to improve academically students' educational achievement. These could be compiled by grade or subject matter and shared with all other teachers in the system, and provide a positive, practically cost-free way of improving education, while probably reducing discipline problems as well, according to my research.

If the suggestions above are followed, perhaps parents and other taxpayers will achieve greater success in having their concerns about education today satisfactorily addressed. †

Dennis L. Cuddy, Ph.D., has taught in the public schools and at the university level, and has been a Senior Associate with the U.S. Department of Education. His "Grab for Power" about the NEA is available from 1-800-210-1620, and his 200-year bound and indexed *Education Chronology* is available from Pro Family Forum (PO Box 1059, Highland City, FL 33846 for \$13.45 including postage).

## The Road to Socialism and the New World Order

by Dennis Laurence Cuddy, Ph.D.



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# CONSCIENCE CLAUSE

*Holding the mystery of the faith in a pure conscience. 1 Tim. 3:9*

Many Christians are hearing that they must shut down their rational mind in order to be "more spiritual." But, this isn't what the Scripture says.

Scripture says that man's sinful nature rules his carnal mind, nullifying any mental effort to obey God's law or attain true spiritual knowledge of God (Romans 7:14-25). Also, "the mind of sinful man is death, hostile to God. It does not submit to God's law, nor can it do so." (Rom. 8:6,7).

Further hindrances arise from Scripture's statement that Satan uses the mind to keep men in their fallen condition: "The god of this world has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ." (2 Cor. 4:4) So, man has not only a lack in himself to make his mind worthy of spiritual values, man's adversary contributes to the problem using the unregenerate mind to confuse man's understanding of spiritual things.

By not honoring the true God in his spirit, man's thinking becomes futile, leading him to worship the creature as God (the Lie of Eden). Scripture says these men who do "not think it worthwhile to retain the true knowledge of God" are given over by Him "to a depraved mind" (Rom. 1:18-32; see 2 Thess. 2:9-12).

This depravity often leads the spiritually oriented person to fellowship with spirits not of God, and into a fountain of false teachings and spiritism. One who fellowships with "heavenly beings" other than the one true God has an "unspiri-

tual mind" which "puffs him up with idle notions" (Phil. 3:18,19). Teachers of doctrine not in accord with "the sound doctrine of the Lord Jesus... know nothing" (1 Tim. 6:3-5).

How, then can one's mind be useful to man in spiritual matters? When one has been united with God by His Holy Spirit through belief in the finished work of Christ. I Corinthians 2 states that "no mind has conceived... the deep things of God" except they be "revealed... to us by his Spirit" (vv. 9-10). This is because "no one knows the thoughts of God except the Spirit of God" (v. 11). He alone is the

ing, resulting in man having the mind of Christ (Rom. 12:2; John 14:26; 16:13)

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned... For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (1 Cor. 2:13-16)

The Christian can then test, judge, understand, and/or refute spiritual truth as it pertains to God's gospel (Rom. 12:2; 1 Cor. 2:13-16). One's renewed mind now cooperates with God (Rom. 8:5), to withstand the lies, deceits, and false doctrine of the enemy (fiery darts, Eph. 6:10-18); it can: "demolish strongholds... [and] arguments and every pretension that sets itself up against the knowledge of God... and make every thought obedient to Christ." (2 Cor. 10:4,5). Thus, when God speaks to a man in his spirit, he understands with the mind the will of God and can thus perform it with the full use of his faculties and in full assurance that he is doing what God expects of him.

The occultist or spiritist must bypass the mind by shutting down his thinking processes in order to reach a passive state, at which point contact with a spirit is made. One way of doing this is with a mantra; that is, repeating the same word, word segment or phrase over and over again. There is no such practice found in Scripture. †

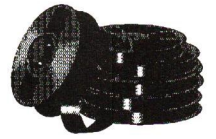
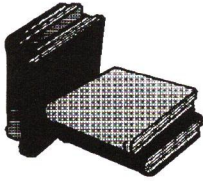
spiritual man's teacher, even when he confirms spiritual truths spoken by men (1 John 2:27).

Man's mind must be brought into subjection to his spirit (which is subject to the Holy Spirit) so the two can work together. The mind is then renewed by the Holy Spirit's Scripture-based teach-

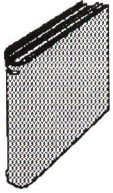
## THE IMPORTANCE OF THE RATIONAL MIND

*Ed Tarkowski*





# Reviews



## Per-Versions of the Word

NEW AGE BIBLE VERSIONS BY G.A. RIPLINGER  
FINAL AUTHORITY BY WILLIAM P. GRADY

There are two complementary, but quite different, books on the history of modern Bible translations. They are controversial, thought-provoking, and *not* for the weak in faith. You may not agree with the doctrinal positions of the authors. But, the information contained in these books is valuable for those researching the roots of the New Age

movement and its current impact on philosophy and theology in the late 20th century.

G.A. Riplinger's *New Age Bible Versions* has generated considerable discussion and controversy across the country. Theologians have either discounted it or dismissed it totally. Perhaps this is because Riplinger's research throws a wet blanket on the multi-million dollar Bible marketing extravaganza accompanying each version of the Bible that has come out in the past hundred years. Needless to say, Riplinger is not popular with those who make their livelihood by giving their expertise on these new versions.

Theologians will likely get bogged down in the pros and cons of various manuscripts, and the pros and cons of the various ancient schools (Alexandrian, Antioch, etc.) when reading this book. If they do, they will miss the main thesis of the book. This is not your typical "King James only" type book.

*New Age Bible Versions* exposes the occultic roots of Westcott and Hort, the two men who pioneered the first major revisions of the Bible in England during the last century. The work of these men has formed the foundation of the English translations used widely today, and these men have commanded much respect. But, they also fraternized with the likes of Madame Blavatsky, a well-known occultist, and believed to be one of the key architects of the modern New Age movement.

Riplinger states: "As a Cambridge undergraduate, Westcott organized a club and chose for its name 'Hermes...'. Westcott and Hort were also members of other

secret societies, which were occultic in nature. Riplinger does a very thorough job of documenting these ties and affiliations. These men were spiritualists and involved in sinful activities in their personal lives. For example, "...Hort developed a passion for Coleridge, an opium addict. Blavatsky was addicted to hashish and Westcott was 'transported' by beer."

One cannot ignore that the men who launched modern Bible versions had dubious Christian credentials. This fact alone casts a shadow on their foundational revisions of the English language Bible.

Riplinger takes this analysis a step further. She pits New Age theologies side by side with language from the newer translations. What results is startling and disconcerting. If you think all English language Bibles are alike, think again!

The transformation of the language in these versions is remarkably congruent with the theologies espoused by leaders in the New Age movement for the last 100 years. You have to read it to believe it. We have included a brief example in our review.

William P. Grady, author of *Final Authority*, is a theologian. At a recent speaking engagement in Iowa he endorsed Riplinger's book. Grady's book provides excellent background material for understanding Riplinger. Again, many could get hung up on his theology and miss the entire point of his book.

Grady covers the history of the manuscripts, including the many martyrs who died defending the Bible. In fact, his chapter on martyrs, "Bathed in Blood", is worth the cost of the book. It is very moving. Many of the early church fathers were influenced by Greek humanism,

A Gospel	The Gospel
NIV, NASB, et al.	KJV
You have words of eternal life	Thou hast <b>the</b> words of eternal life John 6:68
<b>NEW VERSION EDITOR</b>	
"[It is] significant that the original only gives 'words' without the definite article. . . The religions of the world surrender to a supreme King. . . and are not far from the Kingdom. . ."72	New versions add articles in many, many other places, but refrain from doing this when it crosses their doctrinal biases.
NIV, NASB, et al.	KJV
an eternal gospel	<b>the</b> everlasting gospel Rev. 14:6
gospel	glorious gospel 2 Cor. 4:4
in truth	<b>the</b> truth 2 John 1:1
a common faith	<b>the</b> common faith Titus 1:4
a door of faith	<b>the</b> door of faith Acts 14:27
a baptism of repentance	<b>the</b> baptism of repentance Mark 1:4
good news	<b>the</b> gospel Heb. 4:2
my house shall be called a house of prayer	. . . <b>the</b> house of prayer Matt. 21:13
the temple	<b>the</b> temple of God Matt. 21:12
<b>NEW AGE</b>	<b>CHRISTIANITY</b>
"[F]undamentalist Christians. . . believe that Christianity is the only religion. . . These are very primitive ideas." <sup>73</sup> Bhagwan Rajneesh "God works in many ways through many faiths." <sup>74</sup> Alice Bailey	"He is not a way, he is <b>the</b> way." Jerry Falwell Jan. 10, 1980 Old Time Gospel Hour (The NKJV, however has 'truth' not 'the truth' in III John 1:1.)
"[I]f you think you have the only way then your God is too limited." <sup>75</sup> <i>The Eternal Dance</i>	"Jesus said, I am the way, the truth and the life: no man cometh unto the Father but by me.



kabbalism, gnosticism and other pagan philosophies floating around the Mediterranean world at the time. Grady takes a compelling look at these early men: the philosophies they picked up, how they integrated these esoteric beliefs into their major works on Christianity, and the influence this had on early manuscripts.

What goes around, comes around. The sins of these early men, especially where they compromised the truth of the gospel, ultimately has affected our culture in adverse ways. Many of the current divisions in Christianity can be tracked directly back to the early church fathers.

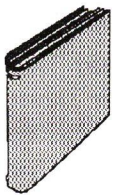
Grady follows the philosophical trail that spans the centuries to Westcott and Hort. These philosophies have subsequently impacted the belief structures of the men who worked on our modern translations, seeping into their language and theology.

Westcott and Hort revived some of these pagan roots and gave new credibility to them. Their work on a new Bible version was part circus, part stuffy scholarly meetings. Grady's description of their meetings give new meaning to "controlled agenda," and it makes for some fascinating reading.

This is heady, controversial and thought-provoking reading. The material contained in these two books gives a far broader understanding of the history of the church, and how the New Age movement was able to re-birth itself, cloak itself in appealing garb, and come to full fruit in our generation. †

*New Age Bible Versions*, G.A. Riplinger. Available from AV Publications, Box 388, Munroe Falls, OH 44262.

*Final Authority*, William P. Grady. Available from Grady Publications, Inc., PO Box 506, Schererville, IN 46375.



## Bill Clinton/ Ollie North Connection

IRAN-CONTRA-POLITICAL/EXPOSE'-CONSPIRACY BY  
TERRY REED AND JOHN CUMMINGS

By Betty Freauf

**A** book filled with intrigue and further revelations of what happened during the Iran-Contra scandal. Terry Reed, a former Air Force Intelligence operative, served with the most secret project of the Vietnam War—Task Force Alpha. At age 21, armed with a top-secret security clearance provided by the Defense Intelligence Agency, a near photographic memory and strong mid-western values, Reed was entrusted with some of America's dirtiest secrets.

As a civilian intelligence asset, he later worked for the FBI and CIA on projects the law had barred these agencies from undertaking. This expose' unfolds through the eyewitness account of Reed, whose patriotism transferred him into a liability when he refused to turn a blind eye to the CIA's drug trafficking.

Reed was recruited by Ollie North to train the Contra pilots at the secret Mena, Arkansas, airstrip developed by

the CIA with the full approval of then Governor Bill Clinton. Ollie North now denies ever knowing Reed, who, with his wife and three boys are in hiding since betrayal by the CIA. Reed has a lawsuit pending hoping to clear his name. Ollie North plans to take the Fifth Amendment when subpoenaed.

John Cummings is a former prize-winning investigative reporter at *New York Newsday*. He has co-authored a number of other books. For more than thirty years, since the Bay of Pigs, Cummings has studied the confluence of intelligence-gathering, money laundering and drug trafficking. He resides in New York.

If readers can hold their noses while they read through the four-letter gutter words used by these former military men, they will discover many of the people in the book are well known to Americans because of the high-profile media blitz given the Iran-Contra scandal.

Bill Clinton had promised "Jobs for Arkansans" during his gubernatorial campaign. How he fulfilled this promise makes for interesting reading. In addition to the CIA Mena airstrip, Clinton also permitted the CIA to use Arkansas factories to make untraceable weapons. More than \$9 million a week in cash was secretly air dropped into Arkansas. These clandestine funds were laundered for the CIA and then used for the devel-

opment of Arkansas industry benefiting many of Clinton's business friends—some who later went to Washington, D.C. with Hillary and Bill.

The Arkansas-CIA connection became Clinton's darkest secret—a secret shared by then Vice President Bush, who himself was compromised by his involvement in the Iran-Contra scandal which, of course, he denies to this day. George Bush is a former CIA director.

The *Wall Street Journal* (6/29/94) reported on "Mysterious Mena" but the Justice Department under the Reagan, Bush, and now Clinton administrations, have orchestrated an ongoing cover-up of the Arkansas-CIA connection which had gone undetected for eight years with Bill Clinton its major beneficiary.

Reed puts Clinton directly in the Iran-Contra loop. Both attended a secret meeting where CIA arms arrangements, illegal Contra training and money laundering were discussed. Involved with Clinton in this cabal were Colonel Oliver North, William Barr (George Bush's attorney general), Felix Rodriguez (Bay of Pigs veteran and George Bush's CIA contact) and CIA contract agent Barry Seal, who used the cover of a high-profile drug trafficker carry out his missions.

Seal also revealed that Bush's sons were involved in a criminal conspiracy with the Medellin drug cartel in Colom-



bia, a conspiracy that was being contained by the CIA and the Drug Enforcement Administration. Seal was later assassinated.

Incredibly, neither Sen. John Kerry nor Independent Counsel Lawrence Walsh were interested in pursuing

Reed's information, despite corroborating evidence supplied them by federal and state investigators. And, I haven't heard Rush Limbaugh recommend the book, which implicates many Republicans. †

Iran-Contra—Political/Expose'—Conspiracy by Terry Reed and John Cummings, copyright 1994. SPI BOOKS, a division of Shapolsky Publishers, Inc., 136 West 22nd Street, New York, New York 10011. Phone: 212/633-2022. FAX: 212/633-2123. 556 pages. Hard Cover \$23.95.



## The Spirit Behind The Lion King

THE LION KING, DISNEY STUDIOS

By Berit Kjos

**B**etrayed, rejected, running from responsibility, growing strong through adversity... Disney's smash hit, *The Lion King*, is full of Biblical parallels, colorful characters, and personal struggles that help us identify with a lovable lion made in the image of man. But watch out! Behind the spectacular scenery and noble sentiments hides the timeless earth-centered view of reality that has always lured God's people from truth to myths.

In other words, *The Lion King*—the first cartoon in a new politically correct genre of Disney movies—demonstrates an alarming shift in values. While the old fairy-tale cartoons like *Snow White* linked sorcery to the evil characters, *The Lion King* uses tribal magic for "good". While most children in the seventies knew enough truth to place divination in the forbidden realm of the occult, today's children—who often feel more comfortable with occult games than biblical truth—see nothing wrong with pagan practices.

The new Disney story is simple and timely. Like his two-legged fans from coast to coast, Simba, the lion cub, must conquer a maze of obstacles inside and outside himself in order to fulfill his role in "the circle life." Since Simba's destined role is to rule, the movie opens with a

spectacular celebration in honor of the newborn prince. The animals of the land flock to Pride Rock, where the mystical baboon Rafiki cracks open an egg-like gourd, dips his finger into the dark liquid, and anoints the little lion with a mark on his forehead.

While Pride Nation worships its royal heir, Simba's devious uncle, Scar, wishes him dead. As soon as the infant king grows to cubhood, he becomes a vulnerable target for Scar's cruel schemes. Scar's first plot fails, but the second assault kills King Mufasa. Scar blames Simba for his father's death, sends the heartbroken cub into the wilderness, and tells three savage hyenas to finish the execution.

Simba escapes through a web of thorns and collapses under the hot African sun. A warthog and a meercat<sup>1</sup> find the little prince, revive his exhausted body, and teach him a new philosophy: No worries! *Hakuna matata!*

Back in Pride Lands, Scar reigns. The evil hyenas have invaded the land, which now lies dry and barren. One day, Rafiki looks into his magic gourd and sees Simba's living image. He sets out to find the reluctant heir to the throne, gains his attention with a mystical chant, then demonstrates a worldwide pagan traditions: reliance on help from everpresent ancestral spirits.

"I know your father," says Rafiki.

"My father is dead," answers Simba.

"Nope! He's alive. I'll show him to you." The baboon shaman leads Simba to a pool of clear water. "Look down there."

First Simba sees his own reflection, then the face of his father.

"You see, he lives in you!" says Rafiki.

Simba hears a familiar voice call his name. He looks up. His father's ghostlike image appears among the stars.

"Look inside yourself, Simba," says the apparition. "You are more than what you have become. You must take your place in the circle of life. Remember who you are..." The vision fades.

Simba believes. He sees that the dead are not separated from the living, nor earth from the realm of spirits. Everything is connected. Empowered by a new sense of identity, he races back to Pride Lands to challenge his uncle, win the throne, and restore the land. Soon, Pride Nation celebrates the birth of the next lion prince, the son of Simba and his cubhood friend Nala. Again, Rafiki lifts a royal infant for all to worship. The cycle of life continues.

Ponder the seven concerns listed below. Remember, the beauty and delights of *The Lion King* enhance its power to persuade. Good entertainment tends to dull critical judgment.

1. King Mufasa tells his son, "Look at the stars. The great kings of the past look down on us from those stars. They will always be there to guide you... and so will I." This fatherly advice blends the world's timeless trust in astrological guides, spiritism, ancestral worship and multiple gods. The Bible tells us to shun all such expressions of paganism.<sup>2</sup>

2. "Simba, everything you see exists together in a delicate balance," explains Mufasa. "As king, you will need to understand that balance and respect all creatures because we are all connected



in the great circle of life.”<sup>3</sup> Meanwhile the theme song identifies this circle as the guiding force behind the scenes: “It’s the circle of life and it moves us all, through despair and hope, through faith and love...”

“The circle of life... is a cycle of evolution. Birth, growth, maturity, decline: nothing is immune to change...”<sup>4</sup> explains a *New York Times* review of *The Lion King* aptly titled “The Hero Within The Child Within.”

Mystical connectedness, a spiritualized circle of life, a cosmic force that guides evolution, and respect or tolerance for everything—no matter how evil by God’s standards... All fit into today’s new global paradigm or world view. Educators, entertainers, media leaders, and global-minded politicians like Al Gore<sup>5</sup> are promoting these pagan concepts as moral ideals needed to save the earth and bring global peace. In contrast, God’s Word tells us that nature-worship, communicating with the spirits of dead ancestors, and oneness with pagan cultures will bring destruction both to land and people.<sup>6</sup>

3. To “look inside” for wisdom and guidance usually implies that each creature can tap into an inner source of uncorrupted wisdom, because all are one with some sort of a pantheistic god or global intelligence. Liberated from outside authorities, children can freely follow the ruinous ways of ancient Israel, where “everyone did what was right in their own eyes.”<sup>7</sup>

4. The two times Simba and his feminine friend Nala scuffle playfully, Nala wins: “she was too quick for him and flipped him onto his back.”<sup>8</sup> Could this be an expression of “gender equity,” a euphemism for today’s emphasis on politically correct feminist power—perhaps to appease viewers offended by the sort of patriarchy shown in this movie?

5. Today’s attraction for the gross, bad and cruel can be measured in audience responses to evil or ill-mannered charac-

ters. In *The Lion King*, the devilish Scar, the bloodthirsty hyenas and the flatulent warthog Pumbaa drew the loudest laughter. Like the sordid success of *Beavis and Butthead*, this phenomenon reminds us that in our culture bad is good, and good is boring.

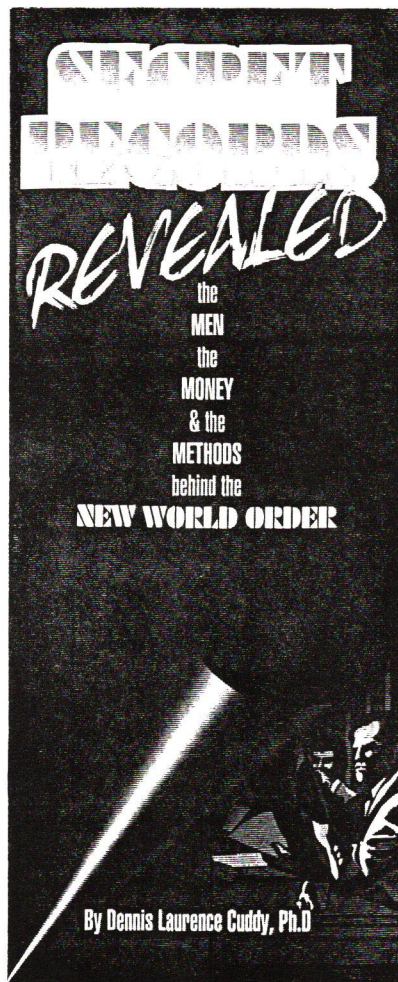
6. A more subtle message is hidden in the characters who speak through the meercat Timon and the warthog Pumbaa, the two “outcasts” who befriend

Simba in exile and share his glory at the end. “These are the first homosexual Disney characters ever to come on the screen,”<sup>9</sup> says Ernie Sabella, Pumbaa’s voice, during a *New York Times* interview. Apparently, only insiders noticed. Did the producers know?

7. *The Lion King* matches the new earth-centered paradigm or world view that is transforming children’s view of reality. While God told us to communi-

## SECRET RECORDS REVEALED

By Dennis Laurence Cuddy, Ph. D.



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## THE PRIDE LANDS

One day a new king will rule the land  
The jealous Scar hates the new king  
Scar lures Simba onto a deadly path  
"We'll always be together," says Simba  
King Mufasa dies to save his son  
Scar blames Simba for his father's death  
Simba runs away, is saved by "outcasts"  
Simba grows to maturity in exile  
Simba reluctant to return to responsibility  
"He lives in you... Look inside yourself..."

## GOD'S KINGDOM

In that day, all will bow to the true King  
Satan hates Jesus and all who follow Him  
Satan tempts us to choose our own way  
God will never leave or forsake His own  
Jesus gave His life for us  
Satan accuses Christians  
Samaritan "outcast" helps victimized traveler  
Moses trained for leadership in the wilderness  
Christians reluctant to obey God  
Christ, our King, lives in us.

cate truth to our children when we "sit... walk...lie down and... get up,"<sup>10</sup> today's culture trains children to see reality through a global, earth-centered filter. This "new" mental framework distorts truth, stretches the meaning of familiar words, and promotes mystical "insights" that are incompatible with Christianity. Packaged as entertainment, this message usually bypasses rational resistance, desensitizes opened minds, and fuels general acceptance of pagan spirituality.

Yet, families can use *The Lion King* as a tool to reinforce God's truths. Look

together for biblical parallels. Some are listed on the previous page. Examine the differences. But remember that the most deceptive spiritual counterfeits look most similar to God's truth. Pagan cultures around the world teach myths and rituals that simulate Biblical events and practices. Since only God's Word, our "sword of the Spirit," stops occult suggestions from taking root and distorting our Biblical world view, discuss Scriptures that counter the deceptions. Then thank God for His genuine truth and His life within those who follow Him.

Ultimately, our response to a movie like *The Lion King* depends on what we want most in life: to have fun or to follow Jesus. Sometimes these options are incompatible.<sup>11</sup> †

### Endnotes:

1. A mammal related to the mongoose.
2. See Deuteronomy 4:19; 18:9-13.
3. [The book version] Walt Disney Company, *The Lion King*, (Mouse Works, 1994); 17.
4. Janet Maslin, "The Hero Within the Child Within," *New York Times* (June 15, 1994).
5. *In Earth in the Balance: Ecology and the Human Spirit* (Houghton Mifflin, 1992) Al Gore promotes Native American spirituality and the world's Mother Earth religions as spiritual models that will restore the needed "feeling of connectedness to the rest of nature." (pages 1, 259-261).
6. See Deuteronomy 11, 28, 18:9-13; Romans 1:18-32.
7. Judges 21:25.
8. *The Lion King* (book); 31, 68.
9. David DeNicolo, "A Pair of Runyon Guys Roam the Serengeti," *New York Times*, June 12, 1994.
10. Deuteronomy 6:5-7.
11. See Ephesians 5 and Philippians 4:8.

# Classifieds

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# CONFERENCES, SEMINARS, ETC.

The 2nd Annual  
Model Schools Conference  
June 26-29, 1994  
Atlanta, Georgia

By Cynthia Weatherly

**D**r. Daggett was speaking: "American schools have the most content requirements in math, science, and language arts of any industrialized nation of the world. However, when it comes to the ability of American graduates to use this knowledge beyond high school, they come up woefully short. America must redefine the purpose of education."

Dr. Willard R. Daggett was previously known as a co-trainer with William Spady at Outcome-Based Education (OBE) sessions sponsored by High Success Network. He is now the Director of the International Center for Leadership in Education, Inc. (ICLE). Dr. Daggett was speaking at the opening session of the Second Annual Model Schools Conference held in Atlanta, Georgia, June 26-29, sponsored by ICLE.

The nearly 1,300 conference attendants sat in rapt attention while Dr. Dag-

gett outlined the parameters of failure of the American education system to meet the demands of a technological, information-based society. "The key to determining what should be taught in American schools is to decide on the skills and knowledge our graduates will need to function as adults in our society." With these words Daggett reassured us that he has never left the OBE fold.

Having stated that "America has become fixated on the belief that our graduates must meet world-class stand-

higher standards rather than the description of an actual set of standards.

This set the stage for the interaction of a new research report entitled "Defining Excellence for American Schools" produced by Daggett for the International Center. Within it is contained Daggett's new model to be used for comparing the American education system to those of nine other countries—the Application Model. Both the Application Model and Bloom's Taxonomy Model ("Which has been used in Amer-

ica for several decades to organize curriculum") were applied to the educational objectives of each nation in the study to determine what portions of each model were covered. Dr. Daggett's findings revealed that "while America does as well as any other nation... in teaching the upper levels of Bloom's Taxonomy... we do very little teaching of how to apply that knowledge until the student achieves success in high school and moves on to the university."

Dr. Daggett maintained that "We teach more of what

children need less." Of all the nations surveyed "the greatest emphasis on application can be found in the Asian systems." Notably, there were no Southern

ards," Daggett then declared, "There is no such thing as a world-class standard!" He asserted that the phrase "world-class standards" is a statement of our desire for

## Application Model

1. Knowledge of one discipline
2. Apply knowledge in discipline
3. Apply knowledge across disciplines
4. Apply knowledge to real-world, predictable situations
5. Apply knowledge to real-world, unpredictable situations

## Bloom's Taxonomy

1. Awareness
2. Understanding/Comprehension
3. Application
4. Analysis
5. Synthesis
6. Evaluation



Hemispheric or Third World nations involved in the survey.

The Application Model and "Defining Excellence for America's Schools" became the platform upon which all other information at the conference was presented. In the conclusion of Daggett's report he states, "Knowledge alone is inadequate; we need rigorous and relevant standards for all students. If American schools were to adopt The Application Model as a basis for reorganizing instruction and assessment, schools could begin to meet the standards that are in place worldwide. Most importantly, such a move would provide students with the skills they need to function in a technological, information-based society."

Thus a new package for the OBE/Mastery Learning/Management by Objective process has been created, not to mention a larger market for Dr. Daggett's consulting services. Let us take note of the new jargon and name change because many of our states were represented at this conference—and mostly by groups from districts or consortiums who have contracted with Daggett and the International center to put restructuring models in place.

Michigan had a consortium of 10 districts in attendance; Florida had the largest delegation, followed by Illinois and North Carolina. Virginia, Washington, Wisconsin and Kentucky were also represented by large delegations. Of the 1,300 attendees there were a total of 32 states; school system personnel—administrative and instructional; state department personnel; School-to-Work and Vocational Education Council representatives; America/Goals 2000 committees; Offices of the Governor (particularly from North Carolina); Boards of Education; private industry; federal and state elected officials, and two members of the press.

They all heard Daggett say, "Don't try to go back home and sell this program... Build your market first. Creating *will* is the first step toward change."

## Bad-Mouthing America

On the evening of June 26 a forum was held with representatives from eight nations: China, Denmark, England, France, Germany, Japan, Russia and the U.S. Each participant represented a "model" system of school—except for the U.S.: We were represented by Daggett!

Each country's representative was asked to respond to seven questions about interscholastic sports involvement, foreign language requirements, discipline problems, partnerships, parental involvement, technical versus academic choice motivation, and hours per week spent on vocational training versus academics. Without exception the American system was presented as having the least desirable arrangement or response to whatever the question.

One audience member in another session asked Daggett, "With all the problems we supposedly have, why do we still have such a high standard of living?" To which Daggett adroitly responded, "Our parents willed this to us, but we are losing our standard and mortgaging our future." The anti-American tone was almost deafening.

## NOTABLE COMMENTS

Among the presentations from the "model" programs are the following, and a few quotations from the presenters in sessions this writer was able to attend.

**POLK COUNTY, NORTH CAROLINA,** Dr. Jim Causby, Supt., Johnston County Schools.

◆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.

**WALDEN III,** Charles Kent, Principal, Racine, Wisconsin

◆Right Of Passage Experience (R.O.P.E.) is our portfolio assessment.

**EFFECTIVE SCHOOLS,** Dr. Laurence W. Lezotte, Senior V.P., Effective Schools Products, Ltd.

◆Most superintendents are not trained to be change agents. Leadership is a great, big issue.

**JOHNSON CITY, NEW YORK,** Outcomes-Driven Developmental Model (ODDM), Dr. Albert Mamary, Exec. Dir., Partners for Quality Learning.

◆Memorize and recall are mindless work.

**KENNEWICK, WASHINGTON,** Dr. Mark A. Mitrovich, Asst. Supt., Kennewick School District.

◆Marilyn Ferguson said that 'it's the places in between we fear. There's nothing to hold onto.' [Ferguson is author of *The Aquarian Conspiracy*, ed.]

◆'Learning is now a trans-human process utilizing artificial networks.' [quoting from Lewis Perelman's book, *School's Out*, ed.]

**INTERNET FOR EDUCATORS,** Ray Pelleier, Ex. Dir., Northern Technical Council; Carla D. Schuttle, Computer Resource Teacher, Global Schoolhouse Project; David Marques, Sen. Tech. Spec., Digital Equipment Corp.

◆Peasant class will explode and be composed of the unskilled service workers. No middle class exists—the Bureau of Labor Standards has already identified this trend.

◆Memorization is not needed.

◆No Memorizing!

**VOCATIONAL STANDARDS,** Paul F. Cole, Secretary-Treasurer, New York State AFL-CIO (also worked on SCANS).

◆Manipulation of symbols is a skill used with computers rather than direct observation of informa-



tion. This will affect how we teach reading.

**CANADA**, Gerry Smith, Principal, River Oaks Public School, Ontario, Canada.

♦A new economic order is coming. The time for individual governments is coming to a close. It is time to begin to think in terms of world government.

♦We prefer to call the children 'information architects' rather than students because they are always searching out new ways to know things.

♦The home is the extension of the classroom.

**CHINA**, Su Lin, Founder and Chairwoman, China International Intellectual Resources Development Center for Children.

♦The greatest characteristics of the 21st century will be the internationalization of education. With that in mind, we aim to develop our education in an international environment, as education is supposed to be an open system.

♦I am strongly against parents or teachers who impose their own views and demands on the children.

♦Weekday boarding is one of the educational facilities of CICC. 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 birth-rate. It is statistically shown that problems such as self-centeredness, stubbornness, and dependence are some common characteristics of only children nowadays. CICC provides boarding to strengthen the children's sense of equality, solidarity, and independence.

♦We have established a school for the parents, where people can learn how to educate their own children.

Additional model school presentations included: Project Awareness of Chesterfield County, Virginia; the International Baccalaureate Program from St. Petersburg, Florida; Support programs from Zion-Benton Township High School, New York; Charlotte-Mecklenburg Schools, North Carolina; the EFG

Curriculum, Chattanooga, Tennessee; Project C<sup>3</sup>, Forth Worth, Texas; Management of Change by Willard Daggett; National Science Standards; National Language Arts Standards; and some other countries.

During the closing session, Dr. Daggett and Dr. Richard Jones, Asst. Dir. of ICLE and also employed by the New York State Department of Education as a Regional Curriculum Supervisor, gave an overview of changing consumer and business technology implications for curriculum. Dr. Jones cautioned that "there is not a rearview mirror on an airplane," and that certainly the technological changes we are harnessing are no less powerful than an airplane in flight.

Change, change, change was the theme. Next year's conference will be held in Cincinnati and a predominant theme will be getting the best sense of technologies for assessment.

While all of the "model schools" at this Second Annual Model Schools Conference were unique in their own ways, there was an undeniably pervasive sameness about their programs and formats. Longer school day/week/year, criterion rather than norm-referenced testing, dependence on technology and computers, Internet, portfolios and authentic assessment, charter schools and site-based management, adult life roles as educational goals, families as deficient, integrated and "techademic" curriculum, tech-prep and workforce skills, and lastly, Deming's and Glasser's "quality" principles applied to learning.

It all comes together in an old familiar refrain: "Here I am, that OBE again."✠

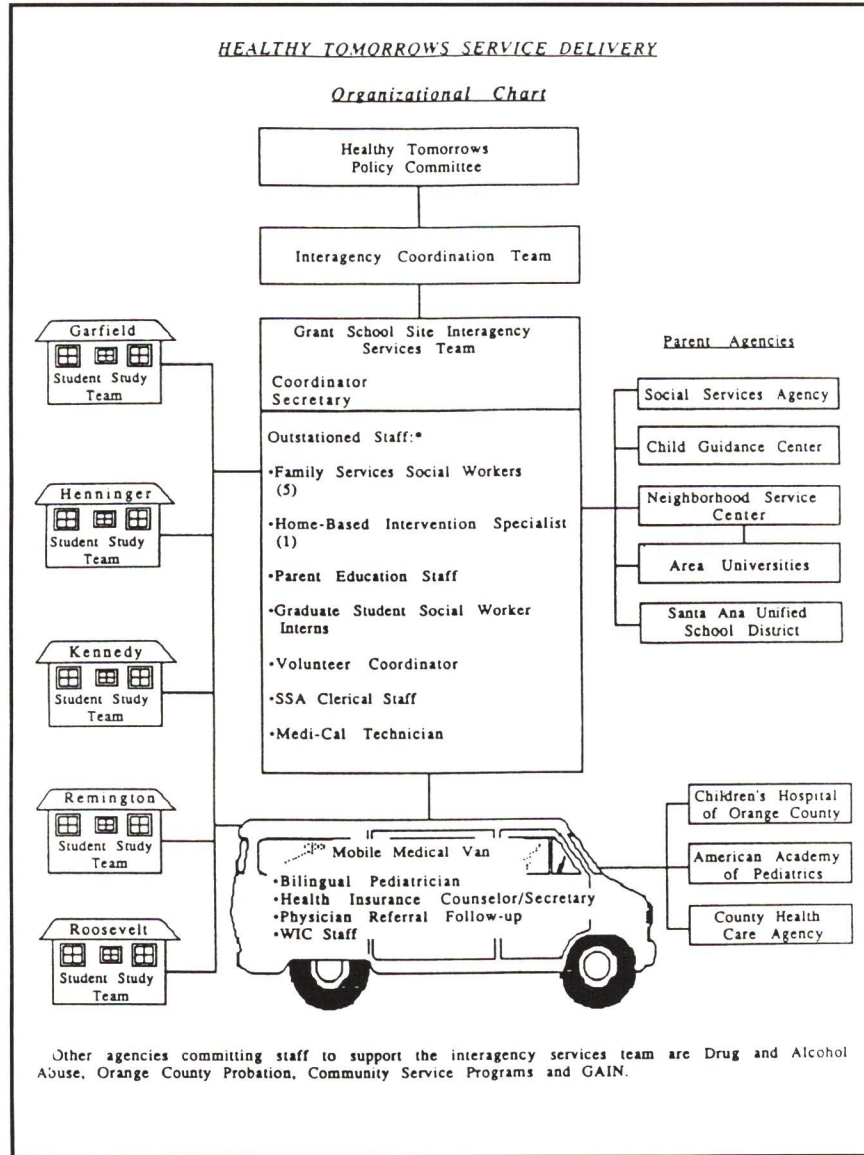
*Thou wilt show me the path of life: in thy presence there is fulness of joy, in thy right hand there are pleasures for evermore.*

*Psalms 16:11*



# A Government Experiment In Orange County, California

By Viola Floth



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