

The Curriculum Creators – Part 6
Free education for all children in government schools. . . .
Combination of education with industrial production, etc. etc.
—Tenth Plank of the *Manifesto of the Communist Party*

The following is an excerpt from Barbara M. Morris' 1979 book *Change Agents in the Schools: Destroy Your Children; Betray Your Country*.

Public Schools?

They don't exist.

"Public" implies belonging to or controlled by the people. "Schools" are thought to be places where children study and learn "the wisdom of the ages" and are exposed to civilizing influences. Public schools don't fit that description. If "public schools" are not controlled by the people in a community, and if "public schools" are not primarily places of academic education, then what are they and who controls them? Who controls them?

The government, directly or indirectly, at the state and/or federal level controls the direction and content of local "public schools" through control and disbursement of funds given out for curriculum development, teacher training, materials, research, etc.

The result is that local school systems are mere administrative agencies of state and/or federal governments, and local boards of education are merely window dressing. Therefore, it would be more accurate to call such places "government schools"; or to be even more accurate (as we shall see) they would be better called "government centers of indoctrination." And what are they, if they are not places of academic learning?

So, what are government schools? They are administrative government agencies that exist to promote change. What kinds of change? Social change, political change, economic change, cultural change, religious change, change in our form of government.

Total change.

But specifically, change from what to what? Change from a Christian, sovereign nation to a Humanist/Socialist interdependent nation-state in a dictatorship euphemistically called a "global community", with "world citizens" content with enslavement.

In particular, government schools are striving to destroy the status, structure and stability of the family. Strong families make a strong nation and they must be eliminated if the proposed dictatorship is to be established and maintained. Look at your family and the families you know. How stable are they? The breakdown you see is not "just happening"—the chaos is planned.

Public schools?

They don't exist.

But there are government schools and that's what this book is all about: the incredible hoax and ultimate tragedy—government schools that serve as change agents for the destruction of Christian Western civilization and to establish instead, a Humanist/Socialist "new world order."

There will be more discussion of the schools as change agents, but to start, let's make sure we understand what is meant by Socialism and Humanism.

Under political Socialism, there is collective or government ownership and control of all production and distribution of goods and property. There is also corporate Socialism which to a great degree exists in the United States. For instance, the "new towns" or urban renewal sites—

the land and buildings in those areas are often owned by large corporations. Small private businessmen merely lease space. Opportunities for ownership of private property in such areas are minimal.

Humanism is more difficult to define, primarily because the word has been so misused. Basically, there are two types: humanism with a small "h" and Humanism with a capital "H". Humanism with a small "h" is manifested in "humane" behavior toward animals and in common everyday behavior between people. This "humane humanism" is a civilizing quality that stabilizes society and could just as easily be called "the golden rule."

Then there is Humanism with a capital "H," and it is this Humanism that is promoted in the government schools (and often in private and church schools) and to which our country has already been converted to a great degree.

This Humanism is a religious philosophy with "articles of faith" expressed in the Humanist Manifesto. . . .

[The Humanist Manifesto I was written in 1933. Among its original 34 signatories was John Dewey. Among the 15 planks of the proclamation are No.1: Religious humanists regard the universe as self-existing and not created; No.10: It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural. There now are Humanist Manifesto II and III.—My note.]

Schools are said to be promoting "humanistic education" or to be developing "humane" qualities, or other benevolent sounding conditions that bear the prefix "human." To most people, "humanistic education" means schools are exerting a civilizing influence on children. Schools may very well be promoting "humane" qualities (in the traditional meaning of the word humane") and concern for others, but we should be aware that "humanistic education" is not what it appears.

There are those who would argue that "H(h)umanistic education" means nothing more than the study of the great classics. But such is not the case, according to William Russell, Program Officer for the federally funded National Endowment for the Humanities.

In August, 1975, he clarified the matter:

"An initial clarification to make is that the term "humanistic" is not the adjectival form of the noun "humanities": Humanistic education does not mean education in the humanities disciplines."

*Another admission that Humanistic education is not "education in the humanities disciplines" appeared in *To Nurture Humaneness*":*

"It is not enough that we simply teach the humanities. Instruction in English, social studies, art, music, and drama is not enough. Humanism and the humanities are by no means synonymous."

If we know what Humanistic education is not, then what is it?

A good explanation was unintentionally provided by California Assemblyman John Vasconcellos. In March, 1974, he wrote: "Humanizing education isn't easy. It's at least controversial, and at most subversive. It's subversive because attempts at truly humanizing the public schools must run smack up against the fundamental social realities. . . . It's controversial because it necessarily raises, even challenges, the very deepest held values and assumptions about human beings. . . . It includes the affective and the cognitive domains. It recognizes a child has a mind of his own . . . has feelings . . . has a body—physical and sexual . . . needing to touch and be touched. . . ."

He elaborated on self-determination and autonomy; the need for children to look inward instead of outward and upward to God or to parents for guidance. He lauded evolution over creation. In essence, then, Vasconcellos promoted the major tenets or "articles of faith" as expressed in the Humanist Manifesto as his idea of Humanistic education.