THE SUBVERSION OF AUSTRALIAN EDUCATION

by MARION WALLIS

WHAT IS WRONG WITH OUR SCHOOLS?

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Marion

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Foreword

"The Subversion of Australian Education" is the culmination of almost twenty years of concern about the poor educational standards achieved by a generation of young Australians.

Marion Wallis became aware of the decline in teaching methods and curriculum content when her children commenced primary school. Spelling and grammatical errors went uncorrected by teachers; the importance of the 3R's was largely ignored; and the schools were obsessed with innovation.

At high school, the teaching of language was abandoned; English expression and literature were relegated to positions of unimportance; true literature was replaced by novels of dubious literary worth; and text books containing disastrous historical inaccuracies and political bias were introduced and emphasised. The traditional values held by parents were scorned, and the students who chose to adhere to strong personal morals were ostracised if not blatantly ridiculed.

The university campus was but another step in the same direction of political, social and moral indoctrination. The tertiary student was starved of personal security and social stability on campus — every value, norm and belief was threatened by chaotic mob consensus.

For the last three years, the author has spent much time documenting evidence to support these serious indictments, and probing the reasons behind the present educational dilemma which is threatening every aspect of our civilization.

Marion Wallis has drawn heavily upon the information provided by many informed educators of high integrity. Their views have been largely ignored, suppressed, and worse, scorned, by the social engineers (and all too frequently, the media) whose aim is the fragmentation of society to facilitate the implementation of a new humanist social order.

Unbeknown to the majority of people, a wealth of published information is available.

The purpose of this book is to throw some light on what has happened to Australian schools, and to provide concerned people with the information which is essential before the problem can be realistically confronted.

It is the author's hope that this book will be a stimulus for parent, teacher and community action to re-establish a gen-

uine educational process within the schools, colleges and universities.

"The hope of future generations depends upon us. Without an informed reaction to the present subversive activities and policies of the educational manipulators, our great national heritage will indeed be lost."

INTRODUCTION

The following evaluation of The New Education was made by Russell Kirk in 1954:

"A system of education in which respect for the wisdom of our ancestors is deliberately discouraged, and an impossible future of universal beneficence taken for granted; . . . a system in which religion is treated, at least covertly, as nothing better than exploded superstition . . . ; a system in which all the splendour and drama of history is discarded in favour of amorphous social studies; a system in which the imaginative literature of twenty five centuries is relegated to a tiny corner of the curriculum, in favour of adjustment; . . . a system in which the very tools to any sort of apprehension of systematic knowledge, spelling and grammar, mathematics and geography, are despised as boring impediments to 'socialization' — why, is it possible to conceive of a system better calculated to starve the imagination, discourage the better student, and weaken Reason?"

Ref: Augustin G. Rudd, *Bending the Twig.* pp. 274, 275

The concluding comments of Major General Richard Hilton, D.S.O., M.C., D.F.C. in *Imperial Obituary* direct us back to Reason:

"Agnosticism or materialism cannot provide the solid foundation on which to rebuild the character and spirit of a nation that has once been Christian and became great under that faith . . .

Neglect of God has been at the root of our downfall. If we make the effort to restore Him in our national life He will do the impossible for us. . . .

'Except the Lord build the house their labour is
lost that build it.
Except the Lord keep the city the watchmen
waketh but in vain!"

The Decline and Collapse of the Education System.

For how long have parents asked, "What is wrong with our schools?"

In the 1950's they were told, "It's the post-war baby boom. Primary schools cannot cope. There are too few teachers for the increasing number of students."

As a stop-gap, modified teacher training was introduced to overcome the shortage. Then blame was placed on "under trained" teachers for the still deteriorating learning achievements of students. The problem was becoming serious. A proportion of children going into High School could not read. Their spelling was poor and they could not use a dictionary. Simple computations were beyond their comprehension.

By the 1960's universities and business people were complaining about the illiteracy of students and job seekers. All the while the Education system was receiving large infusions of taxpayers' money. Valuable studentships were awarded to encourage young people to enter the teaching profession. Teachers' Colleges were expanded and new ones built. The period of teacher training was increased from two years to three. Secondary education was increased from five to six years — all to improve the literacy of Australian students.

Instead, standards still declined.

Various reasons were cited by vocal educators, for the declining standards; the social and language disadvantages of migrants and the impoverished, and individual learning difficulties. Always, the remedy lay in special grants and more finance. So more and more money and resources were channelled into the already gigantic system.

By the mid-sixties, discerning parents, who in the previous decade had accepted the explanations of teacher shortages and emergency measures to overcome them, were now aware that experimentation and innovation had replaced traditional methods of teaching and learning.

Where formerly, school principals and teachers would offer excuses when parents brought uncorrected workbook errors in spelling and arithmetic to their notice, they now criticised parents for being too exacting. The teachers had the support of

behavioural psychologists and the progressive educationalists (as yet unknown to Australian parents). So parents were left bewildered.

Learning the alphabet and tables by rote was frowned upon by teachers. Learning should be a happening thing, through the child's own discovery, by way of various innovations.

"John and Betty" readers had long since replaced simple spelling books. Many children learned to read the pictures admirably from cover to cover, without understanding one written word.

Cuisinaire, a computation aid, became an end in itself; and junior arithmetic was now a game played with little coloured sticks. There were innovations and more innovations, the aids for innovations purchased with the hard-earned funds raised by Mothers' Clubs to be thrown in a cupboard and forgotten when one teacher departed and another with fresh ideas arrived. For the more conscientious parents there were classes in new maths. Looking back there was something pathetic about those little groups who would congregate at night, and seat themselves at the children's desks, to be told by confident young teachers that old maths were wrong. The methods were wrong. And confused parents puzzled as to why they could get the correct answers using the "wrong, old" method.

The time had arrived when it was almost impossible for parents to guide their children along the paths of learning during the early school years.

Today, imagination is the criteria in many class room activities. In essay writing and composition, correct spelling and sentence construction are no longer important. And grammar — grammar is DEAD, it belongs to a bygone age.

In art, children are encouraged to express themselves without the "frustrating" discipline of learning how. Unintelligible drawings and finger paintings emerge which teachers describe as imaginative, exciting. At a later stage such creations are known as contemporary art, and with the taxpayers' money, Governments buy them to hang in picture galleries.

At all stages, the standard of education declines ever further. A recent innovation, the Radford Scheme, which eliminates external examinations, is reported to have produced a further decline in standards where it has been introduced.

When challenged by the critics, modern educators state, ".... In the years up to the fifties, a large number of students did not go beyond primary school and therefore their reading disabilities were not detected at secondary school level... Recent surveys do suggest a need to attach greater importance to the fundamentals although it is not perfectly obvious that the standard of the typical child of today is in any way inferior to that of his counter part years ago." (from Vic. Hansard, 28.4.76 page 270).

From time to time protests are heard that there must be a return to the traditional methods of teaching. But this alone will not cure the malaise to which our schools have succumbed, for illiteracy is not the only problem.

What then, is wrong with our schools?

THE SYMPTOMS OF MIS. EDUCATION & NON-EDUCATION.

Today, much criticism is directed at teachers in primary and secondary schools, by parents, employers, and concerned individuals and organisations which are perturbed by the ever deteriorating standards.

However, probing in these areas will not uncover the causes of our educational problems. Tertiary institutions, and the philosophies embraced by lecturers, tutors, and the authors of so many texts in current use, must come under scrutiny before we can begin to understand the malaise which besets our young people.

Many students desirous of becoming teachers experience a rude awakening when they enter colleges of advanced education and universities.

The brighter ones quickly learn the basis of teacher training is NOT instruction in teaching skills. The underlying purpose of such training is conditioning and indoctrinating so that certain definite political and social attitudes may be advanced in the class room and perpetuated through the education system at all levels.

The mentally dull student teachers (and there are plenty of them) become unwitting dupes, whilst the more able 'go along with the establishment'. Some are intoxicated by the vision of power which they will have in moulding society. Those who

resist, place their teaching careers in jeopardy, before they reach the class-room.

Graduates of other disciplines undertaking "education" training by correspondence, whilst employed as teachers, quickly realize that they must plough through copious treatises on education history (with a bias), philosophy of education (with a bias), psychology (neo-Freudian), and that most important subject, education sociology, before they can gain official recognition as qualified teachers, by holding that "little piece of paper".

Teaching-method during those tedious years of training hardly rates a mention.

A CAREFULLY ORCHESTRATED PLAN

Over a period of years, researchers and commissions of enquiry in America have established beyond doubt that many colleges and schools have been used as vehicles for promoting MARXISM & SOCIALISM. Multi-national corporations, using tax-exempt grants to colleges, universities and academics for "experiment and social change", have fostered their own political aims towards World Government.

The same processes have been used to subvert the Australian Education System, indeed the Education systems of the entire "free World".

Indoctrinated teachers, and students, whilst pouring scorn on traditional values as boosting the cause of capitalism, completely overlook the fact that the content of their education (indoctrination) has been subverted. The sponsors are using teachers as pawns in the power game.

These contemporary teachers are unwilling to acknowledge, or ignorant of the fact, that compulsory education was introduced to PROTECT workers from industrial exploitation — the side of the story conveniently ignored by socialist authors.

It must be noted that in socialist doctrine, the villains are always the bourgeosie, never those of the far left or far right (whatever the difference may be) who control massive organizations and wield tremendous financial and political power.

A similar pattern of indoctrination is evident as a conditioning process wherever Communists have come to power.

All traditional values come under attack — the established law of the country, authority whether it be of the church, parental or civil. Schisms are fostered. Society is fragmented. With such divisions the communists have an easy victory, and the victims wonder why.

Today, in our schools the teaching of basic subjects and vocational skills is irrelevant. The philosophy of teachers and their organizations is to prepare the child for "life".

Relevant subjects are no longer the core basic subjects of mathematics, chemistry, physics, English language and literature, languages, history and geography. "Relevant" subjects are those concerned with the social issues of the day — television, sex, aboriginal rights, social injustices, abortion, pollution, apartheid, conservation, war, religion, etc.

Thus, confusion of thought and purpose reign supreme, inside and outside the classroom.

The late Dr. F. P. Just, summed up the situation in 1972, when he wrote:

> "It (the evil of the New Education) lies in the fact that these current topics deprive the child of all possibility of becoming properly educated, of becoming proficient in a number of separate disciplines and basic fields of knowledge, from spelling and arithmetic to history and literature and languages... The New Education will essentially lead to non-education. And this, of course, is precisely what the originators of the campaign want. The old, generally unformulated notion behind our democratic system, including our education, is that controversial sociological subjects with their vast factual and moral generalisations should be left marginal to the basic subjects at school, and become the subjects of political debate in the world at large, where each of us has one vote in democratic elections. Many teachers, with varying degrees of lucidity, instead of trying to produce educated people who will later democratically vote on political issues, are encouraged by the New Education to directly indoctrinate uneducated children with their own answers to these issues. They are by-passing our democratic system — and we have seen in what general direction — and at the same time are neglecting to educate our children." (Ref: Just, F. P. *"The New Education"*).

AN UNPREDICTED CHANGE.

The old elementary system of education was initially intend-

ed to overcome the disadvantage of illiteracy by teaching all children the rudiments of learning.

In 1872 the Education Act (Vic.) followed the English Education Act. It legislated for FREE, COMPULSORY SECULAR schooling in basic subjects (the 3 R's): reading, writing, and arithmetic, which were regarded as the instruments for acquiring all knowledge.

As in England. "It was an authoritarian system, and everyone taking part in it knew exactly where he stood" — the children, their teachers and the inspectorate.

Handwriting, the common means of communication, was taught systematically, so had the words written to be set down in grammatical, punctuated form and as far as possible according to the rules of syntax. Written composition was an exercise in lucid expression, and although imaginative work was praised, ideas were considered secondary to the mode of setting them down.

"In arithmetic, the same philosophy of learning obtained. Figures had to be neat and orderly; sums had to be set down exactly; answers had to show a precise statement of quantities and measures involved, and above all, they must be right!

"In other subjects, the children's knowledge of facts was the criteria of successful teaching. If these were not remembered then education had failed." (Ref: *"Why Tommy Isn't Learning"* by S. Froome Ch. 5).

"State education as enshrined in the Education Acts was restricted to elementary schools . . . Equality of educational opportunity consisted of providing a narrowly conceived elementary curriculum necessary for literacy, further self-education, and the protection of democratic government. Within these restricted objectives much was achieved. The percentage of children of school age, five to fourteen years, able to read and write, increased from 59.1% in 1871 to 79.8% in 1901 and 90.27% in 1911. The size of the school population increased from 432,153 in 1871 to 890,572 in 1901." (Ref: *"Understanding Australian Education 1901-14"* by John Lawry. Figures from Commonwealth Year Book 1924 pp477-8).

The depression of the 1890's with all the attendant financial problems and restricted spending on public education did not interfere with the elementary education programme of that period.

In the wider sphere of education, the views expressed by R. W. Livingstone (1880—1960) in *"Education for a World Adrift"* are relevant.

> "... education should give everybody, before its work is complete, an intellectual attitude to life and a philosophy of life."

Although philosophy and intellectual attitudes are high-sounding terms, Livingstone believed that:

> "their rudiments are within the power of any school-child — to find work interesting, to see the difference between fact and fiction, and to acquire an outlook, a habit of mind, a sense of values and an insight into the 'science of good and evil' which will later ripen into rational conviction. The fundamental task of education is to put into the mind some idea of what these things are, some desire to pursue them. An education that does this is a success. An education that does less is a failure."

In this traditional concept there is the idea of implanting knowledge and values, the cultivation of the intellect and its power of discrimination.

Of the Australian scene, the Hon. I. A. Isaacs, when arguing the case for greater spending on education at the Federal Education Congress held in Melbourne in 1901, stated:

"The development of the children, physically, morally and intellectually, is the very cornerstone of the temple of National greatness."
(Ref: *"Australian Education in the 20th Century — Understanding Australian Education 1901-14"* by John Lawry).

These aims, I believe, are what the majority of Australians understand as being the purpose of schooling. Government Legislation does not suggest otherwise. —

"Victorian Education Act 1958 — Section 22:

(1) In every State school, not being a night school or other special school, four hours at least shall be set apart during each school day for the instruction of the pupils, and of such four hours two shall be before noon and shall be consecutive and two shall be after noon and shall be consecutive.
(2) In the subjects specified in the Second Schedule the instruction of all children attending the State school shall be free.
(3) The instruction to be given in every State school shall include the teaching of health and temperance."

"The Second Schedule:

Reading
History
Manual Training
Swimming (where practicable)
Lessons in health and temperance; and for girls, sewing, Needlework, Cookery and Domestic Economy in addition."
Writing
Drill
Arithmetic
Singing
Gymnastics (where practicable)
Grammar
Drawing
Geography
Elementary Science

Yet for the last decade, even the most complacent parents have been aware that something is wrong with Australian schools.

Radical changes were introduced into the Australian Education system following the second world war. Our conservative (?) governments ignored them, and the liberalizing of censorship laws played into the hands of the educational experts. The process escalated with the patronage of the Fabian Whitlam regime.

CONTEMPT FOR MORAL STANDARDS PARENTAL AUTHORITY AND CIVIL LAW.

Crime in Australia is on the increase. Hardly a day passes that some innocent victim is not brutally assaulted or murdered. Pack-rape is becoming a common assault. What the chief commissioner of police, Mr. Jackson, has said of vandals can be applied to other criminals.

"Sixty-two percent of those proceeded against for major crime were under 21. And 67.7% of these were under 17." (*'The Age'* 11.9.76).

Idealistic groups and individuals, influenced by the views of contemporary sociologists and behavioural psychologists offer a variety of excuses for these young people who have no regard for authority or the property and persons of other people.

Parents are blamed — these young people have not experienced the love and understanding they need. Society is blamed for inequalities and the frustrations of youth.

Mr. Jackson states plainly that aggression is a means of demonstrating contempt for authority. He continues:

> "Lack of parental control, the influence of cinema, TV and the present educational system were only a few of the contributing causes. . . . Idealistic references merely provide insensitive hooligans of both sexes with an excuse for their reprehensible behaviour."

These young people are contributors to society and what it is, they come from a variety of family backgrounds; caring, loving, irresponsible, indulgent, neglectful. But they have one thing in common. They have all attended schools — State or Independent.

It is these schools that foster attitudes to the authority of parents, religion and the law. For those who graduate to tertiary institutions, these attitudes are further developed. From here they graduate to produce the literature and films which are inflicted on the public per media of radio, television and cinema. Thus, attitudes are perpetuated.

ILLITERACY

A Federal Parliamentary enquiry in Melbourne in May 1976 was told that between 30-40% of children leave primary school with a reading age of less than ten. Mr. Stewart Sykes, a Monash University lecturer in special education, stated that many children entering secondary schools were "functionally illiterate".

> "Without basic skills in reading and writing such children are obviously committed to school failure, frustration and discouragement," he said. "The real tragedy is that much of this failure could have been avoided by more effective initial teaching." (*"The Age"*, May 18, 1976)

Similar views have been expressed time and again by parents, employers and teachers of traditional persuasions.

In view of the enormous government expenditure on teacher training, the reduced students to teacher ratio, and improved teaching facilities the underlying cause of the deteriorating intellectual and moral standards must be sought out and exposed.

Educators exercise tremendous power over our children, whom we have a God-given right to nurture and love, and a legal responsibility to maintain.

By what authority do educators wield the power implied in 1. *"The Primary School"* 2. *"The Russell Report"* 3. *"The Karmel Report"* 4. The World Confederation of Organizations of the Teaching Profession 25th Annual Delegate Assembly????

1. "The Primary School"

In the Foreword to the *"The Primary School"* we read:

> "To-day the educational programme must help children to contribute to and meet the challenge of change, and it must help them to find and really know themselves. The startling predictions of change in the next few years are exciting and perhaps disturbing. To-day there is an urgent need to appreciate and emphasise human values." Paragraph 1.

What is the social change to which students are to contribute?

Who will determine how students will contribute?

What are the "human values" urgently requiring appreciation and emphasis?

Is this the explanation for the discussion of party politics, the role of parents, sex, evolution and abortion at junior primary level, before children have learned the alphabet and the basic multiplication tables? The vague terms "social change" and "values" and "philosophies" do not appear in The Education Act, but they are prominent in "The Primary School".

> "Primary teachers have already accepted, to a major degree, the implication of the changes in modern society. In their endeavours to stimulate the individual child to develop intellectual curiosity and the ability for creative thinking, teachers should feel free to interpret the new philosophies." Page 3.
>
> "Teachers as individuals and teachers meeting in groups need to become aware of change and to make their own judgements about what they should do. Instead of merely responding to social change, teachers are in a position to bring about certain changes themselves — they become active agents in a continuing process." Page 7, paragraph 2.

In paragraph 3, page 7, the school is recommended to intrude on parental authority:

"Changes in the pattern of family life have placed the school in a situation where it must supply some of the needed emotional and environmental security of a child."

This is not the school's job at all. The home situation should be remedied if there are problems, and welfare work is not the domain of the teaching institution. Such directions are open to misinterpretation by teachers who do USURP the right of parents, so causing conflict between student and parents.

The final paragraph on page 11 is particularly interesting: it contains two claims which are difficult to reconcile.

"A school is not merely a teaching shop, it must transmit values and attitudes. It is a community in which children learn to live first and foremost as children and not as future adults. . . . the best preparation for being a happy and useful man or woman is to live fully as a child."

What child can live fully and happily and with carefree innocence if it is being burdened with philosophies and values and attitudes in the classroom? Values and morals should emanate from the family — it is the fundamental social unit. If the child's home environment handicaps him at school, there are appropriate agencies to which the case can be directed. And whose are these values and attitudes which are to be transmitted? There is nothing binding the teacher to reinforce the values and attitudes of the parents, and this is the danger. Section 3.24 of the Karmel Report clearly states that teachers should not be expected to transmit values!

Regarding assessment, we read on page 21 of *"The Primary School"*:

"Non-grading is primarily an administrative arrangement for moving pupils through a school course. The traditional grade structure with its annual promotions to the next higher grade is replaced with a system based on levels of individual achievement in various subjects or areas of study. It is claimed that non-grading recognises individual differences; that it meets each pupil where he is; that it provides for his continuous progress at his own rate; that suitable provision is made for each pupil in terms of curriculum, methods of teaching and learning materials."

How does grading prevent the child from progressing at his own rate? or disregard individual differences? The following quote from the 4th Black Paper on Education, prepared in Britain, is particularly appropriate:

"If the non-competitive ethos of progressive education is allowed

to dominate our schools, we shall produce a generation unable to maintain our standards of living when opposed by fierce rivalry from overseas competitors."

And on page 23 of *"The Primary School"*:

"If tests are used in evaluation, it must be stressed that the concept of 'pass' and 'fail' is no longer relevant in the primary school. Indeed, the same score on a test may mean two entirely different things for two different children."

What is RIGHT is RIGHT and what is WRONG is WRONG!

Why a child cannot grasp and understand fact is an individual concern — but the basis of the matter is the concept of CONSISTENCY IN VALUES, without which confusion reigns supreme.

Finally on page 25 we read:

"... the norms of standardized tests must not be interpreted as goals to be attained. They are simply a description of the average attainment of a group."

ROT!! Tests provide a way of finding out a child's rate of comprehension — the better his result, the greater is his capacity to comprehend, and the better is his ability to communicate his understanding.

2. "The Russell Report" Concerned with Religious Education in State Schools in Victoria.

(a) The Russell Report is based upon the widely held belief that Australia is no longer a Christian country. This belief cannot be reconciled with these facts:
* our Constitution and our laws are based on the Christian ethic
* in the 1971 census, approximately 80% of the Australian population indicated some Christian Denominational affiliation.

So before we proceed any further, the frame of reference of the whole report is in serious question.

(b) The Report threatens Section 23 of the Education Act 1958, the parents' only statutory guarantee of right of withdrawal of their children from classes or courses of study they consider objectionable. p 124 of the Report:

"The parent's right to withdraw his child from courses of study

he finds objectionable cannot be validly maintained in disregard of the indefeasible rights and responsibilities of the public education authority and the teaching profession."

This paragraph usurps the authority of parents and denies religious freedom, and must be a decisive step in the direction of totalitarian government.

(c) The report makes emphatic reference and appeal to the 'indefeasible' rights and responsibilities of the public education authority and the teaching profession", but fails to establish i) what these permanent irrevocable rights are, or ii) if they are actually in the statutes. If they are not, then the Report is being DELIBERATELY DECEPTIVE and one must assume the Committee has an ulterior motive which must be revealed. If they are in the statutes, the Committee has a responsibility to make us aware of what these rights and responsibilities are.

3. The Karmel Report.

Section 3.3

"The School: The school is an institution set up particularly to impart essential knowledge: to develop the skills and abilities necessary for the individual to operate in society."

So far, so good. But what are the implications of the next statement?

"In addition, however, it is now expected to assume an increased share of the number of other purposes of an emotional, social, vocational and personal character."

By what authority is this assumption made?

Section 3:21, 22 — Sex Education

Section 3:23 We believe the school must accept an obligation to help children to acquire the factual knowledge and values which will enable them to defeat ignorance.

Section 3:24: Health "It is reasonable to expect the school to teach objectively about smoking, alcohol and drugs as far as these affect the health and thereby create personal, interpersonal and social problems."

Again, so far so good. But the next statement is in direct contradiction to section 3:23.

"It is, however, not reasonable to expect teachers to inculcate particular attitudes to, and values about, such matters when society itself is not prepared to adopt a clearly expressed policy about

them, and within any group of teachers there may be different views on some issues of personal freedom and social values associated with such problems."

Section 18:44: "We can see no good reason why parents as parents, or members of a school council as such, should be represented on the committee concerned with the drawing up of a curriculum in primary school science or social science at the upper secondary level, or music for the junior secondary school. On the other hand, there is a strong case for including on such committees scholars in the subjects and scholars in the learning process."

One wonders why the Committee responsible for the Karmel Report is not in favour of having parent representation on such committees. Could it be that in primary school science, opposition to teaching sex, and evolution as fact, could arise: that social science at senior secondary level would come under closer scrutiny by parents, and be seen for what it is — a vehicle for social conditioning or indoctrination: that informed parents being aware of its mind shattering effect, would ban hard rock from schools?

W.C.O.T.P. ASSEMBLY.

The Presidential Address of Wilhelm Ebert to the 25th Annual Delegate Assembly of the World Confederation of Organizations of the Teaching Profession, Washington 1976, at which Australia was represented assumes unprecedented power for the teaching profession. It reads like the dream of the social engineers of America of the 1930's. The theme of the Assembly was "Education for a Global Community".

"If we are to depart from tradition, to re-think our human relationships, then the co-operation of teachers is essential. If society gives us both the opportunity and the support necessary, we as teachers have the tools at hand and the vital access to new generations so necessary for affecting change.

"We occupy a pivotal position in society, and must make our contribution if the idea of global community is to be realised.

"We are not politicians, sociologists, or scientists — yet their equal partner, bearing equal responsibility for creating and maintaining a world assured of a future.

"We as educators must remember that we are a force in every society, a group possessing power and influence of unique scope and potential. We shall not be beggars in our communities and in the world, but rather master builders and

creators in our own right.

"We might not wield the power to pass legislation, but with the support of society and the family we care for and nourish the single most important product of every society — its young. We teach each new generation, and yet we do more than teach.

"We participate with immense influence in the very process of character moulding. We set an example, help to find an answer, attempt to equip the young to cope with life. We provide hope and promise, stimulate ambition, and nurture pride in the self.

"We correct flaws and indicate goals, helping to bring every individual over the threshold of youth, into a responsible and productive maturity.

"And in these functions lie power, power to use or abuse, power to help or hinder. In this role, and with such creative potential, teachers the world over must assume both the burden and privilege that is theirs."
(Ref: Page 4, *"The S.A. Teachers Journal"* Wednesday September 22, 1976).

ABANDONMENT OF PARENTAL RESPONSIBILITIES

Due to the belief that schools are appropriate institutions for child development, many parents have abandoned their proper roles as guides and guardians, with disastrous consequences, for parents and children alike. To-day, our schools are fraught with dangers to developing children, through the influence of those teachers who embrace the athiestic-humanistic philosophy, and their licence in curriculum development. In this context, one of the many authors who has not escaped notice of Australian educators is A. S. Neill. His monograph on Summerhill experimental school is on the recommended reading list for Australian Student Teachers, and is known to have been set for study by one fifth form English teacher. A brief summary of Neill's philosophy is as follows:

1. Adults have no right to insist on obedience from their children.
2. Punishment of any kind is strictly forbidden. A parent who spanks his child actually hates him, and his desire to hurt the child results from his own unsatisfied sex life.
3. Adolescents should be told sexual promiscuity is not a moral issue at all.

4. No pornographic books or materials should be withheld from the child.
5. Children should not be required to say 'thank you' or 'please' to their parents.
6. Rewarding a child for good behaviour is a degrading and demoralizing practice.

Note how many of the following elements of the new morality can be traced to the permissive viewpoint represented by Neill: God is dead; disrespect and irreverence are fashionable; unpopular laws are to be disobeyed; violence is an acceptable vehicle for bringing change; authority is evil; everyone over thirty is stupid; pleasure is paramount; diligence is distasteful... (Ref *'Law, Light and Liberty'* by Dr. John Court Ph.D. p24).

Once parents become aware of what is happening in our schools, they can take a stand at district and state levels, individually and in groups. THIS THEY MUST DO!

The use of the educational system to promote a secular humanist one-world community at the expense of the destruction of children's respect for parental authority, national patriotism, and the Christian beliefs and principles of student children must be exposed, and those misusing their positions must be removed from their positions of power and influence, before we can expect a return to decent standards of literacy, morality and social stability.

The Process of Change.
THE PROCESS OF CHANGE

Initially, the aim of traditional elementary education could not be misunderstood. It was to teach children the RUDIMENTS OF LEARNING. In other subjects — history and geography — knowledge of facts was regarded as the criteria of successful teaching. If these were not remembered, education had failed:

> "No teacher would have dared cover up his class's lack of knowledge by airily claiming to be offering the children a broad understanding of humanities instead of them knowing the basic facts of history and geography. The reply to that argument would have been direct and simple - HOW CAN YOU UNDERSTAND ANY SUBJECT WITHOUT KNOWING THE FACTS?" (S. Froome *'Why Tommy Isn't Learning'*).

Tests were the measure of knowledge. At this point take a hard look at the schoolchild's creative activities: drawing, music,

painting. Basic skills are as essential here, as in writing a composition or a letter, or in making accurate computations for balancing a weekly budget.

How can a child express his creative "talents" without first learning how to use the tools he needs: brushes, paints, pencils, crayons, etc? How can he engage meaningfully in music until he understands something of its composition: notes, harmony, rhythm, and yes, modulation of volume? So much modern art is creativity in ugliness. So much modern music is discordant unpleasant noise.

TRADITION

The traditional philosophy of education recognises that there are absolutes, eternal truths, immutable truths, and that the school is vitally interested and instrumental in transmitting these absolutes to our children.

In Australia the Christian Ethic is built into the Constitution: "Humbly relying upon the Blessing of Almighty God". These words were inserted at the suggestion of the Colonial Legislative Chambers in response to numbers of signed petitions from the people. We read that:

> "The principle expressed in this second clause is one which hereafter may become of supreme interest and importance in guiding the country aiding in the interpretation of words and phrases which, although they may now appear comparatively clear, in time to come may be obscured by the raising of unexpected issues, and by the conflict of newly evolved opinions." — Surely, that time is now!

The Victorian Education Act of 1958 recognises this ethic in Section 23 which is related to R.I. and in Section 24 concerning the declaration of loyalty to God and country, and obedience to "parents, teachers and the laws". Section 23 is in danger of being deleted from the Act if the Russell Report on Religious Education is adopted, and with it will go the rights of parents.

Without official recognition and without official adoption, a new philosophy has largely replaced the official one in this country's schools. This philosophy is behaviourism and holds that man is not responsible for his actions, that he is a victim of his environment and therefore not accountable for his actions. BEHAVIOURISM IS THE PREDOMINANT SCIENTIFIC AND SOCIAL PHILOSOPHY OF OUR AGE. (p 275-6 *"The Child Seducers"*).

How did this happen? Firstly we must look at what happened in America in the 1930's, when the teacher, philosopher and educational reformer John Dewey (1859—1950) held a position of great influence at Columbia University. He has become known as the most influential man in American Education.

He viewed education as the kind of development which "aims at the reconstruction of man in society". In his writing "The Underlying Philosophy of Education", he expressed the following view:

> "Education must itself assume an increasing responsibility for participation in projecting ideas of social change and taking part in their execution in order to be educative."

Dewey rejected fixed moral laws and eternal truths and principles. Denying God, he held to the Marxist concept that man is without a soul or a free will. He also believed that man's environment is constantly changing, and man constantly changes with it, therefore teaching children absolutes on morals, government or ethics was a waste of time. He saw the destruction of a child's individualistic traits as the primary goal of education. Ability to "get along with the group" became the prime measuring stick of a child's educational "progress".

RUSSIA: A TEMPLATE FOR AMERICA — MODEL FOR THE WORLD

Prior to the 1930's, the progressives had put their theory into practice in Russia.

When the Bolsheviks under Lenin destroyed the Kerensky government in Nov. 1917... they proceeded to inaugurate a series of drastic reforms and changes in the traditional life of the Russian people... change followed in all segments of their society — from education to marriage. Anything new or extreme was tried, provided it was a break with the traditional. Communist leaders were aware of the American Progressive Education system, and in 1918 they imported its program almost intact.

The 'new' schools were organized and conducted after the model laid out by John Dewey in Chicago before 1900. Indoctrination in the practice of Communism was included as direct instruction.

Lenin saw in the Progressive Education Program an op-

portunity to eliminate from Russian life religious faith, private property, family and parental authority. If they could destroy family life, the Bolsheviks would strike a death blow to capitalism in Russia and also set the world an example which they confidently hoped would hasten the day of their world revolution. (Ref: *"Bending the Twig"* by Augustin G. Rudd p34)

> "In the early twenties along with fellow Fabian Socialists Bertrand Russell and Harold Laski, Dewey journeyed to Russia ... There for two years, John Dewey worked with the two English Fabians to help organize a Marxist education system for the Workers' Paradise." (Gary Allen — *"The New Education"* p4).

He returned again in 1927. Other American Progressives visited Russia in the 1920's, including Counts and Kilpatrick in 1929. These trips were aided by the Institute of International Education which was established at Columbia University in 1919, and supported by funds from tax-exempt foundations.

In "The Progressive Educator and the Depression: The Radical Years", Prof. C. A. Bowers writes:

> "The relation of education to social change was a constant theme, ... Dewey reported in "The New Republic" that in Russia he had at last seen his theories put into practice and that their value was 'more than confirmed by what I saw in Russian schools'. Kilpatrick and Counts were equally impressed with the socially useful activities they observed being carried out in Russian schools. The fact that the Russians were using the schools to build a new society thus further stimulated the discussion group to think of the school as an instrument of social change."
>
> "The Dewey system produced in Russia the same sort of educational havoc that it was later to wreak in America." (*"The New Education"* — Allen)
>
> "Through the behaviorist influence in Progressive Education and its emphasis on stimuli and response, the faith of the Russian children in the principles of freedom was destroyed, but the sequel was a shock to the Kremlin. Once started, the undermining process could not be controlled and the Communists saw that the product of their new education, no longer potential capitalists, were now unsuited to any community life. Soon there were roving bands of homeless children all over Russia, without belief in God, family, country or any standards of ethics or morals. In their numerous programs designed to destroy the roots of a capitalist society, the

revolutionists had sown the wind and reaped a whirlwind." (p 35 *"Bending the Twig"*)

According to a report in the Adelaide newspaper "News", Friday 23.5.75, teachers will remember 1974—75 as the most violent year in the history of American education. At that date the statistical story was not complete, but the conservative extimate reads:

100 students murdered in high schools throughout the nation, and countless viciously attacked.

10,000 girls raped

70,000 teachers punched or hit with weapons such as bicycle chains . . .

This type of situation was not allowed to continue for long in Russia. "In 1931, Stalin dispatched hundreds of thousands of students and their Deweyite teachers to Siberia. The Soviets went back to the "3R's" or whatever they call them in Russia." — Of course with Communist propaganda replacing religion, and text books adapted to promote the Party's aims. "Progressive education, they decided, was fine for corrupting bougeois capitalists, but was idiotic caprice when the dictatorship was fully in control." (*"The New Education"* — Gary Allen).

"On August 25, 1932, the Central Executive Committee ordered the reorganization of the entire educational system in Russia. On December 9, 1932, local superintendents of schools received their orders from the Soviet Commissary for Public Instruction as follows:

> "The first thing I wish to impress upon you . . . is to re-establish discipline in our schools . . . the Soviet school is characterized by weak discipline . . . I know cases where the organization and maintenance of discipline is shovelled over to the student government . . . the teacher is assigned a passive role or even none at all."

"That marked the end of Soviet Russia's fifteen-year experiment with Progressive Education. They returned this educational failure to America whence it came, and to our starry-eyed Frontier Thinkers who were determined to foist it on the public schools of America — and did so.

"The Soviet Union, however, took the lesson to heart. Despite their vicious propaganda courses, they insisted on basic knowledge in the education of their children." (pp36—37 *"Bending the Twig"*).

Back in America, Dewey founded the Progressive Education Association. Dr. George Counts and Dr. Harold Rugg were key persons for the propogation of the philosophy of change through the P.E.A.

They were assisted in their work by financial aid from the tax-free Rockefeller and Carnegie Foundations, with direct grants being made to the National Education Association, Progressive Education Association, the American Historical Association, and the centre of the Revolutionary movement — Teachers' College, Columbia University. (p 175 *'None Dare Call it Treason'* — J. Stormer).

"The 17 volume study on American education, directed by George Counts, termed later as 'an educational programme for a Socialist America' was financed by a $340,000 grant from the Carnegie Foundation.

"The Rockefeller Foundation provided $50,000 to finance the 'Building America' textbook series. The Californian Senate's Investigating Committee in Education condemned these text books for playing up Marxism and destroying traditional concepts of American Government.

"113 communist front organizations contributed material to the Rockefeller financed 'Building America' series. Works of 50 Communist front authors were included. Beatrice and Sidney Webb, co-founders with George Bernard Shaw of the British Fabian Society, were among the authors." (P 175 *"None Dare Call It Treason"* — J. Stormer).

In *"The Social Frontier"* Counts wrote:

> "In view of the absence of a class mentality among workers, it would be reasonable to assume that it is the problem of educators to induce such a mentality and base a course of action upon it."

This cruel and cynical admonition to the educators of America to PURPOSEFULLY PROMOTE CLASS STRIFE and bitterness was an open acceptance of Lenin's strategy of 'incite one class against another'. Today, most authors carefully follow Counts' advice. (p 106, 107. *"None Dare Call It Treason"* — J. Stormer).

THE DESTRUCTION OF THE INDIVIDUAL

Rugg dedicated his efforts towards indoctrinating teachers and preparing teaching materials, designed to 'influence the

 of coming generations'. His aim was to create a "new public mind" which would accept complete government control of the individual:

> "Through the schools of the world we shall disseminate a new conception of government — one that will embrace all the collective activities of men: one that will postulate the need for scientific control and operation of economic activities of all people." This was to be done by:
>
> 1. development of a new philosophy of life and education fully appropriate to the new social order.
> 2. the building of an adequate plan for a new race of educational workers.
> 3. and the making of a new curriculum with new activities and new material. (p104,105. *"None Dare Call It Treason"* — J. Stormer).

Although there was public reaction, the silence of the majority of educators and scholars left the social reconstructionists of the 1943—60 era free to ignore the few who were critical of their efforts to 'redeem' society.

Those of the "progressive" era — Kilpatrick, Childs, Counts and Rugg — continued to write and "to call upon teachers to be on the cutting edge of social change". Whilst new voices at home argued that inter-dependence, a planned society, and international order were the key concepts of the "new era" towards which teachers should work, their plans were reinforced and maintained by U.N.E.S.C.O.

"The problem as the reconstructionists saw it, was primarily one of education. People would have to be taught new methods of thinking and new techniques of co-operation and more effective communication in groups." This the reconstructionists called "democratic deliberations".

They maintained that "the schools could facilitate the extension of 'democratic deliberations' into all areas of society by educating students with a 'profound sense of community in which the self becomes identified as a functional part of an organic process'.

Until the values of students are reconstructed, planning will continue to meet great resistance from the individualistic mentality, jealousy of its vested interests, and selfish opportunities."

The social reconstructionists succeeded in casting suspicion on the individual who shows any inclination to grapple with basic issues of determining his identity, his values, and his purpose in life, by their many references to individualism as basically selfish and anti-social.

"Man is social and all his problems are social and thus potentially capable of being solved efficiently and quickly through the collective intelligence of the group." The suggested collective approach to problem solving modifies the social values of all participants by making them both more aware of group decisions and more amenable to the collective will.

It is extremely significant to note that the authors were deeply suspicious of the individual who refused to go along with the decisions of the group. Ironically, they regarded the individual who possessed the courage to remain individual as undemocratic. Democracy, in their view, was completely identified with the group mind. "That democracy could also be interpreted to mean protecting the individual from the tyranny of the majority did not occur to the authors". (C. A. Bowers *"The Progressive Educator..."* writing on Rugg, Axtelle, Benne and Smith who jointly authored *"The Improvement of Practical Intelligence."*).

"For the teacher who might wonder about how he should deal with the student who refuses to lose his identity in the group, the authors had a ready answer. 'Recognition of conflicts in character as important features of practical situations does not leave us in a maze of subjectivity if the "inner" conflicts can be symbolized, communicated and submitted, directly or indirectly, to a process of group consideration.' In short, those students who do not conform would themselves become the object of reconstruction by the group. The authors ignored the fact that there was a danger of "reconstructing" an individual who might, in fact, have a clear understanding of the truth. For the authors, truth and social consensus were indistinguishable." (*Bowers* p 209).

"EDUCATION SUBORDINATED TO RELIGIOUS POLITICAL ENDS".

Brameld, who drew heavily upon the work that Rugg, Axtelle, Benne and Smith had done earlier with the idea of social

consensus, stated in *"Toward a Reconstructed Philosophy of Education"*:

"Public education becomes a process of creating a kind of 'group mind'." He praised the educational value of propaganda — "Reconstructionism believes that if education is to be a cultural force, if it is to shape attitudes and inspire action — it should make use of colourful and dramatic qualities possessed by propaganda." "Indeed," writes Bowers, "Brameld had succeeded in making the methodology of reconstructionism a new and radical departure in American education, but it was not new to the world. Many dictators have been consumate practitioners of the techniques that Brameld advocated, as have lesser individuals who have subordinated education to political or religious ends." (p 249, 251).

The (S.E.I.C.U.S.) Sex Education Programme, Sensitivity Training, and the "relevant" subjects of the curriculum have, and still are playing, their various roles in creating the "group mind".

SENSITIVITY TRAINING

The titles under which Sensitivity Training is practiced include: Human Relations, Group Dynamics, Encounter Groups, Human Potential Movement, Human Relations Lab., Psycho Drama, T. Groups, Role Playing, Group Confession, Class In-Group Counselling, Auto Criticism etc. The Practice of Collective Manipulation is standard practice in Communist struggle groups. In the Congressional Record dated 7.2.1969, there appears the following statement by Hon. J. Rarick: "In practice, Sensitivity Training or Self Criticism has been used by Communist leadership to reduce the dignity of man to subhuman status and easy control of the masses. This practice is standard Chinese Communist procedure designed to permit alleged deviationists to correct their errors."
The Group and Self Criticism technique — Sensitivity Training — is used today in every communist country in the world. They have learnt from experience that it is an effective weapon not only for producing "Mass Man" or "Group Man" but also for locating Reactionary Individualists who may become opposition leaders. The Sensitivity Training concept, using group and self criticism based on the studies of Pavlov was implemented in Korea among American prisoners of war as a method of group control. Eugene Kinkead delves into the disturbing behaviour of American prisoners of war held by the

Chinese in Korea. He notes that the Communists' success was not based on torture tactics, but on the use of group criticism or self-criticism.

Psychologists of the Western Behavioural Sciences Institute at La Jolla, California have developed techniques to harness the pressure of opinion in newly formed small groups, especially among young people, to force on them a new system of values. 'Over-protective Parents' are a hindrance to group communications. As a spokesman for the Institute put it . . .

> "The value Systems of the Parents, centering around a stern morality, tend to be a greater problem than racial differences."

For, you see, with Sensitivity Training, the individual with high Morals and integrity must be cut down to the level of the rest of the group. Instead of being respected for strength of Character, such a one would be ridiculed.

Sensitivity Training produces CHANGE by re-aligning loyalties AWAY FROM family, home, church and colleagues. Group pressures force a choice between the Old and the New. A few are strong enough to run this psychological gauntlet, but even the strong ones are scarred by wounds of humiliation and self doubt. Dr. Carl Rogers, leading Psychiatrist at the Institute of Behavioural Sciences says:

> "Many of our most astute behavioural scientists are agreed that this process of conditioning, of 'shaping up' the individuals behaviour, will not much longer be left to chance, but will be planned."

In the "Shaping Up Technique", every personal secret, every fear, every worry, every repressed desire, every act for which one is ashamed must be trotted out to be pawed over by the group. The result is that some break down and cry, some crack up, some run from the session and barricade themselves into a room, or go into a state of shock or nervous breakdown, or are unable to return for weeks to face the group. The Leftist Behavioural Scientists comment on these psychological casualities . . . "You cannot make an omelette without breaking an egg", but Dr. Michael Singer, a Californian Psychiatrist sees it differently:

> "There is danger of serious psychological damage, particularly if an emotionally disturbed person is participating in the group. Sensitivity Training attracts sadistic personalities and they tend to assume leadership because of their strength and ruthlessness. Group pressure, they explain, gives way to pent up feelings, and takes the form of Revenge, Sadism, or Masochism.

Gary Allen concludes:

> "What seems strangest of all is the fact that so many people are unable to withstand its attraction and become sincerely hooked on it... Since many schools, churches, and other welfare organizations are pushing Sensitivity Training for Young People, it is extremely important that they know what they are dealing with. The young are particularly vulnerable since they are usually very naive, sincere, and impressionable. Few young people posess the sophistication to realize that many things can be the very opposite of how they are described: and they seldom question the motives of those who profess to be interested in 'humanity'... They cannot believe that Sensitivity Training, which is supposed to make one a better communicator, or bring out leadership qualities, does just the exact opposite."

Deliberate Under-Education

"The late Dr. Bella V. Dodds was once the most powerful, resourceful and indefatigable commisar of the American Communist Party in the field of education. Converted to Catholicism by Bishop Fulton Sheen, Dr. Dodds became an equally great champion of freedom.

In 1952, she told the United States Senate: 'The Communist Party as a whole adopted a line of being for progressive education... it was eagerly seized upon and championed by the Comittern as the ideal system for limiting the ability of children in capitalist societies to read, write or to think for themselves or to act for themselves, and so to cause them to depend upon the state for a guaranteed livelihood and for the protection against the hazards caused by their inadequate training for the battle of life." (Ref: *"The Child Seducers"*)

Deliberate undereducation was the recommendation of U.N.E.S.C.O. and it runs through its entire programme. Under UNESCO's Director General Julian Huxley, athiestic philosopher and member of the Colonial Bureau of the British Fabian Society, the plan for Educational reform was given official sanction. "The goal of UNESCO was stated plainly in the study's first volume. It recommended that children should be educated in... 'those qualities of citizenship which provide the foundation upon which international government must be based if it is to succeed'." — destruction of children's love of country and patriotism, the suppression of American history and geography, and the breakdown of the home and family life. (*'None Dare Call It Treason'* — Stormer pp. 111-113).

UNESCO's seminar report — "The Education and Training of

Teachers": "We regard it as a matter of first importance for social and international living that educators should be more concerned with the child and the healthy development of his body and mind, than with the content of the various subjects which go to make a school curriculum....

"...Because of failure to adopt a wise approach to child growth and development, the primary school still tends to function as if it were an institution for the abolition of illiteracy."

THE EXPERIENCE OF AMERICA — A LESSON: TOO LATE TO BE LEARNED?

How is this related to Australian Schools?

The trend of "Australian Education in the Twentieth Century" can be followed in the studies so named, and edited by J. Cleverley and J. Lawry.

Experimental Education was introduced as part of the course of the Diploma of Education at Melbourne University before the 1920's. Similarly, it had a place in the teachers' colleges of other states. But limited public funds, and influence of traditionalist teachers, kept it in check.

In 1925 K. S. Cunningham (first director of the Australian Council for Educational Research (A.C.E.R.), author of several books on Australian education, and one time UNESCO adviser to the Indonesian Minister of Education) undertook educational studies at the Teachers' College, Columbia. He writes in "Australian Education in the Twentieth Century",

> "It would be difficult to exaggerate Australia's indebtedness in cultural affairs to the Carnegie Corporation of New York.... he (Andrew Carnegie) set up the Carnegie Corporation to continue the permanent administration of the balance of income from his estate under the broad objective of the diffusion of knowledge and understanding. He himself was the first President of the Corporation.... The third President was Dr. Frederick Paul Keppel. In the late 1920's Keppel began to explore the more active use in Australia of a special fund set aside for the British Dominions and Colonies."

At this point, we can deduce from the evidence of the Foundation's activities in America, that their designs in America were political rather than altruistic. Dr. Keppel in his book, *"The Foundation, Its Place in American Life"*, admitted that Foundation aid can increase measurably the pace of social tenden-

cy. (p 174 *"None Dare Call it Treason"* — Stormer).

"Over the subsequent thirty years the total value of benefactions to Australians and Australian institutions lay in the region of two million dollars.

"Specially relevant to our general theme of Australian contact with the march of ideas and techniques were the grants made to some 400 selected individuals for travel abroad for periods from three to six months in order to confer with colleagues, to study particular issues or to make comparison with Australian administrative systems. The Corporation had to be satisfied that some clear objective was defined. A report on observations was expected. If we include those individuals holding positions at the universities it seems safe to say that up to the time the programme terminated a year or two ago, at least half of the total number of travel grants were concerned with education at one level or another. In the years following 1930 a special effort was made to ensure the selection of young men and women who seemed likely to attain positions of influence — or had already done so — in the state education systems.

"The largest single benefaction made by the Carnegie Corporation was that provided for the establishment and the maintenance over some years of the A.C.E.R. Apart from its own special work the A.C.E.R. in the early years acted, to use Keppel's own words, as the 'eyes and ears' of the Corporation in Australia.

"The first suggestion for an educational research body arose from the visit to Australia of Dr. James Earl Russell in 1928. He had just completed twenty-five years of service as Dean of Teachers' College Columbia University, during which time he had changed it from an inconspicuous institution to what has been spoken of as the most impressive collection of 'talent and leadership ever assembled in the field of education'. Russell was a trustee of the Corporation, so it is little wonder that Keppel selected him as the best man to advise on how the Corporation could best employ its funds in Australia.

"The A.C.E.R. was the first organization which had the task of studying education at all levels and in all states. After a few years it was officially recognised as the National Centre for Educational Information under a scheme organized by the Institute for Intellectual Co-operation, a body sponsored by the United Nations. It automatically lost this official position when

in 1945 the Federal Government established the Commonwealth Office of Education. The A.C.E.R. and the C.O.E. worked in close co-operation on many issues where there could otherwise have been duplication of effort . . .

"The New Education Fellowship Conference of 1937 is central to the overall theme of the present chapter. It was perhaps the most challenging event so far in the story of educational ideas in Australia. To define its ultimate impact is, I think, an impossible task, but there can be no doubt that it aroused unprecedented publicity at the time . . .

"The A.C.E.R. took the full responsibility for financing and organizing the Conference. It also took the initiative in inviting the N.E.F., with headquarters in England, to accept the occasion as one of its Regional Conferences held from time to time in various parts of the world. . . .

"Between August 4 and September 18, sessions were held in Canberra and the six state capitals. A total of almost 9,000 people took out tickets for full membership, while hundreds more attended single lectures . . . The Carnegie Corporation made a substantial contribution to overall costs . . .

"Most of those connected with N.E.F. would be labelled as 'progressives'. This vague term defies precise definition. It embraces two aspects: first the belief that the traditional school has not sufficiently made adaption to new insights into human nature . . . second it covers rejection of the view that the school can only reflect the values of the society which sustain it, that it cannot or should not attempt to alter them.

"The speakers ranged from Harold Rugg, whose textbooks were banned by some school authorities in the United States because those in charge considered they led to a too radical questioning of existing social affairs, to I. L. Kandel, the authority on comparative education, who, while I am sure he would be critical of the authorities who banned Rugg's books, considered that some of the 'child centred' schools went too far and were in danger of losing more than they gained . . .

"The overall impression one formed was that those visitors who came prepared to warn against the 'progressives' who in their own countries seemed to be going too far or too fast in discarding traditional ideas or methods, found that the situation in Australia was such that such warnings were distinctly out of place. (pp114-120 *"Australian Education in the Twen-*

tieth Century").

A note on Kandel would not be out of place:

Kandel was a member of the Advisory Committee of the Institute of International Education (established at Columbia University 1919). In the 1930's, this committee fostered interest in Moscow University Summer Sessions sponsored by the "People's Commisariat of Education".

"By providing a six-weeks' foreign tour, including maintenance for $178, and advising the N.Y. City teachers that the University of Moscow certificate would meet their "requirements of annual salary increment" (alertness credit!), the Soviet leaders went far to make attractive their indoctrination courses in the glories of Communism."

At the 1935 P.E.A. convention at Washington D.C. too great a privilege was accorded Soviet Russia's tourist agency to "sell" Moscow Summer Sessions: subtle propaganda was spread among more than 2000 American school teachers attending the convention. The Pittsburg Sun-Telegraph (18.2.35) exposed the program in a front page article — "AMERICAN PROFESSORS, TRAINED BY SOVIET, TEACH IN UNITED STATES SCHOOLS" Shortly afterwards the 1935 Sessions were cancelled without explanation. (p57 *"Bending the Twig"*).

Writing in the NEA Journal 1946, Isaac Leon Kandel of Teachers College, Columbia University, said:

> "Nations that become members of UNESCO accordingly assume an obligation to revise textbooks used in their schools; unilateral efforts to revise the materials of instruction are futile. The poison of aggressive nationalism injected into children's minds is as dangerous for world stability as the manufacture of armaments. In one, as in the other, supervision of some kind of international agency is urgent." (Ref: p 114 *'None Dare Call it Treason'* by John Stormer). In the years following, countries, including Australia, coming under the influence of UNESCO have revised their textbooks, often obliterating national history, downgrading healthy patriotism and love of country, and showing a tolerance for alien socialistic and totalitaring regimes.

REVISION BEGUN

Following the N.E.F. Conference of 1937, those advocating change gained ground at the expense of the traditionalists. During the war and immediate post-war years, the primary school cur-

riculum was revised in most states.

Again using Australian Education in the Twentieth Century as a reference, Alan Barcan is quoted from *"The transition of Australian education"*:

"The principles of progressive education received reinforcement from N.E.F. conferences of 1946 and 1949, when visiting American and English educationists toured Australia. The progressives believed in the value of composite subjects, such as social studies rather than history and geography, child centred schools rather than teacher dominated ones, co-operation rather than competition, and INTERNATIONALISM rather than nationalism, (emphasis mine) The 1952 primary school syllabus in New South Wales was influenced by progressive ideas. History and geography were replaced by social studies, projects were recommended, teachers were given considerable freedom of choice in the selection of topics within subjects, in English and arithmetic various mechanical processes were deferred to later grades, or eliminated and more time was given to artistic and physical activities."

Even though a survey in November 1951 showed that pupils in primary school performed 'on the average at lower levels than pupils twenty years earlier', the 'progressive' changes spread to all states.

"Declining primary standards disrupted the quality of secondary education. So did the growing proportion of lower ability pupils being accepted into academic secondary school. In mathematics, and particularly in English, defects in teaching were apparent. The Committee to Survey Secondary Education, meeting from 1953 to 1957, found that many witnesses believed that 'written English had suffered rapid deterioration in recent years and now falls below the standard required by university, employer and society in general'. One result of the lowering of standards in the secondary school was the failure to stretch pupils of higher ability to their full potential. If the secondary schools were now to undertake the education of all adolescents, the Committee to Survey Secondary Education commented, then it was necessary to supply suitable education not only for the average pupil but for the above average ones. 'No community can afford . . . to lose sight of the need for identifying and cultivating talent of every kind, wherever it may be found among its youth . . . Today's problem is . . . that of meeting the needs of all adolescents without impairment to the potentialities of any'." (pp 185-6)

REACTION AND COUNTER REACTION.

Public reaction to the lowering standards continued. In the early sixties (Sydney Morning Herald 11.3.61) the Director General of Education asserted that it was the intention of the Department of Education that "with the extension of the secondary school course to six years, educational standards will be raised." (*"A Short History of Education in New South Wales"* — A. Barcan)

The following extracts from Barcan in *"The Transition in Australian Education"* are relevant:

"The Queensland Director General of Education, H. G. Watkin, endorsed the reaction against the progressives in his 1956 report.

> 'In emphasising *"Learning by Doing"* they concentrated on activity, any activity provided it was not intellectual; self-activity developed into licence; self-discipline degenerated into lack of discipline, and objective standards were reduced if not entirely neglected'." (p 192)

Others argued against this reaction. Standards and values were changing. For this, numerous reasons were given.

"During the 1950's a flood of comic books and magazines mainly from the United States, heavily emphasizing crime, sex, violence, cruelty and horror provoked legislative action in most Australian states. Standards change, fashions change, ideas of social behaviour change, said the Queensland Director General of Education 1952, 'Time alone will show whether the changes have meant advancement or retrogression'."

At this point, one needs to be reminded of Lenin's blueprint for undermining a nation. The communists are confident because they have been undermining America's moral foundations for over 50 years, they have worked to... make America's people so rotten and decadent morally that they will not resist an eventual communist takeover." (Stormer)

Now to return to Barcan's *"The Transition in Australian Education"*:

> "The 1950's were a troubled decade, when the younger generation became increasingly silent on ethical matters. The old morality with its emphasis on such virtues as frugality, hard work, present sacrifice for future rewards, individualism, modesty, truthfulness, honesty, and chastity was losing its appeal." The author goes on to say that a new morality, vaguer but with a strongly humanitarian flavour, was developing. "In many respects

it was non-political."

At this point it is difficult to understand his reasoning in view of the radical activists who are so vocal in our universities, colleges and schools; whose contributions to text-books, newspapers and journals have strong political flavour, and are voluminous.

The International Marxist League claimed in its journal "Socialist Perspective" June 1969:

> "The revolutionary socialist youth organizations must take the lead in organizing the secondary school youth, fighting with them for their rights, and co-ordinating their activities with other sections of the anti-capitalist struggle. These young activists constitute an important element of the new revolutionary generation, for tomorrow they will enter the higher institutions of learning or go in large numbers into the factories where they will provide an invaluable ferment of militancy and socialist consciousness."

In this they have already been successful. "Radical students are replenishing the radical organizations," Mr. Warren Osmond of Adelaide's Students for Democratic Action reported with satisfaction.

In *"School Power in Australia"* by Peter Coleman, there is an abundance of documented evidence to show that revolutionary student and teacher "underground" movements throughout the Commonwealth are well organized and that revolution and at some stage, insurrection, is anticipated.

Again from *"The Transition in Australian Education"* by A. Barcan (pp 202-203):

During 1963 education became a leading issue in Australian politics for the first time since the 1880's. There was controversy on numerous issues. Teachers were bcoming more militant, as were University students.

"Public concern with education spread, Governments devoted more money to education than ever before, the quality of school buildings, equipment and textbooks improved. Yet the crisis persisted, analyses of educational problems were frequently mistaken, and many of the proposed solutions were in fact, likely to worsen the situation.

"The period 1939-67 saw two great revolutions in Australian education. One was the transition from a pioneering society in which formal education had little value for the majority to a society in which education, or at least qualifications obtained through schooling, was important for the majority as a means,

not so much of vocational preparation as of access to vocational training at the tertiary level. The other great revolution in education was the shift in values, the transition from an age in which belief in absolutes and the puritan ethic was widespread to one in which, for most, man was the measure, truth was relative. The social ethic brought with it a blurring of standards, a suspicion of tradition, a distrust of history as the vehicle of standards and traditions." and we are compelled to add GROUP CONSENSUS.

We are entitled to ask, "To what degree was this fostered by the progressived educators, and the 'philanthropy' of politically motivated tax-exempt foundations?"

THE MESH OF INVOLVEMENT

What has happened in Australia must be viewed in the light of not only Australian educationalists, but the research of John Stormer, Gary Allen and Professor Bowers, to name but a few; Australia's link with the Carnegie Corporation, now combined with the Rockefeller Foundation and known as such, the N.E.F., and with U.N.E.S.C.O.; published essays under the title *"The Australian New Left"* (Heinemann Melb. 1970) written by a group of activists, revolutionary university tutors and lecturers, several of whom are prominent in the *"Australasian Political Studies Journal"*.

"The Australian New Left" and books in a similar vein are on the recommended reading list for trainee teachers at the S.A. College of Advanced Education.

The facts stated by Rupert Lockwood, as reported in an interview with Tim Bowden (Australian Political Studies Association Journal Vol. 1X May 1, 1974) are also pertinent:

> "We have in Australia 100,000 ex-members of the Communist Party. There are probably only about 1,000 members left in the Communist Party but there are the 100,000 ex-members of the party, some of them, of course in very, very eminent positions. They are the largest non-party today in Australia . . .
>
> . . . It's rather a pity that one couldn't do a thesis on what happens to ex-members of the Communist Party in Australia, but one can't break confidences on these things. When I look at how some of the ex-members of the Communist Party whom I know have finished up you could almost assume that it would be impossible to run the country without the 100,000 ex-members of the Communist Party in Australia."

The Education Department has its share of such people. The late Dr. F. P. Just did not hesitate to state that it was the faceless men (educationalists) in their ivory towers of the Education Department who formulated Educational policy in Australia. *"The New Education"* p 12:

> "In Victoria, according to the Minister and the Director-General, the source of most innovations and the New Education is the Curriculum Advisory Board, of 35 members, most of whose work is according to the same source carried out by a Steering Committee of 10. I have received a roneoed or carbon — not printed — copy of the list of members of this Steering Committee, and found that the list is 20 not 10, the explanation being given that there are co-opted members from experimental schools, etc.
>
> These people consist of 2 Department Directors, 4 Education Research Officers or Assistants, 1 psychologist, 4 university educationists, and 9 teachers. Or something very like that. These are the faceless people, and I call them faceless advisedly, because they are virtually unknown to all the parents whose children are going to be fundamentally one is tempted to say, monumentally, affected by their decisions, who have introduced the New Education into our schools.
>
> There is no representative of the community at large, and as far as I know, no leading practitioner of a traditional discipline. They are all educationists, and some of them appear to be self-styled."

p 11 "Their ideology is the transforming of society. Some are quite frank. They are training for revolution. Others are training for quickened evolution. All have some Utopia in mind, some a Marxist millennium, some a Garden of Eden, some an anarchist paradise, where all are equal, all are deprived of nothing, and all are free to do as they please. All, even the most discreet, are willing to express their condemnation of our present society."

"Where are the scholars thinking of scholarship on this committee, whether they are New Educators or not?

If one thinks that I am exaggerating, and that our Education Department cannot contain such non-conformist elements, let us remember that sixty three members of the Psychology and Guidance Branch have publicly expressed their admiration of that little Marxist-Anarchist manual for combatting bourgeois values and authority, and doing, before you are in your teens if you like, anything you damn well please. (*The Little Red Schoolbook*) Some psychologists! Some guides!

On the Steering committee, as I have said, there is not one representative of the community at large, although there are senior members of the Department, with whom I have no quarrel except insofar as they have fostered the New Education. And yet these people, neither leading scholars, apparently, nor representative citizens, but so called educational experts, are introducing radical curricular innovations which are fundamentally affecting the lives and destinies of our children, and the whole future of our country. These faceless people have usurped the role of legislators."

It cannot be assumed that all experimental education is undesirable, or that all traditional methods were praiseworthy. However, it cannot be denied that there is a serious crisis in Australian classrooms. It is not a crisis of manpower or materials.

> "It is a crisis of intellectual depreciation brought on by a series of fallacious ideas and methods imposed by so-called pedagogical "experts".... There is no doubt that those who exported it to us from America see it as a destroyer of society."

The late Dr. F. P. Just has issued the warning:
"I believe that only parents, and I mean each individual parent, can effectively combat the New Education.
Not necessarily, or even desirably, by invoking political factors expounded in this article, but simply by insisting that our schools maintain their traditional core of basic subjects such as mathematics, chemistry, physics, English language and literature, languages, history, geography, and that teaching within these subjects be efficient and objective.
There are no more inspectors and no more examinations until matriculation.
Our children are at the mercy of an individual who may or may not be worthy of his charge.
We are their sole protectors.
If we fail to protect them, whatever the political consequences of our failure, we shall see them pass through school without acquiring more than a fraction of the knowledge and thought processes — including particularly history — which from time immemorial have marked an educated person and have contributed to the development of the only culture in history that has been able to indulge in the luxury of even thinking of the welfare of the whole world." (*"The New Education"* p5)

OPPOSING PHILOSOPHIES IN EDUCATION.

Traditional	**New Behaviouristic**
Instruction in subject matter organized and systematic, knowledge	Little systematic subject matter.
Instruction in skills	Less emphasis on skills
Individual development to the greatest potential	Group man — destruction of the individual
Value system for judgement making as an adult.	Standards by group consensus: Situation ethics
Absolutes — eternal verities Truth	No absolutes, no eternal truths, no constant verities
There is a GOD who is the final authority	Man is his own god and is the final authority
Man is a fallen creature, sinful and in need of redemption	Man never fell and so-called sins are only myths.
Morality is based on the Natural Law of God	Morality is doing what the group wants and acting interpersonally.
Man is responsible for his actions	Man is not responsible for his actions.

(p 281 *"The Child Seducers"* J. Steinbacher).

SEX EDUCATION

"The family is the natural and fundamental group unit of Society and is entitled to protection by society and the state." Article 16 (3) of the Universal Declaration of Human Rights, of which Australia is a signatory.

In March 1976, a programme "Learning About Sex" was

broadcast on Channel 7. "Much detailed sex instruction was given to young people during this programme, which was neither prepared for school use nor formal educational purposes, but was merely a documentary about contraceptives, carnal knowledge, homosexuality and masturbation, and the pill for girls under 16 years."

"Instead of AVOIDING reference to illicit sex relations, the programme seemed to REVEL in discussing, condoning and even, it appeared, in encouraging illegal (criminal) sexual activities prevalent in minority circles in the community."

Dr. Christopher, of the English Family Planning Association's Clinics, expected to be criticized by many people for not giving children moral lectures but she believes morals are their own (the children's) concern.

According to the Australian Family Planning Association instructor, "Sex is fantastic. Everybody ought to know about it. It ought to be right inside them — coming out of their ears, their eyes . . . "

Wendy McCarthy, who was taking part in the programme, said that she goes into schools and talks about contraceptives and devices with the students, and in the context of the F.P.A.'s policy which encourages "CHILD LIBERATION" there is no doubt that such information can only be construed as 'teaching promiscuity' as one woman in the audience pointed out.

> "Once you start teaching children (as you are) promiscuity, then there will be very little fidelity in marriages. This is proved by statistics, that those that are promiscuous before marriage . . . " but here Doctor Christopher interrupted and prevented her from providing evidence to prove her point.

(These extracts are taken from Newsheet A22 S.T.O.P. & C.A.R.E. P.O. Box 151, Sandgate 4017)

You may exclaim, "But this is not educational policy!"

Your illusions are about to be shattered.

In the S.A. Teachers' Journal 24.3.76 under the heading "AN EXPLICIT & GRAPHIC TREATMENT OF HUMAN SEXUALITY" — Basil Hardes, we read:

> "Since it has become permissible to discuss sexual matters in the popular media . . . and the subject can now be 'taught' in schools, there has been a minor flood of books for young people of every

age, telling them everything their parents ought to have imparted. It is not surprising that the first essays in the field were not good, because they appeared to have been written with parents in mind, and as most young people can tell you, parents are usually the last people to whom children can turn for straight answers to questions on sex." In the writer's opinion neither medical doctors nor ministers of religion are suitable people for dealing with human sexuality — "The tightly packed medical course in most countries include no special education in human sexuality . . . and perhaps the less said about most religious attitudes on the subject, the better."

He then refers to the "recently televised forum in which that "well-informed and experienced practitioner in the field", Dr. Elphis Christopher, took part, "revealing among other things that straight talking and practical advice to young people on what they need to know about their own bodies and sexual natures and particularly on the subject of contraception, was still opposed in some areas."

". . . three new books from Macmillan . . . would appeal, I'm certain, to Dr. Christopher and all who are concerned that sex education should begin when the questions first arrive and continue through adolescence to young adulthood."

". . . contraception . . . frank and honest . . . so much so . . . unlikely to be acceptable to all parents . . . particularly those whose religious beliefs . . . "

". . . illustrations — quite delightful and explicit."

Of course if Dr. Christopher had not participated in the Channel 7 "Learning About Sex" programme, this article may sound 'delightfully academic'.

But wait:

the same Journal lists among the books in the S.A.I.T. Library, under WOMEN, SEX (& EDUCATION) publications by Sex Information and Education Council of the U.S. (S.I.E.C.U.S.).

In *"A Warning to the Nation"* by L. N. Johnson, we are given an insight into S.I.E.C.U.S. —

"A major issue of unforseeable consequences burst upon the American educational scene around 1965. In that year, a new type of sex education and the "New Morality" began their rapid march into the American classroom, and school for millions of youth — and their parents — has not been the same since."

The same trend followed a few years later, in the Australian Classroom.

S.I.E.C.U.S., the organization with a respectable front of judges, sociologists, Ph.D's, marriage counsellors, theologians and medical practitioners, and the support of the National Education Association and indirect funding from the tax exempt foundations to the tune of millions of dollars, was the driving force behind the sex education programme.

** 'A close look at both the philosophy and background of the leading promoters of the programme should shed some light on the subject.

A concensus of opinion points the finger at Dr. Mary Calderone, co-founder and now executive director of SIECUS, as the prime mover in the programme. She also serves on the board of the NCC Commission on Marriage and Family and the United Nations World Health Organization. Much of her time is spent jetting around the country promoting education in the new sexual freedom.

What is her philosophy?

She challenges young people to look forward to a sex-emancipated future where there will be "different kinds of marriage for different purposes at various times in the life of the individual". She strongly recommends to youth groups that they must read Lester Kirkendall's book *"Premarital Intercourse and Interpersonal Relationships"* in which he describes the details of 668 illicit sex relations of 200 college level students: "Sex is not just something you do in marriage, in bed, in the dark, in one position," she told the boys at Blair Academy in New Jersey. "I'm a religious person, but I don't believe the old 'Thou shalt nots' apply any more"

One of the charges brought against the sex programme is that it is a Communist plot to lower American moral standards, which they have long considered one of their most important goals. This charge is based on Information entered in the Congressional Record on June 25, 1968, which states that Dr. Isadore Rubin, a founding member of SIECUS, was identified under oath as a member of the Communist Party. He was dismissed after trial from the New York City school system, after which he became editor of the publication of the Teachers' union of New York, which was expelled from the AFL-CIO because it was found to be Communist-controlled

Rev. Willian H. Genner, official of the National Council of

Churches and SIECUS board member, was listed on May 22, 1968, by the House Committee on Un-American Activities as being involved in several Communist fronts.

Rev. Joseph F. Fletcher, author of *"Situation Ethics, the New Morality"*, whose views are recommended by SIECUS, worked with undercover FBI spy Herbert Philbrick on an "enormous number" of Communist Party projects.

Dr. Albert Ellis, whose writings are widely used in the sex programme, was a leader in one of the left-wing political groups in New York City. His sexual philosophy? He "highly recommended premarital intercourse as a good diversion"....

Five SIECUS board members are also associated with a magazine called "sexology", branded by parents as pornographic, and called "hard-core pornography" by the American Educational Lobby. Its pages are filled with erotica and sexual perversions.'**

**'Some of the main points of the "SIECUS philosophy" are:

1. that parents are so hung up that they desperately need help to teach their children about sex;
2. that from the age of three, children should get to know all they want to know about sex, and then some — whether parents like it or not;
3. that it is "A OK" to engage in all forms of sex relations regardless of age so long as the partners "care" — even if only for the length of the relationship.
4. that sex no longer needs the sanction of marriage in the traditional sense....

Dr. Gordon V. Drake, in his book, *"SIECUS, Corrupter of YOUTH"*, asks, "How does SIECUS manage to install sex education programmes in schools in the face of growing opposition?" Dr. Lester Kirkendall, SIECUS executive and a *"Sexology"* editor, shows how: "Just sneak it in... go to your PTA and get support. That's where the power lies." He details how a sex programme can be integrated into the school curriculum in courses such as biology, health, home economics, physical education and even English journalism and social studies. This diffused type of programme parents find almost impossible to monitor or supervise....

Gloria Lentz, mother of three, reporter for the

"Philadelphia Evening Bulletin" and at first a supporter of "family living" (sex) programmes for children, undertook an in-depth study of the programme for her paper, interviewing hundreds of people pro and con on the issue. The more she investigated, the more her concern and alarm grew. Her editor at first gave his unqualified backing; but when the series was completed, he refused to publish it due to influence from higher-up. The courageous reporter refused to give up and the result was her explosive book, *"Raping Our Children—The Sex Education Scandal"*, in which she spells out in frank detail how the new sex programme and its handmaiden, sensitivity training, are debasing the morals of both American children and adults.

She turns the spotlight on an array of horror stories — the direct result of the programme:

One youngster hides in his parents' bedroom "to see if it is true".

A 12 year-old, fresh from his sex instruction class, is caught just in time while attempting to "practise" on his 4 year-old sister.

First-graders try their hand at sex.

Twenty male students assembled for their examination in sex education. The 24 year-old teacher never got around to giving it. Two hours later she was found on the floor of her classroom, after each of the 20 had taken their "exam" on her. Explained one of the rapists: "We didn't think we did anything wrong. Didn't she spend the whole year telling us how to do it, when to do it, and how much fun it would be."...

"Parents who attended a P.T.A. meeting on sex education at Stevens Elementary School, Fountain Hill, PENNSYLVANIA, were slightly more than non-plussed to discover the following signs displayed on the black-board. "LEGALIZE ABORTION" — "MORE DEVIATION — LESS POPULATION" — "FORNICATION IS FUN" — "MAKE LOVE NOT WAR" — "PLAN AHEAD — USE CONTRACEPTIVES" — "PRAY FOR THE SUCCESS OF ATHIESM" — "I'M FOR SEXUAL FREEDOM" and "SUPPORT YOUR LOCAL PORNOGRAPHER" —

Of course, that "MORE DEVIATION — LESS POPULATION", should interest Dr. Mary Calderstone. She is past president of PLANNED PARENTHOOD and her number two interest, next to sex, is controlling the population.

In 1963 Elizabeth Force, director of Family Life Education for the American Social Health Association, A.S.H.A., gave a talk in Rio de Janeiro. S.I.E.C.U.S. lists A.S.H.A. under their name on their letterhead.

She deliberately linked sex education in the United States with a movement she said was "world wide in scope," she then quoted U.N.E.S.C.O. to prove her point.
(p 188 *"The Child Seducers"* — by J. Steinbacher.)

PUBLIC OUTRAGE

Scores of organizations and thousands of individuals operating on national, state and local levels, have arisen to combat this Frankenstein monster in our midst...

The fact remains, however, that at the present time, two thirds of our schools and youth are cursed with this moral millstone around their necks, the same one that drowned Greece, Rome, and other civilizations in their own moral filth. What can we look forward to if the SIECUS type of education and morality prevails?

On the personal level, Dr. Melvin Anchell, famed psychiatrist and author, in his book "Sex and Sanity", gives this word of warning:

> "Children indoctrinated by sex educators have no worldly chance of making mature sexual adjustments. Perversion and impotence are their lot."

On the national and world level, J. D. Unwin, in a comparative study of primitive and civilized society, concludes that "any human society is free to choose to display great energy or to enjoy sexual freedom: the evidence is that it cannot do both for more than one generation."

(Source of **...** — *"A Warning to the Nation"* by L. N. Johnson)

Equally enlightening are the other quotations from Sex Educators and their publications, currently being used in America and South Australia, as quoted in *"The Child Seducers"*.

> "The choice of a premarital sexual standard is a personal moral choice, and no amount of facts or trends can "prove" scientifically that one ought to choose a particular stand. Thus, the individual is in a sense 'free'."

"And if the present trends continue, premarital intercourse will almost certainly increase. The need for sex education therefore, is that much greater . . . Most people have the vague hope that it will somehow cure half the world's ills — reduce casual sex experience, cut down on illegitimate births, eliminate venereal disease. To be perfectly blunt about it, we have no way of knowing that sex education will solve any problems."

"Western Christendom . . . have based our standards of sexual behaviour . . . on the folklore of the ancient Hebrews and on the musings of medieval monks, concepts that are simply obsolete."

This is the manner in which our educators are "respecting" Article 16 (3) of the Universal Declaration of Human Rights.

'The Age', Thursday August 5, 1976, contains the following article, which is most disturbing and threatening.

"Decisions about sex education in Victorian schools could no longer be delayed, a senior lecturer at Rusden State College, said yesterday.

Mr. Tony Hannan, lecturer in social studies, said the Education Department has lost the opportunity to set down guidelines and organize a course.

. . . He said decisions about sex education could not be delayed as the social context had changed so much.

Children were now more ready at an earlier age for sex education, the media was full of sexuality, sex roles had been redefined, and the family was under strain.

Mr. Hannan said agencies such as the family and the church were no longer prepared or able to participate in the socialisation of the young."

Australia has followed America in the implementation of this Sex "Education" Programme — surely we should follow them in the creation of organizations to oppose the pernicious scheme.

The Use of "Clear Thinking" for modifying Convictions of the Individual and Creating Group Consensus.

Perhaps it is in the area of religion, particularly Christianity, that the class hand-outs for clear thinking exercises are used with strongest intent.

Briefly discussed in class, if at all, they become home-work which may never be corrected to expose the fallacies, assumptions and irrelevancies the exercises contain.

Examples;

1. "Criticize the following arguments —
   a) If Christianity is not the friend of Nazism, it must be the friend of Communism. — HITLER
   b) Let us agree for the sake of argument that in a certain sort of abstract scientific classification I am closer to an anthrapoid ape than to any other animal. But if anybody says that I am really closer to an anthropoid ape than to any other animal, I simply know it is not true. I am very much closer to my dog."

This second exercise, when discussed in class, inevitably introduces the topic of 'Evolution' — officially taken as established fact. Under the influence of a humanist teacher, no student would dare acknowledge his belief in CREATION, without risk of ridicule. He may be ridiculed by teacher or fellow class mates, and a notice on the black board:

"John believes that God made the world —
The rest of the class believes in evolution." This happens.

Creation v Evolution is too important to be covered here. However, parents would be well advised to make available to their children an authoritative study such as

"Bone of Contention — Is Evolution True?" by Sylvia Baker M.Sc

It is a readable study in simple logic, which exposes Darwin's theory as no more than a theory — a fallacious theory at that, and not a fact, as students are taught today. It is concise and well documented. Further reading on the general creation evolution question is listed.

2. "Examine in some detail the argument in the following passages. Indicate where the reasoning is either satisfactory or unsatisfactory, stating in each case the reason for your opinion and drawing attention to any persuasive devices.
   c) That religion maintains, or helps to maintain, the standard of civilization is one of the most stubborn superstitions of our literature. The facts of history plainly tell us the exact opposite. In all the most brilliant periods of history, religion has been at its weakest, and in all periods of partial return to savagery, religion has been at its strongest.
   The law applies even more clearly to the Christian religion than to any other. It appeared in one of the greatest of ancient civilizations. As soon as it secured real influence, that civilization decayed rapidly, and there

was one of the longest and foulest periods of reaction in history. We got back to the old level of civilization only when religion began to lose its hold, and we have risen higher than ever in just the same proportion as religion has lost influence. Unfortunately we are so lazy that we still allow this evergreen lie to flourish in our literature."

3. If this debate were analysed in class, due to the essence of the argument, it could leave a student in doubt.

"A DEBATE ON ATHIESM"

Speaker A.

You have invited me to submit three reasons for my belief in God. Very well, let me put as my first point, the realization of order all around us. A rose is always a rose; we never expect a cabbage to grow on a rose bush and in fact we never expect anything other than a rose. You may try to explain this by quoting Mendel's laws at me, but even this does not explain why genes produce the results they do. God, I believe, is the only reason for a rose always being a rose.

My second point is the evidence of pattern in people's lives. Call it co-incidence if you wish, but I call it the direction of God. Look at the numbers of times seemingly irrelevant or even harmful things happen to people, and these very same things turn out eventually to be the stepping stones to the right direction of their lives. We could list any number of great men whose greatness has been discovered by what you would call "accident" and what I would call The Hand of God.

How do you explain miracles and acts of superhuman strength that men perform, if not through the auspices of God? A man has been known to lift a whole car to release someone trapped underneath, or to scale a precipitous mountain with another adult human being strapped to his back, in gale conditions. Such feats would normally be impossible to man, but when he calls on God for help, even the impossible can be accomplished.

Speaker B.

My three points begin with the realization that everything you attribute to God I can explain through Science. None of us now believe the Adam and Eve myth for we realize there is a far more logical scientific explanation for evolution and the development of man.

Man himself knows that much of the power formerly attributed to a superhuman being is in his own grip, and as long as man continues to understand and explain his being in logical scientific terms, I see no reason to continue this hocus pocus belief in fairies, demons and gods.

If you believe there is a power (which you call God) controlling this earth, how do you explain the extraordinary and often horrifying things which happen on it? You say man is God's greatest creation. Well it seems mighty odd to me that God subjects his favourite creation to plagues, wars, fires, floods, and other such devastating disasters. I would say if you like, this is why I prefer not to believe in God; I would feel somewhat hypocritical praising a being capable of that sort of cruelty.

I am a rational man and I have always been taught to test and find proof for the things I believe in. Well you cannot show me God, and you cannot really prove he exists, so thank you very much I prefer to be an athiest."

4. "Grammar and Vocabulary.

THE STORY OF THE COOL CAT CALLED NOAH.

One day God was looking over the world he made, but things was a mess. Seemed like there was gangs on every corner — maybe rumbles and things like that. Nobody paid much attention to God — in fact they didn't even think about him and, if they did — which they didn't very much anyway — they just didn't care. Churches didn't make that much difference then, either.

Well — God tried all kinds of ways to get them to settle down. Nothing happened. Everybody just kept on yelling. God was bugged that he even thought of making the world. So there was only one thing to do — throw the whole damn thing out and start again. But he had worked too hard to throw everything away, in that Creation bit, and he didn't want to go through that again.

He found a cool cat called Noah. He was a golden-ager like at the Salvation Army. God told Noah to build a boat — a big one, no little rowboat — so he did.

Everybody came by and poked fun at him — they yelled dirty words at him — they thought he was a nut or a Holy Roller. But that didn't make no never mind for Noah and his kids — they just made the boat.

Noah tried to tell the people to knock it off or they would be sorry — but they didn't and were they ever sorry later, like crazy they were!

So one day Noah took two animals and snakes and birds of every kind (boys and girls that is) on his boat which he named Ark.

Sure enough! God was right and so was Noah — it did rain. Geez, didn't it rain for forty days and nights — there was a flood — no wonder, huh? Pretty soon the boat started to move but nobody said bon voyage — they were yelling "Let me in". But Noah said, "Too late — you too late." And they were, 'cause they all got drowned.

"After forty days Noah let a bird fly out the window, but it came back — all the ledges on the buildings were flooded and the bird couldn't find a place to set down. Pretty soon the bird went out again and came back with a leaf from an elm tree. "Ah Ha!" says Noah. "Land's back," and he tells the gang of animals, "Next week ya can all go" and boy, they were glad to get off.

Noah was so glad he made a shrine like you see at St. Bridget's and later he got stoned.

Then God said, "All right, you guys, let that be a lesson to you. This hurt me more than it hurt you, and I ain't ever gonna do that again." So instead of tying a string around his finger to remind him never to do it again, he made a rainbow. So every time you see a rainbow you better hope God don't forget, and don't you either. And if you do you just better know how to swim, man."

How does this version of the story of Noah differ from the original?
Under what circumstances would the "English" in this version be acceptable?
Rewrite the story in modern but correct English.
Of the three versions which would you prefer to hear read aloud in Church on Sunday morning? Why?"

"A Cool Cat Called Noah" a comment

"A slang, or rather blasphemous, version of Noah and the Flood was produced recently as an exercise for High School English classes. It was a study of the use of slang: nothing objectionable about that, but why is a Bible story used as the sub-

ject matter? Then in the questions at the end the student is asked under what circumstances the "English" in this version would be acceptable: whether that is intended as a sop to the pious conscience is a moot point. The answer must be that it is not merely offensive to the Christian conscience, but offensive to Almighty God, for in the slang version God is portrayed as some sort of cosmic leader who says "All right, you guys..." and the like, Noah as some frail little recluse, a religious maniac and the whole story is treated in such a flippant manner by the consistent use of the harshest slang as to hold it up to ridicule.

That outburst will doubtless bring the usual scoffs: but don't be too quick! Scoffs like that only themselves fulfil prophecy: "In the last days there shall come scoffers, walking after their own lusts". And they not only fulfil some general prophecy, but a very specific one: that the subject of their scoffing would be the Genesis Flood and Final Judgement. If Final Judgement at the hands of Almighty God is to be discredited, then the precursor of that Judgement in past history has to have similar treatment, so it too is held up to ridicule. — "They will deliberately ignore this fact, that by the Word of God the heavens existed long ago and an earth formed out of water and by water through which the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist have been stored up for fire, being kept until the day of judgement and destruction of ungodly men." 2 Peter 3:5-7

Men, then, have a vested interest in scoffing at the Genesis Flood, for if it is true then they are doomed! And what is all the more distressing is that godlessness and God-defiance of this sort is taught and encouraged (subtly, it is true) in our state schools and supported by our tax money. Truly it is time to challenge this state of affairs, and if no satisfaction is forthcoming then Christian parents should withdraw their children and draw back their tax money in the form of aid to independent schools."

— Mr. M. R. Adamthwaite Minister

Such "Clear Thinking" exercises, used in conjunction with novels and the hand guides for study, must influence the thinking of students.

English Expression — "Introduction to the Rich Experiences of Life"

"If your plan is for one year, plant rice;
for ten years, plant trees;
for a hundred years, educate men."
—Kuan-tze

Directions and Prescriptions for 1975 H.S.C. (V.U.S.E.B.)

English Expression

"The subject aims to develop the student's ability to read more rewardingly, to think more cogently, to write more clearly, relevantly and creatively — and, in the process, to broaden and enrich his awareness of the world.

"The aims of the subject are obviously inseparable from one another, and its study should reflect this. Thus the prescribed books, for example, are offered not as a body of knowledge, nor as the "content" of the course. They are the basis for a course that should engage the student in all the activities mentioned (reading, thinking, discussion, writing), and that should, moreover, also freely follow the student's interests — whether into further reading of newspapers, or reports, or reviews, or books not prescribed, into listening to radio, or watching television programmes, films, plays, and into discussion and assessment of whatever of past and present seems relevant. Teachers are expected to take the opportunity of shaping the year's work so as to fulfil the aims of the course.

In exercising such a flexibility of approach, teachers should note that developing the student's ability to read with understanding must involve attention to skills such as the ability to grasp, summarize and evaluate what is read and to relate ideas to one another.... Informal and colloquial styles, of course, have their place and students should be encouraged to understand and practise the conventions of these kinds of writing as well as more formal kinds.

"... Students are expected to have read widely — among whatever books, newspapers, journals and other materials interest them....

"The first object in studying these books should be to grasp as fully as possible, and to assess, whatever each book or group of books adds to our understanding of — or our capacity to understand — ourselves and the world. No doubt literary questions about how each book does so will arise in the course of

reading and discussion; nevertheless, these questions should be subordinate. Students should be able to express simply, directly and economically, in the light of particular personal or social issues, which might be raised, what they have found of interest in the individual books or groups of books they have studied.

"It is regarded as important, however, that the study of the chosen books should also lead outwards, suggesting a number of directions for exploratory discussion and further reading. Students (and teachers) should feel free to follow up whatever strike them as the most interesting topics to emerge in the process of studying a book or group of books, and to pursue such comparisons and contrasts with other books or other materials (listed and unlisted) as seem most relevant to their interests."
(Ref: The VUSEB Handbook of Directions and Prescriptions for 1975 HSC Exam pp 175, 176, 177)

FREEDOM IN CURRICULUM PLANNING — LICENCE IN IMPLEMENTATION

In Victoria, apart from the requirements of the V.U.S.E.B., there are no firm rules relating to State High School curricula. Recommendations contained in the Henderson and Karmel Reports in the States where these have been adopted appear to give High School teachers considerable licence.

> "Generally, State High Schools are responsible for determining their own curriculum to meet the physical, aesthetic, intellectual, social and emotional needs of their pupils. The Higher School Certificate Examination conducted currently by the Victorian Universities and Schools Examinations Board is the predominant influence upon the curriculum of Forms V and VI. The Board annually publishes a Handbook of Directions and Prescriptions. Frequently amongst the details of subjects a list of aims and objectives is included as well as the reference and text books prescribed. In the English subjects there is some scope for the local teacher to select specific texts from the lists published, and thus develop his individual course to achieve the overall aims. The English Standing Committee is representative of scholars from Independent and State Schools, the Tertiary Institutions and the Education Department. The texts and reference books recommended have been selected on the basis of their literary merit and relevance to today's society. Often the books are chosen to illustrate themes such as 'The Family', 'Adolescence' and 'Conflict'."

That extract is from a letter from Hon. L.H.S. Thompson,

Minister of Education (Vic.) 27:7:76, in reply to an enquiry on the aims of education.

LITERARY WORTH IRRELEVANT.

On the seventh of July 1975, the following comment was made by an Inspector of English at a country High School P.C.A. Meeting:

> "The V.U.S.E.B. English Books Committee for H.S.C. in making their choice, do not look for novels of great literary worth; rather they choose those which will broaden the student's horizons, to acquaint them with the rich experiences of life, and to equip them to enter society."

This was the answer given to parents who were unhappy with the novels which had been chosen for Forms V and VI study that year; and as is so often the case, they had been incorporated into the English studies of intermediate and junior forms.

Book lists vary from year to year. Many novels appear, however, with the regularity of the seasons. From time to time, actionists bring pressure to bear on school principals or the minister of education, and are responsible for having some particularly offensive work which has come to their notice, removed — only to be replaced by another equally, if not more, vile work.

Before considering selected novels (it would be an impossible task to keep up to date, much less deal, with every novel), we need to know something of the authors and their philosophies. This may lead us to an understanding of why such literature is chosen for study.

Dr. Rendle Short, a Queensland medical practitioner and parent of teenagers, has written with insight a pamphlet *"Moral Pollution — Diagnosis and Remedy"*, from which the following extracts are taken:

> "... August 1971 ... a cry of alarm went up. There appeared a letter in the daily PRESS from a sub-senior student ... She wrote to say that many of the books set for reading at Senior level were embarrassingly salacious: could something please be done about it, as these books were a great source of unpleasantness and embarrassment to the students in the class." Her letter was followed by similar correspondnce.

Indeed such letters have appeared from time to time in the

newspapers of every Australian capital.

In Dr. Rendle Short's words:

"I was thoroughly aroused and anxious and inquisitive. I therefore set out on a long and laborious path of literary research. I was astonished to find that Salinger's *"Catcher in the Rye"* which had once been questioned, was no longer controversial and is used extensively and generally in state schools and Church schools . . .

"Obtaining the "set lists" for the University undergraduates — because what is set at university level has a strong influence on what is selected for school reading — and also the lists of recommended reading for schools, I set about to work systematically through them.

I found that much of the prescribed reading was from our great and rich heritage of English, European and American literature . . . However, a high proportion of the books listed were strongly salacious, and it appears that this is just a small part of the flood of obscene, absurd, amoral and blasphemous books pouring on to the market over the past 30 years.

Of a long line of contemporary and near-contemporary authors some outstanding names can be mentioned. From France we have Jean Paul Sartre, who, primarily a philosopher, has moved into the field of drama so as better to disseminate his ideas of nihilism as portrayed in the Theatre of the Absurd. Also from France there is Genet, a self-confessed pervert and thief. From America we have Hemmingway, Henry Miller, and Faulkner . . . In Faulkner's book *"Sanctuary"* is to be found the most notorious rape in the whole of American Literature. It is the raping of Temple Drake by the impotent Popeye. Faulkner himself said of the book, 'I needed money. I thought of the most horrific idea possible and wrote it. Popeye was just another lost soul. I sent it to the publisher who said that if we printed this we would both be in jail.'

Then from Great Britain and Ireland we have Aldous Huxley, D.H. Lawrence, James Joyce, Samuel Beckett and Donleavy to mention only a very few.

Other writers of the contemporary world who are on the prescribed reading list at undergraduate level, and therefore find favour at the secondary level, are Mailer, Golding, Updike, James Baldwin and Gunter Grass . . ."

"I have now, for my own satisfaction as a parent of teenage children who would very likely be going to university, reviewed some 55 of the prescribed books for general reading.

ORIGINS.

Let us try to get this problem into focus. One can trace back, through the philosophical writings of men like Hegel, Kant, David Hume and Nietzche who above all other proclaimed God Is Dead, and novelists such as James Joyce, Aldous Huxley and D. H. Lawrence, the Russian writer Ivan Turgeney and the French writers Flaubert, Voltaire and Rousseau, right back through Racine and Descartes to Rabbelais — a consistent and evolving stream of materialistic thinking, which elevated and idolised human reason and rejected God. This, and closely related systems of thought, was given great momentum in the 19th century by Darwin, the originator of the Theory of Evolution, Marx the apostle of communism, and Freud the infidel Jew. Freud's theory and experimental work of exploring the unconscious has been applied to Art, in the surrealist field of painting, and to Literature in the "stream of consciousness" style of writing.

These men taught that all that had been claimed in the name of Religion, Christianity in particular, was not only outmoded, but wrong. Through science man had arrived at an understanding of life which included an understanding of man himself with all his various activities and relationships. In Britain, the literary prophets of this way of life and thought at the turn of the century were James Joyce, Aldous Huxley, and D. H. Lawrence, to name but three of the outstanding figures.

Joyce's monumental work *'Ulysses'* has been described as perhaps the most famous novel of the century, and at the same time the most obscene; an Australian Judge has called it the 'filthiest book he has ever read'. This is a set book for our undergraduate sons and daughters.

Aldous Huxley, a disciple of Rousseau, came to the conclusion that 'the ultimate in autonomous freedom is to be crazy'. Prior to his death Aldous Huxley taught a 'first order experience by way of drugs'. He was pleading for the use of drugs by healthy people in order to obtain psychological release. His book *'Brave New World'* is prescribed for secondary students, and his book *'The Doors of Perception: Heaven and Hell'* is on the set list at the University.

D. H. Lawrence, the third of these prophetic figures, wrote: 'My great religion is a belief in the blood and the flesh as being wiser than the intellect. We can go wrong with our minds, but what our blood feels and believes and says is always true. The real way to live is in answer to our wants. Not — "I want to light up, with my intelligence, as many things as possible" but "for the living of my full flame I want that liberty, I want that woman".

Contemporary Development.

Now, in this tradition of thought we have a host of contemporary writers. Authors and publishers are pouring books on to the market. Some go to the extremes of obscenity and the absurd. Many of today's pornographic writings are said to be "philosophical statements". Pornography is claimed to be "the ultimate release". It is the gospel of "the leap into freedom". And, as regards crime, where there is psychological reasoning and orientation, crime no longer exists as such, because it is no longer morally wrong . . .

An important point emerges here, which is made much of by the disciples of contemporary fiction and drama, that despite the dirt, despite the destructiveness, and the nihilism, serious statements are being made. This is one of the arguments put forward by those . . . who advisedly give Salinger's *'Catcher in the Rye'* to thirteen-year-olds. Now this is basically the same argument that 'despite the dirt, despite the destructiveness and the nihilism the work is of literary merit'. I submit that it is essential that we tease apart these serious moral statements from their pornographic wrappings, and it is likewise essential that we separate the uneasy bedfellows of pornography and literary merit."

". . . all are unashamedly the preachers of the so-called New Morality. This doctrine is further fostered in our schools by the inclusion of work by the anthropologist Margaret Meade, intitled *"The Coming of Age in Samoa"*. This is a short work, being the detailed study of the sexual habits and characteristics of adolescent girls in Samoa. One cannot help asking why such a book is included in the curriculum. Is Samoa the subject being studied? or sex? If Samoa, I would recommend R.L. Stevenson's *"Beach of Falesa"* which Henry James described as "art brought to perfection." . . .

So here we have the situation — with their thinking pervaded by a sort of death orientated hopelessness, these avant-garde writers and dramatists — the literary exponents of the obscene, the absurd, and the first order experience of hallucinogenic drugs — have come to occupy a 'top forty' place in contemporary literature. The Universities are being wooed, are they going to be won? Are they going to be able to discern counterfeit? Or, are they themselves so sick that they cannot even recognise that they themselves are sick . . .

Now, to imagine that man, especially pre-mature, adoles-

cent man, our boys and girls, are unaffected by the books they read and the plays they watch, is a denial of the affective theory of literature, held by Plato, Longinus, Sidney, Dr. Johnson, Arnold Eliot, to name but a few of the outstanding critics. For, as Dr. Johnson says: "What is the use of books if they do not teach us how to live?" It would seem that many contemporary writers are giving blood-lusty and erotic instruction, which, being taught, return to plague the inventor. For: "Can a man take fire in his bosom and his clothes not be burned?" (Proverbs 6:27) Moreover the communists are gratified, because their declared pre-revolutionary strategy is the sexual and moral corruption of the youth and an undermining of their religious beliefs."

DECEPTION MAGNIFIED

Next to the THEME of the novel and the underlying philosophy of the author, is the manner in which the book is handled by the Teacher, for it is he who directs the thinking of the class.

Graham Greene

Because Graham Greene has been described as "Britain's greatest living novelist" and in the 1920's when he worked as a journalist "he became converted to Roman Catholicism and this has had a deep influence on his writings", his books have been accepted for their literary merit without questioning.

"The Power and the Glory", *"Travels with My Aunt"*, *"A Burnt Out Case"* and *"The Heart of the Matter"* are on the H.S.C. reading lists from several years ago till 1977. However, after reading John Heilpern's review in *"The Age"* 17.1.1976, one may ask if Greene's God is as perverted as the characters he portrays — the whisky priests, degenerate clergy, mingled with vice, political intrigue, sex and crime. His writings do not reflect the Christian philosophy with which he has been credited, and they are a sinister tool in the hands of humanist teachers, who use them as a measure of the worth of Christianity.

I quote from that review:

"He remained isolated and miserable throughout almost his entire childhood. School was a prison life of conflicting loyalties and unhappiness, made more unbearable because his father was the headmaster. Only truancy and books, reading that was to shape his life, offered an escape. One time he swallowed 20 aspirins, vaguely hoping for the best. At 16, he spent six months in London

under the care of a psychiatrist. It was the one time in his youth when he felt happy, sitting in Kensington Gardens reading history, meeting Walter de la Mare, dreaming erotic dreams about his analyst's wife."

"He writes just before sleep and as soon as he wakes. He lets his sub-conscious work for him. Dreams have always been a vivid element in Graham Greene's life and sometimes they help. Two short stories came from dreams."

"Over the years he's been involved with political causes, admiring Castro, Ho Chi Minh, Allende — men he's met and liked. But for Greene the writer's instinct is essentially heartless, what he calls 'the splinter of ice'."

"He converted to Catholicism when he was 22, though more to share his future wife's beliefs rather than from deep personal conviction. (He was separated from his wife some 20 years ago.) The turning point came in the 1930's when he witnessed the religious persecution of Catholics in Mexico. As a result he wrote *'The Lawless Roads'* and *'The Power and the Glory'*."

"Does Greene believe any more? The depressive has a strange battle with God. If he discovers a reason to believe, he might feel cheated of his own condition. If he cannot believe, he feels worse. I sensed there was something of that in Graham Greene, though the battle has subsided for him now. Although he still attends Mass regularly, he no longer believes in mortal sin, damnation or the value of confession."

"I have very few beliefs now. But I continue to have a certain faith. I have the faith that I am wrong. And that my lack of belief is my fault. And that I shall be proved wrong one day."
"Since then, Graham Greene has prayed to Padre Pio." (a Franciscan priest)

A question on Novel (Insight '74) *"Power and the Glory"* —
Use the following as a basis for discussion and essay writing:

1. *"The Power and the Glory"* suggests that religion and faith, instead of giving strength and courage to the individual, lead to weakness and cowardice."

"Travels with My Aunt" is lurid blasphemy. I quote:

"I've always been interested in religion . . . We ran a church once ourselves — me and Curran, here in Brighton.

"It was the performing dogs that gave us the idea. . . .

. . . "The darling sweet little doggies." It was lucky neither of them had raised a leg. "Just like humans." One woman said,

"You can't tell me that dogs haven't got souls." Another one asked, "Are they gentlemen doggies or lady doggies?" as though she had been too refined to look. "One of each," Curran said, and just out of devilry he added, "They are married as a matter of fact." "Oh, isn't that too sweet? Oh, the darlings, and have any little doggies come yet?" "Not yet", Curran said. "You see, they have only been married a month. At the doggies' church in Potters Bar." (p 45,46)

"My dog is as good a Christian as the vicar . . . "

"Didn't the police interfere or something?" "They tried to make out that he had no right to the title of Rev. But we pointed out that it stood for Revered and not Reverend in OUR church, and we didn't belong to the established. They couldn't touch us, we were breakaways like Wesley, and we had all the dog-owners of Brighton and Hove behind us — they even came from as far as Hastings. The police tried to get us once under the Blasphemy Act, but nobody could find any blasphemy in our services. They were very very solemn. Curran wanted to start the churching of bitches after puppies came, but I said that was going too far — even the Church of England had abandoned churching . . . " (p47)

"This was where we held our services," Aunt Augusta said. "Sometimes you could hardly hear the words for the barking. It's their form of prayer, Curran would say, let each pray after his own fashion, and sometimes they lay there quite peacefully licking their parts — Cleansing themselves for the House of the Lord, Curran would say." (p48)

If he believes what he wrote (p 219) —

"One's life is more formed, I sometimes think, by books than human beings: it is out of books one learns about love and pain at second hand. Even if we have the happy chance to fall in love, it is because we have been conditioned by what we have read . . . "

What is his purpose in writing such perverted rubbish?

One does wonder if the amateur class-room psychologist should be analysing the author rather than the characters he creates.

RACE & RELIGION — IN-ACCURATE PRESENTATION

James Baldwin's novels are used to ridicule Christianity through the characters he portrays. "Go Tell it on the Mountain" has been a controversial novel for a decade or more. But it remains on the reading list. The setting is the Harlem section of New York City.

A strong fanatical religious theme runs through it from beginning to end. Frenzied "prayer" meetings, led by a cruel, lustful pastor are portrayed. This religion is presented to the class, by humanist teachers, as Christianity — a prop and emotional outlet which prevents coloured people rising above their sordid conditions.

CRIME GLORIFIED

With Novels such as *"Soledad Brother"* by George Jackson, and *"Loneliness of the Long Distance Runner"* by A. Silitoe, authority of the law is questioned and not infrequently anarchistic tendencies are encouraged in class and the assignments which are set. An assignment set for fifth form students in English:

> "In these changing times you are faced with a personal decision and must commit yourself to change or to the comfort of what is established. If you choose to change there are four possible options open.
>
> 1. Drop out
> 2. Flee
> 3. Plot a revolution
> 4. Try to change the world gradually one clod at a time.
>
> Which do you choose? Why?
> Where do you stand now?
> If you fit into none of the above explain how and why?"

"Loneliness of the Long Distance Runner" — quotes from a form 5 student's essay, and teacher's comment.

> "... If the brain says kill, you kill; if it says hate, you hate. If you don't you are dishonest. Smith's form of honesty provides him with an excuse for his actions."
>
> "... From reading his story, I gained the impression that Smith regarded himself as some infallible being, who should be allowed to do precisely as he desires and is exempt from any obligation to any person. For an individual to believe that he is entitled to be a law unto himself, as Smith believes, surely he has a distorted mind."

Comment: "Perhaps, but then by what authority can you absolutely say that a person has obligations to others?"

THE RESULT OF "DRILLING"...

The following, somewhat lengthy, assignment is the result of careful choice of clear thinking extracts and appropriate

novels on the part of the teacher. The teacher's comment and assessment of the work are subtle(?) reinforcement of the attitude she had managed to instil in the student's mind.

1. "Apart from the usual curricula, these negroes are taught that they are inferior. Their appearance is different, and therefore inferior, to that of "white" people, and their intelligence is queried by the attitude that "fine-looking intelligent" people belong to the "white race". The impression gained from the first passage is that negroes are backward — when "white" men first went to Africa, the Africans were still savage and uncivilized, and they were afraid of the "white" men. They were cowards. Their appearance is held up to ridicule — 'skins so dark they are almost black; large, flat noses; thick lips; hair so curly it seems like wool' — they are BLACK. The second passage expresses the point that negro children are quite definitely not to be trusted — trust is a great risk. They are a certain type of child — almost animalistic — incapable of doing beautiful work or thinking of any wonderful ideas.
   The children are taught that there are two distinct sections in the community — the fine-looking, trustworthy, brave, intelligent WHITE section, and the ugly, uninspired, untrustworthy, cowardly BLACK section."

Teacher's mark — A

STREAM OF CONSCIOUSNESS.

2. A negro student who has spent 5 years at the school.

"Hell . . . Monday . . . assembly . . . what will Murphy have to say today . . . probably some comment about black sheep . . . long hair . . . dirty fingernails . . . that new music teacher is a real cat . . . spitfire . . . scratch your eyes out . . . fiery temper . . . I'm glad I'm a negro . . . black . . . the whites are blacker then us inside, they're cruel, they hate us and make us hate them . . . I wonder if I'll fall in love soon . . . I hope she's not white . . . the kids would be nothing . . . nothing . . . this school gives us nothing . . . it makes us feel like downrate dirty whites . . . . . "

Teacher's mark — A

Stream of Consciousness — The White Headmistress

"I don't know why I had to be chosen Headmistress for this God-forsaken dump of a place . . . the girls are just a lot of filthy little sluts . . . not a decent one among them . . . no manners . . . no per-

sonal pride... there must be some truth in the belief of white superiority... we really are better... where would you find white girls like this?... and the boys... foul minded animals... not fit to be called humans... I cannot believe in racial equality... wherever the blacks go they create filth and degradation... this place is making me see them for what they really are and I'm revolted by what I see... I must stop thinking this way... I'll never get another job like this pay-wise... but... is it REALLY worth it?... is the money worth what the job is doing to me?... oh I'm going crazy!... I just won't think about it any more..."

Teacher's mark — A

Stream of Consciousness — a white student.

"Niggers aren't really all that bad... not as bad as the white mongrel teachers... they just brainwash us into thinking blacks are no good... never should believe what the teachers say... treat us all like scum but especially the poor black b...'s ... pushed down... it's our fault they're like they are... expect them to live on nothing... should burn down this b... school with the books and teachers in it — especially Murphy and his fish-faced headmistress wife... one's as bad as the other... I suppose they send the scummy teachers to the scummy areas so they don't scum up the good places..."

Teacher's mark — A

Teacher's comment: "Very thorough and convincing characterizations"

PARENTAL CONCERN EQUATED WITH INTRUSION

One could continue indefinitely, describing how novels and source books are handled to mould the attitudes of students.

What happens when parents complain?

The following extracts are taken from a teacher's letter to parents following their questioning the manner in which a source book *'HIS & HERS'* of the Connexions Series, has been used to denigrate the mother role.

"Dear Mr. ————,

It has come to my attention that you are unhappy about the subject matter currently being discussed in Form Four English, and I felt it necessary to reassure as to the nature of the material. There

is no right or wrong answer in relation to the question of women's roles in society today, it is all personal opinion; your opinion is as correct as your daughter's or mine; each is entitled to an individual opinion . . . There are many different aspects of the argument concerning male and female roles in society, the subject is entirely suitable as has been proved by the general class attitude."

The tone of the letter reflects lack of concern for parental authority. (2:6:1975)

This incident was followed by an 'Open Forum' on Education, with teachers from three high schools participating. The parent concerned was permitted to ask ONE only question relating to English texts at that forum. He framed it:

"Considering that the book questions basic Christian morals and values held by many members of society today; and considering with the growth of permissiveness in western society there has been an increase in V.D., rape, broken homes, child bashings, etc., what value or purpose is there in the study of the book in question which gives no case supporting morality and self-discipline?"

Two of the school principals on the panel replied to the question in similar vein:

"The faculty choose books from the list in terms of reference to PAST or PRESENT issues. Perhaps it was pertinent that it was Women's Liberation Year." "The Family Law Bill recently introduced showed that this was a current issue. Part of the book dealt very much with the issue of male and female and their role in society."

"If the school was not relevant to society then why did it exist? Field assignments included Women's Liberation and slang."

"Surely one of the purposes of the school was to teach students what is and what is not slang. Knowledge of what is right and wrong gives the student the ability to make the right choice."

One principal suggested the book challenged people to justify the things they believed in. However, parents present were not given the opportunity to challenge the views of the members of the panel.

"I cannot accept that one bad book can corrupt. That is as incongruous to me as to say give a bad child a good book and it will reform him."

Had parents been given the opportunity, they could have truthfully stated that "bad" books are selected in groups for

study. Another member of the panel mentioned the recent legal moves for abortion, de facto relationships and the Family Law Bill:

> "Schools should be realistic and reflect change as it happens... Parents as individuals possibly did not like many of the changes, and voted against them. But once law, then students had to grow up and live with changes in society. If students were restricted and only the past was acceptable, there would be no progress."

Other "discussion" centred around the need to return to a basic education and the "3R's"; the legal limits and aims of the Education Acts, but members of the panel evaded the real issues. Many parents who attended the forum were of the opinion that it had been a useless exercise, whilst one frustrated member of the audience at the conclusion of the meeting, interjected that "Once again parents had been fobbed off". (Ref: local press 17:6:1975, 24:6:1975, 1:7:1975)

At this point, it is pertinent to quote an item from the A.B.C. News, 12:10:1976 —

> The Schools Commission has allotted a grant of $20,000 to Teachers' Unions in N.S.W., S.A., Queensland, and Vic., to counteract Sexism in schools.

****Knowledge of what is right and what is wrong give the student the ability to make the right choice, said one principal at the forum.

The following extracts from a Form 4 essay and the teacher's comment should be viewed in the light of that statement.

> "A DAMNED Annoying Incident" — (at the DRIVE-IN)
> "We were fairly confident we could 'con' them. But who was to make the first move? We'd flick a coin to see.... We couldn't 'con' them but worse was to follow.
> ... Disgusted with ourselves we went back to the car and told another bloke about these two girls. He quickly found a mate in the car next to us and they succeeded in getting the girls in less than 5 minutes.
> ... We were in a real 'huff' — then we bought cigarettes and succeeded in making ourselves sick while the lads about two yards away were enjoying themselves doing what we should have been doing."
>
> Teacher's Comment — rather interesting.

Extract from Football Match — fourth form effort again.
John (yelling angrily): Where's your bl... glasses umpy! How about giving Hudson a go?
Bob: Drop on your head punk!
John: Aw shuddup. The bl... umpy won't give Hudson a go 'cos he's too good.
Bob (sarcastically): Hudson! Hmph! That lousebound mongrel couldn't get a kick in a stable full of horses.
John: Crap on! He's a bloody sight better than anything Essendon's got to offer.
Bob: You wanna make something of it.
John: Okay!
Bruce: Set down ya mad bas... The bl... f...'ll have ya.
John (furiously): You agree with him! By Christ I'll flatten your bl... nose too.

Bob: Ahh! Bl... good stuff this. Got a bit of bite in it. Bruce and I went over to Adelaide a couple of years ago and while we were there we got into some Southwark. The stuff tasted orright but it was as weak as water. I reckon we each drank a dozen bottles in 4 hours and when we finished we were as fit as ever. When we came home we tried with Victorian beer and after about eight bottles we flaked out.
Pissed as lizards we were."

Teacher's comment: This is well written . . . however, I feel it is a little crude and would not be suitable for examination purposes. (There were no corrections)

Was this an exercise in "the right choice" or "relevance to society"?

POLICY AND DIRECTIONS — A CONTRADICTION.

It is the stated policy of the Education Department that teachers shall not engage in religious and political indoctrination and notices to this effect appear from time to time in the Education Gazette (Ref: letter from the Victorian Minister of Education 20:3:1974) This policy has been re-iterated in "Ethos" the Victorian Social Studies Teachers' Journal.

Yet today's educators and directions issued by the Education Department (see *"The Primary School"* — 1970) claim that schools must reflect social change, and teachers must interpret new philosophies.

On the basis of the secondary Social Studies course, and the Education Philosophy, Sociology and Psychology texts which

are compulsory reading for many student teachers, one claim that these young people are being trained that schools may not only reflect social change, but that they will initiate and augment it.

Not infrequently the most radical students come from conservative homes. Parents are puzzled and perturbed by the changes in their children's political thinking, especially when their ideas become revolutionary. How does this happen? Teachers have the privilege of choosing, from a given list, containing much radical thought, the texts for study, which they do in accordance with their own political thinking and social ideals.

The following are a selection of authors and texts:

"Australian Politics" 2nd and 3rd Readers, Edited by Prof. Henry Mayer. These readers contain various articles which are sympathetic to the 'New Left' and hostile to conservative values. Richard Gordon, editor of *"The Australian New Left"* (Critical Essays and Strategy) lists Henry Mayer among his good friends who helped him 'considerably in the early stages of preparation'. The following is an extract from an article contained in Mayer's 3rd Reader, written by Ken Buckley, Senior Lecturer, Department of Economic History, University of Sydney:

> "There is curiously little attack upon the fundamental bulwark of conservatism in this country — the rural belt of farmers and graziers, the people who are most convinced that they are the chosen, and that if God fails them temporarily by sending a drought, or glutted markets, then the rest of the population owes them not merely a living but maintenance for their capital assets.... They never replace their Mercedes or light planes with more utilitarian vehicles... In short, the decline of the rural section represents one of the best prospects for Australia's future... Of course it does not follow that farmers who leave their holdings will cease to be conservative in their outlook. However, they will at least be exposed to a much freer flow of ideas than ever permeated their narrow rural communities. In the long run, the outcome will be beneficial if only in facilitating a more clear-cut contest between progress and reaction. The tyranny of country over city is at last due for overthrow: the day of the sheep and their owners is ending."

"How We Are Governed" by Claude Forell
The danger lies not so much in Forell's text as in the fact that the book gives authority to his newspaper columns which are used for vitriolic attacks on those whose political views differ from his own.

"Powers and Policies" and **"New Directions in Australian Foreign Policy"** are edited by Max Teichman. The former has contributions by J. A. Camilleri and C. P. Fitzgerald, which reflect the writers' political thinking. Again, in listening to A.B.C. programmes in which Teichman is featured, one is not left in any doubt concerning his political leanings.

"Australian National Government" by L. F. Crisp. This author has been Prof. of Political Science since 1950, and an active member of the A.L.P. for over 25 years.

"ABC of Politics" by Athol Jones, another member of the A.L.P. Another author, James Jupp, is listed under post 1956 New Left in the bibliography of *"The Australian New Left"*.

Little wonder that in the 1972 examiner's report on HSC Social Studies it was commented that a large percentage of candidates made very derogatory comments about conservative personalities and policies without substantiating their claims. There was a glaringly obvious lack of similar commentary on the A.L.P. It would seem that the Ed. Dept's directive that there must be no bias in the presentation of such material does not carry much weight.

"Equality and Authority", a study of Class, Status and Power in Australia by S. Encel (1970 Cheshire), is on the list of compulsory sociology text books for student teachers at certain Australian Institutes of Advanced Education.
The research connected with this book was assisted by grants from several sources:
The Royal Institute of Public Administration
The Social Science Research Council of Australia
The Rockefeller Foundation provided a grant which enabled the author to extend his research considerably, whilst Dr. Gerald Freund of the Foundation's Division of Social Sciences gave him valuable assistance. (extracts from the author's acknowledgement) The opening Chapters of *Equality and*

Authority" are punctuated with quotes from, and reference to, Marx and his philosophy, which the author abviously upholds. Encel has carried out a monumental exercise to stratify Australian society. He uses family, religion, school, vocation, and business interests to this end. The policy of using public instrumentalities and senior officers to divulge confidential information in the cause of such research, must be called to question.

"The Social Experience" by Stephen D'Alton (M.Ec. Ph.D.) graduate of Sydney University, and lecturer in Sociology at Uni. of N.S.W. and Michael Bittman (B.A. Hons) Uni of N.S.W. and also lecturer in Sociology, encourages dissent between parents and children; teacher authority and students; and different social groups.

> "A seventeen-year-old person may be considered old enough to participate in many adult activities . . . can drive, work, is legally able to marry; however, in the home and at school he or she is still treated as a child." (page 9)

The teacher and students must see it as a book which ridicules long accepted traditional conventions and practices.

"Education and Ideology" by Anthony Arblaster, from extracts supplied to Sociology students, S.A. College of Advanced Education.

> "Anthony Arblaster was on the staff of *'Tribune'* from 1965 to 1968. He then taught in the Philosophy Department at Manchester University for two years, and since 1970 has been a lecturer in politics at Sheffield University. He has contributed to *'The Socialist Register'* (1970 and 1971) and was co-editor with Steven Lukes of *'The Good Society'* (1971), a book of readings in political and social thought."

From the article *"Education and Ideology"* by A. Arblaster —

> ". . . Thus for centuries British education was overwhelmingly the privilege of a social elite and had, essentially, the purpose of sustaining the superiority of the elite whereas the great mass of the people remained illiterate . . . More recently, a more streamlined version of this crude utilitarianism has emerged. It is the concept of education as an 'investment', as a subservient part of the economy."
>
> "It is perfectly clear that . . . these . . . approaches to education are ideological. They agree in subordinating education to the requirements of society and, more specifically, in seeing it as a

means of sustaining and reinforcing the existing social and economic order. That is why they are now being challenged, and not before time. The high priests of British education, the vice-chancellors and the like who address conferences called to discuss the principles and purposes of education, have for the most part accepted without a murmur the increasing subordination of education to the requirements of business and industry, through the establishment of business schools, marketing and management studies, and the rest. Now it is they who complain that others are 'trouble makers', introducing political considerations into the hitherto supposedly inviolate sphere of education. The sky above our universities is dark with the wings of chickens coming home to roost."

"... Marxists ought not to be required to teach a Capitalist version of economics, nor should Socialists be expected to accept the Western liberal interpretation of the study of politics."

Texts which uphold the Marxist philosophy, Freudian psychology and the sociology of Margaret Mead based on her sojourn in Samoa, are countless.

But this work would not be complete without a quote from *"The Australian New Left"*, edited by Richard Gordon who was Fellow in Politics at Monash University, which is recommended reading for Students at the Adelaide College of Advanced Education. This publication, according to its preface, was to be but the first step in "what must be a long march".

The identity, and educational and political involvement of many of the contributors to this publication are indeed cause for concern. To list but a few:

Humphrey McQueen: foundation member of Revolutionary socialists; senior lecturer in Aust. History at A.N.U. author of *"The New Britannia'* (1970)

Terry Irving: lecturer in Government at Sydney University.

Baiba Berzins: post-grad student in Government at Sydney University, co-publishers of Labor History, Politics, Outlook, Dissent.

Warren Osmond: tutor in Politics at Sydney University, formerly lecturer at Monash and Adelaide Universities. Editorial adviser to Arena.

Bruce McFarlane: senior lecturer in Political Science at A.N.U. formerly lecturer in Economics at Sydney University Prolific writer in politics and economics.

Dan O'Neill: has been lecturer and tutor in English at Q'ld University, active in the radical movement in Brisbane for many years, Editorial Board Member of Australian Left Review.

Denis Altman: graduate of the University of Tasmania and Cornell Uni. Lecturer in Government at Sydney University, formerly lecturer in politics at Monash University.

Others include: Ralph Summy, John Playford, Kelvin Rowley and Peter O'Brien.

The bibliography compiled by John Playford covers approximately 27 pages and contains:

22 pages of sympathetic and non-hostile works, including high school Dissent

the critics (approx. 5 pages)

Dan O'Neill, in his contribution *'Abstract and Real Worlds'* concludes:

> "If we want a revolution that will be non-elitist . . . there is no short cut. We will have to learn from those who are most dispossessed how to endure without scholarly opiates and then we can all teach one another how to transcend endurance. Gramsci, with whom it is pleasant to agree, finally wrote:
>
> 'It is necessary to create sober, patient men who do not lose hope before the worst horrors and who are not excited by rubbish. Pessimism about the intellect, optimism about the will.'
>
> After we have lost certain illusions about who does the creating, how and what for, there could be no better slogan under which to begin the creation of a revolutionary mass movement in Australia." (p 277).

On 21st December 1976 on Channel Nine "Current Affairs" Programme, Sir Colin Hines, President N.S.W. Branch of the R.S.L. challenged the Teachers' Federation on the fact that some forty self-avowed "revolutionaries" within the Federation had declared themselves as working within the educational structure to bring about socialist revolution.

In an interview with the head of the Federation after Sir Col-

in had challenged him, all he said was "What's wrong with that".

Professor Manning Clark, professor of Australian History at the Australian National University, obviously supports the advice of the American Frontier thinkers.

> "In view of the absence of a class mentality among workers, it would be reasonable to assume that it is the problem of educators to induce such a mentality and base a course of action upon it" — George Counts.

Professor Clark in an article in *"The Age"* 29 Nov. 1976 is reported to have said:

> "Class struggle had played a major role in Australian history. At the moment the capitalist class and the working class are like two bulls locked in combat in which neither will allow the other to take a step forward... More and more Australian history would be written by authors with Marxist values because class conflicts were central in our stage of life."

In our schools and colleges, the teaching of Marxism is not only advocated, it is practised — this philosophy which denies political and individual freedom. Students under the influence of Marxist teachers and lecturers cannot fail to become indoctrinated, if not by texts and set assignments, by concensus in group discussions.

Let some responsible citizen speak out, and the reactionary cry comes "We demand academic freedom". Academic freedom which will stifle Individual freedom and destroy democratic freedom in the long planned march toward Totalitarian World Government.

We must demand of those responsible for education in this country that our schools and colleges cease to be centres for political indoctrination and social change through anarchy and revolution, or the more subtle process of mind.

CONCLUSION

In conclusion, it must be stressed that the changes which have taken place, and those which are being introduced into our colleges and schools are not happening by chance.

The contemporary literature which is set for English studies; the social, political and religious themes which permeate various studies on the curriculum; the playing down of national history for internationalism, are all part of a carefully

planned strategy, in the betrayal of Christendom and Western Civilization, by traitors in high places. They hide under the respectable cloak of the United Nations, the Instrument of Global subversion which has assigned U.N.E.S.C.O. the task of conditioning the minds of our students to accept the new world order described by Julian Huxley as: "a single world culture with its own philosophy and background of ideas, and its own broad purposes".

The following quotation, taken from *"United Nations: Instrument of Global Subersion"* by S.E.D. Brown, is most enlightening at this point.

> "In bringing about this new order it is necessary to destroy racial integrity and national sovereignties and to advocate and promote widespread miscegenation. And in this, Unesco closely follows the Communist line.
>
> This is the task assigned to Unesco, many of whose major recommendations will produce the very world order towards which every top Communist has been working since the days of Karl Marx.
>
> . . . This idea is carried a good deal further in Chapter VIII of *'The Synthesis of the Communist Textbook on Psychopolitics'* which states: 'If we could effectively kill the national pride and patriotism of just one generation we have won that country. Therefore there must be continual propaganda abroad to undermine the loyalty of the citizens in general and the teenager in particular.'
>
> In short, the function of Unesco is to condition the world to accept the total, planned world-society envisaged by the Fabians, Lenin, Trotsky and scores of other revolutionaries — a society in which the traditions, integrity, and sovereignties of all peoples will have been destroyed — together with the Western World as we know it."

This is why in countries which subscribe to UNESCO, all text books have been, or are being, rewritten or revised, and "Progressive" education has flourished.

"If you are shocked, or even disturbed by what you have read from these pages, act against the misuse of the educational system by promoters of a secular humanist one-world government."

WHAT MUST BE DONE?

If the critical situation which has arisen in our schools is to be remedied, and the freedom of the individual is to be regained, PARENTS must insist that (1) there be a return to a thorough teaching method in basic subjects; (2) that National Pride rather than UNESCO aims for World Government be fostered; and (3) that text books which foster class division have no place in teacher training colleges and schools. When students are under-educated in language, and national pride is undervalued or discouraged, the way is left open for subversion.

The following are practical steps the reader can take:

Work within your circle of friends, your Church, your service club.

Write to your local newspaper, purchased or free. Phone the editor of your free newspaper at the phone number printed on the front page, and talk to him. These free newspapers are always looking for topics of interest to parents and know that items about education will be read.

Write to your State and Federal Members of Parliament and phone for an appointment to see them to discuss this matter.

Make as many personal contacts as possible through your acquaintances who have children and encourage them to do what they can in the cause.

Talk to teachers, School Principals and Regional Inspectors.

Join Parents and Citizens Associations, attend their meetings and take office in them when invited to do so.

Form a named group among your friends similar to M.O.M.S. (Mothers Organised for Moral Stability) and C.A.R.E. (Campaign Against Regressive Education) and issue statements from the group to the local newspaper, T.V. and radio stations.

Dedicated parents, teachers and concerned people can change the course on which our schools are set. Let us heed the words of Abraham Lincoln:

> *"To sin by silence when we should protest makes cowards of us all."*

"Material forces alone do not determine the destinies of men. The resources of an infinite God can change the balance of material assets. These resources are liberated through the prayer, the sacrifice, and the intelligent organization of people filled with the love of God. Fundamentally, the problem is a moral and spiritual one. The foundations of freedom must be girded with a moral and spiritual revival. As free men humbly seek God and present their bodies, hearts and minds to their country and the cause of all mankind, we may well believe that tyranny shall not triumph and freedom shall not perish from the earth." (Ref: *'You Can Trust The Communists'* — Dr. Fred Schwarz P182)

Appendix

QUOTATIONS

"Progressives who dismiss literacy and numeracy as 'irrelevant' or as something their socially adjusted charges will just 'pick up' (like measles or venereal disease) are free to indulge their fantasies in classrooms."
"... the time has come for responsible and intelligent action by the whole community."
From *"Imparting Basic Skills"* by Rev. Dr. J.K. Williams
Printed in A.C.E.S. Vol. 4. No. 1. Feb-March 1977.

"... The T.V. and radio you can turn off, but when it's in the classroom a child cannot get up and walk out. It's the steady diet of violence being fed to our children that is frightening." Norma Gabler, Educational Research Analysts, P.O. BOX 7518, Longview, Texas 75601.

"I openly admit having as much uncool contempt as the incomparable Vladimir Nabokov has for Freudians and progresivnoe educationalists. Of their motives and intentions which may or may not be Red-political, I am, as Nabokov is, profoundly suspicious, and of their integrity and intelligence very very dubious."
"... rigidly formal methods are needed to offset the mind-scalping harm done by television. Now is certainly not the time to misuse a child's brief childhood. Yes-or-no questionnaires, poster-paint 'art', excursions to council chambers and 'polluted' creeks, the making of paste-pot-and-scissors project albums, junk sculpture, amateur films, demonstration banners, all that tra-la-la leaves the mind unearthed. A tribe of robots is already in existence with its pitiful

vocabulary of vogue words and broken-record iterations of you-know, you-know, you-know. you-know . . .

One doesn't know. The victims of the system are being denied the means of letting anyone know."

Hal Porter *"Progress through Illiteracy"*
A.C.E.S. Review Vol. 3 No. 1. Nov-Dec. 1975

"IF PARENTS CAN BE ORGANISED AND HELPED TO PROTEST FORCIBLY AND EFFECTIVELY, OUR PARLIAMENTARY REPRESENTATIVES WILL FEEL COMPELLED TO FACE UP TO THEIR RESPONSIBILITIES. MOREOVER, UNION LEADERS WOULD BE UNABLE TO GET MASS INDUSTRIAL ACTION AGAINST A GOVERNMENTAL ACTION WHICH WAS STRONGLY SUPPORTED BY PARENTS."
Gregory Byrne Letter, A.C.E.S. Review, Vol. 3 No. 5 Jun-July 1976.

"The deterioration of the education of the teenager was most marked during the years of the Vietnam War. A steady stream of Maoists, anarchists of the Little Red Schoolbook variety, political activists, ego-trippers, and misfits whose aim was not education but indoctrination and subversion poured into the high schools.

Openly contemptuous of the establishment curricula, they spent their time (and more importantly, the vital time of their students) in rubbishing examinations, inspection and assessments of any kind. Their 'lessons' were denunciations of the Capitalist system that gave them secure employment and a soft job."

"Our modern teenager has been well schooled but poorly educated. We have assumed that X years at school were X years of education. That sad fact of life is that the more schooling we give Jack and Jill the less education they receive.

But they do learn something, these unfortunate teenagers.

They learn the invisible curricula of laziness, sloppiness, aimlessness, and contempt for teachers and the empty studies they promote. After school hours, they put the invisible curricula into practice in acts of vandalism and violence.

Educational apparatchiks are sitting in high places working out new ways of making the dehydrated curricula more palatable. Their concern is not to produce better scholars, historians, or mathematicians, but to produce what they call "well-adjusted" people."

William F. Broderick *"Schools Without Scholars"*
A.C.E.S. Review Vol. 3, No. 3. March 1976

The remaining quotations are excerpts from the speech delivered by Mr. Colin Lamont, B.A. (Hons.), M.Lit.St., M.A.C.E., M.L.A. (Electoral District of South Brisbane), in the Legislative assembly of Queensland on the Appropriation Bill (No. 2), 18th November, 1976.

"Only when children are given firm and intelligent guidance by teachers and their parents will they in fact work. Children are not themselves sufficiently motivated to work academically."

"It is not the job of teachers to remake society in the image of some inspired concept of their own or of some philosopher. It is their job to teach and to see that students leave the schools with a body of knowledge that will equip them to be able to cope with their needs in the wider community."

"... these days there is a proliferation of so-called remedial reading teachers. They are everywhere. We never saw them in my days at school. I would define a remedial reading teacher as one who teaches reading to students who did not learn reading from the teachers who were paid to teach them reading in the first place. It is easy to discern what is wrong in our schools. Remedial reading teachers indeed!"

"There is a false assurance that any child, no matter whether brainy, mediocre or downright stupid, left to his own devices and immature choice-making, will be more thoroughly equipped than a guided and disciplined child to face the world. We are not teaching for life only; we are definitely teaching for jobs, because without jobs there is not much fun in life at all."

"When an interested parent goes to a teacher and says, 'I don't know what's going on.' he is told, 'Have it on faith. Things are better. We cannot explain it to you, because things have changed.' I have heard that story before. It was written by Hans Christian Andersen and called 'The Emperor's New Clothes'. The emperor was walking down the street with not a stitch on and everyone was led to believe that he was wearing fine new clothes, just as people are being told today that it is a fine new education system, but unfortunately none of us can see it."

"I turn now to the question of self-discovery by the children. Now we know that all education is discovery; and we know very well that what we discover for ourselves we learn better than something taught to us by another. But every generation cannot afford to go back to rediscovering the wheel. It has to start off somewhere. The self-discovery methods eat up time and yet, there are no more hours in a school day than there ever were. That is one of the reasons why self-discovery does not necessarily lead the students on with such great progress. Sure, it would be nice to turn the child into a discoverer. But when we try to put this into practice with all children, we find it is great for the competent pupil and it is great for the competent teacher, but it does not in fact work for the average child, who soon falls well behind."

APPENDIX B.

1. Sociodrama, the Computer and Drugs.

(Excerpts from: *New Education* by Gary Allen, an article which appeared in American Opinion magazine, May 1971)

Using elements from Dr. Moreno's* program and advanced techniques in sensitivity training, Dr. Benjamin Bloom has produced a program known as Taxonomy — a nightmare which would have turned the characters of Aldous Huxley's Brave New World green with envy. Taxonomy, which means classifying according to a system, is a term applied to a systematic measuring by psychological testing of how a student acts, thinks, or feels on a wide variety of subjects. The student would be tested several times each year from kindergarten through grade twelve and results would then be fed into computers in one of thirteen regional data banks already established around the nation by the Defense Department.

The State would thus have a complete psychological profile covering in minute detail every facet of every student's life, thoughts, and personality — thus allowing behavioural scientists to predict how he would react in any given situation. These tests have been so designed that, if the student does not meet the behavioural objectives established, he is re-cycled through the same material and given more sensitivity training until he is a "right thinker". He would not be graduated from high school until he had the proper social outlook. No one would be allowed to escape this Orwellian brainwash, and the result would be a nation of robots programmed to think and do what they are told.

It sounds like madness, of course. But this Taxonomy system has already been started in fifteen California school districts, and all school districts in the state are scheduled to adopt the program by 1973. Plans for a similar program are now in an advanced stage in Florida.

The plan in California has been hidden in a program known as P.P.B.S. — Planning, Programming, Budget System. It is sold to the public as an automated accounting system which also makes certain that teachers are reaching specified educational goals with their students. On the surface it seems designed to promote efficiency, but built into it is a vast program for administering and recording psycho-logical tests for students. The results will go into data banks at Palo Alto, California.

At the present time, the proponents of the P.P.B.S. program are still denying publicly that it has anything to do with Taxonomy, but in seminars with their own people they admit what the program really is. And certainly a nationwide Taxonomy system is on the planning boards. On April 5, 1970, the Washington Star reported:

'U.S. Commissioner of Education James E. Allen Jr. has otlined a plan for restructuring local schools that would include computerized data systems designed to help professionals "prescribe" programs for helping pupils and their families . . .

Allen suggested each local school system should have a central diagnostic center "to find out everything possible about the child and his background . . . "

After tests and home visits, Allen said, the center "would know just about everything there is to know about the child . . . " The information would be fed into a computer for use by a team of trained professionals who would write a "prescription" for the child "and if necessary, for his home and family as well," Allen said.'

The next step is to feed test results from the local data bank into the regional computers. Doubtless the Taxonomy program is to be set up one step at a time to prevent the identification and isolation of whatever opposition to it might develop. Meanwhile, the Carnegie Corporation and the U.S. Office of Education have bankrolled a group known as the National Assessment of Educational Progress (N.A.P.E.) to work on the establishment of a national computer evaluation program.

That is simply catastrophic. But consider this. In its "Forecast For The 70's," the N.E.A. Journal predicts:

> Biochemical and psychological mediation of learning is likely to increase. New drama will play on the educational stage as drugs are introduced experimentally to improve in the learner such qualities as personality, concentration and memory. The application of biochemical research findings, heretofore centred in infra-human subjects, such as fish, could be a source of conspicuous controversy when children become the objects of experimentation.

According to Paul Beach in the Congressional Record of September 17, 1970:

> Such programs are no longer speculative. School systems using "behaviour modification" drugs on elementary pupils have surfaced in districts across the nation — in Anaheim, California; Omaha, Nebraska; and Montgomery County, Maryland, schools. Most so far use amphetamines, like Ritalin or Dexedrine, on so-called hyperkinetic (overactive) children. Among addicts, such drugs are known as "speed". According to press sources, school officials admit having put "tens of thousands" of youngsters on these or similar drugs, or as much as 10 to 20% of elementary students in particular districts.

While the drugs work as stimulants on adults, they have the opposite effect on youngsters. Nobody knows why, and nobody knows what the long term effects will be, but that has not stopped the educationist experimenters from requiring their ingestion by certain active children — mostly fidgety boys. In one California elementary district, one-third of the student body is already on these drugs; ten times the number that could reasonably be expected to be hyperkinetic. The Department of Health, Education and Welfare supports this

program and speculates that these drugs, which are highly addictive, are not addictive to children. But already many doctors and school personnel are grumbling privately that educational policy-makers must never have been boys, and that the only effect of drugging children will be to raise "a generation of junkies and speed freaks." One of the problems which has already evolved is that kids on the playground are now engaged in pill swapping. At the very least, it will be impossible when these youngsters are teenagers to tell them that drugs are dangerous. How do you get them off "speed" when they've been popping pills since kindergarten? . . .

In its "Forecast for the 70's" the N.E.A. declares:

> As nonschool, pre-school programs begin to operate, educators will assume a formal responsibility for children when they reach the age of two.

What worries these certified government child molesters is that too many parental values are transmitted to the child during the early years.

. . . .

It is vital for a totalitarian state to control education and indoctrination of youth. Knowing this, the collectivist social engineers are working constantly to destroy independent private schools. They scream that it is "un-Democratic" for you to try to keep your child out of their clutches. As social engineer James B. Conant, the former president of Harvard, expressed it:

> I do believe there is some reason to fear, lest a dual system (public and private) of secondary education may, in some states, come to threaten the democratic unity provided by our public schools. I refer to the desire of some people to increase the scope and number of private schools. Our schools should serve all creeds. The greater the proportion of our youth who attend independent schools, the greater threat to our democratic unity.

Those who would socialize America will do anything to keep their education monopoly from being broken. They see private schools as a serious threat to their power.

. . .

What where once community schools, organized for the convenience of parents and supported by them, have now become government indoctrination centres.

. . . Their products are the Spock-marked generation of delinquents, drop-outs and drug freaks we see all around us. Their tools are no longer those of Socrates or Christ, but of Dewey, Moreno, and the behavioural scientists. As Dr. Joseph Bean has observed:

> When you consider that the ultimate goal of warfare is the control of the behaviour of the vanquished by the victor, you realize that we are now in the greatest conflict in the history of mankind. Welcome to WORLD WAR 111.

* Dr. Jacob Levy Moreno — born behind the Iron Curtain as Ivan Vladimir Morenovsky, he is decribed by the Los Angeles Times of May 4, 1957, as a "New York mental expert famed as the discoverer of psychodrama, group therapy and sociometric technique in psycho-therapy."

2. Computers and Education — Closer to Home

(Extracts from "The S.A. Teachers Journal, Wednesday, March 12 1975, p 19.)

"A Computer-based Education System"

A computer-based teaching technique that has been under development for more than 10 years at the University of Illinois, USA is being closely watched by several education bodies in Australia, according to a release from Control Data Australia Pty. Ltd.

The system, known as PLATO, enables students — graduate levels — to be taught in a one-to-one situation and in virtually any discipline.

A PLATO terminal comprises a visual display unit and keyboard; it converses with the student in his chosen subject and at his own pace, thus maintaining a classroom environment but giving a maximum of individualised attention.

A PLATO terminal 'has its own intelligence' and is linked to a very powerful computer from which the student can select any one of a variety of courses.

The central computer can cope with hundreds of students at the one time, whether they be in the same building or another city 500 miles away.

The network developed at the University of Illinois is based on a Control Data CYBER 73 computer reaching out to terminals located right across USA.

Mr. R.R. Archibald, Sales Manager for the Australasian Region of Control Data Corporation, says educational bodies in Australia are interested in the new teaching technique and some have already visited the University of Illinois to see the PLATO system.

. . .

Mr. Archibald adds that the interest extends beyond education institutions; Government departments as well as commercial and industrial companies are considering the PLATO technique for their training programs.

. . .

PLATO can teach courses anywhere in the world because it can use any language and its terminals can overcome geographical barriers."

3. Computers and Education — Closer to Home

(Extracts from "The Age" (Melbourne) Tuesday, May 17, 1977)

"Blackboards of future"

A computer-assisted learning system is being tested at the Royal

Melbourne Institute of Technology.

A Data General Nova 30 mini-computer stores information for students doing degree courses in electrical and communications engineering.

Data General says the project is the best of its kind in Australia and is technically abreast of similar projects overseas.

The Educational Technology Unit of the Victoria Institute of Colleges spent three years developing the project.

The test will last for a year. It will compare computer-assisted learning with standard tutorials.

It has taken 12 man-years to programme the system. It is written in Extended Basic. Steps have begun to adapt the system for other versions of Basic.

The programme has four components: the learning material itself, evaluation of student response, semi-automated preparation of learning materials and a supervisory system which connects the student and the materials.

Students can control the rate at which the material appears on one of the eight visual display units. They can also pull any aspect of the course out of the computer at will.

. . .

Plans are in hand to extend the project from network theory to chemistry, accountancy and statistics.

On a smaller basis, primary school students at St. Michael's Grammar School, in St. Kilda are learning how to use a computer.

It is a Melbourne University research project which is trying to find out how children can learn basic skills using a computer.

The school has a terminal on loan from the university and is hooked up to one of the university's POP 11 computers.

The research co-ordinator of the university's education faculty thinks the application may have tremendous potential for remedial work.

. . ."

"Regrouping by CDC gets it all together"

Control Data has consolidated all of its computer activities into one group and has formed a new education company.

As a result the company now has three operating units, education, computer operations and financial services.

APPENDIX C.

Helpful Information

The following excerpts are taken from *Textbooks on Trial* by James C. Hefley, (Illinois: Victor Books, 1976, pp. 209,210)

The improvement of textbooks depends on concerned parents. It takes time and much effort, but it is worthwhile. Where parents have become concerned, students have received better textbooks.

"We advise protesters to do their homework thoroughly so that a case is won before they publicly confront school boards or textbook committees. It is very important that a book be protested only after careful and personal examination by the protester.

"Courtesy, tact, firmness, and observation of established procedure are musts. Discourteous treatment can be expected, but this need not cause discouragement. Principles of truth and decency are being upheld, and one can learn what not to do next time.

"Observe these do's and don'ts:

Teachers' rights. Administrators will most likely say that they defend the rights of teachers to teach questioned material. Ask if they also defend the rights of teachers to not teach this material. Many teachers are sympathetic to parents' viewpoints, but feel obligated to support the educational establishment's stand.

Television. A favourite reply to complaints about books loaded with violence is that children see much violence on TV. Reply that a TV can be turned off, but in a classroom, a child receives forced indoctrination as a member of a captive audience. Ask how many teachers allow students the option of not reading questionable materials.

Academic Freedom. You may be accused of trying to destroy the teacher's academic freedom. Ask about the freedom of the students who do not want to be taught subject matter that violates their standards and values. Ask about the rights of parents who do not want certain material forced on their children.

Censorship. If you are called a book burner, you should advise that most books which teach morals, encourage the work ethic, teach basic academic skills, stress individualism, favor our country, etc., have long been removed from schools and burned or destroyed.

Realism. If you complain about negative, depressing, morbid and profane content, you may be told that children must be given realism so they can face life or they'll be like hothouse plants. Ask those who favor such books if they live in the "real" world portrayed in many books. Ask if their friends live like that. Ask if their hometown is like that. Tell them your friends and associates don't live like that and don't talk like that. Thus, the so-called realism applies to a very limited sector. Advise that realism isn't all negativism. Ask why students aren't given constructive realism. Ask why those urging the negative books don't also urge the use of positive, character-building books.

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Creed & O'Loughlin, *Insight '74* (Approaches to the Prescribed texts H.S.C. English) Hawthorne: Lloyd O'Neil

Graham Greene, *Travels with My Aunt*

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James Baldwin, *Go Tell it on the Mountain*

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and further reading:

A.C.E.S. REVIEW (8 issues per year)
Australian Council for Educational Standards, P.O. Box 123, PARKVILLE, Vic. 3052
SOCIAL SCIENCE, HISTORY & THE NEW CURRICULUM by Alan Barcan, available from A.C.E.S. at above address
YOUTH OF THE 1970's WHY DON'T THEY LISTEN, SPEAK, WRITE AND READ BETTER THAN THEY DO?

and other material published by: The Campaign to Restore Educational Standards, P.O. Box 305, Atherton, Queensland, 4883
Speech by Colin Lamont M.L.A., Legislative Assembly Queensland, 18.11.1976, Government Printer, Brisbane

FROM AMERICA:

"National Educator", P.O. Box 333,
1110S Pomana Avenue,
Fullerton, C.A. 92632

John Steinbacher, The Conspirators: Men Against God $5 U.S. avail. above address
Joseph Bean M.D., *The Source of the River of Pollution.* 75c U.S. avail. above address
Dr. Melvin Anchell, *A second look at Sex Education*, $1.25 U.S. avail. above address

Barbara Morris, *Why are you losing your Children?* $2.25 U.S.
The Barbara M. Morris Report
P.O. Box 412,
Ellicott City,
Maryland 21043

Text Books on Trial by James C. Hefley, $6.95 U.S.
from Victor Books
P.O. Box 1825 Wheaton,
Illinois 60187

Suggested reading for CREATION VS. EVOLUTION

"Creation v. Evolution, by Thomas F. Heinze, (Pickering & Inglis Ltd. London)
The Evolution Hoax Exposed, by A.N. Field (Heritage Book Shop, 273 Collins St., Melbourne)

Bone of Contention, Sylvia Baker M.Sc. A series of 5 lectures. (Reprinted by Evangelical Times, Thornton Heath, Surrey)

At a more technical level:

The Genesis Flood by H.M. Morris and J.C. Whitcomb, Evangelical Press, 1961
Biology: A Search for Order in Complexity, ed. by J.N. Moore & H.S. Slusher, Zondervan, 1974

For further information:
contact the Creation Research Society in your capital city.

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