

# PARENTS WHO CARE

## Montgomery County, Md.

August 1, 1975

PARENTS WHO CARE  
Concluding Statement  
before  
James P. Garland  
Maryland State Board of Education  
Hearing Examiner

in the matter of

PARENTS WHO CARE v. MONTGOMERY COUNTY PUBLIC SCHOOLS

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### I. Introduction

This paper constitutes the concluding statement by PARENTS WHO CARE following the series of day-long hearings commencing January 3, 1973, before the Maryland State Board of Education Hearing Examiner James P. Garland in the matter of PARENTS WHO CARE vs. BOARD OF EDUCATION OF MONTGOMERY COUNTY.

After a thorough examination of a third of a million words on some 1,700 pages of testimony and of the 172 exhibits submitted in this case, we the members of the PARENTS WHO CARE group must express our utter dissatisfaction with the responses of the Montgomery County school officials and state that our complaints against the Montgomery County Public Schools system are essentially the same as those registered in our March 9, 1972 Montgomery County Circuit Court action and our June 6, 1972 presentation before the Montgomery County Board of Education.

The defense by the school officials came through to the members of PARENTS WHO CARE as an incredible blend of beguilement, evasiveness, and feigned naiveté. Repeatedly, the Superintendent of Schools (Dr. Homer O. Elseroad), the President of the Board of Education



(Dr. John S. Aird), the Associate Superintendent for Instructional and Pupil Services (Dr. Richard E. Wagner), and the Acting Director of the Department of Curriculum and Instruction (Mr. Jimmy E. Nations) professed either a lack of knowledge of, or familiarity with, the topics under discussion. We can only conclude that the leaders of the Montgomery County school system either do not know what is going on in the classroom or they are engaging in a colossal cover up. It seems uncanny to us that these administrators who confess to knowing so little about the contents and purposes of textbooks and teaching strategies should at the same time claim to be experts in knowing what does not go on in the classroom (e.g., PARENTS WHO CARE charges of invasion of privacy, sensitivity training, and violations of State By-Laws).

In our view, the hearings succeeded only in muddying the waters further, as the school authorities, from the School Board president on down, made frantic efforts to keep their skirts clean. As was the case with the Montgomery County school system reply to the PARENTS WHO CARE June 6, 1972 presentation, the general response before the Maryland State Board Hearing Examiner was, in our view, a self-assigned clean bill of health, a complete whitewash, and an insult to the intelligence of the citizens and taxpayers of Montgomery County. It is tragic that more members of our community did not witness the performance by the leaders of a school system costing more than \$200 million annually.

With the exceptions of a few unavoidable admissions to some of the minor incidents cited by PARENTS WHO CARE, the Montgomery

County school officials reiterated their denials of the PARENTS WHO CARE charges. They denied that the schools are violating the privacy of the student and the home; they denied that the schools are basing their instruction on the religion of Secular Humanism, and that the schools are violating religious rights guaranteed by the Constitution; they denied that the schools are employing the techniques of sensitivity training; they denied that the schools are in violation of Maryland State Department of Education By-Laws; and they claimed that they could not substantiate the bulk of the classroom incidents related to the members of the School Board during the June 6, 1972 presentation.

To the extent that any faults or oversights were admitted, the excuse offered was that because of its size the Montgomery County school system was bound to make some minor mistakes, and it was conveyed that such happenings were isolated incidents which were quickly taken care of by instruction to staff, very little of which, unfortunately, happens to be in writing.

It was most obvious that the strategy of the Montgomery County school officials was to attempt to reduce the PARENTS WHO CARE case to a few isolated -- and understandable -- minor incidents and avoid getting into areas of basic educational philosophy. Thus, early in the hearings the school system attorney, Mr. Robert Bourbon, attempted, without success, to obtain approval for a motion to limit testimony. Throughout the hearings, Mr. Bourbon expressed the concern that he did not know what the PARENTS WHO CARE group would do next and he attempted to convey the notion

that we were only a handful of parents incapable of bringing off a general indictment against the Montgomery County school system. His basic pitch was that the vast majority of persons in Montgomery County were perfectly happy with the general performance of the schools -- a fallacy in our view -- and that the PARENTS WHO CARE group was but a miniscule thorn in the side of the school system. Neither Mr. Bourbon nor the witnesses from the Montgomery County school system were prepared to admit that over the past 10 to 15 years there have been some basic changes in the approach to education in the country in general and in Montgomery County in particular, and that there is a growing discontent among the parents with some of the new techniques and materials, many of which are lacking in evaluation as worthwhile educational tools. Therein lies the basis of the PARENTS WHO CARE case against the Montgomery County school system.

II. Illustrative Excerpts from Testimony

We cite below examples from the testimony by the leaders of the Montgomery County Public Schools system, accompanied by PARENTS WHO CARE rebuttal and argument:

-- ON THE QUESTION OF SECULAR HUMANISM, we heard the then President of the Montgomery County Board of Education, Dr. John S. Aird, admit the following on May 31, 1973:

"...the prevailing values of society in many of the areas which Parents Who Care are contesting teachings are in the domain of the secular that has a part of the intellectual heritage of the western world. They are a necessary part of the equipment of a modern education, and people whose own unique patterns are in conflict therewith have to develop their own accommodations to reinforce their beliefs and simply reject the things that are presented in accordance with the majority will in the classrooms." (Volume V, p. 776)

PARENTS WHO CARE believes that Dr. Aird's statement is in basic conflict with the following passages from the school system's October 10, 1972 official response to the PARENTS WHO CARE June 6, 1972 presentation (Petitioner's Exhibit No. 1, Tab 8, pp. 2-3):

"In its more organized form it is known as Secular Humanism and recognized as a religion which does not teach 'what would generally be considered a belief in the existence of God.' (See Supreme Court decision, Torcaso vs. Watkins, 1961.)"

"We hold that the term Secular Humanism represents a viewpoint on the universe which is held by some people, but it is not the foundation of the educational policy of the Montgomery County school system."

When asked by the Hearing Examiner whether his views on Humanism were discussed by the Board of Education and taken into consideration in the official school system's October 10, 1972 response to PARENTS WHO CARE, Dr. Aird replied in the negative. But, despite his testimony, Dr. Aird ended up by denying that Humanism was taught as a religion as such. In our view, he reversed himself and fell back on a semantic dodge.

-- ON THE TABA SOCIAL STUDIES CURRICULUM, Mrs. Lawrence of PARENTS WHO CARE posed the following simple question to Dr. Aird: "Have you read the Taba Series?" Instead of a simple yes or no, Dr. Aird responded as follows:

"I have read or scanned parts of the materials that I have had brought to me in a whole box of materials some time back when I got into this question. Again, I should point out for the benefit of the Hearing Examiner that Board members are part time persons and there are finite limits to the amount of attention we can give to specific issues. This also affects, to some extent, the extension of time during which items are under consideration. The



difficulties of dealing with curriculum are interlocked with other points, many of which have very sharp limits, as negotiations and budget. These are also very extensive in quantity. The amount of materials we have to deal with, we have to be generalizing. We cannot really be specialists to the same extent that even staff or a group in the community can be penetrating in depth, and I think we tried to cover all of the aspects of the situation that we can, but our time is limited, and we give as much personal attention to these things as we can allocate to them on the basis of the priorities that we assess as we go along." (Volume V, pp. 826-7)

This is doubletalk at its best. The PARENTS WHO CARE group is still not sure whether Dr. Aird ever read the Taba series. In his October 10, 1972 independent reply statement to PARENTS WHO CARE (Petitioner's Exhibit No. 1, Tab 9), Dr. Aird confused Taba with Jerome Brunner, author of the social studies entitled, Man: A Course of Study.

-- ON THE SUBJECT OF SENSITIVITY TRAINING, the PARENTS WHO CARE definition was given as follows:

"Group meetings, large or small, to discuss publicly intimate and personal matters, and opinions, values or beliefs, and/or, to act out emotions and feelings toward one another in the group, using the techniques of self-confession and mutual criticism, group dynamics, and role-playing."

In his testimony, Dr. Aird took it upon himself to narrow the definition of sensitivity training to "psychotherapeutic manipulation" and denied that the schools are employing such techniques. He further attempted to support himself on the following crutch:

"When you have 6,000 or 7,000 professions<sup>2/</sup>, you cannot be sure that there won't be some violation of the guidelines that are passed. Where such cases occurred, we attempted to deal with them on an ad hoc basis to control them. Beyond a certain point we cannot provide hour by hour and minute by minute surveillance of every classroom to

assure there will be no instances of transgression in this regard." (Volume V, pp. 787-8)

PARENTS WHO CARE must write off such speeches as evasive bureaucratic histrionics. Even granting Dr. Aird his narrowed definition of sensitivity training, we contend that such "psychotherapeutic manipulation" is, in fact, conducted in our schools in accordance with the Social Science Laboratory Units put out by Science Research Associates (Petitioner's Exhibits Nos. 131, 132, and 133A through G) as well as "talk-ins" (Volume IV, pp. 636-658), "contact" sessions (Petitioner's Exhibit No. 87 and testimony in Volume IV, pp. 659-670), the Hilda Taba Sociogram (Petitioner's Exhibits Nos. 3, 24, 48, and 49 and testimony in Volume II, pp. 177-195), the general application of the compulsory K-through-12 Interpersonal Relationships materials known as Focus Area I of the Family Life and Human Development curriculum (Petitioner's Exhibit No. 1, Tab 4, pp. 10-16), the Relationships course for grades 10 through 12 (Petitioner's Exhibit No. 18), and Bulletin 175, Elementary Social Studies curriculum K-through-3 (Petitioner's Exhibit No. 2). In all of the above-cited materials, the classic techniques of sensitivity training are employed -- self-revelation, group criticism, group dynamics, role playing, coercive psychotherapeutic activities, and behavior modification. To cite here but one example: on page 34 of Bulletin 175 (Social Studies), the question is asked, "What are the responsibilities of each member of a group?" Among the responses are: "To revise and/or refine his ideas as a result of group discussions and planning" and

"To conform to the standards set by the group." Those who do not conform to the standards set by the group are identified in the Social Science Laboratory Units as "deviants" who are unacceptable and who must alter their attitudes to become acceptable to the groups. This is psychotherapeutic manipulation, pure and simple -- and it also goes under the names of sensitivity training and brainwashing.

-- ON THE SHOWING OF THE FILM EMERGENCY CHILDBIRTH, we heard Superintendent of Schools Elseroad point with pride to what he referred to as an "immediate responsible follow-up by the school" to prevent future unauthorized showings of the film, but under questioning by the Hearing Examiner, Dr. Elseroad's claim fell flat. The testimony in question is reproduced below:

"THE WITNESS (DR. ELSEROAD): Now, if you -- if we turn to Page 50, I mean Page 50 in the Parents Who Care organization document, you will see the upper left-hand corner, fourth line, Emergency Childbirth, a living color, real life childbirth, complete with blood, bursting of the waters and severing of the umbilical cord. This is an explanation or report, the showing of a film in the school, a film which the Parents Who Care organization objects to. Now, what we say in this paper is 'This film was shown by the three teachers identified, in conjunction with a unit on reproduction in tenth grade biology in the 1970-71 school year.'

"Now, bear in mind this is a discretion, but bear in mind we are dealing with a paper presented to the Board on June 6th, 1972, the end of the 1971-72 school year. This incident took place more than a year earlier. Going ahead with the writeup, 'The teacher used the film without prior checking with the school administration and was not aware that films used must be on the approved list in the course of study. This film was booked in all cases from the Red Cross; it was designed for training firemen, civil defense personnel, et cetera. It was specifically prohibited for school use by memorandum from the director, Department of Educational Media and Technology on April the 25th.' This is after the incident occurred. 'The use of the film prior

to its prohibition was a questionable professional practice because of its content and purpose and not supported inasmuch as it was not cleared for use with the Family Life curriculum.'

"What we're saying here is what the Parents Who Care organization stated in their paper is correct as far as what actually happened is concerned. The teachers did get this film from -- and used in their classes. Now, the thing that I want to clarify, and I made a point about these dates, the Parents Who Care is presenting this to the Board on June 6th, 1972. The incident took place some time -- I don't know the date, but somewhere in the middle of the school year 1970-71, more than a year earlier.

"Now, I happen to recall that the principal told me, called me up on the telephone and told me the day it happened or within a week of the time this happened that they had goofed, that a film had been shown that really shouldn't have been shown, that he had talked with parents about it, that he had talked with teachers about it. The film wouldn't be used any more.

"The point I'm making is that there is -- there was immediate responsible follow-up by the school, appropriate school people to correct this situation. Maybe I bring an inference that the Parents Who Care organization didn't intend, but the way this comes across in this paper is that the Parents Who Care organization are citing practices which we condone or that we administer the schools in such a sloppy manner that this kind of thing is typical or characteristic.

"We're simply saying here is a case of where teachers got a film from a reliable source and thought it was a good film, but after reflecting on it and discussing it with their principal and so on, and the conclusion was the film wasn't appropriate. We followed that up with notice to all the schools saying don't use this film.

"So that here's an incidence of where the charges are substantiated. We say it's substantiated. We say that this was a questionable judgment, but that it is the kind of thing that happens once in a while where you have 6,000 teachers and you encourage some degree of independent judgment on the part of these professionals.

"THE HEARING EXAMINER: Let me ask you this, Dr. Elseroad, if I may interrupt for a moment; you say that this picture, the showing of this picture was brought to the attention of the administration by the principal of the high school soon after its showing, within a week of its showing in the 1970-71



school year, yet your response, or your confidential review of incidents indicates that it was not banned or prohibited for school use until April 25th, 1972, which strikes me as being shortly after suit was filed in Montgomery County.

"Can you explain that lapse of time and the correlation between the March 9th [1972] filing and the April 25th [1972] prohibition?"

"THE WITNESS (DR. ELSEROAD): No, I can't. I think that question would have to be answered by Dr. Schneider or one of the other people who worked on this." (Volume VI, pp. 978-82)

The above lengthy response by Dr. Elseroad was reproduced because it is typical of the kind of reaction that Montgomery County parents receive from the Superintendent and his staff. In this particular reply, Dr. Elseroad admitted to violations of State By-Laws by school personnel, inaccurately implied that corrective action was immediate, and finally ended up passing the buck when his specious argument was challenged and shown to be misleading.

-- ON THE SUBJECT OF STEALING, we heard Dr. Elseroad equivocate as follows:

"MR. LAWRENCE: Can a teacher, in response to a direct question from a child, is it wrong to steal say, yes, it is wrong or is the teacher compelled to say it all depends?"

"DR. ELSEROAD: Oh, no, I think --

"MR. LAWRENCE: What I'm getting at, is there a one side or the other in something as simple as stealing, rather than twelve alternatives? I'm just wondering, under a school system where you are not permitted to moralize, but you must have non-judgmental and open-ended discussions, what would you do about stealing and fornication, about the issues --

"THE HEARING EXAMINER: Let's not confuse stealing and fornication.

"DR. ELSEROAD: On the stealing question, it would be pretty clear that the teachers would say stealing is wrong, but just to go a little bit further into the point I think you're getting at, and I don't have an example in mind and maybe it's entirely hypothetical and never has or never will occur, but it's conceivable you could have a situation where you might be reading, kids might be reading a story about somebody who was starving who stole a bottle of milk off of somebody's steps or something and this might get into a discussion of all of the social ramifications of why this person stole this food, and I suspect in this hypothetical situation you would find that there would be a lot of extension of the consideration of stealing and there would be a discussion of the extenuating circumstances and so on which would make the answer a little less simplistic than we would like it to be sometimes.

"MR. LAWRENCE: Would you call this approach in the school system now one of situation ethics?

"DR. ELSEROAD: Would I call it ethics?

"MR. LAWRENCE: Group decision or situation ethics in an approach to moral questions or value decisions.

"DR. ELSEROAD: No, I don't think I've ever used that term and I don't really know what it means." (Vol. VI, pp. 1028-9)

It is a significant commentary on the qualifications of a Superintendent of one of the largest school systems in the United States who does not know the meaning of situation ethics.

-- ON THE TABA SOCIAL STUDIES, we heard Dr. Richard E. Wagner attempt the most incredible cover-up of the entire hearing. Since his testimony goes to the heart of the PARENTS WHO CARE complaints -- namely, the various social study series we had found objectionable -- Dr. Wagner's remarks are being summarized and quoted herewith.

On July 26, 1973, PARENTS WHO CARE spokesman Malcolm Lawrence questioned Dr. Wagner at length on the social study series which PARENTS WHO CARE had asked to be removed from the schools at the June 6, 1972 hearing before the Montgomery County School Board.

Following a battery of questions on the Taba Social Studies, Dr. Wagner testified that the Taba curriculum had not been approved and was not being used in Montgomery County schools. Mr. Lawrence then cited a December 17, 1970 letter from the school system to a parent, stating that the Taba material was "approved for use in our county" (Petitioner's Exhibit No. 150). Dr. Wagner at first denied that the letter meant "use" and said it meant the curriculum was eligible for "ordering." Only after considerable debate did Dr. Wagner finally admit that the letter would be interpreted by a recipient to mean "use," but maintained that the letter did not represent official school system policy.

Dr. Wagner further testified that the Taba curriculum was not in fact removed from the school system until August 1972. He then produced two memoranda issued on August 9, 1972, and September 8, 1972 (subsequently introduced as Petitioner's Exhibits Nos. 160 and 161), the contents of which placed certain conditions on the use of Taba and other social studies curricula; the two memoranda refer to the material as programs which "differ significantly in conceptual design from the standard programs of the 1950's and 1960's" and which "represent unfamiliar form and content for parents."

Mr. Lawrence pointed out that these memoranda did not remove the materials, as Dr. Wagner had claimed, but merely made their continued use in the schools subject to a set of conditions. He stated further that the two memoranda were issued after the PARENTS WHO CARE June 6, 1972 hearing and the PARENTS WHO CARE group was

not made aware of their existence. Dr. Wagner concluded his testimony on the Taba materials by stating that the October 10, 1972 response by the school system to the PARENTS WHO CARE June 6, 1972 presentation indicated that the Taba programs "were not in use" and that they "were not to be used." The school system response (Petitioner's Exhibit No. 1, Tab 8) indicated nothing of the kind.

Excerpts from Dr. Wagner's testimony on the Taba curriculum are provided below:

From Volume VII, pp. 1178-80 -

"MR. LAWRENCE: Would you say that the Taba teaching strategy is in the affective domain?"

"DR. WAGNER: I don't know really that much about the Taba teaching strategy to give you an answer. My impression from what I have seen of the Taba materials -- I have not made a close inspection of them in terms of their use, because they have not been in use in the school system to any degree -- would indicate that there would a mixture, certainly, of a large cognitive dimension, there would be some affective areas in that curriculum in social studies as there must be in any social studies area.

"MR. LAWRENCE: But the 'Taba' strategy is in the school system, right?"

"DR. WAGNER: Taba materials are in the school system in the sense that they are in what we term a support bank of materials which are available to teachers and teacher specialists, but they are not at this time being taught in the classroom.

"MR. LAWRENCE: Has this curriculum been presented to and approved by the Board of Education for use as a resource material by teachers, to your knowledge?"

"DR. WAGNER: The Taba materials have been available to members of the Board for inspection. I am not aware of any formal approval, any formal statement by the Board which approves the Taba materials.

"MR. LAWRENCE: Have you any information that the Taba curriculum or the use of it or its effectiveness has been



evaluated by the staff of the Montgomery County Public School System since it has been in use?

"DR. WAGNER: The Taba materials have had a good deal of study, and we have had some in service meetings on the subject. There have been no formal evaluations undertaken because we haven't had implementation of the Taba materials that would permit any such evaluation in actual use.

"MR. LAWRENCE: Do you know whether using this calls for any special training on the part of the teachers? Are there actually workshops in the sense of the word that I have heard people say that there are teacher workshops in this, that, or the other?

"DR. WAGNER: We have been developing a workshop for these materials as well as other materials in the elementary social studies. They are still in the developmental stage and have not been offered widely to teachers at this point."

From Volume VII, p. 1182 -

"MR. LAWRENCE: What I am trying to [get at], I guess in part, before I ask the question is the fact that part of the approach in the Taba curriculum is the use of the sociogram, the interview, the diary and role playing, and I am asking, you know, if these techniques are used.

"DR. WAGNER: Well, as I said, the Taba materials are not in use at the present time, but the various approaches that you have listed are not by any means unique to the Taba materials."

From Volume VII, pp. 1217-18 -

"MR. LAWRENCE: Do you have any idea of roughly how many schools use this particular [Taba] book, or whether this is a popular series for third grade?

"DR. WAGNER: As I said earlier, there are no schools using it at the present time.

"MR. LAWRENCE: Teachers using this as a resource?

"DR. WAGNER: To my knowledge, it is not being used as a resource directly for any classroom program by a teacher at this time. The materials of this curriculum, as a number of others which are fairly new on the market, are in the support banks that teacher specialists have, but these particular activities are not to my knowledge in use anywhere at this time, and we have specifically indicated through directives to teachers and to principals that

this particular series and several others are not to be in use at this time.

"MR. LAWRENCE: Have you received any complaints from teachers using this, or is there any justification for the directives going out? Have you received any complaints from teachers on the values of this Taba curriculum?"

"DR. WAGNER: I am not aware of any complaints from teachers. There may have been some reaction from teachers who have looked at this material, but I am not aware of any statements that they may have made. They would not necessarily come to my attention.

"HEARING EXAMINER: Dr. Wagner, may I say that after your long and detailed answers to these questions, when you are telling us that this material is not used anywhere, I get the distinct smell of primposes where we have gone for about 20 minutes on something that apparently is not material at all as it is not being used."

From Volume VII, p. 1220 -

"MR. LAWRENCE: There is a letter from Frances C. Dean, Department of Educational Media and Technology, December 17, 1970, that is addressed to Reverend Louie J. DiPlacido, Wheaton, Maryland. This has been submitted as an exhibit by Parents Who Care.

"HEARING EXAMINER: Do you know what exhibit that was? What is the purpose of the reference to this?"

"MR. LAWRENCE: It says -- if I could quote from the letter to show that the Taba curriculum has been approved?"

From Volume VII, pp. 1225-29 -

"HEARING EXAMINER: Can you question Dr. Wagner on that letter, because I would like to find out --

"MR. LAWRENCE: Yes, I would. In the Parents Who Care Exhibit 150, the letter of December 17, 1970, from Frances Dean to Reverend DiPlacido, 'With reference to our conversation yesterday about the Taba curriculum guides and the World History Inquiry Series, both of these titles are approved for use in our county.' The second sentence reads, 'Attached is an order form for the Taba curriculum guides.' My question to you is, is this current Montgomery County school policy?"

"DR. WAGNER: The letter from Mrs. Dean does not represent current Montgomery County school policy. My feeling would be that not knowing what the telephone conversation was,

it appeared Reverend DiPlacido wished to get copies of the Taba materials, and the letter gave him the information for that purpose.

"I would read from the letter that Mrs. Dean was saying that the Taba curriculum guides had been reviewed by a committee or by appropriate persons within the school system, and that they were approved in terms of ordering, but that does not indicate that they were approved in the sense of being a school system or Board approved curriculum to be implemented.

"HEARING EXAMINER: Dr. Wagner, you say that letter does not represent current policy?"

"DR. WAGNER: No, it does not, sir.

"HEARING EXAMINER: Did it represent policy of the Board as of its date in 1970?"

"DR. WAGNER: Well, the curriculum materials, as I checked them a moment ago, I think were published in 1969. It represents only the fact that the materials were approved for ordering, for examination, but they were not used officially as part of the social studies curriculum in 1970, and in fact last August -- and I don't have the date in front of me but that could be obtained if it were important -- in August of 1972, upon review of this matter by the school system's Council on Instruction, a memorandum was sent in August to all principals and other affected personnel, such as teacher specialists who work with the social studies program, indicating that the Taba materials were not and would not be in use until further study had been made of them. That I think has been perhaps already introduced as an exhibit. If not, it can be.

"HEARING EXAMINER: I believe it is in evidence.

"MR. LAWRENCE: That letter is in evidence, you say?"

"HEARING EXAMINER: I believe it is. I am not certain.

"MR. LAWRENCE: Could someone indicate the number?"

"HEARING EXAMINER: Mr. Bourbon, is that letter in evidence, do you recall?"

"MR. BOURBON: I thought it was, but we have a couple hundred exhibits here and it is hard to know what Mr. Lawrence is going to want to talk about next.

"HEARING EXAMINER: This would be, I believe, a respondent's exhibit. Mr. Lawrence, a review of my notes would indicate that that letter has not yet been offered into evidence or accepted in evidence.

"MR. LAWRENCE: May I ask a question, then?

"HEARING EXAMINER: You may interrogate the witness.

"MR. LAWRENCE: Dr. Wagner, in response to my question as to whether the first two sentences in this would indicate approval for use in our county, you said no, not for use, this was approval to purchase but not approval of the curriculum, as such. If you were to receive this letter, what would your indication be after reading the phrase 'are approved for use in our county'?

"DR. WAGNER: I guess I would interpret that it was officially approved for implementation, but that would not be the case. From my reading of the letter, it refers, as I said, to cleared and approved for purchase.

"MR. LAWRENCE: My last question on Taba, why did not the Parents Who Care organization receive a copy of the August 1972 directive which came out some two months before the response of the school system to the Parents Who Care June 6, 1972 presentation in which objections to the Taba curriculum were quite obvious?

"DR. WAGNER: I don't know why a copy was not sent to Parents Who Care, but normally memos of that type are issued within the school system. I believe, though I don't have it in front of me, there was reference to this in the October response that the Board of Education sent to Parents Who Care indicating that this curriculum and others that were mentioned were not in use."

From Volume VII, pp. 1243-52 -

"MR. LAWRENCE: Dr. Wagner, do you have with you today a copy of that August '72 letter concerning the Taba curriculum?

"DR. WAGNER: Yes, the one I referred to earlier this morning.

"MR. LAWRENCE: Would it be appropriate, Mr. Hearing Examiner, for me to ask to have this put into the record, or can I examine it, or --

"HEARING EXAMINER: You can ask to have it produced. You may examine it --



"MR. LAWRENCE: May I examine the letter, please? I wonder if I could request this be made a part of the record?"

"HEARING EXAMINER: Certainly. Dr. Wagner, would you identify the letter that you have secured and Mr. Lawrence has just handed you?"

"DR. WAGNER: This is a memorandum dated August 9, 1972 from Norman L. Schneider, Director of the Department of Curriculum and Instruction, to the Council on Instruction.

"HEARING EXAMINER: Is that a document of the Montgomery County School System?"

"DR. WAGNER: Yes, sir.

"HEARING EXAMINER: Mr. Lawrence, I understand you want to offer that as an exhibit?"

"MR. LAWRENCE: Yes.

✓ Entered as Petitioner's Exhibit No. 160.7

"MR. LAWRENCE: Dr. Wagner, inasmuch as this August 9, 1972 memorandum to the Council on Instruction from Norman L. Schneider deals with a number of the basic social studies curricula that we had asked be removed from the school system in the June 6, 1972 testimony or hearing before the Montgomery County School Board, could you please tell us the substance or the intention, let me say, of this memorandum for the record? Is this a fair question?"

"MR. BOURBON: It is one I will object to, because it speaks for itself.

"HEARING EXAMINER: Well, I don't think that Dr. Wagner can answer as to the intent of it. I do think that the intent comes from the document itself.

"MR. LAWRENCE: He said that an August '72 letter was a directive indicating that the Taba curriculum was not to be used in the school system, and I do not find that, as I read the memorandum.

"HEARING EXAMINER: Let me ask, Dr. Wagner, where specifically in this memorandum is the Council on Instruction instructed not to use the Taba curriculum?"

"DR. WAGNER: The memorandum of August 9 was followed -- I believe the date is September 8, 1972 -- by a similar memorandum addressed to elementary principals, which we also would like to enter into evidence.

"MR. BOURBON: This is a connected document.

"DR. WAGNER: It has much the same content as the one you just read, but it does make a statement to principals.

"HEARING EXAMINER: I don't think it makes much difference whose exhibit it is. Would you like to look that over, Mr. Lawrence?

"MR. LAWRENCE: Very quickly, yes. I agree that this should be an exhibit."

"HEARING EXAMINER: Petitioner's Exhibit 161 is admitted into evidence, being memorandum to all elementary school principals from Norman L. Schneider, Director, Department of Curriculum and Instruction, dated September 8, 1972."

"HEARING EXAMINER: In the absence of two copies, Mr. Lawrence, you will have to take this over to Dr. Wagner, and if you want to question him in regard to it, do it at the table.

"MR. LAWRENCE: Thank you. Is it your impression that in combination or taken one at a time these memos constitute a removal from the school system of any of these materials which include Man: A Course of Study, Brandwein's Social Sciences, the Taba Social Studies, and Social Science Laboratory Units of the Science Research Association, and Shaftel's Role-Playing for Social Values?

"Is it your interpretation of these two memos that these documents effectively remove these courses from the Montgomery County School System?"

"DR. WAGNER: My interpretation is that the two memoranda in combination did remove the courses that you have named, subject to the institution of appropriate in-service programs for teachers, which had already been implemented for Man: A Course of Study.

"MR. LAWRENCE: Do you recognize, as I do, that on the first page of both memos there is the term 'restraints' /should read 'constraints'/?--

"MR. BOURBON: Objection. It is a question that can't be answered.

"HEARING EXAMINER: It can't be answered as it is posed, but let's direct Dr. Wagner's attention to the portion of the memorandum that you want him to concentrate on, and then question him about it.

"MR. LAWRENCE: I should like to direct your concentration on page 1 of the memorandum which begins 'Several restraints [should read 'constraints'] were placed on this program', meaning Man: A Course of Study, which is the model here that you are talking about. Then this is followed by three conditions -- (1) that the schools designed to implement the program would be able to identify sufficient available funds to purchase the materials, (2) that the teachers and administrators are committed to the in-service training and (3) that the teachers and administrators present a plan for the continuing and intensive community involvement program, PTA's, etc.

"I repeat my question to you, Dr. Wagner, and inasmuch as I can't find any other restraints or negatives in this, you say it is the purpose of this memorandum to remove these materials from the school system?"

"DR. WAGNER: That is correct, until the program of inservice education might be instituted.

"MR. LAWRENCE: Could I ask you to provide written documentation to the Parents Who Care group giving what I would hope would be a clearer intention or interpretation of this memorandum?"

"I don't want to comment on it, but I don't think it is what you said it was.

"MR. BOURBON: Objection, objection to the question.

"HEARING EXAMINER: Sustained.

"MR. LAWRENCE: Would it be improper for me to ask Dr. Wagner to supply another memorandum clarifying the intent of these two?"

"HEARING EXAMINER: Well, I can't pass on the impropriety or propriety of it. It is not a part of this hearing.

"MR. LAWRENCE: All right, then I have no more questions on those.

"HEARING EXAMINER: Dr. Wagner, could you point out to me any specific language which you would identify as having the effect in the Montgomery County schools of removing the four named courses or study materials, series of study materials, from the curriculum?"

"DR. WAGNER: Yes, sir, on page 2 of the September 8 memorandum, the last paragraph, 'Therefore, the present use of any of these programs should be discontinued immediately and not resumed until in-service programs for teachers have been instituted.'

"HEARING EXAMINER: Have such in-service programs been instituted in regard to any of the four groups of materials identified in the August 9 memo?

"DR. WAGNER: During the past year, from February to June, a group of people met to design the in-service course. It has not yet been offered to any group of teachers in the county. It has been in the developmental stage and is still in that stage.

"HEARING EXAMINER: So that each of the four groups or series of course materials is now still subject to the prohibitions?

"DR. WAGNER: That is correct.

"MR. LAWRENCE: Dr. Wagner, as far as you know, was there any suggestion made to you, or that you know of, that perhaps the information contained in this memorandum should have been brought to the attention of the Parents Who Care group prior to the issue of the official school response in October of 1972?

"MR. BOURBON: Objection.

"HEARING EXAMINER: I think he can answer the question, yes or no, or he doesn't know.

"DR. WAGNER: Well, I really don't know. My recollection of the October response was that it did indicate that these programs were not in use. The specific language of it, I don't recall, but I think in looking back on that response to the Parents Who Care, it did indicate that these programs were not to be used."

As indicated above, the October 10, 1972 school system response to PARENTS WHO CARE did not indicate, or even suggest, that Taba and the other social science series were to be removed from the schools. Dr. Wagner's testimony is so full of holes that further analysis is unnecessary, but it is a solid indicator that the parents and taxpayers of Montgomery County are the victims of the royal dodge, the cover-up, the brush-off, the grand deception, or other suitable terms. Dr. Wagner's testimony definitely points to the dire need for parental input into the selection process of



educational materials. The Montgomery County school system memos of August and September 1972 on the social studies in conjunction with its October 10, 1972 reply to PARENTS WHO CARE and the farcical testimony by Dr. Wagner constitute the "Watergate" mentality at its best. This is truly a colossal dumb act.

-- ON THE TECHNIQUE OF ROLE PLAYING, we heard Dr. Wagner, who is the Associate Superintendent for Instructional and Pupil Services for one of the largest public school systems in the United States, testify as follows: (from Volume VII, pp. 1183-85)

"HEARING EXAMINER: Is that correct, that it [role playing] is to your knowledge used in the Montgomery County schools as a teaching device?"

"DR. WAGNER: Well, it depends on how you define role playing, I guess. Role playing is subject to a number of interpretations. If it means that a student imagines himself to be President George Washington and is speaking to the troops at Valley Forge, then he could be role playing. I don't know the extent to which this kind of thing is done, but I suspect it is rather natural that youngsters, as they study various subject fields, would like to put themselves in the position of some historical character or play the role of some individual.

"I have no way of knowing the extent to which this is done in the school system. I think it is a rather normal kind of approach, certainly, in the elementary grades. I think there is probably less of it at the secondary level where a youngster puts himself into the role of some character and attempts to play the part in conjunction with others of his classmates.

"Kids do this pretty naturally outside of school where they choose up sides and decide to play cops and robbers -- I will be the cop, you be the robber. If you define that as role playing, I would have to say that I feel that it is probably done by most kids at some time or other, whether in the school setting or not.

"MR. LAWRENCE: So your statement that role playing has been in the schools for some time, and then your explanation that pretending that you are George Washington is a form of role playing, is that in your estimation a good example of the kind of role playing that is being used in the Montgomery County schools now? Would a teacher say, John, you pretend --

aside from dramatics class or putting on a play or something, are teachers likely to say to a student, today why don't you pretend you are George Washington, you be Abraham Lincoln and see what the two of you have to say to each other?

"DR. WAGNER: I think this type of thing might very well be found in the classroom, not only here but anywhere else in the educational scene.

Perhaps this is really all Dr. Wagner knows about role playing, but if he were to look at Role-Playing for Social Values\* by Fannie R. Shaftel and George Shaftel (subtitled Decision-Making in the Social Studies), which was submitted as Petitioner's Exhibit No. 30, he would find the following definitive discussions of role-playing as an educational tool:

"There are numerous educational uses for role-playing or sociodrama. These will be discussed later in this book. But the one that looms high on the educational horizon today is its use as practice in decision-making. Through role-playing of typical conflict situations, children and young people can be helped to articulate the ways in which they tend to solve their problems. In the enactments, the consequences (social and personal) of the choices they make become more explicit. Analyses of these choices can lay bare the values underlying each line of action. Young people can thus learn that they act (make decisions) on the basis of the values they hold, which may be consciously, but most often are unconsciously, held. Once aware of their own valuing, they are in a position to modify their values." (p. 12)

"Role-playing is an inquiry process; it is practice in decision making. The problem stories in this book are focused on personal-social decisions which reflect the American culture and the value choices which press upon children in the process of growing up in our society today. Explored through role-playing, under the guidance of skillful teachers, it is hoped that such problem confrontations can help children and youth develop the integrity that comes with value clarification and the group responsibility that results from sensitivity to the human consequences of the choices we make." (p. 14)

\* Published in 1967.

From another source, Family Life and Sex Education\*, by Esther Schulz and Sally Williams (Harcourt, Brace, and World), the following definition of role-playing appears on page 259:

"The need to bring real-life situations and theoretical knowledge together is of great concern to educators. In the family life and sex education course, role playing serves as one of the major means by which the gap may be diminished. Role playing has been described as an unrehearsed involvement, or spontaneous acting out, of social situations arising from problems in the area of human relations. The technique seeks to effect better interpersonal understanding by permitting individuals to experiment with different roles, to test new behavior patterns, and to establish new concepts.

"Role playing serves three major objectives: (1) It helps the role players to gain insight and empathy into the behavior of others; (2) it provides an opportunity for exploration and practice in a variety of problem solutions; (3) it both interprets and imparts information about a particular issue or problem.

"One of the chief advantages of role playing is its versatility. The method can be used with any age level and in connection with virtually any controversial issue, although it serves its greatest purpose in the field of human relations."

The book Roleplaying in Psychotherapy\*\* by Raymond J. Corsini (Aldine Publishing Company), carries the following definition of "group psychotherapy" in its glossary (p. 199):

"A treatment method in which a number of patients meet with a therapist for the purpose of achieving desired personality changes. The roleplaying technique may be used in group as well as in individual therapy."

In the Foreward to Roleplaying in Psychotherapy, Dr. Rudolf Dreikurs states the following:

"Roleplaying is the most naturalistic of all the forms of psychotherapy. In the safety and privacy of an office, psychiatrists and psychologists can guide patients in more competent ways of living, helping patients to see in action how they behave. It is so easy for us to see what others do to us; so difficult for us to see what we do to others. Roleplaying, which can also be used for diagnostic purposes by the

\* Published in 1968.

\*\* Published in 1966.

therapist, is an unparalleled procedure for letting the patient see himself in action, and helps him establish and assimilate in concrete fashion the insights he gets in the interview.

"For many years I have championed the use of roleplaying and have employed it in my own office practice, mostly to supplement interviews, to help unfreeze patients from old, useless, habitual patterns, and to give them experience in new ways of acting. Properly used, roleplaying is a most valuable adjunct for therapists of any persuasion."

On page xi, author Corsini has this to say in "A Note on Terminology":

"The term roleplaying has four connotations: 1. theatrical, wherein players, following a script, simulate reality for the purpose of entertainment; 2. sociological, or patterns of behavior as distated by social norms; 3. dissimulative, or deceptive behavior in which one tries to fool others by acting in a manner contrary to real intentions, emotions, or motivations; and 4. educational, whereby people act out imaginary situations for purposes directed to self-understanding, improvement of skills, analyses of behavior, or to demonstrate to others how one operates or how one should operate."

"When used in psychotherapy, roleplaying falls in the last category. Essentially, it is a procedure for 1. diagnosing and understanding a person by watching him<sup>34</sup> out in a spontaneous manner a near-veridical situation; 2. demonstrating to a person or a group of persons how one should act; and 3. giving a person a veridical experience through having him play himself in various dramatic situations. This last aspect, a person roleplaying himself, is known as psychodrama -- a word which is often used as the generic term for therapeutic roleplaying."

Finally, from Roleplaying in Psychotherapy, this definition on pages 10-11:

"Roleplaying is a natural method of learning and unlearning various reactions to complex life problems. For this reason roleplaying can be effective for solving certain kinds of problems. It seems to have some logical inherent advantages over other methods of psychotherapy since it simultaneously attacks modes of thinking, feeling, and behavior -- the entire province of psychotherapy."



In Catalog of Human Relations Courses, published on May 1, 1973, by the Department of Human Relations of the Montgomery County Public Schools, the following entry appears on page 6:

"ROLE-PLAYING (Instructional In-service)

DESCRIPTION

The program is designed to give the participants immediate direct experience with role-playing. The group is given a brief, simplified explanation of what role-playing is and what some of its potentialities are. Each participant is provided the opportunity of participating in role-playing and using video tape for immediate feedback.

OBJECTIVES

1. To introduce the participants to sociodrama or role-playing as an educational tool
2. To help participants acquire skill in leading role-playing sessions
3. To explore the many situations in which the use of role-playing would be advantageous
4. To become acquainted with the available literature, materials, and research on the topic

PARTICIPANTS

Any MCPS teacher, supervisor, or administrator<sup>W</sup>

The PARENTS WHO CARE group believes that the technique of role playing in our schools is a great deal more than Dr. Wagner's "cops and robbers" and "George Washington at Valley Forge." Whether Dr. Wagner and his cohorts will admit it or not, role playing is rampant in the Montgomery County Public Schools and is being used as a basic sensitivity training technique to alter values and beliefs to those of the classroom teacher, whatever those values and beliefs might be. Here again, either Dr. Wagner does not know what is going on in the classroom or he is pulling the "colossal dumb act."

Dr. Wagner's testimony was on July 26, 1973. Some thirteen and a half months later -- on September 11, 1974 -- one of Dr. Wagner's subordinates, Jimmy E. Nations, who was at the time Acting Director of the Department of Curriculum and Instruction, began to move toward the truth with the following exchange:

From Volume VIII, pp. 79-81 -

"MR. BOURBON: Do you in connection with social studies programs use inquiry and role playing as teaching techniques?"

"MR. NATIONS: Yes, sir. Those are two of the techniques that are used in social studies. There are many other techniques used in social studies, but the purpose of inquiry as a technique in social studies rests in the fact that a student is going to learn much better if he has asked the question himself, if he is looking for answers to his questions, the questions that have meaning to him. And so the inquiry technique is one where students define questions, organize information and try to answer the questions that fall within the realm of the social studies. Obviously, teachers use various techniques to guide the information gathering, to guide the way that students deal with particular questions and problems that they have defined.

"Role playing is another technique that is used in the elementary social studies program. It's used much more in elementary social studies than it would be in the secondary social studies.

"MR. BOURBON: How is it used so far as you know, in the Montgomery County School System?"

"MR. NATIONS: Teachers use role playing as a means for getting students involved with a particular social studies concept, for having them display their understanding of the particular materials, for having them act out the kinds of questions that are being raised in the social sciences.

"Role playing has a very wide range of uses. It could be from enacting a simple event, which might be an event from history, to an event that occurred in the classroom, to one dealing with social problems of one kind or another, and the latter kind of role playing would more likely be used at the secondary level.

"MR. BOURBON: Is role playing a procedure that varies sharply or could vary widely depending upon which teacher is utilizing this method?"

"MR. NATIONS: Yes, sir. It depends not only on the teacher, it depends on the subject area in which role playing is being used."

-- ON THE SHOWING OF THE FILM "THE MERRY-GO-ROUND", we learned from Nancy Walker, the Director of the Department of Educational Media and Technology, that the Montgomery County Public Schools system had suddenly established a procedure with regard to the use of outside, unauthorized films: (from Volume VIII, pp. 33-34)

"MRS. LAWRENCE: When we were discussing the kinds of catalogs that were available in the media center that teachers can draw from, we found when we were pursuing the film The Merry-Go-Round, that this film was borrowed from the Canadian Embassy film library. Is there any way for a teacher who wants to bring a film in from an embassy, must they -- what is the procedure? Can the teacher go directly to the embassy or is there some sort of procedure that he should go through?

"MRS. WALKER: In this particular case, we have established a procedure that any film that is used in a school that is not owned by the County must be previewed by the principal and the teacher who is going to use it before it is used with students.

"MRS. LAWRENCE: Now, when we first objected to the film The Merry-Go-Round and asked for a reevaluation of the film, this was not a policy. When did you establish that policy?

"MRS. WALKER: I would have to go back and check the time of the policy. It is in our revision of the evaluation and selection document.

"MRS. LAWRENCE: Could you give me the date of that document?

"MRS. WALKER: In fact, it's just out of the print shop this week."

This is a prime example of a face-saving clean-up operation by the Montgomery County schools.

-- ON THE QUESTION OF FIELD TRIP MOVIES, Mrs. Walker's testimony surfaced a floundering of the responsibility for determining appropriate education content: [REDACTED] (Volume VIII, pp. 41-44)

"MRS. LAWRENCE: If an English teacher would want to take his class to a film that is rated X by the Board of Censors and he wants to take his class to that film to show them the

techniques of film making, would he have to have the approval of his principal, or of the media center?

"MR. BOURBON: Objection to that.

"HEARING EXAMINER: Go ahead.

"MR. BOURBON: Can I state my ground?

"HEARING EXAMINER: Surely.

"MR. BOURBON: I am not sure how this relates to materials. I think it relates to a whole different kind of an area of inquiry, namely, what should be the function of a teacher in connection with taking students to see outside films.

"HEARING EXAMINER: Well, I think that may be the argument that is eventually made with regard to it. I think the thrust of this question --

"MR. BOURBON: I don't even know whether it's relevant to what we are inquiring about. I don't think there was ever any original comment before the Board of Education that this was occurring.

"HEARING EXAMINER: I think the thrust of the question, if I read Mrs. Lawrence correctly, is to determine whether or not the media center or the media evaluation division has control over all media which are used in the schools. The answer is probably apparent, but I think it's an appropriate question anyhow to make a record, so I am going to allow the question.

"MRS. WALKER: I think this is -- you're referring to a field trip --

"MRS. LAWRENCE: Right.

"MRS. WALKER: -- where a teacher might take students out. There is a policy, and this is not in my area of control, but I do know that the principal has to approve the field trips.

"HEARING EXAMINER: I think the limitation of the question was whether or not, or should have been at least, whether or not that would fall within your area of approval.

"MRS. WALKER: No, it would not.

"MRS. LAWRENCE: And in the State Board Bylaw it does say that the local system shall appoint a joint committee of educators and representatives of the community which shall examine all, all printed and audio-visual materials proposed to be used in the schools.



"So actually when you're on a school trip, you are actually in school; this is part of your school day, is that not correct?"

"HEARING EXAMINER: Well, do you know the answer to that?"

"MRS. WALKER: No, I don't know the answer to that.

"HEARING EXAMINER: I don't think this witness is, by reason of her background, capable to comment.

"MRS. LAWRENCE: Actually, what I am getting at is if the children are involved in an educational activity between 9 and 3, or whatever the hours are, in school and it's on school time with school personnel directing them, they are in school and I should think, and I am wondering -- this is my question -- if that kind of thing, if the State Board Bylaw covers this. If it does, then the local system would have to appoint the committee to evaluate this film seen on field trips.

"HEARING EXAMINER: Well, I think that's a matter of law, or a matter of argument, Mrs. Lawrence, but not a matter to be addressed to this witness as a question."

This matter is obviously another dodge that has fallen between the chairs. Why is it that such field trips to see outside films are not covered by the policy referred to by Mrs. Walker in Volume VIII, pp. 33-34 relating to outside, unauthorized films brought into the classrooms? If not covered in that policy, why are not such outside materials subject to the approval of the Citizens Advisory Committees required by Maryland State Board of Education Bylaw 321:1?

-- ON THE LOTTERY, a film which PARENTS WHO CARE objected to because it is designed to change attitudes and values of children to tolerate violence and murder, we heard the usual buck-passing technique from Mrs. Walker when we attempted to uncover who in the school system has responsibility for the approval of the concept of community murder, whether in the form of film, written word, or classroom role-playing. The exchange between Mrs. Walker and Mrs.

Lawrence follows: (Volume VIII, pp. 52-55)

"MRS. LAWRENCE: The film and the story The Lottery are a part of our case, and we understood from Miss Grainey in the English Department that the story The Lottery was approved for eleventh grade. The story is included in an anthology which is used by seventh and eighth grade. How could -- there seems to be a controversy here. If a book or a story is approved for the eleventh grade and it happens to be in an anthology in a lower grade, is the teacher, or is it your policy to write a particular directive or memorandum when that book is approved that this story is not to be used at a level lower than grade eleven?"

"MRS. WALKER: I think that would probably be true. There is always the possibility again of requesting a reevaluation of the anthology that includes that particular title, so that the whole anthology could be removed.

"MRS. LAWRENCE: Would this be, generally speaking, would you remove an anthology because of one story?"

"MRS. WALKER: If the committee decided that the story was inappropriate, had been ruled out and that is was, the anthology was not appropriate for junior high school level, yes, they would remove it, but it would be again the committee decision that would determine that.

"MRS. LAWRENCE: Now, if the film is evaluated for eleventh graders, would it just be an unwritten understanding that the story, or role playing of that particular story would be also kept at the eleventh grade level. For instance, if a teacher, an English teacher wanted the children to role play The Lottery for film making and the children were in seventh grade, but the story The Lottery was not to be handled until the eleventh grade, how would you handle this, or what would a parent do? What would your policy be on that?"

"MRS. WALKER: Well, again as far as my jurisdiction is concerned, it would -- now, for instance, with The Lottery, we have limited the film to senior high school. We will not book it for any school below senior high.

"As far as the use of that particular item in the junior high school, again it would have to be requested as a reevaluation. Now, my interest in it, or at least my jurisdiction in it has to do with the film being limited to the senior high school.

"MRS. LAWRENCE: Now, when the parents find that their child has, a seventh grade child, has role played in The Lottery in the seventh grade, would she ask for an evaluation from your media center, or would she go to the English Department for a reevaluation of the role playing of The Lottery?"

"MRS. WALKER: You mean the act of the role playing? Only if it was, only if it was the book, the anthology that they wanted to request reevaluation for would it come to the media center. If there is a question about the teaching strategy involved in the role playing, then that would go to the resource teacher in the English department or to the principal of the school.

"MRS. LAWRENCE: Are there any committees in the schools where a parent could become involved in evaluation? For instance, if I as a parent -- I have a child in the junior high school, and I have two girls in high school. I disapprove of The Lottery. I think that it causes children to suffer emotional trauma when they view this. I would not want my daughter to role play in junior high school stoning someone to death, and I would not want her reaction to this video taped. Is there a committee in my junior high school that I could ask to be on to evaluate the English anthologies? Could I go to my school and join the committee or ask to be put on a committee to watchdog my English anthology books?

"MRS. WALKER: Not to my knowledge.

"MRS. LAWRENCE: I see.

"MRS. WALKER: I think there are no local committees of that kind."

What is demonstrated here is that the administrative escapes are numerous. When parents attempt to remove a harmful or objectionable teaching strategy in one form, it can and does crop up in one or more other forms. The bewildered parent finds himself chasing bureaucrats in several departments, with the result being total frustration.

-- ON INVASION OF PRIVACY, Dr. Jimmy Nations, then Acting Director of the Department of Curriculum and Instruction, doggedly stuck to the "party line" that the school system was not guilty of infractions with the following exchange: (from Volume VIII, pp. 70-72)

"MR. BOURBON: What is the connection between, or the relationship, if any, between the social studies program and the Family Life and Human Development Program as you see it in your department?

"MR. NATIONS: Focus area one, Family Life and Human Development, is, as I said earlier, focused on interpersonal relationships. The social studies program is one that is focused on effective citizenship within the school, within the classroom and within the family, and therefore there is a connection between Family Life and Human Development and social studies in the interpersonal relations area.

"MR. BOURBON: Could you expand upon this to any extent, explain why you say this is so or how is it so?

"MR. NATIONS: Yes. The social sciences deal with the study of man and man's relationships to each other, and therefore the social studies program focuses on people, on the studies of man and studies of man's relationships. And I use man in the generic sense.

"HEARING EXAMINER: I am glad you said that, sir.

"MR. BOURBON: Has it been suggested to you that in your consideration of these two programs, that at some point an invasion of privacy occurs or an intrusion into the sanctity of the family occurs or that the programs otherwise intrude into areas that are reserved to family relationships rather than matters that should be discussed in the school system?

"MR. NATIONS: Yes, we get complaints of that nature.

"MR. BOURBON: And how have you answered those complaints?

"MR. NATIONS: Obviously, the school system has taken a position against invasion of privacy of the students. The study of homes and families does not per se constitute an invasion of privacy. If you look at the curriculum materials, I think that you will find that there is a great deal of effort to keep away from those areas that indeed violate the privacy of families."

Mr. Nations' statement is consistent with the following quotes from the October 10, 1972 official response to the PARENTS WHO CARE June 6, 1972 presentation (Petitioner's Exhibit No. 1, Tab 8, pp. 3 and 4):

"It is stated [by PARENTS WHO CARE] that the parents disapprove of any children being toyed with emotionally or being placed in a position where they must reveal information held only by the student and members of his family. The Montgomery County



school system joins in this disapproval and deploras any action which may have occasioned an invasion of privacy through the solicitation of information that should be known only to the child or his family. Privacy must never be intruded upon without permission or invitation, and good taste alone would prohibit prying into the personal matters that are rightfully those of the child or the family." (p. 3)

"Great caution is exercised in this school system in the designing of research instruments and curriculum materials to avoid any statement or questions that might be construed as an invasion of privacy. The charges that programs intended to invade the privacy of the student and his family are being promoted throughout the school system are denied." (p. 4)

The PARENTS WHO CARE group strongly refutes this denial and contends that the Focus Area One: Interpersonal Relationships curriculum used in the Montgomery County public schools is designed to, and does in fact invade the privacy of the student and his family. This contention is evidenced by the use in the classrooms of the following questions which are taken from Bulletin No. 233 - Life Science and Human Development, K-6 (Petitioner's Exhibit No. 6):

- Discuss family size, pointing out advantages of both large and small families.
- Role play the family at dinner.
- Role play an increase in conflicts with parents.
- Role play other meaningful family situations.
- Have children keep records of their activities; note those children who seem to be overburdened with responsibilities.
- Have children write paragraph about being afraid; encourage them to verbalize their fears due to dark places, being hurt, dreams or nightmares, personal loss, experience with death, punishment, and the unknown.
- Have children observe their family for a week; have them jot

- down notes on the way love was shown.
- Have children write examples of times when they felt angry, afraid, shy.
- Have role playing situations based on these experiences.

SAMPLE QUESTIONS PUT TO STUDENTS:

- What kind of things make you angry?
- What do you like to do when you are alone?
- Should you expect to be paid for chores done at home?
- Whom does your family entertain at your house?
- How do you cooperate with your family?
- What happens when and if you refuse to cooperate?
- Do you think you are being treated fairly?
- Do you think you would like to live and work alone?
- What do you expect of your father and mother?
- Under what circumstances have you felt unloved, unwanted, lonely, shy, or fearful?

The Montgomery County school officials are saying one thing and doing another. The school system is in clear violation of Maryland State Board of Education Bylaw 321:1, section Focus Area One: Interpersonal Relationships, which states in part:

"Discussions shall encourage respect for personal relationships within the pupil's family, and shall not invade the privacy of the family."

Focus Area One curriculum is compulsory. No child in public schools in the State of Maryland may be excused from these discussions and classroom activities, which in accordance with Bylaw 321:1 are interspersed throughout the curriculum from kindergarten through the 12th grade. Under the Interpersonal Relationship instruction,

children must be subjected to all types of probes into their psyches and family situations. The Interpersonal Relationships curriculum emphasizes negative attitudes; it dwells on fears, death, sorrows, anxieties, and other personal feelings and the inter-relationships of these factors with parents and the home situation. The student -- particularly the younger child -- has a weak defense against such techniques and can easily be induced to yield to classroom pressure or forced to work his imagination overtime for the sake of satisfying the teacher's demands. The child is coerced into situations of self-incrimination, public self-criticism, and the revelation of personal and private matters which should properly involve only himself and the members of his family. The PARENTS WHO CARE group considers the Focus Area One curriculum as employed in the Montgomery County schools to be in violation of our Constitutionally defined rights as protected by the "due process clause" of the 14th Amendment.

-- ON STUDENTS' PERSONAL EXPERIENCES, Mr. Nations seemed to be unearthing all kinds of safeguards which would make it virtually impossible for the Montgomery County public schools to be in violation of State Board Bylaws against invasion of privacy in the following exchange with the school system attorney: (Volume VIII, pp. 87-89)

"MR. BOURBON: What is the purpose of having students write about their own personal experiences in connection with either of the curriculum that you have already testified about?"

"MR. NATIONS: The purpose of a writing program is obviously to develop effectiveness in communication, so as to teach

correct form in written communication. And students write best about those things that they know best and the things that they are most interested in. And so very frequently students will write about things that are of interest to them, experiences they have had, those kinds of things, because the subject matter is something that they know very easily and they can focus on the form and effectiveness of their communication. We do very carefully caution teachers not to get into areas of privacy, but we do in fact use things that students are interested in, things that they know best, for vehicles for various kinds of learning.

"MR. BOURBON: Can it occur that a student would discuss in his writing something that is private without being specifically or even impliedly asked to get into those areas?

"MR. NATIONS: Yes, that could occur. A student might write about something that is private, and again teachers have been cautioned that first of all in dealing with something that is of a personal nature, you know, that is of personal interest or personal experience, that they must be careful not to elicit anything that is private information. And if a student reveals something that the teacher feels is private information, the teacher is cautioned that that material should should go back to the student.

"MR. BOURBON: What is the way that the system monitors that situation, to insure that to the best extent possible teachers are following those kinds of instructions?

"MR. NATIONS: The monitoring system is through the principal in the school as well as through these teacher specialists at the elementary level who are housed in the administrative offices. I referred earlier to teacher specialists in elementary social studies, but there are also teacher specialists in English Language Arts who work in our department. Then at the secondary level there is a slightly different organization in that at the secondary level we have resource teachers who work with the principals, and the resource teachers are teachers who are assigned to a secondary school. They are teachers in that school, but they have some relief time to act as resource teachers to work with other teachers, to do observations, to give them guidance in carrying out the program.

"MR. BOURBON: Is it fair to say that there is another form of monitoring and that is the interest and complaints, if you will, of parents who have matters brought to their attention, which they in turn bring to the school's attention?



"MR. NATIONS: Yes, sir, that is another form of monitoring.

"MR. BOURBON: All right. And the system's reaction, the school system's reaction to those kinds of monitoring is what?

"MR. NATIONS: At any time that we have a complaint, the first thing that we do is we initiate an investigation to see what indeed occurred in the situation and to see whether or not the teacher has violated any of the guidelines and see how that situation was handled."

According to Mr. Nations, the school system is pulling out all stops and straining to guarantee against the invasion of privacy of the student and his family. This is an incredible kind of struggle when the curriculum matter and teaching techniques themselves throw the teachers headlong into the private and personal matters of the students. Who asked the school system to get-into this kind of struggle? Why should the tax funds of the citizens of Maryland be used to finance one-upmanship between parents and teachers on a basic Constitutional issue?

-- ON THE SPECIFIC CHARGES RAISED BY PARENTS WHO CARE, the school system attorney, Mr. Bourbon, put Mr. Nations through the "boilerplate" paces, as follows: (Volume VIII, pp. 95-97)

"MR. BOURBON: Dr. Nations, objection has been made by the Petitioners here that impermissible subjects have been brought into other unrelated areas of social science and other programs that are basically family life and human development items, but are brought into other parts of the school curriculum. Have you had objection on that score from citizens groups or from citizens individually?

"MR. NATIONS: There have been instances where specific things that were done in certain courses were objected to by citizens who felt that those were inappropriate to that particular program.

"MR. BOURBON: And were these matters investigated according to your procedures?

"MR. NATIONS: Yes, sir.

"MR. BOURBON: And what was the result of these investigations as you recall them?

"MR. NATIONS: When the Parents Who Care made their presentation before the Board of Education, they made forty-one specific charges. Each of those incidents was investigated by the school system. In seven of those instances, we found that inappropriate action had been taken by the teacher. In most cases it was a decision that was not outside the Bylaw per se, but a decision that we felt was an unwise decision on the part of the teacher. The principal and the teacher were informed and as a matter of fact, in six of these instances the principal was already aware of the incident and had conferred with the teacher and told him that he felt it was an unwise decision and given them the direction as to what to do next, you know, not to use that particular thing again.

"MR. BOURBON: All right. How about the other thirty-four incidents, what was the result of the investigation in connection with those incidents, if you recall?

"MR. NATIONS: With those thirty-four incidents, there were some that were of such a general nature that we could not indeed determine that the incident had ever occurred. If the charge said, for example, that at a given school a teacher had said such and such, we went to the school and we interviewed the principal and we interviewed the teachers to find out if such an incident had occurred, but there were several of those that we could never trace down because the charges were of such a general nature.

"In many of the cases, we found that there were allegations that were inaccurate and as a matter of fact there were some of them that were juxtaposed in the charges so that they appeared to be related together, but they really were not related in fact."

This self-serving response is comparable to the man who wrote his autobiography, read it, and agreed with every word in it. And after he had finished reading the book, he looked into the mirror and liked what he saw. In similar fashion has the Montgomery County school system "investigated" itself and come up with a self-imposed clean bill of health.

The numerous specific infractions of the Maryland State Board Bylaws were cited by Parents Who Care as examples of objectionable practices and to point out that the Montgomery County school system administrators were unable to regulate and control the use of materials and the teaching practices in classrooms throughout the County. Our specific charges ranged from an unauthorized discussion of oral sex acts at the junior high school level to invasion of privacy questionnaires to cruelty through the use of the sociogram. That the Montgomery County school officials would claim that they could not "substantiate" the bulk of our charges was not unexpected. We had hoped that more light could have been shed on the specific charges during these hearings, but were informed by the Hearing Examiner that we did not have the right to subpoena teachers and other school staff. Thus, until such time as Parents Who Care might return to court with the power to subpoena, it is simply the word of the Montgomery County school system against ours. One thing is clear: the Parents Who Care group did not manufacture the many specific allegations against the school system; we maintain that they took place essentially as we reported them.

-- ON THE CONCENTRATION IN THE CLASSROOM ON NEGATIVE EMOTIONS,  
we heard a most unsatisfactory response from Mr. Nations, as follows: (Volume VIII, pp. 112-117)

"MRS. LAWRENCE: We have found in studying curriculum that when we, the children -- when you were discussing the affective domain, which is the child's attitude, opinion and feeling, that in your curriculum K-6 you are asking the child's feelings many times, and in the group situation the children are exposed to the feelings of the other children because

of the elementary work done through role playing or orally and I wondered in this curriculum [why] you seem to emphasize negative emotions of the child.

"For instance, in Grade two in the Human Development and Life Science curriculum, in grade two they have each child write a short paragraph about a time when he was afraid: discuss the various fear producing situations, fear due to dark places, unexpected noises, being hurt, bullied, dreams or nightmares, imaginary things, personal loss of a friend or a pet, experience with death, real or potential situations. Encourage the children to talk about situations with adults which frighten them.

"Then moving into grade three, we find that the children are asked to discuss their families in situations where anger was shown.

"When we go on through your book in grade five, the children are to make a report or role play breaking of gang allegiance, increasing conflicts with parents, opposite sex and peers, have children write examples of times when they felt angry, afraid and shy; show how another individual may have responded differently in a similar situation.

"Moving into grade -- well, we're in grade five now: discuss the effects of worry, fear and anxiety; discuss suitable means of dealing with angers and worries.

"What I am asking you is, why you have placed so much emphasis on negative, unhappy emotions, fears, angers, and worries?

"I don't see in the curriculum where you ask the child to express his joy, his happiness, or his optimistic -- any of the highs of his life. Why do you stress these negative emotions?"

"MR. NATIONS: I think that if you look carefully you would find many examples of the very positive kind of things. Students are asked at various places about the things that make them happy, what are their favorite kinds of things, you know, in one way or another. I don't think there is an over balance of negative, or dealing with negative attitudes.

"MRS. LAWRENCE: Could you show me those places?"

"MR. NATIONS: I would have to take the time to go through the curriculum documents to do it.

"MRS. LAWRENCE: Right.

"MR. NATIONS: To do that.

"MRS. LAWRENCE: We just haven't been able to do that, and this is one of our major concerns, that the curriculum is dwelling, or it's forcing the child to dwell in this negative, highly depressing atmosphere, and that through this constant concentration on the negative feelings of anxiety, worry and fear and death in their family, that the child is assuming the



fears and sadness of the classmates in addition to an over-emphasis on his own. And we find the children, that our children are suffering emotional trauma again from this kind of over-emphasis. How could we, in your in-service training are your teachers made aware of this? How would they be able to identify a child who is taking very much to heart the death of her friend's or an experience of her friend's or a worry or a fear?

"MR. NATIONS: Teachers, in their undergraduate training, of course, are taught to deal with, to recognize when youngsters are having some kind of difficulty, you know, in whatever area, and obviously in in-service courses we talk a great deal about sensitivity to children, being aware of the ways they are responding to various kinds of situations. So teachers are taught, you know, these kinds of things in in-service courses.

"MRS. LAWRENCE: Could you tell me what educational value there is in having a child describe a death of a member of his family to a class?

"MR. NATIONS: It depends entirely on the particular course that you are working in, or what has gone before it and, you know, whether or not this would be a good experience for the youngster.

"MRS. LAWRENCE: This is in grade two.

"MR. NATIONS: Yes. That is, I take it, listed in the curriculum --

"MRS. LAWRENCE: Right.

"MR. NATIONS: -- as an area. And I think when you talk about youngsters' attitudes, that there is a place for looking at the things that frighten one, because it sometimes makes it easier if you understand that another person might be frightened or sometimes it makes it easier to know that other people have those same kinds of feelings."

Parents Who Care can find no evaluation which would justify the use of these depressing techniques and discussions in the classroom. We contend that such preoccupation with negative feelings and emotions is psychologically damaging to our children.

-- ON THE DEFINITION OF PRIVACY, Mr. Nations employs the semantic dodge and engages in some masterful bureaucratic double-talk: (Volume VIII, pp. 117-122)

"MRS. LAWRENCE: In the life science curriculum for grade three, the children are asked to jot down ways that conflict or anger was shown in their family. We have said that this is an invasion of our family privacy. Could you define for me your definition of family privacy, and if you think a child is invading the privacy of the family by explaining to the class or jotting ways anger and conflict are shown in their home?

"MR. NATIONS: When you ask for my definition of it, I assume you mean the school system?

"MRS. LAWRENCE: As Director of Curriculum, right.

"MR. NATIONS: The definition that was given in the response to the Parents Who Care draws a distinction between that which is personal and that which is private, and the distinction that is made in that response is that, is whether or not a student is asked to respond in a way that he feels is invading his own privacy. So that there is a line drawn between privacy and personal response. The major element that brings in the distinction is whether or not the student feels that that is something that should be kept within his family.

"Now, obviously, teachers do the same kind of thing. Teachers make decisions about what is appropriate and what is inappropriate to talk about that comes out of the family setting, and they are trained to phrase their questions such that they don't get into private areas.

"HEARING EXAMINER: Mrs. Lawrence, may I ask a question here? Doctor, how do you determine -- by you, I don't mean you personally -- how do you determine what a first grade or second grade or third grade student considers to be private?

"MR. NATIONS: I think first of all, you would have to look at the guide lines that are given in curriculum documents, and if it's included in the curriculum document it has been given approval by the Board of Education, and therefore we would say is not, you know, privacy per se. I think teachers have to be sensitive to the, what should remain within the family, and therefore the kinds of questions and the way they are phrased is again a reflection of what is considered private and what is considered a personal kind of response.

"HEARING EXAMINER: Well, how do you determine, though,

beforehand what guidelines do you use to determine beforehand what questions fall into the area of invasion of privacy and what questions do not? And I am asking this in light of what I believe you stated on your direct testimony that you are sensitive in curriculum formation to invasion, or potential invasion of privacy.

"MR. NATIONS: We do not have any guide lines per se that say this is a private area and this is a personal area. I suppose the most accurate thing is to say that the reflections of what is considered private, or what is considered a personal response are those reflections that are, would be seen through the curriculum documents themselves and the kinds of instructional practices that have been approved by the Board of Education.

"HEARING EXAMINER: Now, your statement previously was that you consider what the child, the student in answering would consider to be private. Do you give any consideration to what the student's parents or other members of the student's family might consider to be private?

"MR. NATIONS: Yes, very definitely.

"HEARING EXAMINER: Well, how is that given consideration?

"MR. NATIONS: Through the regular processes of curriculum review. Particularly in a sensitive area, we will have citizen groups that advise us as to what should be included and what should not be included, so there is that kind of additional guide line built in.

"HEARING EXAMINER: Now, in addition to the curriculum guide lines as to those specific questions which are part of the curriculum, are there any guide lines for the teachers in their, in the conduct of their classes to eliminate as far as possible potential invasions of individual and family privacy?

"MR. NATIONS: There have been many kinds of communications to teachers about this, you know, through in-service, for example; through newsletters that deal with instructional matters, through memoranda that have come out from the instructional office.

"Through those kinds of things teachers are told that they should look at what might possibly constitute an invasion of privacy and that they should be very sensitive to not invading the privacy of students.

"MRS. LAWRENCE: Would it be possible for parents to be able to read any of the cautions that the teachers have in their in-service training?

"MR. NATIONS: The kinds of cautions that you are talking about are mostly verbal in an in-service training session; you know, teachers are taught in a class kind of setting, although there have been other materials that have cautioned teachers against invasion of privacy."

On the basis of Mr. Nations' testimony, PARENTS WHO CARE must conclude that there is very little evidence indeed that teachers in the Montgomery County school system have been adequately trained in the area of invasion of privacy. The apparent absence of written guidelines is basic to our claim that the classroom teachers are continuously violating the privacy of both the student and the home, despite the official denial of the school system leaders. We would contend that Mr. Nations does not know what goes on in the various classrooms and that he is mouthing a denial in the absence of the facts.

-- ON FEARS AND CONFLICTS IN THE HOME, Mr. Nations outlines below how the school system involves itself in the personal and emotional affairs of the family: (Volume VIII, pp. 122-125)

"MRS. LAWRENCE: When you ask the children these questions about the conflicts in their home and their fears and in grade two the teacher is to particularly pay attention to those children who might be overburdened by work, if you should find through this questioning that a child is overburdened or if he is suffering from punishment -- for instance, they ask the children to discuss punishment and fear from an adult. If you find that a child is afraid of an adult in his home, perhaps an older brother or an aunt or an uncle, do you take some sort of remedial route? Do you try to help this child?

"MR. NATIONS: If I'm not mistaken, the context of that particular exercise says to the teacher to first of all try to determine whether or not the child is overburdened or whether he perceives that he is overburdened.

"MRS. LAWRENCE: Right, that's right.

"MR. NATIONS: And then the next step would be how you move. I would think that the most logical thing is if a child feels



that he is overburdened or if there is somebody that he is expressing fear of, the first step would be a conference with the parents.

"MRS. LAWRENCE: A conference with the parents?

"MR. NATIONS: To let them know that this is what's happening with your child, because teachers are concerned that children indeed feel more comfortable.

"MRS. LAWRENCE: Would the teacher, the classroom teacher who extracted this information from the child be the person to go to the parent, or would the principal do this, or perhaps a guidance counselor? Does the teacher share this information with anyone else on staff, perhaps a pupil service worker, or does the teacher make the decision himself to go to the parents?

"MR. NATIONS: I would think it would depend pretty much on the severity of the case and the kind of communication that teachers, that the teacher has already had with the parents. If it's a case where the teacher and the parents have already been conferencing about the child, the normal thing would be that the teacher would call the parents and say, you know, I have some fear that I need to discuss with you. If it's a situation where the teacher has been unable to reach the parents, or the parent has refused to come in for a conference, then it might be that it would be referred to the pupil service worker.

"MRS. LAWRENCE: It would be. In other areas of the curriculum, you are extracting other personal information: what do you expect of your father and your mother? Can you think how you might expect them to act differently at different times? Give some examples. Under what circumstances have you felt unloved, unwanted, lonely, scared or fearful?

"MR. NATIONS: With most teachers, I think they would be able to tell simply by the way children describe events and the kind of detail that they use. Teachers pretty much understand that what they get from children, is what the children tell them, and it may or may not be fantasized, it may or may not be real.

"MRS. LAWRENCE: How much of a child's time in elementary school is spent on interpersonal relationships either through role playing -- just generally speaking -- through role playing or through group discussion?

"MR. NATIONS: Do you mean -- if you are talking about those lessons that focus on interpersonal relationships --

"MRS. LAWRENCE: Right.

"MR. NATIONS: -- per se, I would say that the amount of time is fairly small. Ten per cent of the time I would offer as an estimate."

The PARENTS WHO CARE group considers 10 percent of a student's day a significant amount of time to be devoted to a compulsory inquisition into these areas.

-- ON THE BLINDFOLD WALK AND NON-VERBAL COMMUNICATION, Mr.

Nations responded as follows: (Volume VIII, pp. 135-137)

"MRS. LAWRENCE: In the family development, Human Development in the Family, Bulletin 245, you have a game, the blindfold walk, that the children play where the children are blindfolded in high schools. Usually this is played in the first week of school where the children are led through the building, up and down the stairs, inside and outside of the building. This we understand is to teach the child to trust his friends. This is very time consuming and most disruptive. Would you explain to us the educational value of the blindfold walk?

"MR. NATIONS: It is within the context of the unit on Relationships With Other People, and it is to teach the concept of trust, to feel what it's like to be completely dependent on somebody else to guide you. And it's again another way of dealing with that concept. "Hopefully teachers would present the concept in a variety of ways -- through discussion, through reading examples, and those kinds of things.

"MRS. LAWRENCE: In the elementary schools now the children in the early days of the year learn about the techniques of non-verbal communication. For instance, the teacher kicks the desk to show that he's angry or he bangs his fist on the table, and this is to express the feelings of anger non-verbally. Most of the children in the classrooms in the Montgomery County School System can speak. Why would they, why would their class time be taken up by teaching them non-verbal communication? They're not mutes.

"MR. NATIONS: I don't know of a curriculum that focuses in on non-verbal communication, but we all communicate in a lot of different ways. We communicate verbally and non-verbally, and if you are studying communications and the ways that people communicate, it would be appropriate to look at the various ways that people communicate, non-verbal as well as the verbal ways of communication. But again, that would be within the context of a specific study of communications and how people communicate.

"MRS. LAWRENCE: Would you say that these techniques of non-verbal communication, the blindfold walk, and the role playing, would you categorize these as therapeutic techniques?"

"MR. NATIONS: No, I would not.

"MRS. LAWRENCE: Do you feel that these techniques make a child more sensitive and more easily to become controlled by his teacher?"

"MR. NATIONS: I would not equate being more sensitive and being more easily controlled as synonymous."

The blindfold walk and other forms of non-verbal communications are standard humanistic education/group encounter techniques.

In a chapter entitled "Humanistic Education Techniques," Harold C. Lyon, in his book Learning to Feel - Feeling to Learn (Charles E. Merrill Co., 1971), categorized the blind walk among a number of "Humanistic games" and described it as follows:

"The purpose of this exercise is to make the student depend on his senses other than sight for receiving the world, and to let him experience dependence on another. One student closes his eyes and another takes him on a walk outdoors. No talking is allowed so that they must develop some communication system other than speech. The leader takes his partner around on interesting side trips to explore objects non-visually and to experience different sensations, like running, feeling water, mud, grass, trees, rolling, swinging on swings, going down a seesaw." (pp. 159-160)

Mr. Lyon, incidentally, published his book under his title Director of Education for the Gifted and Talented, U.S. Office of Education.

And in another source, the following paragraph is from the book Models of Teaching by Bruce Joyce and Marsha Weil (Prentice-Hall, 1972):

"In a recent project on Humanistic Education, George Brown of the University of California and Esalen Institute examined affective approaches to education and analyzed their potential for integration into the conventional curriculum. In addition

to inventorying suitable awareness experiences and encounter group techniques, Brown and his staff trained five elementary and secondary school teachers and assisted them in developing and trying out lessons and units based on these techniques. The project report is replete with their annotated accounts of classroom experiences spanning all subjects, grade levels, and special learning situations. We can illustrate only a few of these accounts here." (p. 257)

There followed at this point a three-page description of the "blind walk." (pp. 258-261)

It is patently absurd for Mr. Nations and the other ranking officials of the Montgomery County school system to deny that sensitivity training techniques are being used in the classrooms to manipulate the students.

-- ON THE SOCIAL STUDIES MAN: A COURSE OF STUDY (MACOS), we heard Mr. Nations put up a feeble defense of the objectionable curricula: (Volume VIII, pp. 145-150)

"MRS. LAWRENCE: When we talked about the contents of Man: A Course of Study, could you briefly give us the concepts in Man: A Course of Study?

"MR. NATIONS: The Man: A Course of Study is organized around questions rather than concepts per se. The questions are what makes man human and how can we become more human? It focuses on the human qualities of man.

"MRS. LAWRENCE: We have studied Man: A Course of Study and they deal with infanticide and senilicide. This is the killing of the babies and letting the old grandmother float away on the ice because she has outlived her usefulness, and children do role play this situation and a member of their family who has a terminal disease. What should we do, how would we handle this in our home and this brings out a discussion on euthanasia, infanticide and senilicide? What is the concept that you as a director of instruction feel that the child should gain, or what concept does Man: A Course of Study leave a child with all those issues, infanticide and senilicide?

"MR. NATIONS: My understanding is that the reference to putting the old grandmother out on the ice to float away is in one of the pieces of resource material. It is not a major part of the curriculum, and I have known of places where it was role played



or discussed in that way. But a concept in in Man: A Course of Study is how people are, treat each other, and what is acceptable and what isn't acceptable. And as they look in Man: A Course of Study at the Netsilik Eskimo, this was not a practice of the Netsiliks to leave the old people behind. However, there was a fable in their literature about a time when a grandmother was left behind, and the point is to look at how we take care of older people in our own culture and how this is really in our viewpoint a very inhumane practice and that we have other and, as we think, better ways of taking care of old people in our culture.

"MRS. LAWRENCE: Previously, in your testimony we were discussing balance. What do you have in your curriculum, what social studies curriculum do you have that would balance the severe culture of the Eskimos so that the child would be reinforced with his own culture? For instance, what social studies courses do you have that would instill in the child his own American heritage and attitude toward senilicide and infanticide?

"MR. NATIONS: In the elementary social studies program, as I said earlier, we studied the school, the home, the community, those kinds of basic things. In addition, Man: A Course of Study constantly refers to the necessity for making comparisons and contrasts between the materials presented in that curriculum and our own culture.

"If you look at the directions to teachers, there is always that direction of -- you look at the way the Netsiliks did it and how do we do it in our culture, so there is always that comparison and contrast built throughout the curriculum.

"MRS. LAWRENCE: Do you have films or textbooks that the child would be exposed to to reinforce this? You are leaving it really only to the teacher who is teaching Man: A Course of Study to do this, but would there be films to balance this so that it would be given in a more vivid way to the student? For instance, would you have another particular series and could you name that series?

"MR. NATIONS: We don't have a particular series, but teachers are much more accustomed to teaching American geography and history and most of the teachers who would be teaching Man: A Course of Study have had experience in teaching American geography and history where we have a variety of printed materials and a variety of films available for teachers to use.

"MRS. LAWRENCE: What American history has a child up to the fifth grade been exposed to?

"MR. NATIONS: Up to the fifth grade?

"MRS. LAWRENCE: Yes.

"MR. NATIONS: It depends on the depth of the history that has been used in studying communities and the depth of history that has been used in studying various other regions. Often by that time students will have studied the history of Maryland and the comparison between Maryland and the United States. Most of the U.S. history is handled at the fifth grade level.

"MRS. LAWRENCE: In going back to death, the children are asked to in the second grade, as I said, discuss the death of a member of their family, and then in Man: A Course of Study they're getting death through the Eskimo culture. In the seventh grade we've entered a book called Voices, which is an anthology of death, stories about violent death. We have the game Who Shall Survive where the children will decide which people will survive in a stress situation and which ones will be murdered. Is there any time in the curriculum where the children are told positively the attitude of the American, of its American culture about dealing with death and murder? This is what I'm coming to.

"For instance, in the value decision, the child himself is to decide which people are to be murdered. In the book Voices it deals only with violent death. Where in our textbooks does the child have presented to him the American traditional attitude toward murder, senilicide, infanticide and euthanasia?

"MR. NATIONS: I think you would find that much more predominant in the books that are available than the two specific examples.

"MRS. LAWRENCE: Could you name the books?

"MR. NATIONS: I am sorry, I don't know the books well enough per se to say, you know, on page such and such of this one and that one and the other."

It is a significant and sad commentary that the Acting Director of Curriculum of one of the largest school systems in the United States is unable to respond to the question as to whether the educational materials in the system contain the American attitudes, legal or otherwise, toward such concepts as murder, senilicide, infanticide and euthanasia, particularly in view of the fact that PARENTS WHO CARE had attacked the presentation of these concepts as seen in the eyes of another culture. What is even more tragic is that these

concepts are being presented to 5th graders, that is, 10 year-olds, for the first time in their lives and are thus having a profound influence on the formulation of their values systems -- without the knowledge and reinforcement of their own culture.

-- ON SEX DEVIATION, Mr. Nations admits that the Montgomery County public schools are in violation of Maryland State Department of Education By-Law 321:1: (Volume VIII, pp. 183-186)

"MRS. LAWRENCE: Do you have a curriculum on sex deviation as such? I know that the State Board Bylaw has included it and it can be taught. Have you developed a sex deviation curriculum?"

"MR. NATIONS: No, we have not.

"MRS. LAWRENCE: You have not. Have you given your teachers permission to answer questions on sex deviation?"

"MR. NATIONS: We have a set of guide lines for teachers on answering questions which students raise, and the guide lines state essentially that if a student raises a question in a sex education program, that the teacher gives minimal information and refers the student to somebody else who can really talk to them about that particular problem. Most frequently they are told to raise the discussion with their parents or with a counselor or those kind of people.

"MRS. LAWRENCE: In our charges against the school system there were 41 allegations. We brought up the fact that a health instructor had discussed oral genital sex with her students, and she did not -- and this is part of my testimony -- she did not explain to the students that in the State of Maryland oral genital sex is a misdemeanor and anal sex is a felony. Do you instruct your teachers now since this has happened to make the students aware of the legal problems involved in sex deviation?"

"MR. BOURBON: I object to the form of the question for this purpose. I don't know whether it's been -- and I submit it has not been established that this has happened. I think it's an unfair way to phrase the question. If his answer is based upon the assumption that it has in fact happened that a teacher has so instructed the students, that's one thing. But I don't think it's been established, and I would object, as I said, to the form.

"MRS. LAWRENCE: All right, I could rephrase my question.

"HEARING EXAMINER: Will you ask the question without the preamble?

"MRS. LAWRENCE: Right. Yes, I will. If a student should ask an instructor about sex deviation, would the teacher be compelled in her short answer or his short answer to explain to the students the laws in our State and through -- well, in our State about a sex deviation practice?

"MR. NATIONS: There is no guide line which compels teachers to, in answering a question, tell what the laws are in relation to it.

"MRS. LAWRENCE: When the State Board Bylaw lists the contraception -- let's see, we're into Focus area three. There is a list here: Maturation, the Reproductive Process, Sex Deviation, Contraception, Premarital Intercourse, Marriage and Family Responsibilities, Family Planning and Venereal Disease. Does this mean necessarily that we, the public schools in all counties are mandated to present those programs?

"MR. NATIONS: The interpretation that our Board of Education has given to the State Standards and Procedures is that they are indeed mandated.

"MRS. LAWRENCE: And are you developing a sex deviation program now?

"MR. NATIONS: No, we are not.

"MRS. LAWRENCE: Why not, if it has been mandated to be presented? Are you denying children information?

"MR. NATIONS: In the curriculum development to comply with the State Standards and Procedures, we have worked very closely with the Citizens Advisory Committee, and it was at their urging that we develop a unit on contraception and it is their recommendation to us, and that recommendation has been accepted by the Board of Education, that we not deal with sex deviations at this time in the curriculum.

"MRS. LAWRENCE: And would you consider yourself in violation of the State Bylaw?

"MR. NATIONS: If one considers that a mandate from the State, yes."

If, in fact, the failure of Montgomery County to teach sex deviations is a violation of the Maryland State Bylaw 321:1, it is certainly an infraction with which PARENTS WHO CARE is in complete agreement.



Sex deviations include such practices as sadism, masochism, lesbianism, homosexuality, incest, oral and anal sodomy, bestiality (human/animal sex acts), group sex, and communal sexual relationships, plus a great variety of fetishes. This is an area the public schools should stay well away from. On the whole question of "mandate," it is interesting to note that a good number of Maryland counties have not as yet implemented any of the Family Life and Human Development curricula called for under the Maryland State Bylaw 321:1 -- and we fail to see that any legal action has been taken against these counties (e.g., Garrett, Calvert, Somerset, Talbot, Wicomico, Worcester) for non-compliance. By the same reasoning, PARENTS WHO CARE believes that the entire Family Life and Human Development curriculum could be dropped from Montgomery County Public Schools without any legal hassle. PARENTS WHO CARE maintains that there is no "mandate" based on legal grounds and that the Montgomery County school officials are playing semantic games with the law.

-- ON CLASSROOM DISCUSSION OF FEARS, Mr. Nations furnishes a weak justification for public school involvement: (Volume VIII, pp. 206-208)

"MRS. LAWRENCE: Dr. Nations, would you say that fear is an emotion?

"MR. NATIONS: Yes, I would.

"MRS. LAWRENCE: Do the children in the Human Development and Life Science discuss their fears?

"MR. NATIONS: There are activities in the curriculum which do deal with discussions of fears.

"MRS. LAWRENCE: For what purpose do they discuss their fears?

"MR. NATIONS: For the understanding of the kinds of feelings that people have and how those feelings affect them and how feelings affect other people also.

"MRS. LAWRENCE: Is there any criteria or have any tests been done to show us to what extent a child in the second grade can discuss fear without becoming frightened?

"MR. NATIONS: I don't know of tests per se that have been done or research that has been done on that specific topic.

"MRS. LAWRENCE: Do you know of any evaluations or studies that have been done to show that Human Development and Life Science programs have improved the social adjustment of the children?

"MR. NATIONS: I don't know of studies per se.

"MRS. LAWRENCE: Does your school system intend to do an evaluation of the Human Development and Life Science curriculum?

"MR. NATIONS: We do other kinds of evaluations. We do evaluations in terms of students' achievement of the objectives that are defined in the curriculum. We do research studies of parents' attitudes about the curriculum, students' attitudes about the curriculum, whether people are satisfied. We do more in depth studies where we have people like citizens groups reviewing instructional materials that are related to curriculum documents so there are many kinds of studies that are done."

Mr. Nations' last response was a rather clever, if long-winded way of saying, NO. PARENTS WHO CARE maintains that the Human Development and Life Science curriculum is unevaluated and should be removed from the schools until such time as parents can be shown by the educators that the curriculum has educational merit and that it is not invading the privacy of the student and the home.

-- ON THE USE OF LOGS, Mr. Nations was engaged in the following exchange: (Volume VIII, pp. 209-210)

"MRS. LAWRENCE: ...are you familiar with the technique that the paperbacks have a student's log that accompanies them?

"MR. NATIONS: The use of student logs is a practice that has been used in education for years and years dating back to keeping a composition book or a workbook where you, you know, record certain kinds of things. I think it's related to that.

"MRS. LAWRENCE: In this particular unit, this scholastic literature unit, in the family-student log there is a story about being lonely, and I would like just to take a minute to read a few of these questions: If you have a family, you never feel lonely? Right; not necessarily. Being part of the family is no guarantee against loneliness. Even if your family is a happy one, you're bound to feel sad, angry, or upset sometimes or even lonely. What are your experiences with loneliness? Add your own examples to the list below. When might a person be lonely even if he is part of a family? Loneliness is when you come home and there is no one there. Who sees the family's, the student's log?

"MR. NATIONS: I'm not familiar with the use of this material in any schools per se. The purpose of a log is, you know, to give feedback to the student or analysis by the student. And in many cases it's used for feedback to the teacher. If the series is used in the school system, I would assume that the log is shared only with the teacher, and I would assume that the same guide lines are used here that would be used in the home economics where in many cases the student doesn't even share the material with the teacher unless he volunteers to do so.

"MRS. LAWRENCE: So that there is no policy on where these logs are kept or who has access to the logs?

"MR. NATIONS: No, there is not."

Once again, Mr. Nations -- although not familiar with the materials under discussion -- makes assumptions about what goes on in the classroom.

-- ON SEXUAL ACTIVITIES, Mr. Nations admits that the students are not informed on the legality or illegality of acts: (Volume VIII, pp. 220-222)

"MRS. LAWRENCE: Now, we have in evidence a book called Values and Teaching, and we also have entered the Hilda Taba curriculum as evidence. In both of these books, it's stated that the teacher must remain in a non-judgmental position, that the teachers must not moralize. So I wonder how this kind of teacher training fits into the teaching of witchcraft and sex deviation.

"MR. NATIONS: To say that something is illegal is not moralizing, I don't believe.

"MRS. LAWRENCE: Well, I am glad to hear you say that because when we were studying our drug abuse curriculum, we were told that by Dr. Hauptman -- and here again it is, I can't prove this in writing, but we understand that in dealing with abortion, premarital sex and drugs, that you do not moralize the issue and you don't tell the child that it's right or wrong, that he must make his own decision, that he must form his own values. So when you apply this kind of rationale to witchcraft, where do we stand?

"MR. NATIONS: The rationale that I understand you to be talking about is one that rather than saying this is a right moral decision and that is the wrong moral decision says there are various kinds of decisions and people take different moral stances in relationship to these various issues. When I said earlier that we teach drug abuse is immoral, that was a misstatement. We teach the various kinds of moral decisions that can be taken in relation to these things and do not take the stance that this one is right and that one is wrong.

"MRS. LAWRENCE: To go back to our Bulletin 245, on page 72, where you're dealing with premarital pregnancy, it is illegal for a minor to have intercourse, and when they discuss premarital pregnancy in the classroom, this is not a part of the curriculum. This is not pointed out to the teenagers. If my daughter under eighteen has intercourse, she is a delinquent, and this is not told.

"Now, why do we not explain the legal ramifications of premarital intercourse to teenagers in your human development and life science curriculum?

"MR. NATIONS: I don't know why legal issues were not dealt with in the development of the curriculum. I do know that as teachers have been involved in in-service, one of the questions that they most frequently raise is about the legal implications of various topics throughout the curriculum. And one of the things that they ask for is to have a lawyer brought in so that they have accurate information about the legal stances on these various things.

"MRS. LAWRENCE: We haven't seen those references in the teachers' guides that we have studied.

"MR. NATIONS: No, I was saying in the in-service the teachers do this. That's when they ask for the lawyer.

"MRS. LAWRENCE: It has not been our experience in the high



schools that lawyers have been brought in to explain the legal ramifications of premarital sex. Do you know if the lawyers have been brought in to explain this to the students?

"MR. NATIONS: I don't know of lawyers being brought in to explain to the students. What I was referring to was lawyers going into the in-service courses for teachers."

Thus, it is quite apparent that for sexual activities and other actions that have moral and legal implications, the Montgomery County public schools neither moralize nor acquaint students with the law. In exposing the children to moral options, the schools are violating our religious rights, our religious code which has no such options. Moreover, by their failure to instruct students on the legal aspects of such activities introduced into the classroom, the schools are contributing to the delinquency of minors under the law.

-- ONCE AGAIN ON INVASION OF PRIVACY, Mr. Nations admits, finally, that certain <sup>parts of</sup> Family Life and Human Development are undergoing or are scheduled for revision: (Volume IX, pp. 27-29)

"MRS. LAWRENCE: Are you comfortable with the asking of students in the K through six curriculum about the conflicts in their home at the grade two or three level, and are you comfortable with the open-ended sentence in the Bulletin 245, the major source of conflict in my family is?

"HEARING EXAMINER: Would you explain for me what you mean by comfortable?

"MRS. LAWRENCE: When I say, are you comfortable, do you believe that this is an invasion of a privacy, or could constitute invasion of privacy, or do you feel that this is a legitimate concern of the teacher and should be asked of the students?

"MR. NATIONS: Would you cite the two examples again?

"MRS. LAWRENCE: One is in Bulletin 245. Do you want the page number? The major source of conflict with my family is -- and in the elementary level, I believe it is grade three, the children are asked about the increasing conflict with their parents.

"MR. NATIONS: I am talking about whether or not I am comfortable. I am responding in terms of the school system's position.

"MRS. LAWRENCE: Yes. That is the only context I am asking you any questions in.

"MR. NATIONS: As far as the example in Bulletin 245, this is another of the examples of a deletion in the process of revision, because when this was reexamined, it was felt that this did have the potential for invasion of privacy. The K through six family life and human development has been studied but has not been revised at this point.

"MRS. LAWRENCE: I would like to correct my statement; it is grade five, increasing conflict with parents

"MR. NATIONS: That will be reviewed and the document is scheduled to be revised because it also is out of print, and and that question will be raised again in response to that particular situation.

"MRS. LAWRENCE: Could you tell me when this was revised? We were not aware that these revisions have been made, and since we have raised these in our June 6 hearing, we had a response in October, and we have been through a series of hearings and we have not been made aware that these revisions were made, so we are covering the materials that isn't necessary to be covered.

"MR. NATIONS: The revisions have not yet been sent to the Council on Instruction and have not been forwarded to the Board of Education. They are in draft form and some of the revisions were done a year ago last summer, and some of them were done this past summer."

This is a typical move by the school system to cover its tracks without openly admitting to the PARENTS WHO CARE charges of invasion of privacy.

-- ON HUMANISTIC PSYCHOLOGISTS, Mr. Nations again denied familiarity with the materials: (Volume IX, p. 36)

"MRS. LAWRENCE: In the Bulletin 245, Exhibit 8, on page 24, at the bottom of the page, do group research on humanistic psychologists, Rogers, Maslow and Counts; discuss beliefs held by this group. Would you know where in the guide other non-humanistic psychologists are studied, that is, psychologists other than humanistic are studied?"

"MR. NATIONS: I am not familiar with every item in the guide, so I don't know.

"MRS. LAWRENCE: I would like to point out that this is also true in the relationships guide, that these same humanistic psychologists are studied, and I would like to know in that curriculum guide whether there is a balance to the humanist psychologists. Would you know?

"MR. NATIONS: No."

Thus, Mr. Nations admits to a lack of knowledge or the lack of existence of a balanced presentation.

-- ON THE GAME WHO SHALL SURVIVE, which was purportedly removed from the Montgomery County public schools, Mr. Nations reveals that there is no procedure for one county school system to notify the State Board of Education or other county school systems of action taken to remove objectionable materials: (Volume IX, pp. 42-44)

"MRS. LAWRENCE: When you issued the memorandum saying that the game Who Shall Survive could be detrimental to some students, it was not of educational value, did you contact the directors of curriculum at the State level? This game, or this curriculum, Bulletin 245, we have a memorandum in evidence that shows that this curriculum is in 21 counties in the State of Maryland. Have you let the State Board know your feelings and your action about this game?

"MR. BOURBON: Objection to that question.

"HEARING EXAMINER: What is the purpose of that, Mrs. Lawrence?

"MRS. LAWRENCE: When he said that they have eliminated the game in Montgomery County because it was detrimental and inappropriate learning experience, would he as Director of Curriculum advise the State Department of Curriculum to eliminate the game?

"HEARING EXAMINER: What bearing does that have on this? We are talking about Montgomery County here.

"MRS. LAWRENCE: Well, I think that, since the materials is approved Statewide, if we are protecting the children in Montgomery County public schools perhaps as an added benefit we could protect the children in other counties from the same game.

"HEARING EXAMINER: I sustain the objection. Would you ask another question?"

"MRS. LAWRENCE: Do you work with curriculum directors in other counties or at the State level?"

"MR. NATIONS: We very frequently work with people at the State level, minor contact with curriculum people in other counties, although, we do have contacts, but we don't have a systematic procedure.

"MRS. LAWRENCE: Should I move over to Prince George's County, my children then perhaps would use the Who Shall Survive game, because this curriculum is in 21 counties."

"MR. BOURBON: Objection.

"HEARING EXAMINER: No question.

"MRS. LAWRENCE: Is there any process, to your knowledge, where a report could be filed when materials are no longer acceptable in one county?"

"MR. NATIONS: I don't know of such a process."

The important point that PARENTS WHO CARE wishes to make here is although an objectionable curriculum or teaching practice can by administrative notice be removed from Montgomery County schools, unless the State Board of Education is aware of this action, it would continue to approve materials with objectionable portions for use in all counties in the State. Thus, the Who Shall Survive game, for example, could be included in any number of curricula approved by the State and put into use in Montgomery County schools. Only a constant vigil over the curricula and teachers' guides would prevent objectionable portions from seeping back into the county system.



### III. PARENTS WHO CARE Charges

We, the PARENTS WHO CARE group, charge that the methods of instruction and materials used by the Montgomery County Public Schools system are violations of privacy of the student, of the family, and of the home and, therefore, represent violations of our Constitutional rights as protected by the Due Process Clause of the 14th Amendment. For our findings and argument on this point, see above, pp. 32-38, 43-47, 54-56, and 58-59. Based on these same citations, we find that the Montgomery County Public School authorities are also in violation of Maryland State Board of Education Bylaw 321:1, Focus Area One: Interpersonal Relationships, which states, inter alia, "Discussions shall encourage respect for personal relationships within the pupil's family, and shall not invade the privacy of the family."

We further charge that instruction in 1) Focus Area Two: Physiological and Personality Changes and 2) Focus Area Three: Advanced Physiology and Psychology of Human Sexual Behavior is interspersed throughout a wide range of curricula, both elective and required. We **as** parents are not, therefore, able to determine what our children shall learn and the manner and time of how they shall be taught in these highly **sensitive subject areas**. Some examples of violations of Maryland State Board of Education Bylaw 321:1, as cited in Petitioner's Exhibit No. 1, Tab 4, are as follows:

Description of the performance of oral sex acts  
**at Leland Junior High School**

Lecture by lesbians at Northwood High School

Unauthorized instruction in sex deviation at

Montgomery Blair High School

Two weeks unauthorized sex education in history

course at Montgomery Blair High School

Unauthorized TV showing of human reproduction

process to 7 and 8 year-olds at Highland

Elementary School

School newspaper providing complete referral

information on VD, abortion, and contraceptives

at Einstein High School

Unauthorized showings of sex education films as

follows: in geography class at Newport Junior

High School

in home economics class at Belt Junior

High School

in English class at Gaithersburg High

School

in biology class at Einstein High School

in history class at Montgomery Blair

High School

Presentation of diagram showing surgical details

involved in performing circumcision on an enlarged

adult male penis at Leland Junior High School

As indicated on page 40 above, the specific infractions of the Maryland State Board Bylaw were cited by PARENTS WHO CARE as examples of objectionable practices and to illustrate that the

Montgomery County schools were unable to regulate and control the use of materials and teachers' practices in classrooms throughout the County. That the school authorities would claim that they could not "substantiate" the bulk of the PARENTS WHO CARE specific charges was not unexpected. Inasmuch as PARENTS WHO CARE was unable to subpoena teachers and other school staff, it is simply the word of the school system against ours. It would be preposterous to suggest that PARENTS WHO CARE dreamed up some 40 allegations and took the Montgomery County school system to court over them; we maintain that the incidents occurred essentially as we reported them.

Additionally, the PARENTS WHO CARE group charges that the Montgomery County Public Schools system is employing techniques in sensitivity training, which we define as follows:

"group meetings, large or small, to discuss publicly intimate and personal matters, and opinions, values or beliefs, and/or, to act out emotions and feelings toward one another in the group, using the techniques of self-confession and mutual criticism, group dynamics, and role-playing."

Such tactics we consider to be behavior manipulation for the achievement of group decisions based on situational ethics. For our findings and argument on this point, see above, pp. 6-8, 10-11, 22-27, 30-32, 40-42, 47-52, and 56-58.

Sensitivity training as employed in Montgomery County schools is basic to many of the new methods of instruction and cuts across the full range of Family Life and Human Development courses, social studies, drug abuse curriculum, English, history, and other subjects, both required and elective. Sensitivity techniques are used through-

out our schools in open-ended "rap session" examinations of morality, law and order, politics, family conflicts, sex activities, and other so-called "now" and "relevant" topics with a view to molding the attitudes, values, and opinions to conform, not to the acceptable moral and legal standards of our culture and our community, but to the concensus of the particular groups which are led by in-service trained school personnel who have been designated as agents for social and ethical change. In a September 11, 1973 memorandum from Superintendent Elseroad to the members of the Montgomery County Board of Education, description is made of a Federally-financed project to train 500 change agents in 21 universities throughout the United States. For Montgomery County, funds were provided to train six change agents at the University of Maryland. But this is only part of it; mind manipulators abound.

Sensitivity training is a euphemism for "brainwashing," a process by which the mind is washed free of one set of values and concepts and filled with another set. It is a most devious and damaging technique which is used not only on students but on teachers. On January 4, 1971, the Montgomery County Federation of Teachers passed the following resolution:

"INVOLUNTARY SENSITIVITY TRAINING AT MONTGOMERY  
BLAIR HIGH SCHOOL

"WHEREAS all teachers at Montgomery Blair High School were required to attend Human Relations workshops during duty hours, which workshops were in reality sessions in 'sensitivity training,' and

"WHEREAS the participants in such were not made aware that these sessions were to include 'sensitivity training,' and



"WHEREAS no teacher was given an opportunity to consent or not to consent to his being subjected to such psychological experimentation, and

"WHEREAS there is question whether all of those who established and directed these sessions were fully qualified to conduct such sessions which are in reality a form of group therapy, and

"WHEREAS some teachers were subjected in the sessions to unwarranted personal abuse either by colleagues or leaders from outside of the school who had little or no opportunity to know them or their attitudes on the subject of human relations,

"THEREFORE be it resolved that before any further such sessions are planned or scheduled, the Board of Education investigate the conduct of the previous sessions to determine if indeed they performed any clearly useful human relations function by subjecting these teachers involuntarily to abusive treatment under the guise of procedures which are regarded to be private medical/psychological functions, and investigate the intentions, and qualifications, or those representatives of the central office and school administration who seek to improve the Human Relations atmosphere at Montgomery Blair High School by such means."

This resolution led to a memorandum of February 16, 1971, to all Principals of Montgomery County schools from Joseph J. Tarallo, Assistant Superintendent for Administration, on the subject of "Sensitivity Training and Other Group Psychotherapy Techniques."

This memorandum, which was submitted as Petitioner's Exhibit No. 90, is quoted below in full:

"MEMORANDUM

TO: All Principals

FROM: Joseph J. Tarallo, Assistant Superintendent for Administration

SUBJECT: Sensitivity Training and Other Group Psychotherapy Techniques

"It is acknowledged that a variety of professional viewpoints exist concerning sensitivity training activities and their usefulness in an educational setting. In the absence of

consensus of professional opinion and/or substantial research evidence to support their use in a public school setting, it has been decided that sensitivity training will be prohibited in any MCPS setting for staff members or students unless approved in writing by this office for unusual and imperative reasons.

"It is to be recognized that group process activities represent a valid and worthwhile educational tool which is to be encouraged in the school setting. Restrictions are placed, however, on the use of groups commonly referred to as 'Sensitivity or T-Groups and Encounter Groups' which have as their goals psychotherapeutic or quasi-psychotherapeutic outcomes as distinct from recognized educational or guidance experiences involving groups of students. Individual students interested in the types of experiences offered through sensitivity training should be encouraged to secure them from legitimate professional sources in the community. All school administrators are hereby directed to refrain from authorizing the use of these activities in their schools."

The brainwashing of Montgomery County teachers four years ago at Montgomery Blair High School was a drop in the bucket compared with what is in store for teachers on a County-wide basis in the coming year in compliance with recommendations of the school system's Citizens Advisory Committee on Minority Relations. According to the Parent Education Summary Report from the Family Life Center, Wild Lake, Columbia, Maryland, 180 teachers from Montgomery County are (June 1975) in in-service training workshops at the Institute of Humanistic Education, Washington, D.C., under Title III Federal/State funding.

But the PARENTS WHO CARE interest is primarily with the students, and we quoted the entire text of Mr. Tarallo's memorandum because it included the word "students" in the general prohibition of sensitivity training. It also said that "Sensitivity or T-Groups and Encounter Groups" were prohibited, but that other "group process activities" were a "valid educational tool." In this connection, we

would agree with Shakespeare when he said:

"What's in a name? That which we call  
a rose  
By any other name would smell as  
sweet."

Sensitivity training or brainwashing masquerades under many names,  
some of which are listed below:

Human Relations Workshops  
Values Clarification  
Values Adjustment  
Reform Sessions  
Social Blending  
Relationships  
Reality Therapy  
New Consciousness  
Psycho-drama  
Personal Potential Development  
Interpersonal Relationships  
Group Awareness  
Group Development  
Group Therapy  
Group Theory  
Personal Development Lab  
Group Dynamics  
Group Confession  
Talk In

Contact Sessions  
Interpersonal Competence  
Interpersonal Behavior  
Conflict Resolution  
Brain-storming  
Self-evaluation  
Self-actualization  
Self-criticism  
Self-analysis  
T-Group Training  
Auto-Criticism  
Operant Conditioning  
Human Potential Workshop  
Mind Set  
Family Life Education  
Body Awareness  
Community Relations  
Human Potential Enhancement  
Leadership Class  
Executive Training  
Executive Potential Course  
Socio-Drama  
Sociometry  
Truth Sessions  
Self-Honesty  
Micro-Labs



Team Interpretation

Gestalt Therapy

Role Playing

Social Psychology

Confrontation Groups

Actualization Groups

Sensory Awareness Groups

Growth Groups

Social Philosophy

Personality Evaluation

Gut-Level Talks

Rap Sessions

Many of the above-listed terms are found in Montgomery County public schools; they are all SENSITIVITY TRAINING, the degree of psychotherapeutic manipulation depending upon the character and personality of the teacher in charge of the class -- and, of course, the amount of training each teacher has had in whatever euphemism the school administrators assign to the art of brainwashing. The leaders of the Montgomery County school system must be either naive or stupid to think that by avoiding the use of such phrases as "sensitivity training," "T-Groups," and "Encounter Groups," they can blithely continue to manipulate the minds of our children.

One of our major objections to sensitivity training and encounter techniques in our schools is that they represent a most effective vehicle for influencing the minds of the students and of changing their values to conform to the current vogue of the

educational philosophers and textbook writers. The predominant vogue at the moment -- and one that is solidly backed by Federal Government assistance -- is the religion of Secular Humanism. And we, the PARENTS WHO CARE, charge that the Montgomery County Public Schools system is providing instruction based on the tenets of Secular Humanism and is, therefore, in violation of our rights under the First Amendment of the Constitution. In our testimony (pages 74-75) of June 6, 1972, before the Montgomery County School Board we stated as follows: (Petitioner's Exhibit No. 1, Tab 4)

"The principle of separation of church and state not only prohibits the public schools from teaching a particular religion, but also enjoins schools from interfering with the free exercise of religion. We, as Parents Who Care, charge that the Montgomery County Public Schools system is in violation of the First Amendment of the Constitution on both counts. First, the values and standards set forth in the methods of instruction and materials are those of Secular Humanism, a religion with legal recognition. Secondly, these methods and materials contradict Judeo-Christian morality and thus violate the right to free exercise of religion."

We maintain that this charge is still true. On the same grounds, we charge that the Montgomery County public schools, by introducing sensitive moral and legal issues for classroom discussion and study and by providing immoral and illegal options to students through an open-ended, non-judgmental approach to these issues, are in violation of the goal as stated in Maryland State Department of Education By-Law 321:1, to wit: that the Family Life and Human Development instruction shall build "an understanding of the rational and ethical basis of moral values generally accepted in our society."

The most recent comprehensive collective statement describing the faith and tenets of Secular Humanism was the Humanist Manifesto II signed in the fall of 1973 largely by American educators at the university level. According to the Manifesto, Humanists reject the existence of God, dismiss the moral absolutes of right and wrong, and seek to propagate the acceptance of situational ethics or moral relativism. Among other things, Humanists espouse evolution, abortion, suicide, and euthanasia. Humanists "deplore the division of humankind on nationalistic grounds" and are working to "transcend the limits of national sovereignty" through the "development of a system of world law and a world order based upon transnational federal government." Humanism, which has been declared by the U.S. Supreme Court to be a religion, is in basic conflict with the Judeo-Christian ethic and runs counter to our Constitutional form of government, our national heritage, and our values system.

The complete text of Humanist Manifesto II as it appeared in Humanist magazine for September/October 1973 is provided below: (pages 73 through 78)

# *the Humanist*

Incorporating the Ethical Forum  
a journal of humanist and ethical concern is published for the American Humanist Association and the American Ethical Union.

september/october 1973

## HUMANIST MANIFESTO II

### Preface

It is forty years since *Humanist Manifesto I* (1933) appeared. Events since then make that earlier statement seem far too optimistic. Nazism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage, and other abuses of power by military, political, and industrial elites, and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this *Humanist Manifesto II* with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Those who sign *Humanist Manifesto II* disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. This statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present-day needs and guide humankind toward the future.

Paul Kurtz, Editor, *The Humanist*

Edwin H. Wilson, Editor Emeritus, *The Humanist*



The next century can be and should be the humanistic century. Dramatic scientific, technological, and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

The future is, however, filled with dangers. In learning to apply the scientific method to nature and human life, we have opened the door to ecological damage, overpopulation, dehumanizing institutions, totalitarian repression, and nuclear and biochemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False "theologies of hope" and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples.

Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasizes the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence, and cooperative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include "scientific," "ethical," "democratic," "religious," and "Marxist" humanism. Free thought, atheism, agnosticism, skepticism, deism, rationalism, ethical culture, and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the

Enlightenment, to the scientific revolution of the modern world. But views that merely reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action—positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new *Humanist Manifesto* for the future of humankind; for us, it is a vision of hope, a direction for satisfying survival.

## Religion

*First:* In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine "spiritual" experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural.

Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such redefinitions, however, often perpetuate old dependencies and escapisms; they easily become obscurantist, impeding the free use of the intellect. We need, instead, radically new human purposes and goals.

We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing

their full potentialities. Such institutions, creeds, and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the "God Is Dead" theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

*Second:* Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices. Modern science discredits such historic concepts as the "ghost in the machine" and the "separable soul." Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture.

Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

## Ethics

*Third:* We affirm that moral values derive their source from human experience. Ethics is *autonomous* and *situational*, needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realization of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarization, commercialization, bureaucratization, and dehumanization.

*Fourth:* Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in the solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, man's sense of wonder is continually renewed, and art, poetry, and music find their places, along with religion and ethics.

## The Individual

*Fifth:* The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual *freedom of choice* exist in human life and should be increased.

*Sixth:* In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered "evil." Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a *tolerant* one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire. We wish to cultivate the development of a responsible attitude toward sexuality, in which humans are not exploited as sexual objects, and in which intimacy, sensitivity, respect, and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

## Democratic Society

*Seventh:* To enhance freedom and dignity the individual must experience a full range of *civil liberties* in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association, and artistic, scientific, and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend, and implement the principles of human freedom evolved from the *Magna Carta* to the *Bill of Rights*, the *Rights of Man*, and the *Universal Declaration of Human Rights*.

*Eighth:* We are committed to an open and democratic society. We must extend *participatory democracy* in its true sense to the economy, the school, the family, the workplace, and voluntary associations. Decision-making must be decentralized to include widespread involvement of people at all levels—social, political, and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education, devotion, and play should be humanized. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions, or regulations.

*Ninth:* The separation of church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral, political, religious, and social values in society. It should not favor any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

*Tenth:* Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they *increase economic well-being* for all individuals and groups, minimize poverty and hardship, increase the sum of human satisfaction, and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratize the economy and judge it by its responsiveness to human needs, testing results in terms of the common good.

*Eleventh:* The principle of moral equality must be furthered through elimination of all discrimination based upon race, re-

ligion, sex, age, or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health, and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged, and also for the outcasts—the mentally retarded, abandoned or abused children, the handicapped, prisoners, and addicts—for *all* who are neglected or ignored by society. Practicing humanists should make it their vocation to humanize personal relations.

We believe in the *right to universal education*. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channeled to constructive purposes.

We deplore racial, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an *integrated* community where people have a maximum opportunity for free and voluntary association.

We are *critical of sexism or sexual chauvinism*—male or female. We believe in equal rights for both women and men to fulfill their unique careers and potentialities as they see fit, free of invidious discrimination.

## World Community

*Twelfth:* We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to *transcend the limits of national sovereignty* and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world, Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all.



We thus reaffirm a commitment to the building of world community, at the same time recognizing that this commits us to some hard choices.

*Thirteenth:* This world community must *renounce the resort to violence and force* as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological, and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

*Fourteenth:* The world community must engage in *cooperative planning* concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion, and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibly guarding and creating wealth, both natural and human. Exploitation of natural resources, uncurbed by social conscience, must end.

*Fifteenth:* The problems of *economic growth and development* can no longer be resolved by one nation alone; they are worldwide in scope. It is the moral obligation of the developed nations to provide—through an international authority that safeguards human rights—massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis.

*Sixteenth:* *Technology is a vital key* to human progress and development. We deplore any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political, or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate, or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

*Seventeenth:* We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological, and moral viewpoints and evolve a worldwide system of television and radio for information and education. We thus call for full international cooperation in culture, science, the arts, and technology *across ideological borders*. We must learn to live openly together or we shall perish together.

### Humanity as a Whole

*In closing:* The world cannot wait for a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of good will to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want—a world in which peace, prosperity, freedom, and happiness are widely shared. Let us not abandon that vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism, and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We can initiate new directions for humankind; ancient rivalries can be superseded by broad-based cooperative efforts. The commitment to tolerance, understanding, and peaceful negotiation does not necessitate acquiescence to the status quo nor the damming up of dynamic and revolutionary forces. The true revolution is occurring and can continue in countless non-violent adjustments. But this entails the willingness to step forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential intelligence, good will, and cooperative skill to implement this commitment in the decades ahead.



We, the undersigned, while not necessarily endorsing every detail of the above, pledge our general support to *Humanist Manifesto II* for the future of humankind. These affirmations are not a final credo or dogma but an expression of a living and growing faith. We invite others in all lands to join us in further developing and working for these goals.

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The PARENTS WHO CARE group contends that the following extracts from the text of the Humanist Manifesto II form the basis of the educational philosophy of the Montgomery County Public Schools system:

"As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith ...humanism offers an alternative that can serve present-day needs and guide humankind toward the future."

"The next century can be and should be the humanistic century...Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow... Only a shared world and global measures will suffice. A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together."

"Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities, dogmatic creeds, and ritual customs of past religions or their mere negation. We affirm a set of common principles that can serve as a basis for united action -- positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale."

"We believe...that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgment, the dogmas and myths of traditional religions do not do so...As non-theists, we begin with humans not God, nature not deity...Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities... No deity will save us; we must save ourselves."

"Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualization, and from rectifying social injustices... There is no credible evidence that life survives the death of the body."

"We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction... We strive for the good life, here and now."

"The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realize their own creative talents and desires. We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality."

"In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized... Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire."

"To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies [including] a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide."

"We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government."

"At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community."

The PARENTS WHO CARE group would not, of course, expect the Montgomery County school officials to admit that their teaching methods and materials were based on the religion of Secular Humanism. They have, in fact, denied it (see above, p. 5). However, we feel that this denial must be discounted by the statement made on May 31, 1973, by the then President of the Montgomery County Board of Education, Dr. John S. Aird, when he said: (Volume V, p. 776; also see above, p. 4)

"...the prevailing values of society in many of the areas which Parents Who Care are contesting teachings are in the domain of the secular that has a part of the intellectual heritage of the western world. They are a necessary part of the equipment of a modern education, and people whose own unique patterns are in conflict therewith have to develop their own accommodations to reinforce their beliefs and simply reject the things that are presented in accordance with the majority will in the classrooms."

Even with this, however, Dr. Aird dutifully ended up by denying that Secular Humanism was being taught as a religion as such. And as we pointed out, he conveniently "fell back on a semantic dodge."

Let us examine for the moment what the nation's leading teachers' political lobby and labor union, the National Education Association, has to say about Humanism. The following memorandum



appeared as Appendix C on page 75 of the February 1975 NEA Inquiry Report on the textbook conflict in Kanawha County, West Virginia:

"TO : Kanawha County Inquiry Panel [of the NEA]

FROM: NEA Office of General Council

"You have asked for our opinion of a position advanced by several individuals who oppose the use of the textbooks adopted by the Kanawha County Board of Education. Their argument runs as follows: (a) the teaching of the doctrines of a particular religion in the public schools is unconstitutional; (b) Secular Humanism is a religion; therefore, (c) the use of textbooks which teach Secular Humanism is unconstitutional. While this argument is legally sound, it does not apply to the situation in Kanawha County.

"It is well settled that the Establishment Clause of the First Amendment prohibits public school officials from acting in any substantive way that would serve to 'aid one religion, all religions, or prefer one religion over another.' School District of Abington Township v. Schempp, 374 U.S. 203, 216, 83 S. Ct. 1560, 1568 (1963), citing Everson v. Board of Education, 330 U.S. 1, 15, 67 S.Ct. 504, 511 (1947). An attempt to indoctrinate children in the beliefs of a particular religion through the use of textbooks which taught those beliefs would contravene the First Amendment.

"The second point of this argument is also correct: the Supreme Court has twice, in footnotes, referred to a religion known as 'Secular Humanism'. Torcaso v. Watkins, 367 U.S. 488, 495 n.11, 81 S.Ct. 1680, 1684 n.11 (1961) and Welsh v. U.S., 398 U.S. 333, 357 n.8, 90 S.Ct. 1792, 1805 n.8 (1970)(concurring opinion).

"The crucial question remains whether the textbooks in controversy do in fact teach the religion of Secular Humanism. It has been asserted that some of the textbooks adopt a 'humanistic' approach to education and thereby evidence a religious purpose. One need be neither a legal nor a religious scholar, however, to appreciate that humanistic education does not involve the teaching of the tenets of a religion known as 'Secular Humanism'. We see no evidence in the textbooks of an attempt to proselytize students in any way. A similarity between the names of an educational philosophy and a religion is certainly insufficient, standing alone, to render unconstitutional the use of materials which might have

been developed in accordance with that philosophy.

"Accordingly, use of the textbooks does not violate the Establishment Clause of the First Amendment. The argument noted above fails when applied to the Kanawha County situation, in the absence of a demonstrated connection between humanistic education - assuming that to be the orientation of the textbooks - and an alleged attempt to indoctrinate students in the beliefs of the religion of Secular Humanism."

The purpose of the above-quoted memorandum was, of course, to point out -- according to NEA's lawyers -- that the protesters in Kanawha County did not establish a "demonstrated connection" between humanistic education and Secular Humanism. It can be inferred from the NEA that if such a connection had been established or if there had been evidence of "an attempt to proselytize students," the Kanawha County school officials would have been guilty of violating the First Amendment of the Constitution.

The PARENTS WHO CARE group has some problems with the wording and logic of the NEA General Council's memorandum. For example, we think the NEA lawyers are engaging in a little proselytizing of their own with the sentence that reads: "One need be neither a legal nor a religious scholar, however, to appreciate that humanistic education does not involve the teaching of the tenets of a religion known as 'Secular Humanism.'" We firmly believe that humanistic education does indeed involve the teaching of the tenets of Secular Humanism, and thus we would also reject the NEA General Council's "similarity between the names" argument as a classic example of a semantic dodge by the education establishment; the similarity of names is far from coincidental.

Even with its shortcomings, however, the NEA General Council's memorandum is a significant admission on the part of the National Education Association that:

1. The teaching of a particular religion in the public schools is unconstitutional,
2. Secular Humanism has been declared by the U.S. Supreme Court to be a religion, and
3. An attempt to indoctrinate or proselytize students into the beliefs of Secular Humanism through educational materials, processes, or techniques would be a violation on the part of a public school system of the Establishment Clause of the First Amendment to the United States Constitution.

Instruction in Secular Humanism in Montgomery County public schools is by subterfuge. For obvious legal reasons, teachers do not stand in front of their classes and say, "Good morning, boys and girls. Today I am going to teach you the religion of Secular Humanism. I am going to tell you that God does not exist and that it's alright for you to lie, cheat, steal, and have sexual relations with whomever and however you wish -- provided, of course, the circumstances warrant these things. Also, it's okay for you to abort yourselves when pregnant, commit suicide, and murder old people who have outlived their usefulness. One final thing, forget our Constitution and our national form of government; we shall be striving for world government." Sounds ridiculous. Right?

But the teachers accomplish the same things in a more subtle presentation of concepts. Under the guise of values clarification

and conceptual studies, the options of the tenets of Humanism are added to the value systems of the students, and a competitive struggle is introduced in the mind of each child to measure the Humanist concepts against his moral and ethical heritage, the teachings of his home and church -- essentially, in our society, the Judeo-Christian ethic, which is based largely upon the Ten Commandments, as listed below:

1. I am the Lord thy God; thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember, thou keep holy the Lord's day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.

Typical of the Montgomery County school system support of the Humanistic reliance on situational ethics was the response cited on pages 10 and 11 above by Superintendent Elseroad when he was asked to indicate whether teachers were compelled to state that stealing was wrong. Dr. Elseroad hedged and said that "extenuating circumstances" would make the answer "a little less simplistic than we would like it to be sometimes." He then professed ignorance to the meaning of the term "situation ethics." This is Secular



Humanistic religious instruction, pure and simple.

And as we have stated above, classroom instruction in Montgomery County schools is replete with open-ended, non-judgmental consideration of social, moral, and legal situations. It is backed up with such films as "The Bike," "Shoplifting," and "The Purse." No absolutes of "right" or "wrong" are taught; the students are allegedly given "all the facts" and then asked to make their "own" decisions. As we have testified, the Humanistic game "Who Shall Survive" cropped up in any number of places in the Montgomery County classrooms. This is an exercise in which members among a given group of persons must be killed off for the common good of the group; a classic example of Secular Humanistic situation ethics. Also, a contravention of the Fifth Commandment: "Thou shalt not kill."

Important examples of social studies which are particularly faithful to the Humanist line in Montgomery County schools are Brandwein's Concepts and Values (Petitioner's Exhibit No. 134), Shaftel's Role Playing for Social Values (Petitioner's Exhibit No. 30), Taba's Social Studies (Petitioner's Exhibit No. 150), and Bruner's Man: A Course of Study (MACOS) (Petitioner's Exhibit No. 32, 33, 34, 35, and 36). In our June 6, 1972 presentation before the Montgomery County Board of Education, the PARENTS WHO CARE group asked for the removal of all four of these series.

In Man: A Course of Study alone, 10-year-old elementary school children are introduced to the concepts of evolution, euthanasia, cannibalism, desertion, horror, immorality, lewdity, nudity, polygamy, revenge, savagery, adultery, wife-swapping,

female infanticide, and bestiality (human sex relations with animals). The MACOS booklet entitled "The Many Lives of Kiviok" deals with such things as skinning humans, picking and eating their brains, and the amorous exploits of Kiviok, a Netsilik Eskimo with many lives and wives. A quotation from "The Many Lives of Kiviok" follows:

"Kiviok was lonely in his old village. His old parents were dead, and one of his wives had taken another husband. So before long he set out again. Soon he came to a house where a mother and her daughter lived. They were big and strong, for they were wolves in human form. Kiviok stayed with them and taught them to hunt the caribou. The daughter could run fast and she brought down many caribou. So Kiviok took her to wife and lived with her.

"As time went on, the old woman grew angry, for she wanted a husband. She envied her daughter more and more until one day when Kiviok was out hunting caribou, she killed her. She pulled the young smooth skin from the daughter's face and hands, and with it she covered her own face and hands."

As indicated on pages 49-52 above, the Director of Curriculum of the Montgomery County school system was unable to respond to the question as to whether the educational materials in the system contain the American attitudes, legal or otherwise, toward such concepts as murder, senilicide, infanticide and euthanasia as presented in MACOS. The tragic part of this, of course, is that 5th graders are being indoctrinated in these concepts for the first time in their lives and are thus formulating their value systems on Humanistic dogma in direct conflict with the teachings of their home and church.

Man: A Course of Study has received millions of dollars in Federal Government financial support through National Science Foundation funds, not only in development costs but for nation-

wide marketing expenses as well. The course was designed by a team of experimental psychologists under Jerome S. Bruner and B.F. Skinner to mold children's social attitudes and beliefs along lines that set them apart and alienate them from the beliefs and moral values of their parents and local communities; B.F. Skinner was a signer of the Humanist Manifesto II (see page 78 above).

MACOS is being protested in both the U.S. House of Representatives and the Senate. The Congressional Record for April 8 and 9, 1975 carries detailed criticism of the curriculum.

According to the 1974-75 directory issued by the MACOS distributor, Curriculum Development Associates, the controversial social studies has been distributed in Maryland public schools as follows:

Montgomery County	50 schools
Anne Arundel County	11 schools
Worcester County	3 schools
Baltimore City	1 school
The 20 other counties	0 schools

MACOS had been in 15 elementary schools in Prince Georges County up until August 1974, but at that time the Board of Education removed the curriculum. In the continental United States, Montgomery County ranks second only to the Los Angeles School District for the number of schools in which MACOS is taught (L.A. has MACOS in 53 elementary schools). In the city of New York, MACOS is in only 17 schools. This gives some idea as to how Montgomery County is the target center for the instruction of Secular Humanism on the East Coast.

In the area of sexuality, the Montgomery County school authorities have -- without being asked to -- taken over the role of parents in the instruction in this sensitive area of the development of the child. The major accomplishment of this so-called "mandated" sex education has been a breakdown in the sexual inhibitions of our youth, a factor which has helped usher in the new wave of immorality. With the intensification of sex education courses has come a sharp rise in promiscuity, pregnancies, venereal diseases, and abortions. And this has been in keeping with the philosophy of the Montgomery County directors of curriculum. Robert Schneider, the head of Montgomery County's sex education curriculum, stated in a 1970 issue of the Maryland PTA Bulletin:

"Sex education is the study of human sexuality. Its objective is mature and responsible expression of sexuality, not, as some believe, reduction in teenage sexual intercourse."

That statement is quite in keeping with the Humanist Manifesto II argument:

"Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire."

In a Report to Parents in September 1969, Superintendent of Schools Elseroad said: (Petitioner's Exhibit No. 1, Tab 4, p.72)

"Teaching about sex has always been, and should always be, the prerogative of parents. We know that many parents may be sincerely troubled about what they fear is an effort by the schools to usurp their rightful role in the moral upbringing of their children.

"So this brochure is addressed to them with the confidence that when parents know the facts they will



understand how our public schools can help them teach their children about themselves, their society, and their family responsibilities."

The PARENTS WHO CARE reaction to Dr. Elseroad's Report to Parents was given in our June 6, 1972 response statement as follows: (Petitioner's Exhibit No. 1, Tab #, pp. 72-73)

"When films in the English classes advocate petting to climax and continuous masturbation, when 10th graders are shown the bursting birth of a baby in flaming technicolor, when 7th graders are shown the surgical details involved in performing circumcision on an enlarged adult male organ, when junior high students are explained the glories of oral sex, when the use of contraceptives and vacuum abortions are pushed on junior and senior high students as acceptable tools for today's modern teenager -- we the Parents Who Care wonder just how this helps us to teach our children about themselves."

The incidents in the above paragraph were among the violations of Maryland State Board of Education Bylaw 321:1 cited on pages 62-64 above. We perceive in these violations and others a trend in Montgomery County Public Schools toward a complete blending of Focus Areas II and III into required curriculum. Until the PARENTS WHO CARE group protested these violations, we saw -- and still see -- a move toward a Federally funded Title III project currently in use in California. The project is known as ES 002 172 as described in H.E.W.'s Pacesetters in Innovation (1969), the Federal Government's blueprint for changes in education.

Project No. ES 002 172, entitled "Developing and Implementing A Program That Provides A Basis For Social And Emotional Growth -- Grades K-8," is quoted below as it is described in the H.E.W. publication:

"Descriptors - Adolescents. Curriculum Development, Emotional Development, Group Counseling, Grouping (Instructional Purposes), Interdisciplinary Approach, Outdoor Education, Parent School Relationship, Parent Workshops, Self Concept, Sex Education, Small Group Instruction, Social Development.

"SEX EDUCATION WILL BE INTRODUCED INTO THE K-8 CURRICULUM FOR STUDENTS IN A RURAL AREA. EMPHASIS WILL BE PLACED UPON PRESENTING INFORMATION ON HUMAN SEXUALITY THROUGH AN INTERDISCIPLINARY APPROACH TO ENHANCE THE PERSONAL AND SOCIAL ADJUSTMENT OF THE PARTICIPATING CHILDREN. SEX INFORMATION WILL BE SYSTEMATICALLY INTEGRATED INTO ACADEMIC SUBJECTS IN THE REGULAR CURRICULUM. SPECIAL LEARNING SITUATIONS WILL BE CONSTRUCTED TO FACILITATE STUDENT DEVELOPMENT IN THE AREAS OF (1) ACHIEVEMENT OF SEXUAL IDENTITY, (2) SKILL IN THE SEX-LINKED SOCIAL ROLES, AND (3) CAPACITY TO HAVE MEANINGFUL RELATIONSHIPS WITH MEMBERS OF THE OPPOSITE SEX. SOCIAL INTERACTION IN SMALL GROUP SITUATIONS WILL BE STRESSED. ADULTS AND CHILDREN IN GRADES K-5 WILL BE INVOLVED IN INTRINSICALLY INTERESTING/PRODUCTIVE ACTIVITIES BOTH IN THE CLASSROOM AND OUT OF DOORS. BOTH A MALE AND FEMALE ADULT WILL BE PRESENT TO GUIDE THE ACTIVITIES OF THE GROUPS. SMALL-GROUP COUNSELING WILL BE OFFERED TO SIXTH, SEVENTH, AND EIGHTH GRADE STUDENTS. STUDENT GROUPINGS WILL BE PREDOMINANTLY UNISEXUAL, SO THAT CHILDREN WILL BE ABLE TO DISCUSS MANY OF THE PROBLEMS WHICH ARE OF CONCERN TO THE PREADOLESCENT. A COMMITTEE OF PARENTS WILL BE FORMED TO WORK JOINTLY WITH A COMMITTEE OF TEACHERS AND CONSULTANTS TO DEVELOP THE CURRICULUM. APPROXIMATELY 698 STUDENTS, GRADES K-12, WILL BE SERVED. FOR FURTHER INFORMATION, CONTACT DONALD J. DICKINSON, DISTRICT SUPERINTENDENT, TRINIDAD UNION SCHOOL DISTRICT, POST OFFICE BOX 87, TRINIDAD, CALIFORNIA 95570. (707) 677-3631. (DC)"

The above-quoted project is provided to demonstrate to the Hearing Examiner and to the Maryland State Board of Education the kind of programs that are moving into innovative school systems in the United States. We are convinced that Montgomery County has been selected by the Federal and State social planners to implement that kind of program and we go on record in strong opposition to it. Project No. ES 002 172 appears on pages 474-5 of Pacesetters

in Innovation.

To close off the PARENTS WHO CARE charge that the Montgomery County Public Schools system is instructing in the tenets of Secular Humanism, we should like to present two examples of criticism from other quarters of the community. The first is from a December 1974 report of the Media Center Subcommittee of the Montgomery County Federation of Teachers on the theft of books from Montgomery County Senior high school libraries. The report states:

"The simple fact of the matter is that some, if not all, of the Senior High Schools in MCPS approach and/or exceed a 10% or more annual book loss...It would seem that this problem would be of vital concern to the community: from tax dollars not effectively used, from an educational system which does not do the best possible job of preparing its students for higher education by having effective libraries but also from inaction by the MCPS on the moral issue of theft. Certainly this one issue could be used by local clergymen in sermons as a factor in a morality-Watergate-moral decay of the culture. Most of the tax paying businessmen in the community would see a distinct correlation between inaction on the theft problem in a local high school and in their immense theft-prosecution-security situation.

"When questioned about efforts toward the solution of the above, the Montgomery County Public Schools:

1. does nothing, says nothing can be done,
2. discourages individuals in the system from collection of information and trying innovative approaches or
3. says the community will have to express concern and direction for remedial action.

"This committee recommends that the leadership of various segments of the community (businessmen, clergy, school board, PTA's and political figures) be apprised of the situation."

This was a most significant charge from a teachers' union that the Montgomery County public schools are not teaching the students

that stealing is wrong, that it is illegal.

The second example of criticism from the community about the failure of the Montgomery County public schools comes from the Montgomery County Chief of Police, Colonel Kenneth W. Watkins. In an article which appeared in the June 23, 1975 edition of The Washington Star, Colonel Watkins indicated that the Montgomery County public school system has contributed to a disrespect for authority and the rights of others, a factor which leads to criminal behavior. Watkins was quoted as saying:

"The educational institutions have reinforced the dissonance in the family unit. Neglecting their responsibilities to teach the academic skills and perpetuate the culture of the community, they have set themselves up as the agents of social change and have sought to indoctrinate students into a new social order.

"In all institutions, there has continued to creep in a degree of 'sophistication,' if you will, of taking a look more critically at this, asking 'Why do you do this?', saying 'Why is it necessary?'

"I see educators questioning values. This has had the effect of destroying some of the 'goodness' we have known."

This leads the PARENTS WHO CARE group to its final charge against the Montgomery County Public Schools system. In its open-ended, non-judgmental approach to legal matters, the school system does not instruct the students that it is illegal and wrong to lie, to cheat, to steal, to engage in sexual relations with minors or with adults. PARENTS WHO CARE, therefore, accuses the administration of the Montgomery County Public Schools system, the Board of Education, and the teaching staff of contributing to the delinquency of minors.



To recapitulate, a succinct formal listing of the PARENTS WHO CARE charges against the Montgomery County Public Schools system is provided below:

1. That the methods of instruction and materials used by the Montgomery County public schools are violations of privacy of the student, of the family, and of the home and, therefore, represent violations of our Constitutional rights as protected by the Due Process Clause of the 14th Amendment.
2. That the Montgomery County public schools are in violation of Maryland State Board of Education Bylaw 321:1 relating to "Focus Area One: Interpersonal Relationships," which states, "Discussions shall encourage respect for personal relationships within the pupil's family, and shall not invade the privacy of the family."
3. That the Montgomery County public schools are in violation of Maryland State Board of Education Bylaw 321:1 relating to "Focus Area Two: Physiological and Personality Changes" and "Focus Area Three: Advanced Physiology and Psychology of Human Sexual Behavior" in that such instruction and materials, contrary to the Bylaw, are interspersed throughout a wide range of curricula, both elective and required, and are not identifiable so that we as parents can give informed consent as to what our children learn and the manner and time of how they shall be taught in these highly sensitive subject areas.
4. That the Montgomery County public schools are employing techniques in sensitivity training defined as: "group meetings, large or small, to discuss publicly intimate and personal matters, and opinions, values or beliefs, and/or, to act out emotions and feelings toward one another in the group, using the techniques of self-confession and mutual criticism, group dynamics, and role playing"; that such techniques are psychotherapeutic manipulation and are in violation of a February 16, 1971 directive to all Montgomery County principals on the subject "Sensitivity Training and Other Group Psychotherapy Techniques."
5. That the Montgomery County public schools are providing instruction based on the tenets of Secular Humanism as most recently outlined in the 1973 Humanist Manifesto II and are, therefore, in violation of our rights under the First Amendment of the Constitution, under which the principle of separation of church and state not only prohibits the public schools from teaching a particular religion, but also enjoins schools from interfering

with the free exercise of religion. The Montgomery County public schools are in violation of both counts: first, the values and standards set forth in the methods of instruction and materials are those of Secular Humanism, a religion with legal recognition, and, secondly, these methods and materials contradict Judeo-Christian morality and thus violate our right to free exercise of religion.

6. That the Montgomery County public schools, by introducing sensitive moral and legal issues for classroom discussion and study and by providing immoral and illegal options to students through an open-ended, non-judgmental approach to those issues, are in violation of the goal as stated in the Maryland State Board of Education Bylaw 321:1, to wit: that the Family Life and Human Development instruction shall build "an understanding of the rational and ethical basis of moral values generally accepted in our society."
7. That the Montgomery County public schools, in failing to instruct students that it is illegal and wrong to do such things as lie, cheat, steal, and engage in sexual relations with minors or with adults, but rather in presenting these matters in the classroom setting with an open-ended, non-judgmental approach, are contributing to the delinquency of our minor children and other minor children in Montgomery County.

#### IV. Philosophy and Methodology

As indicated on page 4 above, the PARENTS WHO CARE group has recognized basic changes over the past ten to fifteen years in the philosophy and methodology of education in the country in general and Montgomery County in particular. Our complaints are shared with others and constitute the expression of a recognition of a growing discontent among parents with some of the new techniques and materials used in the schools, many of which are lacking in evaluation as worthwhile educational tools.

Over the past decade, a centralized educational philosophy has been formed, spurred on by U.S. Government financial assistance, a philosophy that has been expounded by an elitist group of "humanistic" educators and social engineers whose influence has come to dominate the national and, therefore, the local scene of education throughout the United States. The PARENTS WHO CARE group is opposed to many of the new and unevaluated programs which we believe not only invade the privacy of the child, but which threaten the role of the family unit and the principles on which our nation is based.

The Elementary and Secondary Education Act of 1965 opened the door to Federal Government support for new concepts in the field of education. The most important concept of the new re-education is a concerted design to alter the attitudes, standards and values of children toward a re-socialization which the educators have yet to define much less justify. The schools have been drifting further afield from the original concept that education should be the

development of the basic skills.

The noted educator Carl Rogers, while calling for change, has difficulty defining it; in his article "Interpersonal Relations: USA 2000" from the Journal of Behavioral Science, Issue No. 3, 1968, Rogers states:

"Can [man] leave the static ways and static guidelines which have dominated all of his history and adopt the process ways, the continual changingness which must be his if he is to survive?"

Dr. Paul Brandwein, another leading educator, tells us in his article "School Systems of the Future" in Volume 77 of The Instructor, May 1968, that a "new" school system would transfer control of children from the parent to the state. On page 43 of the article, he says, "Education must heal. If it does not heal and make strong, it is not education." This same viewpoint is reflected in Brandwein's Concepts and Values (Petitioner's Exhibit No. 134), Levels 3 and 4, Teachers' Edition, page T-10, which states: "if the classroom does not heal it has no teacher, only an instructor...For children do not always choose their parents well, or their heredity, or their environment, or their proper moment in history."

Re-education is also treated by Dr. John Goodlad, a continuing consultant to the Montgomery County Public Schools system, in his Report To The President's Commission On School Finance, Issue #9, Educational Innovation, dated October 15, 1971. In the report, Goodlad states that the majority of our youth still hold the same values as their parents and that this pattern needs to be altered. The report also states that the "use of conventional wisdom as a



basis for decision-making is a major impediment to educational improvement." For educational improvement, the report recommends "that the change agent is the decision-maker about the innovation. That is, it is assumed that he decides what the adopter will change to." There is a concern expressed in the report about willingness of the people to change: "people cannot be forced to change until they are psychologically ready."

To make people psychologically ready for change, U.S. Government grants have been given to universities for the training of "change agents." In a recent grant (August 1973), the U.S. Department of Health, Education and Welfare awarded \$5,900,000 to 21 institutions to train 500 educational personnel to become leaders of educational change and improvement; the program is authorized under Part C of EPDA Act, Title V, of the Higher Education Act of 1965. Under this grant, the State of Maryland was to train 25 change agents. Six members from the Montgomery County Public Schools system were sent to the University of Maryland to participate in this particular project. (See p.65 above)

Change agents play a most important role in Maryland education as evidenced by a recent statement (March 1974) issued by the Maryland State Teachers' Association in opposition to a proposed Maryland State bill which called for more parental rights in education and specifically outlawed the use of change agents in the public school system. As quoted in the March 22, 1974 Newsletter of the Prince George's County Educators' Association, the MSTTA statement indicated that if the proposed legislation became law, curriculum would be placed in the hands of parents

and schools would become "ineffective as change agents."

To illustrate the use of change agents for educational purposes, we cite the University of Maryland Cultural Study Center report of early 1974 outlining procedures for eliminating racism in educational institutions. The report, done by W.E. Sedlacek, was highlighted in the University of Maryland publication The Diamondback for February 22, 1974. The article explained how a Situational Attitude Scale (SAS) was used on students for measuring racial attitudes; it reported:

"By using data from the SAS, racial attitudes can be better understood and it is then possible to design approaches to deal with specific racial issues...The report is an attempt at offering a way of bringing about change and providing a way to measure the success of the efforts of change agents. Change agents are defined as people who actively look for methods of bringing about social change, such as social scientists, educators and administrators."

Sedlacek was quoted to say that "the model attempts to bring people in a multi-racial and cultural environment through the progressive stages of change without them being aware of it." He said further that the use of the model considers all the different viewpoints of the people involved and "attempts to prepare them for actual changes in attitudes and a resultant change in racist policies."

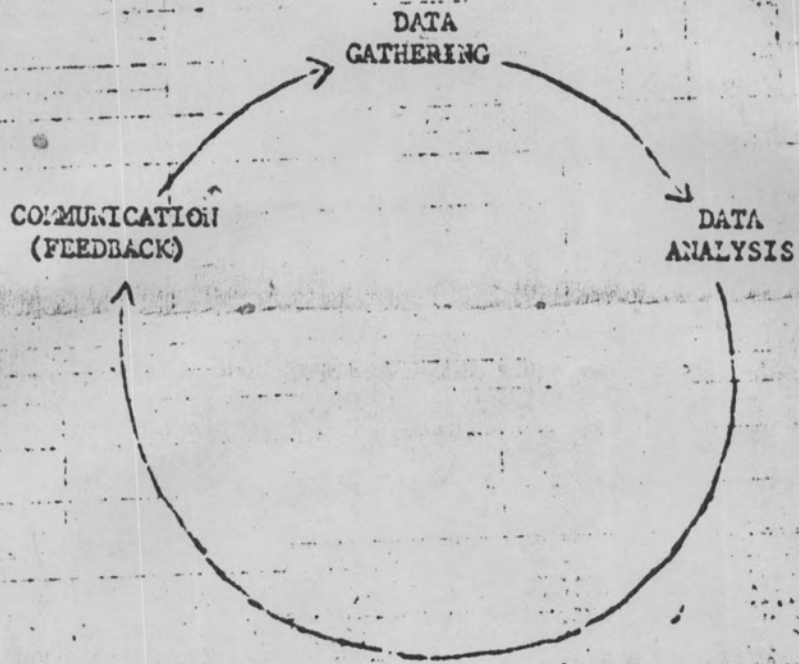
The University of Maryland paper did not reveal the correct attitude toward race. How this is decided is not clear. What is the attitude of the change agents toward race and should change agents in our American free society be permitted to change the attitudes of students toward race without the students being

aware of it? If so, could not such change agents also change students' attitudes toward politics, morals, and religion without their being aware of it?

For further information about change agent training, we provide below a teachers' guide entitled On Being An Effective Change Agent by Joyce Badanes and Linda Foley. The guide is used for student teachers training at the University of Maryland. We draw special attention to the following materials listed in the Change Agent Bibliography under ERIC: ED 054 604 - A Guide to Innovation in Education by R.G. Havelock; ED 056 345 - Humanism: The Counselor's Role as a Change Agent by Budzik and Anderson; ED 154 513 - Emotional Arousal and Attitude Change During Simulation Games; and ED 055 456 - Persuasion: The Theory and Practice of Manipulative Communication.

(On Being An Effective Change Agent follows)

ON  
BEING  
AN  
EFFECTIVE  
CHANGE  
AGENT



Joyce Badanes  
Linda Foley



Basic Concepts are:

1. Communication lines are kept open through Immediacy of Feedback.
  2. Data gathering is best done when you ask yourself the right questions.
  3. Data analysis is a thorough, objective continuous process.
  4. Effecting change means engaging in an on-going process of Data Gathering and Data Analysis while keeping communication lines open and feedback as relevant and immediate as possible.
- \* Suggested questions are by no means exhaustive.

ON BEING AN EFFECTIVE CHANGE AGENT

I. Ability to Ask the Right Questions is Key Skill

- A. Study System Theory (See attached bibliography)
  - 1. As it applies to the Community
  - 2. As it applies to the School in general
  - 3. As it applies to the School's attitudinal set

II. Analyzing the Collected Data

- A. An On-Going Process
- B. Evaluate ALL data
- C. Collect data from all available sources
- D. Study data in terms of : (See attached)
  - 1. Your goals as CRT
  - 2. Assessed Need of School
  - 3. Compatiability of Goals
  - 4. Modification of goals from Feedback
  - 5. Methods to meet Needs

III. Preparation for Implementation

- A. Build a Mini-Support System
  - 1. Identify members of the faculty who are most amenable to change and gain their support
- B. Speak a language that can be Understood
  - 1. List your skills and strengths
  - 2. Write out what you are prepared to do , what services you can offer, etc. in terms that will be understood
  - 3. Distribute and discuss listings

IV. Implementation of Program In-Process

- A. Set up Goals
  - 1. Short Range
    - a. awareness
  - 2. Long Range
    - a. Workshops for teacher training
      - 1. Plan and follow through
        - a. Needs assessments
        - b. Workshop
        - c. Evaluation
        - d. Re-plan

CRT GOALS	SCHOOL'S ASSESSED NEEDS	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET GOALS
<b>1. Service</b>	<p>How many children are now receiving a specialist's help? Who are they and who is their teacher? How many more children are in need of service? Is there an organized on-going attempt to identify, analyze and help problematic children? Are many children found sitting in the halls? What methods of punishment (control) are used by the teachers? Principal? How does the principal define his role? What are the needs of the school as assessed by the principal? What happens when kids are sent to the principal for discipline? How many kids have been expelled? For what reason and how long? How does the principal handle observed inappropriate behavior?</p>	<p>How many teachers accept help? Feel threatened? Ask for more help than necessary? Am I physically, emotionally and skillfully ready to meet the assessed needs? Which needs are most pressing? Can be met best by another service? Need immediate attention? Can best be met through long-range plans? How can I make myself available to those who need service? Are the available services adequate to meet the needs? How do the roles as defined by the available services compare with my goals? What additional services are available in the larger community? Are teachers "ready" for centers? Are they receptive to the idea?</p>	<p>In the light of all available data, what adjustments need to be made in my goals? Short range? Long range? How flexible are teachers? What is the most efficient way to give the needed service? Immediate help? Long Range Plans? What community resources can be counted on for help? Do parents need to become more involved? How can we best use parent and teacher strengths to meet new goals? What limitations are there in: available resources? physical plant? community involvement? parent participation attitudinal set of school? community? programs already in progress</p>	<p>To what methods of instruction will teachers be most receptive? How can I schedule to best meet the modified goals? How can I set up to meet the assessed needs? What help can available services render? Who are the parents willing to help? What kinds of help do parents offer? What help do parents need in the way of instruction or guidance? Which children can be counted on to tutor? What diagnostic tools do I need? How do teachers feel about Behavior Modification? Individualized instruction? Class meetings? Team Teaching? Listening Centers and other AV equipment? Care of materials Curriculum Guides Manipulative materials? Programmed material</p>

CRT GOALS	SCHOOL'S ASSESSED NEEDS	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET GOALS
<p>Service (continued)            On what basis will I screen or limit my services?            What kinds of service do teachers say they need?            What services do I feel most comfortable giving?</p>	<p>What behavior is seen as inappropriate?            To what extent do teachers individualize instruction?            What evidence is there of learning center approaches?            Cross-grade grouping?            Pupil-pupil learning?            Parent tutors?            How do most of the children feel about this school?            the teacher?            the principal?            Do students have opportunities to learn democratic skills and values?            What ingroup problems are evident in the behavior of the children?</p>	<p>Which teachers already use centers?            How receptive is the principal to suggestions by teachers?            kids?            CRT?            parents?            supervisors?            What are the organizations within the school that allow for kid input?            What happens to that input?            Will I need to concentrate on Attitudinal set?            Individualizing instruction?            Changing Behavior?            Diagnosing &amp; prescribing</p>		



CRT GOALS	SCHOOL'S ASSESSED NEEDS	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET NEEDS
<p><u>2. Change</u>            What kind of support systems are there?            Where do teachers get their "goodies"?            What are the in-house activities?            Are they imposed from outside?            by the principal?            group decision?            What is the decision making process?            From where does the input come?            From where is it gotten?            Who gives it?            How is it received?            Who are the teacher leaders?            Are staff members humanistic or instruments of the organization?            How comfortable are they?            How do their personal and organizational identities compare?            What is their self-concept assessment?            Is there a larger than normal turnover of experienced teachers?</p>	<p>Do teachers feel free to discuss problems and find solutions independent of the principal's approval?            Are teachers involved in community activities and/or assessments?            Are teachers imposed upon by rigid schedules and performance indexes?              Is there a comfortable relationship between the principal and his staff and between the school and the community?            What outside interests do teachers have? Would encouraging participation in outside activities improve relations?            How are teachers evaluated?            How are teachers hired?            How does the staff handle problems?            Does the school have a history of change or rigidity?</p>	<p>What is the distance between my philosophy and that of the staff?            the principal?            How realistic is it to stick to my stated goals?            Which problems can best be solved immediately? Which ones will require a long range plan?            What skills do I have to offer in meeting or changing the needs of the staff?            Which teachers are most cooperative and amenable to change?            Which school policies are compatible to my goals?            Which school policies are contrary to the goals of the CRT model?            Which of my goals will be most compatible with this school?            What needs to be done in the way of changing teacher attitudes?</p>	<p>What modifications do I need to make in light of available data?            What are realistic short range goals?            What are realistic long term goals?            How might the needs and goals be restated or redefined to more accurately reflect real needs?            How might the CRT model be modified to better meet the needs and goals of the school?            How may the goals be restated to include the school priorities or to modify the school priorities?            Whose needs are being met?            The children's?            teacher's?            principal's?            custodian's?            secretaries'?</p>	<p>Where is there support for the CRT model and my modified goals?            Which of the already available services can I include and count on in both short range and long range goals?            What kind of support can I expect from parents?            How can parent involvement be increased?            What is my assessment of PTA strength?            How much money is available to the school for additional supplies and equipment needed to implement a program?            What are the skills or strengths I have?            What skills or strengths do staff members have that may be encouraged or used?</p>

more

CRT Goals	SCHOOL'S ASSESSED Needs	COMPATIBILITY OF GOALS	MODIFICATION OF GOALS	METHODS TO MEET NEEDS
<p>2. Change (con't.)</p> <p>Are different racial and religious groups represented on the faculty?</p> <p>Are there signs of friction among faculty members?</p> <p>Do faculty members regularly discuss school problems?</p> <p>What is the history of change in the school?</p> <p>To what extent has the faculty supported innovations?</p> <p>resisted innovations?</p> <p>resisted innovations?</p> <p>What is the greatest concern of teachers?</p>	<p>Is it more modern in concept than traditional?</p> <p>Is there a gap between stated policy and reality?</p>	<p>How do teacher and principal strengths compare to and contrast with the CRT model?</p> <p>Are my needs and the school's needs compatible?</p> <p>Are the needs of the children in conflict with the needs of the staff?</p>		

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@ Best Sources

\* ERIC files may be found in the following places:

1 Dupont Circle, George Washington Univ. Library (Abstracts only)  
Arlington County Teachers Library and Council for Exceptional Children

(End of On Being An Effective Change Agent)

The ERIC referred to in the above teachers' guide is an acronym for Educational Resources Information Center, which is a Federally-funded operation in the U.S. Office of Education. ERIC is a nationwide information network consisting of a central staff within the U.S. Office of Education and 19 clearinghouses, each of which focuses on a specific field of education. The clearinghouses acquire, review, abstract, and index the documents announced in Research in Education and disseminated through the ERIC Document Reproduction Service. The clearinghouses also prepare bibliographies and interpretive summaries of research. ERIC urges educators to acquire Research in Education and the other ERIC bulletins listed on the ERIC products list and use these resources to search for desired information.

In short, ERIC is the centralized brain and clearinghouse for the "new" education. It is one of the most influential Federal



Government propaganda machines for change agency and other unevaluated, innovative educational programs infiltrating schools throughout the United States. In addition to the description of the innovative ERIC projects and programs contained in HEW's publication Pacesetters In Innovation, school system throughout the country -- including the Montgomery County Public Schools system -- draw from the ERIC fountain of information through special microfilm and card file stations in public school Media Services Centers (central school libraries).

The intrusion of change agents and educators into the students' personal feelings, attitudes and opinions is provoked by the mandatory or compulsory aspect of Focus Area I "Interpersonal Relationships" portion of the Family Life and Human Development program (State Board of Education Bylaw 321:1), which is interspersed throughout the entire curriculum K-12. Personal data is gathered by various strategies such as self-revelatory role-playing, sociodrama or by personal open-ended questionnaires or questions, diaries, thought sheets, zig-zag lessons, logbooks and autobiographies. What educators are trying to achieve with interpersonal relationships and what they intend to do with the data collected are two questions which thus far remain unanswered.

Going back to Dr. John Goodlad's Report to the President's Commission on Education Finance:

"The child of suburbia is likely to be a materialist and somewhat of a hypocrite. He tends to be a striver in school, a conformist, and above all a believer in being 'nice,' polite, clean and tidy. He divides Humanity into the black and the white, the Jew and the Christian, the rich and the poor, the 'smart' and the 'dumb.' He is often conspicuously

self-centered. In all these respects, the suburban child patterns his attitudes after those of his parents. If we do not alter this pattern, if we do not resocialize ourselves to accept and plan for change, our society may decay."

Dr. Elizabeth Wilson, curriculum mentor for the Montgomery County Public Schools system, in her paper "Notes on Response and Responsibility in American Public Education" (Petitioner's Exhibit No. 75) tells us:

"The art of man-making is, however, in its infancy. Only hucksters and charlatans claim any expertise in the technical knowledge required to relate educational means and ends in any systematic fashion. There simply is no tested body of knowledge upon which the would-be man-maker can draw, whoever he is.

"Perhaps the creation of curriculum culture binders could be helped by directing the attention of all students -- old and young alike -- to the study and practice of the formative theories of man-making.

"We need to remember that very little is known about this subject and less about how to practice it. There are, however, pieces which can be put together as the best minds of the world begin to examine the teaching and learning process and capabilities of man-making."

Dr. Wilson thus confirms the highly experimental status of today's educational engineering for social change. Yet the Montgomery County Public School system continues to go merrily on its way manipulating the minds of our children.

The Behavioral Law Center, a project of the Institute for Behavioral Research, Inc., Silver Spring, Maryland, in its paper entitled, "Behavioral Law Center Background and Description," dated April 4, 1974, comments on the state of the art as follows:

"In the past two decades, the study of behavioral psychology has emerged from the animal laboratory into the public school classroom, the community recreation center, the home, and a variety of other institutional and community settings. The

systematic analysis of human action has had repercussions throughout society. It has become increasingly clear that behavior can be influenced by designing environments and setting consequences directed toward achieving specific goals. Our deepened understandings of human behavior has both increased our ability to manage our own lives and heightened our sensitivity to the possibility of being manipulated without consent."

The public schools in the United States -- with the Montgomery County system as one of the leading catalysts -- are delving into areas beyond their charter. They are using students as human guinea pigs in classroom experiments; they are attempting to take over the total child. As an example, in the Montgomery County Public Schools publication of April 28, 1975, entitled Project Developmental Continuity, it is stated that this HEW-financed project for early childhood education "will emphasize the total development of the child (physically, emotionally, intellectually, and socially)."

The PARENTS WHO CARE group maintains that the Montgomery County Public Schools system is conducting many experimental, unevaluated programs without informed license from the community. Denials by the school authorities of any wrong-doing or of unlicensed activities only exacerbate the situation, a situation that may ultimately have to be corrected in the courts and by State legislation.

V. Objections to Specific Materials

The PARENTS WHO CARE group is opposed to the continued use of specified materials in the Montgomery County public schools. These items are listed below and are identified by Petitioner's Exhibit number as accepted into evidence and itemized in Volumes I, II, and III. Generally, our objections to these materials fall within the charges made by PARENTS WHO CARE against the Montgomery County Public Schools system, as outlined in pages 62-93 above. These charges, briefly, are:

- Violations of privacy of the student, of the family, and of the home and, therefore, violations of the Due Process Clause of the 14th Amendment to the U.S. Constitution
- Violations of Maryland State Board of Education Bylaw 321:1 - Focus Area One: Interpersonal Relationships
- Violations of Maryland State Board of Education Bylaw 321:1 - Focus Area Two: Physiological and Personality Changes and Focus Area Three: Advanced Physiology and Psychology of Human Sexual Behavior
- Instruction and utilization of techniques classified as sensitivity training, also known as brainwashing
- Instruction based on the religion of Secular Humanism, a practice in violation of the First Amendment of the Constitution
- Violation of the goal in Maryland State Board of Education Bylaw 321:1 which states that the Family Life and Human Development instruction shall build "an understanding of the rational and ethical basis of moral values generally accepted in our society."
- Contribution to the delinquency of minors

The specific materials to which we object are:

PETITIONER'S  
EXHIBIT NUMBER

NAME OF MATERIAL



PETITIONER'S  
EXHIBIT NUMBER

NAME OF MATERIAL

3	Hilda Taba Social Studies
6	Bulletin 233, Life Science and Human Development, K-6
8	Bulletin 245, Home Economics
10	Home Economics - Grade 7
11	Home Economics - Grade 9
12	Home Economics - Grade 8
14	Personal Awareness of Cultural Equality, Eisel and Prigg
15	Promise of America
18	Relationships Curriculum
30	Role Playing for Social Values, Shaftel
32 - 36	Man: A Course of Study (entire curriculum)
43	Creative Writing, Upper Intermediate
48 - 49	Taba Social Studies curriculum (entire series)
52	Family Life Education, Junior High School Guide
53	Health and Safety Education Course of Study, Senior High School
58	Drugs and Drug Abuse, K-6 (Revised 1971)
59	Tentative Recommended Resources, Drugs and Drug Abuse, Bulletin 241A
64	Art Curriculum for Grades 7 and 8, Bulletin 250
68	Resource List for Life Science and Human Development, K-6, Bulletin 233A, December 1969
69	Handbook of Structural Experiences for Human Relations Training, Pfeiffer and Jones
78	Teachers' Guide, 1st Grade - Investigating Man's World

PETITIONER'S  
EXHIBIT NUMBER

NAME OF MATERIAL

79	Health, Teachers' Edition, Level 2
80	Seeing Near and Far, Arnott
81	Families and their Needs, Teachers' Edition
82	Values and Teaching, Raths, Harmin and Simon
84	Scope and Sequence, K-6
109	Scope, Contact Series, Maturity, Growing Up Strong
110	Courage, A Scholastic Literature Anthology
120	Voices in Literature, Languages and Composition
122	Handbook for Choral Music, Bulletin 249
123	Collection of Prose and Poetry on Family
124	Scholastic Literature Unit, Teachers' Guide
127	Choosing Your Goals
128	Understanding Your Needs
130	New Directions in English
131	Teacher's Role in Social Science
132	Social Science Lab Units - Teachers' Guide
133A-G	Learning to Use Social Science - books 1 - 7
134A-F	Brandwein's Concepts and Values
137	Truth About Witchcraft
140	Taba Social Studies, Grade 3, Communities Around the World
142	Sight Lines - Holt's Impact
143A-B	Scope Series - Loyalties, Whose Side Are You On?

PETITIONER'S  
EXHIBIT NUMBER

NAME OF MATERIAL

144	At Your Own Risk, Holt
145	Learning About Our Families
146	Family Student Log, Scholastic Literature
147	Illustration Unit, Curriculum in Art

PARENTS WHO CARE comments on some of the above-listed materials are provided below:

Petitioner's Exhibit No. 2, Social Studies Curriculum, K-3, shows on its cover the symbol of the religion of Secular Humanism, a Leonardo Da Vinci sketch of Man. Da Vinci during the Renaissance tried to show that man begins from himself and builds all the answers from this base. See The Church At The End Of The Twentieth Century by Francis A. Schaeffer. The cover of Exhibit No. 2 also carries a sketch of a globe of the world which in conjunction with the figure of Man symbolizes the Humanist world community, the 12th tenet of Humanist Manifesto II, "a system of world law and a world order based upon transnational federal government." Exhibit No. 2, on page 34, reinforces and supports the 3rd tenet of the Humanist Manifesto, i.e., "moral values derive their source from human experience. Ethics is autonomous and situational needing no theological or ideological sanction. Ethics stems from human need and interest." The following quotation is from page 34 of Exhibit No. 2:

"What are the responsibilities of each member of a group?

"To revise and/or to refine his ideas as a result of group discussion and planning.

"To conform to the standards set by the group."

To deny singular self and to surrender the singular individual to a group standard or collectivized individualism is placing our children's own independence, autonomy and self-reliance at risk.

In Petitioner's Exhibits Nos. 131, 132 and 133, the Social Science Resource Book, SRA, we find similar forcing of a standard set by the group. The fourth grade teachers manual describes how to isolate the "deviant" in the group. The "deviant" is that child who does not abide by the decision of the group. The "deviant" remains isolated by the group until he feels uncomfortable, at which time he is asked by the facilitator or teacher to reconsider his decision. Should he at this time change his position and decide to conform to the decision of the group, he is then identified, according to the manual, as a "slider" and consequently accepted by the group. He has, of course, responded to group coercion or pressure.

In Petitioner Exhibit No. 69, Handbook of Structural Experiences by Pfeiffer and Jones, another group technique is explained for teachers, complete with diagram. In the technique, one circle of students is surrounded by another circle of students for observation and evaluation.

In Petitioner's Exhibit No. 18, Relationships Curriculum, on page 44, the technique mentioned above is put to use: "Use evaluation device: Analysis of Individual Behavior in Groups. Giving a group task. Have an inner circle of discussion participants



and outer observation circle. Have each group evaluate the groups' progress and compare results."

In Petitioner's Exhibit No. 8, Home Economics, on pages 143 and 144, is the test for students entitled "Analysis of Individual Behavior in Groups." It is suggested in the guide that the test be taken several times during the course of study to compare results of a student's individual behavior in the group.

The PARENTS WHO CARE group fears that the above-mentioned exhibits and techniques threaten the autonomy and individuality of our children. We reproduce below an article by Dr. Sigmund Koch, Ph.D., which supports the PARENTS WHO CARE position. The article is entitled, "The Image of Man Implicit in Encounter Group Theory," as reprinted from the Journal of Humanistic Psychology, Fall 1971. Dr. Koch is Vice President for Academic Affairs and University Professor, with appointments in psychology and philosophy at Boston University. He was previously at the University of Texas, and has also taught at Duke, University College (London), and Clark. He was Director of the Ford Foundation's Program in the Humanities and the Arts, and is well known for his work as Project Director and Editor of Psychology: A Study of a Science (sponsored by the American Psychological Association). He has been active in relating psychology to other disciplines, serving, for example, as President of the APA Divisions of Philosophical Psychology and of Psychology and the Arts. Thus, his critique of encounter group theory draws upon his extensive involvement with the humanities as well as psychology. The article follows:

Reprinted from JOURNAL OF HUMANISTIC PSYCHOLOGY, Fall 1971, Vol. 11, No. 2

## THE IMAGE OF MAN IMPLICIT IN ENCOUNTER GROUP THEORY<sup>1</sup>

SIGMUND KOCH  
*Boston University*

Many social critics have been concerned about the tendency of modern man—especially American man—to prize images, pictures, more than the realities for which they “stand.” Some fifteen years ago, I had the melancholy accident of falling through a then prevailing picture of psychology—one which contained some of the cant premises of what I now think to be the bad metaphor of “psychological science.” Like most images, this one got out of phase with reality, and with its initial intention, almost as soon as it was formed.

Scientific psychology was stipulated into life in the late nineteenth century. That intensely optimistic age, understandably dazzled by the apparent cognitive and technological fruits of the natural sciences, decided to try out a hopeful new strategy: that of extending the methods of natural science to all human and social problems. At the very beginning, there was some degree of realism about the magnitude and difficulties of such a task. There was some degree of recognition that the task would require ardent effort over historic time; that the extensibility of natural science methods to human and social problems is a matter of open hypothesis; that substantial readjustments of the former to the requirements of the latter must be anticipated. But the *image* had been created, and in almost no time at all the ever-autistic character of man under challenge asserted itself. The hypothesis was soon prejudged! The *hope* of a psychological science became indistinguishable from the *fact* of psychological science. The entire subsequent history of psychology can be seen as a ritualistic endeavor to emulate the forms of science in order to sustain the delusion that it already *is* a science.

<sup>1</sup> Requests for reprints should be addressed to Sigmund Koch, Ph. D., Academic Vice President, Boston University, 147 Bay State Road, Boston, Massachusetts, 02215.

As a result, the inability of anyone—whether psychologist or his grateful lay victim—to fix the limits of the metaphor known as “psychological science” has, in my opinion, been close to catastrophic throughout the century. Strange things happen when image is seen as fact! Numbers are assigned to hundreds of millions of people in the line of intelligence, personnel, or educational “measurement” with little regard for their meaning and none for their effects on the dignity, self-image, or practical fate of the victims. Vagrant guesses about the importance of permissiveness, fondling, breastfeeding, social reinforcement, and the potentialities of teaching machines or computerized instruction, are allowed to influence whole eras of parental and educational practice. Dime-a-dozen “breakthroughs” are applied wholesale to the “cure” of the mentally disturbed: exotic little interventions like partial destruction of the frontal lobes with an ice pick, malarial, insulin, or electroshock. For the less refractory disorders, or just for soul-expanding kicks, psychological “science” has available its endless armamentarium of “psychotherapies,” most of them devised with minimal concern for whether the presumably neurosis-free or expanded person who emerges has not also been freed of large areas of his personhood.

But what is perhaps worse than any single symptom of psychological science, as thus far given by history, is something more like an essence: it is the demeaning image of man himself at the basis of its presumably tough-minded conceptualization, an image which mankind cannot but accept and strive to emulate because of its association with the iconology of science. In its austere form, it depicts man as a stimulus-response mechanism or, worse, a mere mathematical point of intersection between stimulus and response processes, and steered by socially “manipulated” rewards and punishments. According to this form of the image, the laws of human and social “behavior” can be derived from rigorous study of the variables controlling the rate at which a hungry rat in a small, dark box presses a lever to obtain tiny pellets of food. The more sophisticated and recent form of the image holds man to be an information-processing entity operating on the principles of a binary digital computer programmed to conform to payoff criteria acting much like the rewards of the previous case.

Both of the “images of man” I have just sketched (and other slightly varied ones) are products of the tradition of *behaviorism*, which for fifty years has maintained hegemony, especially in this country. The first of the images mentioned is representative of what might be called explicit behaviorism, while the second—which is now beginning to supplant older forms of behaviorism—might be called crypto-behaviorism. The behaviorisms are an especially pure assertion of man's

reality-defiling propensities in that they achieve (by arbitrary stipulation) the complete liquidation of psychology's subject matter: the elimination, as legitimate or even meaningful objects of study, of both experience and mind. Even the brain is proscribed, as unclean and somehow fictive, by certain long-influential forms of behaviorism, including Skinner's. The computerized version restores a brain in some sort, but tidies it up by insisting that it be reduced wholly to transistors, magnetic "cores" and miles of interstitial wire. I have given much drab effort to the critique of behaviorism. My purpose in this article is best served by resting the case with these few contumelious remarks, which I hope will suffice as a background to the story I wish to tell.

By the mid-fifties, an appreciable number of psychologists had become restive over the behaviorisms and were searching for more significant professional and human commitments. At about this time, Abraham Maslow, who had long complained about the "means-centeredness" and scientism of psychology and who was discovering existentialism, called for a "third force" in psychology. Fairly soon, such a group—calling themselves "humanistic psychologists"—began to emerge. Initially, it seemed a motley group with heterogeneous interests.

By a process which no one has yet chronicled in a coherent way, the interests of this group soon began to concentrate on various forms of group therapy, a plethora of which was already available. (Approaches to group therapy had been multiplying profusely ever since the early efforts of people like Trigant Burrow and J. L. Moreno in the twenties and early thirties.) The pre-"humanist" tradition in group therapy took its conceptual inspiration primarily from psychoanalysis and various of the "depth" psychologies. By the mid-fifties, however, a number of group approaches to therapy (or therapy-like changes of individuals and groups), based on principles of "group dynamics" and other non-depth psychological schemes, were in the air. Drawing their ideas from these and other scattered sources (especially, a variety of loose interpretations of existential philosophy, but also client-centered therapy, psychodrama, sensitivity training, dance therapy, Gestalt therapy, relaxation methods), the humanistic psychologists began to experiment lushly and variously with an ever-widening range of eclectic mixes.

Today the group movement has become the most visible manifestation of psychology on the American scene. Carl Rogers has said that the encounter group may be the most important social invention of the century. Within psychology, it has captured the interest of an overwhelming majority of the students and investigators who wish to maintain contact with a human subject matter. It is tremendously



important that we assess its message, impact, meaning, "image of man."

At the risk of displeasing many of you, I will give my assessment right off by saying that the group movement is the most extreme excursion thus far of man's talent for reducing, distorting, evading, and vulgarizing his own reality. It is also the most poignant exercise of that talent, for it seeks and promises to do the very reverse. It is adept at the image-making maneuver of evading human reality in the very process of seeking to discover and enhance it. It seeks to court spontaneity and authenticity by artifice; to combat instrumentalism instrumentally; to provide access to experience by reducing it to a packaged commodity; to engineer autonomy by group pressure; to liberate individuality by group shaping. Within the lexicon of its concepts and methods, openness becomes transparency; love, caring, and sharing become a barter of "reinforcements" or perhaps mutual ego-titillation; aesthetic receptivity or immediacy becomes "sensory awareness." It can provide only a grotesque simulacrum of every noble quality it courts. It provides, in effect, a convenient psychic warehouse for the purchase of a gamut of well-advertised existential "goodies": authenticity, freedom, wholeness, flexibility, community, love, joy. One enters for such liberating consummations but inevitably settles for psychic strip-tease.

Those are strong words, and it will certainly not be easy to make them plausible to those of you who feel differently. There is no question of *proof* in relation to such matters. It is a question of *seeing*, of fidelity of perception of the human condition—and this kind of question is as old as the history of man and will never be finally resolved. But the history of the humanities has already given us many differentiated, sensitive, ardent visions of the human condition. All of us, I think, are capable of significantly sharing in, and even extending, this non-counterfeit kind of vision—but that only comes the hard way, the way that involves fear, trembling, loneliness, discipline, gallantry, humor, and a loving if ironic sense of the dimension of human imperfection.

The autisms of those who want it the *easy* way have put them out of touch with the differentiated content of the significant visions in man's heritage; worse, they are out of contact with the intricate and delicately contoured meanings of some of the best—as well as some of the plainest—words in our language. They nevertheless use these words incessantly, with the best of intentions but in debased, vulgarized, schematic ways. For them, words like openness, honesty, awareness, freedom, trust, growth, feeling, experience form a simplistic conceptual abacus which they manipulate and apply in mechanical, repetitive, in-

cantatory fashion. To convince people who reside within this framework of its impoverished character is like asking for a change of sensibility.

I *could* start with a collection of horror stories about the grave human crises, indeed tragedies, that have been precipitated by membership in one or another kind of "human-potential" group. I do not think this rather horrifying evidence irrelevant, but it is not the main basis of my concern. Group leader Shostrom, in an article (1969) entitled "Group Therapy: Let the Buyer Beware" (one of the most reasonable articles about the movement I have seen), presents a roundup of representative suicides, breakdowns, and divorces precipitated by injudicious shopping. He proceeds to develop seven guidelines for the floundering shopper in the form of specific "nos" which should counter-indicate either joining, or remaining in, an encounter group. These "nos" cut a very wide swath indeed, and call for exceptional discriminative powers if not prescience (and omniscience to boot) on the part of the intending grouper. One of the "nos," for instance—"Never join an encounter group on impulse"—explains to the shopper that any "important crisis in your life . . . deserves reflection" and enjoins him to be "doubly cautious" if "you are sanely suspicious of your grasp on reality" (Shostrom, 1969, p. 38). To apply such a rule effectively presupposes a remission of the condition that invites its application. Were such a criterion met, I would still doubt that the shopper, or even a committee consisting of his mother, psychiatrist, and priest, could make this discrimination with accuracy.

It is by now no secret that what concerns me about the group movement far more deeply than its toll in human crises, of dramatic and identifiable character, is the image of man it has purveyed to man. The central horror of the history of psychology is that distorted images of human reality are soon accommodated by the reality which the images distort. Perhaps more frightening than the failures consequent upon participation in groups is the rich reported yield of "successes." The principal toll of the movement is in the reducing and simplifying impact upon the personalities and sensibilities of those who emerge from the group experience with an enthusiastic commitment to its values.

Perhaps the best way for me to explicate this judgment is to present a vignette of my impressions upon accidentally wandering into a national meeting of the American Association for Humanistic Psychology in 1968. I had left psychology for Foundation work some four years before and had not kept in touch with the dramatic strides of the group movement. I included this vignette as a kind of impressionistic

coda to my article (1969) on the general plight of psychological science that was published in *Psychology Today*. My strategy will be to give the substance of this vignette and then to enlarge the position by replying to an official rebuttal of it (Haigh, 1969) by the President of the Association for Humanistic Psychology that was also published in *Psychology Today*. I quote selectively from the germane part of my article:

I caught up with the "humanistic psychologists" last fall at the annual American Psychological Association meeting in San Francisco. Here scholarly exposition must give way to reportage . . . . A bit of investigation established that these were members of the Association for Humanistic Psychology, which had been holding its own pre-convention for two days. I learned further that the Association now has some 1,500 members and that there are no professional requirements for membership. The humanistic fervor of the group has been channeled into one activity, variously designated as group therapy, T-group therapy, . . . .

. . . With curiosity thus reinforced, I attended all the humanists' activities that I could at the APA Convention proper [I had arrived at the very end of the humanists' separate meeting.]. It was not easy because every humanistic audience spilled over into the corridors, unlike the sullen, spare audiences at the non-humanistic events.

By far the largest audience showed up at a symposium in which Paul Bindrim, the originator of "nude-marathon group therapy," spoke and showed a film. Reprints of a magazine report on Bindrim's "break-through" were made available. Bindrim had wondered whether what he calls a man's "tower of clothes" is not only a safeguard for privacy but a self-imposed constraint to keep out people he fears. If so, a man who disrobed physically might be better able to disrobe emotionally. The modest Mr. Bindrim refuses to take sole credit for this hypothesis and wishes to share it with Abraham Maslow. Dr. Maslow had speculated that with nudity in groups, "people would go away more spontaneous, less guarded, less defensive, not only about the shape of their behinds, but freer and more innocent about their minds as well."

Bindrim's methods, for the most part, are the standard devices of group theory. He was enthusiastic at the symposium, however, about a therapeutic intervention of his own inspired coinage that he calls "crotch-eyeballing." The crotch, he notes, is the focus of many hang-ups. In particular, three classes: (1) aftermath difficulties of toilet training; (2) masturbation guilts; (3) stresses of adult sexuality. Why not blast all this pathology at once! Thus two group members aid in (as Bindrim says) the "spread-eagling" of a third member and the entire company is instructed to stare unrelentingly and for a good long interval at the offending target area. Each group member is given an opportunity to benefit from this refreshing psychic boost. . . .

Admittedly, Bindrim's is only one of many approaches in group therapy. But all these methods are based on *one* fundamental assumption: that total psychic transparency—total self-exposure—has therapeutic and

growth-releasing potential. More generally, they presuppose an ultimate theory of man as socius: man as an undifferentiated and diffused region in a social space inhabited concurrently by all other men thus diffused. Every technique, manipulative gimmick, cherished and wielded by the lovable, shaggy workers in this field is selected for its efficacy for such an end.

This entire, far-flung "human potential" movement is a threat to human dignity. It challenges any conception of the person that would make life worth living, in a degree far in excess of behaviorism. . . . The "human potential" movement obliterates the content and boundary of the self by transporting it out of the organism—not merely to its periphery, but right out into public social space. The force of behaviorism is merely to legislate the inner life out of existence for science, while allowing the citizen to entertain the illusion, perhaps even the reality, of having one. Even Skinner gallantly acknowledges a world of "private stimulation."

The "human potentialists," however, are saying in effect that a world of private stimulations is unhealthy. They generate a militant rhetoric of anti-rigor and are derisive about the "up-tight," whether in scholarship or life. But as fix-it men to the up-hung, they have a passion for the unending collection and elaboration of group engineering *methods*. They have a barrel of them for every type of hang-up. Have hope!

The moral and logic of the foregoing vignette are too obvious. "Humanistic psychology" started as a revolt against . . . fifty years of reductive behaviorism. In no time at all it achieved a conception of human nature so gross as to make behaviorism seem a form of Victorian sentimentality—which perhaps it was. We have come farther than full circle [Koch, 1969, pp. 67-68].

Note that this brief characterization—which I introduced in my *Psychology Today* paper by calling it "reportage" rather than "scholarly exposition"—uses a strategy that verges on caricature. But let there be no mistake about what "caricature," when responsibly practiced, is: it seeks to reveal *essential* characters of its subject by selection and even exaggeration; it is not a *literal* mode, indeed it seeks to be in some sense more "true," more revealing, than literal representation. The president of the Association for Humanistic Psychology, Dr. Gerard Haigh, was quite understandably prevented by his framework from perceiving the meaning of my caricature. In his courteous letter of defense, his strategy is to treat it as literal analysis and then rebut certain of the thus misconstrued literal details. He attributes to me three assumptions that I make about the beliefs of the human potentialists, and sees in each "a profound distortion." His misconstruals and arguments provide a revealing context for further analysis of the group movement.

Dr. Haigh states that my "first assumption is that humanistic psychologists value total self-exposure for its therapeutic and growth-releasing potential." He "strongly disagrees with such an absolute



valuing of openness." He gives the example of a leader, who finds "anger toward another participant welling up within" himself. The extent to which this emotion is expressed "will depend upon (a) the intensity with which" it is being experienced, (b) the leader's "personal defenses with regard to such expression," (c) his "concern about the capacity of the other to receive [his] anger," and (d) his "awareness of where the group is in terms of its values and its readiness for effective encounter. . . . There is no consensus among us as to the absolute value of self-exposure" (Haigh, 1969, p. 4).

The issues involved here are indeed fundamental. That there is in the group movement no *explicit* consensus as to the absolute value of self-exposure, I am fully willing to acknowledge. But in my brief passage, I was certainly not attempting a *summary* of the mountains of prose generated by groupers about their rationale and practice. As I read that literature, I occasionally run into isolated, *en passant* warnings about "over-exposure," but very seldom. What I do run into, however, on almost every page are recommendations, advertisements, celebrations, hymns about the cosmic values of openness, disclosure, exposure, honesty, directness, "letting oneself be known," transparency, etc. The force of most of the theoretical rhetoric, of virtually *all* of the group-engineering devices, of the experience-protocols of group leaders and members, creates an inescapable conclusion that belief in the growth-releasing potential of self-exposure is a dominant and pervasive premise of the movement. "Self-exposure" functions very much like a therapeutic absolute in the work of the movement.

A recent article by Carl Rogers (1969), which seeks to focus on "certain threads that weave in and out" of "the rich, wild, new tapestry that is the intensive group experience" is an impressive case in point. The threads which he singles out and presents in the rough order of their emergence within the rich, wild tapestry of a group's life (*e.g.*, Milling Around, Resistance, Recalled Feelings, Lashing Out, Revealing Self) make it quite clear that in the mind of the thread-unraveler the group process is seen as a kind of Pilgrim's Progress towards the stripping of self. Many of the other "threads" identified by Rogers either have the character of basic changes which are consequent upon the process of psychic stripping (*e.g.*, Cracking Masks, Basic Encounter, Positive Closeness), or facilitate the stripping performance (Here-and-Now Trust, Feedback).

I find this same iterative and echolalic concentration upon self-disclosure as the hub, nub, pivot and growth-releasing agency of the group process in the writings of other leading encounter theorists such as Frederick Stoller, Jack Gibb, or William Schutz—in fact, in all accounts of encounter rationale, or method, that have come my way. Indeed—if one disregards terminological embroidery and differ-

ential turgidity—most accounts of the therapeutic rationale turn out to be remarkably uniform. Growth towards freedom, autonomy, authenticity, spontaneity, expressiveness, flexibility, or realization is released by self-disclosure in a group situation in which all of the atmospheric variables militate towards mutual self-definition and the “direct” expression of response (whether hostile, loving or other) by all members to any given member in process of disclosing. When theoretical analysis is attempted, it is customary to point to the joint interplay of reinforcement and feedback in shaping each individual’s movement through the group experience. Such variables may be supplemented, in some accounts, by postulating natural healing tendencies which are liberated in individuals by the group process. That is about the size of the rationale, whatever the yardage in which it is conveyed.

Some idea of the fruits of facilitating these growth-releasing dynamics may be derived from Rogers’ description of that one of his tapestry-threads called “Cracking Masks”:

In time, the group finds it unbearable that any member should live behind a mask or a front. Polite words, intellectual understanding of each other and of relationships, the smooth coin of tact and cover-up—amply satisfactory for interactions outside—are just not good enough. . . . Gently at times, almost savagely at others, the group demands that the individual be himself, that his current feelings not be hidden and that he remove the mask of ordinary social intercourse. In one group there was a highly intelligent and quite academic man who had been rather perceptive in his understanding of others but who had revealed himself not at all. The attitude of the group was finally expressed sharply by one member when he said, *Come out from behind the lectern, Doc. Stop giving us speeches. Take off your dark glasses—we want to know YOU* [Rogers, 1969, p. 31].

Rogers reports that this man looked on the verge of tears during the lunch hour. Then triumphantly: “When the group reconvened the members sensed this and treated him most gently, enabling him to tell us his own tragic personal story, which accounted for his aloofness and his intellectual and academic approach to life.”

Is it too much to hope that some may see something frightening going on here? Is not the group a bit lecherous in its pursuit of its payoff? Is it not possible that this “perceptive” and contained man was pressured into relinquishing something gallant and proud in his makeup? Is it not conceivable that even if disclosure had made him feel somewhat better, he had become somewhat less? Cracking masks, in Rogers’ sense, could be therapy. But it could be brainwashing.

Some profound questions are raised by this example (incidentally, an innocuous one in comparison to many in the group movement literature). Are all so-called “facades” phony and psychically crippling accretions? Are all surface-traits facades? If there is a distinction be-

tween a surface-trait and a facade, who is to make it? Is every individual or reference group equally competent to do so relative to a given case? Who is qualified to tell Proust to get rid of his fur coat and his hypochondria; Eliot to ditch his reserve; Mann his rather bourgeois surface rigidities; Gide his exhibitionistically asserted homosexuality; Joyce his propensity for occasional fugues of high living; Dylan Thomas his alcoholism and arrogant scrounging? Is the "facilitator," "change-agent," "therapist" to be the chap who shouted, "Come out from behind the lectern, Doc?" Is it to be Carl Rogers?

But there are deeper problems here. The concept of *transparency*, as applied by our promoters of human potential, serves grotesquely to mask certain of the most pervasive and potent conditions constitutive of value. Total transparency is constitutive only of nullity, and human beings in process of approximating or sustaining transparency are among the most boring phenomena in creation. We all have run into those bores who want to apprise you of the entire content of their souls, not to mention the consistency of their feces and their taste in deodorants, within five minutes of having met them. We usually feel guilty over such boredom, for we know that they are sick. Or again, what could be more boring, and even sordid and life-denying, than a spouse, lover or friend who wishes to pass half of each day in salubrious examination of "our" relationship? But the point I am trying to get at is far more subtle and important than such illustrations convey.

We often talk about prizing "depth" rather than "transparency" in people and their artifacts, and elsewhere. But "depth," too, is a rather coarse-grained and unilluminating concept, as generally used. A little reflection will show that what we tend to prize maximally in our perception of people, or of art, or the natural world, is a special, difficult-to-specify relationship between surface-qualities and interior or depth-qualities. Really a *class* of such relationships, for there can be all kinds of complementarities, interactions, stresses, distances, degrees of clarity or of ambiguity in the surface-to-interior relations. Whatever the ultimate analysis of such matters, we are so constituted perceptually and affectively as to derive intense and differentiated value from carriers of such relationships. To take a simple perceptual example, most of us differentially value a color which somehow mysteriously emerges from the depths of an exquisite gem (say a fine turmaline) as against a color of similar spectral properties in the form of a pigmented surface patch. In every form of art what we maximally respond to—when we respond competently—is a set of special and complex relationships between surface and interior properties. The much prized "ambiguity" that has been a dominant (but inadequately explicated) aesthetic canon over much of the century probably points to a particular subset of such relations.

Until recently, most of us recognized such qualities of human beings as the charm of certain forms of reticence; the grace of certain kinds of containedness (which need not mean stiffness or rigidity but which *can* be definitive of dignity); the communicative richness of certain forms of understatement, allusiveness, implicativeness; the fetching quality of that kind of modesty which is the outward form of the capacity to prize personhood and to love directionally rather than diffusely. Some of us even used to be charmed by the kind of "openness" which is not transparency (a quality which renders even glass only utilitarian) nor yet hearty and robust explicitness (which is superficial) but, rather, a capacity to focus sensitively, precisely, and even vulnerably upon value-laden human and natural objects, and an analogous gift for allowing the self to emerge into focus, without surrender of dignity or modesty, for valued others.

The encounter groupers I know have a great propensity for saying "that is precisely what we mean" when I attempt such baroque specifications of the ineffable. They will never convince me—for everything they *do* with groups can only obfuscate, belie, and ultimately destroy such distinctions. In this endeavor, they can count on plenty of support from other agencies in our culture.

This easy traffic, on the part of encounter groups, in words and claims which cannot possibly be rendered consistent with their actual practice is illustrated by Dr. Haigh in the very passage which initiated this discussion. To prove that he (and presumably other groupers) would not espouse an "absolute valuing of openness," he details a hypothetical complex of considerations that a group leader would bring to bear on the expression of anger towards a participant. You will recall that the extent to which such an emotion is expressed, in his example, will depend upon such matters as its intensity, the leader's "personal defenses," his "concern about the capacity of the other to receive" this anger, and his "awareness of where the group is in terms of its values and its readiness for effective encounter." These are fine words! But they do not help. Such an assemblage of constraints upon a single decision (and of a sort that must be made by a leader at every moment in the life of a group) calls for so exquisite a "weighting" of transitory and subtle circumstances as to place the qualifications for responsible group leadership beyond mortal attainment. Yet, unless these be met, every encounter group must involve grave human risk.

The second misconstrual of which Dr. Haigh finds me guilty runs, in part, as follows:

The second assumption [you make] is that the humanistic model of man is one in which the basic unit is not the individual but the group. Again I strongly disagree [Haigh, 1969, p. 4].



Dr. Haigh proceeds to elaborate on this theme for some sentences, but they are irrelevant. For his first sentence is an utter misreading of my words, this time at quite a literal level.

In the brief passage to which his criticism has reference, I had characterized the "human potentialists" as holding a theory of "man as socius." Dr. Haigh, I fear, misunderstood the meaning of *socius*, a dictionary definition of which is "the individual human organism or person regarded as a participant in social relationships." In the few sentences which developed this contention, I was clearly not maintaining that the encounter movement does not grant ontological legitimacy to the individual or that it espouses some form of a Group Mind position. I *was* trying to convey that the pursuit of "openness" via self-revelation before an adventitiously assembled group of strangers centers the process of individual self-definition much too heavily upon group response. What is implicit here is a simplistic and crass "solution" to the immensely complex and delicate question of the relation of man and society, one which (despite all loving intentions to the contrary) assigns as much weight to the *social* shaping of the individual as do the most rigid theories of social determinism. I suspect, further, that lurking under all this is a deep misconstrual of the concept of democracy—a perversion of it which is widespread in the culture at large. This is the sense of the democratic process as an egalitarian merging of happy, well-met, mutually voyeuring "people," rather than a system of agreements guaranteeing maximal dispersion of social control and minimal invasion upon both self-determination and privacy.

The tendency of these cheerful humanists to engineer individuation via "feelingful," "direct," and "honest" feedback has already been illustrated by Carl Rogers' (1969) description of the archetypal professor who was savagely denuded of his lectern and then gently restored to "health." As another example, I quote an instructive paragraph from a recent exposition of "Marathon Group Therapy" by Frederick Stoller:

When time is compressed as it is in the marathon, the consequences of one's behavior are placed in greater contiguity to the behavior itself. Both the individual and the other with whom he is involved have the opportunity to specify why he invites his particular fate. The assumption is made that the marathon group represents a sample of the world, and one's behavior within the group represents a sample of one's behavior in the world [Stoller, 1968].

This differential assessment of the force and value of real life experience as against encounter group experience is frequent in the group literature. Up to a point it is correct, but this constitutes one of

the very grave threats of the group movement. What Stoller says about the force and immediacy of group feedback, under the prevailing conditions of member motivation, group-objectives, and the leader's structuring, cannot be denied. But it is a dangerous thing for an adventitiously selected group to have this degree of force in controlling the individual's self-image. As we have already seen, the assumption seems to be that any old kind of feedback is fine—regardless of the degree of sensitivity, general quality of sensibility, etc. of the feeders. The literature is not encouraging concerning the evidence for such qualifications, whether of the member-feeders or the leader-feeder. The chances for simpleminded, callow, insufficiently considered or reductive shaping of the individual are high.

The obvious defense against this argument is: Are the chances any better in actual life? This is superficial. The chances of winning sensitive "feedback" (I loathe the word) are probably pretty meager, at best, in any context. But in "ordinary" life we are most of the time recipients of multiple and disparate feedbacks; we are protected by this very dishomogeneity from the sense that our essence has been caught and fixed by our assessors. Besides, any given assessment is less likely to be perceived as peremptory; we tend more readily to assess our assessors. We do not "enter" ordinary life, as we do an encounter group, with pat and virtuous expectations of self-clarification or improvement; usually we are merely *there*. In life we may pay for our follies, but we do not commit the folly of buying feedback, at so much per yard, from our friends. Indeed, the dynamics of friendship are such that people receive much of their feedback from individuals of comparable or higher sensitivity, rather than lower. Most persons need heroes in their lives, and there is at least a faint correlation between admiration and admirability.

However inefficient the ordinary conditions of character formation, it is diabolical to make these contingent on group engineering. Moreover, it is the very "effectiveness" of the group situation which is its great danger. The ambiguities and delays in feedback in normal, non-engineered life are safeguards—guardians of the significant (not nominal) form of authenticity which can only be achieved by allowing intra-personal factors the fullest possible play in development. The capacity for individual transcendence of the group is perhaps the most value-charged gift of the human station.

Dr. Haigh informs me that my third mistaken assumption is that "humanistic psychologists regard the world of private stimulation as unhealthy." He sets me straight by a "few quotes" from the humanistic association's "statement of purpose." I will learn from these that my

"assumption is diametrically opposite from" the humanists' "intention." His main quotation from this source is as follows:

[In the humanistic orientation there is . . .] a centering of attention on the experiencing *person*, and thus a focus on experience as the primary phenomenon in the study of man. . . . As a consequence of this orientation, the Association encourages attention to topics having little place in existing systems, such as love, creativity, spontaneity, play, warmth, ego-transcendence, autonomy, responsibility, authenticity, meaning, transcendental experience, courage [Haigh, 1969, p. 4].

What I actually said, in the course of suggesting certain deeper affinities between the behavioristic model of man and the group movement's model, was: "Even Skinner gallantly acknowledges a world of 'private stimulation.' The 'human potentialists,' however, are saying in effect that a world of *private* stimulation is unhealthy." "Private stimulation" is a technical concept of Skinner's—a ludicrous one, in my estimation, in that it is his only concept bearing on intra-organismic process and experience, and he apparently considers it adequate as the system-language surrogate for that whole domain. Dr. Haigh, however, once more attempts to refute me by a straight-faced literal rendition of my perfectly plain metaphor, in this case a minor degree of hyperbole, or exaggeration, having (among other things) a humorous intent.

What *does* merit notice is the character of the evidence that Dr. Haigh considers adequate for my re-education: a pompous statement of *intention* drawn from an official document of his Association. And as we savor this swollen word-string, we find what?—an iteration of the staple existential "goodies," the names of which preempt half the verbal output of the "humanistic" literature, and the meanings of which are so uniformly degraded and defeated both in the group's literature and the group practice. We have, in short, another exercise in one of the modes of stripping so dear to this strip-oriented movement: in this application, the stripping away of meanings from words.

Consider what this mode of stripping involves. The words of our natural language stabilize slowly and hard-won insights—sometimes extraordinarily salient and delicately contoured insights—into the universe, both the inner universe of experience, and the outer universe. The discriminations preserved and transmitted by natural language form the matrix of all the knowledge that we have. Even the technical languages of science have differentiated out of natural language, and their interpretation continues to depend on discriminations within the natural language. From such considerations it follows that if a word has stabilized a salient, delicately bounded and humanly valuable discrimination with respect to the universe, then a coarsening

or degrading of its usage will entail a loss of actual knowledge. An individual's conception of the application conditions for a word is a fact of sensibility. Coarsening of language means coarsening of knowledge, and a language community that uses language in a coarsened way is a community of coarsened sensibility.

I have repeatedly made reference to the gross and debased ways in which encounter groupers use certain humanly precious words of our language. I hope it can now be appreciated that this deficiency is no mere matter of literary or conversational inelegance. If an image of personhood be specified in coarsened terms, then that image is a coarsened one in comparison to the image that might be specified via more sensitive (thus richer) use of the selfsame terms. When this degraded image now becomes criterial with respect to the desirable directions of personality change, we can anticipate only a degrading of personhood in the course of efforts to move the person towards such "ideal" qualities.

The low-level, mechanical way in which the groupers use glitter-concepts like authenticity, love, autonomy, and the rest in the inflated rhetoric that passes for their theory, but which nevertheless controls the selection of their methods and practice, at once reveals and promotes a serious impoverishment of sensibility.

I will conclude this paper with one final example of such crippled and crippling uses of language. In encounter group parlance, "Trust" is that homogeneous, gelatinous enzyme secreted by a group which catalyzes the process of self-exposure by decreasing the apparent risk-contingencies. The person will "let himself be known" because his share of the collective ambience of trust gives him a sense of safety. And our perspicacious savants have discriminated certain subtle laws of trust: for instance, if X trusts Y, Y is more likely to trust X, or if X trusts Y, Y is more likely to like X, or again if X trusts Y, Y is more likely to please X (whether by services rendered or in some other way).

I will spare the reader a serious analysis of "trust" and merely indicate that it is no simple notion. Even in the sense which our groupers have somewhere in mind (a dictionary form of which is "to do some action, with expectation of safety, or without fear of the consequences"), "trust" is not an undifferentiated, global matter. I can *trust* someone's good intentions, or his friendliness, or that he will not steal from me, or poison my shredded wheat, or that he will not covet his neighbor's wife, or covet mine, yet *distrust* his capacity to perceive me, or him, or them or it with clarity, delicacy, or precision. Again, I can trust X's ability to see me with nicety and in depth, but (perhaps) not his ability or disposition to respond in a way congruent with his perception, or to use his perception of *my* trust in any way that may be congenial, constructive, or safety-engendering from my



point of view. Again, I can trust X to be generally or in the long run or fundamentally decent (or honest), but not that he will not try to work me for all sorts of short-term and local advantages. "Trust," when asserted as between X and Y, is not truly a two-termed relation; when the word is used sensitively, there is actually a third relatum which may appear explicitly or be implicitly conveyed by context. This reflects the human reality that when X trusts Y (and assuming that X can satisfy some weak criterion of rationality) he does so with respect to some finite class of Z's.

More revealing, however, than the groupers' *general* theory of trust is their understanding of it as signalized by one of their favorite "non-verbal communication methods." You all know the device: "trust" is presumably instilled by asking members of a group to fall backwards on the assumption that another member stationed behind the faller will catch him. Now, to my febrile mind, this may instructively serve as a screening device for detecting whether the presumptive catcher is a psychopath, but has nothing to do with trust. Any designated catcher who played the wry practical joke of allowing the faller to crack his head on the floor could justly be thought the owner of a character defect. A catcher, however, who did carry out the prescribed function of catching could only be thought, by any intelligent faller, to be a man capable of playing a meaningless game according to prescribed and easily applicable rules, or one minimally equipped with concern for the survival of his fellows quite outside the context of those rules, but the faller would have no warrant for regarding the receiver trustworthy as a recipient of psychic confidences.

The "operational" (or essentially mechanical) definition of trust conveyed by this example exhibits, in especially witless fashion, the deficiency of most so-called "operational definitions." These are essentially definitions by "symptom," and cannot be expected to hold for the relational pattern of symptoms actually constitutive of any reasonably abstract or general concept. All other methods in the copious armamentarium of the encounter groupers have this same garbled relationship to the notions of which they are the purported realization, and thus to the states of affairs it is hoped they will bring about.

This "most important social invention of the century" that we have been considering carries every earmark of a shallow fad. Yet the impetus behind it is poignant and powerful, and permanently embedded in man's condition. Man's search for egress from the cave, platonic or other, is rendered especially frantic in such times as ours. However compelling its impetus, this fad will soon—as historic time is measured—fizzle out. But its *effects* need not.

When value-charged discriminations drop out of man's ken, there

is no certainty that they will be rediscovered. We transmit to the future what we are. We may be what we eat, but we are also what we image. If what we are has been reduced by shallow or demeaning images, that impoverishment will persist in the world long after the images that conveyed it have gone their way.

#### POSTSCRIPT

[The following postscript to this paper was written in response to various criticisms of it.]

I have presented this paper to several groups—one of which was an audience (including many of the leaders of the encounter movement) at the 1970 meeting of the Association for Humanistic Psychology. I have been treated with great lenience—even by people like Drs. Schutz, Shostrum, and Haigh. In general, the pattern of their response has been:

- (1) that I have rendered the movement a service by raising a set of genuine problems some of which they had begun to consider, but others of which were new, germane, and troublesome;
- (2) that some of these problems point to deficiencies in the efforts of inexpert, crass or meretricious group leaders, but *not* of expert, sensitive and saintly ones; and
- (3) that, generally speaking, most of my demurs hold only for an indeterminate subset of the disorderly spectrum of "approaches" within the amplitudinous and fuzzily bounded domain of the "encounter movement."

My rejoinder is that *I hope* they are right! I sincerely respect the motives, the quality of intent, behind the encounter movement. And I deplore the societal circumstances—whether these be phrased as "alienation," "dehumanization," "depersonalization," "emotional anaesthesia," "anonymity," "existential nausea" or simple loneliness—which have triggered the movement. But I *suspect* that the votaries of encounter *have to be wrong* in their belief that my major demurs are applicable only to some but not all of the "approaches" or that my reservations point to *remediable* deficiencies. For the essence of my position is that there are certain *generic* characters common to all so-called "encounter" approaches, to all styles and philosophies of leadership, which, when present in some minimal degree, render the group process self-defeating relative to meaningful fulfillment of the stated objectives (I do not deny, of course, that some approaches and/or some leaders of relatively greater sensitivity accomplish results that are less "bad" than do others.)

These minimal generic traits of the movement are summarized at one point in my paper in the following way:

Indeed—if one disregards terminological embroidery and differential turgidity—most accounts of the therapeutic rationale turn out to be remarkably uniform. *Growth* towards freedom, autonomy, authenticity, spontaneity, expressiveness, flexibility, or realization is released by self-disclosure in a group situation in which all of the atmospheric variables militate towards self-definition and the “direct” expression of response (whether hostile, loving or other) by all members to any given member in process of disclosing. When theoretical analysis is attempted, it is customary to point to the joint interplay of reinforcement and feedback in shaping each individual’s movement through the group experience. Such variables may be supplemented, in some accounts, by postulating natural healing tendencies which are liberated in individuals by the group process. That is about the size of the rationale, whatever the yardage in which it is conveyed.

I do not think this necessarily a final, or exhaustive, specification of the common constitutive principles of the encounter group. But it contains assumptional elements which are common to every version of theory and/or practice that has come to my attention. Fuller and more precise reconstruction of these definitive assumptional elements would be a worthwhile pursuit. But certain entailments (regrettable ones, I think) follow as soon as one isolates such “elements” as:

- (1) a more or less adventitiously assembled face-to-face group;
- (2) a leader who, via initial instruction and in other ways, seeks to accelerate the normally slow, tortuous and painful process of individual self-definition by encouraging frank, direct and uninhibited feedback of the group members to each other;
- (3) a presumption that the objective of participation is the enhancement or realization of “human potential” (as conceptualized in one or another way), and the corollary presumption that self-disclosure as facilitated by trust sets the process of “growth” towards such an objective into motion; and
- (4) accessory assumptions which emphasize (to one or another degree) the importance of centering communication upon the “here and now,” of experientially direct rather than “cognitive” or “abstract” communication, of nonverbal as well as verbal expressive fluency, etc., etc.

I think the entailments of even so limited a subset of definitive assumptional elements as those just stated are at least as far-ranging as the critical considerations urged in my paper!

One set of consequences of such presumptions, which I have perhaps

not sufficiently traced out, is that the encounter process becomes an *extraordinarily ritualized kind of game*.

For instance, the attempt to accelerate, in the artificially engineered ways at issue, what in real life might be the inefficient but *meaningful* process of self-definition imposes on leader and group members alike a tendency to perceive (*i.e.*, interpret and assess) psychodynamic and internal states in essentially *symptomatic* modes. The range of "evidence" afforded by this artificial situation over its limited time course, and upon which the group must base its shaping and modulating influences, is so *thin* as to enforce the rapid adoption of a crass and simplistic lexicon of symptom-meaning (or phenotype-genotype) correspondences. The essential complexity, indeed ambiguity, of the meanings of human actions and expressions, thus of personhood, is damped out.

Such "simplistic lexicons" may vary in content from group to group, but we are all familiar with a number of rather widely presumed symptom-meaning equivalence rules. Thus, in many encounter groups *joking* or *wit* may automatically be seen as *evasiveness*; *sleepiness*, *boredom* or *torpor* as *withdrawal*; a *raised voice* must mean *hostility* (rather than, say, passionate concern); *blocking* must be *defense* (rather than the stumbling desire to achieve a clear articulation of the complex). Still more widely, *abstract statement* must mean a form of *intellectualistic concealment* or "mind-fucking," despite the fact that a responsible abstraction can be seen as a perceptual disembedding of a *highly specific*, if widely instantiated, character from the concrete—a point recognized in much Western philosophy and in most of the great Eastern systems of thought. Still more consequentially, *love* may be seen as a *barter of reinforcements*; *honesty* as *transparency*; or *trust* as a state engendered by being caught upon falling backwards. But these illustrations take us right back into the substance of my paper!

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SIGMUND KOCH, Ph.D., has just moved this fall to Boston University where he is Vice President for Academic Affairs and University Professor, with appointments in psychology and philosophy. He was previously at the University of Texas, and has also taught at Duke, University College (London), and Clark. He was Director of the Ford Foundation's Program in the Humanities and the Arts, and is well known for his work as Project Director and Editor of *Psychology: A Study of a Science* (sponsored by the American Psychological Association). He has been active in relating psychology to other disciplines, serving, for example, as President of the APA Divisions of Philosophical Psychology and of Psychology and the Arts. Thus, his critique of encounter group theory draws upon his extensive involvement with the humanities as well as psychology.

On page 113 of the article, Dr. Koch points out the failures of participation in groups: "The principal toll of the movement is in the reducing and simplifying impact upon the personalities and sensibilities of those who emerge from the group experience with an enthusiastic commitment to its values."

On page 116, he states, "there is in the group movement no explicit consensus as to the absolute value of self-exposure."

On page 110, Dr. Koch voices his grave concern over the demeaning image of man himself in conceptualization:

"But what is perhaps worse than any single symptom of psychological science, as thus far given by history, is something more like an essence: it is the demeaning image of man himself at the basis of its presumably tough-minded conceptualization, an image which mankind cannot but accept and strive to emulate because of its association with the iconology of science. In its austere form, it depicts man as a stimulus-response mechanism or, worse, a mere mathematical point of intersection between stimulus and response processes, and steered by socially 'manipulated' rewards and punishments. According to this form of the image, the laws of human and social 'behavior' can be derived from rigorous study of the variables controlling the rate at which a hungry rat in a small, dark box presses a lever to obtain tiny pellets of food. The more sophisticated and recent form of the image holds man to be an information-processing entity operating on the principles of a binary digital computer programmed to conform to payoff criteria acting much like the rewards of the previous case."

On page 112, Dr. Koch presents his assessment of the group movement:

"At the risk of displeasing many of you, I will give my assessment right off by saying that the group movement is the most extreme excursion thus far of man's talent for reducing, distorting, evading, and vulgarizing his own reality. It is also the most poignant exercise of that talent, for it seeks and promises to do the very reverse. It is adept at the image-making maneuver of evading human reality in the very process of seeking to discover and enhance it. It seeks to court spontaneity and authenticity by artifice; to combat instrumentalism instrumentally;

to provide access to experience by reducing it to a packaged commodity; to engineer autonomy by group pressure; to liberate individuality by group shaping. Within the lexicon of its concepts and methods, openness becomes transparency; love, caring, and sharing become a barter of 'reinforcements' or perhaps mutual ego-titillation; aesthetic receptivity or immediacy becomes 'sensory awareness.' It can provide only a grotesque simulacrum of every noble quality it courts. It provides, in effect, a convenient psychic warehouse for the purchase of a gamut of well-advertised existential 'goodies': authenticity, freedom, wholeness, flexibility, community, love, joy. One enters for such liberating consummations but inevitably settles for psychic strip-tease."

We recommend that Dr. Koch's paper be read in its entirety.

Whether man is a "free will" or "predestined" (determined) being has been debated in theological circles and churches for centuries. Our Constitution forbids the State from entering the controversy and, indeed, guarantees to protect each individual's right to choose his particular view on the subject. Many children attending public schools in Montgomery County are members of families and churches who hold as a fundamental truth that man is a "free moral agent," determining his own course in life, known as self-determination. On the other hand, many children attending Montgomery County public schools, including our own children, determine self-concept as measured by each person's relationship to God and God's laws. To these latter children, it is heresy to determine direction according to peer group consensus.

In Petitioner's Exhibit No. 8, Home Economics, we find the Humanist Manifesto tenet No. 3 reflected in directions to children on page 128:

"1. Accept the situation as fact: concern yourself with choosing your companions not with attacking the logic or

probability of the situation."

These instructions are given to children before they decide which persons to murder in the Value Discussion "Whom Will You Choose?" This exercise in problem-solving is to be accomplished with no ideological or theological sanction. The legality of the exercise is not a considered factor. In this Value Discussion, children are placed in a position of decision-making or problem-solving where their own ideological and theological sanctions are to be cast aside in order that a solution might be reached through the Secular Humanist's approach of solving a problem solely for "human need and interest."

We see the concept in Petitioner's Exhibit No. 2, conformity to group standards, and the Humanistic survival game in Petitioner's Exhibit No. 8 used as desensitizing processes necessary for attitudinal change. This change would move a child from a compliance to God's Commandment "Thou Shalt Not Kill," and would force him to disregard an obedience to criminal law as well. In so doing, the child adopts the Humanist moral relativism which is in this case, kill if there is human need.

Petitioner's Exhibits Nos. 162 and 163 are letters prohibiting this survival game. However, we continue to be faced with the survival strategy in a newly approved textbook, Population and Survival by Jack Nelson. On page 107 in this book, an International Mortality Lottery is proposed yearly for persons 30 years old and over. In order to alleviate over-population of the world, 5% of the participants in the lottery are to be exterminated and converted into organic fertilizer. Those children holding an ideological or



theological belief contrary to mass murder cannot accept this proposition, a proposition that is illegal in the United States under existing law. We see the exercises "Whom Will You Choose?" and the "International Mortality Lottery" as "conditioners." They are strategies used to coerce students to revise or refine their decisions according to standards set by the group, thereby ignoring legal, moral and ethical sanctions to solve a problem for "human need and interest," a Humanistic approach, contrary to the Judeo-Christian ethic. Mr. Nation's testimony in Volume VIII, page 169, lines 1-21, indicates that no written directives have gone out to stop the use of survival teaching as a strategy. The strategy continues to be included in teacher training at the University of Maryland in workshops for Values Teaching, specifically with the use of the book Values Clarification by Sidney Simon, Leland Howe and Howard Kirschenbaum, in Strategy No. 48 "The Fall-Out Shelter," page 281. Values Clarification is a project of the Adirondack Mountain Humanistic Center in Upper Jay, New York.

We should like to quote from the "Royer Identification Scale" by Mary Royer, M.S. in Psychology from Portland, Oregon. Mrs. Royer was a member of President Kennedy's Committee on Delinquency and Crime; a clinical therapist and in-service training for school counselors; Oregon State Chairman of National Justice Foundation of America. The following passages from Mrs. Royer's Identification Scale reflect the PARENTS WHO CARE concern over moral relativism as shown in the survival strategies and in conformity to group standards:

"In researching casual factors of maladjustment which are encountered during the course of maturation, special study has been directed to the regressive contributions which are being made by certain social institutions, such as schools and too many churches, that employ against a child, those destructive techniques generically identified as behavior modification. And, perforce, studies have included the severely adverse effect upon any individual of over-weening peer-group pressures, when these have been manipulated, and are thus designed to bring reluctant individuals into conformity with the thinking, or emotions, or moral standards, or general behavior of some particular behavioral philosophy. I have found that the techniques of the behavior modification programs which I have studied appeal directly to, and masterfully manipulate, human emotions. Each is skillfully calculated to bring about absolute rejection of all duly constituted, moral authority. In and of itself this causes devastation in the mind of any individual, regardless of age, especially when he daily witnesses concerted attacks being made upon, and tolerated by, such duly constituted moral authority. When such tactics are directed against parents, they tend to precipitate primary disidentification in children, that is, they cause alienation between a child and his parents. From primary disidentification there subsequently develops a summary rejection by the child of all parental and/or Christian values and beliefs. All of which, as has been objectively determined by the Royer Identification Scale, almost inescapably leads to severe maladjustment."

"There exists in every man an inner private self that must remain inviolate, even though this concept is contrary to the beliefs and strident practices of the behaviorists. And, one additional point that is rarely considered is that individuals suffer exquisite pain, that is very real indeed, when their privacy and personal integrity have been invaded and/or denigrated, such as is occurring daily in the schools, where heretofore private confession has now become public property. Thus, it should be noted that in addition to the 1st Amendment guarantees, cited above, the right to privacy is implicit in the 4th Amendment's safeguard against search; and it is implicit in the 5th Amendment's mandate for due process and against self-incrimination. All of which is being cavalierly ignored by those who proffer even one self-searching, probative questionnaire to even one child, or non-informed adult.

"Through the use of various behavior modification techniques (found at all educational levels, and in defiance of all constitutional guarantees), the innermost thoughts and beliefs of every participating individual are probed, revealed, and through self-confession, and self/other criticism, are held up to public scrutiny, and/or ridicule; this is a



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## Senate

### A NEW ETHIC FOR MEDICINE AND SOCIETY

Mr. MATHIAS. Mr. President, many Marylanders have been in touch with me since the Supreme Court's decisions in the area of State abortion laws. In that regard, Mr. William F. McGraw, chairman of the Citizens United for Responsible Education, has brought to my attention a thought-provoking editorial entitled "A New Ethic for Medicine and Society" which appeared in California Medicine. In light of the timeliness of the questions discussed in the editorial, I commend it to the attention of my colleagues in the Senate, and I ask unanimous consent that the editorial be printed in the RECORD.

There being no objection, the editorial was ordered to be printed in the RECORD, as follows:

#### A NEW ETHIC FOR MEDICINE AND SOCIETY

The Traditional Western Ethic has always placed great emphasis on the intrinsic worth and equal value of every human life regardless of its stage or condition. This ethic has had the blessing of the Judeo-Christian heritage and has been the basis for most of our laws and much of our social policy. The reverence for each and every human life has also been a keystone of Western medicine and is the ethic which has caused physicians to try to preserve, protect, repair, prolong and enhance every human life which comes under their surveillance. This traditional ethic is still clearly dominant, but there is much to suggest that it is being eroded at its core and may eventually even be abandoned. This of course will produce profound changes in Western medicine and in Western society.

There are certain new facts and social realities which are becoming recognized, are widely discussed in Western society and seem certain to undermine and transform this traditional ethic. They have come into being and into focus as the social by-products of unprecedented technological progress and achievement.

Of particular importance are, first, the demographic data of human population expansion which tends to proceed uncontrolled and at a geometric rate of progression; second, an ever growing ecological disparity between the numbers of people and the resources available to support these numbers in the manner to which they are or would like to become accustomed; and third, and perhaps most important a quite new social emphasis on something which is beginning to be

called the quality of life, a something which becomes possible for the first time in human history because of scientific and technological development. These are now being seen by a growing segment of the public as realities which are within the power of humans to control and there is quite evidently an increasing determination to do this.

What is not yet so clearly perceived is that in order to bring this about hard choices will have to be made with respect to what is to be preserved and strengthened and what is not, and that this will of necessity violate and ultimately destroy the traditional Western ethic with all that this portends. It will become necessary and acceptable to place relative rather than absolute values in such things as human lives, the use of scarce resources and the various elements which are to make up the quality of life or of living which is to be sought. This is quite distinctly at variance with the Judeo-Christian ethic and carries serious philosophical, social, economic and political implications for Western society and perhaps for world society.

The process of eroding the old ethic and substituting the new has already begun. It may be seen most clearly in changing attitudes toward human abortion. In defiance of the long held Western ethic of intrinsic and equal value for every human life regardless of its stage, condition or status, abortion is becoming accepted by society as moral, right and even necessary. It is worth noting that this shift in public attitude has affected the churches, the laws and public policy rather than the reverse. Since the old ethic has not yet been fully displaced it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception and is continuous whether intra- or extra-uterine until death. The very considerable semantic gymnastics which are required to rationalize abortion has anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices. It is suggested that this schizophrenic sort of subterfuge is necessary because while a new ethic is being accepted the old one has not yet been rejected.

It seems safe to predict that the new demographic, ecological and social realities and aspirations are so powerful that the new ethic of relative rather than of absolute and equal values will ultimately prevail as man exercises ever more certain and effective control over his numbers, and uses his always

comparatively scarce resources to provide the nutrition, housing, economic support, education and health care in such ways as to achieve his desired quality of life and living. The criteria upon which these relative values are to be based will depend considerably upon whatever concept of the quality of life or living is developed. This may be expected to reflect the extent that quality of life is considered to be a function of personal fulfillment; of individual responsibility for the common welfare, the preservation of the environment, the betterment of the species; and of whether or not, or to what extent, these responsibilities are to be exercised on a compulsory or voluntary basis.

The part which medicine will play as all this develops is not yet entirely clear. That it will be deeply involved is certain. Medicine's role with respect to changing attitudes toward abortion may well be a prototype of what is to occur. Another precedent may be found in the part physicians have played in evaluating who is and who is not to be given costly long-term renal dialysis. Certainly this has required placing relative values on human lives and the impact of the physician to this decision process has been considerable. One may anticipate further development of these roles as the problems of birth control and birth selection are extended inevitably to death selection and death control whether by the individual or by society, and further public and professional determinations of when and when not to use scarce resources.

Since the problems which the new demographic, ecologic and social realities pose are fundamentally biological and ecological in nature and pertain to the survival and well-being of human beings, the participation of physicians and of the medical profession will be essential in planning and decision-making at many levels. No other discipline has the knowledge of human nature, human behavior, health and disease, and of what is involved in physical and mental well-being which will be needed. It is not too early for our profession to examine this new ethic, recognize it for what it is and will mean for human society, and prepare to apply it in a rational development for the fulfillment and betterment of mankind in what is almost certain to be a biologically oriented world society.



PARENTS WHO CARE maintains that our children who hold to the Judeo-Christian ethic must not be coerced into becoming involved in cleverly contrived psychologically manipulative group discussions, simulations or games and strategies. Any presentation of the so-called "new ethic" must be placed in a realistic format where all moral and legal approaches are explored.

Petitioner's Exhibit No. 2, pages 49-51, "A Beginning Look At My Family History" explains that children are asked to give detailed data on their forbears to emphasize that "American society is made up of families of many ethnic groups." The detailed data, including pictures, could easily identify a child's ethnocentrism. Petitioner's Exhibits Nos. 152, 153, and 155 reveal that data collected on ethnics and transmitted to State and Federal agencies is to be only numerical. Names are not to be revealed. The privacy of the individual and his family members is thus presumably to be protected. However, the ethnic data collected in Petitioner's Exhibit No. 2 identifies the individual child and his forbears, by name and picture. This is an invasion of privacy.

Ethnic data and a child's ethnocentrism are bits of information vital to the success of the Hilda Taba curriculum. Petitioner's Exhibits Nos. 3, 48, 49, and 140, specifically the guides for Grades 1 (p. xv) and 6 (p. xviii) under the heading "Rationale" state:

"The outcome here is sensitivity to and acceptance of cultural and personal differences that can perhaps best be conceptualized as the opposite of ethnocentrism. It is one of the major attitudinal goals in this curriculum."

Taba intends to bring about attitudinal change in children



in the above-stated goal. Her negative attitude toward ethnocentrism reflects the philosophy of the Secular Humanist as expressed in the Eleventh Tenet of the Humanist Manifesto II which states:

"We deplore social, religious, ethnic, or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride, we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association."

The word "integrated" in the Humanist Manifesto II indicates a combining into one unified system; oneness of mind and feeling. We, of course, reject as unconstitutional (right to religious freedom and right to pursuit of happiness) all programs of syncretism and dialogue which imply to our children that all cultural values are of equal veracity.

In Petitioner's Exhibit No. 1, Tab 9, Sections I and II, which are in School Board President John Aird's response to PARENTS WHO CARE, there is a condemnation of the inconsistency of the attitude of the social scientist in the curriculum toward ethnocentrism, particularly since our world is still predominantly ethnocentric. Dr. Aird's comments are quoted below, in part:

"The idea of 'acceptance' of 'personal differences' among first graders is expected to develop later on into a corresponding 'acceptance' of culture differences as cross-cultural comparisons are made. The teacher is expected to sit in judgment on the contributions of students to class discussion to make sure that they are:

'...fair toward the various people involved and... show recognition and acceptance of merits of different ways of living and points of view.'

"However, the points of view of children who are critical of some of the things that other persons and societies do are

not acceptable according to the Taba philosophy. The teacher 'challenges derogatory or belittling statements about people of different cultures or about people who exhibit unusual behavior' (Grade one: The Family, p.xv).

"These attitudes are expected to culminate in a relativistic approach toward cultural values in general:

'The ultimate goal can best be conceptualized as the opposite of ethnocentrism. It is one of the major attitudinal goals of this curriculum.' (Ibid, p.xvi).

"Unfortunately, however, a relativistic approach to personal and cultural values inevitably implies some weakening of their potential as constraints on human behavior. William Graham Sumner long ago distinguished between the casual habits of a people, which he called 'folkways,' and the 'mores,' which are those values held to be most 'sacred' in the sociological sense, to which strong feelings of right and wrong were attached. The latter tended to include the core values of any culture. To take a relativistic or detached attitude toward these values is to reduce them all to the level of folkways and thus rob a culture of much of its moral force. I don't think that the social scientists have quite come to grips with the possible consequences of this attitude toward the viability of cultural imperatives.

"However, they are seized in a gross inconsistency, for the hostile attitude they themselves assume toward 'ethnocentrism' is in itself an expression of the in-group mores of social scientists. Thus, not only is the opposition to ethnocentrism in violation of the 'acceptance' value elsewhere espoused, but it is an example of in-group ethnocentrism. One cannot condemn the practice without committing it!

"For our own purposes, the vital question is whether we do condone the indoctrination of children in the 'acceptance' value and the inhibition of their native or home-bred value preferences under the pretext of stamping out ethnocentrism or whether this is an incursion into the sphere of values that would not be acceptable to our community and ought to be disavowed and discouraged. Is it possible to make children aware of the variety of forms culture takes and thus increase their awareness of their own culture without prescribing for them certain attitudes of social scientists which may be in conflict with their own upbringing? It seems to me that the Taba [sic - he means Bruner] treatment of the Netsilik Eskimos does that with understanding and delicacy, but I think we need to reexamine our objectives in regard to this whole sphere of attitudes to be taught in the social sciences. Even if we do not accept the Taba goal, there are certain attitudes implicit in the social sciences that ought

to be subjected to further study.

"The Shaftels express similar values on the culture question. Eschewing ethnocentrism (p. 8), they note that 'children...bring prejudice and stereotyped thinking to the studies of people of other cultures,' ask 'what educational experiences help children to step out of their own 'culture shells' and see situations through the eyes of those with other cultural perceptions?' (p. 24). They justify this 'stepping out' on the grounds that such cross-cultural understanding is necessary to the creation of a 'humane world' that will be governed by ideals capable of protecting men everywhere from the predation of 'nuclear warfare' (pp. 16-17 and 25). However, they never come to grips with the problem of the possible negative survival value of unilateral humaneness in a world still predominantly ethnocentric. Like Taba, it seems that the Shaftels have not fully thought their way through their own rationale."

PARENTS WHO CARE firmly contends that the singular individual child's ethnocentrism in our American free society must not be altered or weakened by the Taba concept of a relativistic and situational approach toward cultural values.

We find that our children are at grave risk by the use of the "interpersonal relationships" discussions demanded in Petitioner's Exhibit No. 2, pp. 49-51, as well as those used in the Taba curriculum. Will the child's ethnocentrism be altered? Who decides and how is it decided? It is obvious to us that it is the classroom teacher, who is trained in the use of Hilda Taba Social Studies designed to bring about an attitudinal change in our children toward their ethnocentrism.

In the Hilda Taba Social Studies (Petitioner's Exhibits Nos. 3, 48, 49, and 140), specifically in the Grade 3 Guide, entitled, "Four Communities Around the World," page xxviii, under Teaching Strategies - Attitudes, Feeling, and Values, the highly experimental nature of the Taba approach is indicated, as follows:

"One of the major emphases of this curriculum is in the area of feelings, attitudes and values. It is recognized that these terms have a variety of meanings and implications and, further, that comparatively little is known about the outcomes of in-school procedures in this area. Nevertheless, a considerable body of theory and some research suggest that it should be possible to devise teaching strategies to facilitate attainment of objectives in this domain."

Again a risk factor to our children is detected in the same

Guide under Interpersonal Problem Solving:

"In this strategy (described in Chart V) students are presented with a problem situation involving conflict among persons or groups (e.g. playground disputes, disagreement over traditions) and are required to: propose and defend solutions, relate the events to similar experiences they have had, evaluate the way of handling the recalled problem and consider possible alternatives they could have followed.

"It is particularly important that students become seriously involved in the issues raised - rather than simply giving what they consider to be an acceptable or 'good' answer. The latter is particularly likely when they are asked to evaluate their own (recalled) behavior. For this reason it is crucial that the teacher refrain from showing judgmental reactions and, on the contrary, accept the unusual or anti-social response at face value and encourage the students to consider its consequences.

"One danger with this strategy is that students may tend to engage in excessive judging of their own (or others) actions without progressing to the crucial steps of: 1. exploring criteria and values implicit in their judgment and 2. considering alternatives. This tendency can be counteracted by preventing students from judging the actions of others and by moving the discussion to succeeding questions."

We, as parents, believe that when the teacher refrains from judgmental reaction toward anti-social behavior, it could be confusing and misleading to our children. Such a position could be interpreted as acceptance of the behavior by the teacher and thereby cause confusion to the observing child. We see our children's emotional and moral development at risk. Surely the



teacher should protect the observing children by admonishing any illegal behavior. Otherwise the teacher is contributing to the delinquent behavior of the children.

The Taba curriculum also makes use of the Sociogram, shown in Petitioner's Exhibit No. 24. For a clear definition of the Sociogram, we quote from the Sixteenth Report of the Senate Investigating Committee on Education in the California Legislature, 1958 Budget Session. We refer to this report because it gives extensive information on sociometry, sociogram, psychodrama and role playing as well as on Hilda Taba and J. L. Moreno. The report clearly provides explanations of changes in educational policy and methods not ordinarily available to citizens and parents. The Taba curriculum was being piloted in the State of California at the time of the Committee report under a Federal Government grant. Teacher training for Taba curriculum is also Federally funded. On pages 144 and 145 of the California Committee, we find reference to Bulletin of the California State Department of Education, Volume XXI, No. 6, April 1952, Evaluating Pupil Progress, from which we quote below:

"Sociometry is the study of relationships existing in any group. A sociogram is a diagram of these social relationships. Test situations have been devised in which children are afforded opportunities of making choices involving classmates. For example, each pupil in a classroom may be asked to list in order of preference the three students with whom he would like to work on a class project. The school bus, the playground, the cafeteria, and study trips furnish other places in which pupils may indicate choices among themselves for associates.

"Planning Sociograms: The discussion presented in the following paragraphs explains the importance of this kind of information about pupils:

"Some children are readily accepted by their classmates. Others find it difficult to make friends. As a first step in helping children to find a place in their group it is necessary to determine the degree to which they are sought out as companions in work and play activities.

"Children who are ignored or rejected by their classmates usually are nervous and unhappy. As a result, they may learn erratically, and may frequently disturb other children in the classroom. By studying the 'social acceptance' patterns in the classroom, a school staff can plan activities that will enable 'isolated' (no friends) and 'rejected' (disliked) children to show their constructive qualities and to earn the respect of their group.

"Programming the Sociogram: Preliminary to diagramming the sociogram, it is necessary to ascertain from the children the choices and order of choices in a specific situation. The information shown in the sociogram is most valid when restricted to a single social situation. It is important that the preference situation provide pupils opportunities to make choices that are meaningful to them. It should be a situation in which pupils actually have unrestricted choices upon which they are free to act..."

The California report, under the heading "Hilda Taba and Deborah Elkins," quotes from the Taba/Elkins book With Focus on Human Relations on pages 159-61, illustrating Taba's use of the sociogram: [as spoken through a grade 8 teacher, presumably Taba]

"When I first became interested in human relations as a possible focus for my program, I wondered what I knew about my students. Before me sat an eighth grade class of approximately thirty youngsters, all new to me..." (page 1)

"The first technique tried was a sociometric question designed to reveal the structure of the pupil society in my classroom..."

"Then I made a sociogram, a graphic picture of the acceptances and rejections that the choice cards showed..." (page 2)

"What was there in this child's home background that made her socially rejected?" (page 5)

"Although the sociogram and the interviews yielded much information, there were still many gaps in my knowledge of the children. What standards did they set for themselves? What values did they subscribe to? What problems did they

face and what were they concerned about? The consultants suggested ways to find answers to these questions. Themes on a variety of open topics were one way of getting clues about values and standards." (page 8)

"Therefore, the following year I asked the class to write about what worried them and why they thought it worried them..." (page 11)

"These papers gave me a glimpse of the shadowy, nameless fears that walked beside these children. I also saw well-defined fears - report cards, bills, illness, loneliness, parents who drank. The papers pointed up certain social needs too. Children were concerned because they were not wanted; the sociogram and the interviews had prepared me for this information. A wide range of worries clustered around the family. The children definitely needed help in this field of human relations." (page 13)

"A set of papers on My Three Wishes disclosed much. I told the children to write about anything at all that they would wish for if their wishes could come true. From these papers I learned the effect of crowded homes on these children, their intense desire for more room, more privacy, beauty, and places to do things.

"Each new investigation added to my picture of these children and their environment. These papers added their quota of insights and questions to ponder. Apparently only a few homes managed to provide security and affection for their children. Most of them keenly felt their insecurity. How could a school environment fill this gap? Many lacked affection at home and had no one they could talk to. What could we do about that in the classroom."

"A child's background had some bearing on his personal and social values. Unless I knew the facts of the children's backgrounds, I might misinterpret or fail to see the significance of what they said about themselves, and one another. I was interested in their families only so that I could understand the children themselves." (page 16)

"Diaries for two-day periods on weekends and during the school week helped round out the picture of my class by giving me an idea of their social activities. Children were asked to write about what they did and with whom." (page 29)

The last chapter in With Focus on Human Relations is entitled

"In Effect" from which the California Committee report quotes on page 169 as follows:

"I recorded their discussions in detail and kept notes on lacks in skills and thinking that I noticed as we went along...In this manner I gradually accumulated insights on what happened to children, on what they believed and valued, on what they could do or think. My conclusions were based on the data these devices supplied.

"Naturally, this evidence was not entirely objective. The evidence that reading records and sociograms yielded was compact and comparable; I could count the number of books read and assess their level of maturity; I could trace the broadening in patterns of acceptance and maturing of reasons for choices..."

That the students were affected by the use of the sociogram is pointed out by the observations of the Taba teacher:

"These children grew in their ability to work in groups and to relate themselves to each other. This was one of my central objectives..."

"There was a marked improvement in working together. This is not easy for children who for many years have been conditioned to work by themselves...Once they learned the effectiveness and the wise use of group action they benefited in and out of school." (page 190)

The above quotations from the California Committee report add to the evidence that the sociogram is a sociometric tool to assist in effecting a behavioral and attitudinal change in a child's interpersonal relationships not only in the school setting but, as pointed out in the Taba description, "they benefited in and out of school."

The PARENTS WHO CARE group fully understands the function of the sociogram and as pointed out in our testimony, we have found it to be a dangerous tool. (See Petitioner's Exhibit No. 1, Tab 4, pages 29-32.) We deplore the use of the sociogram in the classroom. It is indeed a manipulative and psychotherapeutic technique that should be removed from the hands of the public school teacher. We are most concerned with who decides the mold of individual behavior in group interaction. Are shy children to become



aggressive? Aggressive children more introverted? Is a happy loner to become a joiner, one who conforms to the wishes of the group? Who determines what is to be considered and how and what decisions are made? What is the desired mold for group interaction. Do teachers consult parents on what sort of person they want their child to be?

As parents we want our children to maintain their individuality and their capacity as an individual to achieve personal progress. As parents we also realize that self-reliance and individual integrity are qualities tantamount to maintaining freedom for our children's thoughts and actions to develop as opposed to a conformance to group pressures, a compromise to a group standard and cooperative sharing. It is definitely not the role of the classroom teacher to manipulate the social roles and values of our children.

Edward Hunter, author, foreign correspondent, editor, world traveler, specialist in propaganda and psychological warfare, in consultation as an expert on brainwashing before the Committee on Un-American Activities, House of Representatives, told the Committee in testimony on March 13, 1958:

"The Communists are being abetted in their brainwashing program in the United States by the collapse of traditional American ideals of self-reliance and individual integrity.

"When we raise a young man to believe that at all costs he must get on with everyone, we have put him into a state of mind that almost guarantees if he falls into the hands of an enemy...that he will react as he had been

raised, to try 'to get on' because he must not be 'antisocial.' Being 'antisocial' has become the cardinal sin in our society. We have to again go back to characteristics of ours which made us, as individuals, say that which is right, and whether or not it is 'antisocial' makes no difference."

This expert's observation applies not only to a resistance to Communist brainwashing but to any political, religious, or sociological coercion or indoctrination. Conforming to group standards and emphasis of group interaction are risks to our children's independent, individual development.

The extraction of highly personal data required to complete the sociogram is an invasion of our children's privacy. Personal data is extracted from the children in Petitioner's Exhibits Nos. 6, 8, 10, 11, 12, 18, 78, 80, 81, 142, 144, 145, and 146. These exhibits request diaries of family conflicts, family activities, living quarters and arrangements, ways emotions of love, anger worry, fear, anxiety and trouble are experienced. Petitioner's Exhibit No. 109, page 5, explains the six sections of the book:

"The first is concerned with your attitudes toward yourself; the second, with your attitudes toward your family; the third, with your attitudes toward school. The fourth section is concerned with what you do when things go wrong; the fifth, with how you value yourself as an individual. The last is concerned with your goal in life - with what you want to do and why."

This book is only one of the Contact Series. Even a most cursory glance at the entire series shows the personal probing nature of the questions asked at the close of the short stories. The Contact Series also includes a student's logbook with each separate anthology. In the logbook, each student, according to

the text, opens himself, to wit:

"Logbooks are the heart of the Contact open-classroom concept of learning, as different from conventional workbooks as today's students are from yesterday's. They are places where students react to the anthology material by creating their own log or diary of progress through the CONTACT Unit...where students take pride in answering questions with their own imagination...putting down, then proving, what they have read and seen and heard - in school and out. In the CONTACT Logbooks, there are no right answers - only personal responses."

In addition to the Contact Series, the Impact Series (Petitioner's Exhibit No. 142) and Scholastic Literary Units Series (Petitioner's Exhibit No. 146) also use the logbook technique.

In Petitioner's Exhibit No. 82, Values and Teaching, pages 130-134, teachers are advised as follows:

"..be on the lookout for ways to elicit values in a consistent way...One of the most effective techniques involves giving students the opportunity to write freely about anything that has occupied their attention during the week. Unlike most of the preceding strategies, this gets directly at the concerns of the students...It works this way. Each week a student turns in a single sheet or perhaps a four by six inch card upon which he has written some thought of importance to him. It is written after due reflection and indicates something of the quality of living or thinking in the preceding week. These are called 'thought sheets.'"

Pages 134-135 of Values and Teaching describe "Weekly Reaction Sheets":

"It is important to realize that there will be some resistance from some students who feel that this kind of questioning borders on prying or invading privacy. We inform each student that he has the right to leave any questions blank any time. (However, to leave any particular question blank for three or more times may also bring forth a gentle 'why' from the teacher.)"

Page 139 of the same book suggests that teachers make use of a student's "Time Diary," as follows:

"...how one spends each day's twenty-four hours and each year's 365 1/4 days...In each half-hour block, each student records what happened to his life. The teacher does not ask to see this. But the teacher does ask each student to analyze his completed diary with questions. After individuals have examined their diaries from the perspective of questions such as those, a discussion that shares insights is useful although not necessary. More important would be for the student to summarize what he has learned from the study of his time diary and give that summary...to the teacher for comment or simple recognition."

Page 140 explains the use of the "Autobiographical Questionnaire":

"Early in the term a teacher can take a step to find out as much as he can, short of prying, about his students. Students have the right not to answer, but again the tone is one of encouragement, support, and acceptance. The data that comes in can be reviewed or can be filed until such time as information about a particular student is desired, perhaps when one needs value indicators in order to work with a particular student."

Page 136 recommends the use of the Open-Ended Questions:

"Open-ended questions give the teacher a method of getting the students to reveal some of their attitudes, beliefs, activities, and other 'value indicators' on an irregular basis or in a one-shot effort.

"An open-ended question is dictated or written on the board and students are asked to write responses either in class or at home. For example, 'If I had twenty-four hours to live..' or 'The purposes of my life are..' What comes out of such writing, usually, is a rather fruitful list of some of the child's interests, hopes, fears, the people he likes the most, and some things in his life which he considers worthy or unworthy."

In Petitioner's Exhibit No. 17, Handbook On Formative and Summative Evaluation of Student Learning, by Bloom, Hastings, and Madaus, Chapter 10, pages 237 and 238, the open-ended questionnaire is rationalized:

"The open-ended questionnaire has been widely used to measure attitude structure and socialization. Getzels and Walsh (1958) report on an interesting technique that can be used



not only to measure socialization but also to reduce the tendency of respondents to indicate attitudes more favorable than their true beliefs. Their approach to the open-ended questionnaire involves the use of two instruments: the paired 'direct' and the 'projective' questionnaire. In the direct questionnaire each item includes a first-person pronoun; in the projective questionnaire the same items are phrased in the third person.

"In responding to the direct instrument, the subject is fully aware of the self-revelatory and possibly evaluative nature of his responses. Because of this his response represents 'the level of behavior at which the individual permits society to look at him' (Getzels and Walsh, 1958, page 3). The projective questionnaire, in contrast, is devoid of personal reference, and thus affords a truer measure of respondent's beliefs.

"When used in the formative or summative evaluation of a curriculum that purports to change attitudes, the 'projective' version will reduce the conscious and unconscious tendencies students have to give what they consider to be the socially acceptable response.

"The open-ended question technique allows the respondent freedom and spontaneity, but it is time-consuming and sometimes difficult to read; therefore, it is often desirable to construct a questionnaire which forces the respondent to choose among alternative replies. This in turn expedites and adds objectively to the processing of responses. The construction of meaningful and attractive alternative answers to items becomes easier when a teacher has first collected responses to open-ended questions."

This is a devious form of coercion. During testimony, the Montgomery County school system personnel did not make it clear who has access to personal data extracted in the above-mentioned techniques; nor was it determined if and how the personal data is evaluated. As parents we know that the personal data revealed and collected, whether in written form or in discussion, is incriminating -- not only to our children themselves but to parents, relatives, friends, neighbors and classmates. The personal data could certainly be used to entrap the child to unjustly incriminate the parents under the newly adopted (August 1973) Child Abuse/Child

Neglect policy, particularly that portion of the policy entitled Child Neglect. Under the neglect portion, Part II - Reporting Cases of Child Neglect, the policy states:

"All suspected neglect cases should be reported on Montgomery County Form 335-44 to the Department of Social Services...If there is any doubt or question in reporting such cases it should be resolved in favor of the child."

Item 4 of the policy states that a neglected child is defined by the Department of Social Services as one who has been:

"denied normal experiences that produce feelings of being loved, wanted, secure (emotional neglect).

For Item 6: "Exploited, overworked."

For Item 7: "Emotionally disturbed due to continuous friction in the home, marital discord, mentally ill parents."

The Montgomery County classroom discussions on the private matters of the students feed right into the Child Neglect policy. Children as early as grade 2 (Petitioner's Exhibit No. 6) are asked if they are overworked or over-burdened with responsibilities. In the same guide they are asked for conflicts in their homes, their anxieties, fears, worries. Most elementary and junior high school children are not aware of the Child Neglect Policy and the implications of the policy for their parents and themselves. Should personal data extracted by logbooks, diaries, or their discussions be exaggerated, or inaccurate due to a child's misinterpretation of questions, or his unwillingness to participate, we are apprehensive about errors in evaluation and groundless accusations which could produce a whole host of needless and embarrassing investigations into the homelife of the students.

Children are not made aware of their rights when asked about conflicts, worries and fears divulged in their logbooks, diaries and group discussions. Most children are not made aware by their teachers that they are protected by the 5th Amendment of the Constitution; they need not give evidence which could be held against them.

In Petitioner's Exhibit No. 146, Family Student Log, page 21, is an example of the possibility of a child's being led into a specific attitude or self-analysis. Questions here are asked in such a way as to plant seeds of doubt in the minds of children, to perhaps cause them to think that they or their families are not normal:

"If you have a family, you never feel lonely; right? Not necessarily. Being part of a family is no guarantee against loneliness. Even if your family is a happy one, you're bound to feel sad, angry, or upset sometimes -- or even lonely. What are your experiences with loneliness? Add your own examples to the list below. When might a person be lonely even if he is part of a family? Loneliness is listening to your parents arguing. Loneliness is when you come home and there's no one there."

This is a prime example of begging the problem, of dwelling on negatives, and germinating alienation of the child from the home. The PARENTS WHO CARE group maintains that the Montgomery County schools have not been given the right to involve themselves in such activities.

In Petitioner's Exhibit No. 146, our children get more of the same: on page 51 they are asked to criticize their family before a group of classmates:

"Share with your classmates some weekend traditions or customs from your family. Holiday traditions? Other traditions or customs? How has your pleasure in certain

family customs or traditions changed as you have gotten older? What family customs or traditions do you most cherish? Write a description with details. What family custom are you positively sure you will never carry on when you have your own family? Describe the custom with details and explain why you reject it."

There is great room for doubt as to the validity of these personal inventory inquiries. Pitirim A. Sorokin, head of the Department of Sociology at Harvard, in his book, Fads and Foibles in Modern Sociology and Related Sciences, observes:

"When they probe the psychological, psychiatric, sociological, anthropological, economic, political, historical, philosophical, ethical, juridical, or aesthetical values of the tested person - the unreliability of the tests is still more increased for the following reason. In these fields there are few generally accepted concepts, definitions, theories, methods, uniformities and values. In these disciplines we have, instead, different theories, approaches, generalizations and values. Insofar as the testers are all too human, they are inclined to regard their own denominational creed. In this way new elements of subjectivity are introduced into the tests."

Martin L. Gross in "The New Tests in Our Schools - The Three R's and a P (for Psyche)", an article in Life magazine for September 1, 1962, and quoted in the Congressional Record for October 10, 1962, stated:

"These non-academic interrogations are standard procedure in schools throughout the country where an effort is being made to find out why Johnny can't read - won't read - by probing deeply into his psyche. While parents and PTAs have been debating the merits and shortcomings of IQ and aptitude ratings, a far more controversial program of personality testing has been gathering momentum in public school system. Few students in the United States will graduate from high schools without having come under this careful psychological watch.

"The most common school personality probers are 'inventories' and 'check lists' including the California Test of Personality-Primary, the Mooney Problem Check List, The Science Research Associates Junior Inventory...



"But the quizzes cover considerable psychological grounds; a child's worries and fears, nightmares, sex problems, insights into mom and dad, sister and brother.

"Some professional psychologists, however, not only question the usefulness of personality testing but consider it more harmful than helpful. In Denver, Colorado, school psychologists and other guidance personnel in the school system protested the wide use of a personality quiz for individual evaluations."

In the same Congressional Record entry, there is reference to a book by Martin Gross entitled, The Brain Watchers, which examines the results of the attempt to measure human qualities. The personality quiz or the attempt to assess people by questionnaire and depth interview are attacked on two grounds, as follows:

"First that the brainwatching system is a violation of human rights; second, that it fails to isolate the qualities which its practitioners (quite wrongly) suppose to be best."

A reprint from the Congressional Record excerpt of October 10, 1962, is reproduced below. Introduced by Representative John M. Ashbrook, the entry entitled "Nonacademic Brainpicking Tests Constitute Unwarranted Invasion of Individual Privacy and Parent-Child Relations," vividly demonstrates that the same line of questioning to which PARENTS WHO CARE has raised objection in Petitioner's Exhibits Nos. 6, 8, 10, 11, 12, 18, 78, 80, 81, 142, 144, 145, and 146 were being objected to elsewhere in our country some thirteen years ago:

(Entry from Congressional Record for October 10, 1962,  
begins on following page .)

(Not printed at Government expense)



United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 87<sup>th</sup> CONGRESS, SECOND SESSION

## Nonacademic Brainpicking Tests Constitute Unwarranted Invasion of Individual Privacy and Parent-Child Relations

**H.R. 10508 Would Curb Testing Abuse in Schools**

SPEECH  
OF

**HON. JOHN M. ASHBROOK**

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Wednesday, October 10, 1962

Mr. ASHBROOK. Mr. Speaker, I have introduced H.R. 10508 which would curb abuses in many of the testing programs which are being conducted in our schools throughout the United States. Its purpose is to assure that parents be apprised of tests of a nonacademic nature which are to be administered to their children. It is based on the positive belief that parents are primarily responsible for the upbringing of their children and that schools are partners in that sphere, along with the church and home, and not preeminent. All too many educators are taking the view that education is the exclusive province of the schools. I believe there is an urgent need for this legislation so that proper guidance and counseling will not be confused with brainpicking and interference.

The U.S. Department of Health, Education, and Welfare, in its booklet NO. OE-25003 (1962) notes that—

Tests are classified in terms of the purpose for which they are designed, for example: mental ability, intelligence, or scholastic aptitude tests; achievement tests; interest inventories; and personality inventories.

The latter two areas render themselves subject to wide abuse if not properly administered and constitute, in many cases, an outright invasion of the privacy of the home and family life.

On page 10, this booklet, entitled "Understanding Testing," states:

A personality inventory is designed to measure personal adjustment, to describe a person in terms of his personality traits, or to discover the nature of his problems. Such tests differ in purpose, types of items, and the traits they purport to measure.

It can be seen at the outset that all children are deemed to have problems. A well-adjusted, successful pupil is tested

right along with the rest. In all of the testing which I have researched, the tests are uniformly administered to all students and not merely those who have problems.

On the same page, booklet OE-25003 honestly admits the dangers inherent in this shotgun approach of testing by this cautious injunction:

Much care should be exercised in the use and interpretation of results, for much damage can be done when inadequately trained people interpret inventory scores.

HEW sees no danger, however, in the overall invasion of privacy that comes when children are asked questions such as these:

- My father is a tyrant.
- I feel there's a barrier between me and my parents.
- My parents play favorites.
- I'm ashamed of my father's job.
- I'm ashamed of my parents' dress and manners.
- My parents avoid discussing sex with me.
- I wonder if I am normal in my sexual development.
- I want to know about venereal disease.
- I need an acceptable vocabulary to discuss sex.
- I think about sex a good deal of the time.
- How far should high school students go in love relations?
- I'm confused in my religious beliefs.
- I'm bothered by thoughts of heaven and hell.
- Is there a conflict between the Bible and my school subjects?
- I'm losing faith in religion.
- Is it wrong to deny the existence of God?

These are but a few of the 298 questions which are contained in the SRA Youth Inventory, published by the Science Research Associates, one of numerous testing services available to our high schools. It is my contention that non-academic tests of this type should be given only with parental consent. At the present time they can be given without any prior notice to the parents. A school would be in serious trouble if it would undress young students for examination or inoculate them with some serum without parental permission. Yet, virtually the same thing is being done all of the time through these brainpicking tests which literally undress young peo-

ple and interfere in private areas which would be better left alone by schools.

Many tests call for difficult or impossible answers—in some cases pitting loyalties of religion, home, and parents against each other. Take the following excerpts from one moral value inventory exam, for example:

Which is worse: (1) spitting on the Bible; (2) spitting on the American flag?

Which is more important: (1) taking the oath of allegiance to the United States; (2) joining a church?

Which is worse: (1) denying the existence of God; (2) laughing while the Star-Spangled Banner is being played?

Which of the following men contributed more to the progress of mankind: (1) St. Paul (in the Bible); (2) Abraham Lincoln?

Guidance and counseling received a big boost through the enactment of the National Defense Education Act of 1958. Section V carries the high sounding name "Guidance, Counseling, and Testing: Identification and Encouragement of Able Students." The purpose of the title V was set out as follows:

To provide financial assistance to the States to establish and maintain (1) a testing program in secondary schools to identify students with outstanding aptitudes and abilities, and (2) a program of guidance and counseling in the public secondary schools to encourage students to complete their secondary school education in preparation for their entrance into institutions of higher education and to enter such institutions.

Nothing here would seem to foster or encompass the nonacademic, psychological testing aforementioned. The 1961 amendment restated the same purpose and expanded the program to include the seventh and eighth grades.

One point should be made clear. Testing of this type could be done without the NDEA. It has been through the NDEA that guidance and counseling has become vogue. Most of this testing would seem to be legitimate when directed toward the principle of encouraging students in developing their abilities and goals. Office of Education Commissioner McMurrin testified that during the 2 years of operation of title V, a 50 percent increase occurred in the number of qualified full-time counselors

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employed by secondary schools. The counselor-pupil ratio, he stated, had improved throughout the Nation during this period from 1 to 750 to 1 to 610, a substantial step toward the ratio of 1 to 300 acknowledged by leaders in the field to be the acceptable proportion. The NDEA has been a vehicle to enhance testing at the high school level.

On the face of it, HEW has maintained that there is no authorization in the National Defense Education Act for testing projects of the type referred to in my legislation. Counselors in high schools who are supported by HEW funds, however, are currently conducting such tests. Laws on the State level are obviously needed to further block the loopholes for these nonacademic invasions of privacy.

Here is the test which is currently being given to secondary school students in my State of Ohio and elsewhere throughout the Nation:

SRA YOUTH INVENTORY

(Form A, prepared by H. H. Remmers, Purdue University and Benjamin Shimberg, director of Educational Testing Service guidance inquiry)

MY SCHOOL

- 1. I have difficulty keeping my mind on my studies.
2. I wish I knew how to study better.
3. I wish I knew more about using the library.
4. I have difficulty taking notes.
5. I don't know how to prepare for tests.
6. I wish I could be more calm when I recite in class.
7. I spend too much time studying.
8. I would like to take courses that are not offered in my school.
9. I dislike my courses.
10. I have too much homework.
11. I hate school.
12. I feel sleepy in class even when I've had enough sleep at night.
13. I wish I could quit school now.
14. I doubt the value of things I study.
15. I am too restless to stay in school.
16. I have difficulty keeping my mind on what goes on in class.
17. My courses are too far removed from everyday life.
18. I must select a vocation that doesn't require college.
19. I would like to get some practical work experience.
20. I have difficulty expressing myself in writing.
21. I need some individual help with my courses.
22. My teachers give me no encouragement.
23. My teachers make fun of me.
24. My teachers don't make assignments clear.
25. My teachers aren't interested in me.
26. My teachers are too strict.
27. My teachers are too impersonal.
28. My teachers play favorites.
29. My teachers don't understand me.
30. Class periods are not well organized.
31. My teachers aren't interested in the things that interest me.
32. My teachers don't like me.
33. I have difficulty expressing myself in words.

AFTER HIGH SCHOOL?

- 34. What are my real interests?
35. What shall I do after high school?
36. For what work am I best suited?
37. How much ability do I actually have?
38. I would like to know more definitely how I am doing in my school work.
39. I need advice in choosing courses.

- 40. I want to know more about what people do in college.
41. Should I go to college?
42. What are the requirements for college?
43. How shall I select a college?
44. Can I get into the college of my choice?
45. I wish I could afford college.
46. Should I borrow money for college?
47. What are some ways of financing a college education?
48. How do you fill out application blanks for college?
49. Do I have the ability to do college work?
50. I would like to have more vocational courses.
51. How can I get apprenticeship training?
52. What are some careers for girls?
53. I want to learn a trade.
54. What courses will be most valuable to me later on?
55. What fields are overcrowded?
56. What career shall I pursue?
57. What training do different vocations require?
58. How will the draft affect me?
59. What are the opportunities in different fields?
60. What jobs are open to high school graduates?
61. How do I get about finding a job?
62. Where can I go for help in finding a job?
63. I wish I could write good letters of application.
64. How can I prepare for a job interview?
65. For what kind of job should I apply?
66. How should I act during an interview?
67. I have no work experience.
68. What's expected of me on a job?
69. What is proper office etiquette?
70. Am I likely to succeed in the work I do when I finish school?

ABOUT MYSELF

- 71. I'm easily excited.
72. I have trouble keeping my temper.
73. I worry about little things.
74. I'm nervous.
75. I can't sleep at night.
76. I can't help daydreaming.
77. I have thoughts of suicide.
78. I feel guilty about things I've done.
79. I'm not popular with (boys) (girls).
80. I often feel lonesome.
81. I feel "low" much of the time.
82. My feelings are easily hurt.
83. I need to learn not to let people push me around.
84. I don't see much future for myself.
85. I often do things I later regret.
86. People dislike my race or nationality.
87. I lack the drive others have.
88. People stare at me.
89. I feel that I'm not wanted.
90. I have a "crush" on an older person.
91. I'm not ready for any job when I graduate.
92. I hesitate to take responsibility.
93. I feel that I'm not as smart as other people.
94. I must always be "on the go."
95. I prefer to be alone.
96. I must learn to "keep my head" when things go wrong.
97. I would like to discuss my personal problems with someone.
98. I wonder if I am normal in the way my mind works.
99. I worry about tests.
100. I'm unsure of myself.
101. I feel that I'm different from the other kids.
102. I'm trying to get rid of an undesirable habit.
103. I'm afraid of failure or humiliation.
104. My nose is ugly.
105. I bite my nails.
106. I can't help feeling bad when I can't get my own way.

- 107. I don't know why people get angry with me.
108. I don't know what is expected of me.
109. I wish I could overcome being careless.
110. I'm always thinking up alibis.
111. I'm afraid of making mistakes.
112. I'm afraid to speak up in class.
113. I can't do anything right.
114. I don't want to leave home for a job or college.

GETTING ALONG WITH OTHERS

- 115. I want people to like me better.
116. I don't know how to introduce people properly.
117. I wish I could carry on a pleasant conversation.
118. I don't know how to treat people whom I don't like.
119. I wish I were more popular.
120. I want to make new friends.
121. I need to develop self-confidence.
122. I need to be more tactful.
123. I wish I knew how to drop a person I no longer want for a friend.
124. I don't know how to act on formal occasions.
125. I'm ill at ease at social affairs.
126. I want to learn to dance.
127. I want to feel important to society or to my own group.
128. I wish I had things to talk about in a group.
129. I can't live up to the ideals set by groups to which I belong.
130. I need to learn how to keep from being too aggressive.
131. How much initiative should I take in getting invited to parties or dances?
132. I need to learn to be a good listener.
133. I need to learn to be more tolerant of other people's opinions.
134. I need to learn how to stand up for myself.
135. There aren't enough places for wholesome recreation where I live.
136. I don't know what clothes to wear on different occasions.
137. I get stage fright when I speak before a group.
138. I'd like to learn proper table manners.
139. I need to learn how to get along with people my own age.
140. I need to learn to be a "good sport" in games.
141. I'm often left out of things other kids do.
142. I need to learn how to select the right clothes for my figure.
143. I wish I knew how to use cosmetics properly.
144. I don't know how much of my inner feelings to reveal to my friends.
145. I need to learn to be on time for appointments.
146. I need to learn how to order food in a restaurant.
147. I need to learn how to work with the good of the group.
148. I'd like to know how to become a leader in my group.
149. I have difficulty deciding between my own standards and those of the crowd.
150. I can't find a part-time job to earn spending money.
151. I need money for social affairs.
152. I don't have a (girl) (boy) friend.
153. I am not attractive to the other sex.
154. I can't seem to live up to the ideals I have set for myself.

MY HOME AND FAMILY

- 155. I have no quiet place at home where I can study.
156. I can't get along with my brothers and sisters.
157. There is constant bickering and quarreling in my home.
158. I feel that I'm a burden on my parents.



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- 159. I have to do too many chores around the house.
- 160. My allowance is too small.
- 161. I feel there's a barrier between me and my parents.
- 162. I can't discuss personal things with my parents.
- 163. My father is a tyrant.
- 164. I don't like to invite people to my home.
- 165. I don't feel that I belong in the family.
- 166. I am seldom consulted in family decisions.
- 167. I want to be accepted as a responsible person by my parents.
- 168. My parents play favorites.
- 169. My parents interfere with the spending of the money I earn.
- 170. My parents are trying to decide my vocation for me.
- 171. My parents are too strict about letting me use the family car.
- 172. My parents are too strict about dating.
- 173. My parents won't let me make my own decisions.
- 174. I get no encouragement at home.
- 175. My parents don't usually respect my opinions.
- 176. My parents don't trust me.
- 177. My parents expect too much of me.
- 178. My parents are too strict about my going out at night.
- 179. I am criticized for dating someone older than I am.
- 180. I am criticized for dating a person of whom others do not approve.
- 181. I have too many dates.
- 182. I wish I could get my parents to treat me like a grownup.
- 183. I wish I had my own room.
- 184. I am ashamed of my father's job.
- 185. I am ashamed of my parents' dress and manners.
- 186. I wish I could gain the confidence of my parents.
- 187. I want to get married soon.
- 188. I feel like leaving home.
- 189. My family tries to hold me down.
- 190. I am afraid to tell my parents when I have done something wrong.
- 191. I must turn over my earnings to the family.
- 192. I feel disloyal because I do not share the views of my parents.
- 193. My parents are too strict about permitting me to date on schoolnights.
- 194. My family is always worried about money.
- 195. My parents often pry into my private affairs.
- 196. My parents object to my following fads.
- 197. My parents continually nag about studying.
- 198. My parents neglect me.
- 199. My parents interfere in my choice of friends.
- 200. My parents disapprove of my social activities.
- 201. My parents won't let me do my own shopping.
- 202. My parents hate to admit that I'm sometimes right.
- 203. My parents are cold toward my friends.
- 204. My parents aren't interested in what I accomplish.
- 205. My parents criticize me too much.
- 206. My parents don't let me decide in which activities I can take part.
- 207. My parents avoid discussing sex with me.

BOY MEETS GIRL

- 208. I seldom have dates.
- 209. I don't know how to ask for a date.
- 210. There is no place to dance in the town where I live.
- 211. I'm bashful about asking girls for dates.

- 212. I don't know how to keep (boys) (girls) interested in me.
- 213. I don't know what to do on a date.
- 214. What are good manners on a date?
- 215. How do I refuse a date politely?
- 216. I'm bothered by dirty stories or vulgar talk.
- 217. I wonder if I am normal in my sexual development?
- 218. I don't know how to break up with a person I have been dating without causing bad feelings.
- 219. Is there anything wrong with going places "stag"?
- 220. Is it all right to accept "blind dates"?
- 221. Is drinking harmful?
- 222. I am dating a person of a different religion than mine.
- 223. How can I keep (boys) (girls) from taking me for granted?
- 224. Should I go steady?
- 225. Should I kiss my date the first time we go out together?
- 226. Must I neck to be popular?
- 227. I'm embarrassed in any discussion of sex.
- 228. I wonder if high school students should pet and make love.
- 229. I need an acceptable vocabulary to discuss sex.
- 230. I think about sex a good deal of the time.
- 231. How far should high school students go in love relations?
- 232. I need more correct information about sex.
- 233. I don't understand how children are born.
- 234. I have conflicting information about sexual matters.
- 235. I want to know about venereal disease.
- 236. What things should one consider in selecting a mate?
- 237. How long should people know each other before getting married?
- 238. How can I prepare myself for marriage and family life?
- 239. What things cause trouble in marriage?

HEALTH

- 240. I want to gain (or lose) weight.
- 241. I want to learn how to select foods that will do me the most good.
- 242. I smoke too much.
- 243. I am crippled (or have some other handicap).
- 244. I am bothered by menstrual disorders.
- 245. I'm concerned about improving my figure.
- 246. I want to improve my posture and body build.
- 247. My stomach is upset easily.
- 248. What can I do about bad breath?
- 249. Is smoking harmful?
- 250. What can I do about body odor?
- 251. I worry about my health.
- 252. I don't get enough exercise.
- 253. I get tired easily.
- 254. I don't get enough sleep.
- 255. I have no pep.
- 256. My teeth need attention.
- 257. I have frequent headaches.
- 258. I have frequent colds.
- 259. I don't hear very well.
- 260. My muscles are poorly developed.
- 261. I have no appetite.
- 262. I want to get rid of pimples.
- 263. I sometimes feel faint.
- 264. I wonder if I am normal in my energy and endurance.

THINGS IN GENERAL

- 265. I'm concerned with what life is all about.
- 266. I'm confused in my religious beliefs.
- 267. I'm bothered by thoughts of Heaven and Hell.
- 268. Is there a conflict between the Bible and my school subjects?

- 269. I feel that I'm not living up to my religion.
- 270. I'm searching for something to believe in.
- 271. How does one set standards of "right" and "wrong"?
- 272. I'm concerned about cheating.
- 273. I'm having difficulty deciding what's important in life.
- 274. I'm confused on some moral questions.
- 275. Can I believe the newspapers and radio?
- 276. How can I help get rid of intolerance?
- 277. How can I help to make the world a better place in which to live?
- 278. What can I do about the injustice all around us?
- 279. I'm mixed up about world affairs.
- 280. I'm worried about the next war.
- 281. Is there something I can do about race prejudice?
- 282. Is there any way of eliminating slums?
- 283. What can I do to help get better government?
- 284. How can I learn to use my leisure time wisely?
- 285. I have difficulty budgeting my time.
- 286. How can I learn to get the most for my money?
- 287. Does one have to take advantage of people to be successful?
- 288. What can I contribute to civilization?
- 289. I'm losing faith in religion.
- 290. I need to develop a satisfactory philosophy of life.
- 291. I can't decide whether or not money is the major thing to work for in life.
- 292. How can we get honest government?
- 293. Can I believe advertising?
- 294. What is eternity?
- 295. Does it really pay to be honest?
- 296. I wonder about the after-life.
- 297. Is it wrong to deny the existence of God?
- 298. What makes people selfish or unkind?

A typical type test which deals with wishes, desires and impulses is the *Wishing Well*, published by the Bureau of Educational Research, Ohio State University, given to youth in grades 4 through 7. Here are a few of the eight score wishes which the child is supposed to answer:

- I wish I did not feel so different from my parents.
- I wish I could talk over important things with my parents more often.
- I wish I felt like a real member of the family.
- I wish my parents did things that would make me feel more love toward them.
- I wish I could be sure my father would always have a steady job.
- I wish our family could afford to give each other better presents at Christmas and on birthdays.
- I wish I knew how you can believe that God is always right and at the same time believe that you should think for yourself.
- I wish I knew how you can make lots of money and still be a very good citizen.
- I wish someone would help me to see the place of religion in my life.
- I wish I liked Negro children as well as white children.
- I wish I knew how you can like your own country best and at the same time like people in other countries too.
- I wish I knew why factories sometime shut down when people need the things factories make.
- I wish I knew why people say that everyone is equal when some people have more money than others.

A parent could well ask what all of this has to do with the educational process. Suggestions often plant seeds of



doubt. Children who are normal may begin to think they are not normal. To read all of the 160 questions tends to give anyone an inferiority complex.

It can be seen that tests of this type go far beyond any superficial goal of testing academic prowess or even the proper role of assisting a student to select his vocational pursuit. These tests are based on the premise of so-called "life adjustment" by which the student is psychoanalyzed and then fitted into the group by adjustment. Miss Emily Cuyler Hammond conducted an intensive study of the surge toward togetherness in the Germany of the thirties and refers to these testers as a dedicated cult of hidden persuaders "using the Freudian art of motivation research to reach and manipulate young minds." She added:

These are not the Madison Avenue hucksters of bubble gum, station wagons or other materialistic accouterments of belongingness. These are the modern educationists and guidance counselors, selling not only packaged, sugar-coated, easy-to-take lessons but the necessity of adjustment to togetherness, or belongingness, itself.

In a free society, education should be directed toward teaching the child to think. Not to think what I might think or the testers might think but to think for himself and make his own decisions. The home, the church, the overall sense of morality which we imbue into our children implant the sense of right and wrong which make the ability to think meaningful. To develop patterns referred to in UNESCO booklets as "right attitudes" is indeed a dangerous one in a free society and can well lead our youth down the path to collectivism and internationalism whereby they gradually lose their loyalty to home and nation.

There is ample room for doubt of the validity of these so-called personal inventory exams. Pitirim A. Sorokin, one-time head of the Department of Sociology at Harvard, in his book, "Fads and Foibles in Modern Sociology and Related Sciences," observes that—

At the present time in Western countries almost every individual is tested from the cradle to the grave, before and after the important events in his life. He is given a battery of various tests after his birth, in his nursery school and kindergarten, in his elementary school, high school, and college, before and after his draft into the Armed Forces, before and during his marriage, before and after his gainful employment, and so on, up to the tests preceding and following his death. His life-career is largely determined by these tests. Beginning with intelligence tests and ending with the tests of loyalty and subversiveness, various testers have replaced the old-fashioned angel-guardians that supposedly guided the life-course of each person. We are living in an age of testocracy. By their tests of our intelligence, emotional stability, character, aptitude, unconscious drives, and other characteristics of our personality, the testocrats largely decide our vocation and occupation. They play an important role in our promotions or demotions, and in our successes and failures in social position, reputation, and influence. They determine our normality or abnormality, our superior intelligence or hopeless stupidity, our loyalty or subversiveness. By all this they are largely responsible for our happiness or despair, and, finally, for our long life or premature death.

The enormous influence of tests is primarily due to the supposedly scientific and infallible character of these tests. The testocrats have succeeded in selling their tests as strictly scientific, precise, operational and unerring. As such they are rarely challenged and hardly ever questioned.

In this testomania, Sorokin observes that the defectiveness of the tests is notably increased by the conditions under which they are administered. They are for the most part not continuous but sporadic ad hoc tests, given only once or a few times. Results tend to be somewhat accidental and may be entirely unrepresentative of the knowledge or the traits of the testee.

The most notable complaint that can be lodged against these personal inventory examinations is that the results are autocratically decided by the testers. Many questions in the above SRA examinations ask for wishes, desires, aspirations, preferences, tastes and other subjective evaluations by the testee. It is entirely possible that the testers are not right, especially when it comes to sociological problems. In many cases it can be shown that the right answers are wrong. Sorokin points out that when these tests deal with psychosocial phenomena:

For instance, when they probe the psychological, psychiatric, sociological, anthropological, economic, political, historical, philosophical, ethical, juridical or aesthetic values of the tested person—the unreliability of the tests is still more increased for the following reason. In these fields there are few generally accepted concepts, definitions, theories, methods, uniformities and values. In these disciplines we have, instead, different theories, approaches, generalizations and values. Insofar as the testers are all too human, they are inclined to regard their own denominational creed. In this way new elements of subjectivity are introduced into the tests.

Although they would never admit it, I am sure it is hitting close to home.

#### THE GENESIS OF BRAINPICKING

The trend toward testing programs of this type has its genesis in the Freudian concept of psychiatry. Supposedly, these people are specially anointed to solve all of the ills of the world by ridding man of his delusions, repressions, frustrations and problems up to and including wars. When their theory is reduced to practice we have life adjustment curriculum in schools whereby the student "adjusts" to his various neuroses. These neuroses are spotted by the eye of the tests given not to check academic achievement but rather through subjective brainpicking tests which probe into the deepest recesses of the mind and deal with opinions, attitudes, and ideas—many of which have always been private through good taste and modesty.

Dr. G. B. Chisholm, renowned psychiatrist, solemnly told a group of his compatriots:

With the other human sciences, psychiatry must now decide what is to be the immediate future of the human race. No one else can. And this is the private responsibility of psychiatry.

He was giving the William Alanson White Memorial Lectures on "The Psy-

chiatry of Enduring Peace and Social Progress" and this address was printed in the February 1946 issue of "Psychiatry—Journal of the Biology and the Pathology of Interpersonal Relations."

What stands in the way of attaining the goals that Dr. Chisholm wanted? He states:

For many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day school teachers, our politicians, our priests, our newspapers, and others with a vested interest in controlling us.

He makes it about as clear as one can. Morality is the culprit—our burdensome sense of right and wrong. Pierce this iron veil of stultifying restraint and you will have progress. Impeding progress are the forces of the home and church—they must go.

If the race is to be freed from its crippling burden of good and evil it must be psychiatrists who take the original responsibility.

How will all of this be done? He has an easy answer—the upbringing of the child. He states:

The most important thing in the world today is the bringing up of children. It is not a job for economic or emotional misfits, for frightened, inferiority-ridden men and women seeking a safe, respectable and quickly attainable social and emotional status. \* \* \* It is therefore necessary that, for so long as it may take to change the bringing up of children in enough of the world, our close watch on each other and everyone in the world should not be relaxed for a moment.

By proper training children will not grow up as their elders did with a "warped" sense of guilt emanating from the antiquated sense of sin. In fact, sin is the arch-enemy of progress and has caused all of our troubles. According to Dr. Chisholm—

The only psychological force capable of producing these perversions (note: preventing the rational use of intelligence) is morality, the concept of right and wrong, the poison long ago described and warned against as "the fruit of the tree of the knowledge of good and evil." We have been very slow to rediscover this truth and to recognize the unnecessary and artificially imposed inferiority, guilt and fear, commonly known as sin, under which we have almost all labored and which produces so much of the social maladjustment and unhappiness in the world.

Freedom from moralities, says Dr. Chisholm, means freedom to think and behave sensibly. By a program of reeducation a new world can be molded and children be prepared for world citizenship.

Who is this man? A crackpot? He has influenced your life more than you would care to admit. My study of this area has extended over several years and many related subjects. Brainpicking tests and life adjustment education are part and parcel of this field. Dr. Chisholm cannot be dismissed lightly—if for no other reason than the positions he has held. He was Director-General of the World Health Organization in its formative years and president of the World Federation for Mental Health, 1957-58—how about those for qualifications. It is not surprising to also

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learn that he is honorary president of the World Federalists of Canada.

Cut out of the same cloth are the recommendations of another United Nations agency, UNESCO, which would redesign the upbringing of our youth if it had its way. In their "Toward World Understanding," we see the same line of reasoning:

The kindergarten or infant school has a significant part to play in the child's education. \* \* \* Not only can it correct the errors of home training, but it can also prepare the child for membership \* \* \* in the world society [page 9]. It is sufficient to note that it is most frequently in the family that the children are infected with nationalism by hearing what is national extolled and what is foreign disparaged. \* \* \* The school should therefore use the means described earlier to combat family attitudes. \* \* \* As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results [pages 54-58].

UNESCO, the United Nations Educational, Scientific and Cultural Organization, has set out in the nine volumes of "Toward World Understanding" the means of instructing young people toward the day when their first loyalty will be to world government and not to country. The above excerpts were taken from volume V, "In the Classroom With Children Under 13 Years of Age." The same target is present in all of these schemes—the upbringing of the child.

All of these—freudian psychiatry, UNESCO and brainpicking tests—point toward the same goal—detect and then indoctrinate. Kept to their proper use as a tool of education which will help develop the intellect and the ability to think for one's self, testing programs would not meet with objections from the parents. It is the effort to play God and to indoctrinate which meets our strenuous opposition.

U.S. OFFICE OF EDUCATION

It is significant to note that these theories are coming into more prominence in the U.S. Office of Education. In an early publication of the Federal Security Agency, Office of Education—Bulletin 1951, No. 3—entitled "Vitalizing Secondary Education—Education for Life Adjustment," it is solemnly proclaimed:

In summary, educational research has found that youth learn chiefly what they experience \* \* \* [and] the impact of democratic experiences upon individual personality is more significant than the mastering of figures and facts and the learning of rules and regulations (p. 10).

This John Dewey or Mann approach to education is closely tied to educational testing through increased development and use of educational statistics, testing techniques and community surveys which has pointed out the need for democratizing the processes of learning as well as the operation of the high schools. The booklet emphasizes the importance of bringing real life into the curriculum and practicing democracy—whatever that means—and in "orienting" the thinking of the secondary student. On page 101, under

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the heading "Functions Schools Should Serve," the report states:

School programs should provide the understandings and experiences necessary to meet the demands for democratic world citizenship. \* \* \* Schools should help youth understand the patterns of the new social structure and the changed social relationships which advancing technology brings. In short the modern school should induct youth by stages into full membership in the dynamic local, State, national, and world communities in which they live.

This is almost exactly the way that the UNESCO Commission also puts it. This 104-page booklet outlines many good goals and changes but throughout is the overall theory of indoctrination and orientation which are a far cry from the educational goals of teaching young people to think for themselves and to make decisions for themselves in a free society. UNESCO calls this developing right attitudes.

This is exactly what the progressive educators, the Chisholms, the UNESCO crowd, the personal inventory-type testers and the Office of Education all have in common. The testing program is an integral part of developing the attitudes cited. The new social order referred to is socialistic and the world communities is very clearly the one-world of the internationalists in which American sovereignty becomes subservient to the United Nations.

In the foreword to "Vitalizing Secondary Education," eight staff members of the Office of Education were credited with writing the report, one of whom was John R. Ludington.

In a 1961 HEW-Office of Education document "Guidance Counseling and Testing Program Evaluation," No. OE-25020, the foreword contains the names of the same John R. Ludington, Director, Aid to State and Local Schools Branch, and E. Glenn Featherston, Assistant Commissioner Division of State and Local School Systems. It is my understanding that Mr. Ludington will move up even further and become chairman of the Office of Education Civil Service Review Board.

Mr. Speaker, last year I read into the record the HEW publication "A Federal Education Agency for the Future," which presented the Office of Education blueprint for making American education Federal rather than local in nature. Many of the recommendations made in that bureaucratic design have already been implemented. It is especially interesting to note that in recent reorganizations within the Office of Education, staff and contributing members of the group or so-called mission which drew up the document are now in the driver's seat. I pointed out these changes in my July 26, 1962, speech to the House. Here are some of the promotions which have moved those officials up the ladder:

Mr. Arthur Harris, a member of the Committee on Mission and Organization, became acting Associate Commissioner and Director of the new Bureau of Educational Assistance programs.

Mr. Ralph C. M. Flynt, an ex officio member of the Committee on Mission and Organization, became acting Associate Commissioner and Director of the new Bureau of Educational Research and Development.

Mr. John F. Hughes, another ex officio member of the Committee on Mission and Organization, became acting executive officer and Director of the Office of Administration in the new Office of the Commissioner.

Mr. Charles P. Dennison, a member of the Committee on Mission and Organization, became acting executive officer under Mr. Flynt in the Office of Educational Research and Development.

Mr. Thomas E. Cotner, a member of the Committee on Mission and Organization, became acting Deputy Associate Commissioner in the Bureau of International Education.

Mrs. Sonia O. Ashworth, a staff member of the Committee on Mission and Organization, became acting budget assistant under Mr. Flynt in the Bureau of Educational Research and Development.

Mr. Edward Cunningham, a staff member of the Committee on Mission and Organization, became acting personnel assistant under Mr. Harris in the Bureau of Educational Assistance programs.

Mr. E. Glenn Featherston, author of a confidential report to the Office of Education Committee on a Federal Education Agency for the Future, became Deputy Associate Commissioner under Mr. Flynt in the new Bureau of Educational Assistance programs.

Now, Mr. Speaker, in this instance we are not buying that famous pot of a poke—because these various authors of the discredited pamphlet, who have, as it were, written their own job-promotion tickets, have some pretty telltale quotations to their credit or discredit. For example:

Mr. Featherston, in his advisory memorandum to the committee, observed:

Without question the Office of Education has and will continue to exert leadership through the collection of information, through research, through consultation and through the administration of programs. However, it is to a broader type of leadership I am referring here and that is the deliberate and planned effort to influence on a selective, nationwide scale, thinking in American education \* \* \* What changes should be made in elementary and secondary school curriculums? This would open up a tremendous area of activity and through the proper role the Office could bring about a great change without dictating.

If American education is directed and controlled by those bureaucrats it is certain, in my opinion, that they will move us in the direction of indoctrination rather than education. Control education and you write the future. If we allow these people to "teach" according to their social, economic, political, and international proclivities we will truly be a different America.

Another indication of the type of leadership that is being installed in the Office of Education is indicated by a memorandum



dum of May 9, 1962, which notes this promotion:

Eric R. Baber, presently regional representative, Office of Education, Chicago, Ill., to Director, Division of Elementary and Secondary Education, Bureau of Educational Research and Development, effective May 14, 1962.

Now just who is Eric R. Baber, you might ask, and what is significant about this appointment. William H. Whyte, Jr., in his 1956 best seller, "The Organization Man," told us quite a bit about Mr. Baber. On page 428 of his book, Mr. Whyte gave considerable attention to Mr. Baber, then superintendent of Park Forest Illinois high school. He noted that:

What makes Park Forest's high school unique is that, where in traditional communities what has been called the life adjustment curriculum has been introduced a bit at a time, at Park Forest it has been the foundation.

He goes on to tell of Baber in these terms:

Five years ago, when the school was still in the planning stage, Baber told parents that the trouble with U.S. education is that it is concentrated far too much on the intellectual aspect of education.

Mr. Whyte quotes a letter from Dr. Baber in which he said:

If I were to attempt to define the bases of our educational program, I believe it would be in terms of three fundamental concepts: (1) the philosophy of experimentalism, compromised somewhat by the pressures of tradition, (2) an organismic (or Gestalt) psychology, and (3) democratic educational leadership.

Now you begin to see why Dr. Baber is so significant. Like Dr. Chisholm, he would make a slight concession by having his experimentalism compromised by the pressures of tradition but life adjustment education is to be the cornerstone. When coupled with testing programs you can see just what this means. Dr. Baber proudly proclaimed that all aspects of family group life are open to study. On page 432, Mr. Whyte gives one of the keys we see in all of these progressive educational programs when he says:

The testing program is extensive. In addition to a battery of achievement tests, such as the Iowa tests, and intelligence tests, the school has given students the Kuder vocational preference record, the Bell adjustment inventory, and the California personal adjustment test.

The Department of Health, Education, and Welfare scrupulously denies that any testing of this type is carried out under the National Defense Education Act. In a letter from Mr. Featherston, he stated:

Under title V-A of the act, Federal allotments are made to State educational agencies to assist them in establishing and maintaining programs of guidance, counseling, and testing in the secondary schools. States desiring payments under their allotments have submitted a State plan to the U.S. Commissioner of Education for approval. State plans set forth the programs for which the funds will be spent. Payment under the Federal allotment is made in an amount

equal to one-half of the State and/or local funds expended for the programs.

In connection with testing under title V-A, the act provides that, if a State is not authorized by law to make payments to cover the cost of testing students in any one or more secondary schools in the State, the Commissioner will arrange for the testing of such students and shall pay one-half the cost thereof out of the State's allotment.

Under Regulations which we have issued pursuant to title V-A, "testing" means "the use of tests which measure abilities from which aptitudes for the individual's educational development validly may be inferred." We have advised the chief State school officers, in the enclosed bulletin, that there can be no Federal financial participation in expenditures for "tests, scales, inventories, or other devices for the collection of information relative to the student's social, moral, spiritual, or family values, relationships, or adjustments."

This may be the Department's position but it is done anyway. This is why I feel we need legislative action rather than an administrative regulation. Guidance counselors who are receiving Federal funds as part of their salaries have been conducting these brain-picking tests in many schools. In some cases, bureaucrats get the same thing accomplished if by a roundabout method. The heading of one test of the so-called inventory-type carried the following heading: "Kansas Junior High School Student Survey—Conducted by the University of Kansas, Bureau of Child Research, Lawrence, Kans.—Supported by Grants From the U.S. Public Health Service and the University of Kansas."

I have included this particular test in the Appendix following these remarks. Note that this test was supported by grants from the U.S. Public Health Service.

#### CONCLUSION

One of the pronounced tendencies of these tests is to stress the materialistic side of life and place little emphasis on the moral or spiritual. As Archbishop O'Hara so aptly put it on April 8, 1958, when addressing the National Catholic Education Association:

I am afraid that sometimes some of our teachers overlook the fact that the philosophy of secularist counseling is based on the exclusion of God and the soul from the educational process. I mention this because counseling is the subject of a piece of legislation now before the Congress. A bill presented at this session proposes Federal subsidies for enlarged counseling services available to students in both public and non-public schools.

The archbishop was referring of course to the National Defense Education Act of 1958 which opened the door on counseling of this type.

My bill, H.R. 10508 would not, as some educators charge, prohibit such tests. It would merely bring these tests out into the open. It would not be the whole answer but it would be a start. It specifically requires that reasonable notice be given to parents of students to whom such examinations are to be given, that the parent be given the opportunity to view the test. If they so desire, the parent could then refuse permission to the school officials to administer the test to their child. My bill reads as follows:

#### H.R. 10508

A bill to limit the purposes for which funds appropriated or otherwise made available to the Department of Health, Education, and Welfare may be used

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That, notwithstanding any other provision of law, no funds appropriated or otherwise made available to the Department of Health, Education, and Welfare shall be expended, granted, or otherwise used for the purpose of giving an examination to any student in an elementary or secondary school, or to pay or supplement the salary of an individual administering an examination taken by any such student, if any information is to be requested or obtained by means of such examination which relates to such student's personality, environment, home life, parental or family relationships, economic status, religious beliefs, patriotism, sexual behavior or attitudes, or sociological or psychological problems, unless (1) reasonable notice is given to parents of students to whom such examination is administered of the giving of such examination and of the right of any such parent (A) to see or hear each question that will be given or asked during such examination, and (B) to refuse to permit the giving of such examination to his child; and (2) the rights described in subclasses (A) and (B) of clause (1) are accorded to each such parent.

Sec. 2. If the Secretary of Health, Education, and Welfare determines that there is failure to comply substantially with the provisions of the first section of this Act in carrying out any program in whole or in part with funds appropriated or otherwise made available to the Department of Health, Education, and Welfare, he shall take such action as may be necessary to assure that no more of such funds are expended to carry out such program until he is satisfied that there will no longer be any such failure to comply.

Martin L. Gross, writing in Life magazine, recently stated:

Some State education laws, which prevent a licensed physician from giving a child an aspirin without parental permission, allow school testers to diagnose "maladjustment" or "potential schizophrenia" and have it entered on the child's record without informing the parents.

Mr. Speaker, this article is included in the appendix to these remarks because I believe it is timely indeed. I do not believe we want George Orwell's "1984" with Big Brother watching over all of us. In the first place I do not believe these people are that smart. Most educators do not invade the privacy of the home or fashion themselves as junior psychiatrists. Most educators are interested in academic development and reject these questionable tests. It is obvious that we need State laws to plug these loopholes in addition to my bill which would prevent the use of Federal funds for these purposes. Let the words of Dr. Chisholm ring in your ears:

Let us be our own authority. We know far more than any of our ancestors. Scientists of this generation have no obligation to admit superiority of knowledge or of wisdom in any body of traditional belief or authority. There is no room for authoritarian dogma in the field of human relations.

Let us discard the bromides which have kept us drugged, obedient to the old people, and afraid of their displeasure. Let us accept our own responsibility to remodel the world

In bolder, clearer, more honest lines. Let us stop prostituting man's noblest and highest development, his intellect, to the service of guilt and fear and shame.

By alerting American fathers and mothers to the dangers inherent in these nonacademic brainpicking tests we can encourage them to be ever vigilant lest their children be guinea pigs in some classroom. My bill H.R. 10508 would help plug this gap but in the final analysis it is going to be an alert and vigilant citizenry which will rectify this erroneous usurpation of the privileges and responsibilities of the home and church.

Mr. Speaker, appendixes 1 and 2, to which I have referred, follow:

#### APPENDIX 1

#### THE NEW TESTS IN OUR SCHOOLS—THE THREE R'S AND A P (FOR PSYCHE)

(By Martin L. Gross)

(Life Magazine, Sept. 1, 1962)

In the first few weeks of the new school year several million pupils from the first grade through senior high will open examination booklets that pose some surprisingly personal questions.

"Are you too nervous?"

"Have you often felt that you would rather not live at home?"

"Do many of the people you know seem to dislike you?"

Grade-school children will be required to answer these questions with a simple "Yes" or "No." Or they will be asked to mark "problem check lists" which state such childhood concerns as "I wish my father had a higher level job."

These nonacademic interrogations are standard procedure in schools throughout the country where an effort is being made to find out why Johnny can't read—or won't read—by probing deeply into his psyche. While parents and PTA's have been debating the merits and shortcomings of IQ and aptitude ratings, a far more controversial program of personality testing has been gathering momentum in public school systems. Few students in the United States will graduate from high schools without having come under this careful psychological watch.

Most parents are amazed to learn that their child's "personality" is all recorded in black and white in the locked files outside the principal's office. These personality probes are often conducted in a confidential atmosphere by guidance counselors. And pupils are not inclined to talk about the exams. The child who may return home and sadly admit he didn't know the answer to the question "Who fought in the War of 1812?" is unlikely to admit he wrote "Yes" next to the question, "Do you sometimes feel lonely at home?"

But the discovery of these tests can bring sharp reaction. Last spring in Hicksville, Long Island a candidate ran—and won—a place on the school board through his campaign pledge to eliminate the "Blacky" test, a psychoanalytic-based device that, with a series of dog cartoons, attempts to evaluate a fifth grader's "castration anxiety" and "oral eroticism," among many other traits.

The most common school personality probes are "inventories" and "check lists," including the California Test of Personality-Primary, the Mooney Problem Check List, the Science Research Associates Junior Inventory, the Minnesota Counseling Inventory. Each of the tests views children's psyches in somewhat different terms (calmness or nervous symptoms—freedom from or conventionality). But the quizzes cover considerable psychological grounds; a child's worries and fears, nightmares, sex problems, insights into mom and dad, sister and

brother, and, among teenagers, menstruation. The scores, which often become part of a child's permanent school record, are marked on graphs provided by test publishers and connected into "personality profiles." With the help of national "morale" teachers and guidance counselors may attempt to compare the child's psyche with those of his classmates and decide whether or not the youngster is "emotionally well- or mal-adjusted." Unfortunately, few guidance counselors or teachers have had enough psychological training to make such decisions.

Because school personality probes stress intimate family details, mother's attempts to keep family business private are becoming distressingly futile. The popular California test of personality, used in 1,370 schools last year, asks 12-year-olds these questions about their home life:

Have you often felt as though you would rather not live at home?

Do you prefer to keep your friends away from your home because it is not attractive?

Another popular test, the SRA junior inventory (844,000 schoolchildren have taken this and other SRA inventories since 1956), tries to tap a student's adjustment with a list of 168 weighty problems which fourth through eighth graders must finish in 45 minutes. Some of the problems are casual: "I wish I could take music lessons." But others can have strong psychological impact: "I am too nervous," "I am not very happy," "I wish I could be a girl." The SRA youth inventory for 7th to 12th graders, probes further: "My parents play favorites," "I want to know about venereal disease," "I'm losing faith in religion," "My family is always worried about money."

The teacher or counselor doubling as amateur psychologist has some bizarre tools to experiment with, including the clinical Minnesota Counseling Inventory, which was derived from an adult test that compared hospitalized psychotics with those of a normal sample. Some statements on the MCI check list are:

"Most of the time I wish I were dead."

"I hear strange things when I am alone."

"I am afraid of losing my mind."

Although the teacher is often pressed into service as a personality tester, most of the work is handled by guidance counselors who have become essential members of school staffs. The guidance counselor keeps a close watch over the confidential results of personality tests. High scorers, supposedly more maladjusted, are singled out for further testing, counseling, or referral to the school psychologist. The results, say counselors, provide hints on areas to discuss with parents during conferences and even emotional background information for some college entrance blanks.

"We find that inventories and checklists are wonderful timesavers," says one counselor who administers a checklist to a seventh-grade class. "Through it, we can often find children in need of help whom we might not have found otherwise. Even if a child leaves his test blank free of problems, it doesn't mean that he is worry free. This itself might be an indication of a greater underlying problem."

Most tests give the students a chance to indicate whether or not they wish to discuss their problems further. "We may call them in anyway if we feel they are troubled enough," says one counselor.

Some professional psychologists, however, not only question the usefulness of personality testing but consider it more harmful than helpful. In Denver, Colo., school psychologists and other guidance personnel in the school system protested the wide use of a personality quiz for individual evaluations. ("Do you sometimes suffer from a trembling feeling in your muscles?" the test asked.)

The test has been dropped by the Denver schools this year because, as a Denver guidance official admits, "Some teachers used the results to play God."

Efforts by unorganized groups of parents to halt similar tests have had mixed success. In Whitehall, Ohio, parents complained that the SRA Youth Inventory was a threat to "parental authority and privacy." But the test has been retained as acceptable to the Ohio Education Department. In the suburb of Island Trees, Long Island, complaints from several parents that their 12-year-olds were being quizzed on sex and dating habits in written examinations did stop the use of the youth inventory exam in the seventh grade.

"I take a dim view of current personality tests and I think the general public is being much too frequently taken in by the mumbo-jumbo that goes with them," says Dr. Henry S. Dyer of the nonprofit Educational Testing Service in Princeton, N.J. "The inventories, the projective tests—all of them—are scarcely beyond the tealeaf reading stage."

Gilbert M. Trachtman, past chairman of the School Psychologists' Division of the New York State Psychological Association, describes personality quizzes as rough group instruments that are not accurate enough for individual evaluations. "There is too much overbuying and overselling of them by naive people," he says.

Why, then, are they so commonly used by reputable school administrators? Guidance Expert John W. M. Rothney, of the University of Wisconsin, suggests that it is the result of "amazing psychometric innocence" on the part of teachers, administrators and guidance people, "round-the-clock hucksterism" by test publishers, and the desire to impress with an "array of scores seemingly supported by pedantic jargon."

The popular interest tests—the Kuder Preference Record, the Strong Vocational Interest Blank, the California Occupational Interest Inventory—have met with the same skepticism. This year some 2 million schoolchildren will bring home their "Kuder graphs" as vocational guidance evidence. The results may indicate the child is suited for a career in engineering because he checked, among other things, that he would like to "visit a factory in which typewriters are made." Most studies indicate that children's interests change rapidly and radically. Children usually do not enter occupations indicated by interest tests taken in junior or senior high.

A parent may be amused or even impressed by marks on the Kuder graphs, but he would likely be confused by the results of the personality tests. Even if given the opportunity, few parents are equipped to evaluate the findings of these tests. The knowledge that they are being given in local schools often produces dismay or resentment. But the individual parent can do little about it. Some State education laws, which prevent a licensed physician from giving a child an aspirin without parental permission, allow school testers to diagnose maladjustment or potential schizophrenia and have it entered on the child's record without informing the parents.

Despite the public's growing awareness of and opposition to personality tests, there is no letup in their use in schools. The standard college entrance examination and the National Merit Scholarship Corp. are preparing ways to spot personality traits in student applicants. The national testing program, Project Talent, given under direction of the Department of Health, Education, and Welfare in 1960 to 440,000 high school pupils, plans to check up for the next 20 years on the personality scores of those who took the exams—and may discover that a test paper is no place to probe a student's psyche.



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APPENDIX 2

KANSAS JUNIOR HIGH SCHOOL STUDENT SURVEY—CONDUCTED BY THE UNIVERSITY OF KANSAS, BUREAU OF CHILD RESEARCH, LAWRENCE, KANS.—SUPPORTED BY GRANTS FROM THE U.S. PUBLIC HEALTH SERVICE AND THE UNIVERSITY OF KANSAS

FACTS ABOUT YOURSELF

Please answer all questions completely.

5. How old are you? (Check only one answer.)

- (1) -----11 years or younger.
(2) -----12 years old.
(3) -----13 years old.
(4) -----14 years old.
(5) -----15 years old.
(6) -----16 years old or older.

6. Sex:

- (1) -----Boy.
(2) -----Girl.

7. What grade in school are you now in?

- (7) -----Seventh grade.
(8) -----Eighth grade.
(9) -----Ninth grade.

8. Are you (check only one answer) —

- (1) -----An only child?
(2) -----The youngest child in your family?
(3) -----The oldest child in your family?
(4) -----Neither the youngest nor the oldest child?

9. How many living brothers and sisters do you have?

- (0) -----None.
(1) -----One.
(2) -----Two.
(3) -----Three.
(4) -----Four.
(5) -----Five or more.

10. What was the highest grade your father finished in school?

- (1) -----Eighth grade or less.
(2) -----Some high school.
(3) -----Finished high school.

PART I. RULES WE ALL BREAK

The questions in part I are about more personal things concerning you and your friends. Do not put your name or address on this questionnaire. We want to assure you that your answers will be kept completely secret and confidential. No one will ever know how you answered any of the following questions. We encourage you to be completely honest with your answers.

For the purpose of this study, we are interested in the things you have done during the last 2 years only.

11. Damage or disfigure furniture in schools, such as chairs, tables, and desks:

- (1) ----- No.
(2) ----- Yes.

12. Steal goods from warehouses or storage-houses:

- (1) ----- No.
(2) ----- Yes.

13. Damage cemetery property:

- (1) ----- No.
(2) ----- Yes.

14. Damage or destroy public signs or road markers:

- (1) ----- No.
(2) ----- Yes.

15. Steal automobile parts such a hubcaps, mirrors, ornaments, etc.

- (1) ----- No.
(2) ----- Yes.

16. Kicked, bit or scratched a student of about your own age:

- (3) ----- Three or more times.
(2) ----- Twice.
(1) ----- Once.
(0) ----- Never.

17. Get out of going to school by writing a fake excuse for yourself:

- (2) ----- Yes.
(1) ----- No.

18. Steal or siphon gasoline from cars, trucks, or other kinds of vehicle equipment:

- (2) ----- Yes.
(1) ----- No.

19. Damage or destroy mailboxes:

- (1) ----- No.
(2) ----- Yes.

20. Steal more than \$2 (money) from your parents:

- (2) ----- Yes.
(1) ----- No.

21. Puncture or cut automobile tires, bike tires:

- (1) ----- No.
(2) ----- Yes.

22. Steal materials or equipment from buildings that are being constructed:

- (2) ----- Yes.
(1) ----- No.

23. Kicked, scratched or bit an adult relative (mother, father, guardian, or uncle, for example):

- (0) ----- Never.
(1) ----- Once.
(2) ----- Twice.
(3) ----- Three or more times.

24. Damage or destroy toys or games that belonged to persons your own age:

- (1) ----- No.
(2) ----- Yes.

25. Steal from buildings that are being torn down:

- (1) ----- No.
(2) ----- Yes.

26. Tied a person up with rope, string, or wire to a tree or similar object and then left them that way:

- (0) ----- Never.
(1) ----- Alone.
(2) ----- With one or more others.
(3) ----- Both alone and with others.

27. Steal things from your parents that were worth more than \$2:

- (2) ----- Yes.
(1) ----- No.

28. Teased severely, hurt, or killed a cat or dog.

- (1) ----- Alone.
(2) ----- With one or more others.
(0) ----- Never.
(3) ----- Both alone and with others.

29. Scratch the paint on someone's car on purpose:

- (1) ----- No.
(2) ----- Yes.

30. Steal more than \$2 (money) from your brothers or sisters:

- (2) ----- Yes.
(1) ----- No.

31. Skip school with one or more friends or classmates:

- (2) ----- Yes.
(1) ----- No.

32. Steal articles of clothing worth more than \$5 from clothing or department stores.

- (1) ----- No.
(2) ----- Yes.

33. Become so mad or angry that you threw things at or hit a teacher or principal or other school official:

- (3) ----- Both alone and with others.
(0) ----- Never.
(1) ----- Alone.
(2) ----- With one or more others.

34. Steal a bicycle from anyplace other than a place that sells bicycles (like from neighborhoods, schoolgrounds, or public places where bikes may be parked):

- (2) ----- Yes.
(1) ----- No.

35. Remove spark plugs or wires from cars:

- (1) ----- No.
(2) ----- Yes.

36. Steal a car for joyride without the owner's knowledge or permission:

- (2) ----- Yes.
(1) ----- No.

37. Break or crack windows in automobiles:

- (1) ----- No.
(2) ----- Yes.

38. Skip school with three or more friends or classmates:

- (2) ----- Yes.
(1) ----- No.

39. Steal articles of clothing worth less than \$5 from clothing store or department store:

- (1) ----- No.
(2) ----- Yes.

40. Damage flowerbeds or gardens on purpose:

- (2) ----- Yes.
(1) ----- No.

41. Steal gasoline from gas stations, farms, or other private places:

- (1) ----- No.
(2) ----- Yes.

42. Taken part in fights where knives or switchblades were used:

- (1) ----- No.
(2) ----- Yes.

43. Steal a bicycle from a store that sells or repairs bikes:

- (2) ----- Yes.
(1) ----- No.

44. Skip out of certain class periods, but not the whole day, without permission (like gym class or student assemblies):

- (2) ----- Yes.
(1) ----- No.

45. Fought physically and bodily with an adult relative such as mother, father, or aunt (that is, fought in anger or fear, not in sheer fun):

- (0) ----- Never.
(1) ----- Alone.
(3) ----- Both alone and with others.
(2) ----- With one or more others.

46. Steal things (not money) from your brothers or sisters that were worth more than \$2:

- (2) ----- Yes.
(1) ----- No.

47. Get out of school early by pretending to your teacher that you were sick or not feeling well:

- (2) ----- Yes.
(1) ----- No.

48. Steal anything because an adult asked you to steal it:

- (1) ----- No.
(2) ----- Yes.

49. Beat up a person much older than yourself in a fight?

- (0) ----- Never.
(2) ----- With one or more others.
(1) ----- Alone.
(3) ----- Both alone and with others.

50. Steal more than \$2 (money) from your friends or classmates:

- (2) ----- Yes.
(1) ----- No.

51. Damage parking meters on purpose (break glass, jam slot):

- (1) ----- No.
(2) ----- Yes.

52. Steal jewelry worth more than \$2 from jewelry, department, dime or drugstores:

- (2) ----- Yes.
(1) ----- No.

53. Skipped school or stayed out of school without a genuine excuse for more than 1 day:

- (1) ----- No.
(2) ----- Yes.

54. Damage or break coin machines of any kind on purpose:

- (1) ----- No.
(2) ----- Yes.

55. Damage or ruin personal clothing of classmates or other schoolchildren:

- (1) ----- No.
(2) ----- Yes.

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56. Get out of going to school by pretending to your parents that you were sick:  
 (2) ----- Yes.  
 (1) ----- No.
57. Steal more than \$2 (money) from candy, coke, or cigarette machines:  
 (2) ----- Yes.  
 (1) ----- No.
58. Leave home with intention of going to school, but just never making it to school (without a good reason):  
 (1) ----- No.  
 (2) ----- Yes.
59. Injured or hurt someone not in your family, but arranged matters so that someone else got the blame:  
 (1) ----- Alone.  
 (2) ----- With one or more others.  
 (3) ----- Both alone and with others.  
 (0) ----- Never.
60. Steal more than \$2 from school:  
 (2) ----- Yes.  
 (1) ----- No.
61. Leave school early without permission:  
 (2) ----- Yes.  
 (1) ----- No.
62. Try to "get by" without paying the bill in restaurants, cafes, soda fountains:  
 (1) ----- No.  
 (2) ----- Yes.
63. Skip school by yourself without good excuse from parents:  
 (2) ----- Yes.  
 (1) ----- No.
64. Taken part in a gang fight against another gang or against one or two other persons:  
 (1) ----- Once.  
 (2) ----- Twice.  
 (3) ----- Three or more times.  
 (0) ----- Never.
65. Steal things from inside of parked cars:  
 (1) ----- No.  
 (2) ----- Yes.
66. Break windows on purpose in vacant homes, garages, or other buildings:  
 (1) ----- No.  
 (2) ----- Yes.
67. Damage or destroy anything because someone "dared" you to do it:  
 (1) ----- No.  
 (2) ----- Yes.
68. Steal things worth more than \$2 from foodstores:  
 (2) ----- Yes.  
 (1) ----- No.
69. Damage school property other than chairs, tables, and desks:  
 (1) ----- No.  
 (2) ----- Yes.
70. Curse or use obscene language in speaking to a teacher or other school official:  
 (2) ----- Yes.  
 (1) ----- No.
71. Steal anything and then sell it to an older teenager or adult:  
 (1) ----- No.  
 (2) ----- Yes.
72. Damage or destroy anything that belonged to another person, in order to "get even" with that person:  
 (1) ----- No.  
 (2) ----- Yes.
73. Steal money from public telephones or parking meters:  
 (1) ----- No.  
 (2) ----- Yes.
74. Hit or strike a teacher, coach, or other school official:  
 (2) ----- Yes.  
 (1) ----- No.
75. Take part in fights where BB guns, air-pellet guns, or slingshots were used:  
 (1) ----- No.  
 (2) ----- Yes.
76. Tease or embarrass someone by stripping or taking his or her clothes off?  
 (2) ----- Yes.  
 (1) ----- No.

77. Damage or destroy anything "just for the heck of it":  
 (1) ----- No.  
 (2) ----- Yes.
78. Steal less than \$2 (money) from candy, coke, or cigarette machines:  
 (2) ----- Yes.  
 (1) ----- No.

**PART II. ALONE OR WITH OTHERS**  
 Instructions: We are interested in how certain rules are broken. Some people break rules only when they are with others, some break rules only when they are alone, and others break rules both when alone and when with other persons. For each item, check the box that applies to you. If it does not apply to you, leave that item blank. In the last 2 years, did you:

	(1) Only when alone	(2) Only when with other persons	(3) Both alone and with other persons
11. Steal hubcaps, mirrors, etc., from cars.....			
12. Puncture or cut tires, convertible tops, scratch the paint on cars.....			
13. Tie a person up with rope or string and left them that way.....			
14. Tease, hurt, kill harmless animals.....			
15. Steal clothing worth less than \$5.....			
16. Steal a car for a joyride.....			
17. Beat up a person much older than you.....			
18. Damage or break coin machines.....			
19. "Get by" without paying the bill in cafes, soda shops, movies, other events.....			
20. Damage school property on purpose.....			
21. Steal things in order to sell them.....			
22. Damage or destroy road markers, signs, mailboxes, street lights.....			
23. Steal anything worth more than \$5 but less than \$50.....			
24. Beat up an adult for his money.....			
25. Steal anything worth \$50 or more.....			
26. Break into and enter a locked store, gas station, or other buildings.....			

**PART III. YOUR SOCIAL ACTIVITIES**

Instructions: In this section are statements about what some boys and girls do most of the time in their time after school and on weekends. Read each statement and decide whether it fits you or does not fit you as you are right now or during this year. If the statement is true of you, that is, if you would say "Yes" to the statement, put a No. 1 next to it. If the statement is not true of you, that is, if you would say "No" to the statement, put a No. 2 next to it.

Be sure to read and to answer each statement with a 1 or a 2. If it fits you fairly well but not exactly, put a 1.

Answers: Put 1 for a "Yes." Put 2 for a "No."

- 27. I spend a lot of time with one special friend who is not a member of my family.
- 28. I stick pretty much to myself.
- 29. I never disobey my parents.
- 30. I spend a lot of time with one friend at a time, although I have several close friends.
- 31. I spend a lot of time with two or three friends. The group of us play together.
- 32. I do some talking about or listening to talk about sexual matters when I am with my friends.
- 33. I play with a large group of four or more children in or near my home neighborhood.
- 34. I mostly play alone or with my brothers or sisters.
- 35. I belong to a group that is often chased after by some adults such as storekeepers, police, or homeowners.
- 36. I never catch cold in the winter or spring.
- 37. I play with friends my parents do not like.
- 38. I never tell lies.
- 39. I often share secrets and ideas or hopes with my friends.
- 40. I have taken part in kissing and necking while on a date or while alone with a person of the opposite sex.
- 41. Most of my friends are my own age or between 11 and 14.
- 42. I have never spent a night in a detention home or jail.
- 43. Most of my friends are 2 or 3 years older than I am.

- 44. I have petted with a person of the opposite sex while on dates or when we were alone.
- 45. Most other boys and girls like me.
- 46. I try to get other boys and girls to like me.
- 47. I have gone further than petting with a person of the opposite sex.
- 48. I care a great deal about what other boys (or girls) think of me.
- 49. I want to be different somehow from others in my own age group.
- 50. I have answered ads in comic books or other magazines which advertised pictures, photographs, or stories about sexual matters.
- 51. I like most of all to spend my free time alone.
- 52. Some of my friends do not like the way I act.

**PART IV. LEISURE ACTIVITY AND FAMILY LIFE**

Instructions: The statements in this section are like those in the section you just completed. But these have to do with how you spend your spare time and how you are treated by your parents.

Read each statement. If it applies to you as you are right now or have been during this year, mark the statement with a 1 for a "Yes." If it does not apply to you, mark it with a 2 for a "No."

The statements: Write 1 for a "Yes," and 2 for a "No."

- 53. Do you spend more of your free time with your friends than with your family?
- 54. Do you go to dances more than once a month?
- 55. Do you go out with your mother or father more than once a month? (Movies, dining, social events, etc.)
- 56. Is your father fairer about punishment than your mother?
- 57. Do you study school work at home less than five times a week?
- 58. Is your mother fairer about punishment than your father?
- 59. Do you work at a part-time job once or more a week?
- 60. When you do something extra good, do your parents reward you with praise or special privileges or without money?

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- 61. Do you help around the house doing chores almost every day?
- 62. When you have done something wrong or "bad" do your parents try to reason with you?
- 63. Do you usually attend at least one movie a week?
- 64. Are some children in your family punished more severely than others?
- 65. Do you spend time after supper at a local hangout (drugstore, soda shop, bowling alley, etc.) at least two times a month?
- 66. Do your parents get all the facts before they punish you?
- 67. Do you usually have one or two dates a month or more?
- 68. Are the children in your family punished more severely than in other families?
- 69. Do you think that your friends have better ideas than your parents do about what a young person should do in his spare time?

- 70. Do you usually spend three or more evenings a week away from home?
- 71. Are the children in your family ever punished when they do not need it?
- 72. Does your father punish you when your mother does not think you should be punished?
- 73. Would you like to spend more of free time with your friends than your parents now allow?
- 74. Does your mother punish you when your father does not think you should be punished?
- 75. Do you feel your mother punishes you fairly?
- 76. Do you feel your father punishes you fairly?

77. Below is a line that stands for your grades or marks in school this year, thinking of them lumped together. Make only one check where you best fit.

100	90	80	70	60
"A" or best possible	"B" or high	"C" or average	"D" or below average	"F" or failing

PART V. GUESSING CAUSES

Instructions: Reprinted below is a news story that appeared not long ago in the Kansas City Star. After you read the story carefully, pretend that you are talking the story over with some school friends. None of you knew the boy in the story directly or indirectly, but you are all guessing about why he did what the police claim he did. Then the questions that follow the story, indicating what your guesses would probably be. (Names and places in the story have been added or changed.)

The story

"The Kansas City police last night arrested Walter Stevens, age 13, who was caught by Police Sergeant Daniels. Daniels charged the boy with stealing coins from the coin machine and the washing machines in the Whirlaway Laundromat. The policeman said he saw Stevens pry open the coin slots on the machines and remove quarters and dimes. He had \$15 in coins in his pocket when arrested.

"The boy's mother, Mrs. William Stevens, said she thought her son was at work at his part-time job in the nearby Roll 'Em bowling alley. He had worked there 2 nights a week for 2 months, she said, and had been earning about 60 cents an hour. The boy's father, William Stevens, 48, is a clerk in the central post office. He works the night shift and was away at the time of the arrest.

"Walter Stevens is a seventh grade student at Wiltmore Junior High School. The Wiltmore principal, Mr. John Savage, reported that young Stevens had been doing very poorly in school for several months, and said that he had been expelled once for breaking school property and had often skipped school.

"When interviewed, young Stevens told this reporter that his father had to work such long hours that he was very seldom home and that his mother was often ill and had to remain in bed. He claimed, 'Nobody at school understands me or tries to help me.'"

Instructions: Now check the statements below that you think provide the best possible explanation for why Walter Stevens did what he did. Remember that these are guesses and that all of them may be true or all may be false.

Put a 1 if you agree, and a 2 if you disagree.

- 11. Walter wanted to get more money than he could earn at his job in order to help his poor parents.

- 12. Walter was lonely and unhappy at school, where no one understood him.
- 13. Walter was raised by bad standards and had not been taught properly what was right and wrong.
- 14. Walter had everything against him. He was bound to get into trouble when everything at school and at home went wrong.
- 15. Walter was fired from his job at the bowling alley but didn't want to worry his mother, who needed the money he had been giving her.
- 16. A gang of young boys managed by a professional thief had organized stealing from laundromats and other service stores, and Walter had fallen in with this gang through his acquaintances at the bowling alley.
- 17. Walter liked to steal and had probably been stealing one thing and another for several years before he was caught.
- 18. Walter was sick, mentally or physically, but no one at school or at home understood this and helped him.
- 19. Other children at school had been selfish and unkind in the past and had kept Walter from building any friendships. His loneliness led him to steal.
- 20. Older boys in a gang really broke the coin machines and did the stealing, but they left Walter, who thought they were his friends, when they heard the police car and dumped the coins into his pocket.
- 21. Walter's parents had never taken him to Sunday school, where he could have learned what is right and wrong.
- 22. Walter wanted to find a way to get decent clothes and money for an allowance. His parents could not give him these things, but he needed them to try to make friends at school.

PART VI. WISHES

Below are listed some wishes that have been expressed by boys and girls in other junior high schools. Read each wish carefully. Then check the wish with an X if you feel it is a wish that you have made or

thought about any time during this year. If the wish does not fit you, leave it blank.

Check (X) here

- 23. I wish I could buy my lunch in the cafeteria more often.
- 24. I wish I could afford to go to the movies as often as many of the others in my school.
- 25. I wish my family could take me on vacation trips like those that many of the persons in my school have enjoyed.
- 26. I wish I were able to dress as well as most or many of the persons in my school.
- 27. Many of the students in my class will get to go to college some day, but I probably won't get the chance.
- 28. I wish I were physically better built or more attractive.
- 29. I wish I were as attractive to the opposite sex as many of my schoolmates.
- 30. I wish I could join the Boy or Girl Scouts like many of my classmates.
- 31. I wish my parents were more understanding, like the mothers and fathers of many of my classmates.
- 32. I wish my family had nearly as much money as the families of many of my classmates.
- 33. I might like to be an engineer or a scientist when I grow up, but I probably will not get the chance.
- 34. I won't have as good opportunities when I grow up as many of my classmates.
- 35. I wish my parents were not so strict with me, and more like the parents of many of my classmates in this way.
- 36. I wish my parents were a little more strict with me, like the parents of many of my classmates.
- 37. I wish my father and mother were better educated, like the parents of many of my classmates.
- 38. I wish my father had as good a job as many of my classmates' fathers.
- 39. I wish I could go on dates the way many of my classmates do.

Now write down one wish that you have felt strongly about this past year.

PART VII. SOCIAL VALUES AND FEELINGS

Please answer each question by making a check in the space next to agree or disagree. There are no right or wrong answers. Just report your opinion.

40. Watching television programs such as "Sugarfoot" and the "Donna Reed Show" and "Dobie Gillis" is boring or dull and a waste of time:

- (0) ----- Agree.
- (1) ----- Disagree.

41. Having a coke in a drugstore with other boys and girls after school or on a weekend is dull and a waste of time:

- (0) ----- Agree.
- (1) ----- Disagree.

42. Watching school athletic contests is boring and a waste of time:

- (0) ----- Agree.
- (1) ----- Disagree.

43. Watching school basketball or football games is fun:

- (1) ----- Agree.
- (0) ----- Disagree.



44. Television programs such as "Cheyenne" and "National Velvet" and "Lassie" are fun to watch:

- (1) ----- Agree.  
(2) ----- Disagree.

45. The people who get the best jobs when they grow up are usually the people who have friends who do favors for them, rather than the people who are best trained or educated:

- (0) ----- Agree.  
(1) ----- Disagree.

46. Teachers give their praise and recognition to the students who find a way to become their special favorites, whether these students are good workers in school or not:

- (0) ----- Agree.  
(1) ----- Disagree.

47. Most teachers do not really like to help students:

- (0) ----- Agree.  
(1) ----- Disagree.

48. Teachers give their praise and recognition to the students who work the hardest and learn the most:

- (1) ----- Agree.  
(0) ----- Disagree.

49. The popular children in any school are the ones who have earned the respect and admiration of other students:

- (1) ----- Agree.  
(0) ----- Disagree.

50. Teachers have such different ideas about what you are supposed to learn in school that it is impossible to get a clear idea of what is best:

- (0) ----- Agree.  
(1) ----- Disagree.

51. People have such different ideas about what is right and wrong that you can't ever get clear ideas on this question:

- (0) ----- Agree.  
(1) ----- Disagree.

52. Once some teachers decide that a certain boy or girl is "bad" or a "troublemaker," there is nothing you can do to change their minds:

- (0) ----- Agree.  
(1) ----- Disagree.

53. Teachers can usually tell quite well who is learning a lesson and who is not:

- (1) ----- Agree.  
(0) ----- Disagree.

54. Most parents have very clear ideas about how their children should act on dates and about matters like kissing:

- (1) ----- Agree.  
(0) ----- Disagree.

55. People in any town have a lot to say about how their town government is run:

- (1) ----- Agree.  
(0) ----- Disagree.

56. The children and adults in any town can help the police do a good job of enforcing the law:

- (1) ----- Agree.  
(0) ----- Disagree.

57. Students in junior high schools never have any say or influence in what they are taught in their classes.

- (0) ----- Agree.  
(1) ----- Disagree.

58. So many other people voted in the national election last fall that it didn't matter to me whether my parents voted or not.

- (0) ----- Agree.  
(1) ----- Disagree.

59. If a group of children decide they do not like you, there is nothing much you can do to change their minds.

- (0) ----- Agree.  
(1) ----- Disagree.

#### PART VIII. WAYS OF DISCIPLINING YOUNG PEOPLE

Below are various ways by which many parents discipline children and young people. Please answer each question by checking the choice which best tells how your parents have disciplined you during the last 2 years. Answer each question for your mother and your father separately.

Do your parents take away your allowance?

61. Father:  
(0) ----- Never.  
(1) ----- Very seldom.  
(2) ----- Sometimes.  
(3) ----- Frequently.

62. Mother:

- (0) ----- Never.  
(1) ----- Very seldom.  
(2) ----- Sometimes.  
(3) ----- Frequently.

Do your parents refuse to speak to you?

63. Mother:  
(1) ----- Very seldom.  
(2) ----- Sometimes.  
(3) ----- Frequently.  
(0) ----- Never.

64. Father:

- (2) ----- Sometimes.  
(0) ----- Never.  
(3) ----- Frequently.  
(1) ----- Very seldom.

Have your parents slapped you or given you spankings?

65. Mother:  
(3) ----- Frequently.  
(2) ----- Sometimes.  
(0) ----- Never.  
(1) ----- Very seldom.

66. Father:

- (2) ----- Sometimes.  
(3) ----- Frequently.  
(1) ----- Very seldom.  
(0) ----- Never.

Do your parents forbid you to do something that you were especially planning on doing?

67. Father:  
(3) ----- Frequently.  
(2) ----- Sometimes.  
(0) ----- Never.  
(1) ----- Very seldom.

68. Mother:

- (3) ----- Frequently.  
(2) ----- Sometimes.  
(0) ----- Never.  
(1) ----- Very seldom.

Do your parents tell you to leave home, or to find a new home if you can't be better?

69. Mother:  
(1) ----- Very seldom.  
(2) ----- Sometimes.  
(0) ----- Never.  
(3) ----- Frequently.

70. Father:

- (2) ----- Sometimes.  
(0) ----- Never.  
(3) ----- Frequently.  
(1) ----- Very seldom.

Do your parents spank you with a stick, belt, hairbrush, or things other than their hands?

71. Mother:  
(1) ----- Very seldom.  
(0) ----- Never.  
(3) ----- Frequently.  
(2) ----- Sometimes.

72. Father:

- (0) ----- Never.  
(3) ----- Frequently.  
(2) ----- Sometimes.  
(1) ----- Very seldom.

Do your parents take away some special privileges?

73. Mother:  
(2) ----- Sometimes.  
(3) ----- Frequently.  
(0) ----- Never.  
(1) ----- Very seldom.

74. Father:

- (2) ----- Sometimes.  
(3) ----- Frequently.  
(0) ----- Never.  
(1) ----- Very seldom.

Do your parents say they don't love you or warn you that they will stop loving you?

75. Father:  
(3) ----- Frequently.  
(2) ----- Sometimes.  
(0) ----- Never.

- (1) ----- Very seldom.  
76. Mother:  
(2) ----- Sometimes.  
(3) ----- Frequently.  
(1) ----- Very seldom.  
(0) ----- Never.

Have your parents beat you up (using their fists, etc.)?

77. Father:  
(2) ----- Sometimes.  
(0) ----- Never.  
(3) ----- Frequently.  
(1) ----- Very seldom.  
78. Mother:  
(3) ----- Frequently.  
(2) ----- Sometimes.  
(1) ----- Very seldom.  
(0) ----- Never.

### Alert Citizens Can Prevent Abuse in Non-academic School Tests

#### EXTENSION OF REMARKS OF

HON. JOHN M. ASHBROOK

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Saturday, October 13, 1962

Mr. ASHBROOK. Mr. Speaker, my bill H.R. 10508, would be a meaningful way to prevent abuses in the nonacademic brainpicking tests which are currently being conducted in many of our schools throughout the country. Of course, it cannot do the full job. State laws are needed and, above all else, an alert citizenry at the local level.

During the past 2 years, I have read extensively on this very significant area of education. I have received the help and advice of many hundreds of Americans throughout the United States. Without their information on the testing programs carried out in their schools at the local level, I would not have been in a position to present the information to the House which I had in my October 10 address.

If I am returned to the 88th Congress, I assure all of you that I will make every effort to press with vigor this legislation which will be reintroduced at that time. I believe we will win the next round. I have been amazed at the reception here in the House following the revelations of these sordid tests. Disbelief turned to shock as the Members I discussed the matter with read the tests which were being given. We will have a great swell of support in the 88th Congress for this proposal.

Mr. Speaker, I encourage Americans in our 50 States to study the testing programs in their own local school districts. As I put it in the concluding paragraph of my October 10 address:

By alerting American fathers and mothers to the dangers inherent in these nonacademic brainpicking tests we can encourage them to be ever vigilant lest their children be guinea pigs in some classroom. My bill H.R. 10508 would help plug this gap but in the final analysis it is going to be an alert and vigilant citizenry which will rectify this erroneous usurpation of the privileges and responsibilities of the home and church.

I hope we can spread this message throughout our entire Nation. I will be



### CONGRESSIONAL RECORD

most appreciative of all of the information on local testing that can be sent to me in the next few months since I want to build up a good file which can be used to further demonstrate the need for this legislation and buttress our arguments when we begin once more our efforts in January.

#### New Book by Martin Gross Analyzes Brain-Picking Tests

#### EXTENSION OF REMARKS OF

HON. JOHN M. ASHBROOK

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Saturday, October 13, 1962

Mr. ASHBROOK. Mr. Speaker, H.R. 10508, a bill which I have introduced, would help correct many of the abuses which are now present in testing programs in our schools. I am referring, of course, to the nonacademic brainpicking tests which are being used by many self-styled psychiatrists. I am very proud that two of our outstanding colleagues in the House, the gentleman from California [Mr. UTT] and the gentleman from Wisconsin [Mr. SCHADEBERG] have introduced companion bills. Mr. UTT's H.R. 12114 and Mr. SCHADEBERG's H.R. 12581 would accomplish the same purpose as my H.R. 10508 and are identical.

In the Saturday Review issue of October 13, 1962, C. Northcote Parkinson has reviewed "The Brain Watchers," a most interesting and timely book which is just off the press. The author of this fine treatise on the general field of testing is Martin L. Gross, who is also the author of the September 21, 1962, Life magazine article which I inserted in the RECORD on October 10.

The review to which I refer follows:

#### GENIUS BY THE YARD

"The Brain Watchers," by Martin L. Gross (Random House, 304 pp. \$4.95), examines the results of the attempt to measure human qualities by mechanical methods. C. Northcote Parkinson's latest book is "In-Laws and Outlaws.")

(By C. Northcote Parkinson)

The personality quiz, or the attempt to assess people by questionnaire and depth interview, derives partly from size and wealth, partly from a mechanized way of life, and partly from World War II. In a relatively small community, whether of ancient Athenians or modern Egyptologists, there are few applicants for few posts vacant, and the reputation of candidates was and is pretty well established. The wrong appointment could and can be made, but not as a result of any crucial interview or test. The situation is totally different when a mammoth corporation has to consider 2,000 unknown applicants for 20 vacancies. As its directors live already in a mechanized world of computers, addressographs, and conveyor belts, they feel instinctively that their potential recruits (like their new materials) can be

sifted mechanically. Wool, rubber, or cotton can be graded for quality by a rapid and reliable test. It should be possible to do the same with human beings. More than that, it has become essential, the applicants being too numerous to deal with in any other way.

What was no more than a tentative experiment in 1904, a first and unsuccessful mass survey in 1917, became an accepted technique in 1943. With recruits to be numbered by the million, the process of selecting potential officers and technicians could no longer depend upon personal recommendation or background. Not only in the United States, but in Britain as well, the sheep were separated from the goats by a fairly arbitrary process. In defense of this system it can be said that some mechanical cream separator had to be used and that the method adopted may not have been much worse than any other. It must also be recalled that further selection—at least in combat units—would depend upon the far more effective test of active service. By the end of World War II, it was generally believed that potential leaders could be scientifically chosen and that the system used in the forces could be adapted to suit the purposes of industry and commerce. The fallacy of the argument became almost immediately apparent in Britain, but is only now being realized in the United States. America's slowness over this must be attributed to the wealth and size of her larger organizations. The cost of the test is (relatively) nothing, and the need for it rests firmly upon the number of the applicants. The personality test must be regarded as valid, for no other basis of selection seems even practicable.

Unfortunately, the reality of the demand does not prove the value of what is supplied. In this instance the accepted procedure breaks down at every point. The accepted criteria are demonstrably false. The means of measurement are manifestly inaccurate, and the known results are obviously bad. All this Martin Gross has set out to prove. Nor could any intelligent reader doubt for a moment that his point has been made. In the realm of commonsense he leaves his giant opponent dead on the battlefield. The advocates of the personality quiz can say nothing effective in reply, for they have said nothing intelligent at any time. Insofar as there was ever a serious discussion, Mr. Gross can be said to have ended it. Insofar, however, as there is an established circle of personality quizzards, the author may scarcely have damaged it. Evils are easier to define than abolish.

But while the quizzards, like their cousins the educationalizers, will not collapse at a single blast of a trumpet (not even when blown by Admiral Rickover), their dupes are at least publicly ranged among the sub-normal. And Mr. Gross has exposed their racket in a book which could hardly be bettered. He combines full knowledge with acute analysis, sound organization, and caustic style. He attacks the system on two grounds: first, that the brain-watching system is a violation of human rights; second, that it fails to isolate the qualities which its practitioners (quite wrongly) suppose to be the best. While his moral point may be generally agreed upon, his practical criticism should have the bigger impact. He points out, for example, that the selection system of the OSS was completely unsuccessful in its selection of undercover men:

"By the time the Assessional Branch of the OSS had finished testing 5,391 recruits in the 2 war years between 1943 and 1945, it had evolved as the most complex and time-con-

suming personality check ever made in history."

And what was the result?

"Many men judged 'outstanding' did unsatisfactory jobs and vice versa. The correlation between the prediction and performance was a worthless coefficient of .23, while others, like 'emotional stability,' came out a low .08, approximately the same as if OSS recruits were chosen by the spin of a roulette wheel."

The system that survived this revelation, to be applied (it would seem) to the selection of U-2 pilots, will not yield to any ordinary attack. But Mr. Gross' swordpoint goes thrice to the heart. He describes how he tested the braintesters. First, he coached a poor candidate for the Edwards Personal Preference—knowing the questions and foreseeing the sort of answer that would be acceptable—and saw his man graded as exceptionally promising. Then he went on to take all the tests himself (11 of them) and found the results wildly at variance on every point. The author proved to be: " \* \* \* an extroverted hermit, both morose and happy, an unemployable who responds beautifully to corporate life, the average pedestrian soul who stands head-and-ego above the crowd, in a spectacularly adjusted, but highly neurotic way."

The final and fatal thrust comes with the revelation that the efforts to weed out personality risks from the Armed Forces during World War II was a complete fiasco. Some 1 million men, the equivalent of 85 divisions were discarded as psychologically unsuitable, this being the result of a testing system since shown to be utterly unreliable. On being asked "Could you kill a man?" one recruit is believed to have replied, "Yes, I think so," adding thoughtfully, "but it would take weeks and weeks and weeks." It was on such shaky evidence that the system was made to rest, and the fact of its failure would seem to be a matter of common knowledge.

The significance of the admissions since made about the World War II screenings needs a little emphasis. For the quality the psychologists were attempting to isolate was the one most easily measured: physical courage. Qualities of imagination, integrity, sympathy, and tact are comparatively elusive. But courage can be tested (after a fashion) with a 10-foot wall or some overhead fire. Yet even this simplest test is inconclusive, for it ignores the miracle of leadership. Not only is the individual soldier inexplicably brave on one day and cowardly on the next, but the whole formation's morale can be affected by a change in command. The problem in peace and war is not to choose the best men, but to make the men you have far better than they were known to be before. Asked by his superiors to choose his officers, Lord Nelson is said to have replied, "Choose whom you like." The story may not be entirely true, but it represents at least what people could believe at the time—that Nelson's presence could raise men above their normal selves.

This is the sort of leadership we need, and this is precisely the quality which the personality screen is calculated to exclude. In the world of smooth conformists there is no room, it would seem, for genius. But there is room (as Mr. Gross has shown) for the man of unusual ability in one direction. Among the elect of the modern age, the chosen of the professional choosers, the man most highly regarded will be, beyond all question, the liar.

On May 14, 1974, we find that the issue "invasion of privacy" in the public schools is still very much an issue of primary importance in the United States at the national, state and local levels. On that date, during a debate on invasion of privacy legislation, Senator Sam J. Ervin, Jr., quoted from and submitted for the record the full text of a PARENTS WHO CARE press conference statement of April 19, 1974, held in Rockville, Maryland. The pertinent excerpt from the Congressional Record for May 14, 1974, is provided below:

(Entry from Congressional Record for May 14, 1974, begins  
on following page.)

Enclosure 1



United States of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 93<sup>d</sup> CONGRESS, SECOND SESSION

Vol. 120

WASHINGTON, TUESDAY, MAY 14, 1974

No. 67

## EDUCATION AMENDMENTS OF 1974

The Senate continued with the consideration of the bill (S. 1539) to amend and extend certain acts, relating to elementary and secondary education programs and for other purposes.

The junior Senator from New York (Mr. BUCKLEY) is now recognized.

AMENDMENT NO. 1289

Mr. BUCKLEY. Mr. President, I call up my amendment No. 1289 and ask that it be stated.

The PRESIDING OFFICER. The amendment will be stated.

The legislative clerk read as follows:

On page 330, between lines 17 and 18, insert the following new section:

"PROTECTION OF THE RIGHTS AND PRIVACY OF PARENTS AND STUDENTS

Mr. ERVIN. Mr. President, will the Senator yield?

Mr. BUCKLEY. I yield.

Mr. ERVIN. This would prevent schools from making guinea pigs out of children and delving into their personal attitudes and their attitudes toward their families, as has been done in many schools throughout the United States. Is that correct?

Mr. BUCKLEY. Yes.

Mr. ERVIN. It is designed to prevent disclosure, except to those who are authorized to receive them, of personal data about these children. Is that correct?

Mr. BUCKLEY. The Senator is correct.

Mr. ERVIN. I am personally in favor of the proposal.

Mr. President, I am pleased to co-sponsor the amendment concerning right to privacy and school records proposed by Senator BUCKLEY to S. 1539, the Elementary and Secondary Education Amendments of 1974. The issue of rights to privacy of public school pupils and their parents is one which has recently become highly publicized in many different circles, but it is a problem that has long been with us. The time has come to do something about it.

This amendment would accomplish several worthy objectives. It would give parents of public schoolchildren the right of access to their minor children's school records. Importantly, parents would be able to challenge any part of the contents of the records for their authenticity. The only persons having access to those records in addition to the

## Senate

parents would be school officials, the board of education, and officials at a school to which the pupil might be transferring. In order for any other person to have access to the records, the parents must give their written permission and the permission form would then become a part of the student's permanent record. In addition, no student could participate in any medical or psychological testing program without the prior, informed, and written consent of his parents. Parents of the pupils would be able to review any and all instructional materials that are used by their child's teacher.

One of the primary aspects of this new legislation is the provision stating that the schools, through the board of education, the principal, or the teacher, would bear the burden for informing the parents and students of their rights and for keeping them fully posted at all times of anything that would come within the scope of this legislation. The penalties for noncompliance with this act would be a loss of the Federal funds that had been made available to the school.

Much of the controversy concerning these school records centers around the use of classroom questionnaires that are financed by governmental grants, often the Department of Health, Education, and Welfare or a similar agency at the state or local levels of government. These questionnaires are thinly disguised as "research projects," although in actuality they often amount to highly objectionable invasions of the psychological privacy of schoolchildren. Oftentimes, the students are told that the responses they give are classified and will not be used for any other purpose than to gather and analyze statistical data on the educational situation in the public schools. However, it has been too often demonstrated that these data stand strong possibilities of being incorporated into computerized data banks or in other ways being disseminated to persons not connected with the educational process.

The questionnaires usually cover many aspects of the student's personal life and personality. The categories cover the student's attitudes toward his home and family, his school and teachers, his feelings about himself, and his feelings about his peers and classmates. It is my belief that no governmental agency has any

business conducting such inquiries unless the parents of the children are made fully aware of the subject matter of the inquiry and subsequently give their full consent. The situation now is that children are rarely given a free and unprejudiced choice of answering or not answering the questionnaires. In addition, parents would be able to request to review their children's school records and would have the right to challenge any adverse content.

Mr. President, I intend to ask soon for unanimous consent that some of these questionnaires and summaries of questionnaires be reprinted in the Record. However, I do wish to read, for purposes of emphasis, some of the more offensive questions although they are all certainly in that category. The example that I use are from public schools in the States of Maryland and New Jersey, although there exists strong evidence that these unfortunate practices know no geographical boundaries. Practically all of the questions can be answered with a yes or no or multiple choice answer. There is no room for explaining an answer:

### HOME AND FAMILY SITUATION

Are you an important person to your family?

Would you like to run away from home?

Are your parents strict or lenient?

Do you often argue with your parents?

What types of appliances, books, furnishings, and leisure facilities do you have in your home?

### SELF-EVALUATION

Do you admire students who are bright?

Can you give a good talk in front of people?

Do you wish you were a different child?

Do you feel lonely very often?

Are you one of the last to be chosen for games?

Do you like being just what you are?

### SCHOOLS AND TEACHERS

Are some students favored over others by your teachers?

Do most other students want to go to school?

Who are your three best friends (complete names)?

For what reasons have you been scolded in class?

How do you rate your teachers to other teachers at your grade level?

Do you ever miss school or a class simply because you do not wish to go?

Does a diploma from your school mean that you behaved yourself or that you really learned something?

### PEERS AND CLASSMATES

Do you have many friends?

Does being with other children bother you?



Is it easy for you to make friends?  
Do other children get you into trouble at school?  
Would you rather play with friends who are younger than you or older than you?

I certainly believe that this is most important legislation and that the Congress should act wisely and in a forthright manner to recognize the rights to privacy of public schoolchildren and their parents. I am particularly impressed by the strong bipartisan support that this amendment has received from members of Congress and from many public and private sectors of our society. I urge the Senate to adopt this Buckley amendment to the Elementary and Secondary Education Act of 1974.

In my mind school officials should not be allowed to maintain any records outside of the reach of parents, much less records of such a personal nature as those that we have seen. A parent has every right to know exactly what information is being collected concerning his children, and the provisions of this amendment constitute what I feel are minimum considerations in the protection of that right. While the measures provided for are strong, I feel the seriousness of the issue well justifies the approach. The parent must have ultimate responsibility for the well being of his children. This amendment recognizes that responsibility.

Mr. President, I ask unanimous consent that the questionnaire from the Hackensack Public Schools of Hackensack, New Jersey, be submitted for reproduction in the RECORD. In addition, I ask unanimous consent that the transcript of a press conference held on April 19, 1974, by an organization known as Parents Who Care, based in Wheaton, Md., which recounts this problem in greater detail also be printed in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

HACKENSACK PUBLIC SCHOOLS,  
Hackensack, N.J.  
LEARNING EXPERIENCE MODULE—FANNY MEYER  
HILLERS SCHOOL

STUDENT ATTITUDE INVENTORY

Name \_\_\_\_\_  
Boy \_\_\_\_\_ Girl \_\_\_\_\_ LEM \_\_\_\_\_ Grade \_\_\_\_\_  
Date \_\_\_\_\_

Directions: Listen carefully to each question and decide how you think and feel. If you don't understand a question, ask about it. Answer each question by drawing a circle around either "yes" or "no".

Responses

Attitude Toward Home and Family: yes, 5; no, 3.

Attitude Toward Peers: yes, 5; no, 6.

Attitude Toward Self: yes, 12; no, 9.

Attitude Toward School and Teachers: yes, 13; no, 6.

SCHOOL AND TEACHERS

(Yes or No Answers)

1. Are your teachers interested in things you do at home?
2. Do your teachers give you work that is too hard?
3. Is the LEM a happy place for you to be?
4. Do you like to read at school?
5. When you don't understand something, are you afraid to ask your teacher?
6. Do you like to paint pictures at school?
7. Do you like to write stories at school?

8. Does your teacher help you with your work when you need help?
9. Do you like doing arithmetic problems at school?
10. Do you wish you were in a different class that was not in LEM?
11. Do you like to learn about science?
12. Does the LEM have too many rules?
13. Do you always have to do what the other children want to do?
14. Do you like the other children in the LEM?
15. Do your teachers like some children better than others?
16. Do other people at school really care about you?
17. Are you proud to be in the LEM?
18. Do you often get a chance to make decisions with others in your group?
19. Do you tell people that you like the LEM?

SELF

(Yes or No Answers)

1. Do you often get sick at school?
2. Can you give a good talk in front of people?
3. Do you wish you were younger?
4. Do you wish you were older?
5. Do you often feel happy in school?
6. Are you a good reader?
7. Do you wish you were a different child?
8. Can you wait your turn easily?
9. Are you good in your schoolwork?
10. Are you a good child?
11. Are you one of the last to be chosen for games?
12. Do you feel lonely very often?
13. If you have something to say, do you usually say it?
14. Do you like the teacher to ask you questions in front of the other children?
15. Do the other children in the class think you're a good worker?
16. Do you find it hard to talk to your group?
17. Are most children able to finish their schoolwork more quickly than you?
18. Do you often act silly just so people will pay attention to you?
19. Do you like most of the people you know?
20. Can you be depended on?
21. Do you like being just what you are?

PEERS

(Yes or No Answers)

1. Do other children get you into trouble at school?
2. Do you have to do what the other children want to do?
3. Do you like the other children in the LEM?
4. Do other children in the LEM like you?
5. Do you always let other children have their way?
6. Do you have many friends?
7. Are other children often mean to you?
8. Do your friends usually do as you say?
9. Does being with other children bother you?
10. Is it easy for you to make friends?
11. Would you rather play with friends who are younger than you?

HOME AND FAMILY

(Yes or No Answers)

1. Are you an important person to your family?
2. Do you have certain responsibilities at home?
3. Do you tell your family when you are mad at them?
4. Would you like to run away from home?
5. Is it pleasant to stay at home on days when there is no school?
6. Do you get upset easily at home?
7. Do brothers and sisters prevent you from being happy?
8. Do your parents think school is important?

STATEMENT BY A COALITION OF CONCERNED PARENTS FROM EIGHT MARYLAND COUNTIES REPRESENTING FIVE CITIZENS ORGANIZATIONS ON INVASION OF PRIVACY BY MARYLAND PUBLIC SCHOOLS

Good Morning: My name is Malcolm Lawrence. I am Director of Public Relations for Parents Who Care, a Montgomery County citizens group founded in October 1971. In addition to the Parents Who Care group, I speak today on behalf of individuals from seven other counties in Maryland representing four other citizens organizations.

I should like to introduce the other members of the group.

Mrs. Jean Carter, from Howard County, representing Citizens Advocating Responsible Education (CARE).

Mrs. Pat Dunlap, from Prince Georges County, representing Citizens for Community Schools (CCS).

Mrs. Margaret Kuhn, from Prince Georges County, representing Guardians for Traditional Education.

The remaining individuals represent the Maryland Committee for Public Disclosure in Education; they are:

Mr. James E. English, from Allegany County.

Mrs. Gloria Donohue, from Anne Arundel County.

Mrs. Betty Fahey, from North Baltimore City.

Mrs. Isabel Fox, from West Baltimore City.

Mrs. Rita Ann Ayd, from Baltimore County.

Mrs. Jo Ann Spriggs, from Carroll County.

Mrs. Barbara M. Morris, from Howard County.

I have a statement to make, following which we shall be happy to entertain questions.

The United States Constitution guarantees to the American citizen a number of fundamental rights that can not be infringed by the federal or state governments without compelling justification. These rights include the right to marry, the right to bear children and to maintain a family, the right to control one's own body, and the right to direct the upbringing of one's children.

The essence of these rights is that they are so basic to personal liberty that they merit a high level of protection from invasions by the state. The rights we have cited are sometimes described as "fundamental" or "natural" rights inherent in American tradition or Western values; sometimes they are based upon the 14th Amendment's guarantee of liberty or the 9th Amendment's reservation of rights to the people; in other cases such rights are based on common law principles. Whatever the basis, it is clear that parents, as part of their right to raise a family, retain basic decision-making authority and responsibility concerning their children's education that cannot be abridged by the states whether by direct exclusion of the parents or by indirect exclusion through the withholding of crucial information about their children.

We have called this press conference today to express publicly our strong objections to materials and practices in the public schools of the State of Maryland which we feel constitute invasions of privacy of both students and parents. It is our view that many teachers are similarly in opposition to these materials and practices, but are unwilling to openly denounce them for fear of reprisal or dismissal from the public school system. We are urging the Governor of Maryland to take immediate steps to safeguard the rights of students, the parents, and the teachers.

Our leading candidate for removal from Maryland public schools is an extensive questionnaire which has just been given to more than 7,000 students in Howard County. The questionnaire was given as part of a research project administered by the Center for the Social Organization of Schools at Johns Hopkins University, funded by a \$200,000 grant



from the National Institute of Education of the Department of Health, Education and Welfare (Contract No. NE-C-00-3-0114). Last year 7,200 students in grades 4, 5, 6, 8, and 11 were surveyed. This year, between February 1 and March 15, the same students were given a follow-up survey. For each class tested, a team of trained administrators from Johns Hopkins University marched in; the teacher was asked to leave the class; and the students were handed a 17-page questionnaire and told, "This is not a test. There are no right or wrong answers. Your answers will not be given to your teachers or anyone who knows you."

According to a December 1973 report of the Center for Social Organization of Schools, the Johns Hopkins study is designed to "investigate the effects of open environment schools on student reactions to school life, student self-reliance, student ability to make realistic judgments, and student achievement on standard tests of academic performance." A January 14, 1974 memorandum from the Howard County Superintendent of Schools to Directors, Supervisors, and Principals reported that three evaluating teams will operate in Howard County schools this year: the fifth year of a program being conducted by the University of Maryland, the project of Johns Hopkins University, and a study of the entire school system to be undertaken by the Institute of Field Studies of Columbia University. The Columbia study was described as a survey of data produced by the Maryland and Hopkins surveys, with the purpose of synthesizing these and other findings to come up with "recommendations for future development of the school system."

Three weeks ago, representatives from our groups called on the National Institute of Education to obtain more information on the scope of these projects and to learn where else these programs were either being undertaken or envisaged. The spokesman for the NIE did not shed any further light on the Johns Hopkins survey and refused to respond to the question as to whether NIE was also financing the University of Maryland and Columbia University projects.

I should like at this point to give the substance of a number of questions from the Johns Hopkins University survey. We have divided the questions into three general categories: 1) Family Situation, 2) Self-Evaluation, and 3) Feelings and Attitudes toward the School and Teachers.

#### First, Family Situation:

The student is asked how most decisions about him are made in the family.

How much a part he plays in the decisions.

How far in school his father went.

How far in school his mother went.

Whether his parents are strict or lenient.

If his parents want him to follow their directions even if he disagrees with their reasons.

Whether his parents often worry that he is up to something they won't like.

Whether his parents disapprove when he disagrees with them in the presence of their friends.

The student is asked whether he knows why he is supposed to do what his parents tell him to do.

Whether he has a lot of loud arguments with his parents about their rules and decisions regarding his activities.

And whether his parents treat him more like a little kid than an adult.

The student is asked if his parents have definite rules relating to the following activities:

The time to be in at night on weekends;

The time to be in on school nights;

Time spent watching television;

Going around with certain boys;

Going around with certain girls;

Eating dinner with the family;

Using the telephone;

Clothing;

Hairstyle;  
Church attendance;  
Household chores;  
Returning home from school;  
Smoking;  
Age for starting to date;  
Going steady; and  
Frequency of dating.

The student is asked to answer YES or NO as to whether the following items are in his home:

Telephone;  
Two telephones;  
Vacuum cleaner;  
Stereo hi-fi record player;  
Air conditioner;  
Electric dishwasher;  
Your own family fashing machine;  
Your own family clothes dryer;  
Dictionary;  
Encyclopedia;  
Daily newspaper;  
Three or more magazine subscriptions;  
Black and white TV;  
Color TV;  
Car;  
Second car;  
Two bathrooms;  
Tape recorder;  
Home movie projector;  
Home slide projector;  
Typewriter;  
Piano; and  
Skis or golf clubs.

The organizations represented here today consider these questions on the family situation to be clear invasions of privacy of the student and of the home by the school system. Whatever the purpose of the Johns Hopkins University questionnaire, we strongly protest against this type of probing into the personal affairs of the student and his family life.

Let us turn next to the category of self-evaluation in the Johns Hopkins questionnaire:

Here, the student is asked whether he pretends to be busy in class when he is really just wasting time.

Whether being popular with other people his age is more important than anything else to him.

If someone often has to tell him what to do.

If he admires students who are very bright. When he doesn't know the answer, if he will try to fake it rather than say he doesn't know.

Whether he will usually give in because he doesn't want to upset his friends.

If he is known as a person who will dare to be different.

If he knew the teacher was not going to collect his homework, whether he would do his best.

Whether he gets blamed for things that are not really his fault.

The student is asked if the best way to get ahead in life is to be nice to all people.

Whether he likes to be by himself because he has a lot of things he likes to do alone.

Whether he feels uncomfortable if he disagrees with what his friends think.

If the student sometimes feels angry when he doesn't get his way.

If it would be hard for him to face the "cold, cruel world."

If he can say "No" when his friends call him to do something with them.

He is asked whether he will put off leaving his home and friends for as long as possible.

If he didn't like the way things were going in a group, whether he would hesitate to tell the leader.

Whether he really cares if some people don't want to be friends with him.

Whether he tries to get out of doing work and hopes no one will find out.

If he prefers to let other people in a group make the decisions.

It is our view that this line of self-evaluation, self-analysis, self-criticism, and confession is pure and simple an invasion of psychological privacy of the child. Students of all ages are asked to direct their thoughts to introspection and unwittingly lay bare their inner-most feelings to the data collector for whatever purpose he may wish to make use of them.

Our third and final category of the Johns Hopkins test deals with feelings and attitudes toward the school and teachers:

The student is asked if he feels lost in school.

If he feels the tension build up in him when he is in school.

If he often does not know what he is supposed to do.

Whether most of his teachers want him to do things their way and not his own way.

Whether his teachers tolerate a lot of questions during a lesson.

If certain students in his classes are favored by the teachers more than the rest.

If the teachers in his school often act as if they are always right and he is wrong.

Whether he is considered weird when he gets involved and excited in his classwork.

If he daydreams a lot in class.

Whether he wants to go to school.

Whether he ever does anything exciting in class.

If he counts the minutes until the class ends.

Whether he sits on the floor in many of his classes.

Whether most other students want to go to school.

If a diploma from his school means more that you behaved yourself than that you really learned something.

He is asked if he and his teachers are: (1) on the same wave length, (2) on the same planet, (3) somewhere in the same solar system, or (4) in two different worlds.

If his classwork is: (1) great stuff, (2) good stuff, (3) OK, or (4) dull stuff.

How he would rate the ability of most of his teachers compared to teachers in other schools at his grade level: (1) far above average, (2) above average, (3) average, (4) below average, or (5) far below average.

If he and the school are: (1) good friends, (2) friends, (3) distant relatives, (4) strangers, or (5) enemies.

The student is asked to provide the full names of his three best friends.

And also the full names of students in the following categories:

Very popular with other students;

Independent;

Hard to fool; and

Fools around in class instead of working.

The student is queried as to whether he was ever scolded in class for:

fooling around;

not paying attention;

fighting in class

talking back to teachers

not handing in enough work;

telling off a teacher; and

shouting or laughing out loud.

If he ever stayed away from school just because he didn't want to go: (1) never, (2) 1 or 2 days, (3) 3 to 5 days, or (4) more than 5 days.

Whether he has ever cut classes just because he didn't want to go to them: (1) never, (2) 1 or 2 classes, (3) 3 to 5 classes, or (4) more than 5 classes.

A lot of the questions in the Johns Hopkins survey relating to student feelings and attitudes toward school and teachers are simply absurd and a sheer waste of time and resources. Perhaps the most ridiculous question is the one asking students to rate teachers in other schools at the same grade level. Leaving aside the ability of a young student to evaluate his teachers, how could he be expected to compare them with teachers in other schools whom he has

neither seen nor heard? A good many of the queries are negative in tone; in our judgment they foment inner frustrations in the students and create student animosity toward the teachers and the particular school attended. As I have indicated, the regular classroom teacher is not involved in this test and is therefore unable to respond or even know about the criticisms by the students. But the most damaging questions in this category are those which extract self-incriminating information from the students themselves on truancy, inscience, and other improper activities in school. Self-confessions by students on such things as fighting in class and telling off the teacher provide an evaluation team with data to be entered into a permanent personality record classifying students as maladaptive, aggressive, anti-social, emotionally disturbed, and pre-delinquent.

The Johns Hopkins test may have run its course for this year with the students, but the survey continues for teachers and parents. We are asking that this project be withdrawn forthwith and prevented from spreading to other counties in the State of Maryland.

Our second candidate for removal from Maryland public schools is a questionnaire currently being administered to 50 classes in 26 elementary schools in Montgomery County. This survey, which is being financed by the Spencer Foundation, is designed to gain insight into students' motives and goals and likes and dislikes. In addition, assessment of the children's educational growth, with both standard academic measures and some non-academic measures, will be made toward the end of the school year. According to an explanatory letter to parents by a psychologist with the Psychological Services Department of the Montgomery County Public Schools system, "characteristics of the classroom environment will be assessed by observers in a series of several visits during the year." The information gained by this project will be sent out of State and fed into computer data banks for use in diagnosing and prescribing the handling of students.

Some sample questions from the Spencer Foundation survey are:

If your parents tell you you're acting silly and not thinking clearly, it is more likely to be: (a) because of something you did or (b) because they happen to be feeling cranky?

Suppose your parents say you aren't doing well in your school work. Is this likely to happen to you: (a) because your work isn't very good or (b) because they are feeling cranky?

If your parents tell you that you are bright and clever, is it more likely: (a) because they are feeling good or (b) because of something you did?

The students are asked to answer a number of I think I am questions, circling the appropriate degree to which they are:

- Able to get along with other kids;
- Not able to figure things out in school;
- Scared to take chances;
- A good worker in school;
- Happy with myself;
- Not as smart as other kids in school;
- Trying my best in school;
- Not the way I would like to be;
- Sure of myself;
- Doing poorly in school; and
- Angry with myself.

The complaints and concerns of the organizations represented here today are by no means limited to specific surveys, such as those financed by the National Institute of Education and the Spencer Foundation. We are opposed to all abuses by the schools of the right to privacy, the right to be left alone. It so happens that the school administrative personnel and the social researchers

in the State of Maryland have found a veritable gold mine in grants, contracts, and techniques that are turning public school children into a collection of guinea pigs who are constantly being battered with questionnaires, personality tests and a variety of other inquisitions which are clearly invasions of privacy of both the student and the home.

To cite one widespread example, the Maryland State Board of Education By-laws call for a compulsory treatment of subject matter known as Interpersonal Relationships. No child in public schools in the State of Maryland may be excused from these discussions and classroom activities, which are interspersed throughout the curriculum from kindergarten through the 12th grade. Under this program, children must be subjected to all types of probes into their psyches and family situations. Here in Montgomery County, for example, elementary school children are forced to participate in the following material and questions:

Discuss family size, pointing out advantages of both large and small families.

Role play the family at dinner.

Role play an increase in conflicts with parents.

Role play other meaningful family situations.

Have children keep records of their activities; note those children who seem to be overburdened with responsibilities.

Have children write paragraph about being afraid; encourage them to verbalize their fears due to dark places, being hurt, dreams or nightmares, personal loss, experience with death, punishment, and the unknown.

Have children observe their family for a week; have them jot down notes on the way love was shown.

Have children write examples of times when they felt angry, afraid, shy.

Have role playing situations based on these experiences.

Here are some sample questions:

What kind of things make you angry?

What do you like to do when you are alone?

Should you expect to be paid for chores done at home?

Whom does your family entertain at your house?

How do you cooperate with your family?

What happens when and if you refuse to cooperate?

Do you think you are being treated fairly?

Do you think you would like to live and work alone?

What do you expect of your father and mother?

Under what circumstances have you felt unloved, unwanted, lonely, shy, or fearful?

As these examples from the K-through-6 curriculum demonstrate, the Interpersonal Relationships approach emphasizes negative attitudes; it dwells on fears, death, sorrows, anxieties, and other personal feelings and the inter-relationship of these factors with parents and the home situation. The student—particularly the younger child—has a weak defense against such techniques and can easily be induced to yield to classroom pressure or forced to work his imagination overtime for the sake of satisfying the teacher's demands.

Such prying by the schools into the home and into parental authority can be a most dangerous business. In Montgomery County, the School Board recently (August 27, 1973) approved an expanded definition of child abuse, under which teachers are asked to make official reports to the police and the social services authorities on children who have been "denied normal experiences that produce feelings of being loved, wanted, and secure." These are labelled as children who have been subjected to so-called "emotional neglect." Moreover, teachers are required to submit a report on any child who is "over-worked" by his parents or exposed to "continuous friction in the home." Whatever the

charge, the school system policy stipulates "if there is any doubt or question in reporting such cases, it should be resolved in favor of the child."

It can, of course, readily be appreciated by one and all that the questions in the compulsory Interpersonal Relationships curriculum as well as a good many of the questions in the Johns Hopkins survey could provide data which may well be diagnosed incorrectly or misinterpreted by the social scientists as child abuse or child neglect cases. Moreover, many children could be labelled as what the social engineers like to call "disadvantaged children." We parents are most disturbed over this kind of role being assumed by the public schools. The schools were established in the United States to provide a service to the parents and taxpayers. The schools, therefore, work for us; not the other way around. The teachers, who in our view are thrust into and trapped in the middle of the situation, have an equally valid and justifiable complaint.

Whatever the stated goal of the educators and the social planners, the whole question of labelling children and predicting their behavior on the basis of questionnaires and classroom confessions is being challenged by parents and legal authorities throughout the United States. An important question is: Who has access to the data? Another, how will the data be used? An even more important question might be: What are the values and attitudes of the evaluators? The Congress of the United States is very much concerned with all of these questions. And we here today, who speak for five citizens organizations with representation from eight Maryland counties, feel that the Maryland State public officials should be similarly concerned.

Therefore, by letter of April 19, 1974, we are strongly urging the Governor of Maryland to take steps to remove the Johns Hopkins University survey, the Spencer Foundation survey, and all similar tests and activities from the public schools of Maryland and to charge the Maryland State Board of Education with the task of reviewing all curriculum and practices in the classrooms for the purpose of removing those parts which violate the rights of the students and the parents as guaranteed by the Constitution of the United States of America. We are saying to the Governor "Enough is enough." We are asking him to remove the inquisitions of the master social planners from our public schools and to ensure us that our educators will concentrate, instead, on the basic concepts of education which our tax dollars were intended to finance, and education that will assist and prepare our children to face a mature, real world.

The PARENTS WHO CARE April 19, 1974 protest, which was directed to the Governor of Maryland, was forwarded by Governor Mandel to the President of the Maryland State Board of Education on May 29, 1974, as shown in the following June 6, 1974 PARENTS WHO CARE press release:



**PARENTS WHO CARE**  
**12225 Valleywood Drive**  
**Wheaton, Md. 20902**

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NEWS RELEASE

June 6, 1974

GOVERNOR MANDEL FORWARDS INVASION OF PRIVACY COMPLAINT TO  
STATE BOARD OF EDUCATION

A protest by a coalition of concerned parents from eight Maryland counties against invasion of privacy by Maryland public schools has been referred by Governor Mandel to the State Board of Education.

In a letter to the coalition's spokesman, Malcolm Lawrence of the Montgomery County group known as PARENTS WHO CARE, Governor Mandel wrote that he was forwarding the invasion of privacy complaints to Jerome Framptom, President of the Maryland State Board of Education, requesting Mr. Framptom to respond specifically to the points raised by the group's appeal and to furnish his office with a copy of the reply.

In announcing receipt of the Governor's letter, Mr. Lawrence stated, "We appreciate the action taken by Governor Mandel and now hope that the State Board will expedite the removal from the public schools of questionnaires, psychological tests, and other inquisitions which violate the right to privacy of both students and parents."

Governor Mandel's letter, dated May 29, was in response to an April 19 joint letter and press conference sponsored by PARENTS WHO CARE on behalf of representatives of five citizens organizations in eight Maryland counties. The coalition group had also sent a follow-up letter on May 24.

At the April 19 press conference, the coalition called on Governor Mandel to urge the State Board of Education to remove from the schools a Johns Hopkins survey in Howard County, a Spencer Foundation survey in Montgomery County, Focus Area I: "Interpersonal Relationships" of the statewide Human Development and Life Science curriculum, and other objectionable questionnaires which violate the rights of students and parents as guaranteed by the Constitution.



On May 14, the full text of the PARENTS WHO CARE press conference statement was entered into the Congressional Record by Senator Sam J. Ervin, Jr. (D-NC) in support of an amendment to the Federal Education Act to protect the rights and privacy of parents and students.

The member groups of the Maryland coalition, in addition to PARENTS WHO CARE, are CITIZENS ADVOCATING RESPONSIBLE EDUCATION (CARE) of Howard County, CITIZENS FOR COMMUNITY SCHOOLS (CCS) of Prince Georges County, GUARDIANS FOR TRADITIONAL EDUCATION of Prince Georges County, and the MARYLAND COMMITTEE FOR PUBLIC DISCLOSURE IN EDUCATION with representatives from Allegany County, Anne Arundel County, Baltimore City, Baltimore County, Carroll County, and Howard County.

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FOR FURTHER INFORMATION:

Malcolm Lawrence  
Director of Public Relations  
PARENTS WHO CARE  
Montgomery County, Md.  
Tel. (301) 652-4962

On September 30, 1974, Maryland State Board of Education  
President, Jerome Framptom, wrote to Governor Mandel as follows:

JEROME FRAMPTON, JR.  
PRESIDENT



MARYLAND STATE BOARD OF EDUCATION

P. O. Box 8717

FRIENDSHIP INTERNATIONAL AIRPORT

BALTIMORE, MARYLAND 21240

September 30, 1974

The Honorable Marvin Mandel  
Governor of Maryland  
Executive Department  
State House  
Annapolis, Maryland 21404

Dear Governor Mandel:

We are in receipt of the letter of Malcolm Lawrence and other concerned citizens dated May 24, 1974, whereby they request your office to take steps to have certain materials and practices removed from the public schools in the State of Maryland and to charge the members of the Maryland State Board of Education with the task of reviewing all curriculum and practices in the classrooms for the purpose of removing those elements which violate the rights of the students and the parents as guaranteed by the Constitution of the United States.

Under the Maryland law, educational matters affecting the counties shall be under the control of the particular county board of education. (See Article 77, Section 34 of the Annotated Code). Further, it is within the province of the County Superintendent to explain the true intent and meaning of the law and decide all controversies and disputes involving the proper administration of the public school system. His decision is subject to the appeal of the county board of education. (See Article 77, Section 59, Annotated Code of Maryland). Further, an appeal may be made to the State Board of Education from the decision of the county board within a statutorily prescribed period of time.

At present, Parents Who Care, an organization which Mr. Lawrence represents, is proceeding in an administrative action against the Board of Education of Montgomery County in a

The Honorable Marvin Mandel

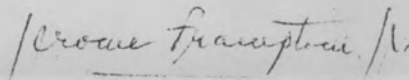
Page 2

September 30, 1974

matter concerning, among other things, the review and removal of certain curricula and practices in the classroom which are objectionable to that organization. That case is presently being heard by a Hearing Examiner of this Board. Until the completion of that hearing, we will not be fully apprised of the facts which are being presented to our Examiner. For your information, there have been several hearing days on those various matters. We cannot be sure at this point, whether the facts alleged in the instant letter are identical with some of the issues raised in the case of Parents Who Care v. Board of Education of Montgomery County.

However, if Mr. Lawrence and the other individuals who represent organizations as signatories of the May 24, 1974, letter raise issues not included within the scope of the Parents Who Care v. Montgomery County Board of Education case, it is incumbent upon them to bring such matters to the attention of the local superintendent and the board of education in which such facts arise. Should they be aggrieved by a decision of the county board of education, they would be entitled by law, to proceed to the State Board of Education.

Cordially yours,



JEROME FRAMPTOM, JR., President  
Maryland State Board of Education

JF:jb

CC: Mr. Malcolm Lawrence



On the same day -- September 30, 1974, Maryland State Board of Education President Framptom wrote to PARENTS WHO CARE, as follows:



JAMES A. SENSENBAUGH  
STATE SUPERINTENDENT

MARYLAND STATE DEPARTMENT OF EDUCATION  
P.O. BOX 8717, BWI AIRPORT  
BALTIMORE, MARYLAND 21240

September 30, 1974

Mr. Malcolm Lawrence  
Director of Public Relations  
PARENTS WHO CARE  
12225 Valleywood Drive  
Wheaton, Maryland 20902

Dear Mr. Lawrence:

I want to thank you for your letter of September 5, 1974 and the set of correspondence you have previously had with the Governor.

For some unknown reason, our office has failed to locate the letter which apparently was sent by the Governor to me. However, I have recently received information from Mr. Spigler concerning the matter and accordingly have written to the Governor. Enclosed is a copy of the reply.

I want to assure you that the members of the State Board of Education are concerned with the issue of invasion of privacy. The Board's staff is currently analyzing the problem and is preparing a policy for future guidance.

Sincerely yours,

A handwritten signature in cursive script that reads "Jerome Framptom, Jr." with a flourish at the end.

JEROME FRAMPTOM, JR.  
President  
Maryland State Board of Education

JF, Jr. :mb  
enc.

Indeed, as Doctor Framptom's letter to PARENTS WHO CARE points out, there is need for a "policy for future guidance" in the area of invasion of privacy and psychological probing and testing. Experts in the field of education and psychology point to the experimental nature of personality testing. In Petitioner's Exhibit No. 82, Values and Teaching, Raths, Harmin, and Simon tell us: (page 221)

"To us, values are part of a person's behavior pattern, and it seems extremely difficult to obtain a measure of such attributes on a paper-and-pencil test. A pencil-and-paper instrument validated on behavior would, of course, be at least as useful as it would be difficult to perfect; the problem of determining the outcome of any approach to value development rests upon the adequacy of measurement.

"Thus far behavioral observations, mainly through rating scales of questionable reliability, have been used with this theory. (See Chapter 8 for some samples of these scales.) Improvements in such observational schemes would be extremely helpful.

"The possibilities of using peer ratings, parent ratings, projective techniques, sociograms, and other methods of obtaining reliable and convenient measure of student behavior, especially behavior associated with unclear values, such as apathy, conformity, and so on, need further exploration.

" It may be possible, also, to make use of some of the scales contained in standard personality tests for identifying value-related behavioral types and for measuring growth after exposure to the value methodology. For example, the hypomania scale of the Minnesota Multiphasic Personality Inventory may be related to the type we call flighty; the achievement scale of the Edwards Personal Preference Schedule may be (negatively) related to what we call apathetic behavior. Validity is the problem with such scales and needs careful attention."

That there is a need for further research in the affective domain and in solving emotional and value problems is again indicated on page 223 of Values and Teaching:

"Our original hypothesis is that emotional needs must be satisfied before much progress can be made with the development of clear values. Indeed, we suspect that it may be harmful to confront children who have insufficient ego strength with many decisions as the value-clarification strategies tend to do."

On page 229, the concern continues:

"There are many aspects of the value theory that need further investigation. Although this theory has been used and shown to have positive, significant results, there are still many areas which remain to be explored in greater depth."

On the subject of Family Life and Human Development, the Montgomery County Public Schools Guidelines to comply with Maryland State Board of Education Bylaw 321:1, Section VI - Review, states:

"The Department of Research with the assistance of the Division of Health Education and Services shall evaluate the programs."

PARENTS WHO CARE has not had access to this evaluation, and according to the testimony of the Acting Director of the Department of Curriculum and Instruction, cited on page 55, above, no evaluation has taken place. Without empirical evidence on the value of the Family Life and Human Development curriculum, PARENTS WHO CARE can only view the program as experimental and one which consequently places our children at risk. We are particularly concerned with the compulsory aspect of the "Interpersonal Relationships" portion of the program, which as we stated on page 36 above is in violation of our Constitutional rights. Not only for that reason but unless and until there is an evaluation of the "Interpersonal Relationships" portion, it should be removed from the Montgomery County Public Schools system; certainly it should not continue to be mandatory, but should at the very most -- for those parents who



want it -- be offered and taught only with prior written parental consent.

Petitioner's Exhibit No. 82, Values and Teaching, page 82, describes the Contrived Incident:

"Sometimes a teacher has to contrive a situation in order to get students beyond the level of mere verbal responses. Occasionally, we need to shock our students into an awareness of what they are for and against."

Page 125 reveals the use of The Zig-Zag Lesson:

"What we call a zig-zag lesson is less dramatic than a contrived incident, but it has a special flavor that adds interest to discussions. What the teacher does is identify a value area that he thinks that the students have not clarified sufficiently. Then he prefaces an introduction of the idea with some innocuous questions which have the result of piquing students' interests and setting them to wondering what the lesson is all about. The confrontation with the central idea then is often startling as it contrasts with the very mild questions that preceded it..."

"After the incident, an acknowledgement of the purpose of the incident and a discussion about what emerged from it are almost always in order."

These techniques -- the Contrived Incident and the Zig-Zag Lesson -- like the open-ended questions, are deceptive. Shock, exaggeration and ruse certainly have little to offer our children in the development of interpersonal relationships. To shock our children in the classroom does, in fact, inflict damage to their emotions and nerves. We are, therefore, quite concerned with the degree of shock to which our children are exposed. Also, we wonder if an evaluation has been made of the validity of this educational approach. If our children are not aware of what they are for or against, perhaps more research on the issue would be preferable to having them and others serve as guinea pigs in the public school classrooms.

Role-playing, sociodramas and psychodramas are called for in Petitioner's Exhibits Nos. 6, 8, 11, 18, 32, 33, 34, 35, 36, 3, 48, 49, and 140. As indicated on page 26 above, in a quotation from the Montgomery County Public Schools Catalog of Human Relations Courses, published on May 1, 1973, teachers are being trained to use role-playing, sociodrama, and related techniques.

Testimony given by Dr. Wagner and Mr. Nations were attempts to down-play the use and purposes of role-playing, sociodrama and psychodrama. To further indicate the scope and purpose of these tools, we quote from Petitioner's Exhibit No. 30, Shaftel's book Role Playing for Social Values, page 29, under subtitle The Peer Culture:

"The groups of which a young person is a member exert a tremendous influence on him. They are central in shaping his self-concept; they influence his motivation and values; they even assign him roles.

"Children are keenly aware of the power of the various groups in their life-space. They know who is influential and work very hard at winning their way into certain groups and maintaining a status in a group or clique. Individuals may even accept rather ignominious roles, such as that of the scape-goat, the butt of jokes, just to be 'in' with an admired group. Some children having achieved a comfortable place in a group, may lose their individuality. Other children, it is true, reject groups; rather than submit to group requirements, they become hostile and withdrawn.

"A few children do not need groups. They are content with close affiliation with a single friend, or being blessed with consuming interests, they prefer to go off on their own explorations.

"A great need exists for constructive guidance of groups. They need to be helped to an awareness of the consequences of their codes, their exclusion devices, their demands for blind conformity, their intolerance of deviant behavior. James Coleman, in his study of social climates of high school groups views with alarm the destructive aspects of peer groups in our culture.

"Just as the individual needs to be helped to sensitivity and concern for others, the group needs to be guided to concern for the individual. Ronald Lippitt speaks of the 'cohesive group' as that group in which the individuals like one another and will support variability among its members. Such groups are sensitive to the ways in which their actions may affect others.

"Such group attitudes must be systematically cultivated; we cannot depend upon their spontaneous emergence.

"Studies in group climates (the emotional stress and harmony between the individuals who make up a group) suggest that educators need to plan specific experiences for the promotion of the kind of group climate in which the members respect and like and support one another (Jennings, 1950; Ralph K. White and Lippitt, 1960). Children need to be helped to explore the ways in which they resolve their group problems. They need help in becoming sensitive to how their decisions affect both their members and people outside their groups. They need to be encouraged to lend support to individuals who differ from the majority. Essentially, this is good citizenship; this is the Golden Rule action; this is respect for the individual.

"This is a goal that role-playing procedures are uniquely productive in helping to achieve."

In the same source, on page 31, it is stated:

"One of the great sources of stress and confusion in modern society is the fact that people act upon the basis of unconsciously held values. As a result, we are often the victims of our impulses, or our fears, and of external persuasions. We need to make our values conscious so as to be aware of what values we act upon (Taba, 1963). Once they are out in the open, they can be looked at, considered, compared with alternative values. Only then can one criticize, evaluate, deny or confirm and reconstruct one's value system. Children can be helped to face up to the decisions they make, analyze why they made them, and develop an explicit set of values. In group discussions, in role-playing enactments, in individual writing, they can explore their values and learn the process of criticizing and reconstructing them in the light of tested experience. It is within such a process, under skillful guidance, that young people can develop a sense of responsibility for others as well as develop a core of values that becomes the basis for personal integrity."

On page 33 of Role Playing for Social Values, under the heading "To Diagnose The Needs of Children," it is stated:

"There is a growing body of procedure, in addition to conventional test material, that helps us to diagnose human relations needs (Taba, 1951). Role-playing is a potent member of this group of procedures; or rather, it is an especially fruitful and revelatory cluster of mutually energizing procedures.

"As children portray roles and react to the enactments of others in discussion, they tell us much about themselves.. As always, in speculating about human behavior, to jump to conclusions is risky; and yet, in evaluating the preponderant way in which an individual tends to solve problems, it can make good sense to consider that possible symptoms are being shown...Such symptoms can be followed up with further study through the use of other diagnostic procedures. And, when serious difficulties are suspected, the help of guidance personnel and clinical psychologists can be enlisted."

The Shaftel book admits that the purpose of role-playing is to have a child placed in a "planned specific experience" where his "group attitudes must be systematically cultivated" under "skillful guidance." On page 84 of Role Playing for Social Values, it is further revealed that role-playing does affect attitudinal change:

"..individuals, with the help and opposition of their classmates, gradually face and make conscious the choices they make in situations crucial to them and through the experience of articulating, testing, and criticizing their motivations, develop a system of consciously held values...

"Out of the enactments, out of the discussions and the excited clash of opinions, the group often hammers out some general principles of conduct."

These general principles of conduct obviously are arrived at collectively; and they are a compromise and a watering down of the values held by the individuals within the group. The important question is: if group attitudes are "systematically cultivated" under "skillful guidance," what are the attitudes and values of the individuals giving the guidance? Do all teachers have the same set of values? If so, what are they?



The conceptualized social studies of Hilda Taba, Man: A Course of Study, Concepts and Values and the Scientific Research Associates (SRA) use the techniques of role-playing, sociodrama and psychodrama. A description of the psychodrama is quoted from the book Learning To Feel - Feeling to Learn by Harold C. Lyon, Director of Education for the Gifted and Talented, U.S. Office of Education:

"Psychodrama originated some 58 years ago in Vienna with Dr. J.L. Moreno who found that allowing children to act out their problems spontaneously produced therapeutic results. Since that time, largely due to Moren's efforts, psychodrama has developed as an action theory and method for understanding and resolving interpersonal problems on a wide range of areas including mental hospitals, correctional institutions, industry, schools, and private psychological practice. Psychodrama is used in many training and educational situations with both adults and children.

"Psychodrama's wide and varied acceptance is to a great extent due to its adaptability and flexibility. Although psychodrama is practiced more formally in most cases, all that is required for a session is the problem, the group or individual, and a psychodramatist.

"The theoretic system which defines the psychotherapeutic practice of psychodrama is found in the hundreds of books, monographs, and articles on the subject. Psychodrama's scientific roots are buried deep in Moreno's philosophies of spontaneity, creativity, the moment, and theories of role and interaction. The sociometric system for understanding human networks and acting on individual and group structure therapeutically is a foundation of psychodramatic procedure.

"While the scenes are spontaneous and unrehearsed, each situation is carefully planned to fit the needs of the participants.

"Insight is not seen as the major goal in psychodrama, but rather the ability to become spontaneous; that is, to make new perceptions of old situations, or at least to reorganize old cognitive patterns in such a manner that new and more adequate responses are facilitated. The effectiveness of learning through experiencing in the psychodramatized situation can be profound.

"Often no 'interpretation' or 'analysis' is needed, as the subject is fully experiencing a problem situation in all its dimensions, giving his own analysis in terms of action. Students discover they can handle a problem after they find they have done it. Psychodrama comes closer to the 'life-line' of human experiences than perhaps any other therapeutic format, for the simple reason that it is lived out more intensively and extensively than the stresses of living would permit on the outside. Every attempt is made to work toward an expanded and integrated self-perception, with its concomitant attributes of interest in others and concern, not with the existence of problems, but with the ability to deal with them - in other words, a freer and more spontaneous person. Acting in the theatrical sense has no place in psychodrama, as the goals are to aid in self-realization rather than to promote the development of facades.

"If the conflict becomes clarified and understood, the subject and group can experience their effective handling of it. If they cannot handle it to their satisfaction, the action may be repeated until the anxiety and conflict of the problem is reduced and resolved.

"It is not recommended that intense psychodrama be practiced by the average teacher in the classroom. This description of Moren's work is presented because variations of it have application to the humanistic classroom."

Psychodrama is therapeutic manipulation and must be removed from Montgomery County Public Schools. In the PARENTS WHO CARE testimony, Volume IV, page 605, lines 1-7, Mrs. Keranen described a situation her son was to act out in which he was drunk and had to decide how to get into the home. On page 605, line 21 and page 606, lines 1-3, she gave testimony on her son's acting out his parents' reaction to his own use of drugs.

The witnesses for the school system were most reluctant to elaborate on or even discuss the purpose of using these techniques. It is not clear to us what makes a particular situation appropriate. There is no policy available for clarification. We want to know what is considered appropriate and what is considered

inappropriate. PARENTS WHO CARE wants a legal determination on the use of role-playing, psychodrama, and sociodrama. In our free society, are public schools permitted to psychologically manipulate our children or put them through psychological drama without prior notification as to the intent and significance of the dramatization or the informed written consent of the parents?

Ronald B. Levy of Roosevelt College, Chicago, in his book Psychodrama and the Philosophy of Cultural Education explains:

"While the therapeutic psychodrama is concerned with pathological behavior and maladjustment, the educational psychological is concerned with the control and direction of normal behavior towards desired goals. Like all psychodrama it is a group process by which we seek to modify existing behavior...

"The theoretical or didactic psychodrama is an educational psychodrama which is concerned with teaching a general principle or concept which will indirectly change behavior. It is therefore about behavior not of behavior. In the training of teachers it is necessary that the students become aware of certain concepts in the psychology of learning in order to develop the concept that learning results best from participation in the exhaustive discussion of a few ideas rather than our listening to an elaborate lecture on many ideas."

The use of the psychodrama is further explained by Robert B. Haas of the Pacific Coast Council on Intercultural Education, Los Angeles, California, in his book, The Consultant in Sociometry and the Sociodrama Speaks:

"The 'action approach' to human interrelations has been the unique contribution of Dr. J. L. Morena, social psychiatrist and educator, whose volumes Who Shall Survive and the Theatre of Spontaneity formulated the twin communications methodologies now widely known as sociometry and psychodrama.

"Both are founded on a 'socio-interactional' theory of personality - a conception of the self as the totality of social and private roles one plays in his interpersonal and intergroup contacts. The way he plays these roles in relation to the

counter-roles of others, and the statuses he achieves in the concrete social situations to which he is constantly responding, gives him his uniqueness as a person."

The effect of the psychodrama is discussed by Doctor Moreno in his book Who Shall Survive as follows:

"I have heard that a form of socio-psychodrama is used for Communist propaganda in the Philippines, India and China, in order to convert people to communism. According to an informant the conductor opened a session by putting before the audience an actor portraying an American business man. The portrayal was purposely biased and was able to arouse the audience to active hostility against the ideology counter protagonist. This is an illustration in point that highly directive sociodrama can be used for the indoctrination of any set of values, religious communistic or fascist.

"One may think here of the atomic bomb; the bomb is neutral, it does not take sides, it will serve the one who has it, the master. It seems to be the way of all scientific methods, they cannot be harnessed in favor of one or another cause. A particular form of sociodrama, however, is an exception to the rule, the group-centered form. Here the problem and presentation are not coerced upon the group by a mighty dictator-director but they come from the group. If true spontaneity is permitted to the members of the group the denaturalizing tendencies have to give way sooner or later to the spontaneous aspirations of the participants. The group-centered form of sociodrama, unless prohibited by law is a natural ally of democratic processes."

Doctor Moreno says on page viii in his book Sociometry, Experimental Method and the Science of Society:

"The idea of communism must and can be halted. It can only be halted by an idea which is superior to it. It cannot be halted by physical weapons alone. Ideas have to be fought and conquered on the battlefield of ideas. Sociometric Democracy is the idea that is stronger than communism."

On page 196 of the same book, Doctor Moreno says:

"Summing up, the turning point in the group testing movement came when my idea crystallized to 'play' situations out 'as well as' observing and analyzing them. When such situation playing was limited to a specific aspect of it, for instance, to the roles in which the individuals operated, it became 'role playing' or role testing. The idea was that if



you can 'play a role' for instance the role of God, and develop that role and stop its playing at will, you will begin to learn how not to be possessed by that role."

On pages 165 and 166, Moreno says:

"At last we sociometrists stepped into the breach and developed 'psychological and social shock methods' which may well become scientific instruments of social action, preventives or antidotes against the mass hypnotism and persuasion of purely political systems.

"Sociometry has develop, among others, two instruments of change: (a) the population test; and (b) the sociodrama... The sociodrama is an instrument by means of which social truth, truth about social structure and conflicts can be explored and social change transacted by means of dramatic methods...The production and solutions in a sociodrama grow out of the group. The choice of the social issues and the decision of its implementation come from the group and not from a particular leader...The sociodramatic agent moves into the group accompanied by a staff of auxiliary egos, if necessary with the same determination, boldness or ferocity as a fuehrer or union leader. The meeting may move into an action as shocking and enthusiastic as those of a political nature, with the difference that the politicians try to submit the masses to their political schemes, whereas the sociodramatist is trying to bring the masses to a maximum of group realization, group expression, and group analysis. The methods have opposite aims. The development of the meetings, therefore, takes a different form. The political drama starts from within the politician and his clique, it is pre-arranged and carefully calculated to arouse hostility or bias against a foe. The sociodrama, however, starts from within the audience present, it is calculated to be educational, clarifying and energizing to all members."

On page 167, Dr. Moreno says:

"Sociometric revolutions do not promise violent and rapid results. They dig deep and their success depends upon a new learning process applied to small groups. Similar to an infant, mankind will mature only step by step and to the degree to which sociometric consciousness will refashion our social institutions, the structural readiness of mankind for a world society will ripen."

This is, of course, the ultimate objective of Humanist Manifesto II.

Moreno continues (page 167):

"As human society is ailing we can expect a psychiatric empire to emerge gradually and spread over the globe. Politicians and diplomats will move into second status. Social scientists, psychiatrists, sociatrists and sociometrically oriented socialists will move into first. The mentor in the White House, a future President of the United States, may well be a psychiatrist before another century has passed. Is not the whole cosmos beginning more and more to look like a huge mental institution with God as its psysician in charge?"

It cannot be denied that the sociometric tools of role-playing, sociodrama and psychodrama are manipulative. They can effect attitudinal and behavioral change in an individual. Where are the guidelines to protect our children from political or religious zealots? Teachers are trained in their in-service courses to use the techniques of role-playing, sociodrama and psychodrama, but as heard in testimony, infractions continue to occur, our children continue to be damaged -- psychologically and otherwise. These techniques should not be permitted in our free American society. The Constitution of the United States (Art. IV) protects the individual so that he might be secure in his person. Role-playing expertly planned and directed toward our young children who do not understand they are being manipulated is a process which alters values and changes attitudes without our permission.

Our children are not only being stifled in their learning development by being guided through contrived role-playing situations but by the severe censorship inherent in a conceptualized social studies program approach. The Taba Social Studies, Brandwein's Concepts and Values, and Bruner's Man: A Course of

Study (MACOS) present selected concepts and draw from those events of history which support the concepts. These social studies programs are introduced at the elementary level, grades one through 6; MACOS begins at grade 5. Children have had no prior chronological history of their own nation or a history of civilization in a chronological order of events and personages before they are exposed to these conceptualized programs. Thus, our children have no way to balance the concepts against their own culture and heritage. Taba, MACOS and Concepts and Values teach evolution and moral relativism and eliminate ethnocentrism. All of these courses of study were developed by Europeans and are inconsistent with our American history and values system as well as the American right to self-determination.

VI. Summary Recommendations

The PARENTS WHO CARE group makes the following recommendations designed to alleviate its complaints against the Montgomery County Public Schools system:

RECOMMENDATION NUMBER ONE:

The establishment of Parents Textbook Committees to permit the involvement of parents in the selection process of books and other materials proposed for use in the schools. This proposal would in no way supplant educators with parents. It would merely provide an additional input -- that of the parents -- into the selection procedure for educational materials. The Parents Textbook Committees would examine the following categories of materials:

- a) Newly-proposed books, audio-visual materials, and teachers' guides destined for classroom use;
- b) The specific items identified in section V above to which the PARENTS WHO CARE group has raised objection;
- c) Any books, audio-visual materials, teacher's guides, resource materials, library books, either currently in the school system or proposed for placement in the system, which any member of the proposed Parents Textbook Committee wishes to place under examination.



DETAILS OF PROPOSAL AND JUSTIFICATION:

According to the testimony of Mrs. Nancy Walker, the Director of the Department of Educational Media and Technology of the Montgomery County Public Schools system (Volume VIII, pp. 12 and 13), the Montgomery County Public Schools system purchases a million instructional items a year, including textbooks. Some 325,000 new titles are catalogued annually by the Department of Educational Media and Technology in Rockville.

Virtually all of these books and materials are purchased and put into use in our schools without any involvement whatsoever of the parents, who not only have a basic responsibility for their children but also make a significant contribution to the operating and capital resources of the school system. The PARENTS WHO CARE group is convinced that many of its complaints against the Montgomery County public schools would not have arisen if the parents in the community had had a role in the evaluation and approval process of textbooks and other educational materials.

Our views are in keeping with the statements made by U.S. Commissioner of Education Terrell Bell on December 2, 1974 before the Association of American Publishers:

"Parents have a right to expect that the schools, in their teaching approaches and selection of instructional materials, will support the values and standards that their children are taught at home...I feel strongly that the scholar's freedom of choice and the teacher's freedom of choice must have the approval and support of most parents. I do not suggest that we seek to win approval of all parents, for that would not be attainable -- but schools without parental support and approval are headed for failure...Where there is basic conflict, no one really wins, and children suffer. However, parents have the ultimate responsibility for the upbringing of their children, and their desires should take precedence. The school's authority ends where it infringes on this parental right."

And a recent finding of the National Education Association also supports the PARENTS WHO CARE recommendation for a voice for parents. In the February 1975 report by the NEA inquiry panel on the textbooks dispute in Kanawha County, West Virginia, one of the principal conclusions reached was that the local school authorities had drifted away from the viewpoints, values and moral beliefs of a large segment of the community they serve. The most telling passages from the NEA report are quoted below:

"One answer, on which there seemed to be general agreement, was that for a number of years the school system has failed to communicate effectively with its diverse communities -- most particularly with its rural communities -- and to involve them sufficiently in the development of educational objectives and programs...In prior years, some degree of community involvement in the textbook selection process has been maintained through lay citizen participation in a Curriculum Council. This Council, however, was disbanded in early 1974; its members (25 percent of whom represented parents) were not involved with the 1974 English Language Arts adoption.

"The superintendent told the NEA Panel that the Council was dissolved with the intention of replacing it immediately with two Curriculum Councils -- one internal, composed of educators; and the other, external, composed entirely of parents. He said this was not accomplished last year, primarily because the school administrative staff wanted to first establish the internal council, but failed to get the needed number of volunteers from within the school system." (pp. 16-17)

On the point of the Councils, the NEA study concluded, "whatever the reason, the timing was unfortunate since it could appear to a distrustful public that the Council was dissolved as a means of concealing from the community the contemplated textbook adoptions." And therein, the PARENTS WHO CARE group concludes along with the NEA findings, lies the basis of the 1974 textbook crisis in Kanawha County, West Virginia.

To assure an input by the parents in Montgomery County, Maryland, into the selection procedure, the PARENTS WHO CARE group strongly recommends that the Superintendent of Schools initiate action to create three (3) separate County-wide Parents Textbook Committees of fifteen (15) members each for the purpose of undertaking an annual preview of recommended new books, audio-visual materials, and teachers' guides destined for classroom use, from kindergarten through 12th grade.

It is recommended that a committee be established for each of the following three subject categories: I. Language Arts, II. Social Studies, and III. Sciences and other Specialized and Technical Subjects (including health, special education, home economics, etc.).

Membership of the committees should consist of parents, resident in Montgomery County, who have children enrolled in the Montgomery County Public Schools system during the current year or the year for which the books and materials are scheduled for use. No individual should serve on more than one committee at the same time. And no employee or spouse of the Montgomery County Public Schools system should be eligible for membership on the committees.

Membership of the committees should be upon the recommendation of the Superintendent of Schools and approval by the members of the Board of Education. The Superintendent shall publicly solicit for interested applicants from all parts of Montgomery County and furnish to the members of the Board a list of not less than thirty (30) names for each of the three committees. The top

fifteen (15) individuals voted by the members of the Board would qualify for membership. For each committee, there should not be more than one representative from any one high school feeder area.

Interested applicants may apply for more than one committee, but may serve only on the committee for which they receive the highest number of Board votes. In the event an applicant receives the identical number of votes for two (or three) committees, the Board members shall determine which committee the applicant is to serve on by use of a run-off vote. Appointment to the committees shall be for a period of two years. Members whose children have left the Montgomery County Public Schools system during the term of office may not be reappointed. Names of members should be published, and all meetings should be open to the public as required by Maryland State law.

As early as possible prior to the beginning of each new schoolyear -- certainly no later than May 1 -- the Superintendent of Schools should provide to each Parents Textbook Committee Chairman a copy of every proposed new book, audio-visual material, and teachers' guide destined for the classroom. The Superintendent should also provide any book, audio-visual material, teachers' guide resource material, library book -- either currently in the school system or proposed for placement in the system -- which any member of the proposed Parents Textbook Committee wishes to place under examination by the committee.

Each committee shall examine all the books and materials in its subject category within a period of sixty (60) days, following which time it must present its recommendations at a public hearing.



Thirty (30) days following the public hearing, each committee chairman must submit a report to the Superintendent of Schools. The report should contain two lists: I. Recommended approved books and materials and II. Recommended disapproved books and materials. Each recommendation must be accompanied by a committee justification.

Following consideration of the committee reports by the Superintendent of Schools, he -- utilizing whatever internal committee structure or staff he wishes -- should prepare a memorandum for the members of the Board of Education, outlining and commenting upon the committee reports. Included with the memorandum should be copies of any minority reports of committee members. Each committee member should receive copies of the Superintendent's memorandum. Acceptance or disapproval of books and materials at that point should be determined by a majority of the members of the Board of Education.

AS A SPECIAL PROJECT, the Parents Textbook Committees -- as soon as they are established -- shall request from the Superintendent of Schools copies of the specific items identified in section V, above, to which the PARENTS WHO CARE group has raised objections. The committees shall report as soon as practicable to the Superintendent of Schools with their recommendations as to whether the specified items should be withdrawn from or retained in the Montgomery County schools.

IN A GENERAL WAY, once appointed, the members of each Parents Textbook Committee should elect a chairman and adopt

specific guidelines for recommending approval or rejection of books and other educational materials. The PARENTS WHO CARE group recommends that the following criteria be included in the guidelines of the Parents Textbook Committees:

- Books and materials shall conform to the ethical and moral standards of the community.
- Books and materials shall not violate or invade the privacy of students, their parents, or their home life through personal questions, diaries, logs, or other techniques of inquisition.
- Books and materials delving into such topics as lying, stealing, destruction of property, abuse and transfer of harmful drugs and narcotics, and sexual activities shall not be permitted unless they incorporate complete information on federal, state, and local laws against such activities.
- Books and materials shall not contain matter of a partisan or sectarian character.
- Books and materials on Family Life and Human Development including Focus Areas I, II, and III as defined in Maryland State Board of Education Bylaw 321:1 shall be approved for use only as identifiable electives and taught with the informed written consent of parents.
- Books and materials shall not contain sensitivity training or other forms of psychotherapeutic manipulation or "brainwashing" defined as, "group meetings, large or small, to discuss publicly intimate and personal matters, and opinions, values or beliefs, and/or, to act out emotions and feelings toward one another in the group, using the techniques of self-confession and mutual criticism, group dynamics, and role-playing."
- Books and materials shall not interfere with the school system's legal responsibility to teach citizenship and understanding of the free enterprise system and to teach patriotism and respect for recognized authority. They should not encourage sedition or revolution against the government or teach that an alien form of government is superior to that of the United States.
- Books and materials shall not promote or propagandize in favor of a "world order" or a "world government" in contravention of our Constitutional form of government.

- Books and materials should be objective in content, impartial in interpretations, and shall not include selections of works which contribute to civil disorder, social strife, or disregard of the law. Violence shall be treated in the context of cause and consequence; it shall not appear for reasons of unwholesome excitement or sensationalism.
- Books and materials should not include language or illustrations which are offensive or which would cause embarrassing situations in the classroom or cause interference in the learning process or atmosphere in the classroom.
- Books and materials that treat the theory of evolution should identify it as only one of several explanations of the origins of mankind and avoid limiting students in their search for meanings of their human existence.
- Books and materials shall present varying life styles, shall treat divergent groups fairly, without inaccurate stereotyping, and shall reflect the positive contribution of all individuals and groups to the American way of life. Illustrations and written materials should avoid bias toward any particular life style, group, or individual. Particular care should be taken in the treatment of ethnic groups, roles of men and women, the dignity of workers, and respect for all productive work.

On April 17, 1975, the PARENTS WHO CARE group wrote to President Ford, as follows:

"It is the firm conviction of the PARENTS WHO CARE group that the lack of parental input in the selection process for what goes into the classroom has been a major factor in the many recent complaints against the public schools throughout the United States. Federal funds support a good number of current educational projects in our schools, some of which are under attack in Congress.

"On April 14, our organization participated in an exhibition of textbooks and materials held in the U.S. Capitol building under the auspices of Senator Jesse A. Helms. During the exhibition, PARENTS WHO CARE handed out a memorandum calling on U.S. Senators and Representatives to cut off Federal funds from any school districts which deny parents a role in the approval process for textbooks and other educational materials. We stated our view that a minimum condition for Federal aid should be that each school district establish a Parents Textbook Committee to preview materials before they are approved for classroom use. A copy of our memorandum is enclosed.

"We firmly believe that Parents Textbook Committees would head off trouble between the school system and the community and, in the process, improve the quality of education for our children. We feel that a voice for parents is not too much to ask of our tax-supported schools. We sincerely hope that you agree and will lend your support to our objective of strengthening parental rights in their children's education."

The President forwarded the PARENTS WHO CARE letter to Robert R. Wheeler, Deputy Commissioner for School System, U.S. Office of Education, HEW, who responded on May 8, as follows:

"Dear Mr. Lawrence:

"President Ford has asked me to thank you for your letter of April 17 in which you expressed concern about textbooks. Please accept my apology for the delay in responding.

"One of the most prized principles of government in this country is that of local control of school curriculum. Acting within the framework of State law, State and local school authorities make all decisions about what is taught, teaching methods and materials used in the classroom.

"Congress has protected this right of local people by writing into education legislation strict prohibition against any interference with school curriculum by any department, agency, officer or employee of the Federal Government.

"There are many suppliers of books, pamphlets, films, slides, transparencies and other materials in every school subject field. The Office of Education has no authority to influence the selection of materials to be used.

"Many school administrators are involving community members, including clergy, professionals, and parents in curriculum development. In this way, they try to make sure that the school program represents what a majority of citizens want for their children.

"The concerned citizen working to effect curriculum modification must make his position clear to his superintendent of schools and board of education and to State departments of education."



The PARENTS WHO CARE group does not agree with paragraph three of Mr. Wheeler's letter. We know full well that the U.S. Office of Education, the National Institute of Education, the National Science Foundation, and Federal grant projects financed through the Elementary and Secondary Education Act have had a profound influence on the development and selection of materials placed in the public school districts throughout the United States. Many school boards -- including the one for Montgomery County -- have merely rubber-stamped Federally-funded projects developed by an elitist corps of educationists, social planners, change agents, and behavioral scientists. The existence of a nationwide pattern of educational materials in our schools cannot be denied. One of the classic examples, of course, is Man: A Course of Study, the development and marketing of which was accomplished with expenditures of some \$6.5 million by the National Science Foundation.

However, our primary purpose in quoting Mr. Wheeler's letter was to call attention to the final two paragraphs, in which he addresses the question of the involvement of community members -- particularly parents -- in the curriculum development process. In the Montgomery County school system, aside from a Citizens Advisory Committee for Family Life and Human Development curriculum, there is absolutely no community input whatsoever in the selection and review of books and other educational materials used in the classroom. And it should be noted here that the Citizens Advisory Committee holds secret and closed meetings and does not make its minutes available to the public. On the subject of the

Citizens Advisory Committee, we should like to quote a passage from the PARENTS WHO CARE June 6, 1972 presentation before the Montgomery County Board of Education: (Petitioner's Exhibit No. 1, Tab 4, page 76)

"Another violation of By-law 321:1 relates to the selection of curricular material. The By-law states, 'The local system shall appoint a joint committee of educators and representatives of the community which shall examine all printed and audiovisual materials proposed to be used in the schools.' At a public meeting in January of this year [1972], the Reverend Stanley Andrews, who is a member of the Citizens Advisory Committee on Family Life and Human Development, announced that the Committee had never seen or evaluated any of the films being shown in the Montgomery County Public Schools system. Moreover, Reverend Andrews subsequently informed me [Malcolm Lawrence] that the 126 page curriculum for the Family Life and Human Development course known as 'Relationships' was sent to the Citizens Advisory Committee members on February 1, 1972, for approval at a February 3 meeting. Having reviewed the curriculum myself, I can testify that it would have been virtually impossible to adequately examine and appraise the curriculum, films, and other resource materials in two days. However, the most blatant violation of all was that the course 'Relationships' had been placed in eight Montgomery County high schools well before the curriculum was sent to the Citizens Advisory Committee."

The Montgomery County school system has an Ad Hoc Evaluation Committee to review materials on which complaints in the community have been registered, but it is completely "in house," and the membership is anonymous. Thus, the parents are completely locked out of the process.

To make matters worse, the administrators of the Montgomery County system even place restrictions on the members of the Board of Education, who are not permitted to take educational materials home to examine them. The policy is spelled out in a November 20, 1974 memorandum from Lois A. Martin, Associate

Superintendent for Instructional Services. The memorandum is quoted below is full:

"To: Mrs. Nancy Walker, Director  
Department of Educational Media and Technology

Mrs. Mary E. Roderick, Assistant Director  
Department of Curriculum and Instruction

From: Lois A. Martin, Associate Superintendent  
Instructional Services

Subj: PWC, CURE, et al

"Please keep a record and ask all staff members to keep a record of contacts with PWC, CURE or others about textbooks, instructional materials, or instructional policies they cannot support. We need to prepare a report for Dr. Miedema periodically.

"We have also been requested to make review materials available in this building to Board of Education members but not to send the materials out of the building. Please let me know what materials Board members have requested and have received. If you have any difficulty in your departments following this practice, please let me know.

"Will you, Mrs. Roderick, please arrange with Mrs. Walker for a way to handle review of books by Board members or public when they contact supervisors directly."

In our view, all of the above certainly points to the need for a role for parents in the education process in Montgomery County. We consider the Parents Textbook Committees to be a logical and highly satisfactory plan to introduce that role.

RECOMMENDATION NUMBER TWO:

We urge the immediate removal from the Montgomery County Public Schools system of all books and materials identified in Section V above. Such items should not be returned for use in the schools unless and until they are evaluated and approved by the Parents Textbook Committees described in

the PARENTS WHO CARE Recommendation Number One. If Parents Textbook Committees are not established, the items in Section V above should be permanently removed from the school system.

RECOMMENDATION NUMBER THREE:

We ask for the immediate removal from Montgomery County public schools of all courses, materials, and instruction identified as "Life Science and Human Development," "Family Life and Human Development," and any other studies designed to fulfill the requirement of Maryland State Board of Education Bylaw 321:1 until the following five conditions are met:

- 1) a thorough evaluation of the curricula is undertaken by the Montgomery County Public Schools system. In "Montgomery County Public Schools Guidelines for Principals to Comply with Maryland State Department of Education Standards and Procedures for Family Life and Human Development Programs," Section VI. Review states: "A. The Department of Research with the assistance of the Division of Health Education and Services shall evaluate the programs. B. Procedures shall be developed for annually reviewing content, material selection, community involvement, and teacher selection and training. C. These reviews shall be submitted to the Division of Instruction



of the Maryland State Department of Education on a form provided by the department." PARENTS WHO CARE is not aware of any "evaluation" that has been done of Family Life and Human Development curriculum. The lack of an evaluation was corroborated by the testimony of the Acting Director of the Department of Curriculum and Instruction, cited on page 55, above, to wit:

"MRS. LAWRENCE: Do you know of any evaluations or studies that have been done to show Human Development and Life Science programs have improved the social adjustment of the children?"

"MR. NATIONS: I don't know of studies per se."

- 2) a legal determination is made that the Montgomery County Public Schools system is required by State law to provide Life Science and Human Development curriculum (called Family Life and Human Development in Montgomery County schools). Further, we request a legal determination as to whether the Montgomery County Public Schools system, in the event such curriculum is found to be required by State law, is at liberty to omit any portion or portions of the curriculum or must implement throughout the school system all parts of the curriculum called for in Maryland State Board of Education Bylaw 321:1.
- 3) the educational materials, practices, and techniques making up the contents of Focus Area One:

"Interpersonal Relationships" are removed from the existing required curricula in grades K-through-12 and reconstituted as identifiable elective forms of instruction, to be offered and taught only with the written consent of parents or legal guardian.

- 4) the following change is made concerning parental (or guardian) permission for Focus Area Two: "Physiological and Personality Changes": Instead of "Pupils may be excused from this unit of the program upon a written request from their parents or legal guardians," the requirement should read as follows: "A student who chooses this course must have the prior written consent of his parents or legal guardian."
- 5) that instruction in all three Focus Areas (One, Two, and Three) of Life Science and Human Development (called Family Life and Human Development in Montgomery County schools) can only be offered and taught in Montgomery County public schools if the following provision is adopted for parental or guardian consent: "A student who chooses this course must have the prior written consent of his parents or legal guardian."

RECOMMENDATION NUMBER FOUR:

That the Montgomery County Public Schools system  
issue a memorandum to all principals and teaching staff  
that would: 1) define the perimeters of the concept of  
invasion of the privacy of the student, of the family,  
and of the home and 2) spell out to the staff that such  
invasions shall not be tolerated in any classroom  
activity, homework assignment, or school-related programs.

RECOMMENDATION NUMBER FIVE:

That the Montgomery County Public Schools system should  
remove from the schools as soon as possible all practices  
and materials relating to sensitivity training or other  
forms of psychotherapeutic manipulation or "brainwashing"  
defined as, "group meetings, large or small, to discuss  
publicly intimate and personal matters, and opinions,  
values or beliefs, and/or, to act out emotions and  
feelings toward one another in the group, using the  
techniques of self-confession and mutual criticism,  
group dynamics, and role-playing." An instructional  
memorandum should be sent to all curriculum developers,  
principals, and members of the teaching staff, defining  
sensitivity training and spelling out the prohibitions.

RECOMMENDATION NUMBER SIX:

The Montgomery County Public Schools system should cease and desist the teaching of the religion of Secular Humanism or any of its tenets, as was recently codified in the Humanist Manifesto II, a document endorsed most heavily by American educators at the university level. All principals and members of the teaching staff of the Montgomery County Public Schools system should be notified that they are prohibited from introducing into the classroom and promoting the toleration or acceptance of concepts and values that differ from those generally accepted in our community. Books, materials, and classroom discussions delving into such topics as lying, stealing, destruction of property, abuse and transfer of harmful drugs and narcotics, sexual activities, murder, senilicide, infanticide, euthanasia, abortion, cannibalism should not be presented in an open-ended, non-judgmental context. Rather, their introduction into the classroom should be permitted only when the teacher is prepared and required to incorporate into the instruction complete information on Federal, State, and local laws against such activities and to point out during the consideration of these activities those options that are contrary to the Judeo-Christian ethic upon which our society is based.



RECOMMENDATION NUMBER SEVEN:

The PARENTS WHO CARE group calls for the immediate removal from the Montgomery County Public Schools system of all films, film-strips, and other audio-visual materials which have to date been classified for use in classrooms or as resource materials for Focus Areas Two and Three as defined in Maryland State Board of Education Bylaw 321:1. Such materials should be reintroduced to the school system only after a thorough review and evaluation by one of the Parents Textbook Committees called for in the PARENTS WHO CARE Recommendation Number One.

RECOMMENDATION NUMBER EIGHT:

A full-scale evaluation by the Montgomery County Public Schools system, utilizing the input of the recommended Parents Textbooks Committees, of all existing curricula, teachers' guides, and other instructional materials and techniques being offered and provided to the students for the purposes of eliminating instruction which:

1) fails to conform to the moral values generally accepted in our society, 2) invades the privacy of the student, of the parents, and of the home, and 3) violates the religious freedom as guaranteed by the First Amendment of the United States Constitution.

RECOMMENDATION NUMBER NINE:

That educational materials and books in the Montgomery County Public Schools system libraries shall be subjected to the same legal, moral, and ethical safeguards as are those materials and books utilized in the classrooms. This should include the strictures imposed by Maryland State Board of Education Bylaw 321:1 and any other regulations applicable to the use of sensitive materials in the school system.

RECOMMENDATION NUMBER TEN:

That educational materials and techniques employed during school hours or under the auspices of the Montgomery County Public Schools system shall be subjected to the same legal, moral, and ethical safeguards as are those materials and techniques utilized in the classroom during normal school hours. This shall apply to movie house excursions, fields trips, and environmental nature center camp-outs. All projects under the sponsorship of the school system, on or off school property, are included in this recommendation.

RECOMMENDATION NUMBER ELEVEN:

When educational materials or teaching techniques are removed from the Montgomery County Public Schools system as a result of community protest,

a school system re-evaluation, or for any other cause, the Montgomery County Public Schools system shall provide timely notification of such action, including the justification for it, to the Maryland State Department of Education so that the educators at the State level are made aware of such restrictions and can take them into consideration as they act on materials recommended for approval at the State level, and for use in the various Counties in the State of Maryland, including Montgomery County.

RECOMMENDATION NUMBER TWELVE:

That a directive be issued to central staff, principals, teachers, and librarians to the effect that the mere listing of books and materials in the national library journals as identified in the Montgomery County Public Schools publication "Evaluation and Selection of Instruction Materials" and elsewhere does not in itself qualify such books and materials for purchase and use in the Montgomery County Public Schools system. The directive should also state that all books, audio-visual materials, teachers' guides, resource materials, and library books destined for use in the Montgomery County Public Schools system require the formal approval of the Board of Education.