



THE TRUST ME EXPRESS

by

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*Front cover illustration by Camille Aydt.

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INTRODUCTION

During the 1987-88 school year the small community of the East Gibson School District in south-western Indiana was embroiled in a dispute over a "thinking skills" program which had been implemented that fall. Supporters viewed the new "knowledge transfer" methods as innovative blessings to help equip our students with the scientific and technological knowledge necessary for the twenty-first century. Another group--which became a much larger group--recognized elements of hypnosis--an altered state of consciousness, at best an affective thinking which reduced children to "sponges" being programmed with information.

Components of the learning-to-learn framework included relaxation techniques, visualization, attitude change, and goal setting. They believed this type of thinking would eventually result in changing epistemological values which have been established in the home.

This book attempts to explain why parents, as well as many teachers and some administrators in our school, were extremely skeptical about this program. Hopefully this book will also serve to help convince Indiana lawmakers of the need for legislation to prevent psychological and/or experimental programs from being used in the state of Indiana without the prior knowledge of and written consent of parents of students enrolled in such classes. Further, the book may serve the purpose of forewarning others about programs of the same ilk.

Having taught in the public school system for 22 years, I am not now trying to represent a lack of confidence in public school teachers or staff. Those who were involved in the dispute at East Gibson surely know that without the support of many teachers it would have been even more difficult to remove this program from the curriculum. Most teachers are also parents, and they want the values they have instilled in their children to be respected also. Additionally, most teachers are also concerned about your children and desire to see them grow into healthy, happy adults. But like in any huge institution, the public school establishment receives bombardment from those who may seek to institute their own ideology or who might wish to make a profit on a whim. It is not always easy in our eager desire to improve the status of education in the United States to know the difference.

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THE NEW AGE EXPRESS

There is a new world coming. New age proponents claim it will be an age of enlightenment and cooperation among all the people of the world. All the people of the world--as planetary citizens--will live, then, in harmony on spaceship earth. It will be a world where the weapons of war will finally be beat into plowshares, peace will reign, and children will only learn of nuclear weapons from their history texts. Violence, crime, and social ills such as racism, religious fanaticism, poverty, and exploitation of various peoples will be nonexistent. Overpopulation will not be a problem; health care and education will be available and equitable to all people; the environment will no longer be threatened by pollution and crisis. Technology and economic growth will serve--not control--our lives, and inflation and unemployment will be ended. Thus, is the rhetoric the new age promises. It is a utopia.

Robert Theobald's The Challenge of Abundance (1961), and more recently, Megatrends by John Naisbitt, The Aquarian Conspiracy by Marilyn Ferguson, and The Turning Point by Fritjof Capra, as well as other futuristic and new-world books, have addressed the extreme severity of our current problems and have pointed us toward this utopian new world order.

Hardly anyone does not yearn for a world free of strife, hatred, poverty, and pollution. A compassionate, hopeful people must believe these are problems for which there are eventual answers and that these answers must be persistently sought. It is because of the vision of better days, though, that the promotion of the new world order is gaining strength and appeal.

But with change there are always trade-offs to be made. Not all that the new world offers is as rosy as it appears in the above paragraphs. While extremely critical of existing social and economic conditions and structures,

and while utopian society enthusiasts promise cures for all of our ills, they are not creating heaven. Instead, they are offering massive control of not only the environment, but people as well. Their propaganda indicates that values, beliefs, and institutions must be changed drastically to serve the new world order. Surely, it is only prudent to consider the paradoxes and means of this new society which its planetary citizens envision.

Redistribution of the world's wealth is one "means" by which the global society's goals will be accomplished. This will eventually require taxation on a world-wide scale and the shifting of wealth from developed countries to less developed countries. A world governing agency--most likely the United Nations--would become the means to pass and enforce common global law. This would require no less than a surrender of the national sovereignty of every country. Primary allegiance would shift from national citizenship to planetary citizenship of spaceship earth. An international court would judge and an international police force would enforce matters involving pollution, crime, violence, and international exploitation. World government would have the power to legislate, regulate, and enforce population control--both birth and death control are on the global agenda. Some new world promoters have even insisted that population control be enforced by brute force if it became necessary.

There is no guarantee that this utopian new world order will be headed by a government which would promote freedom of individuals or true democracy. Nor is there a guarantee it would protect free and unfettered world markets. In fact, new age-global society proponents are extremely critical and hostile to capitalism at a time when even communistic countries are recognizing the benefits of capitalism. The new age is critical of private property; even though, it is necessary for people to maintain freedom. Only a people who

hold some economic power over their own resources can determine their own course. New age-global society promoters are critical, also, of American individualism which they say has resulted in our exploiting weaker countries to serve our "selfish interests" and on which they lay the blame for most of the social and economic ills of the world. They evidently don't define "participatory democracy"--the term for new world government--the same way Webster defines democracy. Rather, the global society is a planned society; the future has been predetermined before you or I ever have a voice in it.

New age-global society promoters talk incessantly about respecting the individuality of all cultures; but at the same time, they deplore what they term the "rampant nationalism" and ethnocentric narrow perspective of Western culture, particularly stereotyping the United States as racist, chauvinistic, and militaristic.

There is no guarantee that a global government will ensure freedom of speech, assembly, or the free exercise of religion. Just the opposite may be more accurate, as control seems to be the concern of the global society faithful. While they indocrinate us with words of openness, equality, and tolerance, they are extremely disparaging of Judeo-Christian-Calvinistic values, beliefs, and institutions. They, rather, push for fundamental change in the thinking and spirituality of Western culture. Their new world order will require a new "paradigm"--a social evolution of man which will result in a new vision or perception of the reality of the universe. They are in essence calling for the diminishing and eventual death of the Judeo-Christian religion. New world proponents believe there will never be total world unity until all people begin to start thinking alike spiritually. The Judeo-Christian religion, they believe, can not accomplish this; because it is a separatist religion. The Judeo-Christian religion, they have determined,

is a hindrance to the accomplishment of world unity and world government and must be overcome.

The Judeo-Christian faith, new agers believe, hold out-dated notions. They believe in one true, supreme being as God of the universe. Their God is above all, and He has determined eternal truths. Judeo-Christians, therefore, believe there are certain behaviors which are morally good and right and always have been; likewise, there are certain behaviors which are morally evil and wrong, and which have been since the dawning of creation, and in which they must not engage. The greatest moral wrong being the worshipping of other gods or idols or engaging in practices which invite the influence of other gods or idols into their lives.

In contrast to Judeo-Christian belief in one supreme God, the new age adopts the spirituality of Eastern mysticism, claiming the Chinese Buddhists have had the right idea all along. Linking this to recent discoveries in quantum physics, they stretch the idea that everything, including god, is a unified whole. We are not separate from each other. The basis of reality is that everything is energy, and we are part of that energy. It is complete unity of mind, body, and spirit. All of reality is one, and of the One. Not only are all one, but everything is part of that cosmic mentality or universal consciousness. Remember the force from which Luke Skywalker receives his power. There are no boundaries. The trees, the hills, the birds, the earth, as well, are part of the great force which makes up the universe, and all are god. There is no supreme God, which is above all and a separate entity from man. Because we are all part of this universal consciousness, by combining our psychic energies we can create our own universe and make it the utopia we want. We have unlimited human potential, and we can "divine" what is right and good as well.

To lend credibility to this new age thinking and justify its use, its promoters are linking the beliefs and practices of Eastern mystical religion or meditation with recent discoveries in science, and thus, giving it a scientific flair. Even though mainstream science has not endorsed these ideas, they are nevertheless gaining popularity in our American society. Russell Chandler, award-winning journalist for the Los Angeles Times, says: ". . . the most durable legacy of the New Age may well be its influence on the way you and I--and those around us--think (1)." And it is through its influence on changing the way we think--from Western verbalizing (we think with words in our head) man to Eastern mystic visualization--that the new age consciousness occurs. The claim for the particular type of thinking which is required is that personal evolution or transformation will occur. The human potential movement of the 1960s promised this enlightenment (peak experiences) through group encounter sessions and hallucinogenic drugs as LSD.

The necessary altered state (of mind) can be obtained through relaxation techniques similar to those used in stress reduction therapy and guided visualization, hypnosis or self-hypnosis, transcendental meditation, yoga, and others. As one practices these techniques and becomes adept at using them, deeper and deeper states can be reached in the transpersonal experience until finally one is at harmony with the One--the universal spirit or mentality. This is a skill, a procedure, that one must practice; and the earlier in one's life it is begun the more acceptable or normal it seems.

What is actually happening in an altered state is that the subconscious mind is being programmed or reprogrammed. The subject has passed from beta brain wave activity--which represents normal consciousness--to a relaxed alpha-wave state. One is in an off-conscious state. The conscious mind acts as a "critical faculty"--making reasoned judgements about incoming messages

and culling or sorting these messages (2). The conscious mind acts to protect us from incorporating every thought into our behavior or value system. But in the off-conscious state the conscious mind is no longer filtering our thoughts and is allowing the subconscious to absorb any material presented without critical reasoning or filtering of this material. The subconscious is then being imprinted with the new information, is accepting it as valid, and is being reprogrammed. This is why qualified practitioners of hypnosis can be successful or partially successful at getting people to stop smoking, etc. Shrout in Modern Scientific Hypnosis says the mind is not more capable of critical or inductive thinking under hypnosis; the subconscious is only capable of deductive reasoning and is more suggestible. He explains:

It means, for example, if I say to you now, "The room is getting colder. This room is getting colder and colder. You can feel it getting colder" and you think about it a while and say, "Now wait a minute. I don't feel it getting colder. What is this, some kind of a trick he's playing? It's not really getting colder? Maybe it's colder where he is standing. Maybe he's getting a chill and perhaps that's why he said that. Let's just look at the thermometer and see if it is really getting colder." That is inductive reasoning. You think, "Let's examine the data and see if it supports this theory that the room is getting colder."

However, if in a state of hypnosis we tell your subconscious mind the very same thing, namely: "The room is getting colder. It is getting colder and colder. You can feel it getting colder." Something altogether different takes place because your subconscious mind accepts my premise that the room is getting colder. That is a fact as far as the subconscious mind is concerned. The subconscious does not have the ability to question the validity of that statement--it may not accept it fully, but it is not going to reason inductively about it; it is accepted either totally or partially. It does not look for independent evidence. The subconscious mind accepts the idea that "the room is getting colder", and then that being accepted as true, everything which would logically follow deductively from that premise would also be true, and you would begin to feel colder. Your whole being will react psychologically and physiologically as if in a cold room. You will feel colder, you will act as if you were colder, and all the rest of us who are not in that hypnotic state of mind (who are still reasoning inductively) look at you shivering and exclaim, "Goodness isn't this interesting?" . . . That's why the subconscious mind is capable of believing many, many things which are not necessarily true at all (3). *

Certainly persons or societies who master thinking in altered states of consciousness would be easier subjects to control and "fit in" to the new world order's new reality. How much easier it would be to keep peace, dissolve hatred, bigotry, and greed, and assure compliance with world government laws and regulations if people would willingly agree to be routinely "programmed" with the perceived correct attitudes, values, and knowledge through altered states of consciousness. These psychological techniques are already being marketed to use with large groups of people.

Large corporations such as ATT, IBM, and General Motors are already being seduced toward the new age thinking. In a mad scramble to regain their competitive edge in world markets these corporations are offering new "thinking" programs to their executives and employees with the hope of increasing productivity and creativity. As a result, seminars in new age thinking have been sold by Pacific Institute of Seattle to clients which include ATT, General Motors, the Internal Revenue Service, the Central Intelligence Agency, U.S. Army, Navy, and Air Force, and police and fire departments. Groothuis claims occult terminology is being translated into vernacular to attract corporations by offering increased productivity and creativity (4).

ABC's 20/20 Show of Sept. 20, 1987 with John Stossel aired a segment titled "Are They Playing With Your Mind?" On this show Stossel interviewed employees who claimed their right to religious freedom was being violated. Programs which included est (Erhard Seminary Training), Kroning, and programs from Tice's Pacific Institute were charged with using the same techniques of meditation that are used to gain converts to cult groups. One personnel manager, Richard Watring, reportedly said, "There's an element of mind control going on here We're not doctors, we're not hypnotherapists,

we're not qualified to deal with the psychological process at work that many of these techniques trigger (5). The litany of allegations goes on as Newsweek, May 4, 1987 reports in an article titled "Corporate Mind Control." Saying the New Age Movement has gone corporate, it names Erhard's est, Krone Training, and the Tice program, "New Age Thinking to Increase Dealership Profitability." The latter Pacific Institute program resulted in a law suit against a Chevrolet company in Tacoma, Washington (6). Constance Cumby writes, "While Pacific Institute claims the use of the name [of their program] to be coincidental, nevertheless the concepts are distinctly new age Techniques of visualization, self-hypnosis, imprinting, and affirmations are employed--standard techniques for occultists (7)."

Chandler writes: "New age human potential training 'may prove to be a livelier First Amendment workplace issue in the next few years than traditional questions such as the right to take off on the Sabbath of your choice,' predicts John J. Reilly (8)." Addressing this concern, in February of 1988 the Equal Employment Opportunity Commission issued a policy statement on "new age" training programs. The EEOC says increasingly companies are employing training programs purporting to improve employee creativity, productivity, motivation, and self-esteem. Examples cited include stress management workshops that use faith healers, personal growth training programs, and seminars based on mysticism. Techniques range from self-hypnosis, therapeutic touch, biofeedback, yoga, and other altered states. Employees argued that "using meditation and guided visualization could change a person's view of reality and religious beliefs." Not only did employees view altered states as manipulation of their epistemological values or worldview, but also as a threat, because their "religion teaches that a person should always be in control of his/her thoughts in order to make correct moral

choices (9)." The EEOC advised accommodations for sincerely held religious beliefs must be made:

That the employer or the sponsor of a "new age program" believes there is no religious basis for, or content to, the training or techniques used is irrelevant to determining the need for accommodation. If an employee believes that some aspect of the training program conflicts with his/her own beliefs, an employer may only inquire as to what the employee's beliefs are and consider the sincerity with which the employee holds those beliefs. The employer may not base its decision to accommodate the employee's religious beliefs on its (the employer's) own evaluation of whether the training or the techniques used actually conflict with the employee's religious beliefs. An employer may not reject the employee's request for accommodation on the basis that the employee's beliefs about the "new age" training seem unreasonable (10).

Adult employees have the ability to protest these programs and have done so. Incredibly, though, these same kinds of psychological techniques to alter values and attitudes are being introduced into the public school system. To paraphrase one administrator, "Soon we will be able to take the kids in one door, program their little minds, and kick them out the other door." Unless the public becomes knowledgeable enough to recognize these techniques and concerned enough to act, self-hypnosis or other altered states of consciousness may well become credible and acceptable standard practice in our nation's classrooms.

THE GLOBAL EDUCATION RAIL

In the educational hierarchy of our nation promoters of futuristic or global education work as "change agents" to change the values, spiritual beliefs, and political ideology of this country. It is their intent that the thinking of future voting citizens shall be in line with the plans of the new world order. The stated aim of organizations which promote global education such as Global Perspectives in Education (now the American Forum) and Carnegie Foundation is the fostering of global understanding. However, Professor Andre Ryerson says global education is actually a design to encourage a "new world order." He warns that this "may be the most successful venture ever launched by the American left--teaching children in the public school to interpret the world from a radical perspective (11)." Articles by Ryerson on the global education issue can be found in May 31, 1988 The Wall Street Journal, "The Ticking Bomb of Nuclear Age Education" and The Reader's Digest, June 1987, "Politics and Peace Education." An editorial in The Evansville Courier opines, "Does the U.S. public school establishment know the difference between education and propaganda?" The article continues:

One former supporter of such curricula, Dr. Robert Pickus of the Alliance for Education in Global and International Studies, says global education was "suppose to emphasize foreign language and world history. But it ends up being a threat to education. A class on military history turns out to be an all-out attack on the American military without a mention of the Soviet Union. Current events classes are used to support Marxism-Leninism in the Third World (12)."

While working for the United States Department of Education, Gregg Cunningham prepared a document titled Blowing the Whistle on Global Education for Thomas G. Tancredo, a U.S. Department of Education Regional Representative. In this document Cunningham asserts the global perspective relies on unbalanced and misleading information, and appeals to emotionalism in stu-

dents in presenting information on such issues as maldistribution of world resources, conflict resolution, peace issues, and foreign policies. Further, he states globalists present a view which is hostile to capitalism and critical of the American government and its foreign policy, but nowhere is there "the faintest criticism of any communist government (13)."

Under the current move to restructure schools global education has moved to the forefront. Twenty-first Century Schooling, as it is being called in Indiana, or by some other similar name in other states, is greatly influenced by promoters of global education. Global educators, Harland Cleveland and John Goodlad are both on the board of directors of Global Perspectives in Education and are influential in education in Indiana. James Becker is another person vitally concerned with global education issues as he is the head of the mid-American center for Global Perspectives at Indiana University, and Becker edited the book Schooling for a Global Age which reveals an agenda for incorporating the global perspective into our nation's schools. He is influential in Indiana education as he serves on the Indiana School Curriculum Advisory Committee (14).

Schooling for a Global Age is an extremely important work for the global education movement. (Multicultural education is a name used because it is more readily acceptable in American education.) Writers throughout this book lament such things as: teachers have a tendency to teach the "American way"; that ethnocentricity is being reinforced by national symbols present in the classroom--as the American flag; and that we have not overcome our ethnocentric nationalism. Writers refer to American society as chauvinistic and militaristic, and in general, appear to have a narrow perspective themselves of American society (15). No wonder Goodlad comments in the forward to this book: ". . . there are strong inhibiting factors in the history

of our national experience [which] . . . impinge significantly on our ability to become seriously involved in the processes of education required (16)."

Global educrats remain dedicated, however, regardless of the difficulty of implementing their plans; and they know they need public support to implement the successive phases of the global agenda in education. Thus, we hear soothing words of community involvement, partnershiping, grassroots movements, and inverted pyramid decision-making. But this involvement is little more than lip-service: the "plan" has been predetermined and will remain in play. Goodlad writes:

Parents and the general public must be reached also. Otherwise, children and youth enrolled in globally oriented programs may find themselves in conflict with values assumed in the home. And then the educational institution frequently comes under scrutiny and must pull back (17).

Global education is gaining support. While not necessarily supporting every aspect of the global education agenda, many institutions have wittingly or unwittingly bought into the idea of global education. Organizations supporting global education include: The National Association of Elementary School Principals, The American Association of School Administrators, the Council of Chief State School Officers, The National Association of State Boards of Education, The Parent-Teachers Association, and The National School Boards Association (18). These organizations, and ultimately, state governments directly supporting education have been duped into believing global education is necessary for the U.S. to maintain its position as a world leader and gain back its economic competitive edge. Global education has been sold to state governments on the basis that in order for our students to be prepared to meet the tremendous cultural, scientific, and economic challenge of the future they must have what the global agenda offers (19). Of course, the National Education Association shouldn't be overlooked for its

promotion of this style of global education; read Samuel Blumenfeld's NEA: Trojan Horse.

While the "restructuring" of our schools toward globalistic goals is being done partly as a result of new state educational programs which governors of many states are pushing and while it is branded as "local grassroots movements," it is in reality the brainchild of the Carnegie Foundation and other global education promoters (20). Long ago, Congressman Ashbrook of Ohio warned Congress that the principle way for the international organizations to promote "the new world order" was "through our system of public and private education (21)."

A November 1985 Education Week revealed the weight of the Association for Supervision and Curriculum Development's considerable influence and reach in education circles has been thrown behind the new global initiatives in education. In that article, Gordon Cawelti, executive director of ASCD, urged a "world core curriculum" to ensure "peaceful and cooperative existence among the human species on this planet." This certainly sounds worthy of praise; except that this curriculum with its "new approaches to the task of bridging disparate cultures and building international cooperation" is to be based on proposals in the book by Robert Muller, New Genesis: Shaping a Global Spirituality (22). Muller, it seems, is not only assistant secretary-general of the United Nations, but he is a new age one-world activist whose "concern for a 'global spirituality' has made him popular on the New Age circuit. Announcing an impending 'cosmic age' wherein we will become 'the planet of God,' he sees humankind on a universal scale 'seeking no less than its reunion with the 'divine,' its transcendence into ever higher forms of life (23)." Eric Buehrer of Citizens for Excellence in Education says: "His [Muller's] views are an example of the link between New Age theology

and global education being instituted in school districts across the nation (24)." Buehrer says the new thinking will be disguised as focusing, centering, calm-down time, or paying attention (25). These euphemisms certainly apply well as Shrout explains the altered state occurring when one is capable of focusing attention or restricting thoughts and awareness and ignoring other stimuli (26). To have a transpersonal experience or engage in the "effortless learning", Ferguson says, "We need only pay attention (27)."

NOW In the state of Indiana--as well as other states--education for the "new thinking" is coming through with the push for global education. As part of the Indiana School Curriculum Improvement Program our school system, East Gibson School Corporation in south-western Indiana became a pilot program to implement global programs and "thinking skills" in Indiana schools. The ISCIP report stated it "is a network of people and school systems that have developed and tested programs or approaches specifically for the purpose of providing models that can be used by others (28)." As such it was our job to disseminate the programs we learned to other school corporations in the state of Indiana. The ISCIP report continues, "ISCIP is a way for Indiana schools to meet the tremendous cultural and social challenge presented to the state as complex national and global forces mix and mold to form the future (29)."

Participants at a recent 21st Century Schooling conference sponsored by the Indiana Department of Education reported the atmosphere was blatantly "new age." Conference speakers featured futurist Robert Theobald and global educator Harland Cleveland. The theme was concerned with the problem of "knowledge transfer." Even though, the pedagogical method to overcome the problem of "knowledge transfer" wasn't directly addressed, a catalog for ordering books, Guidebook for the 90's from Theobald's Knowledge Systems,

Inc. was distributed and tells the story. Books included such titles as: Global Mind Change, Seeking the Heart of Wisdom--On Meditation, Scientific Inquiry Into Higher Consciousness and similar titles. The ISCIP report was also distributed to participants, and East Gibson School Corporation was still listed as a pilot school to implement the new pedagogy.

BOARDING THE TRAIN

When the new programs were first initiated in East Gibson, we had celebrated. In the fall of 1986 a banquet was held. Testimonies were given as one by one converts of the Battle Ground, Washington trip approached the podium to praise the new programs they'd learned and the "teacher's teaching teachers" strategy. Our colleagues--the testifiers--were the ones who had "gotten on the train" earlier and had received training at Battle Ground, Washington. Now, the train was coming around the station again, and we were gathered that day in the hopes that we, too, might be persuaded to buy a ticket and board the train.

We were anxious to receive the estoeric secret that was to propel us to the status of a first-rate school. There was no doubt that the participants believed strongly in what they were confessing; they were sincere. It seemed rather ethereal, though; and we left the banquet with the hope that the group meetings would give us the enlightenment needed to make a decision about the "voluntary training." One teacher remarked that it was socialism; but that was dismissed, as no one believed it anything so ominous. Still many were dubious; the enthusiasm just wasn't rubbing off on some of us. It wasn't that people minded getting on the train, it was just that we wanted to have some idea of the destination. The not-knowing for so many months had created a hesitancy on the part of many staff members. Even so, an urgency did exist to make a decision. Intuition was that to reject the training was an admission of inferiority and branded one as an ineffective, lazy teacher, unwilling to go the extra mile.

The group meetings were lead by representatives from the Battle Ground School District, but resulted in faculty still not being sure what we were doing or what direction we were heading--except we knew it was urgent for

the future welfare of our students. It was also apparent that those who were resistant to change might find it more to their liking to consider "selling shoes."

Our new superintendent had been hired at East Gibson School Corporation to start in the fall of the 1984-85 school year. His energy and friendliness were appreciated after a period of strife between the past administration and the teachers' association. Morale improved considerably in his first year at East Gibson as the staff was infected with the feel-good philosophy.

Soon after he came here it became evident change was to be the name of the game. The buildings began receiving a face lift. New lights, furniture, and computers were added. Fifteen-minute teachers' meetings were drawn out to hour and half sessions as human development activities were added to the agenda. We passed around the room describing our "most embarrassing moment", or the next time, perhaps, relating "our most cherished event of our teaching career." A new language cropped up, also. What had been mere committees before became "tasks forces"; thinking, "brainstorming;" goals were "visions" or "dreams." "I have a dream", he would say. We were concerned with "process"; the journey was of greater importance than the destination. We were "caring" and "making a difference." "Trust me!" was the by-word.

We took tests to see if we were inclined to be left-brain thinkers or right-brain thinkers. Later the entire community--students, parents, and teachers--were involved in a survey to determine the attitudes and values which existed toward the school, its programs, and staff.

Long before the survey, though, attitude had it that we were a school on the move. Since the new superintendent's arrival there was a sense of urgency that we must change the way we were doing things. Our children simply would not be prepared for the technological future if we didn't

restructure our methods. We became risk-takers--courageous and bold. So eager were we to express how close we were to the "cutting edge" that our motto, "Ready--Fire--Aim" blazoned prominently on a computer banner spanning the length of a cafeteria wall. Vision statements were prepared and printed on large poster boards to be displayed in every classroom and office. We added More Effective School Planning committees for each of the four schools in the Corporation and other various and sundry task forces. We had a Senate Curriculum Committee, composed of teachers and appointed by the superintendent, to determine our direction.

Change was to involve a concept termed "inverted pyramid." Instead of the classic pyramid hierarchy in which the boss makes decisions--top-down decision-making--ours was to be a grassroots procedure. Decision-making would be from the bottom-up instead as teachers, parents, and students were brought into the decision-making process. The notion was that grassroots involvement would generate the enthusiasm and momentum necessary for success. Selected parents and students were chosen to fill positions on many of the newly formed task forces to assure community involvement, commitment, and an ownership (of the school) feeling.

But if change was the end, then, grants became the means of getting there. We became enriched with grant money and the inevitable strings which are attached. Thousands of dollars were spent for select staff members and administration to fly to Battle Ground, Washington, on several occasions. A trip was taken to see General Motors Saturn Project and inquire about their employee motivational program. Staff went to Nevada, Colorado, Texas, California, Arizona, and several other states. And when they went, it was the best of hotel accommodations and the finest of restaurants in which to dine.

In 1985-86, the year we began our trip-going in earnest, we suffered the loss in total teacher days of 899 days. This was up nearly 70% over the previous year; almost all of the increase was in professional days--most of which were spent by staff attending "synergism" meetings or Madelyn Hunter workshops, and on trips teaching teachers in other school corporations, flying to Washington state, or the like. A map of the United States began being circulated in the community which depicted our town of about 3500 residents as a hub with 23 lines radiating out to 19 different locations in 11 states. Indicating the trips we had taken at Indiana taxpayer expense.

The apex of the grant game had come in January of 1986. Many teachers heard for the first time about the Joint East Gibson-North Gibson \$110,000 grant while they were listening to their radios over Christmas vacation. In early January a meeting was called to initiate the Teachers-Teaching-Teachers strategy. Volunteers were solicited to participate in TESA--Teacher Expectations of Student Achievement--training to be held in February, and also, to go to Battle Ground, Washington for unspecified training. TESA is a program designed to change teacher attitudes toward more equitable treatment of students in a multicultural setting; it is not an objectionable program, but "multicultural" is not descriptive of our school.

In March of 1986, then, staff members from East and North Gibson were flown to Battle Ground for 6 days of training in teacher models. Each person was trained in one of three models: Gordon's Synectics, Hilda Taba's Inductive Reasoning, and Jerome Bruner's Concept Attainment.

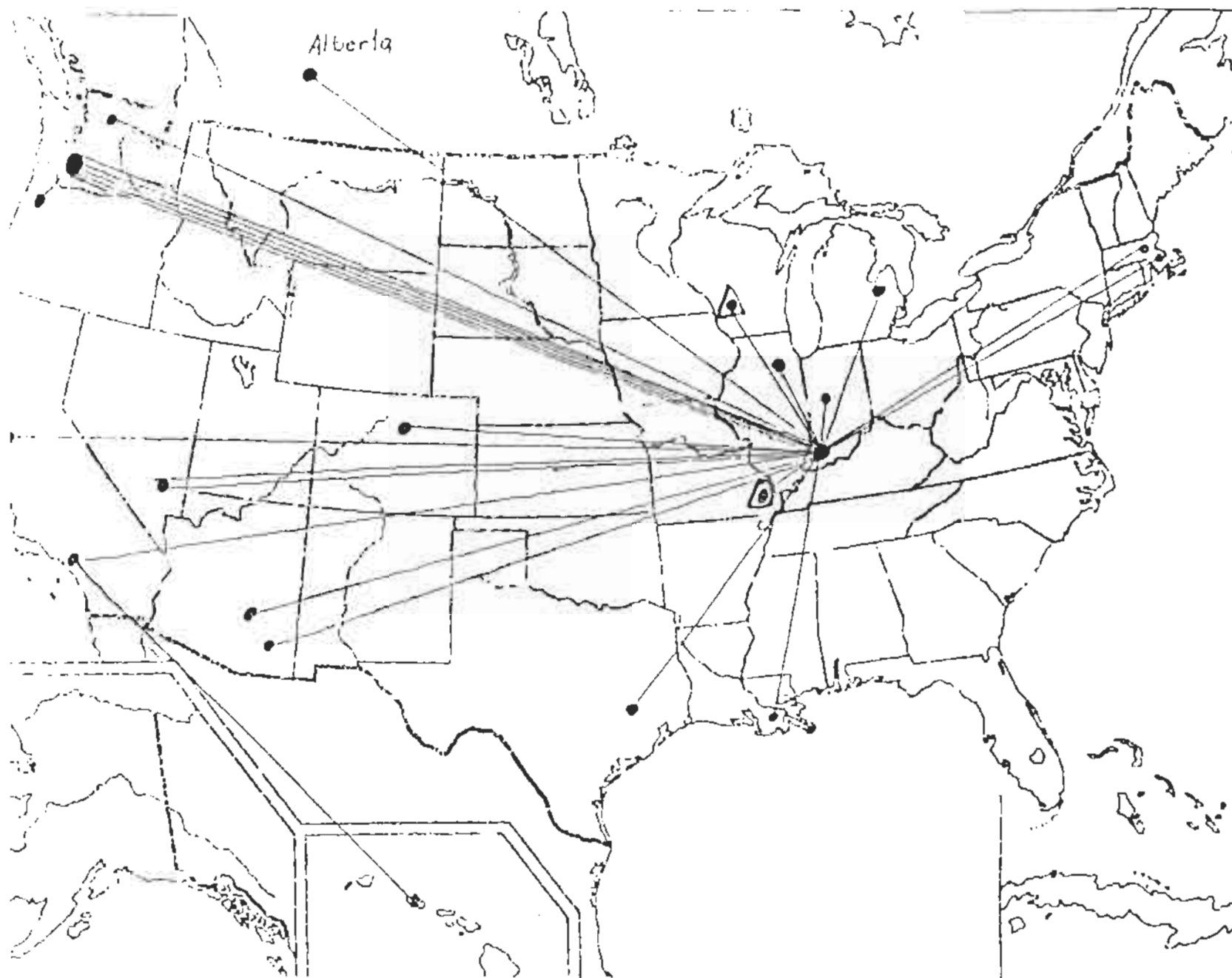
No new training took place during the following summer, but the next fall, after the banquet meeting, the Battle Ground initiates became our teachers and instructed many of us in the TESA program. The new trainers, the cadre, were paid from grant money to prepare for these sessions.

Somewhere along the line through all of this we had become a model

FLYING THE FRIENDLY SKIES?

EGSC has!

Look where East Gibson has been!



△ -car
● -plane

school! People from the Hobart School system came down and walked through our hallowed halls with the locker doors hanging loosely off their hinges. Through all of this the administration was maintaining a cheerful, positive image; but the seeds of disenchantment, however, had been sown and were growing. Faculty grievances, especially concerning failure to post openings as stated by written contract, became routine during the 1987-88 school year. By the end of that school year the local teachers' Association became locked in a grievance arbitration procedure over the use of prime-time monies. Turnover in certified personnel increased. A few teachers who had opposed the administration's efforts acquired the titles of "The Magnificent Seven" and "Sad Dogs of Gloom." Teachers became concerned that failure to support new programs labeled them as lazy, ineffective, undedicated teachers, resistant to change. Even a few members of the "cadre" were slowly becoming disillusioned. Patrons were becoming alarmed about monies being spent for trips and teachers being away from their classrooms.

The protest which occurred at East Gibson, however, did not center on any of the above concerns. It came as the result of a program initiated in the fall of 1987; it was called Tactics for Thinking. The program was authored by Robert J. Marzano of Mid-Continent Educational Research Laboratory and was published by the ASCD. Dozens of teachers from the East Gibson and North Gibson School Corporation participated in training for this new thinking skills program. Training was given by Battle Ground people in the summer of 1987.

THE TACTICS ENGINE

Shortly after school began for the 1987-88 school year, the community protest began. Parents were equating the first unit of the Tactics manual, Attention Control, with hypnosis. Two groups of people were now frequenting school board meetings; one group was concerned about school finances, but the other group was concerned about the Tactics program. The opponents claimed the program caused one child to go into a trance, and the teacher had to throw something in the child's direction to bring the child back to reality. Other parents believed the program responsible for stomachaches, headaches, and anxieties their children were experiencing. During this period of time, people in the community discovered the program was on "hold" status in the Battle Ground School District and had been since early in the spring before it was taught to teachers in Gibson county the following summer. The December board meeting was so hot it became a near shouting match between patrons and the board, and the meeting ended with the program being placed on "hold" status.

A independent group formed shortly after that to research the Tactics issue. I became one of that group; I had taken the training and had not felt altogether comfortable with several of the units--especially the Attention Control unit. Other teachers were concerned also, although, only three of us became part of this study group. The entire group included: Abby Vukovich, Deborah Cochrane, Pat Burkhart, and Jeanne Georges; and three teachers, Vicki Georges, Camille Aydt, and myself. Jeanne was our initial spokesperson, and although she spoke respectfully and orderly at school board meetings, was quickly labeled as a home-school advocate, fundamentalist Christian bent on destruction of the public school system.

During the next few months we wrote for information, made extensive use

of libraries and the inter-library loan system, made numerous telephone calls, held public meetings, and read, read, read. What we discovered was volumes. What we furnish here is but a small portion.

In June, 1985, Robert J. Marzano of McRel published an opinion paper titled "Integrated Instruction In Thinking Skills, Learning Strategies, Traditional Content and Basic Beliefs: A Necessary Unity." A document resume from ERIC of the above paper summarizes a model which focuses on thinking skills including learning-to-learn strategies and "basic beliefs, or epistemic thoughts, which control broad categories of human behavior." The resume includes this statement: "These beliefs include the notion that perceptions are subjective and generated from a specific point of view and that one's point of view is controllable and can be changed (30)." This opinion paper became a basis for the thinking skills programs, Tactics for Thinking (31), which was under fire at our school as well as other school districts.

The Tactics manual states, "Tactics is a framework for experimenting with and implementing the teaching of thinking in classrooms at all grade levels K-12 (32)." It is composed of 22 different skills. The first 6 are the "learning-to-learn skills." The sixth unit combines the skills learned in the first five and forms a comprehensive framework for learning. The 6 learning-to-learn skills are to be taught in the lower grade levels and in various classrooms. They are not taught by one teacher as a unit (33). The Tactics program is based upon the Anderson model which explains how a procedure is learned. The first stage of a procedure is to encode the skill in a "form sufficient to permit the learner to generate the desired behavior to at least some crude approximation." Eventually the skill is smoothed out as errors are detected and eliminated (34). The Tactics author writes, "The learning-to-learn skills should be the first line of business in the classroom; they set the tone for all instruction." He also claims that teaching

these thinking skills means a "restructuring of the curriculum (35)."

The ideas of references to a work must of necessity influence the published results. Marilyn Ferguson, new age writer, lists several people who are extremely influential in the thoughts and beliefs of new age followers. Several of these persons are references to the Tactics manual (36). Two, Karl Pribram and Willis Harmon, are references in the learning-to-learn section. Pribram is the brain scientist who speculates that the world is a hologram--a production in our mind--that we have staged as a result of our mind operating in a lenslike manner; but, Ferguson explains, Pribram suggests we can have transcendental experiences which allow us access to another domain, a different order of things, bypassing our "normal, constricting perceptual mode (37)." Harmon is director of policy research at SRI which does parapsychological research (38), and he is a member of the new age Planetary Citizens group which is "dedicated to the transformation of the world through political action (39)." References for these units also include an array of psychologists and writers on imagery and visualization.

Another reference to the learning-to-learn section is A. R. Luria, a Russian psychologist who was associated with brainwashing techniques used in Russia several decades ago (40). He conducted an experiment in which the ancient culture of Uzbekistan of Asia was resocialized by a radical restructuring of the economy and gradual removal of the Moslem religious influence. This restructuring of society involved an engineered "acquisition of new modes of thought (41)."

Use of these references does not conclude, of course, that the program is a way of introducing "altered states" to change Western thinking and provide a method to program children toward the perceived global values and attitudes. But another reference for the learning-to-learn section is Lou Tice of the Pacific Institute. This is the same Pacific Institute that

offered the programs in business and industry which resulted in employee protest and a lawsuit. Programs of this nature spurred the guidelines issued by the EEOC. The basis of protest over use of these programs was that they were a design to alter a person's view of reality. In the Tactics manual under "references and bibliography" on page five Thinking Skills: A Conceptual Framework is listed as the research supporting document on which the thinking skills program is based. On page 48 of that document the author writes:

It appears that many of the individuals considered successful in today's technological society are aware of the learning-to-learn skills and systematically use them. For example, Peters and Waterman (1982) cite examples of top executives cultivating such meta-cognitive strategies as goal setting, monitoring feedback, and cognitive restructuring. Not surprisingly, there are many powerful training programs within business and industry (e.g., Tlece, 1976) which use adaptations of the learning-to-learn process presented here (42).

The author is saying his program is basically the same thing as those used in business and industry and is referencing Tlece (not Tlece as Marzano misspells it) as example. Surely if there is concern about programs in business and industry being mystic, new age consciousness-raising, reality-altering techniques, there should also be concern when these same things are offered to school children.

The first unit of the Tactics manual, Attention Control states its express purpose is to learn to monitor and consciously master controlling one's attention level. It is an attention level "so intense that the rest of the world seems blocked out", and the author claims it is a primary tool of the marital arts. Central to the strategy is focusing on a stimuli, such as a dot on the wall, deep breathing, tensing and relaxing muscles and bracketing (shutting out awareness of other data). Students are to be told to be aware of their attention level and the attending physical characteristics

that go with it. Later, with practice, the students will be able to generate the physical characteristics necessary, even without the use of a stimulus (43). A reference used for the attention control process documents a similar process which uses the same relaxation techniques and calls it meditation (44). The Tactics author claims prolonged relaxation activities are beneficial to help students get rid of other thoughts; he recommends the attention control process be practiced periodically throughout the day (45).

The author explains that "focusing attention" limits the number of comparing stations; he states that one of his references calls it a "conscious state", but that another calls it a "controlled state." If it is not an "altered state", then why does its status need explanation? The author explains further that by "focusing our attention on a small set of comparing stations we have depressed or reduced our ability to use other stations or, speaking more informally, considering other options (46)."

All approaches to meditation, hypnosis, and other altered states of consciousness use the same approach of limiting awareness of body feeling and focus to a single object or concept. Focusing is an effective relaxation technique used, as well as, deep breathing and relaxing or tensing various parts of the body, to induce altered states of consciousness. Preconditions necessary for the relaxation technique include:

1. a constant stimulus which could be a fixed gazing on a stimulus. Whatever the stimulus, the purpose is to shift our thoughts from "logical, externally oriented thought."

2. a passive attitude which means disregarding "distracting external events or thoughts" and redirecting thoughts to the technique.
3. a relaxed and comfortable position which can be obtained through relaxing muscles and deep breathing.
4. a quiet environment (47).

These components of the relaxation response are relaxation techniques commonly used in various forms of meditation and hypnosis and are used in meditation and stress management courses all over the United States (48). Comparing these components to those used in "Attention Control", they are basically the same.

The relaxation response results in slower, higher amplitude brain waves called alpha waves which are characteristic of right-brain activity. The right hemisphere of the brain is credited with being more intuitive, creative, imaginative, and emotional. In contrast, the activity of the left hemisphere is "characteristic of outward directed attention or mental activity such as verbal, linear logical thinking (49)." Beta waves, as are characteristic of our normal conscious brain activity, allow the left hemisphere to dominate somewhat. Then the subject is attempting to "'understand' or maintain control." But under an altered-state the right hemisphere becomes dominant (50). The subject becomes less capable of inductive reasoning. New agers, greatly desiring to restructure the values of this nation, constantly push right-brain thinking. Chandler explains: "Within the movement there is a near fixation with exercising the under-developed right hemisphere of the brain to generate new ideas and attain spiritual power (51)." The use of imagery becomes very

important to the right-brain dominance of an altered state. If the Tactics procedure was an altered state, imagery should surely be a component.

"Deep Processing" is the second unit of the Tactics procedure; it is a tactic for generating mental pictures, sensations, emotions, and linguistic information. "It is a way of training the mind to think in nonverbal ways," the manual states. Students are told to generate mental pictures, conjure up emotions, and visualize tastes, smells, and other physical sensations (52). Clearly, the emphasis is on visualization and not on linguistics. The imagery the author refers to is a powerful experience. It is a wordless thinking by which primary experiences--incubation and discovery--can be initiated (53). He explains:

Guided imagery, then, is a way of artificially creating primary experiences for concepts within a classroom setting. The technique has a rich theoretical and research basis. Guided imagery has long been used in psychotherapy under the name of oneirotherapy [dream therapy] Also, many of the learning techniques which purport to integrate left and right brain functions . . . are basically adaptations of guided imagery (54).

According to Chandler, visualization--defined as the formation of pictures in the mind--is part of the normal thinking process. But the visualization "common to meditation, inner healing, . . . dream analysis, and other therapies . . . can be described as the intention to 'manipulate reality or evoke the appearance and help of Deity (55).'" Shrout explains that the subconscious mind is basically influenced by the imagination; he says, "In any battle between the imagination and the will power, it is the imagination that invariably wins . . . (56)."

Having created new information through visualization, the next step in the Tactics procedure is "Memory Frameworks" which encourages mnemonic devices to be used for creating new slots for storing infor-

mation into memory and recalling information. There are two ways to store information into long-term memory. If the concepts are associated with concepts already accepted and stored in memory, they will be integrated into our old information base. However, mnemonic devices allow information to be stored by creating new slots (57). Plans and the Structures of Behavior is an interesting book which is referenced for this section of the Tactics manual. It explains our "Plan" is each person's unique internalized method of organizing thoughts. Our perceptions and consequent behavior is a result of that "Plan." But under hypnosis one can be persuaded to quit making plans for oneself and accept the plans of the hypnotist. In a nut shell, the subject should be relaxed and "stop thinking about his own Plans by giving his inner-speech machine something dull and stupid to do, like counting sheep or concentrating on some small detail." Once the inner speech, which represents our voluntary planning, is captured it "marks the passage of a subject into a trance state." After that involuntary planning or "housekeeping" functions can be crippled also. One such "housekeeping" function "is the tagging of our experience with verbal labels and storing it in memory." The book explains: "it is possible to cripple this part of the machinery in two obvious ways, one in terms of storage and the other in terms of retrieval procedures (58)"

The Tactics framework for thinking continues with "Power Thinking" on changing attitudes and making affirmations concerning them. Positive self-talk and deep processing via guided imagery are also employed in this fourth unit of the thinking procedure. Power thoughts of "I am . . ." are encouraged (59). This leads to "Goal Setting"--the fifth unit of the framework--which incorporates deep processing and power thinking to set new goals. Students create

strong mental images of their individual and group goals and visualize they are accomplishing their goals. They are told it is important to incorporate the teacher's goals as their own (60).

The sixth unit, "The Responsibility Frame", combines all this focusing, relaxing, imagining, self-talk, attitude adjustment, and affirmations into a procedural whole. It is to begin as teacher directed, but as the student picks up on the various parts, practices and perfects them, they become procedural (61).

We contend that this framework is an altered state of consciousness. We believe under the influence of such a procedure a student's perception or basis of reality can be unduly influenced by rendering the student less capable of making sound inductive reasoning judgements. Conceptual Framework--Tactics supporting document--makes this statement: "Once goals are set, epistemic thinking becomes an important factor in learning. Epistemic thoughts are those attitudes that form the basis of one's reality (62)." On the page preceding those remarks the author writes: "Teaching these functions [learning-to-learn skills] directly frees them [students] from the tyranny of learning only what others have thought before; it is the way we can advance productivity in our society (63)." Considering that global educators seem to be convinced that American parents and institutions are corrupting children with what they disparaging see as dogmatic religious zealotry, and as feverish-isolationist-elitist patriotism, and that some educrats are promoting altered states to change our Western prejudices, the remarks of the Tactics author leave cause for concern.

During the controversy surrounding this program at East Gibson, some proponents of the program decried that their academic freedom to

use the program was being violated. Their right to academic freedom certainly should not and cannot override a student's right to think his own thoughts. It seems absolutely imperative to anyone's freedom of speech that he or she be allowed to maintain his or her own perspective of reality. The Tactics author uses a quote by Frank Smith but dismisses his remarks by saying this type of thinking gets us stuck in a "perceptual programming loop (64)." Smith, however, understands the need to maintain our own perspective. The quote by Smith states:

What we have in our heads is a theory of what the world is like; a theory that is the basis of all our perceptions and understanding of the world, the root of all learning, the source of all hopes and fears, motives and expectancies, reasoning and creativity. And this theory is all we have. If we can make sense of the world at all, it is by interpreting our interactions with the world in the light of our theory. The theory is our shield against bewilderment (65).

Will the program actually broaden the horizons of students, then; or will it, rather, become a tool that inhibits critical thought and, thus, controls thought instead of promoting freedom in thinking? We contend it does the latter.

We also contend that through the teaching of these various parts of the procedure teachers have become unwitting pawns in teaching children to use self-hypnosis as a tool to learn and as a basis for learning. We further contend that if this were successful, it would compound and accelerate the impact of one-sided global education and dialectic thinking materials already in use in the United States. We believe that, even though our school has received relatively little global indoctrination in the past, East Gibson was to be a primary catalyst for giving credibility and the "green light" to the teaching of altered states of consciousness.

BACKING UP

Appeals to the school board to remove the program extended for months, numerous letters were written to the editor of the local paper, and informational meetings were held. We spoke with Indiana's lieutenant governor and candidate for governor, John Mutz; and we met with Stephen Goldsmith, republican candidate for lieutenant governor at that time. We met with representatives of U.S. Representative Frank McCloskey. We traveled in and out of state to gather information. Telephone calls were made to the Indiana Department of Education and the U.S. Department of Education. We solicited and received information from McRel, ASCD, and several authors. Our expenses ran into the thousands of dollars, and tremendous numbers of hours were consumed in the effort.

In May (1988) a debate was arranged by our superintendent which pitted our local research group against two nationally-known personalities. It seemed amazing that this protest in a small obscure south-western Indiana town, led by people without "professional" status, would attract men of such notable standing. Why? and who paid their expenses? Even though the administration arranged the debate they refused to tell us who we were to debate until the very day of the debate. To the dismay of the administration, however, the celebrities were unable to persuade the public toward the administration's view.

During the debate we used a demonstration to show how closely the procedures for yoga, hypnosis, meditation, and Tactics "Attention Control" resembled each other. We objected to use of the program on the basis that its procedure could change the way we think--from

verbalizing common to Western thought to visualizing as taught in Eastern religions. Further, we stated it was an affective thinking design to change the values and attitudes of American students toward a particular ideology more to the liking of the new age/global enthusiasts. We also provided the field testing results done on the Tactics program which showed there was far, far less proof of the effectiveness of the program than its promoters would have had people believe. This prompted the remark that Tactics was "highly oversold and grossly underinvestigated." These words were from Mrs. Joan Gubbins, former state senator and at this time an advisory council member for the Educational Research and Improvement Office of the U.S. Department of Education. She had been gracious enough to make the concluding remarks for our team that evening. She continued saying community trust and harmony, and basic education and traditional values were of greater value to a curriculum than grand designs. She called on both school officials and parents to work together. At the end of the debate an over-whelming majority of the approximately 400 citizens present gave our team a standing ovation.

After this meeting teachers who before this time had been giving us quiet support now gave the protest open, effective support. On June 2, 1988, "Tactics for Thinking Data Unstable" was the title of a letter to the editor in The Evansville Courier. Twenty-six teachers signed the letter penned by Sue Langley. It read:

This is the primary reason that most teachers in the East Gibson schools did not volunteer to pilot these programs. No research was being done to ascertain whether or not any of these programs would accomplish their objectives. Veteran teachers have seen far too many of these programs go by the wayside, and we are reluctant to accept the author's claim

at face value with no research to back it up. Selling these programs to enhance curriculum has become a lucrative business. Educational charlatans from coast to coast are lining their pockets with tax dollars derived from politicians who jumped into educational reform because it seemed the provident thing to do.

These are not teacher-initiated programs. The fact is that the application for the grant was made by the corporation superintendent and the [past] Association president without the knowledge of the Association. This did, in fact, circumvent the democratic process and take decision-making out of the hands of teachers. Much has been touted about decision-making being at the base of the pyramid. Nothing could be further from reality.

This is not something that was done with teachers; it was something that was done to teachers. After the grant was approved, the plan was revealed, with many questions left unanswered. Yet, those teachers who did not volunteer were labeled as ineffective, lazy, and lacking in professional dedication.

The end result has been divisiveness among teachers, students, communities, and churches. Those who opposed the programs did not create those chasms, nor did they elevate those who cooperated, while labeling and ridiculing those who did not choose to "play the grant game." We found it interesting to note the label attached to those who promoted the mission. They are referred to as cadre, which is defined as a group of officers who enjoy special privileges and perks from superiors.

It is time for others to come forth with the truth. We support the freedom of speech that allows one to present ideas that help to clarify and identify problems and we present these ideas as worthy of consideration in this free society we are so desperately trying to preserve (66).

At the June board meeting a petition was presented to the board containing 1,621 signatures of adults over the age of 18 from our East Gibson community demanding the removal of the Tactics program. In addition, the board was advised that preliminary steps were being followed prior to the filing of the Pupil Protection Act. From the podium that evening, Jeanne's speech echoed the community's frustration as well as ours. Citing a portion, she said:

Some of you have pretended to have a open mind while using everything in your power including our tax money to fight us.

Even if we would find anything good about Tactics, it is inexcusable to keep a program that has caused such emotional stress and unrest in a community You don't have to vote as we ask, but we won't roll over and play dead. We are thankful for the elections that face us and if forced we may have to pursue a recall of elected officials. This community is not ready to give up our most precious commodity--our children--to educational nincompoops who are advancing their personal and political goals (67).

At the July board meeting our superintendent turned in his resignation. He cited the fact that he had found another position where he believed he would be more effective and "make a difference for kids." By August it was apparent the majority of the school board wanted the program gone. Board member Don Strickland, who had opposed the program all along, made the motion:

I would like to make a motion, "That all prior resolutions, which includes resolutions #3 and #4, pertaining to the program known as Tactics, as well as, any and all programs used under the context of Tactics are hereby cancelled. This School Corporation will not use or authorize the use of any experimental programs of any kind, including any deviation of the program known as Tactics. Further, this resolution will establish this motion to be the basis of establishing School Board Policy on this subject matter (68)."

A second was made, and the motion passed. The action that took place that night was met with resounding applause. It was welcomed relief from a long battle, but it had not come without suffering and casualties on both sides. The healing would be yet to come, but for now there was still work to be done.

Our school board hired a new superintendent, who from all indications, is concerned with true basic education and has common sense values. The community elected two new board members in the fall--both of whom hold strongly to traditional values and both opposed the Tactics program during the time it was under protest. As for our research committee, favorable information on our efforts went into a few national publications; and likewise, we received scathing remarks

also. In the September, 1988 Phi Delta Kappan our group was caricatured as a frumpy, hysterical "Moms for Minds" group bursting into a classroom to save kids from a Tactics manual, complete with arms and legs, donning a witch's cap, and dangling a watch in front of a group of mesmerized students.

In late October, at the ISTA Conference at Indianapolis, the same author assailed our community. He reportedly said our past superintendent had received death threats and had to be escorted home from school by police on several occasions. This information he reportedly obtained from a newspaper article in another area of the state. An East Gibson teacher present at that meeting denounced the remarks. She said that it was strange that, in such a small community as ours, local people did not seem to know of such events. In fact, she said, when community residents contacted the city and county police departments about such happenings, the police were also surprised to find that they had escorted the superintendent home. It is certainly more than shameful that the ISTA would use the hard-earned dues of its members to extremely misrepresent both teachers and their community.

This misrepresentation shouldn't come as a surprise though. This past year both the ISTA and the Indiana Department of Education have sponsored multicultural, global, learning styles, or censorship conference sessions which used as one theme the idea that many persons were refusing to recognize pluralism in our culture and that there was general disrespect by many teachers toward minority and ethnic groups. There seems to be a mind-set among some university intellectuals engaged in these conferences that minority and ethnic students are greatly discriminated against in our schools, and that the Christian community is the primary perpetrator of such crimes. Subtle

indoctrination unjustly paints part of our society as militaristic and chauvinistic and breeds feelings of resentment, intimidation, defensiveness, and mistrust on the part of minority groups. Dissent, then, regardless of how far removed from being a minority issue, has been branded, either directly or subtly implied as an attempt by right-wing Christian bigots and censors to impose their will over the welfare of others. This mind-set, effectively, becomes a method of silencing those who may not agree with the educational hierarchy's plans.

Another interesting phenomenon is that while some conference presenters can quickly identify those they present as bigots and censors as being from a Judeo-Christian group, they have extreme difficulty in tying down the tenants of humanism, globalism, or the new age. It is also interesting that at educational conferences concepts as synthesis, salad bowl (as in "our country is a salad bowl and not a melting pot"), shared or common goals, empowerment, networking, consensus, process, and thinking skills get overused to the point one can almost predict their use in the next sentence. Even stranger is the number of times educational workshops, seminars, and materials are labeled with terms such as "global village", "human potential", "whole-brain learning", "cross-cultural awareness", "unity-in-diversity", and "world citizenship." And all the while, there is a denial that Indiana is promoting global education.

THE END OF THE LINE

Opponents of the Tactics learning-to-learn skills decried the program because of their belief that the very nature of this new method of "knowledge transfer" plays upon the minds of children to restructure their worldview or belief about reality. In yet one more paper found in the May, 1986 Educational Leadership the authors of the Tactics program confirm "powerful training programs within business and industry (e.g., Tice, 1976)" are adaptations of the learning-to-learn skills (69). Documentation on these types of "powerful training programs" is found in at least three books exposing the New Age Movement (Chandler, Groothuis, Cumby). In addition these "new age" programs were the subject of an ABC 20/20 Show, a Newsweek article, and other publications which allege the Tice programs use the same new age practices, as hypnosis, visualization, and other methods, used by occultists to gain converts. These sources stress that employees claimed training in such programs violate their First Amendment rights, and that the training could have the effect of changing one's view of reality.

By the authors of Tactics own admission the learning-to-learn skills and these programs used in industry and business are basically the same thing. If these types of programs sold commercially to businesses are objectionable on a religious basis, then, so also, are the learning-to-learn skills. Surely, there can no longer be any excuse for any public school to ignore the sincerely held convictions of parents and patrons concerning the use of such programs in public schools.

Any program which delivers behavior modification via mind control to influence the epistemological views of children is objectionable also because it is incredibly deceptive and manipulative. Further, the psychological damage which may be done to children as a result of constant exposure to psychotechnologies may not become apparent for years to come. Very likely the deductive thinking that accompanies altered states of consciousness will maximize the effects of "one-sided" global education materials and dialectic thinking materials which are quietly becoming part of school curriculums around this country. The sad result of these efforts in education--aimed at de-Westernizing our society--will be to separate children from the values of their parents and their culture.

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