



The Phyllis Schlafly Report

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Tips for Parents of Public School Children

All surveys show that parental involvement in the schooling of their children produces academic progress, increased skills, and all-around improvement. Have you investigated what your children are learning in schools? Do you read their textbooks and discuss with them what is going on in class?

What is your child being taught about his family, about America, about our American heritage, about America's place in the world, about drugs, about life and love? If you care about your child's well-being, self-esteem, morals, values, and attitudes, you should find out.

Here's a check list of what parents can look for if they take a long, hard look at elementary school materials. The "it" in these questions can be a textbook, a film, a teacher's manual, a workbook, or mimeographed papers used in class.

Is it anti-parent? Does it lead the child to believe that parents are ignorant, old-fashioned, or out of touch with the modern world? Does it suggest that the child not tell his parent what is taught in class?

Does it instruct the child not to take home the textbook or questionnaire or other school materials? Does it encourage the child to seek advice from organizations or adults other than his parents?

Does it present information which depresses the child, leads him to a negative view of himself, his family, his country, or his future? Does it produce fear and despair in the child, instead of faith in his family and country, and hope in the future?

Is it preoccupied with death and tragedy? Does it encourage the child to dwell on unhappy or tragic events, or to foster and retain bad feelings such as hate, anger, and revenge? Does it require the child to write morbid exercises, such as his own epitaph or a description of the last person who died in the child's family?

Is it anti-parent and anti-religion by leading the child to reject the moral standards and values he has been taught in home and church? Does it lead the child to believe that there are no absolute moral standards, no eternal verities, but that the morality of an act is relative and depends on the situation?

Does it present courses about sex, alcohol, or illegal

drugs in such a way as to encourage experimentation? Does it accustom the child to the use of gutter language?

Is it anti-religion? Does it lead the child to believe that religion is unimportant or out-of-date? Does it censor out all knowledge of the importance and influence of religion in American history?

Does it force the child to make choices in hypothetical situations which require him to decide that it is all right to lie, cheat, steal, kill, have sex outside of marriage, have an abortion, or commit suicide? Does it force the child to confront adult problems too complex for his tender years, such as nuclear war?

Does it force the child to answer questionnaires or surveys that probe into the child's or his family's attitudes, feelings, behavior, customs, or political preferences, all of which invade the family's privacy and are none of the school's business?

Does it force the child to write journals, diaries or compositions about such things? Does it require classroom discussion of personal and private matters which embarrass the child in front of his peers?

Does it spend precious class time on lessons, exercises and questions about feelings and attitudes, rather than teaching knowledge, facts, and basic skills? Does it force the child to play psychological games in class or to engage in role-playing of unhappy personal problems caused by divorce, sex, pregnancy, or VD?

Does it blur traditional concepts of gender identity and force the child to accept the radical feminist notion of a gender-free society in which there are no differences in attitudes and occupations between men and women? Does it induce role reversals by showing women in hard physical-labor jobs and men as house-husbands?

Does it debunk or censor out our nation's heroes such as George Washington and Abraham Lincoln, but spend much time and space studying controversial contemporary figures? Does it lead the child to believe that some kind of global or world government would be preferable to the American constitutional republic?

Does it lead the child to believe that government spending programs are the formula for economic pros-

perity, instead of hard work and perseverance? Does it lead the child to believe that disarmament rather than defense can prevent a future war?

Are you shocked by these questions? If you would read the testimony presented by hundreds of parents and teachers at the seven U.S. Department of Education Hearings held in March 1984, you would know that they describe what's wrong with education today. Those testimonies are easily available in the book *Child Abuse in the Classroom* by Phyllis Schlafly.

Who's Censoring the Textbooks?

Are your children required to use textbooks which have censored out history and information about religion, traditional values, and conservatives?

Under a National Institute of Education grant on "Equity in Values Education," Professor Paul C. Vitz made a major study of how religion and traditional values are currently portrayed in our nation's textbooks. He analyzed a representative sample of social studies and American history textbooks and readers. He uncovered overwhelming evidence that religion and traditional values have been misrepresented or seriously underrepresented in public school textbooks.

In Social Studies textbooks, grades 1-4, no text referred to any present-day American who prayed or participated in worship or religious life. Typically, students are told about Thanksgiving without explaining to Whom the Pilgrims gave thanks, and Pilgrims are defined as "people who make long trips."

In American history textbooks, grade 5, there was little coverage of religion except for slight mention of colonial America and the early Southwest Missions. There was no reference to the many important religious events of the last 150 years, such as the tremendous Catholic and Protestant private school systems.

World History or World Culture textbooks, grade 6, showed a serious neglect of ancient Jewish history, the life of Jesus of Nazareth, the first 1000 years of Christianity, the Protestant Reformation, and Christianity in the modern world. There was an occasional strong emphasis on Islam.

In Social Studies textbooks, grades 1-4, the family was often mentioned or pictured, but the notion that marriage is the foundation of the family was never presented in any books. The words "marriage," "wedding," "husband," "wife," "homemaker," "housewife," did not occur even once, nor did any references to the family suggest that being a mother or homemaker was a worthy, dignified or important role. Typically, the books define a family as "a group of people."

Many of the Social Studies textbooks, grades 1-4, singled out certain people for special emphasis through pictures and special biographical coverage. Of 22 persons identified as "Famous People" or "Someone You Should Know," 20 were liberals, one a moderate, one a conservative. Both the latter two were women. Over the last 30+ years, not one conservative man was selected, and not one business entrepreneur. The political party of the people chosen was never mentioned,

but in fact 17 of the 20 were Democrats.

American History textbooks, grades 11-12, showed a pronounced liberal bias in the treatment of events since World War II. They failed to tell students that the United States is an intensely religious nation, the most religious in the Western world.

The books reveal their liberal political agenda by their singling out of important individuals. One textbook, for example, selected the following as representative of the last 40 years in America: Perle Mesta, Ralph Bunche, Jackie Robinson, Earl Warren, J. Robert Oppenheimer, Martin Luther King, Jr., Cesar Chavez and Ralph Nader.

The research team read a sampling of 670 stories and articles from widely-used Readers, grades 3 and 6. There were a few superficial references to Catholicism and Judaism, but not one reference to any form of Protestantism. The long hand of the censor made sure that the students did not read any stories featuring a business success, an immigrant who made good in America, or a mother as an important person. Patriotism was practically non-existent in these readers.

These early-elementary readers featured many aggressively pro-feminist stories and articles, but almost none on romance or the desire to marry. Some stories portrayed role-reversals (such as the princess who slays the dragon), some were hostile to men and male roles, some featured feminist leaders, others misrepresented history by referring to women judges, merchants and soldiers at times and places where in fact there were none. The readers had many stories about women fliers, but only one very short story on the Wright Brothers and nothing on Charles Lindbergh.

Professor Vitz's research proves that the publishers of public school textbooks have perpetrated massive and invidious censorship: of religion as a factor in American history and contemporary life, of traditional family values, and of practically all important 20th century Americans who are not liberals.

Here's Looking At You Two

The School Board in Lynden, Washington, recently terminated the use of a drug education curriculum called "Here's Looking at You Two". This action caused quite an uproar in education circles since this course is used in 200 schools in Washington state, where it originated, and in some schools in all 50 states.

The Lynden School Board action was taken in response to objections from hundreds of parents. How in the world could parents object to drug education?

That's easy, IF you read the course! It takes stamina to plow through the hundreds of lessons for scores of hours of classroom instruction designed to extend over 13 years, kindergarten through 12th grade. If you do, you will be dismayed and depressed at the lies being taught to children and the psychological manipulation to which they are subjected.

The first lie the course teaches is that everyone has stress, that stress is a normal condition, even for children in the primary grades. This preoccupation with

dealing with stress is so gross and redundant that it would easily produce stress where none exists.

Little kindergartners and first graders are asked to discuss such psychological downers as the awful feelings in my stomach, how feelings bottle up inside me, how worry makes it hard to eat or sleep, how miserable I look, and how nothing ever seems to work out for me. They are made to draw pictures of things "I don't like" and to reveal their inner feelings using a "feely head."

Second and third graders are led to discussions about 24 stressful situations which make them frightened, worried, angry, or scared. They discuss how they feel awful because their problems are too big, and are told that worries and fears turn into "monsters" that make them upset and afraid.

Fourth graders are again taught, as though it were gospel, that it is normal for all people to have stress. They are required to list reasons for having a bad day, to discuss being anxious, nervous, confused, and angry. They must make up their own "dilemmas" and read them to the class.

The fact is that it is not normal for children to have stress, and it is a lie to teach them that it is. It is also a lie to teach that stress is why children take drugs. The real causes are peer pressure and solicitation by pushers, followed by addiction.

The second wave of falsehoods and psychological manipulation also emerges in the fourth grade. The schoolchildren are taught that everybody takes drugs, and that it is up to the child to make his own decision about the kinds and amounts of drugs he will take.

The child is given a picture of a "drug family tree". The branches all growing out of the same trunk include coffee, tobacco, Tums, Pepto Bismol, alcohol, sleeping pills, glue, aspirin, cough syrup, marijuana, heroin, LSD, and cocaine. The clear message is that the differences are minor.

The fifth graders discuss "the positive" use of drugs. The social acceptability of drug use is promoted by presenting such examples as the use of wine at Communion in church and in spaghetti sauce, toasting the bride and groom at a wedding, anesthetics during surgery, drinking tea in honor of the Queen of England, and having hot chocolate at bedtime.

The fifth graders must do such ridiculous assignments as rewriting the fairy tale of Goldie Locks and the Three Bears so that she samples pills instead of porridge, and writing "Dear Abby" letters voicing complaints such as Mom keeps a whiskey bottle in her closet.

Grades 6 through 12 burden the child with more dreary hours of morbid preoccupation with stress, fear, anxiety, and unpleasant situations. Peer pressure and experimentation are induced by requiring the student to role-play dozens of situations which teach that drugs and alcohol are "recreational."

The student is forced to reveal details of personal and family information and share them with the entire class. The only persons who are mentioned as drunk, abusive, or driving while intoxicated are parents and

clergymen, and the students must pass judgment on their parents' behavior.

The student-victim of this manipulation of mind and emotions is never told that taking drugs is wrong and illegal, and never told to report a drug pusher to any authority. On the contrary, he is taught that all adults take some kinds of drugs, and it is completely up to the child to choose which drugs he will take and how much.

The course is a fraud on pupils and parents. It is also a cheat on the taxpayer. The complete course sells for \$5,290 per school.

What's Wrong With Global Education?

Global Education is one of the fads sweeping through public schools in the 1980s. It's appearing in most schools, in most grade levels, in most teacher workshops, in most textbooks and teaching materials.

Global Education does not mean teaching the history, geography, government, culture, or language of nations around the globe. A good education has always included world history and geography, comparative government, and foreign languages.

Global Education is very different. It does not use traditional textbooks of history and geography whose purpose is to increase individual knowledge, but instead uses newly-written materials designed for predetermined social and political goals.

Here are the principal signposts by which Global Education can be identified:

(1) Censoring out American history, government, Constitution, geography, culture, and heroes, and the facts about our unprecedented American freedoms.

(2) Banning patriotism. Global Education uses every possible technique of semantics and selection of materials in order to eliminate patriotism from teachers and students.

(3) Indoctrinating the error of equivalence, that is, the falsehood that other nations, governments, legal systems, cultures, and political and economic systems are essentially equivalent to ours and entitled to equal respect. This hypothesis is false, both historically and morally.

(4) Imposing on schoolchildren the political and social preferences and biases of special interest groups, particularly world government, pacifism, and disarmament.

(5) Deceiving parents as to the goals and content of Global Education, and brainwashing teachers to use techniques of indoctrination.

The most authentic description of the purposes and methodology of Global Education was spelled out in a 39-page document called "Global Education: State of the Art" which was prepared and published in 1983 by the Northwest Regional Educational Laboratory in Portland, Oregon, financed by a federal grant from the National Institute of Education under the U.S. Department of Education.

The Northwest Laboratory Report states that Global Education requires "massive re-education" of teach-

ers in order to change "the teacher's own attitudes," as well as the content and the process of education. Teachers must be conditioned to be comfortable with Globalism perspectives such as political interdependence, moral ambiguity, and social empathy for other nations as equivalent to our own.

The Northwest Laboratory Report states that teachers must submit to "value change" in a "re-education process," and to the "reshaping" of their attitudes and beliefs. The Report concedes that it is unlikely that a teacher holding "ethnocentric and nationalistic views" (i.e., patriotic views) will be able to teach Global Education effectively.

"Infusion" is the basic technique of indoctrination-by-deception. The Northwest Laboratory Report calls infusion a "key thread" of Global Education. The Report includes an "infusion grid" showing how to infuse Global Education into science, physical education, health, arts (creative and performing), economics, anthropology, world history, psychology, literature, social studies, and foreign language.

It isn't easy to get thousands of teachers in the public school system to suppress their patriotic attitudes and kowtow to the Global Education cult. Typical of the programs developed to train teachers to accept these directives is the Center for Teaching International Relations at the University of Denver.

A recent report on this Denver Center prepared by Region VIII of the U.S. Department of Education provides evidence that it is a full-blown teacher-training process to teach false information (such as the alleged moral equivalence of the U.S. and the U.S.S.R.) and political biases (such as disarmament is the path to peace).

The Denver Center places heavy emphasis on pacifism through psychological games and role-playing. It is typical of the Denver Center materials that they blame U.S. selfishness for poverty in foreign lands, but they don't blame Communist governments for anything. Psychological games also promote disrespect for economic freedom.

These New Authoritarians are determined to expurgate patriotism and appreciation of American institutions and culture from school classrooms. It's time for parents and taxpayers to speak up against their plan to indoctrinate children to accept Global Government and international control of our resources.

An Open Letter to Parents

Let's imagine that you could voluntarily transfer your child from the public elementary school he now attends to another public school in your same school district where he would get a traditional, no-nonsense, basic education. Let's call this imaginary elementary school the Basic Fundamentals School (the B.F. School).

We're not talking about vouchers or tuition tax credits to make it financially practical to transfer to a private school. We're talking about a public elementary school, financed by the taxpayers, located in your own school district, which your child could attend without

paying any tuition.

At this B.F. School, parents are treated with friendliness, not hostility. Their recommendations about curriculum, textbook and library book selections, school rules, and disciplinary policies are welcomed.

At this B.F. School, first graders are taught to read by the pure phonics method so that they learn the building blocks of the English language and become good readers. Along with reading, the children are taught spelling, writing, penmanship, and how to express themselves precisely on paper, with exactness in grammar and punctuation.

Literature selections emphasize the classics which challenge the students with a larger vocabulary, interesting stories, and factual information. This contrasts with most elementary school readers which are filled with boring, dumbed-down stories and a repetitious vocabulary designed for poor readers who have been deprived of phonics.

Mathematics is important in the B.F. School. The students learn both the traditional measurements and skills and how to solve story problems. There is no "gifted" program at the B.F. School because the students rank above the district and state in all categories.

The main goals of the B.F. School are to promote the intellectual development of the child and to teach a solid foundation in academic skills. The school is characterized by orderly classrooms, discipline, a strict dress code, and mandatory homework. Report cards are given every six weeks, six times a year, which is 50% more than most other schools.

Such a wonderful school is not just a dream. It really exists in Mesa, Arizona. B.F. stands for the Benjamin Franklin School, and it's been functioning with spectacular success since 1978. The B.F. School in Mesa, Arizona was conceived, fought for, and shaped by parents who started as an ad hoc group called People for Basic Education. Parents demanded a choice and they got it. They built a quality school that turns out educated youngsters.

The Benjamin Franklin School always has at least 400 on the waiting list. When new applications are taken, parents line up outside for as long as 72 hours, equipped with camp stools and sleeping bags to keep their place in line overnight.

Why can't every one of the 15,500 school districts in the United States have one B.F. School and offer parents the opportunity to give their children a traditional, basic education instead of the anti-parent mish-mash of social-problems discussion that fills many public school classroom hours today? Ask your local School Board to provide this freedom of choice in your district.

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