

The Blumenfeld Education Letter

"My People Are Destroyed For Lack Of Knowledge" HOSEA 4:6

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The purpose of this newsletter is to provide knowledge for parents and educators who want to save the children of America from the destructive forces that endanger them. Our children in the public schools are at grave risk in 4 ways: academically, spiritually, morally, and physically — and only a well-informed public will be able to reduce those risks.
"Without vision, the people perish."

How Progressive Educators Planned To Socialize America

Most Americans who have become aware of the academic and moral decline of public education, tend to believe that the humanistic curriculum that now dominates the system is of relatively recent origin. They believe that the great emphasis now placed on the "affective domain" -- all of those programs devoted to values, feelings, activities, behavior, group dynamics, sexuality, etc. -- is somewhat new. Actually, it is far from new. The fact is that the groundwork for what we have in our schools today was laid early in this century by the Progressives who knew exactly where they wanted to lead America: to a socialist society.

The Progressives were a new breed of educator that came on the scene in the late 19th century. These men, members of the Protestant academic elite, no longer believed in the religion of their fathers. They put their new faith in science, evolution and psychology. Science provided the means to know the material world. Evolution explained the origin of man, thus relegating the story of Genesis to mythology. And psychology institutionalized the scientific study of human nature and provided the future, scientific means to control human behavior.

Many of these progressives studied in Germany under Prof. Wilhelm Wundt, the father of experimental psychology. Among the most noteworthy were G. Stanley Hall, James McKeen Cattell, Charles Judd, James Earl Russell, James R. Angell and Frank E. Spaulding. They brought back to America Wundt's teachings and methodology and set up psych labs of their own in American universities. In these labs man was to be studied scientifically as one would study any other animal. But since human beings could not be experimented on in labs, the psychologists used animals.

In 1928, Prof. Edward L. Thorndike, head of educational psychology at Teachers College, Columbia University, wrote:

"... experiments on learning in the lower animals have probably contributed more to knowledge of education, per hour or per unit of intellect spent, than experiments on children." He also wrote: "The best way with children may often be, in the pompous words of an animal trainer, 'to arrange everything in connection with the trick so that the animal will be compelled by the laws of his own nature to perform it.'"

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Out of this methodology emerged behavioral psychology. In distinguishing behaviorism from earlier introspective psychologies, John B. Watson wrote that the behavioral psychologist "must describe the behavior of man in no other terms than those you would use in describing the behavior of the ox you slaughter."

Thus, the behavioral psychologist studies only what can be seen and measured in human behavior. Watson wrote: "Behaviorism claims that consciousness is neither a definite nor a usable concept. The behaviorist . . . holds, further, that belief in the existence of consciousness goes back to the ancient days of superstition and magic."

The progressive-behaviorist curriculum thus consists mainly of animal training. For example, in the field of reading instruction, Prof. Walter Dearborn of Harvard described the look-say method of teaching reading as follows (School & Society, 10/19/40): "The principle which we have used to explain the acquisition of a sight vocabulary is, of course, the one suggested by Pavlov's well-known experiments on the conditioned response. This is as it should be. The basic process involved in conditioning and in learning to read is the same."

That the ultimate goal of behaviorism is the control of human behavior was spelled out quite plainly by John B. Watson in his book, Behaviorism (p. 11): "The interest of the behaviorist in man's doings is more than the interest of the spectator -- he wants to control man's reactions as physical scientists want to control and manipulate other natural phenomena. It is the business of behavioristic psychology to be able to predict and to control human activity."

The Socialist Plan

The Progressives' plan to socialize America required the most thorough and radical reform of American education. To this they applied their extensive

knowledge of behavioral psychology. That the goal was socialism was clearly known and understood throughout the educational establishment. That it meant downgrading academics in favor of socialization was also understood, for in a socialist society an elite rules at the top, and the masses below are relegated to the subservient, mindless tasks of an industrial system.

Prof. Dallas Johnson of the Univ. of Washington wrote in 1915 in an article entitled "Socializing Education": "Scholastic traditions and academic prejudices must give way to the ideal of increasing the social solidarity of our people." (School & Society, 12/18/15)

Dr. Charles W. Eliot, President of Harvard, in 1916 advocated reform that would hasten the shift from academics to vocational activities. He wrote: "The changes which ought to be made immediately in the programmes of American secondary schools, in order to correct the glaring deficiencies of the present programmes, are chiefly: the introduction of more hand, ear and eye-work -- such as drawing, carpentry, tuning, music, sewing and cooking." (School & Society, 3/18/16)

Prof. Walter R. Smith, of State Normal School, Emporia, Kansas, in an article entitled "The Fundamentals of a Socialized Educational Program," wrote in 1918: "The process of socialization will require greater emphasis upon the social studies in our schools. The linguistic and mathematical core of the old classical curriculum must give way to a social core." (School & Society, 7/13/18)

All of these men reflected the thinking of John Dewey, who had written in 1898:

"There is . . . a false educational god whose idolators are legion, and whose cult influences the entire educational system. This is language-study -- the study not of foreign language, but of English; not in higher, but in primary education. It is almost an unquestioned assumption of educational

theory and practice both, that the first three years of a child's school-life shall be mainly taken up with learning to read and write his own language. . . .

"My proposition is, that conditions -- social, industrial, and intellectual -- have undergone such a radical change, that the time has come for a thoroughgoing examination of the emphasis upon linguistic work in elementary instruction. . . .

"The plea for the predominance of learning to read in early school-life because of the great importance attaching to literature seems to me a perversion."

Secular Salvation

Why did these men believe in socialism? Because, as atheists, they were convinced that socialism offered the only salvation from evil. To them the causes of evil were societal: ignorance, poverty, and social injustice. As evolutionists they rejected such concepts as sin, innate depravity, or the fall of man. They thus attributed the causes of social injustice to capitalism, individualism and religion. By substituting socialism, collectivism and atheism in their place, they had no doubt that heaven on earth was quite attainable.

The Progressives knew that the new society they were trying to build required of them extraordinary efforts and devotion. Their vision included a globalist humanism which was well expressed in a speech given in 1918 by Prof. Charles H. Judd, the Wundtian dean of the School of Education at the University of Chicago. Judd said:

"I am arguing for a new kind of humanism . . . We must build in the future a social structure for which there is no pattern. The humanism of the future will be dependent, not on imitation, but on self-determination. . . .

"I have been reading, as I am sure many of you have, the platform of the

English labor party. Its program of social reform and of education for more intelligent citizenship makes a profound appeal to every lover of democracy. I believe the English labor party is right. . . .

"The social psychology of the future will recognize different mental patterns no less than does the psychology of today, but it will exhibit a new factor, namely, conscious devotion to social solidarity. . . . Perhaps the time will come when the psychological differences of nations will be assimilated into a larger pattern of intelligent appreciation of the solidarity of a rational humanity." (School & Society, 9/10/18)

"Panhumanity"

Some educators indulged in messianic hyperbole when writing of this globalist vision. One such educator was Prof. J. E. Boodin of Carleton College who wrote in 1918 while World War I was still raging:

"If the German junkers have been willing and eager to undergo a life of discipline and sacrifice to promote the illusion of Pangermany, how much more should we be willing to bear and do for Panhumanity, for an ideal humanity -- counting its riches to promote the general well being, finding our soul in sacrificial cooperation with our fellows, realizing that the only thing that is eternal and worth striving for is the good life. Thus shall we make the pattern laid up in heaven incarnate on earth. Thus shall we build the city of God."

Indeed, such "sacrificial cooperation" was needed to carry out the full program of educational reform that would create the new humanist utopia. The organizational mastermind who engineered this reform was Charles H. Judd who, in 1915, organized the Cleveland Conference, a semi-secret annual meeting of top educators. Judd urged the members of the conference to undertake "the positive and aggressive task of . . . a detailed reorganization of the

materials of instruction in schools of all grades."

It was Judd's protégé, William Scott Gray, who created the Dick & Jane look-say reading instruction program that was to start America on its literacy decline. In 1955, when Why Johnny Can't Read was published, Gray organized the International Reading Association to insure that look-say would dominate reading instruction in American primary schools for decades to come despite the mounting opposition of parents.

By 1920 the reform movement had progressed so far that Prof. M. V. Shea of the Univ. of Wisconsin, reporting on the Cleveland Conference of 1920, could write:

"The schools are moving with an irresistible force on to a program based on the doctrine that pupils must have work in the schools which will interpret the world outside for them and help them to adjust themselves thereto. . . . There were no terms used by the speakers, except by two or three adherents to the ancient order, which indicated the slightest belief in the doctrine that the schools should adopt a curriculum and methods of teaching designed merely to exercise the minds of pupils; the doctrine of formal discipline is passed." (Schools & Society, 3/27/20)

The NEA's Role

The Progressives also realized that if their plan was to succeed they would need the cooperation of America's teachers. And so, in 1917, they took control of the National Education Association and established its permanent headquarters in Washington, D.C. where they hoped to exert maximum influence on the federal government. Prof. George Strayer of Teachers College, Columbia, and president of the NEA in 1919 told that year's convention: "When our half million teachers agree upon educational policies and make insistent demands in keeping with national progress, these demands will be heard in Congress." (School & Society, 7/19/19)

In 1924 Prof. Edwin D. Starbuck of the Univ. of Iowa told an NEA convention:

"We are now gaining conscious control of human development. The future of humanity, the destiny of nations, the direction of human progress, are in the hands not so much of makers of laws or captains of industry as of teachers who are shaping the citizenry of the world."

The 1920's and '30's were devoted to a total transformation of the public school curriculum. Charles Judd told a meeting of the American Political Science Association in 1931 that the entire organized profession was now engaged in the process of promoting "a movement to bring to full realization the project of socializing the whole body of instructional material in schools and colleges."

The work, in fact, was being done so vigorously that a reporter, attending the 1932 meeting of the NEA's school superintendents department, held in Washington, D.C. and attended by John Dewey, Charles Judd and other progressives, could write:

"Here, in the very citadel of capitalism . . . this group of outstanding spokesmen of American education talked a remarkably strong brand of socialism."

And you can be sure that if a superintendent wanted to advance his career he had to tow the socialist line.

Some of these "outstanding spokesmen of American education" had toured Soviet Russia in 1928 and come back with glowing reports about the communist experiment.

Even the American Historical Association got into the act of preparing America for socialism. In 1934 its Commission on the Social Studies reported:

"The report makes it clear that two social philosophies are now struggling for supremacy: individualism, with its attending capitalism and classism, and

collectivism, with planned economy and mass rights. Believing that present trends indicate the victory of the latter the Commission on the Social Studies offers a comprehensive blueprint by which education may prepare to meet the demands of a collectivist social order without submerging the individual as a helpless victim of bureaucratic control."

And so the new purpose of public education was to prepare America for socialism.

Is it any wonder that so many of us emerged from public schools totally ignorant of the true nature of the free-enterprise system? Is it any wonder that the first thing Americans now cry for when something goes wrong is government regulation or control? Is it any wonder that the farmers of America have ceased to believe in the marketplace and look to the government for their sustenance? We have been so brainwashed to believe in paternal government that most Americans cannot even conceive of education without government ownership or control.

The Progressives did their job exceedingly well, and their disciples today, in the highest positions of power in the educational establishment, still press that globalist vision while centralizing all education under state monopoly control. Their political power is enormous, thanks to the NEA which is convincing more and more legislators to pour more and more tax money down the educational rathole.

Meanwhile, public education has become a moral and academic disaster. But Americans have grown to live with it. They know something is wrong, but they have no idea what to do about it.

Fortunately, there is a growing number of parents who know what is going on and have removed their children from the government schools. This trend will continue to grow despite the determination of the "educators" to crush it.

As we have shown, what we have today is the result of a very long process. Indeed, the process was expected to be long, for as John Dewey wrote in 1898: "Change must come gradually. To force it unduly would compromise its final success by favoring a violent reaction."

Americans are now in a position to see quite clearly where the educators want to take us. The goal is a world socialist government in which individual freedom and national independence will be lost forever. Clearly this is not what the American people want. And so, the conflict between the educators and the people will persist indefinitely.

Teachers Get Highest Pay Raises in Nation

For the second consecutive year, public-school teachers have received the largest average pay raise among all the occupations included in the U.S. Labor Department's annual survey of employment costs.

In 1986 wages and benefits for elementary and secondary teachers increased by an average of 5.8 percent. By comparison, total salaries and benefits for all civilian workers increased by an average of 3.6 percent. The average increase for white-collar employees was 4 percent, and for all state and local government employees it was 5.2 percent.

Public-school teachers also led the nation in pay and benefits increases in 1985, when their average compensation rose by 6.4 percent. (Educ. Wk. 2/11/87)

School Costs: \$4,263 Per Child

According to the U.S. Dept. of Education, it will cost an average of \$4,263 to educate each of the nearly 40 million pupils in U.S. public schools in the 1986-87 school year.

The figure is up by \$212 from last year, or 5.2 percent. It represents an 18.3 percent real increase, after inflation, in the public school bill since 1980-81.

The public schools spent an average of \$2,762 per pupil in 1980-81. The total U.S. school bill (public and private, kindergarten to graduate school) will climb to \$278.8 billion, an increase of \$15.4 billion or 5.8 percent over 1985-86. Consumer prices rose 1.6 percent in the 12 months ending July 31, 1986.

Minnesota District Drops Creationism

The St. Cloud, Minn., school board has voted to stop teaching creationism in 10th-grade biology classes in which evolution is taught in the community's largest high school.

At the request of Ron Jandura, the district's superintendent of schools, the board voted unanimously to end the controversial practice at St. Cloud's Technical H.S.

"It's a curriculum that has been in place several years, and I thought it was inappropriate," said Mr. Jandura. Creationism is not taught at the other high school.

Randall Hedtke, who had taught the class for 17 years, criticized the decision and planned to appeal it before the school board with a petition signed by 30 local clergymen.

Opponents to Creation Science Ignore Evidence

A widespread impression exists, conveyed by some antagonists and in many news accounts, that what's called "creation-science," the theory that complex life forms appeared in abrupt stages, is based on religion.

"This definitely is not the case," says Wendell R. Bird, an Atlanta attorney who defended Louisiana's "balanced

treatment" act before the U.S. Supreme Court, whose decision is pending.

He said that the "abrupt-appearance theory" -- sometimes described by evolutionists as "punctuated equilibrium" -- is based "explicitly and totally on scientific evidence," with no reliance whatever on the Book of Genesis or reference to it.

That evidence, voluminously cited in the 300 pages and 1,000 footnotes of Louisiana's appeal prepared by Bird, was not disputed by legal challengers to the "balanced treatment" act, led by the American Civil Liberties Union.

Most opposition to Louisiana's act contended that the act was religiously motivated as indicated by legislative comments in its passage.

"Creation science would offer students more scientific information, not less," Bird said. "It's a matter of academic freedom, of students' right to know."

While most scientists uphold general evolution and opposed Louisiana's act, they did not question the scientific evidence given as grounds for creation science. In fact staunch evolutionists acknowledged that new kinds of life almost always appear suddenly, without links, in the fossil record, the only concrete record of past biological events.

Even the lower court which ruled against the Louisiana law did not contest the scientific evidence. It ruled that "irrespective of whether it is supported by scientific evidence, the theory of creation is a religious belief," and thus illegal. (St. Petersburg Times, 2/21/87)

Suicide Victim's Parents Sue School Officials

The parents of a Milford, Conn., 8th grader who committed suicide at his home have charged in a suit that local school officials were negligent in failing to inform them that the boy was troubled.

The parents are arguing that the school bears "a special responsibility" for children who are in school part of the day and that school officials should make "a reasonable effort" to communicate to parents when they spot signs of trouble, said Penn Rhodeen, a lawyer for the parents. The suit, filed in New Haven Superior Court, alleges that the student, Gregory Brown, started to show signs of trouble in the fall of 1984.

According to Mr. Rhodeen, Gregory intercepted his last report card, which indicated that he was failing, and forged his grades on a blank card. The school failed to notify his parents of these actions. (Educ. Wk. 2/18/87)

Child Porn Epidemic

According to a recent Family Weekly magazine article, at least 300,000 children under the age of 16 are involved in child pornography in the U.S. According to Jay Howell, director of the Washington-based National Center for Missing and Exploited Children, "Sexually related kidnappings -- often for the purpose of producing child pornography -- account for at least 10 percent of all missing children."

There is now a thriving underground cottage industry, run mostly by so-called "sexual freedom" groups that openly advocate sex between adults and children. These groups operate an extensive exchange and classified ad service that circulates child pornography among their members.

The magazine said that "police now frequently encounter parents going into the child pornography business, using their own children as models. Last year, a Long Island couple in New York was arrested on charges of running a homegrown child pornography ring that produced and circulated pictures of their own 3-year-old daughter having sex with adults."

Satanists Abuse Children

Two well-dressed men were held on 2/6/87 in Tallahassee, Fla., on charges they abused six youngsters who were found dressed in tatters in a park, and police said the men may be part of an international satanic cult whose members give up their children.

The children, ages 2 to 7, may have been given up by their parents so they could join a satanic cult in Washington, D.C., authorities in Florida said.

Police said the children had not bathed in several days, hadn't eaten for a day and were covered with insect bites.

Upon questioning, the men said the children were being "weaned" from their mothers in Washington. They said they were taking the children to Mexico to start a school for brilliant children. They denied any blood relationship with the children and refused to answer other questions.

Police identified the men as Douglas Edward Ammerman, 27, and Michael Houlihan, 28, and said they were believed to be from the Washington area. The two were charged Thursday with child abuse and jailed on \$100,000 bail each.

The oldest child and a 2-year-old boy claimed to be brother and sister and said Houlihan was their father.

Medical exams showed one child had been sexually abused.

On the basis of evidence found in a van at the park, District of Columbia police executed search warrants at a warehouse and a home.

"The search warrant . . . revealed that the organization is probably headquarters for some type of satanic cult," Hunt said. (Boston Herald, 2/7/87)

Vital Reading

Against All Hope by Armando Valladares, Alfred A. Knopf, 1986, 381 pp., \$18.95.

This book should be on the required reading list of every high school and college student in the United States. It tells more about what communism really is in practice than any other book I've read on the subject.

Armando Valladares is a courageous, noble Cuban who spent twenty-two years in Castro's prisons for the simple "crime" of speaking out against communism. In that veritable hell on earth, he suffered unspeakable torture, degradation, solitary confinement, beatings, starvation, biological experimentation, and forced labor.

What permitted him to survive was his deep Christian faith and an absolute refusal to bend to the will of his communist tormentors.

The communists used the most brutal forms of psychological and physical torture to force Valladares and other political prisoners to accept Political Rehabilitation and communist indoctrination, but he resisted despite the awful physical toll it took on him.

Of the time when his torturers used vitamin deprivation and solitary confinement to break his spirit, Valladares writes:

"Around that time it was getting harder and harder for me to stand up, and I would stagger against the walls of the cell, unable to control the way I walked. . . . My memory was failing me, and I was undergoing a terrible mental confusion. . . . I fell into a deep depression. The least sound alarmed me, and that in turn made my heart race rapidly, uncontrollably. . . . I often felt inexplicable fears, and I couldn't tell what was causing the terror. I didn't know exactly what I was afraid of. It wasn't of the beatings. It was a fear that went beyond that. . . .

"When I thought this dread would finally reduce me to a shivering,

frightened animal, I prayed to God. Lying in the corner of the dark dungeon, I closed my eyes and prayed to Him. Then a sense of tranquillity began to take the place of the terror and fear and I felt comforted, my faith renewed. I always went to Him in search of support and peace, and I always found it. I began every day with renewed faith and the will to continue on the path I had chosen, and to win."

This inspiring, uncompromising book is probably one of the best weapons against communism we now have. A private fund ought to be created to see that it gets the widest possible distribution not only in the United States but in Latin America in its original Spanish edition. Increased knowledge of and resistance to communism is our best possible defense. If people knew the true nature of communist barbarism and deceit they would less likely fall victim to its lies.

But even more important, in Armando Valladares young people will find an unconquerable spirit, a love of freedom and justice, a love of God, a love of truth, and a heroic model of resistance to evil that every youngster hungers to find and emulate. Armando Valladares is one of the true heroes of the twentieth century.

Correction:

Dr. Rushdonny was incorrectly quoted in issue No. 6 sent to subscribers. The correct quote is:

"Humanistic education is the institutionalized love of death."

Vital Quotes

"To compel a man to furnish contributions of money for the propagation of opinions he disbelieves is sinful and tyrannical."

The Virginia Statute (Bill of Establishing Religious Freedom, adopted by the Gen. Assembly of Va. 1786)