

THE IMPACT OF THE NAM ON EDUCATION

My first article on the NAM was an overview of it, the second dealt with the impact of it, and this last one focuses on the it's influence on education. (Due to the time I need to pass along this information to you, and since you'll already see what's wrong with most of it anyway, please allow me to speak at length about education and the NAM, then I'll refer to the Scriptures in our conclusion.)

John Dunphy wrote, "The battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects the spark of ... divinity in every human being.... The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its ... evil and misery, and the new faith of humanism resplendent in its promise" (David Jeremiah, Invasion of Other Gods, 85). {All later references to this book will be written as "id."}

Brooks Alexander wrote, "In the ideological contest for cultural supremacy, public education is the prime target; it influences the most people in the most pervasive way at the most impressionable age. No other social institution has anything close to the same potential for mass indoctrination" (Eldon Winkler, The New Age Is Lying to You, 131). {All later references to this book will be written as "ibid."}

New Agers are Primarily Involved in Education.

It has been reported that of the New Agers surveyed, more were involved in education than in any other category of work; Marilyn Ferguson wrote, "They are ... in a 'peaceful struggle' within the system. There are heroes in education ... trying to transcend the limits of the old structure.... 'The psychology of becoming ... has to be smuggled into the schools'" (id., 86-87). Children today who are fed a constant diet of disguised humanistic, occultic, and spiritualistic ideas in school will more easily reject Christianity as they get older, so these concepts are disguised (smuggled in) by terms like "focusing" or "centering" time instead of "Yoga" or "meditation" time. What does "the psychology of becoming" want us "to become" anyway? Well, humanism plus supernatural power becomes New Age. Hinduism plus pop psychology becomes New Age. Pantheism plus confidence in human potential becomes New Age. The seeds for this educational infiltration began long ago; for example, the educational reformer John Dewey, a 1933 signer of the Humanist Manifesto I, was intent on eliminating Christian absolutes from the educational system and substituting "truths" consistent with a changing culture, and the NEA (National Education Association) jumped right in behind him pushing for a "purified environment for children."

Transpersonal Education

It all begins with the training of the future teacher in what's called "personal transformation" or "transpersonal education." This has to do with moving students beyond what they would ordinarily learn about themselves and the world around them through the old educational system, leading them to an awareness of the Inner Self, to an integration of body and mind, so that by achieving a higher consciousness they may transcend what was formerly believed to be the limits of human potential. Marilyn Ferguson wrote, "The name derives from a branch of psychology that focuses on the transcendent capacities of human beings. In transpersonal education, the learner is encouraged to be awake and autonomous, to question, to explore all the corners and crevices of conscious experience, to seek meaning, to test outer limits, to check out frontiers and depths of the self.... Transpersonal experience aims for a new kind of learner and a new kind of society. Beyond self-acceptance, it promotes self-transcendence" (ibid., 133). (Incidentally, nearly everything we're going to talk about in this lesson concerning the NAM's influence on education is connected to this idea of focusing on "self.")

Some have called the higher consciousness the unborn self; Elliot Miller wrote that in the New Ager's mind, "It is the teacher's responsibility to 'unbury' or awaken within each child this sleeping Self (variously called 'God within,' 'Inner' or 'Higher Self,' 'Inner Wisdom,' 'Infinite Potential,' [etc.]). This goal is the cornerstone of all transpersonal education. It is believed that each student already has all knowledge and wisdom. He ... needs only to be taught (through meditation, guided imagery, and so

forth) how to tap it" (ibid., 135-136). How is this accomplished? It's generally achieved through what's called "Affective Learning," having to do with spending more time attempting to contact and stir up the creative, intuitive, or right side of the brain instead of training the analytical or left side of the brain. (Incidentally, it's believed that this is one reason women are drawn to New Age philosophies more easily than men—women are more right-brained than men, dealing more in emotion and intuition.) Getting back to affective learning, "affective" is defined as that which is caused by or expresses emotion or feeling; "Simply stated," Rick Branch wrote, "this educational approach requires the teacher ... to help the students get in touch with their feelings" (ibid., 136).

See, the problem isn't expressing feelings and emotions, the problem is the humanistic/New Age theory that, as Mr. Branch went on to say, if students "can discover their true feelings, they will know what decisions need to be made in any given situation. If the students feel good about themselves and have good self-esteem, they will always make the correct judgment" (ibid., 136). Doesn't this all remind us of the sayings, "If it feels good, do it," or "If it feels right, then it's right"? Sure, because those are New Age axioms. All this is connected to the Values Clarification concept; as Maury Smith, put it: "Value clarification ... seeks ... a method whereby individuals can discover their own values. Thus, value clarification does not tell a person what his values should be or what values he should live by; it simply provides the means for him to discover what values he does live by" (ibid., 137). Once a person has done this, then he's taught to cherish his own individual value system and affirm it publicly by repeatedly doing things with his choice in some pattern of life. [No wonder crime is so blatant and rampant!] Some other terms for this are "relativism," "subjectivism," and even "situation ethics"; in fact, one New Ager wrote that values clarification approaches "are not based upon the assumption that absolute good exists and can be known. They view values as relative, personal, and situational" (Simon, Sidney B., *Meeting Yourself Halfway*, Niles, IL: Argus Communications, 1974). In order to lead children and others to this, teachers (or "facilitators," as they're called now) are taught to completely avoid "moralizing, criticizing, giving values, or evaluating.... [Rather, he or she should] exclude all hints of 'good' or 'right' or 'acceptable,' or [even] their opposites" (ibid., 137). Marilyn Ferguson says that teachers should allow children complete autonomy and avoid absolutes: "An educational system that pushes 'right answers' is scientifically and psychologically unsound. And by demanding conformity, in either belief or behavior, it inhibits innovation and asks for scorn in an increasingly autonomous age" (ibid., 138). She also wrote, "A major ambition of the curriculum is autonomy. This is based on the belief that if our children are to be free, they must be free even from us—from our limiting beliefs and our acquired tastes and habits.... Maturity brings with it a morality that derives from the innermost self" (ibid., 138).

On the back cover of one school text-book it reads that the book is "designed to engage students and teachers in the active formulation and examination of values. It does not teach a particular set of values. There is no sermonizing and moralizing. The goal is to involve students in practical experiences, making them aware of their own feelings, their own ideas, and their own beliefs, so that the choices and decisions they make are conscious and deliberate, based on their own value systems" (Simon, Sidney B., *Values Clarification: A Handbook of Practical Strategies*, New York: Hart Publishing Co., 1972). Likewise in a sex education books the authors state, "There are no right or wrong responses to the problems posed.... The approach of the book precludes endorsement or condemnation of any particular point of view with regard to sexual codes" (Morrison, *Values in Sexuality*, New York: Hart Pub. Co., Inc., 1974).

The SOAR (Set Objectives, Achieve Results) program in schools introduces children to their very own spirit guides such as in a lesson called, "Rainbow for Relaxation." Children are told to sit up straight and close their eyes, then the teacher reads a story to them describing a guided journey into a land filled with different-colored rainbows. While in a hypnotic state they're told to repeat, "I like myself; I am happy; I am in perfect health; I have full control of myself; I am using more and more of my mind each day." They're brought out of the trance with the instruction, "You will be wide awake, healthy, full of energy, refreshed, and in tune with life." (One hypnotist said children are the best subjects of hypnotism.) (Incidentally, there was one reported case where one child had to be rushed to an emergency room to have doctors de-hypnotize him; and ever since then he's had nightmares about it.)

Speaking of how early-on such ideas are forced onto our children, let me tell you about a kindergarten program in the Science Research Associates reading program: there's a lesson (entitled "The Witches'

Ride”) in which kindergartners are introduced to a young boy who observes witches flying on broomsticks when they say the magic words: “Fly me faster than a fairy—without God....” The boy attempts to follow the witches’ example and is initially successful, but when he quotes the magic formula wrong, saying, “Fly me faster than a fairy—fly with God...,” he begins to fall to the ground. As long as he was being a New Ager, flying by his own power, without God, he was having fun, but when he tried to fly with God’s help, disaster befell him; see, the desired focus is taken from God and placed on self.

The NAM teaches that we must determine our own morality; in our higher selves we have the truth, we simply need to listen to our intuition—our own sense of what’s right. Dr. Beverly Galyean, who believes that each child contains all the wisdom and love in the universe, has developed at least three federally funded school programs to push her self-esteem agenda; she wrote, “Once we begin to see that we are all God, that we all have the attributes of God, then I think the whole purpose of human life is to reown the Godlikeness within us” (id., 92). The self-esteem concept is pushed so hard that there have been many cases where children were not held back when they should have been because it was thought that such would hurt their self-esteem (cf. id., 96).

In case you’ve forgotten, we’ve been talking about “transpersonal education.” Jack Canfield, a big New Ager, wrote that “‘transpersonal education’ [is] the acknowledgement of one’s inner and spiritual dimensions, through working with such forms as dreams, meditations, guided imagery, biofeedback, centering, mandalas, and so forth.... Holistic education ... views the student as being engaged in an integral process of unfoldment under the direction of his/her higher self. This process is perceived as taking place in a universe that is also constantly evolving: each of us is seen as an important part of the larger planetary and universal evolution of consciousness” (ibid., 139). Back in the late 70’s, Canfield suggested introducing meditation to school children by asking them if they’d like to communicate with The Force the way Luke Skywalker did in Star Wars. Canfield went on to write, “We believe that guided imagery is a key to finding out what is in the consciousness of New Age children.... Additional emphases in the transpersonal dimension are using nature as teacher, and aligning and communicating with other kingdoms such as the elemental and devic realms [Hindu for the realms of the gods] ... working with children’s psychic capacities (such as seeing auras); working with astrological charts.... The souls that are presently incarnating seem to be very special” (ibid., 139). (Canfield is one of those who, through his Chicken Soup books, attempts to appeal to our higher consciousness via our right brain emotions.)

Included in transpersonal education is the idea of teaching children to find an imaginary place in their minds where they can go to withdraw from their environment; in other words, their taught to create their own reality. The Pumsey the Dragon program uses Pumsey, a dragon with poor self-esteem, and a character called ‘Friend’ to achieve improved self-esteem for children. Friend speaks to Pumsey about the “Clear Mind,” that part of the mind that always thinks positive thoughts and causes good things to happen. The Clear Mind is always there for you whenever it’s needed: “It always finds a way to let you feel OK even if there are walls.... Sometimes it just goes right through walls as if they weren’t there” (ibid., 140f). One way to create mind pictures is using relaxation techniques and deep breathing exercises that follow a hypnosis pattern; creating a mind picture ends with the children opening their eyes and saying with the teacher, “I am me, and I am enough. I am me, and I am enough. I am me, and I am enough” (cf. id. 141). Rick Branch wrote, “Of course, this is the only possible conclusion to which a student can come, if indeed the Clear Mind is the best friend they can ever have. For who, besides themselves, can they turn to for help, advice, and counsel” (ibid. 141)?

DARE (Drug Abuse Resistance Education), another well-intended program, is taught in public schools by police officers. While not occultic, DARE uses non-directive, affective education methods which seek to help students clarify values and make their own decisions about drug use; officers, while teaching the material, may warn against the dangers of drug use, but the DARE material never tells students not to use drugs; to do so, of course, would violate the value clarification process. Unfortunately, studies have not indicated that the DARE program has been successful: “Ruth Hanson, who has been researching education for 20 years, said there are studies from several major universities that indicate that the DARE program doesn’t live up to all the hype. Hanson cited studies from the University of Illinois and the University of Kentucky in particular. Each devotes at least 30 pages to asserting ‘the DARE program has no effect or has actually increased drug use among students in the program,’ she said” (ibid. 141).

Globalism

Besides transpersonal education, globalism is a major teaching in schools. When global education is being taught to future teachers in their university classes, it follows that these young college students are going to mold the minds of children into one-worldism. A publication called "Global Mandate" reads, "Nation-states have outlived their usefulness, and a new world order is necessary if we are to live in harmony with each other.... The task of re-ordering our traditional values should be one of the major educational objectives of our schools" (id., 93). Globalists are infiltrating the educational system with world-order workshops at curriculum conferences and social studies meetings. What's the big deal? There are two big deals. Legislator William Bowen, Jr. said, "We have to control church schools because fundamental, Bible-believing Christians do not have the right to indoctrinate their children in their faith, because we, the state, are preparing all children for the [time] ... when America will be part of the One World Global Society and their children won't fit in" (id., 94). In other words, people are trying to force the joining of church and state, which could cause untold problems for Christians.

Another problem with globalism is that it's taught because of the pantheistic view of New Agers: Robert Muller wrote, "We can show children and people that there is something divine, miraculous, and tremendous in being human, that God must have a special design for us, that our evolution makes more and more sense, that it will continue at ever higher levels until this planet has finally become a showcase in the universe, a planet of God" (ibid., 142-143). Muller even states that children need to learn that they are "universal beings ready to flower," and "in us humans there are divine cosmic elements which will flower to the point that we will become conscious of the total universe and that the universe will become conscious in ourselves.... The incarnated God ... is in all of us and for all of us to manifest" (ibid., 143).

Against globalism, Eric Buehrer wrote that "Global education crowds out the study of Western civilization; it teaches that there are no absolutes; it seeks to politically resocialize students into liberal extremism. Some global educators preach a new religion for the world based on Eastern mysticism" (ibid., 142). Eric brings up something here that's clearly seen in schools all over our nation, namely, as Berit Kjos wrote, "In school the children [can] legally read books on Buddhism, Indian religions, and Greek mythology—but not on Christianity" (ibid., 131). Douglas Groothuis similarly wrote, "America's substantial Christian heritage is overwhelmingly edited out.... Although other cultures' religious concerns are not avoided, Christianity in America is rendered invisible" (ibid., 132).

Globalistic teaching, like all other New Age teachings, attempts to remove God. During Earth Day celebrations, some schoolchildren wrote poems to Mother Earth and sang, "We've got the whole world in our hands" instead of "He's got the whole world in His hands." Even though we should respect that which belongs to God, namely the Earth (Exodus 9:29), yet no one should be taught to spiritualize nature. When spiritual terminology such as "reverence" and "connectedness" are used in our relationship to the earth, it stems from the New Age belief that "all is one," which is pantheism wearing one of its many masks. According to New Age advocates, we must have a relationship with the spirit of the earth. This reminds me of Al Gore who wrote, "Native American religions offer a rich tapestry of ideas about our relationship to the earth," and he quotes a prayer of the Onondaga tribe "as another beautiful expression of our essential connection with the earth." The prayer goes like this: "O Great Spirit, whose breath gives life to the world and whose voice is heard in the soft breeze ..., make us wise so that we may understand what you have taught us; help us learn what lessons you have hidden in every leaf and rock; make us always ready to come to you with clean hands and straight eyes, so when life fades, as the fading sunset, our spirits may come to you without shame" (id., 94-95). Indian beliefs and rituals may, like mythology, be fascinating, but when children are falsely taught that the Great Spirit and God are merely two terms for the same creator who answers the ritual prayers and meditations of people everywhere, this is universalism and denies all need for the cross of Christ.

Conclusionary Remarks: The Scriptures

Let's ponder the Scriptures a few moments. Christians are not only global citizens, but also global missionaries. We're to go into all the world and make disciples of all nations (Matthew 28:19), because our Creator God gave His Son to be the Savior of all people (John 3:16). We're to think in global terms,

not because we're one with all things, but because in Jesus the Christ "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one" (Galatians 3:28). One where? In Christ.

Christians, instead of thinking in terms of self-esteem, are to think in terms of others-esteem and Christ-esteem. We should, as Paul said, "esteem others better than" ourselves (Philippians 2:3). Paul wrote, "I have been crucified with Christ; it is not longer I who live, but Christ lives in me" (Galatians 2:20a).

Christians are to realize that there are moral absolutes, that each person isn't a law to himself. We aren't at liberty to determine our own values independently of our Creator; attempts to do so have contributed greatly to the moral decay of the last few decades. As Jesus once said, "'Wisdom is justified by her children'" (Matthew 11:19). Using human wisdom to clarify values for daily life can and will only lead to destruction, reminiscent of Judges 21:25 which speaks of the decay of the people because they did whatever was right in their own eyes. Disciples of Christ need to stand firmly as did the prophets of old; Jeremiah said, "This is what the Lord says..., 'The wise will be put to shame; they will be dismayed and trapped. Since they have rejected the word of the Lord, what kind of wisdom do they have'" (8:4 & 9)?

We only get one chance to train our children for life here and hereafter, so this is no time to sit on our hands while the enemy is making inroads into education and taking our children captive, kidnapping some of them before they're out of kindergarten. So what can Christians do as the NAM continues to infiltrate schools? We can choose to embrace our right to homeschool, something literally millions in America have done in the past 20 years. If, however, homeschooling is ruled out, then be informed about what your children are being taught from kindergarten through high school! Be actively involved! Resolve to pray with and for your children and their schools, teaching them to do the same. Take part in your children's school by, for example, being in the classroom for a couple hours each week on different days and at different times of the day to hear what's being taught.

We need to teach our children biblical morality and how to discern for themselves the dangers in anti-Christian teaching; they'll either learn new spirituality or true spirituality. God holds parents responsible for their children, regardless of how much influence the world has, so let's "bring up [our children] in the training and admonition of the Lord" (Ephesians 6:4b). And while we're doing such, let's don't avoid any subject, including homosexuality, spouse swapping, extramarital sex, abortion, cheating, stealing lying, suicide, and even cannibalism, because the NAM has been known to even go there with our children. For example, students have been told to plan their tombstone statement and write letters to friends. Suicide education at one middle school is so descriptive that students come away with three or four plans that are most often used. And there was a case a few years ago where an 8-year-old committed suicide the day after suicide was dealt with in his class. Was he mentally challenged? No, he had an IQ of 130. The problem is, suicide is often discussed as an option that isn't necessarily wrong!

YES, WE LIVE IN A VERY SCARY WORLD, SO MUCH SO THAT MANY PEOPLE HAVE SECOND AND THIRD THOUGHTS ABOUT BRINGING CHILDREN INTO THE WORLD! HOW SAD!

[Tony E. Denton, February 2001. ASiteForTheLord.com]