

Serials
Hoodlums attempt on MACOS, What education plot?

(Without Prejudice)

Vol 6; No 2.
November '77

40c

MACOS -
Higher
than L.A. school

MACOS A 'BRAINWASHING'
COURSE, SAYS
EDUCATIONISTS

Aim is a new
social order

Diet of violence

Anti-Fore
campaign
to visit

CHRISTIANITY
& SCHOOLS

Concern over
textbooks

MACOS:
The



Stop
Press

P.O. Box 162, MARGATE, 4019

MACOS CONTROVERSY

MAN: Course
that has
illustrated

Protest urged over
social study course

What are our
children being
taught at
school?

Is Big Brother
in our
schools?

Texaco Mother's
Crusade into
Australia

Textbook
crusader

Course desensitizes
children to killing

A METHUEN

What is Macos?
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WHAT IS MACOS?

Fewer morals
and know less

Young robbed
of childhood
Course justified by
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Education chief stops
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Parents

Parents

Parents

Parents

Parents

SOCIETY
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COMMITTEE
AGAINST
REGRESSIVE
EDUCATION

AS JAMES TAUGHT, "Faith without works is dead." THERE ARE MANY WAYS IN WHICH YOU INDIVIDUALLY, OR WITH YOUR CHURCH GROUP, CAN WORK TO SPREAD THE COMMANDMENTS OF CHRIST.

It has been said: "We should pray as if everything depended on God, and work as if everything depended on us."

One of Christ's teachings is that we should pray, and the example of this is the Lords Prayer, and in context with his other teachings, we know that we cannot pray "Give us our daily bread" without expecting that we should work for it. Similarly, we do not mean "Hallowed be thy name" unless we also work to this end.

SOME THOUGHTS ON "HALLOWED BE THY NAME"

True prayer begins with a vision of God - "Our Father who art in heaven, hallowed be thy name."

But what does it mean to 'hallow' God's name?

We must try to think of what God's name means to him. It will help if we remember the proverb: "A good name is rather to be chosen than great riches." (Prov 22:1)

God always seeks to honour his own great name. When Jesus said, "Father, glorify thy name," the Father immediately answered, saying, "I have both glorified it, and will glorify it again." (John 12:28)

To hallow God's name is the pre-occupation of the Father and the Son, yet by their actions, many people indicate that they feel it is not important.

* * * *

RONA WRITES...

"Hallowed be thy name" is the first petition in the Lord's Prayer, and it has been my motivation and support in the long, tedious battle against MACOS. It is the first plea Christ taught us to pray, and I think this shows how important He feels this to be.

There is a great burden on my shoulders at present that God's name is not being hallowed, especially in schools, (in fact, the opposite is happening in many cases), and that it is our duty to work with all our God-given ability to see that this situation is stopped.

Through courses such as MACOS, the whole concept of God, the laws of God, and the peace of God are being destroyed in the minds of children. That is the biggest argument I have against it. If there were no other argument against it at all, that would be sufficient to convince me that it should not be used. Much of the course dwells on heathen and inhumane practices of the Eskimos. Ephesians 5:11 teaches us that we should not only avoid fellowship with these 'works of darkness', but that it is also a 'shame to speak of those things', and that we should, in fact, 'reprove them'. Instead of this, we find that their pagan ceremonies and traditions have been outlined and detailed for our children to study and role-play in school.

Harmful as MACOS is, it is not the main issue. The main issue is the philosophy of our Education System.

A teacher states a detailed case against using MACOS for captive 10-year olds

SIR. — In reference to the letter of Sr Gretchen Kelly, RSCJ (CL 13/11/77), I was aware that the story of the chopping of the young girl's fingers is one of the MACOS legends (Book 7, pp 30) and thus does not purport to be fact. But this, in my opinion, does not make it any more palatable.

After the rather gruesome incident, the fingers float in the water and become seals. Nulijuk (the girl victim) sinks to the bottom of the sea and becomes a powerful spirit, ruler of the sea and land animals, who demands the observance of taboos and rituals from mortal men. If these taboos are broken, she calls away all the animals so that people starve until they can please her again.

Maybe this does teach that "the really precious things in life have to be 'paid for' in suffering." But to an "ill-informed" parent like myself, it may simply be construed as "cruelty begets cruelty, vengeance begets vengeance."

In addition, the children are encouraged to role-play the legend. If the teacher is as skilled in taking drama lessons as Mrs Barlow (cf. Book 2, pp 8-12), I would not like to be the child who plays Nulijuk!

Without even querying the appropriateness or otherwise of this whole exercise in a Christian school (I consider MACOS could be offensive to many non-Christian parents), I would criticise it for its poor taste in selections in a course designed for a captive audience of 10-year-olds.

Similarly, I dislike the "blood and guts" emphasis, which becomes particularly repugnant, because so much of it is reinforced by the visual impact of the films. For example, the film notes describe the Eskimo mother skinning a duck and making a balloon of its intestines for her son (Book 6, pp 15) and cleaning a fish and giving him the eyes to eat (Book 6, pp 16). Umispiik (the son) — and the audience of 10-year-olds — watch Kingnuik butcher a seal (Book 6, pp 90; Book 7, pp 61). In the latter film, she butchers it on the floor, cleans the intestines, sets them aside and offers the young people some of the blood to drink. The dog is then brought in to clean up the mess.

Is it educational necessity that our children should have to

spend so much time — MACOS directs that this study, that is, the Netsilik Eskimos, takes a full half of the school year and should not be cut short at the end (Book 2, pp 3) — on this sort of thing?

Admittedly the writers of the course, in their wisdom and skill in planning strategies, have no doubt anticipated all my emotional and ill-informed objections. After all (in Book 3, pp 49) there is a sketch of a teacher holding out a dead fish to her class, with the caption, "Children may be interested in observing the structure of a dead fish." (I wouldn't, but who am I to argue?)

One comment (Chapter 6, pp 12) says: "If some children react negatively to the scenes of cutting up dead fish, eating fish eyes and eating uncooked food, have them discuss why they feel that way." (That would be a really stimulating sort of class discussion to return to, if the child had just been outside being sick!)

As a teacher, I am very conscious of the dangers of isolating selected passages from the context of the whole to illustrate a point. On the other hand, if one is to criticise constructively, it is surely necessary to provide examples. I would wonder, too, if these are the examples that are brought to the attention of parents when they are "consulted" about this course?

Even if parents attend the meeting arranged for discussion, they could not possibly see and read the entire MACOS course in one night (it consists of 30 booklets, four records, five film strips, 23 map posters and photo murals, three educational games, a set of cards and nine teachers' guides).

Contrary to what we are told, it is NOT easy to get to see the course. On the northside, it is not kept at the North Regional Office, and the set at the J. Hooper Centre, Wavell Heights, is incomplete. When I went over to read it, I was

given access to it with great reluctance, after being questioned as to who had given me permission to come. I was finally allowed in, because I said I was a teacher. The ominous response was: "If you are a teacher, I suppose it is all right. Last week we had a parent here wanting to see it."

I rather suspect that that unfortunate parents may still be "ill-informed", ignorant and relegated by the MACOS experts to the ranks of a "noisy minority group of extremists."

To these might also be added another minority group — those who oppose sex education in schools. For Book 3 (pp 53-57) provides an introduction to reproduction (the birds and the bees have been supplanted by mating salmon and herring gulls, with appropriate illustrations). The rules of Netsilik birth are provided — for example, the mother is isolated and no one is allowed to help her when she is giving birth (Book 6, pp 67) and children are asked to compare this with their own births (pp 68). I hope you are prepared with all the details, Mum!

And, of course, we could not do without a fair share of violence. The children, by the end of the course, will be well-skilled in hunting games (Book 6, pp 46-49; 56-60; Book 7, pp 44-49) and will have discussed such questions as, "In some instances we accept killing and even cruelty. Should one ever be cruel?" (Book 6, pp 52).

It does not really matter what they decide, since: "There is no need for final answers at this point or, perhaps, at any time" (Book 3, pp 5).

With such solid and worthwhile educational objectives as these, why should any concerned parent object to MACOS? And, if you come home one day and find that junior has just skinned the family cat and is eating its intestines, you will know he is just doing his homework!

(Mrs) D. OBERG.
Boondall, Qld.

• MACOS course

When loudly condemning "minority groups" (stop and care societies) for daring to challenge attacks on our Christian education system, another minority group, M.A.C.O.S. promoters, has ignored the fact that census statistics reveal that 86 per cent of Australians are Christians. With not more than 14 per cent on side and possibly considerably less, we find this vocal minority attempting to brainwash our impressionable age children with anti-Christian humanism.

It was enlightening to hear Mrs. Joyner and Dr. Goodman brush aside the emotional decoy words such as "sharing" and "love" to expose the sinful purpose behind the MACOS course.

A publication from U.N.E.S.C.O., "Towards world understanding" contains this quotation which strongly resembles M.A.C.O.S. tactics: "Before a child enters school his mind has already been profoundly marked and often unfavourably by earlier influences, first gained, however dimly, in the home". Apparently these are the absolutes — marks of Christian teaching of truth, honesty, justice and decency which M.A.C.O.S. intends to blot out with brainwashing sensitivity techniques.

Genuine educators all over Australia who believe in Christian Democracy, must emphatically reject the M.A.C.O.S. course at all levels. Like "De Tente" and "peaceful co-existence", the promoters appear to be relying on deception to gain acceptance for the course.

A. PINWILL,
Past President, Gayndah State High School P. and C. Association.

BUNDABERG
NEWS-MAIL

October 22, 1977

MACOS: How good or bad?

PARENTS who watched This Day Tonight on Tuesday night should have heard enough to make them wary of MACOS.

They should seek to become adequately informed about MACOS (Man: A Course of Study). This must include free accessibility to the resource materials, which at present cannot be purchased over the counter and cannot be taken home by children, but may be examined at Education Department regional Offices. Parents must also insist on consultation; on involvement in in-service training courses for teachers of MACOS; and on consideration of their wishes before the course is introduced — if at all — in schools attended by their children.

With an effusion of academic jargon, proponents of MACOS present the course as something to help free young minds from the chains of conformity and to foster world brotherhood by creating "the international children of the future." It is said to be valuable to the development of an awareness of the society in which we live and of attitudes which will help people to cope with the needs of a changing society. MACOS, drawing on the literature of anthropology, is said to put together powerful ideas by competent and respected academics, facilitating the study of other people's values, beliefs and behaviour, so that we may better understand our own society and all other societies.

Stripped of verbal cosmetics, MACOS is seen by its critics as an instrument for the denigration of Christian values; promotion of secular humanism; manipulation of immature and impressionable minds in the interests of changing society and the world; destruction of family loyalties; exposure of primary school children to cannibalism, infanticide, senilicide, bestiality, sexual permissiveness, the transcendent nature of physical pleasure; and a scarcely disguised plea for one world government.

Ridicule is the chief weapon used against the opponents of MACOS.

This was evident in the derisive attitude of many in the TDT audience, reinforced by misrepresentation of the points made by MACOS opponents, with consequent dishonesty in debate.

Despite the scorn, however, it appears there are sound grounds for concern about the exposure of primary school children to a program such as MACOS, which has been largely rejected in the USA.

Parents may wonder, for example, when the author of a Queensland Education Department booklet about MACOS describes the sacrifice of a female Eskimo child, in the interest of group prosperity as "a cruel choice but a deeply human one" — and sees a relevance of this act to "our own future" in the context of "unrestrained population growth."

They may wonder about a course propagating the idea that slogans such as "Make love, not war" and the use of drugs make the same point: "Mankind is safer when men seek pleasure than when they seek the power and the glory."

Or about this: "Infant plasticity and prolonged immaturity provide us as humans with the opportunity to shape the development of our offspring, and in this sense 'humanness' is a continuous human invention."

Parents may wonder, too, that their 10 and 11-year-old children, under MACOS, are confronted with such profound moral and ethical questions as these: What is the difference between human marriage and the marriage of other animals? What general statements can you make of the behaviour of most wives towards their husbands and of husbands towards wives? What choices are there for families that do not like to live together?

It is gratifying that Queensland's Education Minister, Mr. Val Bird, has halted expansion of the MACOS program pending an investigation. Parents should not miss this opportunity to make their own investigations. They must assert academic freedom for parents as well as for teachers.

MACOS

Remember the words of Adolf Hitler as he set about remoulding Germany in the 1930's into a Nazi state: "We will take away their children; these we will train and educate. We will not permit them to lapse into the old way of thinking, but we will give them thorough training. We will take them when they are 10 years old and bring them up in the spirit of the community until they are 18. They shall not escape us."

In the Teachers' Guidelines to MACOS — a school course designed for 10-year-old children, it says this: "Education is the establishing of behaviour which will be of advantage to the individual, and to others at some future time. Reinforcements are arranged by the education-agency for the purpose of conditioning."

A striking resemblance, is it not?

Surely it is not the place of education institutions to "establish behaviour" in our children, or mould their attitudes and values by "conditioning". This is the privilege and right of parents. Whatever happened to education at school imparting facts and accumulated knowledge of past generations?

It has been proposed that MACOS replace, or partially replace, the existing courses of geography, social studies and history. Is this course, which studies herring gulls, salmon, baboons and a very primitive tribe of 150 Eskimos, a fitting substitute for these three broad subjects?

MACOS was produced by Prof. Jerome Bruner, who is a behavioural scientist, experienced in behavioural modification, and past chief of staff in the Department of Psychological Warfare under Eisenhower.

This course seems to question the accepted philosophies and values of our present society. This is a normal and healthy part of growing up when one is left to find one's own answers. But with MACOS, all the questions have pre-set answers and, therefore, a pre-set goal. Is this goal, whatever it may be, acceptable?

Many of the 1,700 schools in America (about two per cent) who originally accepted the course are now having second thoughts. The other 107,000 schools apparently rejected it in the first place.

With a course dealing in philosophies, attitudes and values, those held by the teacher will obviously play a vital role. The facts that he/she is a qualified teacher and has done a 30-hour training course for MACOS do not guarantee the parents that this person is an acceptable teacher of the course.

MACOS is basically materialistic and very humanistic in outlook, and so is opposed to many of the morals and principles of Christian society. Is this what we want our children to be taught?

(Mrs.) Josephine Taylor,
18 Kelly Street,
Mundingburra.

"FOCUS ON EDUCATION" MONTH

"CHILDREN BECOME WHAT THEY ARE TAUGHT"

THE visit by renowned American educational research analyst and lecturer, Mrs. Norma Gabler, to Australia from 20th July to 7th August, marks a milestone in C.A.R.E's nationwide campaign against regressive education.



"MESSAGEWAYS" WITHDRAWN

An important breakthrough already has been gained - the book, "Messageways on Small Planet 1", which has lengthy references to violence, has been withdrawn from Q'ld State secondary schools on the order of the Education Minister, Mr. Val. Eird. (At the request of a concerned teacher, we are now seeking the exclusion of "Messageways 11" as well as 'Patchwork 2' 'Actions & Reactions' and 'English for Today'.)

"MACOS" - CAUSE FOR CONCERN

The latest cause for concern among parents is introduction in some Australian schools of the controversial American social studies series, "Man, A Course of Study" (or MACOS, as it is more commonly known).

The content of this course is well known to members of C.A.R.E. and, I am pleased to report following the dynamic lecture tour by Mrs. Gabler and the wide publicity it attracted, it is now much more widely appreciated by the general public also.

I will not enlarge here upon the content of the MACOS course, (our 'Case against MACOS' and Dr. Goodman's 'MACOS - It's Aim is a New Social Order' appear in this 'STOP PRESS'.)

AMERICAN DISCARD

However, I would like to stress the point that it is an American 'discard'. The Americans don't want it; neither does C.A.R.E want to see it become established in Australian schools.

In fact, one of the reasons why Mrs. Gabler came to Australia was to publicise, in a constructively critical way, the dangers inherent in American 'discard' courses, such as MACOS, which were being offered to Australia.

TEXTBOOK PRE-SELECTION

She also came to explain the method of pre-selection by the public which operates in the Textbook Adoption System in Texas. Under this system, parents, teachers, students and anybody interested are given the opportunity to read the proposed textbooks and to criticise them at public hearings.

For those energetic members of C.A.R.E. and other helpers who devoted time to preparing for Mrs. Gabler's visit, it was a mammoth task arranging a three-state itinerary, co-ordinating meetings in Sydney, Horsham, Redcliffe, Brisbane, Townsville and Cairns and ensuring that the tour was widely publicised and received maximum press coverage for the duration.

Blending an in-depth knowledge in the field of school textbook evaluation and parental rights in education with conviction and charm, she obviously made a lasting impression on the minds of the many people concerned enough to attend the lectures, morning tea functions and public meetings held in N.S.W., Vic., and Q'ld. at which she was guest speaker.

Mrs. Gabler came to Australia at the invitation of C.A.R.E. to highlight our committee's national "Focus on Education" month.

REGRESSIVE

As you are aware, this project is yet another step in the examination and exposure of the regressive attitude implicit in some school textbooks towards religious values, patriotism, sex and family relationships.

MEL AND NORMA GABLER, like millions of American parents, had complete confidence in public school textbooks—until 15 years ago when their sons began bringing home books filled with unpatriotic, pornographic, anti-Christian teaching.

That did it!

Thanks to Mrs. Gabler's expose of the situation which applies in the United States, and threatens to spread insidiously throughout Australia, educational authorities and parents have been made more aware of the need for sustained efforts to improve educational standards.

The theme of her lectures, "Your Children become what They are Taught", and the wealth of factual information she had at her fingertips on textbook and curriculum content provided significant support for our campaign.

Only those which pass the selection test are allowed to be placed in schools at public expense. The system is operating most successfully. In the 1977 hearings, 8 out of 11 considered unsuitable by the Gablers were restricted as a result of their protests.

ANTAGONISM

It is a matter of deep concern, and regret, that such a system is not already operating in Australia. This is not surprising in view of the open antagonism displayed towards Mrs. Gabler by many of our senior Education Department administrators and other academics whenever she attempted to outline the Texas system of textbook adoption.

It may only take a few letters to your State member and the Minister for Education, for such a system to be introduced into your state.

The informative report of Mel and Norma Gabler's ongoing battle...

"TEXTBOOKS ON TRIAL"

by James Hefley,

~~\$6~~ NOW \$5

More than just a chronicle of success—this book shows how you can join the fight for decent textbooks in your schools.

available from
PO Box 162, 4019.
MARGATE.

Old Education Minister, (Hon. Val Bird, demonstrated that he took the MACOS criticism seriously but some of his Directors did not, with the result that Mrs. Gabler's specific mission to the Education Department was only partially accomplished. In fact, the Primary Education Director, (Mr. Cullen), whom one would have expected to have exhibited sensitivity towards parental concern over MACOS publicly attempted to justify continued use of this highly controversial course in Queensland schools, despite the valid criticism levelled at it by Mrs. Gabler and other well-informed people.

INTOLERANCE

Mrs. Gabler was an invited guest at these two Departmental meetings in Brisbane and did not deserve to be subjected to the sarcasm and boorishness she received. STOP & CARE's director, Mrs. Joyner was present on both occasions and the intolerance displayed by these educationists has left Mrs. Joyner and other CARE members with the feeling that parents no longer are considered the prime educators of their own children.

As a result, many now believe that policy-making in education should be in the hands of those who do NOT feel obliged to use schooling to socially engineer children into an alien ideology.

U.S. expert attacks 'violence, sadism'

A visiting American educational research analyst today attacked a social studies course being studied by Queensland primary school children.

Mrs Norma Gabler, from Texas, said: "Man: A Course Of Study," was designed for 10 and 11-year-old children but included segments on a man eating his own wife, a man who ate his brother and wife swapping.

One segment described a little girl left as an orphan who was trying to swim out to some boats.

The men on the boats continually pushed her back into the sea and finally cut off her fingers.

Mrs Gabler, who has spoken to meetings all over the United States and overseas, said she

found parents everywhere concerned about three main issues.

THAT children today could not read, write or do simple mathematics;

THAT too much violence was contained in school material;

AND that children's values were being changed at school from those given to them at home.

Mrs Gabler said education professionals seemed to believe they had all the answers.

They thought they knew better than parents what was best for children.

RESOLUTION

At a public meeting, held at the National Hotel, Brisbane, on August 3, 1977, addressed by Mrs. Gabler, the following resolution was carried unanimously for submission to the Premier of Q'ld, (Mr. J. Bjelke-Petersen):-

This meeting affirms that parents are the prime educators of their children.

We protest against the discourteous treatment dealt out to Mrs. Norma Gabler, first at the Education Dept. meeting of Directors on Tuesday 2/8/77 and later by other educationists at Bardon Professional Centre.

We request that "MAN: A COURSE OF STUDY" be removed from the Queensland schools where it is now in use, and that plans to introduce this Course into fifty more schools in Queensland be stopped forthwith.

The Premier's wife, Mrs. Florence Bjelke-Petersen, chaired this meeting.

CARE asked that a Parliamentary inquiry be held into the ethics and philosophy of our education system in Queensland and also expressed concern over the conduct of senior Education Department administrators at meetings attended by Mrs. Gabler.

Similar expressions of public opinion were forthcoming at subsequent meetings addressed by Mrs. Gabler both in Brisbane and Northern centres.

Undesirable Text Books in Schools

Mrs. Rona Joyner, president of the organization known as STOP AND CARE, addressed a public meeting of about 50 people at the Civic Centre at Stanthorpe last Sunday morning on the matter of some undesirable text books being introduced into Queensland schools and, in particular, on the course known as "MACOS" (Man, a Course of Study).

Before Mrs. Joyner's address, Mr. Peter McKechnie spoke to the meeting for about 10 minutes.

He said he had read the first eight books, the ninth one being unavailable.

He said that he found the course un-Christian, and for this reason he would oppose its introduction to Queensland schools.

He added, that although the Education Department was responsible for education in schools, Members of Parliament had a right to be interested and to give directions to the Department if they found it necessary to do so.

Mrs. Joyner addressed the meeting on the general philosophy of education, and religious education in particular.

She said that the teaching of the Bible had been guaranteed under the Constitution, but various forces were at work undermining the Christian concept of society through our education system.

She also gave a historical background to the authorship of the MACOS Course, how it had been introduced into public schools in the United States and had been discontinued.

Her daughter Lexie Joyner, gave an outline of the course, and in particular those parts to which most objection could be raised.

Mrs. Joyner then rounded out the meeting with a list of opinions she had received from educators in the United States who considered that the course was detrimental to children.

Instances were given where neurosis had developed in both children and teachers. One of these educators pointed out that the publishers had stated that the course had no detrimental effect on children, but the publishers had no valid method of evaluating whether or not this was so.

Independent evaluation techniques had come up with the answer that the course was in fact detrimental to children of this age group.

Protest urged over social study course

A SOCIAL studies course which emphasises cannibalism, evil spirits, baby killing, wife swapping and "veiled bestiality" has been introduced in some Queensland schools, according to Mrs Rona Joyner.

Children under the course have had nightmares about the subject matter, she said.

"Why put adult burdens on 10-year-old shoulders?" she asked.

"Why teach fantasy in place of history and geography?"

A church minister in charge of Aboriginal congregations had said MACOS could make Aboriginal children regress to the fear of evil spirits and witchdoctors.

Yet three Aboriginal schools were among the first to use MACOS, in Australia, Mrs Joyner said.

Mrs Joyner, the director of the Society To Outlaw Pornography (STOP) and the Committee Against Regressive Education (CARE) is in Maryborough to arrange a public meeting against the course.

PRE-SELECTED

She favours a public pre-selection of school text books similar to that done in America.

★★★★★★★★

Queensland Times, Friday, Sept. 23, 1977

Anti-Christian

THE fight against anti-Christian elements in the Queensland Education System is a fight against the Devil.

Mrs Joyner was in Ipswich campaigning against the use of an American primary school social studies course entitled MACOS — Man: A Course of Study.

Mrs Joyner expounded upon the theme of her talk, "Children: the target".

"Children must always be the target of something and it is up to parents whether their children be targets of good things or evil things," Mrs Joyner said.

"Unfortunately, children in our schools are becoming the targets of teachers with materialistic humanist values such as those responsible for MACOS," she alleged.

"These people have no absolutes, no God: they believe man should make up his own rules according to his circumstances. — "Through behavioural science they are trying to control children's minds," she claimed.

Speaking in a low staccato, Mrs Joyner wholeheartedly condemned what she saw as "the humanist doctrine of many Queensland teachers".

Values

She is afraid that if Christian values are destroyed, the void that will follow will quickly be filled by communism.

"All pluralist societies lead to destruction,"

STOP and CARE on tour

Mrs Rona Joyner, the director of Brisbane based Society to Outlaw Pornography (S.T.O.P.) and Committee Against Regressive Education (CARE), is touring North Queensland.

STOP and CARE has been touring Queensland for the past six years. In that time, Mrs Joyner has addressed hundreds of parents and interested citizens

There are now more than 1000 people associated with them in addition to various groups.

Mrs Joyner will speak at Ayr on Monday night 9-9-77

Dalby Herald:

One of Australia's foremost campaigners against pornography, Mrs. Rona Joyner, will address meetings in Dalby on Wednesday and Thursday of next week.

The subject of Mrs. Joyner's addresses will be "Unwholesome and Regressive Influences in the Community and in Education That Need to be and Can be Prevented".

Her talk will cover the anti-family thrust by godless humanism as seen in—

- Regressive influences in the educational areas, including teacher-training, sex education, and the lack of education; and
- Unwholesome influences in entertainment, television, radio, films, sensitivity training, drugs, homosexuality, abortion, etc.

Call for school textbook public hearing

Public inquiry

Mrs. Joyner, a mother of seven — with five still at home — was in Gympie to address a public meeting at the Town Hall concerning school textbooks.

She said a public inquiry should be held before money was spent on courses like these.

She claimed it would save money and make publishers print better text books.

The following two motions were carried by the meeting:

● That this meeting commend the Minister for Education on his action in investigating the school course, "Man, a Course Study," and that he be requested to remove it from all schools should it be found to contain material unsuitable for young minds.

● That the Minister for Education be requested to favourably consider setting up a pre-selection text book adoption committee to enable the public to review and criticise books for school use before they are purchased with taxpayers money.

MACKAY MERCURY, 13/8/77

Fewer morals and know less

CHILDREN are leaving school with a reduced sense of morality, and less knowledge of reading, writing and arithmetic.

Mrs. Rona Joyner, of Sandgate, said this in Mackay yesterday.

Mrs. Joyner said because so many "peripheral subjects" were being taught in schools, children's training in reading, writing and mathematics suffered.

Australia's history, with its British origins, was being badly neglected.

Mrs. Joyner said parents could not possibly keep a check on the scores of textbooks used in schools. Many of them imparted, often by implication, immoral values.

Mrs. Joyner said the education system had once taught "absolute morals".

The new humanist based morality now taught in schools dealt with "situation ethics".

Claim on modern education

MACKAY MERCURY, 13/8/77



The top one's sort of like a tent with a line across

"A PEOPLE DESERVE WHATEVER THEY PERMIT"

While in Queensland, Mrs. Gabler was the guest of the Joyner Family, and on 5th August we accompanied her on her trip to Townsville and Cairns, where, as usual, she was extremely well received by her audiences at both the well-advertised public meetings.

At the conclusion of each question time, the meeting was asked to support our "Focus on Education" Month, not only financially, but also in a personal way, by word of mouth and by letter, to express their views to friends, to their schools, local member, the Premier and the Minister for Education.

At the Townsville meeting, the nucleus of a local organization, similar to STOP & CARE was formed, and we pray that the interest will continue to grow.

On the 7th August, Mrs Gabler left to continue her work 'back home', but in spirit she is still with us as a very dear sister-in-the-Lord, and her labour of love, (even while sick during her first week in NSW), on behalf of Australia's children is deeply appreciated by all who came to know her during her very hectic speaking tour.

Dalby Herald,
October 4, 1977

At Dalby on Wednesday night and Thursday afternoon, Mrs. Rona Joyner, director of the Society to Outlaw Pornography (STOP) and the Committee Against Regressive Education (CARE) addressed meetings at which she spoke against M.A.C.O.S.

Her meeting at the Q.C.W.A. Rest Rooms on Wednesday night was attended by almost 100 people, including a number of teachers.

She described M.A.C.O.S. as trash which was designed to change children's attitudes towards society and Christianity through skilled psychology and mind manipulation.

Mrs. Joyner said it was significant that the ninth book in the teacher's guide, entitled the "Teachers Seminar" was missing from most sets.

This book, she said, clearly stated the philosophy of the course was to take advantage of the plasticity and prolonged immaturity of the child's mind to use M.A.C.O.S. and the teaching profession to mould the attitude and condition the child into becoming the sort of person the designers of the course wanted in the world.

Mrs. Joyner said education was becoming a humanist versus christianity conflict.

Call for textbook public hearing

Brisbane morality campaigner, Mrs Rona Joyner, of Woody Point, today called for public hearings before books were allowed to be used as texts in schools.

Mrs Joyner, said today a system of public hearings to determine textbook suitability was used in parts of America, including Texas.

She said publishers had to justify their books at such hearings. Some lost thousands of dollars when the books were found to be unacceptable.

Mrs Joyner said an American research analyst concerned with modern education trends, Mrs Norma Gabler, had been prominent at textbook hearings in the United States.

As part of CARE's Focus on Education month, Mrs Gabler will arrive in Brisbane on July 30

JULY 21, 1977

TELEGRAPH

We then completed the rest of the tour, focussing on education at Ayr (8/8/77), Bowen (9/8/77), Proserpine (10/8/77 - a large public meeting), Mackay (11/8/77), Rockhampton (12/8/77), Gladstone (13/8/77), Bundaberg (14/8/77), and Maryborough (15/8/77).

It was originally intended to complete the 'Focus on Education' tour on 20th August, but it was found that the first week in September proved more suitable for visiting Gympie, Chatsworth, Scarness, Gayndah, Wondai, Kingaroy and Nanango, and finally a meeting at Ipswich (22. 9. 77) concluded the project.

###

Facts of MACOS

SIR — I refer to a letter in The Express (October 24), regarding the social studies course — Man, A Course of Study (MACOS).

From the comments made by the writer I doubt very much if he or she has ever seen, much less read, the course materials.

For a start, MACOS is not about life — it is a semi-fact, semi-fictional story about a small, now extinct, group of Eskimos and their cultures, which deals more with death than life.

And as far as teaching

children about the ugly parts of life, why not teach them the beautiful things?

There is enough violence in the world already without feeding it to these ten and 11 year olds to encourage them to enact these gruesome scenes of murder and violence.

The writer states that MACOS concerns itself with truth and that we should not deny the truth to children.

Just to quote a few examples — from the book entitled "The Many Lives of Kiviok", which deals with his many wives.

He marries a goose and has goose children and they grow up and fly away.

Another instance is of an orphan girl who is left in the water to freeze.

She is clinging to a boat so the men of the tribe cut off her fingers which turn into seals.

I ask you — is this truth?

No — it is just a lot of hogwash which is being used to turn children's minds towards hate and violence when what we really want to teach them is the love and beauty in life.

Perhaps if we concentrated more on this there would be no ugly parts to worry about.

I, as a taxpayer, would rather have my money spent to beautify the world, than as it is now being spent on making an ugly world of which many of us are ashamed.

YOURSELF,
Concerned.

MONDAY, OCTOBER 31, 1977
THE EXPRESS (Redcliffe and Pines Edition)

Seal film draws protest shouts

COURIER-MAIL

NOVEMBER 10, 1977

A FILM showing Eskimos skinning a seal and eating its raw flesh and intestines caused near-uproar in an educational symposium at Bardon last night.

The film is part of the material from MACOS — "Man: A Course of Study" — a social studies course being undertaken in some Queensland primary schools.

Shouting broke out among the audience of 200 when the film showed an Eskimo child being fed some of the intestines of the seal.

Cries of "You, educationists are mad" and "Depraved" were countered with shouts of "Are you a vegetarian?"

Among the opponents to MACOS at the meeting were supporters of the Campaign Against Regressive Education, including activist Mrs. Rona Joyner.

Education Department curriculum research officer Mr. Ken Smith, who showed the film, said it pointed out, among other things, the eskimos' sharing patterns.

A middle-aged man objected to a sequence in another MACOS film showing a pair of gulls mating.

The Council of State School Organisations has come out in support of MACOS.

Mrs Gabler claimed that violence had reached a peak in classroom studies in the United States — so much so that death education courses are being taught.

"Children should be taught to live before they are taught to die," she said.

Won't YOU fight for the mind of your child?

MACOS: The case against

by Rona Joyner,
Director, of STOP & CARE

"STOP PRESS" Vol. 6, No. 2
(Nov. 1977)

Attempts to support MACOS usually are approached from the viewpoint of the educationalist and modern ideas about curriculum construction.

They love to claim that education today is superior to the traditional practices and that it turns out more socially-aware and better-adjusted citizens.

If so, where are they?

Statistics show that, more than in any other generation, children in the lower age bracket are turning to crime. The overall juvenile delinquency rate is sky-rocketing, lack of discipline is seriously affecting real learning at schools and standards of academic achievement at Primary and Secondary levels are constantly declining.

Education in Decline

Yet we continue to be told that modern education methods are producing responsible, rather than anti-social, citizens (as was envisaged by the Martin Report when it was used by the Minister to convince Parliament to pour additional tax money into education.)

But facts and figures say "no"!

The serious upsurge in venereal disease, illegitimacy, abortion, drug-taking, violence, etc, is stark evidence that modern education is NOT fulfilling its claims.

False pretences

To this extent, your taxation money, and mine, is being used under false pretences by Departmental bureaucrats and by other educational institutions, without regard to the legal and moral requirement that it be used TO TRANSMIT TO THE NEXT GENERATION OUR COMMON CULTURE AND CHRISTIAN STANDARDS OF CITIZENSHIP.

Looking at modern education's track record so far, isn't it only reasonable that we should doubt and question the unproven and unsupported claims about this so-called social studies course - "Man: A Course Of Study".

American 'discard'

This is especially so in view of the highly critical and adverse findings of deception and unscrupulous dealings by its promoters, as published following U.S. Congress 3-year investigation. (Details are available from us.)

MACOS is, in fact, nothing more than a discredited American "discard", and surely our children deserve something better!

Let us look closely at this supposedly good course...

* * *

While I consider the content and philosophy to be most significant - and I'll turn to this later - I feel it most important to look firstly at the massive advertising campaign which accompanies the course.

Because of this, my case is presented under three headings: The CAMPAIGN; the PRODUCT; and the CONSUMER.

Under CAMPAIGN, we will see how the promoters operate to gain support and finance, and how they then rely on expensive, persuasive advertising techniques to make sales -- and profits for the multi-nationals!

When examining the PRODUCT, we will look at the nature, content, philosophy and effect of the course. I will demonstrate that it is a psychological values-changing tool prepared specially so that radical non-Christian teachers can condition pupils into accepting the primitive principles of the alternative life-style of Youth International (or the Flower-Power People).

When considering the CONSUMER, we will learn what practising clinical psychologists have written in criticism of MACOS and its creators, and why the U.S. Congress, acting for taxpayers, has discarded and refused to fund it.

THE CAMPAIGN

Everyone knows that, in advertising, it's NOT what you say but what is left unsaid, that really sells the product. Name one advertiser who tells us all the bad things about his product?

Nobody -- unless compelled by law, as with sales of cigarettes, and then the bad news is confined to the prescribed few words!

When the American market for MACOS crashed, Australia became the natural target for excess MACOS kits -- (perhaps even with some incentive set-up similar to the selling plan that provides finance to MACOS-supportive Universities in America!)

Propaganda

The result? A flood of propaganda directed at parents, teachers and taxpayers, complete with seminars, special films, the lot!

The following is taken from "Prologue to Change" an article which appeared in "Social Education" in May, 1974. The author is John G. Herlihy, who was the director of a regional center, supported by the National Science Foundation, for the installation and dissemination of MACOS. Although in support of MACOS, his article shows the manipulative nature of the course and its promotion.

ISSUES IN MACOS INSTALLATION

Since the MACOS curriculum was designed to study human behaviour and introduced value questions as part of the program, it has generated some controversy.

Two specific examples of strong community challenge to the MACOS curriculum have occurred.

Editor's note:

(When the Phoenix community challenged MACOS, instead of changing the course to suit the parents, the EDC designed a program of implementation which showed educators how to override these complaints. This is part of the MACOS 'support system'. Seminars for the course are persuasive, rather than informational.)

A case history of the Phoenix experience has been developed by EDC into a teaching protocol, which contains a user's guide and a movie.

In an effort to deal with these factors, the installing districts were counseled in developing community awareness and acceptance programs. Few installations were on a district-wide basis; most were conducted as pilot programs to test and evaluate the curriculum. Strong efforts were made to contact parents in the preceding spring and to offer 'open houses' before the end of September of the installing school year.

These local efforts, plus the availability of the installing college professor and regional director, were also a support system to help the new course mature.

In only one case in the network was there a serious challenge to remove MACOS from the schools. Many preparatory and initiatory activities, such as visiting MACOS classes, examining the course materials, and holding PTA and other informational meetings were conducted in installing schools. The efficiency of

this approach was demonstrated by the expanded implementation and absence of major conflict.

The controversial nature of the MACOS curriculum has, however, raised concern by parent and community groups in some parts of the country.

A community awareness phase is a 'sine qua non' for installing a MACOS-type curriculum.

The existence of the variety of instructional resources, the traditions of the past, and the resistance to curriculum and organizational change all indicate that the 'new' is difficult to install without a strong and long-term support system. Application of these generalizations to MACOS is appropriate because of the assumptions and the design of the curriculum.

"The 'new' is difficult to install without a longterm support system."

In the MACOS network, established by the National Science Foundation grant, the author utilized a month-long training program for local leaders, followed by a set of twenty bi-weekly inservice classes taught by the local leaders to teachers implementing the MACOS curriculum.

The network director was also a monitoring and support service for each installing center for the initial year.

This effort represents a considerable investment in time, manpower, and money. The results in terms of fidelity of installation, of continuance of the MACOS curriculum, and of dissemination, support this type of initiatory effort.

The establishment of a MACOS support system "represents a considerable investment in time, manpower and money", but the resultant continuance of MACOS supports the effort.

"The MACOS curriculum requires new roles and behaviour for teachers and pupils."

Since the MACOS curriculum does require new roles and behaviours for both teachers and pupils, some form of intellectual and emotional support is needed in order to successfully carry out the curriculum in the classroom.

A commitment to this support concept is necessary before attempting to implement MACOS.

and the child simply stopped and watched the gruesome sight as Totanguak running out of string used his own intestines to create the complicated figure.



from the MACOS Song Book

GENERALIZATIONS FROM MACOS INSTALLATIONS.

In reviewing the experiences of the three plus years of implementing this model 'new social studies' program, a few generalizations emerge:

The break with the old seems to be easier when working with an interested volunteer pilot group.

Any success by these early riskers is disseminated by their students' enthusiasm, activities, and comments which result in expressions of interest from other staff members, principals and parents.

This broad base of support is critical for any long-term or wide-spread change.

An implementation system that is able to generate broad acceptance breaks down the usual resistance against the 'new' presented by the middle and late adopters.

The utilization of MACOS does represent more than just a curriculum change, since it is a powerful teacher education package.

The implementation of MACOS and other new social studies curricula is a first step in generating a school climate and environment that reflect openness and willingness to risk the new, and that eliminate fear of failure for both teachers and pupils.

"The implementation of MACOS is a first step in generating a school environment with willingness to risk the 'new'."

The route to this end does not have a well marked or safe path. However, a combination of new social studies curricula, such as MACOS, and pioneer early risk-taking staff and administrators can produce a new climate or environment in classrooms.

The challenge to the present school organization and personnel is to seize the opportunity to 'mess around' with new curricula and to accept the emerging leadership patterns.

NSF spends between \$200,000 and \$250,000 or more each year to help promote and market MACOS. This money is used to hold promotion conferences for school decision-makers and officials, to lobby them to buy the program. Universities throughout the country apply for and receive substantial NSF grants to train teachers in the MACOS philosophy and pedagogy, and to enlist the support of other local educators and school officials for the program.

Congressman John B. Conlan

MACOS: The Case Against

It is no wonder that this massive promotional campaign has convinced some people of the course's worth.

The behavioural scientists who are the "brains" behind the whole exercise are skilled psychologists who know what to do and how to do it most effectively.

The main one, Dr. J. Bruner, was President Eisenhower's Chief of Psychological Warfare during World War II - with a special talent for mind-manipulation.

Now he is using that same talent to manipulate and brainwash teachers, parents and children of the tender ages of 10 and 11 years!

Mind Manipulation

STOP & CARE, in these circumstances, believes it is vital to alert parents and teachers everywhere, by every possible means, to this danger, and to educate them by revealing the true facts.

For example, Bruner's "brainchild" was rejected by 50 reputable publishers in the early 1960's as being sub-standard, too costly and containing dangerous philosophical content for classroom use.

Rejected

Later, the National Science Foundation used taxation grants to develop MACOS, but, following a three-year investigation by U.S. Congress, Government grants were stopped early in 1975.

Co-incidentally, the sudden influx of MACOS kits into Queensland schools began in the same year.

In America, less than 1% of all primary schools, and 2% of all schools, has accepted MACOS.

Obviously because of fear of exposure and rejection, it was not put up for public scrutiny and adoption under the system operating in Texas, the largest American consumer of textbooks.

Textbook adoption

This system allows the public prior review of all textbooks and courses, and nothing can be purchased with public money until approved at public hearings. We certainly could do with such a system in Queensland!

So far as I can ascertain, MACOS first was introduced to Australia early in 1972 by a New South Wales Education Dept. Inspector, Mr. Norman Baker, following his visit to the U.S.

~~Later in 1977~~ It appears that Curriculum Branch officers of the Queensland Education Dept. attended a seminar organized by Mr. Baker in Sydney.

Shortly afterwards, MACOS was trialled at the Craigslea Primary School, a progressive-type school, very interested in innovations. I was alerted by parents to certain questionable aspects of the course, and I complained to the Minister.

However, until I arranged for Mrs. Norma Gabler to visit Australia, I did not have the full facts on the course. (Mrs. Gabler, as you know, is an expert in textbook content and has had 17 years' experience in the battle for better books.)

On 3/8/77, at my invitation, Mr. Colin Lamont, MLA, attended and spoke at the Morning Tea for Mrs. Gabler in Brisbane. Later in Parliament he asked questions of the Minister for Education. Answers are in Hansard:

[10 AUGUST 1977] Questions Upon Notice

18. SOCIAL STUDIES COURSE, "MAN: A COURSE OF STUDY"

Answers:—

(1) The social studies course "Man: A Course of Study" was first trialled in two State primary schools (Craigslea State School and Geebung State School) during 1973 and 1974. It is presently being used in the following primary schools: Aurukun, Brookfield, Clontarf Beach, Geebung, Graceville, Inala, Inala West, Morningson Island, Sandgate, Serviceton, Serviceton South, Sherwood, Weipa North and Woolloowin; and at the Bamaga State High School.

(3) A set of class-room materials (books, charts, pictures, etc.) costs \$425. Sets of films, which are circulated from the departmental film library, cost \$2,200 in 16 mm form, and \$1,650 in 8 mm form.

(5) It is not intended to introduce the course to any additional schools during 1977. I shall arrange immediately for information regarding "Man: A Course of Study" to be forwarded to all honourable members. I shall also provide a complete class-room set of the printed materials for perusal by my parliamentary education committee and arrange to screen at their convenience accompanying films at the Ashgrove Film Centre Theatre. The committee may also arrange to visit a school or schools at which the course is being used.

THE PRODUCT; PHILOSOPHY, CONTENT

I have read thoroughly eight of the MACOS books, including the extremely important ninth teachers' book, entitled "Seminars for Teachers" -- which has not been made generally available to School Principals, Regional Directors, State Parliament, or

MACOS: The Case Against

even the Minister for Education himself!
(At least, not until we drew attention to it!)

Eventually, we were able to have it
tabled in Parliament by Mr. Lyn Powell.

Matters of Public Interest [5 OCTOBER 1977]

SOCIAL STUDIES COURSE, "MAN: A COURSE
OF STUDY"

Mr. POWELL (Isis) (12.51 p.m.):

that last week I asked the Minister for
Education and Cultural Activities a question
concerning Book 9. The Minister told me
that no Book 9 existed. Well, I have it here
with me. It exists in a very real form and I
shall table it for the benefit of those honour-
able members who are interested enough to
read the philosophy behind the course.

Values Changing

MACOS is not a Social Studies course.
No attempt is made to teach history or geo-
graphy as originally designed. From a
close study of the controversial ninth book,
it is clear that the course is a VALUES-
CHANGING instrument, using psychologic-
al conditioning "to break through the sonic
barrier between the conscious and uncon-
scious processes" (quoting from "The Next
Goal of Education" on page 5 of the book).

It describes itself as being anthropol-
ogy, ethnology, biology and sociology --
presented as a psychological tool by behaviour-
al scientists. I don't believe that we should be
sending our 10-year-olds to school to be psych-
ologically treated. Yet there are those who do,
as you will see from the following extract from
"Remaking Our Children for 1984", an address
delivered by Mr. Steinbacher, Managing Editor
of the National Educator in California, and
author of "The Child Seducera":

..... In fact, recently the head of the American
Psychiatric Association just returned from Rus-
sia and he said, yes, that in fact psychiatry
had been "perverted" in Russia as an instru-
ment of the state in this regard. So that should
give us pause and think a little bit about people
in very high places in education talking about
mental health clinics, psychiatrists or psycho-
therapists, and patients.

What do they mean by "patients?" Ashley
Montagu* who appears on the TONIGHT Show
frequently, let the cat out of the bag not too
long ago when he spoke to about 7,000 school
board members in San Diego. I was present.
He said, "every child who enters school at
the age of six in the United States is mentally
ill because he comes to school with certain
values he inherits from the family unit."

Is this one isolated crackpot speaking out and
insulting fifty million American children? Not
really, because not long after that I was in
Denver, Colo., when Dr. Wm. Pierce of Harvard
spoke to about a thousand teachers at the Child-
hood Education International Association semi-
nar. And he almost repeated verbatim what Dr.
Montagu had said, except that he went one step
further and said, "Every child in America enter-
ing school at the age of five is insane because
he comes to school with certain allegiances toward
our founding fathers, toward our elected officials,
toward his parents, toward a belief in a super-
natural being, toward the sovereignty of this
nation as a separate entity," and so forth. And
he said, "It's up to you teachers to make all of
these sick children well by creating the inter-
national children of the future."

Youth International

The instruction to teachers to make all
these "sick" children "well" is so as to create
"the international children of the future" --
which ties in exactly with the philosophy of
MACOS and also apparently with the aims of the
World Confederation of Organizations of the
Teaching Professions, according to an article
in the Courier-Mail on 23/11/77:

Must educate 'world citizens' — teacher

AN URGENT NEED to produce "world citizens" through education was
stressed by an international teachers' leader in Brisbane yesterday.

World Confederation of
Organizations of the
Teaching Professions
(WCOTP) Special Assis-
tant for the Asian Re-
gion (Mr. Horace Perera)
said.

"It would not be realis-
tic for schools to teach
something called 'Inter-
national Understanding'.

"But they can use
existing subjects like so-
cial studies, history and
geography to promote
the idea that there is
only one race in the
world — the human race
— and that the produce
of the world is the com-
mon heritage of man-
kind.

"It is the responsibility
of the teacher to promote

education for inter-
national understanding
and co-operation," Mr.
Perera said.

This week Mr. Perera
met teachers in Too-
woomba, and also dis-
cussed possible pro-
gramme for the Inter-
national Year of the
Child in 1979 with mem-
bers of the United Na-
tions Association
Queensland division.

Originally a secondary
teacher in Ceylon, Mr.
Perera was appointed
education director of the
World Federation of
United Nations Associ-
ations in 1981, and in
1986, Secretary General
of the Federation.

'Psychiatry' misused in Russia

HONOLULU (AAP-Reuter). — Allegations
of Soviet misuse of psychiatry could dominate
the sixth Congress of the World Psychiatric
Association, which opened here yesterday.

COURIER-MAIL

AUGUST 29, 1977

MACOS: The Case Against

MACOS' chief reason for existence is as a catalyst to increase and hasten change in

- (a) classroom practice and procedures through
 - (i) changed definition of education
 - (ii) changed 'process' of education
 - (iii) new 'evaluation strategies' to measure psychological effects on 'learners'
- (b) the culture of our society, through changing the roles, behaviour, thinking and attitude of young children - the citizens of the future.

CHANGED CLASSROOM PROCEDURES

Education used to be content-centred teaching of the 3 R's plus history, geography and a knowledge of our own cultural heritage; but according to MACOS Teachers' Book 9, education has now become a complex psychological procedure, the effects of which require scientific evaluation of the students' thoughts, feelings, attitudes and behaviours. Small group interviews and discussions are to take the place of traditional external tests to measure assimilation and understanding of content. Documentation follows:

From 'Seminars for Teachers'

Education is the establishing of behaviour which will be of advantage to the individual and to others at some future time. The behaviour will eventually be reinforced in ways we have considered; meanwhile reinforcements are arranged by the education agency for purposes of conditioning. Reinforcers are artificial, as 'drill', 'exercise', and 'practice' suggest.

Education emphasizes the acquisition of behaviour rather than maintenance. ... educational reinforcement makes special forms more probable under special circumstances. In preparing the individual for situations which have not as yet arisen, discriminative operants are brought under the control of stimuli which will probably occur in these situations.

(B. F. Skinner - 'Education as Acquisition of Behaviour')

The School is an entry into the life of the mind. It is life itself and not merely a preparation for living. carefully devised for making the most of those plastic years that characterize the development of homo sapiens...

School should provide more than a continuity with the broader community or with everyday experience. It is primarily the special community where one experiences discovery. where one leaps into new and unimagined realms of experience, experience that is discontinuous with what went before.

(Jerome S. Bruner - 'What the School Is')

The curriculum must be planned with reference to placing essentials first, refinements second. The things which are socially most fundamental, which have to do with the experiences the widest groups share, are the essentials. Things which represent needs of specialized groups and technical pursuits are secondary.

The notion that the 'essentials' of elementary education are the three R's mechanically treated, is based upon ignorance...

Unconsciously, it assumes that in the future, as in the past, getting a livelihood... must signify for most doing things not significant, freely chosen, and ennobling to those who do them; which serve ends unrecognised by those engaged in them. ... under the direction of others for the sake of pecuniary reward. For ... a life of this sort, and only for this purpose, are mechanical efficiency in reading, writing, spelling and figuring, with attainment of muscular dexterity, "essentials".

(John Dewey - 'The Essentials of Curriculum')

What then must education achieve? It must make it possible for human beings themselves to change. That is the next necessary goal of education. ... An education which gives man only sophistication, taste, historical perspective, manners, erudite parlor conversation, and knowledge of how to use and control forces of nature is a fraud on the human spirit, no matter what inflated pretensions and claims it makes.

The next goal of education is a progressive freeing of man -- not merely from external tyrannies of nature and of other men, but from internal enslavement by his own unconscious automatic mechanisms. Therefore, all education, all art and culture, must contribute to this. ... in spite of technological progress, and in spite of art, literature, religion, and scholarly learning, the heart of man has not changed. This is both a challenge and a rebuke...

My answer is based on the conviction that it is possible to break through the sonic barrier between conscious and unconscious processes, and thereby to bring to man for the first time in human history the opportunity to evolve beyond his enslaved past.

Toward this goal a first step will be a deeper study of those early crises in human development, when the symbolic process begins to splinter into conscious, preconscious, and unconscious systems. The purpose of such a study of infancy would be to illuminate the origins of the repressive processes which produce these cleavages, since it is these which must be guided and controlled.

As its second goal such a study would aim at the reintegration of unconscious with preconscious and conscious processes: something which has to be done not once, but repeatedly. In every life the battle for internal psychological freedom must be fought and won again and again, if men are to achieve and retain freedom from the tyranny of their own unconscious processes, the freedom to understand the forces which determine their thoughts, feelings, purposes, goals, and behavior. This freedom is the fifth and ultimate human freedom....

(Lawrence S. Kubie - 'The Next Goal of Education')

From 'Social Education' Vol. 38 No. 5

Since higher order processes are purported outcomes of the new social science curricula, further study and evaluation will be needed to determine the extent to which this desired activity occurs or identify the blockages which prevent these desired results.

The "processes" of education relate to role, behaviour and action on the part of the user. This notion is different from the traditional evaluation systems based upon achieving 100% of a given piece of content as measured by a teacher-made, standardized, or external test. The basic assumption of learning going on in the learner runs counter to a standardized external-to-the-student measurement device. This distinction has generated the need for new evaluation and/or assessment devices.

One of the MACOS teacher booklets is called 'Evaluation Strategies'. The thrust of this volume is on collecting data

MACOS: The Case Against

by or on the student. Interviews, questionnaires, self-reporting, performance and operational data are all topics of that booklet.

These procedures make the utilization of the typical report card difficult or counter-productive. ... The operation of the MACOS curriculum bring the questions of what is to be evaluated directly to the forefront in an operational way. Critics of today's schools claim that the present organization stresses passivity, conformity, caution, smoothness, and superficial affability. New curricula, such as MACOS, require that educators and administrators display and reward the qualities, roles, and behaviors that reinforce "...boldness, creativity, substance and the ability to demand and obtain those things which are essential for valid and effective public education for all children."

(John G. Herlihy - 'Prologue to Change')

From 'Seminars for Teachers' - Seminar 12

Standard measures of learning are not appropriate for this course, because they do not permit the teacher to explore in depth and with consistent format the ideas and feelings that may be set brewing when children work with these new, multi-faceted classroom materials.

(T)he interview may be particularly useful to teachers ... (M)any children of this age are more articulate orally than in writing. ... Children have little ability to reveal the scope and depth of their thinking by written answers to open-ended essay questions. What they really are thinking and learning becomes much clearer in the open-ended interview because they are able to expand their thoughts in ways not accessible to them when they must resort to written expression. Also, the ideas in 'Man: A Course of Study' are best expressed in responsive, interactive situations.

...this is when children reveal the full range of their thinking and feeling. Thus they give us one basis for making assessment of what they take with them from this course.

A CHANGE OF CULTURE

Teachers Guide Books reveal that MACOS is a course that aims to "reform our own customs, i.e. improve our own society" by introducing changes from within, via education.

The advertised content of the course is "man...the forces that shaped his humanity". The recurring questions are:

- What is human about human beings?
- How did they get that way?
- How can they be made more so?

The hidden content of the course, its scientifically-arranged opportunities for mind-manipulating and its inherent power to CHANGE SOCIETY from within, is not noticed nor understood by the casual observer at a seminar. Therein lies the danger of calling for public decisionmaking on the basis of superficial one-sided comments and uninformed opinions of MACOS supporters.

"TEACH MY PEOPLE THE DIFFERENCE BETWEEN THE HOLY AND PROFANE,
AND CAUSE THEM TO DISCERN BETWEEN THE UNCLEAN AND THE CLEAN."
Ezekiel 44:23

Opposition speakers are conspicuous by their absence, and at a recent public meeting arranged by the Q'd, Council for State School Organizations (QCSSO), the panel consisted of four who were pro-MACOS - even though the programme stated that it would be representative of ALL concerned parties.

Not only 'Seminars for Teachers', but also 'Talks to Teachers' and other Teachers' Guides, reveal what 'MAN: A COURSE OF STUDY' is.

We are told in 'Talks to Teachers' that MACOS reflects many of Dr. Bruner's ideas, and that he emphasizes the power of organizing IDEAS as a way of shaping and stimulating the child's thought - the comment being that ideas, like facts, have a short life in memory if they are not ASSIMILATED by the child in his own way', his teacher nurturing the child's private world by framing problems and asking questions. (pp. 12,13)

Some ideas that are to be assimilated by the child are -

- (1) that he is an animal, evolved from an ape, into 'homo-sapiens' (man who thinks) who found it good to stand on our hind legs. ('Talks to Teachers', pp. 4,16, 35-41)
- (2) that humanness is a changing MAN-made condition - a continuous human invention. (do., p.5)
- (3) that some cultures find blood-letting acceptable - the judgments of ALL men are SHAPED by the culture in which they live, and they in turn can shape their culture. (page 6), and cause 'rapid changes' (page 8).
- (4) that one way man might learn to become more human is... by examining his biological kinship with the other animals. (page 16)
- (5) that human life is not sacred - for it is not legitimate to talk in terms of higher and lower animals. (page 41) Killing and eating humans, killing and eating animals - what's the difference? See following extract:

"The man is weak from hunger. The seal is bleeding and in need of oxygen. Man and seal, TWO ANIMALS, are tugging...the same line. ...man, the hunter, heaves the seal from the water, cuts its throat and drinks the outward pulsing blood. Man and seal are both warm-blooded mammals. ...The differences between the two animals are not great. ...The flesh and blood and bones of a seal are much like those of a man. Neither... camera nor... surgeon can tell us precisely what it is that gives the man his edge over the seal."

('Seminars for Teachers', p. 32) (emphasis mine)

- (6) that 'social selection' takes place as the most dominant male baboons monopolize the sexually receptive females.

On pp. 14-16 in 'Talks to Teachers' we are given clear insight into the brainwashing processes to be utilized by the teacher. I quote: (emphasis mine)

(T)he social studies class is...for free discussion and the sharing of ideas between children of different backgrounds...

MACOS: The Case Against

(We have designed some activities so that children can confront their own emotional reactions to what they are learning --discussions of the sexual behaviour of animals, etc.

(Children confront genocide as a moral dilemma, and they consider the need for killing in a society where game animals are the principal source of food.

More important than the opportunities we have provided, are those discovered by the sensitive teacher. The best time to discuss an emotionally laden issue is when children openly express their concern. ...the argument that breaks out ..over whether Eskimos are human if they encourage their children to kill animals.

These are the rare and vital times when children assimilate knowledge in a deeply personal way, when thought and feeling join and ideas which once were foreign become THEIR OWN. In an ultimate sense, it is to encourage learning of this kind that WE HAVE BUILT this course.

This shows clearly it is a psychological tool for interfering with the minds and emotions of immature young unsuspecting ten-and eleven-year-olds. This is brainwashing and social engineering at its most despicable level.

And to bring this matter into the context of our own Queensland Dept. of Education, here is what is written in their recently published booklet about MACOS, referring to what is taught to Grade 6 children:

EXPERIENCES OF QUEENSLAND SCHOOLS USING THE COURSE

'Pupils in MACOS classes are eager to discuss. They are not prepared to accept statements without scrutiny. They are prepared to have their own opinions and to make decisions'. (i.e. after they have been conditioned to accept as their own, ideas that were once foreign - see above. Ed.)

"The study of the baboon troop provides a productive contrast for considering the alternative social structures available to human beings. By contrasting the social systems of the two species, the children learn that human beings can alter the roles of males and females, experiment with both hierarchical and co-operative administrative systems, and continually explore new dimensions of social interaction."

"This unit extends the children's examination of social behaviour to a consideration of life in groups beyond the family unit, where many individuals occupying different roles co-operate to ensure the survival of all."

Unit 4 of Social Studies for Year 6 which is used in conjunction with or as a follow-up to MACOS teaches the children that -

The culture of our society may be influenced by the culture of other societies. ←

"It can be pointed out to the children that human beings have important social attributes - such as language, an immense learning capacity, and an ability to alter the social world in which they live - which are not possessed by any other species. With this in mind, the children then turn to an examination of a culture very different from their own, that of the Netsilik Eskimo."

Significantly, these Eskimos reveal in a remarkable way that it is man's unique social behaviour, as well as his technological ingenuity, which makes survival possible under severe conditions. (i.e. the murdering of unproductive members of society to make food and clothes go around. Ed.)

There is an interesting comment in the Education Dept's. booklet, "MACOS - Its Use in Queensland Schools", in answer to the criticism that MACOS teaches female infanticide:

Author's response: If a girl baby has not already been promised as a future wife, a family may feel that they cannot provide for her. If there is no family to adopt her, it is their custom to allow the child to die. Here we find a cultural dilemma. In the harsh Arctic environment, where survival is dependent on a successful hunt, males are preferred. In addition, the nursing of a girl child may delay for several years the birth of a boy. So under these conditions, mothers sometimes sacrifice daughters in order that the group may prosper. It is a cruel choice but a deeply human one.

(When did the decision of life or death become a 'human' one?)

The booklet then goes on to liken the moral dilemmas of the Eskimos with those the children will soon have to face in our society:

Why should we subject children to these harsh realities? Because the issue is as relevant to our own future as it is to the traditional culture of the Netsilik Eskimos. It is common knowledge that unrestrained population growth is one of the most serious threats to the survival of human culture as we know it. Primary school is not too early for the next generation of adults to begin recognising the moral issue with which we are faced.

If you are one of the many who have decided that MACOS is not a suitable course for 10 year olds to study, let your opinion be effective. Write to the Minister for Education, and to your local State Member of Parliament. They are your representatives, but they cannot represent your view, unless they know what it is.

RESULT AND JUSTIFICATION OF CHANGE

The 'experts' think they have formulated a course that will produce in children what they believe to be "ideal human behaviour" which will ensure future world peace through one-world'socialist planning - a Marxist dream!

Note some of what they say:

The attempts to devise a social unit more inclusive than the nation-state, a brotherhood of man, have all been unsuccessful to date. It is just possible that the youth international, with its emphasis on shared sensual pleasure and its repudiation of the ideal of truculent "manliness", may SUCCEED where the grandiose schemes of idealists have always failed.

"NOW THANKS BE TO GOD WHICH ALWAYS CAUSETH US TO TRIUMPH IN CHRIST,"
2 Corinthians 2:14

MACOS: The Case Against

These experimental psychologists responsible for MACOS place so much faith in the possibility of the Hippy sub-culture eventually producing the international child of their dreams, that they are prepared ultimately to sacrifice YOUR CHILD on the altar of DRUG ADDICTION:

(S)logans such as "Make love, not war" and the USE OF DRUGS make the same point. MANKIND IS SAFER WHEN MEN SEEK PLEASURE than when they seek the power and the glory. ('Seminars for Teachers', p54).

And beginning on page 53, we read...

What seems to me the most significant common traits in these (primitive) peaceful societies are that they all manifest enormous gusto for concrete physical pleasures - eating, drinking, sex, laughter - and that they all make very little distinction between the ideal characters of men and women, particularly that they have no ideal of brave, aggressive masculinity.

It seems possible that the youth international, which has developed, nearly the world over, in the last generation, has inarticulately sensed the necessity to redefine the concepts of a 'real man' and a 'true woman' if we are not to destroy ourselves completely. The long hair, dandified dress and pleasantly epicene features (which so infuriate their elders) are a physical repudiation of the ideal of aggressive masculinity which has been traditional in all their societies in recent generations, and which is still maintained by the conventional and neo-Fascists (white supremacists, Empire loyalists, Birchites, and the like) in the same societies.

If the members of the youth international - the beats and the swingers, the provos and the stilys - maintain the same scale of values and the same sex ideals 20 years hence when they themselves are middle-aged and parents, then they may, just possibly, have produced a permanent change in the value systems and sex roles of their societies, which will turn the joy of killing into an unhappy episode of man's historic past, analogous to human sacrifice, which ascribed joy in killing to the gods also. ('Seminars for Teachers')

It is admitted that teachers 'pioneering' MACOS will therefore be taking risks (status- and reputation-wise) through association with its 'radicalizing' effects (see 'Prologue to Change'). Says Herlihy:

Therefore, it is important that the early riskers are personally self-confident and be in teams of at least two (preferably more), so they can support each other. The overt support of an authority figure, principal, supervisor, central office person, to give public recognition and commendation to the early riskers is also an important factor promoting success of the installation.

MACOS uses many concrete models as educational tools, (such as films and games), and in keeping with its psychological nature, also uses mind-models as psychological tools, to ensure that our

children will espouse as their own those ideas that were originally far-removed from their thinking. It is these socialistic, communistic, radical ideas that will affect their adult choices, attitudes and voting patterns, and go a long way towards changing our society from within.

The following is an example of a mind-model taken from 'Seminars for Teachers' on pp. 58, 59:

The data and concepts of the Netsilik Eskimo unit are useful in building another kind of model - one that exists in the mind - of society and its workings:

Other societies may not be better than our own; even if we believe them to be so we have no way of proving it. But knowing them better does none the less help us to detach ourselves from our own society. It is not that our society is absolutely evil, or that others are not evil also; but merely that ours is the only society from which we have to disentangle ourselves. In doing so, we put ourselves in a position to attempt the second phase of our undertaking: that in which, while not clinging to elements from any one particular society, we make use of one and all of them in order to distinguish those principles of social life which may be applied to the reform of our own customs, and not of those societies foreign to our own. (O)ur own society is the only one which we can transform and yet not destroy, since the changes which we should introduce would come from within.

So in the name of world peace and the so-called 'brotherhood of man', these misguided and unrealistic idealists justify tampering with the minds and attitudes of your children and mine. They justify turning classrooms into psychological clinics, run by educational facilitators playing the role of pseudo-psychologists and psycho-therapists.

Did you know that you were sending your child to school to be psychologically manipulated in a dangerously uncontrolled situation.

In this MACOS book there is a call for a radical break from traditional loyalties from self-avowed French Marxist Claude Levi-Strauss:

"Ours is the only society from which we have to disentangle ourselves." (P.58)

There is a justification for using children's lack of awareness and immaturity to shape new values:

"Infant plasticity and prolonged immaturity provide us as humans with the opportunity to shape the development of our offspring, and in this sense 'humanness' is a continuous human invention."

P.J. "Seminars for Teachers."

LET US NOT BE WEARY IN WELL DOING: FOR IN DUE SEASON WE SHALL REAP IF WE FAINT NOT. Galations 6:9

MACOS: The Case Against

On p. 68 of Teachers' Book 7, we read:

In the process of studying any cultural system we find ourselves moving out of the neat and ordered world of our own cultural system, through a confusing and frightening reality and into the safe harbor of the neat and ordered world of another cultural system. Disease and misfortune are explained; good and bad people are described and ticketed; everything is arranged

Another reference in a Teachers' Guide shows that political indoctrination is all part of the course:

"all educational practices are profoundly political in the sense that they are designed to produce one sort of being rather than another - which is to say, an educational system always proceeds from some model of what a human being ought to be like.

What is this model to be? Who decides this? Is this is this really the purpose of education? I think we have shown it to be the real objective of MACOS. Leave MACOS in the schools and 1984 is with us already!

THE CONTENT

Because we believe that the MACOS course is its own best opposition, we have extracts from the course available for distribution. With a knowledge of the background philosophy of MACOS, the actual content becomes worryingly significant. (Copies available from PO Box 162, Margate, 4019)

The course covers many subjects, including murder for convenience, cannibalism, euthanasia and infanticide (to dispose of the unwanted), wife-swapping, and stealing, trading with babies, incest, trial marriages, male superiority and dominance, women as inferior, evolution, torture, spiritism and the occult, seances and voodoo.

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appreciated
PO. BOX 162,
MARGATE.

Lack of Content:

All that you have just read, for one whole year, passes as History and Geography.

Now we can see what children are missing out on while they are studying MACOS. World History and Geography is what today's generation of children are being deprived of - and it is a deprivation.

The booklet then goes on to describe MACOS as being "concerned with the psychology, sociology and anthropology of human behaviour." (What ever happened to good old History and Geography for Grades 5 and 6?)

That in itself, is an interesting question. What does History and Geography really teach anyway? It teaches a lot more than just dates and capitals, because its study cannot fail to teach those lessons to be learned from a study of social and national evolution. The lesson most relevant to MACOS that we learn from History, is that humanity is not always admirable. In fact the nature of humanity, as we see it in a study of Guy Fawkes, many kings, and many government leaders, is often dispicable.

Perhaps an aim to make children more 'human' is not a wise one. Rather we should be teaching them to become more 'godly'. Jesus Christ was the only perfect human, and He is truly Godly.

Redcliffe Education Centre;

MACOS (Mean A Course Of Study)

debate has shown how sensitive the Department has to be to public feeling and how closely certain sections of the public are monitoring what is taught.

THE CONSUMER

The public outcry against MACOS is overwhelming. Here is a sample of the criticisms:

WHAT PEOPLE ARE SAYING...

From a Qld. Teacher:

In the film the Eskimo family plays a game called 'Lottery'. In this game 'lots' are drawn to determine who shall be stoned by the others. The lot falls on the mother. The children are seen happily gathering stones and stoning the mother. Later the father was stoned. What human characteristics are the children to identify here. The sadistic child, with a grudge against a parent, will enter into the spirit of the game. What of the sensitive child with a strong family loyalty?

The intention of the designers of MACOS is to destroy strong family loyalties, along with the idea of man's spiritual dimension. According to MACOS "...all behaviour must be understood in terms of requirements for survival" and "All values derive from survival value".

Dr. Armand DiFrancesco, Buffalo, N. York:

I first became interested in MACOS when a 12-yr. old girl was referred to me because of severe anxiety, insomnia, school phobia, and who began to have sexual obsessive thoughts. In therapy, I learned that this was brought about by the teachings and stories in the Macos Program. I subsequently had two other cases of children who developed anxiety and conflicts as a result of this Program.

(From an address delivered by Mr. Steinbacher is Managing Editor of THE NATIONAL EDUCATOR, Fullerton, California.)

I talked to students and parents all across the country and it's a wonder to me that the students aren't all literally insane after going through some of these courses with the kinds of mind-boggling experimentation and manipulation that's going on. This is not to say that all of the teachers are endorsing these kinds of programs by any means. If the fact were known, a great many teachers are violently opposed.

Those who subscribe to the Humanist Manifesto - the radical academics rather than the ordinary classroom teacher - want to divide society, parents against teachers. But we must NOT allow this to happen. It must become the public versus the publishers of bad books (as it is in Texas, USA.)

Just as Doctors are not expected to operate with unsterilized instruments, so we, the public, MUST INSIST on GOOD TOOLS for our teachers.

In the final analysis, this is a political issue to be settled in Parliament. Academic freedom for parents as well as teachers hangs in the balance. The Australian public's willingness to continue paying the very high price for education rests on its continued faith in teachers and schools as PERPETUATORS of the community's way of life, its basic beliefs, its moral standards, its religious convictions, and our nation's political and economic freedom.

That continued faith is the ultimate prize to be won or lost by the education community in this curriculum controversy. ###

A REPORT ON A SPEAKING TOUR TO CENTRES ON THE DARLING DOWNS MADE
BY THE DIRECTOR OF CARE, MRS RONA JOYNER. (27TH SEPT - 12TH OCT)

MACOS: UP ON THE DOWNS

"But they always used to teach 'Hansel & Gretel' and 'Little Red Riding Hood' to children, and they contain violence, too." It was question time at our first meeting in Dalby (27th September), and as we have come to expect, the first question from a supporter of MACOS attempted to use 'Hansel & Gretel' and similar fairy tales to justify the violence, cannibalism and horror of MACOS.

However, the example is quite pointless, as was shown to the questioner, by a simple comparison of the two.

HANSEL & GRETEL/RED RIDING HOOD	TRUTH/FABLES & FILMS IN MACOS
stories told in home environment only if desired by parents violence in the story is not explicit good triumphs over evil used as a fable	taught in 'outside home' situation as part of the syllabus by teachers violence explicitly detailed (& on film) evil triumphs over good used to teach the 'humanness of man'

The differences are obvious - the similarities obscure. But the same argument recurs continually.

NINTH BOOK

The question was followed by a discussion on the controversial 9th book, "MACOS - Seminars for Teachers", which contains the ulterior philosophy of the promoters of the course.

The sole supporter of MACOS at that meeting - a teacher who had been subjected to a MACOS seminar (or advertising campaign - see our "Case Against MACOS" in this issue of STOP PRESS) - was not even aware of the existence of the book, and yet, with no knowledge at all of the philosophy behind this psychological course, he was prepared to argue in favour of its introduction into classrooms of ten and eleven year olds. And there are many others like him - teachers and parents who have come under the spell of the MACOS promotional network.

The second public meeting at Dalby spilled out of the crowded hall. Among those attending were many teachers, some of whom had come in from other centres to help promote the course. "But you used to study 'Hansel & Gretel' at school, and that was violent," someone says. So we go through that again.

Maybe we can be excused for thinking that part of the MACOS training seminars includes a lecture on 'What To Tell People Who Say MACOS Is Violent' or 'A Short Selection Of Irrelevant Information To Evade The MACOS Issue'.

"UP. ON THE DOWNS" (cont)

The Womens Christian Temperance Union meeting the next day gave us the chance to discuss MACOS with a group of interested young mothers and some concerned grandmothers.

"WHATSOEVER THINGS I HAVE COMMANDED"

A large crowd came to the public meeting on Friday (30th Sept.) in Chinchilla, and many parents were vocal in their opposition to the lowering standards of education. Similar attitudes were expressed the following Sunday when we spoke at the Church of Christ Fellowship tea. The theme of the talk was that God's view of education is that 'all people everywhere', including children, should be taught 'whatsoever things (He) has commanded.

From there, we went to meetings at Brigalow, on Monday, and at Hannaford on Tuesday. I was invited to speak at a Rotary dinner in Goondiwindi on Wednesday, and at a public meeting the following evening. On Friday morning we met with a gathering of ladies for a fellowship lunch at the Presbyterian Church Hall. The theme here centred around the first petition of the Lord's Prayer - 'Hallowed be thy name'. This should be every Christian's prayer and purpose, and while MACOS does the opposite, we must work to have it excluded from our education system.

On Saturday, (8th Oct.) we spoke to a public meeting in Texas, and on Sunday morning at Stanthorpe, where Mr. Peter McKechnie, (member for Carnarvon), gave an introductory talk outlining his objections to MACOS.

From there, we continued to Toowoomba to speak at a Catholic Women's League meeting. I was also given the opportunity to speak at a meeting at which Dr. Rupert Goodman was addressing a large audience on MACOS.

ERRONEOUS

At a public meeting organised by the Toowoomba Education Centre at the Darling Downs Institute, I was disturbed to find CARE's campaign was being misrepresented by the speaker. I was grateful to be given the opportunity to correct the erroneous statements. How many other erroneous statements are left uncorrected at meetings where I am not present, I can only surmise.

All in all, it was a very satisfying trip, and we made many friends. We were encouraged by the fact that in personal conversations with teachers, we found many who were supportive of our efforts to remove MACOS from their schools, and who believed that the rights of parents as prime educators of their children should be upheld, especially in regard to the content of school courses.

We arrived home again on Thursday. The MACOS controversy had continued while we were away. A letter to the editor protested "...but they used to teach 'Hansel & Gretel'..."

Oh, well, it all takes time.

We were considerably encouraged by this news item which appeared in the early stages of our trip.

MINISTER HALTS M.A.C.O.S. STUDIES

The State Education Minister (Mr. V. Bird) has called a halt to activities associated with the primary school course "Men: A Course of Study," following a teachers' seminar in Toowoomba earlier this week.

From Brisbane, Mr. Bird said that he had ordered a temporary freeze until he was able to obtain the fullest possible facts and feedback on the course.

Dalby Herald,
October 4, 1977

AFTER reading the numerous articles and correspondence concerning MACOS I observe that those in favour of the course advance the following arguments:—

- That the course is produced by experts in curriculum construction whose views should not be challenged by the layman.

- That there is widespread support for it in the U.S.A. where some 1700 schools are currently using it.

- That parents teachers and students who have participated in the course are enthusiastic about it.

- That schools should decide what courses should be taught.

- That opposition to MACOS comes from an uninformed, narrow-minded minority pressure group.

These statements are misleading. At the same time I will place the course in a wider international context and state more serious objections to the course.

There is no question about the scholarship which underlies the course. Anthropologists, biologists and psychologists have combined to produce some positively brilliant segments.

There is no question about the detailed planning and organisation which has gone into the course so that children and teachers will be able to follow the directions leading them to pre-determined goals.

Most teachers are happy with the course. One reason is that all the work associated with the course has been completed.

All the materials are there — the books, the games, the films. The teachers' manuals provide the detailed questions to be asked.

It is curious that teachers who once campaigned against the prescriptive courses of Education Departments and universities now happily and slavishly follow a detailed course prepared overseas and promoted by commercial interests.

Unusual

Children, understandably, would enjoy the course. It is interesting and unusual, with films, illustrations and games.

MACOS: The case against

• First of a two-part series by DR. RUPERT GOODMAN, Reader in Education, External Studies Department, Queensland University, on MACOS, the social studies course being introduced in some Queensland primary schools.

They are unaware of the more subtle objectives of the course and oblivious of the controversy raging in the adult world.

It is claimed that parents who have been involved in the course have expressed pleasure with the contents. They have attended meetings, examined selected sections of the course and they have accepted the assurances of teachers and administrators that "this is one of the best series to be developed for use in our schools."

On the other hand it must be recognised that neither parents nor the public can purchase the books over the counter, nor can the children take the books home.

Parents interested may examine copies at any Regional Office which holds about four sets of the course.

But the total course of books and films would in my view take at least three weeks to read, view and assess. Few parents have this time. I wonder how many parents have read and examined the complete course, including the teachers' guides?

I wonder how many parents attended (or were invited to attend) the in-service training course for teachers of MACOS?

Having spent many hours myself reading and assessing the course, I believe teachers would need to have completed post-graduate courses in sociology and philosophy of education to appreciate the full import of the course.

To put this in its most favourable context, the course raises questions about killing, about conservation, about the importance of the relationships between male and female, between male and male.

It does raise for discussion many of the moral dilemmas facing society in caring for the old and the young, in sharing resources so that all may survive. All this is part of our "humanity".

Are these questions for primary school children?

There is disagreement, however, about some of the contents, about the wisdom of presenting a course of this kind to primary school children and there are fears about possible long-term social and psychological effects on children.

It must be made clear that MACOS is not an Australian study produced by Australians for Australian children having in mind the needs and interests of Australian children, Australian parents and Australian society.

Packaged

MACOS is a pre-packaged teaching and learning course in social studies produced in the U.S.A. by the Educational Development Centre, Mass., promoted in that country by Curriculum Development Associates, Inc. and marketed in Australia by Educational Media (Melbourne).



DR. R. GOODMAN

The total package consists of 30 classroom booklets, nine teachers' guides, 15 films and various records, maps, murals, games and filmstrips.

The overall cost is some \$2500-\$3000, although schools working together may make some savings provided the teachers have completed an in-service training course.

As MACOS is one of the education controversies of the U.S.A., it is important to know something of its origins and development to place the current Australian controversy in perspective.

'Developed in deceit,' is claim

MACOS is the brain child of Professor Jerome Bruner, arch priest of behavioural sciences in the U.S.A.

He was formerly Director of the Centre for Cognitive Studies at Harvard University and in 1964 Director of the Education Development Centre, Mass.

Critics of the course point out that Bruner was chief of staff in the department of psychological warfare under Eisenhower in World War Two.

Jerome Bruner became interested in the curriculum movement in the 1950s, chaired the famous Woods Hole Conference of 1959 and wrote the Conference Report — The Process of Education, which became an educational best seller in the western world.

Bruner's brainchild was developed during the 1960s, but the first effort was regarded as substandard and too expensive.

Then the National Science Foundation was encouraged to put \$5 million into its development and by 1970 it was ready for marketing.

Marketing was not easy. There was from the beginning some uneasiness about the contents and the implied philosophical basis of the course.

More than 50 major publishers of curriculum materials turned it down, despite the potential market if it were accepted in the majority of schools in the U.S.A.

According to Congressman Eldon Rudd, who made a thorough investigation of the enterprise, the National Science Foundation offered a "sweetheart deal" to Curriculum Development Associates Inc, promising to give further grants to universities to promote the course and to train teachers to teach MACOS.

Eldon Rudd alleged that the University of Georgia received \$100,000 during 1974-75 for this purpose.

A three-year investigation of the financial support given by the National Science Foundation to science education programmes was made by the General Accounting Office (the financial watchdog of the U.S. Congress).

MACOS promoters were alleged to have made false claims to the National Science Foundation about probable learning gains, based upon questionable limited evaluation procedures.

Questions

As more questions were asked in the U.S. Congress about Curriculum Development Associates, Inc, and where the profits and royalties were going, Congress withdrew financial support for the course.

As more States in the U.S.A. rejected MACOS, the company looked abroad for new markets.

The point has been made that MACOS has been accepted by some 1700 schools in the U.S.A., so there has been general acceptance.

It must be added that 107,000 schools have decided not to use MACOS.

The course is used in fewer than two per cent of all elementary schools in the States, despite seven years of intensive promotion in the U.S.A.

MACOS was first introduced into Australia in 1972 and into Queensland in 1973. It was given a trial in 10 Queensland primary schools and in 1977 was being trialled in 17 schools before the Minister called a halt to further expansion.

Under the Education Act the Minister is responsible to Parliament for subjects taught in State schools, not the teachers.

Teachers have the professional expertise to determine how a course is taught.

While the Minister seldom intervenes in the matter of course content, he has the responsibility for assessing an imported course such as MACOS, even if it has been produced by "curriculum specialists."

While this doubtful commercial background does not necessarily denigrate the educational value of the course, the cost must be an important consideration for each school, for parent associations and for the Department of Education.

On this score also, the Minister was justified in withholding the course to assess the financial implications.

Further the commercial background to MACOS has highlighted the fact that "innovation" is now big business in education.

Pre-packaged teaching materials have taken over from text-books as a big money-spinner for multinational companies.

With about 10,000 primary schools in Australia, there is a potential market of \$30m for this course alone.

To the MACOS course in social studies could be added similar courses in mathematics, physics, chemistry and reading.

Despite the good work of our own curriculum development centre in Canberra, we have a long way to go to match the promotion of imported courses.

It was a responsible act with the Minister for Education in halting the further development of this course, founded by controversial behavioural scientists, developed in deceit, disowned by the American Congress and now peddled around the world by multinational companies.

Classrooms or clinics?

Aim is a new social order

THE second in a two-part series by DR RUFERT GOODMAN, Reader in Education, External Studies Department, Queensland University

OPPOSITION to MACOS in the U.S.A. has been prolonged and widespread, increasing as more people became aware of the implications of the course.

Parents and parent organisations, community groups, teachers and educators, congressmen and professional associations have all expressed their concern.

The claim that opposition to MACOS is from an uninformed, narrow-minded minority group would not be true of the U.S.A. experience.

Writing in Phi Delta Kappan, the official magazine of the professional educational fraternity in the U.S.A. educator George Weber made a powerful indictment of MACOS.

Congressman John B. Conlan wrote a comprehensive review of 'The MACOS controversy' in Social Education, while R. M. Jones in his book 'Fantasy and Feeling in Education' gave vivid illustrations of issues raised in MACOS.

Critical

The literature abounds with so many critical comments that MACOS needs very close examination.

Perhaps the greatest concern has been expressed by psychiatrists and allied professional groups. They fear teachers have stepped over the thin line which distinguishes education from mind manipulation. They fear the consequences.

They are concerned about unpredictable and uncontrollable circumstances and situations which may arise in a classroom using such emotionally-charged material with impressionable, sensitive young children.

MACOS was denounced

by New York clinical psychologist Dr. Rhoda Lorand, for 25 years a children's practitioner at Long Island University.

Said Dr. Lorand:

"The programme's creator has decreed that the children must feel everything, even emotions which are so unbearably painful that they must immediately be suppressed. It is incredible that this exercise in sadism should be foisted upon a captive audience of children."

Attitudes

Clinical psychologist Dr. Dorothy Randall of Boston in response to criticism of MACOS in the American Psychological Association's newspaper wrote:

"Most behavioural scientists and educators believe it is justifiable and desirable to change or mould children's attitudes, to free them from traditional ways of thinking."

"The impact of such thinking on the part of our social scientists is having increasingly far-reaching effects on our social and political life."

Dr. Randall was critical of the role playing and simulated games children played out to modify their perceptions and attitudes.

"There are known clinical psychological techniques — and their use should be limited to a clinical setting with its controls and safeguards."

Dr. Randall believed Bruner's course led to many children rejecting traditional values, leaving them insecure, "with no clear sense of themselves, their own identity or others, unable to define their own values or chart their course, without landmarks in a shifting world. They are dissatisfied, unhappy and unproductive."

She questions whether these emotionally-sensitive issues should be handled in

the schools or in the private clinics.

Crudities

Leaving aside the crudities of the course — and I find some of the descriptions of cannibalism and caribou killing revolting and nauseating — is there no beauty left in the language for young children to enjoy?

Much has been written about the sexual deviances which come up fairly frequently throughout the course.

Little reference has been made to the story of the String Figure contest where the Spirit Man wins by using his own intestines when he runs out of string!

Teachers are advised to take an academic interest in these revolting practices:

"If some children react negatively to the scenes of cutting up dead fish, eating fish eyes and eating uncooked food, have them discuss why they feel that way."

Is this the way to have children understand why they are human?

What are some of the questions posed to children of primary school age?

- Who am I?
- What makes me human?

- Should one ever be cruel?

- Do all animals marry?

- What generalisations can we make about family life in our society?

- What is the difference between human marriage and marriage of other animals?

- Interview your father or mother on the question — in what ways do you want me to be like you when I am grown up?

- Do your parents ever have to choose between pleasing a friend and doing something they believe is important or right?

Are primary children able to deal with these normal dilemmas?

Strong criticism will be directed to the discussions on the human family, for many will see in this an invasion of privacy and a denigration of family life in modern society.

What will be the reactions of parents to the following activities as proposed in the MACOS booklets:

- Ask each student to investigate the circumstances of his birth.

- How did your birth affect the rest of your family?

- Compare results with other members of your class.

- What general statements can you make of the behaviour of most wives towards their husbands and of husbands towards wives?

Choices?

- What do you think are the characteristics of a successful parent?

- What choices are there for families that do not like to live together?

Families are certainly going to be put under the microscope by their 10-year-old children!

Children are to be encouraged to observe adult behaviour, to interview their parents and to share their findings in group discussions in class. At worst this could lead to sensitivity training.

I question whether 10-12-year-old children are mature enough to discuss such moral and ethical problems of our society to the depth required in the teachers' manuals.

They know very little of our society or the world at large.

MACOS displaces courses in history, geography and social studies, although there has been no argument produced that these are unsatisfactory or that MACOS is better.

Why begin with a remote tribe of near extinct Eskimos? Why begin with the mating habits of gulls and herrings and the idiosyncrasies of a troop of baboons?

In a crowded primary school curriculum, should 3-4 hours a week for a year be devoted to MACOS?

The booklet issued to teachers of this course by the Queensland Education Department states quite clearly:

"The study of the baboon troop... provides a productive contrast for considering the alternative social structures available to human beings. By contrasting the social systems of the

two species, the children learn that human beings can alter the roles of males and females, experiment with both hierarchical and co-operative administrative systems..."

Are teachers to become involved in "social engineering"?

Is the school to be the training ground for revolutionaries? Are primary children to be encouraged to believe "society is sick, rotten and corrupt" and must be changed?

Must the teacher drag some social and political message out of every simple story in social studies?

Out of the baboon story also come these questions:—

"Is aggression necessary to achieve status and power in our society?"

How might present systems be made more perfect?

Are these philosophical questions capable of being answered by primary school children?

Every child comes to school with certain values, certain allegiances, certain beliefs which he has acquired in the main from his family.

Are these social studies programmes designed to encourage young children to question these values and to accept new ones?

Has education become re-education to fit children for some brave new world envisaged by the creators of MACOS?

Is psychological manipulation for attitudinal change now a more important role for teachers?

Are the schools to become "learning clinics" and teachers, to quote the Behavioural Science Programme from Michigan State University, to be "psychotherapists in the classroom".

One gains the impression that the creators of MACOS aim to have teachers and children question and reject the values of western society and to accept the values of a new international world order.

This is the message given to teachers in the introductory outline on human aggression.

Attempts

"Attempts to devise a social unit more inclusive than the nation state — a brotherhood of man, have all been unsuccessful to date. It is just possible that youth international, with its emphasis on shared sensual pleasures and its repudiation of the ideal of truculent manliness may succeed where the grandiose schemes of idealists have always failed."

Are these references to "the brotherhood of man," "truculent manliness" and "youth international" designed to soften up teachers? What have these concepts to do with social studies course for primary children?

There is an air of indoctrination in the course.

Children are led to believe that man not only evolved from the lower animals, but the explanation for his social behaviour is to be found mainly in his cultural environment.

Many would object to the proposition in the teachers' guide that environment is the major influence in personality development, "because little is known about hereditary aspects of personality."

Some parents and teachers have found this explanation about our "humanity" unacceptable. MACOS appeals strongly to the evolutionaries and to the secular humanists, but these are not the values which should underlie our school system.

The course gives little reference to our Christian heritage and then only to denigrate it.

The teachers' guides contain many references from philosophers about the purposes of education and the selection of these points to the thinking of the MACOS authors.

The many criticisms which have been made of MACOS indicate its unsuitability for Queensland (and Australian) primary school children.

If there is need for a new course it should be developed in Australia and be related to the needs and interests of our own children growing up in Australian society.

MACOS Is Social Studies?

According to newspaper clippings the Journal has received since beginning this series, the MACOS books are written by psychologists who openly say they are not interested in knowledge but only in changing child behavior.

An excerpt from the books is

"Husbands have a very free hand in their married life and it is considered to be quite in order for them to have intercourse with any woman whenever there is an opportunity"....and

"As time went on the old woman grew angry for she too wanted a husband...She pulled the young smooth skin from her daughter's face and hands and with it she covered her wrinkled old face and her bony hands."

THOSE WHO FAVOR the controversial books insist that students, in order to face life, must be presented with "realism" quoted from these books. Those objecting to the books insist that life is not primarily violence, degradation, despair, and hopelessness and that students become what they are taught; thus it is not "realistic" to present negative content almost exclusively.

Two value systems are involved:

(1) Traditional American values, such as morality, striving for excellence, the work ethic, love of country and Christianity.

(2) Secular humanism. Humanism is "faith in man instead of faith in God." It is a religion; so considered by its adherents and by two United States Supreme Court rulings—the 1961 Torcaso and the 1964 Seeger cases. Humanism is the overwhelming philosophy in public education. Students are indoctrinated, slowly but consistently, away from traditional "absolute" values to "relative" values or situation ethics. This human engineering is accomplished through behavioral change techniques, of which we are told there are at least 50.

Humanism

Humanism is defined in *The Glossary of Humanism* as follows:

In broad terms contemporary Humanism subscribes to a view of life that is centred on man and his capacity to build a worthwhile life for himself and his fellows here and now. The emphasis is placed on man's own intellectual and moral resources, and the notion of supernatural religion is rejected.

One of the most important trends in modern Humanism is its reliance on the application of scientific enquiry and its evaluation of truth, reality and morals in purely human terms.

Reliance on reason.

Geoffrey Scott:

Humanism is the effort of men to think, to feel, and to act for themselves, and to abide by the logic of results... A new method is suddenly apprehended, tested, and carried firmly to its conclusion. Authority, habit, orthodoxy, are disregarded or defied. The argument is pragmatic, realistic, human. The question, "Has this new thing a value?" is decided directly by the individual in the court of his experience; and there is no appeal. That is good which is seen to satisfy the human test, and to have brought an enlargement of human power.

Undermining Christianity

relating to MACOS. May I put forward some vitally important points for readers to seriously contemplate before supporting implementation in schools of new studies like MACOS.

1. Humanism is the promotion of man and his achievements above all else, and is also anti-Christian. Humanists are evangelists of social secularism whose aim is to root out Christian-based principles from our society. The main seven points of the humanist program are:

● The legislation of homosexual relations between consenting adults, and the social acceptance of homosexuality as a way of life, equal in dignity and humanity to heterosexual normality.

● The legislation of abortion on demand, leading to the acceptance of the general principle that women have a "moral right" to dispose of their unborn offspring as they choose.

● The legislation of divorce on the basis that a marriage has "broken down", as a step towards a completely new pattern of sexual relations, involving the elimination of the concept of family life of the traditional kind.

● The legislation of euthanasia and "mercy-killing".

● The abolition of all censorship or control of pornography, even for the protection of the young. The idea that there is anything sinful or shameful in giving free reign to sexual instincts is to be discredited, along with the whole concept of "indecent".

● The abolition of religious education in schools which are to become the media for promoting a completely secular "value-free" outlook on life.

● Permissive legislation on drugs, enabling "soft" drugs (like marijuana) to be sold and consumed freely.

4. Christianity is a far more powerful force as it has produced nearly all moral progress that has been achieved since it first appeared.

There is little doubt that a large number of educators today are working to undermine the Christian-based principles on which our society was founded. — WANDA TEAKLE, M.S

The autonomy of man.

Edmund Leach:

Men have become like gods. Isn't it about time that we understood our divinity? Science offers us total mastery over our environment and over our destiny, yet instead of rejoicing we feel deeply afraid... All of us need to understand that God, or Nature, or Chance, or Evolution, or the Course of History, or whatever you like to call it, can't be trusted any more. We simply must take charge of our own fate... It has ceased to be true that nature is governed by inevitable laws external to ourselves. We ourselves have become responsible.

Communism

The particular aspects of Communism which concern us here are not its political and economic theory, but rather its basic humanism.

John Lewis, writing about Karl Marx:

We must not consider Marx as an economist... but as a sociologist, a philosopher...

Humanism, the philosophy of humanism, rather than economics, is the basic character and positive contribution of Marxian thought.

Marxism is humanism in its contemporary form.

MACOS - FOR & AGAINST...

LIKE TO BE IN T.D.T. AUDIENCE?

A Monday-Conference style MACOS special will be broadcast live for This Day Tonight ON: Tuesday, 13th December, 1977 (7.30pm) AT: Able Smith Lecture Theatre, Queensland University, St. Lucia.

Mrs. Rona Joyner and Dr. Rupert Goodman have been asked to take the anti-MACOS position on the panel of four.

STOP & CARE members and their friends who would like to be in the audience and have the opportunity to support our stand, please contact Mrs. Joyner (07 284 3575) who will arrange for invitations.

'Theorists'

The two articles by Dr. Goodman, in particular, are superb, though they do arouse fears concerning the aims of the "social engineers" in the education faculties around the globe.

Why can't the theorists confine their sick notions of "behaviour modification" and "social engineering" to their own think-tanks?

Teaching is a serious business. We're handling real, live, flesh-and-blood kids — human beings — who don't have to be forced with studies of Bockeye Salmon and herring gulls and baboons to discover their humanity.

They know it! That's precisely what makes them different from the gulls and the orangutans.

And their quality as human beings will be enhanced in the warm, compassionate, affectionate hands of any caring teacher, not just one who has been indoctrinated by MACOS proselytes with the belief that MACOS is it! MACOS has all the answers!

Some parents don't like MACOS. They've tried, but they don't like it.

And they cannot simply be dismissed as rabble who see a Jew or a Communist lurking everywhere, as a correspondent to the Queensland Teachers' Journal suggested, in the latest issue.

In the November issue of the Teachers' Journal, the 15,000 members are advised by the same correspondent to lobby the Minister in support of MACOS.

Thank goodness for Dr. Goodman's timely exposure — Dan O'Donnell, Former Lecturer in Education.

Existentialism

It insists that instead of talking about 'objective truth', which can never be obtained, we should begin with the actual individual and his experience as a human being—with his freedom, his despair and his anguish.

E. L. Allen defines it as:

the attempt to philosophize from the standpoint of the actor rather than from that of the detached spectator.

H. J. Blackham:

The peculiarity of existentialism... is that it deals with the separation of man from himself and from the world, which raises the questions of philosophy... The main business of this philosophy therefore is not to answer the questions which are raised but to drive home the questions themselves until they engage the whole man and are made personal, urgent, and anguished... Existentialism goes back to the beginning of philosophy and appeals to all men to awaken from their dogmatic slumbers and discover what it means to become a human being...

The second business of philosophy... is to cure the mind of looking for illusory objective universal answers, and to aid the person in making himself and getting his experience.

From "Christianity on Trial" Book 2

Compare these "isms" with MACOS.

OR YOUR CONSIDERATION . . .

66

A GUIDE TO THE COURSE

10

Some children have such trouble with writing that it is all they can do to get down a sentence. For these reasons it is wise to have some media for expression other than the written word."

99

The above extract comes from the second of the MACOS Teachers' Guides. ("A Guide To The Course"). Taken to its logical conclusion, the absurdities of this theory are obvious - children would be deprived of the entire learning process.

Most children in Grade 5 have at least some trouble with writing. That is why they are at school - to learn to write correctly, so that writing a sentence properly ceases to be a difficulty. It is ridiculous to say that because they cannot write, we should encourage them to communicate some other way.

Yet this is MACOS teaching. (See also P. 79 "Seminars for Teachers")

MAN:

A COURSE OF STUDY

In Use in Queensland Schools



If you need evidence against MACOS for P & C Meetings, read thoroughly the enclosed material against MACOS in this issue of STOP PRESS. Anyone requiring further information re MACOS should write to: The Director, STOP & CARE, P.O. Box 162, MARGATE 4019.

Sunday Mail | AUGUST 14, 1977

SYDNEY.— A quarter of the 14-year-old students tested in hundreds of Australian secondary schools cannot understand an apparently straight forward newspaper article.

About 7500 10-year-old students throughout Australia cannot understand simple, six-word sentences.

Many hundreds of 10 and 14 year-old students are unable to record simple telephone messages satisfactorily.

These are some of the findings of a survey carried out by the Australian Council for Educational Research in 600 primary and secondary schools.

The survey found that half the younger students and more than a quarter of the older ones were unable to write a formal letter requesting information.

Only half the senior students were capable of writing an application for employment.

The survey concluded that if the tasks of making simple calculations, had not been taught at school before a student was able to leave at the age of 15, he would be seriously disadvantaged for the remainder of his life.

c/m

Basic skills wanted

PARENTS and employers wanted schools to return to traditional methods of teaching the basic skills of how to spell, read, and do sums, an international education publishing director said in Brisbane yesterday.

TELEGRAPH, WEDNESDAY, SEPTEMBER 21, 1977

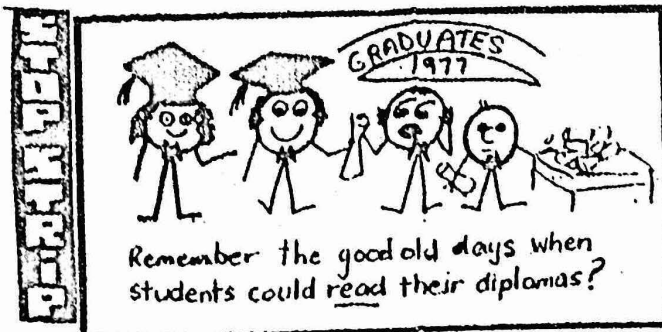
Schools blasted

A leading technical educator today supported Metal Trades Industry Association claims that many young people needed re-education before beginning their trades courses.

President of the Queensland Technical and Further Educators

Professional Association, Mr Kerry Kreis, said many students arrived at

technical colleges severely handicapped in reading, writing, and arithmetic.



Writing in the Queensland Teachers Journal,

Mr Costello said it was simple-minded to expect the clock to be turned back "to some mythical time when all children mastered the 3Rs.

The contents of STOP PRESS are available as individual brochures. If you would like extra copies for distribution, please write to PO Box 162, MARGATE, 4019.

SPEAKER FOR YOUR MEETING

If you would like to arrange a meeting in your area, please let us know. It could be at night or in the daytime. We can supply a speaker for a regular meeting of your church group, or a ladies' group, or men's fellowship.

At the present time, we would particularly like to hear from people within say 100/150 miles of Brisbane interested in arranging meetings.

TEACHER SELECTION

"There should be a better selection of teachers for training. Instead of just taking them on their T.E. scores from school, let them be interviewed to see if they are vocationally motivated. Let them be interviewed again at the end of the teachers' course. We have repeatedly asked for this, but the Minister's advisers have repeatedly told him, 'We can't have it.' Why, I don't know. If I were considering employing someone I would check his character, his aptitude, and his motivation, not just look at his T.E. score. Yet for something as vital as teacher-training we go on academic results alone."

Mr. LANGENT

(Quoted from Hansard)



BLACK AND WHITE, AND WHITE WITH BLACK,
'TILL GREY BECOMES THE OVERTONE.
FOR FORCES WORK WITH RESTLESS ZEAL,
TO TINT, TO TAINT OUR STANDARDS FINE,
THE RULES THAT WERE BEQUEATHED TO US,
WHICH GAVE US ALL A FREEDOM GRIND,
AND MADE US MASTERS OF OUR LAND.

THE VERY NETS THEY HEAVE AND CAST,
ENRUSH US FAST WITHIN THEIR FOLDS,
DECEIT HAS OFT' BECOME THE RULE,
OUR CHILDREN THO' NOT WORLDLY WISE,
BECOME THE VICTIMS OF THIS GUE,
AND WE THROUGH THEM, BY PROXY PAY
A DOUBLE PRICE - 'TIS WE AND THEY.

WITH PRIDE, AND GREED, AND LUST AS TOOLS,
THEY PLAY ON WEAKNESSES IN MAN,
SOME ACADEMICS FALL THEIR PREY
IN EXALTED GODLESS PRIDE.
FOR GREED, INDEED, WE'RE LED ASTRAY,
WITH PROMISED POWER, AND PROMISED GAINS,
WITH LUST AND VIOLENCE, GOLDEN TONGUE,
THEY KILL THE MORALS OF OUR YOUNG.

BLACK AND WHITE, AND WHITE WITH BLACK,
'TILL GREY BECOMES THE OVERTONE.



On 2/8/77 some Qld academics told Mrs. Gabler: "We teach the grey areas - WE CAN'T TELL what's BLACK or WHITE!"

God CANNOT bless unrighteousness.

He demands RIGHTEOUSNESS--from people & nations.

God's perfect righteousness is through His Son the Lord Jesus Christ.

BY REUBEN F. SCOTT, RSG., GCL, FALA., FC.

YOUR WISDOM CAN HELP OTHERS

If you have decided that you would not want your child to be taught MACOS, let your opinions help others to make their decision. Write to your local newspaper giving your views on the course.

Attend P&C meetings and ask for their support in having MACOS removed from the Education System.

But the philosophy remains in the system. And what is the philosophy? Well, it was summed up in a master plan for education which came out in 1968 or '69 when they said, "Every school classroom in America must now be regarded as a mental clinic. Every teacher must be regarded as a facilitator or psychotherapist. And every child in the classroom must be regarded as a patient." (From the Hawaii Master Plan for Education, published in The Blue Book by the Hawaiian Board of Education.)

I thought that was really an incredible remark when I first heard it. But then I began to pick up other echoes across the country that seemed to lend credence to this.

CARE CONTINUES THE FIGHT

Mrs Rona Joyner of the Committee Against Repressive Education (C.A.R.E.) will continue her campaign against the controversial school course, M.A.C.O.S.

M.A.C.O.S. — Man, A Course of Study — has been taught at Clontarf State School for two years.

Mrs Joyner of Woody Point said she believed the course gave the school responsibilities which should be the province of the parent or other qualified personnel.

She claimed that it used psychological methods in place of normal teaching techniques. These could be "mind-manipulation."

"The course also teaches children to accept things that we believe are wrong," she said.

C.A.R.E. had never claimed that the course was pornographic or obscene but parts of it were immoral, Mrs Joyner said.

She said that, in future, all courses and textbooks which are planned for school use should be submitted for public scrutiny beforehand.

MACOS says God and religion have failed - but this CANNOT be, for our Lord Jesus Christ has already OPENED HEAVEN to all believers. That is VICTORY, not failure.