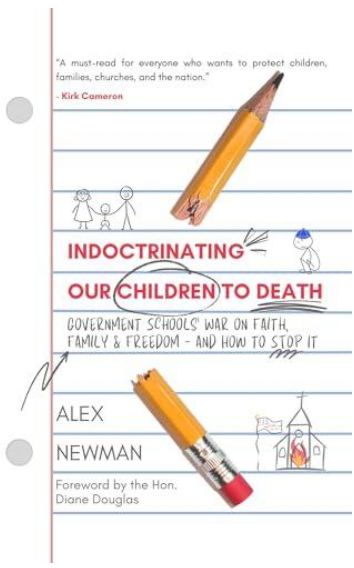




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Indoctrinating Our Children to Death: Government Schools’ War on Faith, Family, & Freedom – And How to Stop It

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The real story of government education can be traced to a long-forgotten communist commune in Indiana called “New Harmony,” and its eccentric founder. Established in the 1820s by Robert Owen, a Welsh Utopian who rejected Christianity and private property, the idea behind the settlement was to show the world that collectivism was actually superior to individualism.

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Like the communist experiments of the 20th century—Cuba, Zimbabwe, North Korea, the Soviet Union, and so on—New Harmony was a disaster, albeit not as bloody as the socialist experiments of later years. Within two years of its establishment, though, everybody knew New Harmony was a total failure. The utter implosion of this experiment in collectivism, which preceded Karl Marx’s “The Communist Manifesto” by some two decades, is the reason those early advocates of collectivism made the adoption of mandatory government schools for all children their top priority. The thinking was that the commune failed not because of anything wrong with communism or collectivism, but because the people living there had not been properly socialized and “educated” to be collectivists from childhood.

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Just like Marx and Engels would claim decades later, the Owenites believed that what was needed were government schools that would take over child rearing from the earliest possible ages. And so that became their sole focus.

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Years later, Owen explained in his own autobiography that his essays on education had been given to the king of Prussia by the Prussian ambassador. According to Owen's account, the Prussian ruler had "so much approved" of these ideas that he ordered his own government to create a national education system based upon them. And thus, the Prussian system of education—schooling of the state, by the state, and for the state—was officially born. This Owen-inspired totalitarian model of schooling, which segregated children by age and coerced parents to surrender their children to the state for "education," would eventually become the model for Massachusetts—and then the nation as a whole. And the history would gradually be forgotten as the rotten fruit of this system began to undermine traditional American values and ideas.

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Long before the horrific communist slaughters and genocides of the 20th century, Owen and his ideas found enthusiastic supporters among certain segments of the American elite. One of Owen's early disciples was Orestes Brownson, a prominent New England writer and editor who became totally dedicated to the cause. Unlike Owen, who went to his grave passionately believing that simply getting control of the children through government schools would produce Utopia, Brownson eventually rejected collectivism, converted to Catholicism, and blew the whistle on the schemes of his former associates. "The great object was to get rid of Christianity," Brownson explained in "An Oration on Liberal Studies" after seeing the light. "The plan was not to make open attacks on religion although we might belabor the clergy and bring them into contempt where we could; but to establish a system of state, we said, national schools, from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is verifiable by the senses and to which all parents were to be compelled by law to send their children." Today, that is the norm. But back in the early- to mid-1800s, it would have been inconceivable to average people.

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The first element of the plan, Brownson revealed, was to establish a system of government-controlled schools. "For this purpose, a secret society was formed," Brownson continued, saying the plan was to model it on the Carbonari in Europe.

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By the very nature of "secret" societies, much of the history of this network remains concealed. But it is obvious that they found great success in advancing government schools. In less than a century, government education proliferated all across the United States.

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Many of America's Founding Fathers, like the broader population, received the bulk of their basic education at home. Even poor children could receive a formal education, though, provided largely by churches and philanthropists. The Quakers, for example, ran schools that welcomed anyone, whether they could pay or not. Tax-funded K-12 government schools—especially as they exist today—would have been inconceivable to Americans from the 1600s to the mid-1800s. Education without the Bible and God would have been not just inconceivable to those people, but outrageous, if not an oxymoron.

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And yet, long before government seized control over education, Americans were incredibly well educated. Literacy data and vast amounts of anecdotal evidence from that era show that literacy levels were significantly higher in the mid-to-late 1700s than they are today. Modern studies on the subject confirm that.

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In the first chapter of this book, *The Genesis of Public Schools: Collectivism and Failure*, the almost unknown origins of the government-school movement in America were exposed. It all began with a now-obscure communist named Robert Owen and his failed collectivist colony in Indiana known as “New Harmony.” Owen's early 19th-century writings on education inspired the king of Prussia to establish a national government education system based on statist ideals—education of the state, by the state, for the state. Prussia's totalitarian system included mandatory schooling for all children, powerful police forces to deal with non-compliance, segregation of children by age, instilling of a statist mindset in all children, and more. It was the first system of its kind anywhere on the planet. But it would not be the last. The Owen-inspired Prussian system captured the imagination of Mann and his wealthy associates. These mostly Harvard-educated elites were increasingly abandoning the Orthodox Christianity that defined early America in favor of liberal Unitarian and secular ideas about man and nature. They had an obsession with reforming man and society in their own image.

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With a governor friendly to their ideas in place, Mann and his wealthy backers launched their transformative education plan in 1837. This included setting up a state “Board of Education”—the first in America—that would oversee education throughout the commonwealth. Mann was chosen to serve as the board's first secretary.

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The keystone of the system envisioned by Mann was a network of government-run “seminaries,” or “normal schools,” that would train all Massachusetts teachers to teach what the state wanted taught. It didn’t take long for the state-sponsored normal schools to begin indoctrinating future teachers with Mann’s naturalistic views on religion, including the introduction of the quack phrenology book “The Constitution of Man.”

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Mann shared Owen’s views on the nature of man, too. The prevailing Calvinist worldview in early America held that man was innately and totally depraved, and so government must be strictly limited in its powers. Men like Owen and Mann, however, believed people were basically good, and that the right set of policies and education would perfect mankind to create Utopia. Mann and his cohorts believed fervently in the power of big government to wisely guide mankind toward an idyllic future. He regularly used lofty rhetoric about the benevolent, paternalistic role of government that would become the all-too-familiar siren song of the 20th century’s most ruthless totalitarians.

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Mann’s attitude toward other people’s children was bizarre, too, even by today’s standards. In his 1867 “Lectures and Annual Reports on Education,” Mann claimed that those engaged in the “sacred cause of education” were “entitled to look upon all parents as having given hostages to our cause.” Shortly before his appointment as education secretary, he gushed at the mere thought of having “the future minds of such multitudes” dependent in some way on him.

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After unleashing government education on the people of Massachusetts, Mann went to Prussia to gain a deeper understanding of that regime’s centralized indoctrination system. Upon his return to the United States, he beat back conservative attackers upset about his schemes. Then he traveled the country like an evangelist shilling for government schools, successfully promoting the Prussian system in state after state. The Utopians believed government schools would make Prussia and other jurisdictions that implemented them into paradises of enlightenment and progress. The reality, unfortunately, has not been nearly so nice. In Prussia, the statist educational system culminated in the total transformation of Germany into one of the most despotic horror shows in human history.

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Like Mann and Owen before him, Dewey had ulterior motives when he dedicated himself with missionary zeal to the cause of “education reform.” Fortunately for future generations and historians, he was a prolific writer who cranked out a seemingly never-ending stream of essays, papers, manifestos, and articles. His views and objectives, then, are hardly a mystery. Dewey wanted to fundamentally transform the United States. He wanted it to look more like the Soviet Union, in fact. To do that, he believed a total transformation of education and society was required—literally “changing the conception of what constitutes education,” as he wrote in “The Relation of Theory to Practice in Education” in 1904. Education must bring about a “new social order,” he argued. As was the case with virtually all of the key figures involved in the government takeover of education, Dewey rejected Christianity and even the very existence of God. More on his religion later. He also rejected the individualism and liberty that defined America up to that point, with its strong protections for God-given rights, private property, and free markets.

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On top of that, the system would produce a nation in which less than a third of those same seniors would even be considered “proficient” in reading and math, according to federal data gathered from the National Assessment of Educational Progress.

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Of course, Karl Marx called for government control of education in “The Communist Manifesto,” and so the Soviets complied. Decades earlier, Owen, another communist, did the same. Dewey picked up where they left off, fervently advocating total control of all education by the state with even more passion than Sanders does today. Writing in the far-left magazine *New Republic*, Dewey provided glowing reports about the communist system being imposed upon the people of the Soviet Union. He was especially pleased with its so-called education system, celebrating the way it was instilling a “collectivistic mentality” in Soviet children in his “Impressions of Soviet Russia and the Revolutionary World” published in 1929. Despite his fondness for Soviet totalitarianism and the communist “ideology” behind it, Dewey would publicly criticize Stalin and Stalinism later in life. His model for a communist United States, by contrast, was outlined in Edward Bellamy’s 1888 book “Looking Backward,” a fantasy about a wonderful collectivist America in the year 2000 where all private property would be nationalized by government. Dewey’s socialist views were hardly a secret. In “Liberalism and Social Action,” he wrote that the “only form of enduring social organization that is now possible is one in which the new forces of productivity are cooperatively controlled.” “Organized social planning,” he continued in his well-known 1935 work, “is now the sole method of social action by which liberalism can realize its professed aims.”

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So instead of going to the American people, Dewey went to the Rockefeller oil dynasty, which was giving away unfathomable amounts of money for “educational reform” through the “General Education Board.” The “philanthropic” outfit gave Dewey millions of dollars to create an experimental school to try out his ideas—a school that successfully cranked out reading-disabled collectivists. In his crucial 1916 work “Democracy and Education,” Dewey argued that the education regime he envisioned would be “the process through which the needed transformation may be accomplished.” And so, he set about taking control of the education system. Having failed as a primary- and secondary-school educator, Dewey’s effort to seize control of the school system began with a leadership position in education at the Rockefeller-funded University of Chicago. Later, he went to Columbia University’s Teachers College. From his ivory-tower perch, Dewey would train up legions of teachers and disciples to unleash on an unsuspecting United States and carry forward his vision. It worked. Dewey became the founding father of America’s “progressive” public education system, and his ideology went mainstream. Another Dewey “achievement” while in academia was resurrecting quack methods for teaching reading that had been discredited in the 1840s under Mann in Boston. That incredible saga—the root cause of America’s current illiteracy crisis—will be the subject of a future chapter in this book.

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The high-profile reformer didn’t seek to conceal his religious views from the public, and in fact, he was a key player and one of the first signatories behind the first “Humanist Manifesto.” This important religious document essentially fused faith in the non-existence of God with a fanatical devotion to socialism and communism, creating potentially one of the most dangerous religions of all times. The very first tenet of this “new” religion was a direct and open attack on the Bible and the prevailing religious orthodoxy of the time—in particular the notion that an omnipotent and omniscient God had created the universe and the Earth as described in Genesis 1:1, the Bible’s very first verse. “Religious humanists regard the universe as self-existing and not created,” reads the first tenet of Dewey’s religious manifesto. Note the honesty: Dewey and company recognized that their belief system was, in fact, a religion. Beyond the giant implications for religion, the political and economic significance of this statement is profound, too.

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But under Dewey’s religion, there is no God. And if there is no God, then there can be no God-given rights. In fact, Dewey was openly hostile to the view that anyone had an inalienable right to private property or anything else. After all, if there is no God to prohibit stealing private property, or even murder, there is no transcendent reason why anybody should have inalienable rights to anything. This is a recipe for totalitarian rule.

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“The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted,” they wrote. “A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible.” This is the exact same rhetoric used by every communist tyrant of the 20th century: The profit motive is bad, so radical change, including collective ownership of the means of production, must be instituted. This has been the guiding vision of such luminaries as Castro, Lenin, Mao, Stalin, Pol Pot, Chavez, Maduro, the Kim dynasty, and many more. Countless millions have died as a direct result of these ideas being imposed.

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But individualist American Christians with a devotion to God and God-given liberty were hardly going to just give up their ingrained beliefs, their hard-won freedom or their property rights without a fight. So Dewey and his disciples—often funded with capitalist Rockefeller money, ironically—understood that “education” would be crucial to changing people’s attitudes. It had to be done quietly, though. “Change must come gradually,” Dewey explained in an 1898 essay calling for schools to place much less emphasis on reading and writing, and much more emphasis on collectivism. “To force it unduly would compromise its final success by favoring a violent reaction.”

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Incredibly, some 50 years after being exposed as harmful, the whole-word method would be resurrected by “education reformer” John Dewey, a hardcore socialist who is almost universally recognized as the founding father of America’s “progressive” public education system. While Mann may have genuinely believed that the whole-word method would work, it appears very likely that Dewey suffered under no such delusions. For one, the method had been conclusively debunked in the 1840s under Mann. In addition, Dewey used the method on children in his “experimental” school in Chicago, with results similar to those obtained in Boston generations earlier: children unable to read properly. Dewey also left smoking-gun evidence of his desire to intentionally destroy the high literacy rates among children that existed throughout America at that time. In his controversial 1898 essay “The Primacy Education Fetich [sic],” he openly argued that schools should de-emphasize the teaching of reading, which he believed led to individualism. In fact, he said children in the early grades were better off not receiving much instruction at all in the so-called “3 Rs”; reading, writing, and arithmetic. Instead, Dewey, an ardent admirer of the Soviet Union, thought young children mostly needed to be properly socialized to become functional members of the collective. He knew his ideas would not go over well with parents, teachers, or taxpayers of the era. “Change must come gradually,” Dewey wrote in that essay. “To force it unduly would compromise its final success by favoring a violent reaction.” So instead, he went to the Rockefeller dynasty and the elites. Years later, Dewey disciples—a motley collection of socialists and racist eugenicists—would create “reading” primers based on the whole-word quackery. William Gray at the University of Chicago, where Dewey led the education faculty for years, would produce the “Dick and Jane” series. Meanwhile, Arthur Gates at Columbia University’s Teachers College, where Dewey went after Chicago, would produce the Macmillan Readers. It took a while for them to catch on in America. But after World War II, with plenty of taxpayer cash to burn, school districts across the United States, many being influenced by Dewey and his minions, started buying up the books and imposing the whole-word method on millions of innocent students.

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Understanding that future generations are the key to building political power and lasting change, socialists and totalitarians of all varieties have gravitated toward government-controlled education since before the system was even founded. The communist “Frankfurt School” was no exception in its affinity for “educating” the youth. Almost 100 years ago, a group of socialist and communist “thinkers” led by Marxist law professor Carl Grünberg established the Institute for Social Research (ISR) at Goethe University Frankfurt in Germany. From there, they would move to the United States. And from their new home in New York City, the subversive ideas they espoused would eventually infect the entire planet like a deadly cancer—mostly through the education system.

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As such, the Communist Internationale and mass-murdering Soviet dictator Vladimir Lenin's minion Karl Radek arranged a meeting at the Marx-Engels Institute in Moscow. Among the participants, according to historical records, were Soviet secret police boss Felix Dzerzhinski, Hungarian Bolshevik "cultural commissar" Gyorgy Lukacs, and Communist Internationale (Comintern) bigwig Willi Muenzenberg. At the Moscow meeting, the conspirators decided that what was needed was a more gradual "cultural revolution," or what eventually came to be known as "cultural Marxism," in the West and beyond. To advance that program, the subversives agreed on a sinister but brilliant plan. This would involve the destruction of traditional religion and the Christian culture it produced, the collapse of sexual morality and the deliberate undermining of the family, and a wrecking ball to infiltrate and demolish the existing institutions. Some of these men had experience. For instance, Lukacs, who served as "minister of education and culture" in the Bolshevik Hungarian regime of Bela Kun, had introduced all manner of perversion and grotesque "sex education" in public schools, starting in elementary school. It was part of a campaign to destroy "bourgeois" Christian morality and sexual ethics among the youth. The objective was to eventually de-Christianize Hungary, thereby facilitating a total communist restructuring of the human mind and all of society.

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A key tool of these conspirators in Moscow would come to be known as the Frankfurt School. From the Institute in Frankfurt, and later in New York, these cultural revolutionaries would promote feminism, communism, atheism, mass migration, globalism, humanism, multiculturalism, nihilism, hedonism, environmentalism, and all sorts of other "isms" that tended to undermine individual liberty, traditional culture, and morality. Rampant morality-free sexuality and Freudian pseudo-psychology were central to the agenda. To anyone who has studied America's public education system today, which spends far more time peddling these "isms" to captive children than providing actual education, the stench of the Frankfurt School's machinations is unmistakable. In fact, the whole system reeks.

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There, with crucial assistance from socialist and humanist "education reformer" John Dewey and his disciples, these characters attached themselves to Columbia University's important Teachers College in 1934. Dewey had been a leading "philosopher" and "educator" at Columbia, retiring just a few years before the Frankfurt School influx was in full swing. Others settled at Berkeley, Princeton, and Brandeis. With Rockefeller money, Dewey would play a key role in helping the Frankfurt School's operatives put down roots in America. More on the role of the major foundations in subverting American education will be detailed in an upcoming chapter. The importation of Frankfurt School luminaries was a match made in totalitarian heaven, as Dewey and his disciples had much in common with the cultural Marxist social revolutionaries.

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Almost as soon as they arrived, they began plotting the destruction of America's traditional values, religion, and form of government under the guise of fighting "fascism." Indeed, the luminaries of the Frankfurt School, who represented a wide variety of disciplines, used "education" as a crucial tool for advancing their totalitarian, civilization-destroying philosophies. But they infected much more than just the education system, with their sick ideas spreading out like a poison throughout the intellectual veins of America: the social sciences, entertainment, politics, and beyond. One of the ways in which Frankfurt School operatives and academics advanced their desired social changes via education was through so-called critical theory. In his 1937 work "Traditional and Critical Theory," ISR Director Max Horkheimer argued that critical theory—a neo-Marxist tool used to demonize the market system, Christianity, and Western civilization—was aimed at bringing about social change and exposing the alleged oppression of people by capitalism. Another useful tool for undermining freedom and traditional society was the 1950 work by key Frankfurt School theorists known as "The Authoritarian Personality." These social "researchers" claimed to discover that the traditional American male and father was actually "authoritarian" because, among other reasons, he held traditional values. Thus, the "patriarchy" and the traditional family—among the most important barriers to tyranny—came under relentless attack as a precursor to "fascism." Public schools were viewed as tools to combat this alleged problem, and they did so vigorously. Influence

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In fact, Dewey was trained by G. Stanley Hall, who was among the many Americans to study under professor Wilhelm Wundt at Leipzig University. Among other notable highlights, Wundt pioneered the idea of the human being as a soulless animal. Essentially, he viewed people as biological stimulus-response mechanisms that could, and should, be trained in a manner similar to circus animals. This Darwinian, materialist view of the human being reigns supreme today in the education system but has been catastrophic.

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The threat of these subversives and their cultural Marxism has been recognized at the highest levels of the U.S. government, even recently. Former National Security Council Director of Policy and Planning Richard Higgins, for instance, blasted it in his now-notorious 2017 “Higgins Memo” [3] to President Donald Trump about the ongoing war against the administration and the United States. The wars against Trump and America “cannot be separated from the cultural Marxist narratives that drive them,” warned Higgins, saying cultural Marxism was most directly tied to the Frankfurt School. “The Frankfurt strategy deconstructs societies through attacks on culture by imposing a dialectic that forces unresolvable contradictions under the rubric of critical theory,” he warned. Higgins then quotes Herbert Marcuse, a leading Frankfurt thinker, on how to crush the political and cultural right through persecution and phony “tolerance.” To this day, reflecting the ISR influx of the early 1930s, Teachers College remains a leading purveyor of socialist poison masquerading as “education.” Its book list includes titles by Bill Ayers, the communist terrorist whose terror group Weather Underground, working with communist Cuban intelligence, bombed the State Department, the Pentagon, Capitol Hill, police stations, and more. The Teachers College Press fall selection also includes endless nonsense on “social justice,” racialism, multiculturalism, and other “isms” with roots in Marxism and Frankfurt School strategies. With society and civilization becoming increasingly unstable as the final vestiges of traditional education are destroyed, the Frankfurt School and its American allies such as Dewey would be pleased with their handiwork. After all, cultural Marxists including Gramsci and ISR thinkers believed that once the old order was destroyed via a “long march” through society’s institutions, Marxism could eventually triumph. On the education front, they now appear largely victorious.

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The chief culprits included some of the largest and most important foundations in the United States. These included the Ford Foundation, the Rockefeller foundations, and the Carnegie Endowment. According to congressional investigators, they were showering money on Columbia University, Harvard, Chicago University, and the University of California to advance their objectives through education. And it worked.

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But that would be just the beginning. Rockefeller money also helped resettle the communists of the Frankfurt School at prestigious U.S. academic institutions, primarily Dewey's Columbia University. From there, their subversive poison infected all of U.S. society, mostly through the public education system. The Rockefeller dynasty was key in shaping education policy. In 1902, facing an avalanche of bad publicity over his ruthless business practices, oil baron John D. Rockefeller created the "General Education Board." This ostensibly "philanthropic" venture was used to help fund and eventually control education in the United States. Rockefeller put Frederick Gates in charge of his "charitable" schemes. And Gates was honest about the agenda. "In our dream we have limitless resources, and the people yield themselves with perfect docility to our molding hand," Gates wrote in "The Country School of Tomorrow, Occasional Papers Number 1." "The present educational conventions fade from our minds; and, unhampered by tradition, we work our own good will upon a grateful and responsive rural folk." [7] He was clear that the goal was not to raise up philosophers, scientists, authors, poets, musicians, artists, lawyers, doctors, preachers, or statesmen. There was already an "ample supply" of those, he said. Instead, the goal was to create docile and largely unthinking workers who could be used and controlled by the elites.

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Today, the NEA is still trying to quash competition, seeking onerous restrictions on private schools and even waging a war on homeschooling families. In 1988 and the years following (amended in 2006 to the current version), the NEA adopted a resolution that formalized its hatred of families operating outside the government system.

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Huxley was also quick to fill the ranks of UNESCO with communists and socialists, as documented extensively in the book "Freedom On the Altar: The UN's Crusade Against God & Family" by William Norman Grigg. For instance, the chief of the Soviet "Education Ministry" served as director of UNESCO's department of secondary education. That trend continues to the present day, with myriad card-carrying members of the Communist Party and Socialist Party literally running the powerful global agency.

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Just a few years after its founding, UNESCO was already pumping out propaganda aimed at undermining individual liberty, the family, and the nation-state in the minds of children. In a 10-part series of pamphlets headlined “Toward World Understanding,” for instance, the UN “education” agency called for using schools to promote the concept of “world citizenship.” As part of that, schools would have to “combat family attitudes” on everything from “nationalism” (patriotism) to religious beliefs on the nature of sin and reality. When reading through UNESCO documents and the writings of its leading operatives, it becomes clear that the goals went beyond even just brainwashing children into dangerous ideologies. In fact, Huxley and his cohorts envisioned creating an entirely new system of secular morality divorced from all the major religions of the world. Then the plan was to use government schools, psychoanalysis, psychotherapy, behavior modification and conditioning, values clarification, indoctrination, and propaganda to replace the old values and systems of morality with the new. It was audacious and extreme. But it’s working. Before

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And so, in 1964, UNESCO sponsored a conference in Germany claiming that “sex education should begin at an early age.” Since then, UNESCO has been relentless in sexualizing children. The trends toward socialism and communism within UNESCO only got more and more extreme. In 1970, for instance, UNESCO hosted a symposium on mass-murdering Soviet dictator Vladimir Lenin in Finland. “Lenin was a man with a mind of great clarity and incisiveness,” declared then-UN boss U Thant at the event. “His ideals of peace and peaceful coexistence among states are in line with the aims of the U.N. Charter.” Apparently nobody at the summit objected to the idea that Lenin, one of the cruelest mass murderers to ever walk the planet, shared the same values as the UN and its “education” arm. UNESCO’s affinity for socialist and communist leaders continues to this day. Right now, French Socialist Party member Audrey Azoulay, who boasted that she “grew up in a radical left-wing family,” is leading the outfit. Before that, she served as “culture minister” in the government of former French President François Hollande. Of course, Hollande was also a member of the French Socialist Party, which is itself a member of the Socialist International, the leading global alliance of Marxist, socialist, and communist parties, including many with the blood of countless innocents on their hands.

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The history of Common Core is deliberately opaque, too. To skirt federal statutes prohibiting direct U.S. government meddling in what is taught at schools, Common Core was officially created at the direction of the federally funded, Washington-based trade groups known as the National Governors Association and the Council of Chief State School Officers (CCSSO). Then the Obama administration used “bribe” money, as critics put it, from the so-called stimulus package—all combined with threats and even waivers from the Bush-era “No Child Left Behind” scheme—to force states to accept it. Virtually every state caved. And even in the handful of states that resisted, Common Core has entered through the back door. Common Core was crafted by “Achieve, Inc.,” an organization controlled by U.S. and global elites whose top leaders had openly advocated abolishing local school districts and nationalizing control of all education. This same group also created the “Next Generation Science Standards” that are so outrageous they don’t even include a reference to the scientific method. But the road to nationalized and even globalized education didn’t begin with Common Core. In fact, before that was even dreamed up, the federal government used Goals 2000 under President Bill Clinton, followed by President George W. Bush’s No Child Left Behind, to help centralize education in the United States. Before those two schemes, President George H.W. Bush pushed “America 2000,” dubbed “a long-term national strategy” to accomplish “education goals” outlined by Bush. At one of the summits peddling the scheme, Shirley McCune, who worked on the effort with the U.S. Department of Education and the National Education Association (NEA), said it wasn’t just about education, but rather about the “total restructuring of the society.” “We have moved into a new era,” she said, boasting about the ongoing “human resource development restructuring” taking place. One of the two main functions of schools, McCune said, is “to prepare students not for today’s society, but for a society that’s 20, 30, 40, 50 years down the road.” “So we have to anticipate what the future is, and then move back and figure out what it is we need to do today,” she said, without explaining what sort of fortune-telling methods might be used. “That’s called anticipatory socialization, or the social-change function of schools.” [19]. Most incredibly, perhaps, she revealed that “what the revolution has been in curriculum is that we no longer are teaching facts to children.” That is because it’s “almost impossible for us to guess the kinds of facts that they will need,” McCune said, without explaining how children would be able to think or have a frame of reference without knowing facts. In an upcoming chapter in this book, the nexus between Common Core and the ongoing globalization of education will be explored in much more depth. Interestingly, the U.N.’s “World Core Curriculum” is based on the teachings of Alice Bailey, the same occultist who inspired McCune, according to former U.N. Assistant Secretary-General Robert Muller, who wrote the U.N.’s global education curriculum.

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It's impossible to truly understand Common Core and what's happening in education without understanding the massive amounts of personal information on children being vacuumed up by authorities and the crony companies that work with them. For now, it's important that Americans understand a few important facts: Common Core is still very much alive, it's still handicapping children on an industrial scale; promoters hope to ensnare nongovernment-school children as well, and there are no plans to get rid of it on the horizon. All of that is a documented fact. But it's also crucial to realize that Common Core itself is not the problem. Instead, it's a symptom of the problem that has been explored in the previous 10 chapters of this book. It's merely the next step forward in "fundamentally transforming the United States of America," as Obama put it. Getting rid of Common Core would be great. But unfortunately, it will not fix the government education system that's destroying the United States by destroying the nation's children. That will require much more fundamental reforms that get to the root of the problem.

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Kinsey's so-called sex research has been widely debunked and ridiculed by other experts as well. Professor of constitutional law Dr. Charles Rice of Notre Dame University, for instance, denounced Kinsey's work. "Any judge, legislator or other public official who gives credence to that research is guilty of malpractice and dereliction of duty," he said. Incredibly, Kinsey even claimed the children enjoyed this abuse, and that sex with adults—even incest—could be beneficial to them. Among other outrages, Kinsey, citing what critics have blasted as his "junk science," also posited that children are actually "sexual beings" from birth. As such, they must be "educated" in every manner of sexual activity and perversion conceivable. This radical idea is literally the foundation of all modern sex education today.

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The group's new tagline reveals a great deal, too: "Sex Ed for Social Change." In addition to the nexus with the large foundations—and especially those tied to the Rockefeller dynasty—the humanist movement played a role in all this, too. In fact, so significant were the links that SIECUS boss Calderone became "Humanist of the Year" in 1974, continuing the long and well-documented humanist takeover of education in the United States that began with John Dewey, as covered in chapter four of this book. Planned Parenthood, which today specializes in aborting children by the hundreds of thousands, also has played a key role in sexualizing American children with sex education. More than a few critics have highlighted the conflict of interest here: On one hand, the tax-funded abortion giant encourages children to fornicate, while on the other, it charges big money to abort the children produced by those children fornicating.

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Even a brief review of the funding and individuals behind SEL also reveals a great deal about the agenda. On its website, CASEL lists, among other financiers, billionaire Microsoft founder Bill Gates. Gates, who has a friendly relationship with the Chinese Communist Party and its leader, Xi Jinping, put almost \$300 million behind the Obama-backed Common Core standards, which formally nationalized and helped globalize America's education system [43]. Before that, Gates signed a deal with UNESCO, the subject of chapter nine in this book, to work on globalizing the world's education systems. Also listed among the financiers of CASEL is Rockefeller Philanthropy Advisors, which CASEL said, "provides generous funding to CASEL to support school districts and their capacity to promote social and emotional learning." For some background, the deceased patriarch of the family, David Rockefeller, wrote in The New York Times in 1973 that "the social experiment in China under Chairman Mao's leadership is one of the most important and successful in human history." [44]
