

**CATHOLIC EDUCATION IN AMERICA**  
**TO DECEIVE THE ELECT?**

Research and Report By: Betsy Kraus

October, 2013

*Updated: October 28, 2013*

# CATHOLIC EDUCATION IN AMERICA

## TO DECEIVE THE ELECT?

### CONTENTS

#### **Introduction**

#### **The Transformation**

#### **The Nexus for Transformation**

- \*The Carnegie Foundation for the Advancement of Teaching - major innovations
- \*Loyola University Chicago - Center for Catholic School Effectiveness
- \*Boston College - the Roche Center for Catholic Education- leading the *"Transformation"*
- \*University of Notre Dame - Alliance for Catholic Education - governance
- \*The National Catholic Education Association (NCEA) -major transmission belt to convey innovation and transformation to teachers and the classroom

#### **The Carnegie Conversation on Catholic Education (CFAT)**

Speakers and Topics

#### **Innovations in Funding and Governance**

Notre Dame Alliance for Catholic Education (ACE)

Blended and Cyber Learning

Compacts and Partnerships

#### **The Charter Conundrum**

Public and Catholic Charter Schools

Many Questions

#### **Further Developments**

Fr. Joseph O'Keefe and Sister Dale McDonald, NCEA -The Broader Bolder Approach

Tony Bryk, CFAT -2009 Leadership Conference on Improving Outcomes and Containing Costs

Lorraine Ozar - AdvancED (accreditation)

#### **Rubrics for Transformation**

#### **More Innovations for Transformation**

Continuous Quality Improvement Methodology

The Gordon Commission on the Future of Assessment in Education

**Developments in the Dioceses**

The Archdiocese of Denver  
The Archdiocese of Chicago  
The Dioceses of Pennsylvania  
The Archdiocese of St. Louis  
The Archdiocese of Milwaukee

**The Little Red Schoolhouse**

**Community Education for Utopia**

Community Education and Assessment  
Brain Research for a Compliant Mind

**ADDENDUM**

**Transforming Public Education**

**Tightening the Grip**

**Infiltrating Catholic Education**

**Closing Statements**

# CATHOLIC EDUCATION IN AMERICA

## TO DECEIVE THE ELECT?

\*\*\*\*\*

*The battle for mankind's future must be waged and won in the public school classroom. The classroom must and will become an arena of conflict between the old and the new, the rotting corpse of Christianity and the new faith of humanism.*

John Dunphy, The Humanist magazine, January-February 1983

\*\*\*\*\*

Who can judge the sincerity or intents of others? However, manifestations of world views to "*transform*" our children in the classroom are more easily discernible. When radical views, alien to Christian truth, such as Pragmatism, Atheistic Humanism, Soviet Collectivism, or Total Quality Management (TQM) of children, emerge in the classroom and threaten to devastate education in America and the world, such views must be exposed. The fallacies of these kinds of concepts, now embedded, or in the process of being embedded, in both public and Catholic education, are bringing our once excellent education system to its knees.

## THE TRANSFORMATION

Benjamin Bloom was a Transformational Marxist. Transformational Marxists are those who advocate the transformation of a society to a Communist state through *Gradualism* rather than a violent overthrow of government. Bloom's Taxonomies were based upon the world view of Marxists Erich Fromm and T. W. Adorno. Bloom incorporated the Hegelian paradigm of those world views into his educational Taxonomy of Mastery Learning-Outcomes Based Education (OBE), which is now *the* "modus operandi" in the classroom.

Behind the alluring "education-speak" of such terms as "Transformative, Outcome Based Education (OBE), Effective Teaching (also OBE), Robust, Relevant, Critical Thinking, Personalized Education, Virtual Learning, Continuous Improvement, and 21st Century Skills", lurks the "rot" to destroy Christian civilization. Both public and now Catholic education have apparently succumbed to the deception of this potemkin\* education.

There is an uprising of parents, teachers, and others across the nation to put a halt to this insidious form of education, but battling "Common Core" or trying to "fix" the Standards will not slay the "beast". The entire *Cyber-System*, its curriculum, personalized learning, computer cybernation, assessments, and methodologies, including business and private school board models that are applied to public charter schools and other schools must be exposed and abolished. Rejecting "Common Core" alone will not remove the System. This System was in operation long before either Common Core or its Standards were imposed upon schools, and it is now coming into full bloom.

The French Enlightenment and its errors regarding mankind and human nature gave birth and impetus to much of the misguided and alien educational agendas that have unfolded in more recent history. These "transformational" agendas to alter American education, which can include collectivist tenets, behavioral techniques, and Soviet School-to-Work programs have been well documented in other publications. However, an Addendum citing some of these highlights is attached at the end of this report. It is well worth reviewing for an understanding of what is now taking place in both Public and Catholic education.

### THE NEXUS FOR TRANSFORMATION

There appears to be a nucleus of Catholic Colleges, Universities, and educators who are controlling the direction of Catholic Education. This nexus, with supporters, appears to be influenced by some secular foundations, but mainly by the *Carnegie Foundation for the Advancement in Teaching* (CFAT). This foundation is spearheaded by Lee Shulman, President Emeritus of CFAT and Tony Bryk, current president of CFAT. The names of the major Catholic leading institutions involved are: \*Loyola University Chicago - Center for Catholic School Effectiveness: \*Boston College - the Roche Center for Catholic Education- leading the "*Transformation*" of Catholic Education: \*University of Notre Dame - Alliance for Catholic Education - governance: \*The National Catholic Education Association NCEA -major transmission belt to teachers for innovative and transformative education. Why do these educators and universities, under the influence of CFAT, seem to be directing so many elements of Catholic Education?

### THE CARNEGIE CONVERSATION ON CATHOLIC EDUCATION

In 2007, a major conference was held to redirect Catholic education. *The Carnegie Foundation for the Advancement of Teaching* (CFAT) convened and funded a conference entitled *A Carnegie Conversation on Catholic Education*. **This was a "mother load" to radically change Catholic Education.** Tony Bryk, President of CFAT, along with Lee Shulman, President Emeritus of CFAT, called for the "Carnegie Conversations", which was only the first of a series of conferences. (See the Addendum to learn more about Carnegie.) The additional conferences were then led by the *Catholic Higher Education Consortium* (CHEC), which was an initiative established during this 2007 summit at the urging of Shulman.

The speakers at the "Carnegie Conversations" called for lofty innovations which included a "Field of Catholic Education", teacher training and leadership, assessment, a data-base for outcomes of Catholic Schools, Choice schools, "infusion of faith-vision" in education curriculum, a sustained pipeline for human capital, application and *transformation*, promotion of philanthropy, and, finally, "faith formation" conversations with other faiths, religions, and Christian denominations. The "Carnegie Conversations" forum was attended by academics, philanthropists, scholars, and religious leaders. The following information details their input and reveals the level of success in accomplishing their goals.

### **Major Speakers and Topics**

The keynote speaker at the *Carnegie Conversation with Catholic Education* was **Lee Shulman**, President Emeritus of CFAT. Shulman, who is now with Stanford University, introduced the concept of a "Field of Catholic Education" for training Catholic educators. He specializes in "teacher training and reform". In a Harvard journal regarding Mr. Shulman's methodologies, it was stated, "Lee S. Shulman builds his foundation for teaching reform on an idea of teaching that emphasizes comprehension and reasoning, *transformation* and *reflection*". (emphasis, ed.) (1) This sounds very much like "Transformative Learning". "Transformative learning theory is the process of 'perspective transformation' with three dimensions: psychological (changes in understanding of the self), convictional (revision of belief systems), and behavioral (changes in lifestyle)...[or]...Transformative learning involves experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and irreversibly alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race and gender; our body awarenesses, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy." (2)

"Transformative Learning", "Reflective Practice", and "Habits of the Mind" seem to be the products of neuropsychology and brain research. They appear to then be applied to methodologies for teaching, covering many areas including interdependent and global thinking. They also appear to be especially applied in the areas of affective learning (values, attitudes, beliefs, etc.). As these topics are too vast to discuss in this report, concerned parents might want to research these concepts to see if they approve of these methodologies being applied to their children in the classroom.

Here is just one more fact regarding Dr. Shulman's work before moving on. As far back as 1968, Shulman assisted with the promotion of an "outcomes" teaching program for students which was then used in Chicago inner city schools. It was a total failure. This failure was the result of a "Continuous Mastery Learning" method of teaching which was applied to a classroom reading instruction program. It resulted in half the students dropping out. One publication referred to it as a "human tragedy". After this debacle, "Mastery Learning" was renamed "Outcome Based Education" (OBE).

The leftist and Soviet-leaning world organization, UNESCO, has also called for "teacher training and leadership". UNESCO produced a draft in 1984 which called for educational personnel to be trained in a Common Core, OBE process of transmission of knowledge, skills, and behaviors which involved comparable psychological mechanisms.

**Rev. Joseph O'Keefe, S. J.**, of the Lynch School of Education at Boston College, also spoke at the "Carnegie Conversations". He agreed to work with the NCEA to develop a *national database* on Catholic schools to research outcomes of Catholic schools nationally. In his address to the assembly he said, "...the Catholic community is still somewhat haunted by an anti-intellectualism that undervalues data-driven analysis and decision making...One of our tasks is to influence topics and sampling frames to yield relevant information about academic excellence, such as comparable assessments of student learning across school sectors, long-term studies of educational attainment, studies of teacher quality, recruitment and retention, and while less evident, some measures of religious character, such as student attitudes about civic engagement, service learning, parental attitudes. We also need to make concerted and collaborative efforts to prepare and support researchers who can mine these **rich sources of data.**" (emphasis, ed.) (3) Father O'Keefe went on to say, "...the goal is not so much to provide an education for Catholic children, but to provide a Catholic education for anyone. Respectful of the religious background that non-Catholic students bring, the school encourages spiritual and moral development based on a Catholic philosophy." (4) This thinking might pertain to the 'compacts and partnerships' discussed later in this report.

The National Catholic Education Association (NCEA) was represented at the "Carnegie Conversations" by **Karen Ristau, ED.D.**, NCEA's ninth president. She reflected Lee Shulman's position that the Catholic school system must create a "Field of Catholic Education" in order to develop proper leadership in Catholic education. She said, "Generous and good-hearted but unprepared persons accept school principalships more often in parish elementary schools than in secondary schools." (5) Do these "good-hearted" principals need to be "transformed" in order to teach the "scientific, behavioral, and contemplative shifts" embodied in the goals of academia's leadership, or will these teachers just be eliminated through attrition and layoffs due to personalized computer teaching? The subject of teacher and leadership training is beyond the scope of this paper. Suffice to say that the training going on in many university schools of education for teacher leadership is intense.

**Lorraine Ozar** with Loyola University Chicago's *Center for Catholic School Effectiveness* (CCSE) also participated in the "Carnegie Conversations". She discussed the topics of personalized education, backward design curriculum planning, and the Ignatian Pedagogical Paradigm (IPP) of "experience, reflection, action" used in Jesuit schools. St. Louis University includes a description of Ignatian Pedagogy for the 21st Century on their website: *Reinert Center for Transformative Teaching and Learning*. Is this Jesuit Pedagogy for Transformative Teaching and Learning any different from the definition stated earlier, or does it merely reflect the Transformative Teaching which Lee

Shulman seems to be recommending? In an August 15, 2013 video, Dr. Ozar talked of developing school principals as "spiritual leaders". Loyola University Chicago has a three year Catholic Principal Program for a mission-driven, "faith-based" instructional leader. Can we assume that, under the influences of Ozar and Shulman, principals, teachers, and then students might now be "transformed"?

One of the products of the continuing *Catholic Higher Education Consortium* (CHEC) conferences (originating from the "Carnegie Conversations") was the "*National Standards and Benchmarks for Effective Elementary and Secondary Catholic Schools*". Lorraine Ozar was one of the leaders on the task force that developed the National Standards. Throughout the planning of the Standards Project, The *Center for Catholic School Effectiveness* (CCSE) also assured that drafts were made available to the stakeholders, that input from the Bishops and other key stakeholders was sought, and that implementation resources were developed. (Parents, who are the *first educators* of their children, were named as just one of the "stakeholders".) CCSE also assured that there would be partnership among CIHEs (Commission Institute for Higher Education for accreditation) to provide professional development and training to school and diocesan teams to support implementation of the National Standards and Benchmarks.

The *Common Core Catholic Identity Initiative* (CCCII) was established by the NCEA's *Department of Administrators of Catholic Education* (CACE). Ozar, who is president of CACE's affiliated group, *Catholic Higher Education Supporting Catholic Schools* (CHESCS), helped to launch the CCCII. CCCII was to aid local educators in infusing Catholic values into the Common Core Standards. In addition, the mission of CCCII was to help schools implement curricula based on Common Core. Lorraine Ozar seems to have taken a leadership role in many steps along the way for the transformation of Catholic education.

## INNOVATIONS IN FUNDING AND GOVERNANCE

### **Notre Dame Alliance for Catholic Education (ACE)**

The Notre Dame Alliance for Catholic Education (ACE) was one of the organizations represented at the *Carnegie Conversation with Catholic Education*. ACE has presented a new education proposal for the Bishops. ACE recommend that Bishops "partner" with universities and stakeholders in order to "govern" Catholic education. This proposal is a partnership among universities, stakeholders, Bishops, and Parish Priests. This ties into Bill Gates "partnerships" funding methods described below. Bishops are to be "advised" by boards. The power of hiring of teachers and choosing curriculum is to be delegated by the Bishops to the school principals. The boards "evaluate" the principals. Shulman called for this kind of "governance" in his keynote address at the *Carnegie Conversation with Catholic Education*.

If governance is to be partially transferred to universities, is this related to the "Field of Catholic Education" proposal to engage secular as well at Catholic universities in "rigorously" training teachers in "leadership" and outcome-based and transformative



teaching methodologies? If this is true can we assume the following? These leader-teachers will be dispatched to Catholic schools through the recommendations of the boards and the trained principals. The boards will include members from the universities which have "properly trained" teachers to become principals. The boards will also include corporate consultants who will recommend the "school-to-work" agenda, and financial consultants to set up "business models" to govern the schools. Much of the structuring of new boards was detailed in one of the Carnegie Conversation's conferences at the *2012 Catholic Higher Education Collaborative (CHEC)*. The subject was "School Boards and Effective Catholic School Governance". They recommended various proposals and models which included a *transformative* process to establish and maintain consolidated and regional boards which would give official authority to the laity to make decisions, set policy, and regulate finances. These new education proposals would greatly diminish any hopes of parish or parental control. Also proposed, as a part of this change, was a move towards more personalized educational options for students, including one-to-one computing and blended learning. (See Reference #15)

To understand the scope and ramifications of these "partnerships" and "governance" programs promoted by Notre Dame's ACE, see "A New Model of Sponsorship and Collaboration", The University of Notre Dame ACE Academies:  
<http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1777&context=ce>

For a comprehensive view of all the innovations and funding models proposed for the Catholic educational establishment, see Boston College's report entitled: [Sustaining Urban Catholic Elementary Schools: An Examination of Governance Models and Funding Strategies](#) by Erik P. Goldschmidt, Ph.D., M.Div. and Mary E. Walsh, Ph.D. at [http://www.bc.edu/content/dam/files/schools/lsoe\\_sites/cce/pdf/Sustaining\\_Urban\\_Catholic\\_Elementary\\_%20Schools.pdf](http://www.bc.edu/content/dam/files/schools/lsoe_sites/cce/pdf/Sustaining_Urban_Catholic_Elementary_%20Schools.pdf). Following are examples of funding models.

### **Blended and Cyber Learning**

Dr. Anthony Holter, who is the Director of Program Evaluation and Research for the *Notre Dame's Alliance for Catholic Education (ACE)*, is now also the newly appointed director of the Fulcrum Foundation. The Fulcrum Foundation works closely with the Seattle Archdiocese schools. Holter replaced Joseph Womac who worked with a Kipp Charter school official to bring *blended learning* to an elementary Catholic school in Seattle. Blended learning includes governance according to the "business model". It engages both computer "personalized" learning and traditional learning which can be assisted by "facilitators".

Joseph Womac led an effort to fund over 12,000 low income students in inner-city and rural Catholic schools, co-implementing "innovative programs". Womac received prestigious awards from both Notre Dame and the NCEA. He also taught in Louisiana schools under the auspices of Notre Dame ACE (one of the original participants of the "Carnegie Conversations"). Womac has moved on to the *Specialty Family Foundation* in Santa Monica, Ca. which was established by a philanthropist. Currently the *Specialty*

*Family Foundation* is sponsoring the "Catholic School Consortium" to aid nine inner-city schools in Los Angeles. Will Mr. Womac bring *blended learning* to these schools, also?

The Lexington Institute, a non-partisan think tank has released a white paper entitled *Building 21st Century Catholic Learning Communities: Enhancing the Catholic Mission with Data, Blended Learning and Other Best Practices From Top Charter Schools*. This paper was written by Sean Kennedy, who is a visiting Fellow with the Lexington Institute. It was Mr. Kennedy who informed us of Joseph Womac's blended learning work with the Fulcrum Foundation. It would appear that Kennedy's paper is to be a model plan for Catholic community education. It draws from the "blended learning model" and the "business model" used in Charter schools. It includes computer personalized learning, and collecting data. Blended learning proponents are attempting to reduce the number of teachers, which can be replaced by "facilitators" at less pay. The report states that blended learning, if applied properly, will deliver low cost, high-quality individualized education. "Continuous learning and improvements" are also called for in Sean Kennedy's Lexington Institute white paper.

With the incredible money and efforts expended by giant corporations, foundations, educational leaders, and Wall Street players to transfer education systems to cyber, digital, personalized learning, how is that going? According to Stephanie Simon, writing for Politico, this is how it's going: "Taxpayers send nearly \$2 billion a year to cyber schools that let students from kindergarten through 12th grade receive a free public education entirely online. But as new state report cards coming out now make clear, there's one thing they're not so good at: educating kids...more states have begun measuring how much students actually learn during the school year — and a POLITICO review of the data shows many cyber schools are flunking that test." (6)

One example of "Cyber Schools" is K12 Inc., a publicly-for-profit, online education company founded by Ron Packard and William Bennett. In 2013, K12 Inc. took in over \$700 million coming from its managed public schools, i.e. government contracts for virtual public charter schools and "**blended schools**." K12 Inc., on its own, and as a member of the American Legislative Exchange Council (ALEC), has pushed a national agenda to replace bricks and mortar classrooms with computers and **replace actual teachers with "virtual" teachers.**" (7) How well is K12 Inc. doing? According to the Center for Media and Democracy's PR Watch, "The data is in and K12 Inc.'s brand of full-time public 'cyber school' is garbage. Not surprising for an educational model kicked off with a \$10 million investment from junk-bond king Michael Milken." (8) With regards to this information, might one ask what "blended learning" programs has Joseph Womac been using for his Blended teaching in Catholic schools?

### **Compacts and Partnerships**

In keeping with seeking philanthropists' financial support, some dioceses have entered into "compacts" funded by The Gates Foundation. Gates "partnerships" are creating public, charter, and private school compacts. In several cities, Archdiocesan schools have joined these partnerships. *School Boards and Effective Catholic School Governance:*

*Selected Presentations* from the 2012 *Catholic Higher Education Collaborative Conference* (CHEC), was one of the "Carnegie Conversations" continuing consortiums. This conference brought new approaches to strengthening the role of the school board in Philadelphia and Camden, New Jersey, the Diocese of Sioux City, Iowa, and the Diocese of Grand Rapids, Michigan. One of the "new approaches" resulted in the "Great Schools Compact" of Philadelphia. The original draft of the Compact called for the Common Core Agenda. The final document called for outcome-driven, research-based, student-centered accountability and performance framework (OBE). This compact, which includes Philadelphia's inner-city Archdiocesan schools, transfers power to a twelve member board with the city mayor heading the board. Eight or nine out of all the members have a vote. The Archdiocese is one of the members with no vote. According to the original draft, members signers were strongly advised to consider any recommendation of the board, including the shutting down of schools.

In September of 2013, The Walton Family Foundation gave a \$5 million challenge grant to the Philadelphia Great Schools Fund. Gates and his partnerships are now in at least 16 major cities, with many more cities targeted. In 2012, The Gates Foundation gave \$3.25 million to the *Boston Compact*, which also includes Catholic schools. How many dioceses are actually partnering to receive Gates Foundation money? This is a Foundation which gives gifts and grants to Planned Parenthood, supports population and birth control, funded and promoted Common Core, and favors biometric data mining.

These partnerships appear to be creating *private* boards beyond any input from parents, and questions must be asked. Will these programs, which can privatize education, spread across the nation and perhaps envelop all Catholic schools? Could these inner-city hybrid-compact schools become designated "School-To-Work Stations", run by boards with business people? In the inner-city Philadelphia Compact's West Catholic School there are more non-Catholics and Muslims than Catholic students. Has West Catholic become a "faith based" school where religions are synthesized, watered down, and blurred?

In 1996, The Chicago Cristo Rey Jesuit High School opened. It combines work with school. In 2003, The Bill & Melinda Gates Foundation, along with venture philanthropists B. J. and Bebe Cassin, provided seed funding for the replication of the Cristo Rey schools. The Gates foundation and the Cassin Educational Initiative Foundation donated \$18.9 million for more innovate-work-study schools. In 2006, Gates gave another \$6 million to expand Cristo Rey's network to 23 schools. The schools are mainly for poor inner-city children.

Interestingly, the Philadelphia Cristo Rey says that they are an independent Catholic school for students of all faiths. Although Theology is required, religious diversity is encouraged. Only 19% of the students are Catholic. Regarding the San Jose Cristo Rey, it was said that it could easily become a publicly funded charter or small district high school. One major donor to this San Jose school, in a quest to alter the high school model, is looking at the role of private schools with a corporate work experience. These Jesuit

schools would seem to be a model for "school-to-work" programs, which Gates and other corporate magnates are so fond of in their quest for the development of a "workforce" for their industries. Is Transformative learning and teaching (IPP) applied to these Jesuit schools?

Are these the kind of schools Father O'Keefe had in mind when he said the goal of education is not so much to educate Catholic children, but provide Catholic education for anyone? Would these schools merely reflect a Catholic "philosophy" as Fr. O'Keefe suggested. Is there no formal teaching of Catholic faith? Can these schools even be *called* Catholic Schools? Father Ronald J. Nuzzi, with Notre Dame/ACE/RISE, seems to speak in similar terms. In his article entitled "Why Documents", Father Nuzzi talks of the spiritual formation of Catholic school leaders. He appears to take an "incarnational" view of Catholic philosophy in the classroom. Nuzzi says, "A modern theologian said it more simply: 'Whatever humanizes, divinizes'...Such an incarnational worldview is critical to Catholic education. It is the Incarnation that inspires Catholic educators to claim that there are no secular subjects, for whatever humanizes, divinizes...The religion class itself is just icing on the cake. The incarnational aspect of Catholic education makes all... subjects and activities holy as well." (9) If religion class is "just icing on the cake", would that seem to counter the great efforts our Bishops have been making to restore *catechesis* in Catholic schools?

## THE CHARTER CONUNDRUM

### Public and Catholic Charter Schools

Without a doubt, public education is being geared towards *privatization*. The push for Charter schools, with their private boards, is coming from the government and the private sector. Arne Duncan allowed *Race to the Top* money to be distributed to just those states that lifted their caps on the number of Charter schools allowed. Now big business has realized the monetary gains available by investing in "for-profit" Charter schools. According to a recent Forbes article, investors from China, Nigeria, Russia, and Australia are investing to build Charter schools in America, despite the fact that nearly 60% of students are below grade level in math and 50% below grade level in reading in these kind of schools. Once schools become privatized, tax payers and parents have *no say* in what happens in the schools. This is the Soviet Model.

Catholic schools have been turned into Charter schools, too. Of an original "consortium" of inner-city Catholic schools in Washington, D.C., eight of the twelve participating schools became Charter schools, even though parents objected. Is this happening in other inner-city diocesan schools also? The increase in public charter schools has created competition for Catholic schools and that has created a drop in Catholic school enrollment. In order to survive, have diocese turned to various forms of "consortiums" and foundation money, even Gates money? If Catholic schools turn to outside money is governance removed from the Parish level? Doesn't that diminish the Local Ordinary's presence, and, in some cases, private secular governance takes control?

## **Many Questions**

As Charter schools increased in number, parents perceived them as a viable alternative to both private and public schools. Charters are free and they have been billed as having a quality educational program. Thus, enrollment went down in both public and Catholic schools. As inner-city Catholic schools were turning to "consortiums" to survive, many Catholic schools then adopted standards based on Common Core. Was that done in order to "compete" with other schools in order to be "robust" to meet public competition? Has the solution to morph Catholic schools into public Charter schools and/or duplicate the agenda of public schools worked?

We are now witnessing the law of unintended consequences. In the quest for increased attendance and sound financial footings, Catholic schools seem to be losing their *authentic* Catholic Identity. The innovations of the "Carnegie Conversations" seems to have played a profound part in shifting the educational paradigm of Catholic schools to fit comfortably with that of public and Charter education. Have Catholic schools been changed in order to merge with public and public Charter schools? Is the solution to the money shortages in Catholic schools to remake these schools into secularized Charter schools with "faith-based" and "incarnational" education for anyone? Why would Catholic philanthropists even consider supporting Catholic schools which become Catholic in "name-only". Will the government finally take over and run all Catholic schools that were once excellent, but are beginning to smolder in an ash heap that was once Catholic education. Maybe not...if Catholic schools would teach as they once did it could put Catholic education head and shoulders above any other current education system in this country. With the utter disdain for Common Core building across the United States, wouldn't authentic Catholic schools, once again, begin to thrive?

## **FURTHER DEVELOPMENTS**

By 2009, **Father O'Keefe and Sister Dale McDonald, PBVM, PhD. Director of the NCEA's Public Policy and Education Research** were working with *The Broader, Bolder Approach to Education* (BBA). This organization was formed to improve elements of education and revise Federal and State Assessments of students. Along with Sister McDonald and Fr. O'Keefe, other current members, serving in various capacities, include Linda Darling-Hammond, Arne Duncan, John Goodlad, Janet Reno, and Ted Sizer. This group strives for *better assessment* of students in all areas including *student work habits, mental health, citizenship habits, and other appropriate behaviors* that will enable students to achieve success in a pluralistic society and complex global economy. They urge the abandonment of national and state polices that focus on "narrow" basic academic skill, and focus on the development of the whole person including physical health, character, civic and social developments, from birth through the end of formal schooling. Can we assume that these assessments formulated in the public sector have now influenced the Catholic assessments which the NCEA agreed to formulate with Fr. O'Keefe? (By 2001, the *NCEA Assessment of Catechesis Religious Education Interpretation Manual* was already assessing for students' personal beliefs, attitudes, practices and perceptions judged to be of interest and concern to religious education.)

It might be good to reflect upon the world view of some of the people with whom our Catholic representatives are collaborating. Father O'Keefe's and Sister McDonald's collaboration with the BBA members might be an example. Aside from the radical Linda Darling Hammond, there is, for instance, **John Goodlad**, a professor of education at the University of Washington, Director of the Center for Educational Renewal. In addition to research on strategies for reaching OBE goals, Goodlad stated the following: "Parents and the general public must be reached...Otherwise, children and youth enrolled in globally-oriented programs may find themselves in conflict with values assumed in the home. And then the educational institution...comes under scrutiny and must pull back." (10)

**Tony Bryk**, current president of *The Carnegie Foundation for the Advancement of Teaching*, and host of the original "Carnegie Conversations", was featured at Ozar's *Center for Catholic School Effectiveness 2009 Leadership Conference on Improving Outcomes and Containing Costs*. At another time and place, Bryk is listed as a participant in the *John Dewey Seminar on Education, Schools, and the State*. (Does Bryk subscribe to the educational philosophies of John Dewey?) At that time Bryk said: "As was true a century ago when the foundation first began, today we confront a *transformative* moment in education...Larger social, economic and technology forces are calling us to *reinvent schooling*—where students learn in different ways and to much higher standards, where teachers and students engage with *new technologies* as well as with deeper knowledge, and where all are prepared for work and life in a *global society*." (11) (emphasis, ed.)

In 2012, Lorraine Ozar's *Center for Catholic School Effectiveness* (CCSE), with the support of **AdvancED**, brought together a national committee of Catholic educators to develop the *Rubrics* for the Benchmarks for Catholic schools. According to the Ozar group, they have successfully integrated the Rubrics into the required criteria of AdvancED.

AdvancED is a huge conglomerate accrediting a large number of Catholic schools, and whose accreditation criteria reflects the "effective" teaching of CCSE. As early as 2007, AdvancED had already required among other things, "continuous improvement" and a comprehensive assessment system to assess progress of students, based on performance measures. These are components of OBE and Management by Objectives (MBO). These elements might have been operating in schools accredited by AdvancED years before the Common Core Standards were implemented.

By March of 2012, the CCSE and the Roche Center for Catholic Education at Boston University announced that the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools were available. In the spring of 2013, Kathy Mears, Executive Director of the NCEA, reported that over 100 Catholic dioceses had accepted Common Core Standards as benchmarks for Catholic schools. According to the Director of Education of the PA Catholic Conference, The Common Core Catholic Identity Initiative (CCCII) was established through The Department of the Administrators of

Catholic Education (CACE), a branch of the NCEA, to assist with resources and guidelines to aid the transition. Through the work of the Center for Catholic School Effectiveness (CCSE), the implementation of Benchmarks tied to the Common Core Standards, and the criteria for accreditation by AdvancED, how many Catholic children are to be instructed in these methodologies inherent in public education? Will the behavioral taxonomies of Benjamin Bloom, in conjunction with Skinner's operant conditioning (direct instruction), now by-pass the free will and the intellect of pupils in Catholic classrooms? Will the Holy Spirit, who dwells in man's intellect and will, be by-passed also?

## **RUBRICS FOR TRANSFORMATION**

Those with children in Catholic schools and other concerned parties are urged to read the Rubrics for the Benchmarks for the National Standards. The Rubrics for Benchmarks 5 and 6, contain the restructuring of Parish school authority. A governing body is to be formed to represent a diversity of stakeholders (corporate, workforce stakeholders?) This body has a leadership team that meets national, state and/or diocesan requirements. The governing body, in collaboration with their leadership team, supports the work of the diocesan Central Education Office, and adopts and integrates the initiatives of the Central Office (loss of local parish and parental control).

The Rubrics for Benchmarks 7, 8, and 9 include:

Sources of emphasis on "process" of learning; student awards, (Operant Conditioning?); classroom-based assessments; adjusting instructional practices based on data from assessments (recycling/cybernation); Common assessments; data to determine "rigor"; sources of standards i.e. Common Core, ITSE, NCTE; curriculum and Rubrics for the affection domain (attitude, beliefs); vertically aligned curriculum and sequenced affective dimensions of learning (scaffolding/personalized learning?); curriculum for students to become "reflective; (Transformational learning?); curriculum for global citizenry; psycho-ed evaluation for gifted and special needs students; training and assessments for faculty members; instruction to address affective dimensions such as "habits of the mind"; (arch)diocesan, state, and or national requirements for licensed faculty; training of faculty and staff for mental health, psychological. and emotional development of children; extra-curricular and cocurricular activities to develop gifts and talents (service and work-related?); goals for parent/guardian programming; surveys of students and parents; philanthropic or community partners recognition of programming.

What might be equally offensive to parents and others are Rubrics for guidance services, wellness programs, behavior management programs to support the student, with systematic tracking of student data and outcomes for these services and programs. Included are plans for securing, analyzing, and sharing data. Please view all the Rubrics at: <http://www.catholicstandards.org/benchmark-worksheets-overview>

## MORE INNOVATIONS FOR TRANSFORMATION

As Catholic educators seem to be taking education cues from *The Carnegie Foundation for Advancement in Teaching* (CFAT), attention should be given to some of their other innovations that are appearing in Catholic Education. CFAT has called for a "Continuous Quality Improvement Methodology" with "continuous learning". It is an elaborate system which is most often associated with industries. It requires "digging into student data" and using this data to drive instructional improvements. "Continuous Quality Improvements" sounds like the comprehensive agenda of the Total Quality Management System (TQM) that runs the gamut of systems management by change-agents to attain the desired "product". Carnegie has presented their "System" in a 48 page document entitled [Continuous Improvement in Education](#).

Lee Shulman, President Emeritus of CFAT, is now part of a fairly new consortium called *The Gordon Commission on the Future of Assessment in Education*. Along with a host of other educators, members include Linda Darling-Hammond, Diane Ravitch, and John T. Behrens, Vice President of Pearson Center for **Digital Transformation**. With the involvement of a representative from Pearson, the giant textbook and cyber-education publishing company, is it only a matter of time before each child will have a "personalized, transformative" computer program with no grades, just constant computer recycling until the child becomes the perfect, little, obedient "widgit"? (Lorraine Ozar is also working to develop personalized education.) PAARC and SBAC assessments are probably already becoming obsolete. It doesn't matter if states reject them, something much bigger seems to be on the way. The Gordon Committee is formulating *new* assessments to further change education.

Apparently we have only seen the tip of the iceberg concerning experimental "continuous education", mostly or all to take place in "cyber-space computing". Read the Gordon Commission's "Public Policy Statement" calling for new taxes and more layers of educational control. Read some of their publications, especially the *Fellow Synthesis Paper* by Amanda Walker Johnson to understand the even more drastic changes intended and which are not in keeping with our American Heritage. "Common Core", like PAARC and SBAC, will probably also become "obsolete", as new terms are formulated to rename the same old Leviathan in the classroom. **One is well-advised to visit the Gordon Commission sites:** <http://www.gordoncommission.org/index.html>. and [http://www.gordoncommission.org/rsc/pdfs/21138\\_johnson\\_synthesis\\_papers\\_05.pdf](http://www.gordoncommission.org/rsc/pdfs/21138_johnson_synthesis_papers_05.pdf)

Computers have their purpose and are most helpful. However, it is far from acceptable when they are used as a "carte blanche" instrument to change a child's beliefs or attitudes and "transform" them through methods such as described above.



## INNOVATIONS IN THE DIOCESES

### **The Archdiocese of Denver**

The Archdiocese of Denver has issued an announcement stating that it will not adopt Common Core Standards. The information provided in this announcement needs to be examined in light of all the forgoing. The Archdiocese states that it will use a process of "**Continuous Improvement**", and that there must be **quality assessments** of the curriculum objectives. It further states that "Catholic schools must be as **'effective'** as local public schools in transmitting scholastic content." (12) ("Effective" is a buzzword for OBE.) Instead of PAARC or SBAC, students will be *assessed* with the help of AdvancED and the National Catholic Education Association (NCEA).

Remember that AdvancED with its OBE and continuous improvement criteria, worked with Lorraine Ozar's group at the Center for Catholic School Effectiveness in formulating the Rubrics for the National Catholic Standards. What kind of assessment aid would AdvancED offer? Remember at the Carnegie Conversation with Catholic Education, Father O'Keefe and the NCEA agreed to formulate assessments for student learning, long-term studies of educational attainment, studies of teacher quality, and finally some measures of religious character, such as student attitudes about civic engagement, service learning, and parental attitudes. What kind of assistance in assessments might the NCEA offer?

The Denver Archdiocese speaks of educating the "Whole Child" and, in like manner, Sister McDonald, Father O'Keefe, and their partners at the Broader, Bolder Approach to Education use the term "whole person", with regards to their aims to revise education and assessments. To understand the all-encompassing community concept of "whole child" education, read *What Does It Mean to Educate the Whole Child?* at the following site: [http://www.corwin.com/upmdata/34869\\_Kochhar\\_Bryant\\_Effective\\_Collaboration\\_for\\_Educating\\_the\\_Whole\\_Child\\_Ch1.pdf](http://www.corwin.com/upmdata/34869_Kochhar_Bryant_Effective_Collaboration_for_Educating_the_Whole_Child_Ch1.pdf)

The Archdiocese indicated that it will continue with the National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools, but reject Common Core. That might be difficult, as the NCEA's February/March, 2012 issue of *Momentum* stated that these standards and benchmarks for Catholic schools support curriculum development consistent with the national standards and the Common Core Standards. In addition, the Rubrics that refer to the Common Core Standards must be considered.

Does the statement released by the Archdiocese rejecting Common Core remove any of the objections parent and teachers may have? Except for the elimination of the term "Common Core", has the "System" changed in any way? Visit the site of the Archdiocese's Curriculum Guide and click on the details and objectives for K-12. <http://www.archden.org/index.cfm/ID/106/Curriculum-Guidelines/>

Is the Catholic educational establishment again partnering with the Carnegie Foundation (CFAT), this time responding to the Carnegie call for "Continuous Quality Improvement Methodology"? Why does the Archdiocese of Denver use the term "Continuous Improvement", and are the assessments of the NCEA and the *Broader, Bolder Approach* now embodied in Catholic assessments and used in the Denver schools?

### **The Archdiocese of Chicago**

The Archdiocese of Chicago's *Strategic Plan for Catholic Schools 2013-2016* calls for the following:

1. Enhance Common Core standards.
2. Teach core curriculum for the 21st century learning schools.
3. Fully implement a data-driven model to track and publish student data.
4. Partnership between schools and universities to keep pace with new developments in curriculum design.
5. Partnerships with local colleges and universities to continue to ensure state of the art training.
6. Superintendents formally approve all new principals.
7. Centralize and upgrade the Office of Catholic Schools (OCS) to evaluate principals.
8. Give preference to teachers who excel over more senior but less accomplished teachers when decisions about layoffs are made.
9. Reward financially for measurably effective teaching.
10. Support the superintendent with Senior leadership. Field Team Leaders with education and business skills are charged with success of an assigned group of schools.
11. Form High Schools into associations for the Christian faithful. Lay boards are encouraged to take over their governing authority and financial responsibility.
12. Cover projected deficits by aggressive fundraising campaigns.

These requirements for Chicago's Archdiocesan schools appear to comply with much of what the "Carnegie Conversations" participants have recommended. In the meantime, the Gates Foundation has funded Chicago's Center for Urban School Improvement to set up charter schools. The Rahm Emanuel administration has called for 60 new Charter schools by 2017. Yet, by 2012, over 100 Chicago public schools had been closed due to lack of funds. On the surface, that appears to be a serious contradiction. Chicago is one of the cities that is marching to the tune of the U. S. education reform lobby demanding the privatization of public education. Once public schools fall under privatization, private boards can circumvent any local control or voter input. It is unknown if any schools in the Archdiocese of Chicago are included in these charter or privatization innovations.

### **The Dioceses of Pennsylvania**

According to a statement by the Director of Education of the *PA Catholic Conference*, the Dioceses of Pennsylvania are working closely with the **public** sector, *Pennsylvania Association of Intermediate Units (PAIU)*, for establishing **professional development programs for teachers**. These PAIUs have distinct regional overtones. Twenty-seven of their twenty nine units are regional educational service agencies. Twenty four of these

PAIU's operate early childhood programs, such as pre-kindergarten and early intervention. In addition, the Allegheny Intermediate Unit (AIU) encompasses workforce collaboration with schools and various entities like the "Three Rivers Workforce Investment Board". For the full impact of the workforce allocation goals of the AIU, see their STRATEGIC PLAN: 2011-2016 at the following site:  
[http://www.aiu3.net/uploadedFiles/about\\_aiu3/AIU%20Strategic%20Plan.pdf](http://www.aiu3.net/uploadedFiles/about_aiu3/AIU%20Strategic%20Plan.pdf)

The *PA Catholic Conference* statement did not make any mention that the educational PAIUs would be used in Catholic classrooms. However, the Diocese of Pittsburgh has approved the *Non-Public School Counseling Program* from the Allegheny Intermediate Unit (AIU) which includes Classroom Guidance Curriculum. This program follows the guidelines of the *American School Counseling Association* (ASCA). The ASCA includes lessons in Academic, Social, and Career Development (workforce). Their Standard "A" states: "Students will acquire attitudes, knowledge and skills that contribute to *effective* (emphasis, ed.) learning in schools and across the life." (13) Are professional counselors, such as these, gearing up for Catholic schools which might expand into new areas of education, including special education and workforce training? How many Dioceses are now partnering with similar, outside public counseling, teaching/ training institutions, and workforce organizations?

#### **Archdiocese of St. Louis:**

The Archdiocese of St. Louis is supporting the following initiative. A former assistant superintendent of Catholic schools in the Jefferson City diocese has filed an initiative petition, called the "Children's Education Foundation", with the Missouri Secretary of State. The petition has now been certified. If enough signatures are collected, the initiative will be placed on the November 4th ballot. It calls for a constitutional amendment to allow for a fifty percent state income tax credit for those who donate to foundations which can then help both public and *private* schools. Fifty percent of a foundation's collected money goes to public schools, forty percent to non-public schools, and ten percent supports special education needs. Some of the stipulations are: (1) A Commissioner will be appointed by the state board of education. (2) The Commissioner will apportion credits among Foundations. (3) To be a qualifying public or private school, there can be no discrimination, on the basis of race, color, disability, ancestry (creed?) or national origin. (4) Public school districts are not obligated to accept assistance from a Foundation. However, it says nothing about non-public schools having that option. So would that mean that if a foundation or the Commissioner would direct Special Education or workforce money to a non-public school, they would have to accept the money and incorporate these programs into their teaching portfolio?

With regards to the above, the following questions also need answering. Might this initiative require parochial schools to begin teaching special education and, if so, what government control might that incur? If foundations are controlling the scholarships, could non-Catholic children be given preference to be placed in Catholic schools? In the name of "social justice", could there eventually be more non-Catholic children in Catholic schools than Catholic children? Could it become problematic when all views, with

regards to "creed", including such "ancestry" creeds of Islam and Eastern religions, have to be shared and a consensus reached? If Catholic schools would begin teaching Special Education, would dioceses then seek *Non-Public School Counseling Programs* affiliated with entities like the *American School Counselor Association* (ASCA) that offer both workforce education and counseling? Could acceptance of federal or state funding through tax credits expose Catholic students to State Longitudinal Data Banking and assessments?

The United States Conference of Catholic Bishops (USCCB) is advocating Tuition Tax Credits (TTCs). Notre Dame Ace appears to support TTCs as well as promote them. A growing number of states are passing these programs. As well intentioned as these programs might be, there are serious consequences that can occur. Diane Ravitch warned attendees at a conference of the National Association of Independent Schools against the lure of tax credits as well as vouchers. She went on to say that by accepting tuition tax credits, sooner or later it would bring about government control. Can our Catholic schools afford to take such a risk? The government needs all students accountable for global purposes. If TTC's become widespread, will it be just a matter of time before the government assumes control of Catholic children in the participating schools?

In 2008, Georgia passed a TTCs program into law. It is considered a failed experiment by *The Southern Education Foundation* in Atlanta, Georgia. They issued a lengthy study of the various flaws accompanying Tuition Tax Credits. Aside from the apparent abuses, one of their criticisms was a lack of accountability of students. (This might be a clear signal that when a preponderance of schools accept TTC there will be a "staged" outcry for student "accountability" for those schools participating in TTCs.) Another objection addressed in the report was the issue of Social Justice. This group cited a potential for diverting and diminishing resources for the state's neediest, most vulnerable children, and for creating a dual system of publicly financed education that might enlarge inequities as much as create fresh options for individual students. Is this a "rob Peter to pay Paul" proposition? Are some children deprived to aid others?

It seems that in these various programs throughout the states, the factor regarding social justice doesn't vary. These programs require a massive transfer of funds from public to private education. Critics in the Pennsylvania program says it takes money away from needy public schools, and therefore, as stated above, from the state's neediest children.

In Barbara Morris' book, [Tuition Tax Credits: A Responsible Appraisal](#), she raised profound objections to Tax Credits (TTCs). In just one of her arguments against TTCs, Barbara stated: "After stripping away the specious arguments and emotionalism, the basic purpose of tuition tax credits is as follows: 1. To eliminate or sufficiently emasculate private education through regulation, coercion, co-optation, and/or financial dependence. 2. To spread and perpetuate the above objectives of government schooling." (14)

In this same book, with regards to non-public government funding, Barbara Morris quotes education guru, Chester Finn as saying, "Short of scattering money in the streets or

handing it out to everyone who wants some, the funding agency must define eligible recipients.... This means, in a word, "regulation," the inevitable concomitant of public financial support." (15) Finn, unfortunately, supports Common Core.

Finn addressed Tuition Tax Credits as far back at 1982. As a Department of Education official under President Ronald Reagan's tenure, he said, "The great good that tax credit proponents proclaim would more likely turn out to be a marginal improvement and would almost surely be accompanied by an array of government regulations and constraints that would erode the distinctiveness and worth of nongovernmental education." (16)

### **Archdiocese of Milwaukee:**

For years there have been those who have warned against accepting government funding for Choice and Vouchers. Now there is a proposal before the Wisconsin Senate Educational Committee to require voucher schools to report a wide range of student performance information to the state. Representatives of Catholic and private schools are fighting it, but both Republican and Democratic Senators support the proposal. Senator Luther Olsen, the Republican chairman of the Education Committee, said, "No matter if you're a public school, a charter school or a choice school, if you get a check, you're going to get a checkup." (17) Senator Tim Cullen, D-Janesville, said: "Private schools need to understand that if they decide to take public money under the voucher program, they will be treated more like public schools (18) How many states which are "Voucher States" might be next to get a "check-up"? Might children in voucher states become subject to the state's educational accountability standards and invasive data-banking.

## **ASSESSMENTS FOR UTOPIA**

It appears that the *Gordon Commission on the Future of Assessment in Education* is gearing up for assessing not just students but the community *outside* the school classrooms. Is it time for entire community groups to be re-educated and assessed? Is this a way for community control and governance to be implemented to ensure global "transformation" to a utopian society?

### **Community Education and Assessment**

Transformative learning and Outcome Based education are certainly paving the way for Community Education (CE). Community Education is necessary for "Global Utopia". CE is a universal learning system which includes "Cradle-to-Grave and Life-Long Learning Education". Community Centers and Schools become the agency where all people in the community turn for assistance including health and medical services, guidance and counseling services, planning and resource services, child care services, social welfare services, civic services, etc. With community schools to organize and lead citizen "action" groups in service for the "common good", computer cybernation and assessments can help to insure proper community outcomes.

CE's purpose is to change behavior and attitudes, to restructure society, and re-socialize citizens of America and the world. It brings about a humanistic "world-mindedness" and

enhances goals for a global society. John Dewey called such school communities "embryonic socialist communities". According to a UNESCO booklet, it's a dedication of education to the service of the human community as a whole in order to prepare for global citizenship. With the educational establishment's self-appointed authority to develop the "whole person", mentally, socially, psychologically, spiritually, and physically; and with their Transformative and Outcomes Based education and assessments, are they now prepared to assess all of us? Keep in mind that "UN-led activists and their US partners, aided by various educational change agents, appear determined to fulfill their utopian visions." (19)

"Community education is the UN's birth through death communistic plan to control all of us birth through death. Regionalism, sustainable development, community policing, faith-based initiatives, school-based clinics, etc., etc. come under community education..." (20)

In 1974, the Federal Government signed the *Community Schools Act of 1974* into law. It called for serving all age groups targeting especially those with special needs. Another requirement called for the documenting on a continuous basis, the needs, interests and concerns of the community served. All the foregoing information on CE is based on an extensive report by Ruth Feld and Jill Wilson of Wisconsin. What is said here just scratches the surface. Read "Community Ed: An Expose" which can be accessed at the following web address: (Original report posted at *americandeception.com*)  
<http://www.scribd.com/doc/98275565/An-Expose-Community-Education-38pgs-NS-GOV-EDU>

### **Brain Research for a Compliant Mind**

A compliant mind is a necessary ingredient for global utopia. In light of all the above, the brain research taking place at the U. S. Department of Health and Human Resources and other research centers is of concern. Could such research lead to mind-manipulation or aid "transformative learning"? The U. S. Department of Education, in their 2013 report *Promoting Grit, Tenacity, and Perseverance, Critical Factors for Success in the 21st Century*, regretted that MRI machines were too large and cumbersome to measure student brain activity in the classroom. It appears that the government is extremely interested in what stimulates the brain to "learn", and how that happens. The new President of the NCEA, Brother Robert Bimonte, has conducted retreats and workshops in the field of "brain-compatible" learning, which is the engagement of strategies based on how our brain works. Bimonte's work has been recognized by the Hewlett/Packard Foundation.

Certainly methods to change thinking of the brain could enhance the transfer of once independent-thinking people into compliant global citizens. There cannot be a perfect and perfectly-controlled global civilization until all citizens experience a deep, structural shift in the basic premises of their thoughts, feelings, and actions: a shift of consciousness that dramatically and irreversibly alters everyone's way of being in the world.

## THE LITTLE RED SCHOOLHOUSE

Surely many Catholics hope and pray that our Shepherds will reject government money and consider the "Little Red Schoolhouse", humble in amenities, but unparalleled in authentic Catholic education. Some Catholic schools are renewing Classical education. Our Lady of Lourdes, in Denver, introduced the Trivium using the Classical curriculum, and their enrollment has nearly doubled in just one year. Since then, their SATs are 100 points higher than 2011. St. Jerome's Academy in Hyattsville, Md. has also adopted a Classical renewal of their Catholic education and their enrollment surged! Hopefully these schools do not use any of the System's methodologies and assessments, or come under the influence of those who have radically changed Catholic education.

Instead of the Trivium and/or a Classical liberal arts education, currently the Bishops have opted for the National Standards and Benchmarks with invasive Rubrics. These Rubrics appear to embody most everything discussed in this report.

If the Shepherds continue to embrace the system and reject Classical and Liberal Arts education, perhaps Little Red Catholic Schoolhouses might start popping up all over the country on their own. These schools would be run by parents who would restore authentic Classical Catholic education to truly educate their children. It's already starting to happen in several places. Perhaps Catholic philanthropists might prefer to fund these kinds of schools as opposed to Rubric laden schools. Perhaps those teachers and principals who might be discarded for their "lack of scientific teaching skills" could find a welcome home in these classical education schools.

## SUMMARY

"John Dewey stated in 1899: 'Children who know how to think for themselves spoil the harmony of the collective society which is coming where everyone is interdependent.'" (21) And so the Pragmatist, John Dewey, and the many other descendants of the heretical French Enlightenment thought; socialists, collectivists, communists, modernists, and the Marxist neo-Hegelians, and psychologists, etc., are attempting to capture and herd our children and all of us into their shabby, God-forsaken, group-minded world where all must worship and serve the collectivist State. They, who believe that mankind's only real freedom resides in service to the State, are professing the very absolutism which they deny. And as their movement progresses, our children continue to be trained for "service" to the community, now "mandatory" in order to graduate. Servitude is not Charity.

At one time the Catholic Church vehemently condemned the French Encyclopaedists and their heresies. Will the leadership in the Church once again reaffirm it's commitment to defend against these heretical and collectivist tenets embodied in the prevailing *Cyber-System* of education and what is yet to come?

Plato had a dream: "Plato dreamed of a society managed by an elite group which maintained complete control over the productive class. All property was held in common,

privacy was forbidden, each individual was assigned a job suited to him by nature, love was free but breeding was selective. The State was ruled by gifted guardians, but it was static, rigid, totalitarian, although it was called a Republic...Two millenia later what's really new among the heathen and the infidels?..." (22)

Those who seek to "transform" this world spiritually, materially, or both, are bound to fail. Nonetheless, marxists, atheists, evolutionists, spiritualists, humanists, and psychologists seeking perfection through transformation or transcendence press onward. There is no Utopia but still they continue to experiment on our children and communities, striving for their "perfect world".

Our American Heritage, our Christian values, our beliefs, and our freedoms are beginning to evaporate right before our very eyes. Borrowing from an old adage, all it will take to accomplish the transformational "dream" (global oppression) is for good people to do nothing.

\*\*\*\*\*

**\*Potemkin** : an impressive facade or show designed to hide an undesirable fact or condition .Origin of POTEMKIN VILLAGE. Grigori Potëmkin, who supposedly built impressive fake villages along a route Catherine the Great was to travel.

<http://www.merriam-webster.com/dictionary/potemkin%20village>

\*\*\*\*\*

#### **Footnotes:**

1. "Knowledge and Teaching: Foundations of the New Reform", Harvard Educational Review, Vol. 57, No.1, February 1987.
2. "Transformative Learning".  
[http://en.wikipedia.org/wiki/Transformative\\_learning](http://en.wikipedia.org/wiki/Transformative_learning).
- 3 The Carnegie Conversation on Catholic Education, Alliance for Catholic Education Press at the University of Notre Dame, Copyright 2008, page 48.
4. Ibid.
5. Ibid, page 47
6. Simon, Stephanie, "Cyber schools flunk, but tax money keeps flowing", Sept. 26, 2013.  
<http://dyn.politico.com/printstory.cfm?uuid=28244ADD-A1DE-4A66-9809-626B66961611>
7. " K12 Inc." Source Watch: Outsourcing America EXPOSED.  
[http://www.sourcewatch.org/index.php/K12\\_Inc.#Board\\_of\\_Directors](http://www.sourcewatch.org/index.php/K12_Inc.#Board_of_Directors)
8. Bottari, Mary, "From Junk Bonds to Junk Schools: Cyber Schools Fleece Taxpayers for Phantom Students and Failing Grades", The Center for Media and Democracy's PR Watch, October 2, 2013.  
<http://www.prwatch.org/news/2013/10/12257/junk-bonds-junk-schools-cyber-schools-fleece-taxpayers-phantom-students-and-faili>
9. Nuzzi, Ronald J., "Why Documents?". Page 5.  
<http://ace.nd.edu/files/ACE-RISE/WhyDocuments.Nuzzi.pdf>
10. "The Players: Who is Behind OBE?" Who's Who in Outcome Based Education?  
<http://integraonline.com/~bonville//Education/WhoIsWhoInOBE.html>
11. "2009-10 Dewey Seminar Participants", IAS School of Social Science.  
<http://www.sss.ias.edu/activities/dewey-seminar/seminar-participants#tony-bryk>
12. "Archdiocese of Denver Office of Catholic Schools", September 12, 2013.  
<http://www.archden.org/repository/Documents/CatholicSchools/CCSS%20White%20Paper%20091213.pdf>
13. ASCA National Standards for Students", American School Counselor Association.  
<http://ascamodel.timberlakepublishing.com/files/NationalStandards.pdf>
14. Morris, Barbara, Tuition Tax Credits: A Responsible Appraisal. 1983, Page 16.



*Tuition Tax Credits-A Responsible Appraisal-Barbara Morris-1983-104pgs-EDU.sml.pdf*

15. Iserbyt, Charlotte Thomson, the deliberate dumbing down of america, page 184.  
<http://www.deliberatedumbingdown.com/MomsPDFs/DDDoA.sml.pdf>
16. Finn, Jr., Chester, "PERSPECTIVES; PUBLIC AND PRIVATE SCHOOLS: IT'S TIME FOR A TRUCE; BY CHESTER E. FINN JR.", The New York Times, Nov. 14, 1982
17. "Catholic, voucher schools oppose testing bill in state Senate", Milwaukee Wisconsin Journal Sentinel,  
<http://www.jsonline.com/news/education/catholic-voucher-schools-oppose-testing-bill-in-state-senate-b9997174z1-223569471.html>
18. Ibid
19. "The Global Commons - The Coming Community Cultural Revolution", The Christian Conscience, Vol. 2 No. 7, July/August 1996, The Iowa Research Group
20. "An Expose: Community Education", American Deception.  
<http://americandeception.com/index.php?page=searchkeyword>
21. Samuelson, Eric, Atty. at Law, "A Brief Chronology of Collectivism, 1997."  
<http://www.biblebelievers.org.au/collect2.htm>
22. Bell, Don, Don Bell Reports, April 18, 1975, reproduced by the Network of Patriotic Letter Writers, Pasadena, CA.

#### **References: (Report and Addendum)**

1. Pavlidis, Periklis. "Critical Thinking as Dialectics: a Hegelian-Marxist Approach", Aristotle University of Thessaloniki, Greece. <http://www.jceps.com/PDFs/08-2-03.pdf>
2. Kraus, Betsy, "Catholic Children in Grave Danger: A Report on Common Core in Catholic Schools", May 2013. [xa.yimg.com/kq/groups/6902/246995915/name/CCCS..pdf](http://xa.yimg.com/kq/groups/6902/246995915/name/CCCS..pdf)
3. Whitehead, Margaret M., "Catholic Schools Kansas State Accreditation Policy", July 31, 1992.  
<http://www.ewtn.com/library/homeschl/whitehed.htm>
4. Feld, Ruth, "An Expose on American Education". American Deception.  
<http://americandeception.com/index.php?page=searchkeyword>
5. Swancutt, Diane M., "Scripture 'Reading' and Identity Formation in Paul: Paideia among Believing Greeks Paul and Scripture Seminar"—SBL November 2006  
<http://www.westmont.edu/~fisk/paulandscripture/swancuttscriptureandidentityformationinpaul.pdf>
6. "Learning and Instruction-A Chicago Inner City Schools Position".  
<http://americandeception.com/index.php?page=searchkeyword>
8. Bonville, William: Who's Who in Outcome Based Education? The Players.  
<http://integraonline.com/~bonville//Education/WhoIsWhoInOBE.html>
9. . Block, Stephanie, "How Alinskyianism entered Catholic parishes", Spero News, June 21, 2013.  
<http://www.speroforum.com/a/JPFXTNPPRF0/74103-How-Alinskyianism-entered-Catholic-parishes>
10. Broader, Bolder Approach to Education. June 25, 2009. [www.boldapproach.org](http://www.boldapproach.org)
11. "The Global Commons - The Coming Community Cultural Revolution", The Christian Conscience, Vol. 2 No. 7, July/August 1996, The Iowa Research Group.
12. Dallavis, Christian and Cisneros, Andrea, "A New Nodel of Sponsorship and Collaboration", The University of Notre Dame ACE Academies, Volume 17, Issue 1, article 8, September 17, 2013.  
<http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1777&context=ce>
13. "Philadelphia Great Schools Compact", Philadelphia School Partnership.  
<http://www.philaschoolpartnership.org/philadelphia-great-schools-compact>
14. "Continuous Improvement Methodology Holds Promise for Real Change in Education", May, 2013.  
<http://www.carnegiefoundation.org/newsroom/press-releases/continuous-improvement>
15. Catholic Higher Education Collaborative Conference: "School Boards and Effective Catholic School Governance: Selected Presentations from the 2012", Catholic Education: A Journal of Inquiry and Practice, Volume 17, Issue 1, Article 11.  
<http://digitalcommons.lmu.edu/cgi/viewcontent.cgi?article=1780&context=ce>
16. "Reinert Center for Transformative Teaching and Learning", St. Louis University.  
<http://slu.edu/ctl/about-us/vision-and-mission>
17. "Building 21 Century Catholic Learning Communities", Lexington Institute.

<http://www.lexingtoninstitute.org/library/resources/documents/Building21stCenturyCatholicLearningCommunities.pdf>

18. Park, Sandra, et al. , "Continuous Improvement in Education", Carnegie Foundation for the Advancement in Teaching, [http://www.carnegiefoundation.org/sites/default/files/carnegie-foundation\\_continuous-improvement\\_2013.05.pdf](http://www.carnegiefoundation.org/sites/default/files/carnegie-foundation_continuous-improvement_2013.05.pdf)

19. "Accreditation Standards for Quality Schools: For schools seeking NCA CASI or SACS CASI Accreditation, AdvancED. LC#: 2007901090: ADED03 04/07  
[http://accreditation.mysdhc.org/AdvanceED%20files/advanced\\_district\\_standards.pdf](http://accreditation.mysdhc.org/AdvanceED%20files/advanced_district_standards.pdf)

20. Pauvert, J. C., "A Methodological Guide to the Application of the Notion of Common Core in the Training of Various Categories of Educational Personnel", United Nations Education, Scientific and Cultural Organization, (UNESCO) <http://unesdoc.unesco.org/images/0008/000836/083649eb.pdf>

21. Kraus, Betsy, "A REPORT ON THE NATIONAL CATHOLIC EDUCATION ASSOCIATION CONFERENCE: Gateway to Global Understanding" held on April 8-11. 1985. August, 1985

22.. Kjos, Berit, "Satan's Public School System: Chronology", Brave New Schools.  
[http://www.jesus-is-savior.com/Family/brave\\_new\\_schools.htm](http://www.jesus-is-savior.com/Family/brave_new_schools.htm)

23. Goldschmidt, Eric, P. Ph.D., M.Div., Walsh, Mary E., PhD, "Urban Catholic Elementary Schools: An Examination of Governance Models and Funding Strategies",

Boston College, The Carolyn A and Peter S. Lynch School of Education.

[http://www.bc.edu/content/dam/files/schools/lsoe\\_sites/cce/pdf/Sustaining\\_Urban\\_Catholic\\_Elementary\\_%20Schools.pdf](http://www.bc.edu/content/dam/files/schools/lsoe_sites/cce/pdf/Sustaining_Urban_Catholic_Elementary_%20Schools.pdf)

24. Gotcher, Dean, "What Common Core is all about", Authority Research, revised 0/7/2013.

<http://www.authorityresearch.com/Current%20Issues/Current%20Issues%202013/2013-08-31%20What%20Common%20Core%20is%20all%20about.htm>

25. Nuzzi, Father Ronald J., "Why Documents?"

<http://ace.nd.edu/files/ACE-RISE/WhyDocuments.Nuzzi.pdf>

26 Ferrara, Peter, Contributor. "To The Horror Of Global Warming Alarmists, Global Cooling Is Here". Forbes, 5/256/2013.

<http://www.forbes.com/sites/peterferrara/2013/05/26/to-the-horror-of-global-warming-alarmists-global-cooling-is-here/>

27. Smarick, Andy, Catholic Schools Become Charter Schools: Lessons from the Washington experience"

[http://www.setonpartners.org/Seton\\_DC\\_Case\\_Study\\_FINAL.pdf](http://www.setonpartners.org/Seton_DC_Case_Study_FINAL.pdf)

28. Wiggin, Addison, Contributor, " Charter School Gravy Train Runs Express To Fat City", Forbes

<http://www.forbes.com/sites/greatspeculations/2013/09/10/charter-school-gravy-train-runs-express-to-fat-city/>

29. Greer, William, "Tax Credits for Tuition Criticized by Educator", The New York Times, 3/ 2/ 1994.

<http://www.nytimes.com/1984/03/02/nyregion/tax-credits-for-tuition-criticized-by-educator.html>

30. Suitts, Steve, Dunn, Katherine, et al, "A Failed Experiment: Georgia's Tax Credit Scholarships for Private Schools, The Southern Education Foundation".

[http://www.southerneducation.org/content/pdf/A\\_Failed\\_Experiment\\_Georgias\\_Tax\\_Credit.pdf](http://www.southerneducation.org/content/pdf/A_Failed_Experiment_Georgias_Tax_Credit.pdf)

31. Schmitt, William, "ND and AT&T Team Up to Expand Educational Opportunities in Tucson", University of Notre Dame 3/8/2012

<http://ace.nd.edu/news/arizona-corporate-tax-credit-news>

32. Tuckman, Bruce, "Operant Conditioning" 12/23/2009.

<http://www.education.com/reference/article/operant-conditioning/>

33. "Tracing the roots of "progressive education" back to European ideals of totalitarianism". 6/9/2012.

<http://www.freerepublic.com/focus/f-bloggers/2893457/posts>

34. Iservyt, Samuel, Editor, American Deception : Uncovering the Deceptive Hidden Truth. "Education".

<http://americandeception.com/>

35. Shulman, Lee S. et al. A Position Paper, Prepared for the Planning Staff of the Chicago Public Schools. Chicago and Michigan State University Collaboration, June, 1968. To read this report, Google title. It is posted at: <http://americandeception.com>

\*\*\*\*\*

## ADDENDUM

"Every lover of human freedom ought to oppose with all his might the giving of Federal aid to the schools of this country; for Federal aid in the long run inevitably means Federal control, and Federal control means control by a centralized and irresponsible bureaucracy, and control by such a bureaucracy means the death of everything that might make this country great. Against this soul-killing collectivism in education, the Christian school, like the private school, stands as an emphatic protest. In doing so, it is no real enemy of public schools. On the contrary, the only way in which a state-controlled school can be kept even relatively healthy is through the absolutely free possibility of competition by private schools and church schools; if it once becomes monopolistic, it is the most effective engine of tyranny and intellectual stagnation that has yet been devised."

*Dr. J. Gresham Machen, 1933, Professor of New Testament in Westminster Theological Seminary, Philadelphia, Pa.*

\*\*\*\*\*

### TRANSFORMING PUBLIC EDUCATION

**\*17th & 18th Century:** Previous forms of the dialectic, including the ancient Socratic dialectic, were surpassed and replaced by the Marxist dialectic of Hegel and Marx. **Critical thinking became the prominent intellectual derivative of the Enlightenment tradition which laid the basis for the modern socialism.** "The Enlightenment abandoned Biblical revelation for reason and sensationalism." (1)

**\*1905:** "The Carnegie Foundation for the Advancement of Teaching (CFAT) was founded. Together with other Carnegie Foundations, it has been a major promotor and funder of socialistic, global education projects." (2)

**\*1919:** The communist *Institute for Social Research/Frankfurt School* was founded in Germany.

**\*1843:** Horace Mann was trained at Leipzig University in the statist Prussian School Model and returned to implant the system here in America. Somewhat later Wilhelm Wundt opened his psychology laboratory at Leipzig. Wundt denied the existence of a soul and regarded humans as scientific objects with brain, body and no nervous system. Ivan Pavlov, who trained at Leipzig, formulated his "stimulus and reward response" method to train dogs to salivate at bell ringing

**\*1930s:** "In the thirties, the *Institute for Social Research/Frankfurt School* immigrated to America from Germany. After World War II, aided by British Hegelians at the Tavistock Institute in London, they brought Critical Theory Marxism to bear on America and its

institutions in quest for her *transformation*. The origins of Total Quality Management (TQM) are found in the work of the Frankfurt School and the Tavistock Institute. In their formulation of Critical Theory, the Frankfurt School blended a revised Marxism, based on the work of the Young Hegelians with which the young Karl Marx himself was a member, and the work of Sigmund Freud. Tavistock's work was based on Georg Hegel's dialectical process and a revised Freudism." (Emphasis, ed.) (3)

**\*1930s:** B. F. Skinner, who denied the existence of free will, developed "Operant Conditioning" based on behavioral negative and positive reinforcement. He first experimented on lab rats and later transferred his methods to the classroom. Critics noted that Skinner's behavioral techniques rejected consciousness. Therefore, Operant Conditioning by-passes the child's intellect and will.

**\*1933:** "Carnegie piloted the first Skinnerian/Pavlovian Outcomes (Performance) Based Education (Eight-Year Study) from 1933-1941, according to Chris Pipho at the Carnegie-funded and created Education Commission of the States. (The Soviet Polytechnical System could not happen without Mastery Learning/Direct Instruction/ OBE-Skinnerian performance-based education.) Carnegie Corporation has also been involved every ten or so years, pouring money into the dangerous education programs focusing on changing your children's mental health through values-destroying programs such as drug ed, sex ed, death ed, values ed, all of which come under the label of Human Relations Training funded by Carnegie since the 1940s. Other Carnegie grants have gone into the funding and creation of the National Governors Association, Northwest Regional Educational Laboratory Goals Collection, and the National Assessment of Educational Progress (NAEP) that includes at least 50% values-laden questions. Carnegie has been involved in funding and implementing the Soviet Polytechnical System, school-to-work agenda that requires charter schools". (4)

**\*1953:** Mr. H. Rowan Gaither, then president of the Ford Foundation, in a personal conversation, told Norman Dodd, research director of the U. S. House of Representative Reece Committee: "...The substance under which we operate is that we shall use our grant making power to so alter life in the United States that we can be comfortably merged with the Soviet Union." (5)

**\*1956:** Benjamin Bloom, a Transformational Marxist and educational psychologist, created his "Taxonomy" which destroys fixed beliefs. Bloom was the "Father of Outcome Based Education". He coined the term "Mastery Learning".

1960: A publication by the U. S. Department of Health, Education and Welfare was found at the Tarkio College Library in Tarkio, Missouri. It said: "Most psychological research in the U.S.S.R, concerns problems in the educational field. Like philosophy, Soviet psychology is founded on the materialistic, monistic concept of the world which recognizes only nature (or matter) as the source of mind and consciousness. The entire mental activity of man is seen as a reflection by his nervous system of the real world...Through instruction and a controlled environment, man conditions himself to

using his qualities in the common social interest...Employing primarily the conditioned reflex theory as elaborated by Pavlov (1849-1936), Soviet psychologists have worked out a system of didactics which are strict and fixed...Soviet philosophy of education stands today as a dynamic movement among educational philosophies of the world." (6)

**\*1963:** The Chicago Daily News: "Pucinski wants to get to Moscow...to get a first-hand look at a similar research data center built by the Russians, the only one in the world... The...Congressman has introduced a bill calling for erection in Chicago of a research data retrieval center under the supervision of the National Science Foundation." (7)

**\*1965:** "The Elementary and Secondary Education Act moved our pre-1960 excellent education system from academics to behavior modification and values destruction. (beginning of OBE/Skinner method.)" (8)

**\*1972:** "...as long ago as 1972 the United States Government was preparing to permit the sale of a vast number of computers to the Communist masters of Russia. We also made quite clear that the purpose of this technology was to control the masses through the mechanism of 'COMPUTERIZED RECORDS OF PSYCHOLOGICAL CHARACTERISTICS AND ACTIONS OF DISSIDENTS!'" (9)

**\*1974:** According to W. Edwards Deming, Ervin Laszlo, member of the Club of Rome, developed the philosophy of Total Quality Management.

**\*1981:** One half of the Chicago inner city school children dropped out due to Benjamin Bloom's ten year mastery learning experiment on minorities. (Project of Shulman, et al.) At that time it was called "continuous Mastery Learning". *Education Week* referred to this debacle as a human tragedy. This led educator, William Spady and others to change the name of Mastery Learning to Outcome Based Education (OBE).

**\*1985:** President Reagan and Gorbachev signed the Carnegie U. S. Soviet Exchange Agreement that included: "...joint research on the application of computers in early elementary education, focusing especially on the teaching of higher level skills and complex subjects to younger children. ('Higher level skills' is often an euphemism for 'critical thinking skills'.)"...The agreements call for 'Cooperation in the field of science and technology and additional agreements in other specific fields, including the humanities and social sciences: the facilitation of the exchange by appropriate organizations of educational and teaching materials, including textbooks, syllabi and curricula, materials on methodology samples of teaching instruments and audiovisual aid...exchange of primary and secondary school textbooks and other teaching materials...the conduction of joint studies on textbooks between appropriate organizations in the United States and the Ministry of Education of the U.S.S.R'..." (10)

**\*1987:** "The Rochester, New York school system implemented outcome-based education (OBE) reform, pushed in large part by the National Center on Education and the

Economy (NCEE), originally linked to Carnegie. At the time, the director of the NCEE, Marc Tucker, proudly called Rochester a 'restructuring laboratory for the state and the nation.' In the ensuing years, academic achievement plummeted in this 'laboratory'. Even schools whose achievement had been superior before the 'reform' were failing." (11)

**\*1991:** The New American Schools Development Corporation (NASDC) was established in 1991 as part of the America 2000 "break the mold" educational strategies...The NASDC, then, was a funding mechanism for a number of educational outcome-based "models" for school restructuring. Much of the funding provided each team was federal, with some from foundation grants. The Atlas Communities [one of those funded by the NASDC -ed.] was the design headed by TheodoreSizer, modeled after his Coalition of Essential Schools. TheodoreSizer is a humanist who wrote in 1970 that "Christian sermonizing denies individual autonomy," and that "No longer can we list...objective moral 'truths' about the world and expect children to take them over intact...Moral autonomy, the independent arrival at a conviction of one's own accountability toward one's fellow men, the rational and emotional acceptance of justice as the most proper atmosphere in which all individuals can flourish...this is the new morality toward which we are to guide ourselves and other people..." (12)

**\*1993:** Schools in Littleton, Colorado were based on the *Model School System (OBE)* which was a national model for implementation of outcome based education. Later, after the tragic shootings at Columbine School in Littleton, Charlotte Iserbyt, in a letter to the editors, stated: "The use of computer-assisted instruction in school, which unfortunately has been accepted as the alternative to traditional education, should also be of some concern to those seeking an answer to school violence. The same operant conditioning, upon which school programs for all disciplines is based, can be used for training an individual to perform...With traditional academic "education" a student is capable of transferring what he learns to other areas of his life, at some future time. He can store the information for future use; it is in his brain where it is able to be reflected upon, where his soul, memory and conscience are able to influence the information and decisions he makes. Not so with operant conditioning where no such transfer occurs. Children who spend their school years "learning" (being "trained") in this manner can be expected to experience a certain frustration and dehumanization in their behavior since the creative functions of the brain are being constantly cut off. Operant conditioning experiments on animals have caused similar frustration and violent behavior." (13)

### **TIGHTENING THE GRIP**

**\*1994:** In the meantime, the 1994 Education Act ( GOALS 2000) was passed in Congress. "The 'voluntary' nature of the legislation was illusory, however, in a more fundamental sense. Only the state had the power to accept or reject the federal Goals 2000 program. If the state accepted it, local school districts were compelled to follow all mandates since acceptance involved, such as innovative and systemic school restructuring, acceptance of national standards, development of partnerships, certificates of mastery, federal level "tracking" systems – i.e., computer data banks – on the progress

of all students and all workers, etc. Local districts that failed to comply lost even the appearance of local control. In this way, local control over education was all but eliminated everywhere Goals 2000 was implemented...In the words of Millie Pogna, who in 1996 had been an elected member of the New Mexico State Board of Education for 18 years, "GOALS 2000 is a monstrous and dangerous federalization of public education...GOALS 2000 'education' will affect every American...because it mandates federal involvement from birth through life-long learning for adults." (14)

**\*1994:** Educate America Act (HR 1804), School-to-Work Opportunities Act (SWO) (HR 2884), and Improving America's Schools Act (IASA) (HR 6), were all passed and signed into law by President Clinton in 1994. In an attempt to repeal the School-To-Work Act of 1994, Congressman Henry Hyde said, "When carried to its logical extreme, it chooses careers for every American worker. Children's careers will be chosen for them by Workforce Development Boards and federal agencies at the earliest possible age...Statewide Workforce Development Boards have formed to study which labor skills are needed in each state to determine "human resources" training requirements. Of course, this will decide also where these human resources will reside."(15)

**\*1996:** "The principle of combining schooling with productive labor", says Soviet educational theorist Valdimir Turchencho, "is one of the first principles in Marxist-Leninist theory of education..." (16)

According to a conversation on page 8 of Tangled Web, by Joe Esposito, the purpose of this Soviet poly-tech education is to train "little workers". The report further states: "Fully implemented, all schools will be vocational, all children will have a career path no later than 7th grade, and all children/adults will be credentialed through a national/international job certification system." (17)

For an in-depth Chronology of the events leading to the radicalization for a world global education program, see "Satan's Public School System" detailed in Berit Kjos's book, Brave New Schools at: [http://www.jesus-is-savior.com/Family/brave\\_new\\_schools.htm](http://www.jesus-is-savior.com/Family/brave_new_schools.htm)

For a comprehensive understanding of what has happened to our country in education, government, and the corporate world as a result of the importation of Marxism from the *Institute for Social Research/Frankfurt School*, read Judy McLamore's work: (Footnote 3.)

## INFILTRATING CATHOLIC EDUCATION

**\*1965:** Title III, Section 304 (bdB) of the Elementary and Secondary Education Act of 1965 made public money available to Catholic Schools to set up PPBS (Programming, Planning, Budgeting System) a.k.a. Management by Objectives (MBO), Quality Performance Accreditation, QPA, etc. This was a computer management system that included Transformational Marxist Benjamin Bloom's Outcome Based Education (OBE).

Robert. F. Kennedy's amendment to the ESEA required testing of recipients of Title I funds.

**\*1970:** "Dr. Merton P. Strommen..., the former research director of the REA [Religious Education Association] in June of 1970 with the aid of William Friend of Notre Dame University, sold his plan program of assessing attitudinal and values outcomes in adolescents to the Catholic Bishops of America." (18) Strommen was also founder of *Search Institute* which, through their "40 Developmental Assets" for youth, measures the assets of youth and their outcomes in the areas of attitudes, behaviors, and non-cognitive skills in relation to family, community, etc.

**\*1976:** A radical group, by the name of the *Detroit Call to Action*, held a convention. This group called for a Network clergy for women and married priests, acceptance of divorce, homosexuality, birth control, and a non-hierarchical Church structure separate from Rome. The Bishops rejected this "call", but they did approve a "Project for Parish Renewal" for every U. S. diocese. No doubt the Bishops were unaware at the time how the Renewal would be established in the parishes. The system which was used to install renewal in the parishes was "Management by Objectives" (MBO) in order to re-program the individual's values and actions. Benjamin Bloom's Taxonomy was incorporated in the MBO system. Working on the advisory Board of this "Parish Corporate Renewal Network" out of Chicago, was the same priest who sat on the board of Saul Alinsky's Industrial Areas Foundation. This priest was also co-chair of the *Detroit Call to Action*. The following comments were made about the Parish Corporate Renewal Project: "...the project faces a challenge of dramatically changing the way Catholic parishes serve themselves and the secular community of which they are a part. The purpose of this project is to unleash the capacity of parishes to be apostolic organizations with a new vision, mission, and capability for developing the greatness and well-being of mankind.' For a Catholic to separate 'the greatness and well-being of mankind' from 'salvation and grace' is quite extraordinary but Newsome proposed to accomplish it in three phases. The[y] first targeted parish staff and created five teams of laity for re-education and training." (19)

Saul Alinsky, who was the "Father of Community Organizers", based his tactics on the tenets of the Transformational Marxist, Antonio Gramsci. Such tactics were to aid in the gradual erosion of old ideals and replacing them with the new.

**\*1985:** *National Catholic Education Association* (NCEA) Conference: "Gateway to Global Understanding": The Key note speaker was UNESCO's Robert Muller, of "World Core Curriculum" and "Shaping a Global Spirituality" fame. Next, Carl Sagan, whose fear of "Nuclear Winter" was so great that he felt there was no doctrine, religious or political, which was worth the extinction of the human species. Now school children are presented with frightening "Global Warming" and "Sustainability" scenarios to persuade them to accept global governance. Very little is said about all the scientists who are "baffled" by the recent discovery that there has been no "Global Warming" for the past 15 to 20 years.



Also speaking, at the 1985 NCEA Conference, was Robert Theobald who was a proponent for personal and societal *transformation*. He spoke on "New Technologies and Global Education". Another speaker, Judith Bisignano, revealed that her theories of teaching included the concepts of John Dewey and Jean Piaget. Speaker James Becker believed that children should be taught cross cultural understanding in order to blur cultural, social and **religious differences**. Theodore Sizer, with Brown University, and **Ernest Boyer, *President of the Carnegie Foundation for the Advancement of Teaching***, also spoke. Ernest Boyer was, at the time of the convention, a strong advocate for community service as a requirement to graduate. Peter Henriot, S. J., with the "*Center of Concern*" was involved in the *Detroit Call to Action* in 1976. Also included in the conference roster was a workshop called "**Effective Teaching: From Theory to Classroom**". John Goodlad also spoke at this convention.

**\*1995:** Chicago's Local Ordinary, in attempts to help the poor, no doubt, "...announced that the Archdiocese of Chicago would give the Industrial Areas Foundation \$1 million to promote social action and education reform in Chicago neighborhoods...the role of local Industrial Area Foundations is becoming the lead "agent" for the implementation of GOALS 2000, the U. S. government's controversial plan to nationalize public education and institutionalize outcome-based education". (20) Sadly, the Industrial Area Foundations (IAF) was the brainchild of the radical Saul Alinsky, who dedicated one of his books to Lucifer.

**\*2003:** Lorraine Ozar, heading the *Center for Catholic School Effectiveness (CCSE)* at Loyola University Chicago, along with her team, began developing plans for "Outcomes-Centered Curriculum" (OBE) and other projects, reports, etc., including the innovative work of Michael J. Boyle, Assistant Director of CCSE. Ozar and Boyle wrote a joint report on *Robert Marzano on cooperative grouping* that included "group dynamics". Kurt Lewin, who was associated with the Marxist Frankfurt School, is the "Father of Group Dynamics". "Kurt Lewin is of special interest ...because it was he who went to M.I.T. and conducted the research involving group dynamics that laid the foundation for **Total Quality Management**. At the risk of oversimplifying how the process of group dynamics works, it could be summarized as a method of belief and behavior modification, using dialectic-reasoning skills (remember, all truth is relative), in a group setting. It utilizes the inherent fear an individual person has of being alienated from the group. By use of a change agent, or 'facilitator'...individuals are herded toward "consensus" by compromising their position for the sake of 'social harmony'." (emphasis, ed.) (21) To gain a broader view of Ozar's group and their topics, one can visit their website and view their power point presentations, conference summaries, and materials produced through the years at: <http://www.luc.edu/ccse/>

**\*2007:** *The Carnegie Conversation on Catholic Education* was convened. The work started by the attendees of this "Carnegie Conversation" continues to the present.

**\*Ongoing:** Willard Daggett runs the *International Center for Leadership in Education* (ICLE) which assists schools across the nation to install Common Core and OBE. At least one Catholic diocese has availed themselves of the services of Daggett's Center. The Center was contacted to see if there were more dioceses using their services. The answer was, "Probably there were", but the Center did not provide names.

**NOW: Current Legislation:** Two bills, HR5, which passed in the House, and SB1094, voted out of committee, are ready to enforce complete control on public, private, and parochial schools. It will be especially devastating to private schools, religious and secular, as they will be forced into national curriculum and assessments no different than public schools. Anita Hoge, in her most recent article, details these bills and what they mean. She states: "**Will a private school be forced to accept a choice student? Will this choice money force private schools into 'equal opportunity' and 'an equitable resource implementation plan' for the choice students enrolled? Will choice students force the national curriculum and national testing on the private schools? Yes, Yes, and Yes. Particularly if your state passed the Common Core Standards.**" (22)

\*\*\*\*\*

## CLOSING STATEMENTS

"Dewey was convinced that the introduction of manual training and the activity method would create a vigorous occupational spirit in the educational process. The school would affiliate itself with the life of the child and the community. It would become an **embryonic socialist community**. The new school communities would become incubators for peaceful social revolution. Dewey saw the new school providing a unique and irresistible example to capitalist society because its aim was 'not the economic value of the product but the development of social power and insight.' Schools, liberated from the religious influences -- which, like Marx, he regarded as medieval superstitions -- would demonstrate to all that it was neither God nor Providence but the earth and man's labour that were responsible for all progress." (emphasis, ed.) (23) It appears that this dream of Dewey has made deep inroads into both our educational establishments and our country.

Catholic education is at a monumental crossroads. It can continue down its current path to desolation, or it can reclaim its once excellent, classical liberal arts form of education by rejecting federal money and the potemkin agenda. If Catholic education was restored to its once authentic, excellent teaching standards, it could create such competition, and a demand for this kind of education, that even public schools might be forced to follow suit, as was so aptly stated by Dr. J. Gresham Machen way back in 1933.

And finally, in the zeal for new and innovative teaching techniques, or to bring about societal changes, it would be wise to remember that **children are not the property of the state or educators**, and they have *no rights* to the child, other than that which parents choose to delegate. God has ordained that parents are the *first* educators. To think otherwise is folly, and a disturbance to what God has ordained.

## Footnotes:

1. Samuelson, Eric, A Brief Chronology of Collectivism, October, 1197.  
<http://www.biblebelievers.org.au/collect2.htm>
2. Kjos, Berit, "Satan's Public School System", Brave New Schools .  
[http://www.jesus-is-savior.com/Family/brave\\_new\\_schools.htm](http://www.jesus-is-savior.com/Family/brave_new_schools.htm)
3. McLamore, Judy, "CRITICAL THEORY MARXISM DIALECTICAL METHOD and TOTAL QUALITY MANAGEMENT", Page 84  
<http://www.stopcp.com/TQMJudyMcLamore.pdf>
4. Iserbyt, Charlotte, "CONSERVATIVE TREASON: SELLING OUT YOUR CHILDREN", 9/3/2013, News with Views. <http://www.newswithviews.com/iserbyt/iserbyt120.htm>
5. Iserbyt, Charlotte, the deliberate dumbing down of america, page 47.  
<http://www.deliberatedumbingdown.com/MomsPDFs/DDDoA.sml.pdf>
6. Medlin, Lindquist & Schmitt, "Soviet Education Programs", U. S. Department of Health, Education and Welfare 1960. Pgs. 9-13. [Soviet\\_Ed\\_Programs-Medlin\\_Linquist\\_Schmitt-1960-36pgs-GOV-EDU.sml.pdf](http://www.deliberatedumbingdown.com/OtherPDFs/Iserbyt_Soviets_in_class.pdf)
7. PPBS White Paper Number One, by K. M. Heaton.
8. Iserbyt, Charlotte Thomson, . Soviets in the Classroom: America's Latest Education Fad  
[http://www.deliberatedumbingdown.com/OtherPDFs/Iserbyt\\_Soviets\\_in\\_class.pdf](http://www.deliberatedumbingdown.com/OtherPDFs/Iserbyt_Soviets_in_class.pdf)
9. Miller, Ronald S., Ed., Distant Drums, Vol. IV, No.1. 1982.
10. Iserbyt, Charlotte, the deliberate dumbing down of america, Page A-139.  
<http://www.deliberatedumbingdown.com/MomsPDFs/DDDoA.sml.pdf>
11. Ibid, page 261.
12. Block, Stephanie, Change Agents Alinskyian Organizing Among Religious Bodies Volume II Systemic Reform , Page 16.  
<http://johntwo24-25.net/Volume%20II%20-%20Systemic%20Reform.pdf>
13. Iserbyt, Charlotte, the deliberate dumbing down of america, page 319.  
<http://www.deliberatedumbingdown.com/MomsPDFs/DDDoA.sml.pdf>
14. Block, Stephanie, Change Agents Alinskyian Organizing Among Religious Bodies Volume II Systemic Reform . Page 23-24 .  
<http://johntwo24-25.net/Volume%20II%20-%20Systemic%20Reform.pdf>
15. Kidd, Devvy, "Department of Education Must be Abolished", WND Commentary, 9.25.2013, published 12/7/2004. <http://www.wnd.com/2004/12/27895/>
16. The Victoria Advocate 1998.
17. Esposito, Joe, Tangled Web, Pages 8 and 26.  
[http://www.channelingreality.com/Education/Documents/Esposito\\_cov.pdf](http://www.channelingreality.com/Education/Documents/Esposito_cov.pdf)
18. Brooks, William, "Was Dewey a Marxist", St. Lawrence Institute for the Advancement in Learning.  
<http://www.stlawrenceinstitute.org/vol13brk.html>
19. Block, Stephanie, "How Alinskyianism entered Catholic parishes", Friday, June 21, 2013.  
<http://www.speroforum.com/a/JPFXTNPPRF0/74103-How-Alinskyianism-entered-Catholic-parishes>
20. Likoudis, Paul,, "CHD-Funded IAF Serves at "Change Agent" in Public Schools", The Wanderer, 4/13/1995.
21. Worts, Philip. "Marxism & Community Oriented Policing", Information Awareness Office  
<http://www.crossroad.to/articles2/Community-Policing.htm>
22. Hoge, Anita, "OBAMA'S DREAM COME TRUE - NATIONALIZING EDUCATION", News With Views, October 19, 2013. <http://newswithviews.com/Hoge/anita101.htm>
23. Miller, Ronald S. Ed., "Comparative Mythology and the Higher Criticism: to Teach About Religions in the Public Schools". Distant Drums, Vol.1, No.1, May 1979, page 11.

\*\*\*\*\*

***Permission is granted to copy if there are no changes, additions, or deletions to the entire contents, addendum, or footnotes of this report.***

