
The New Age Rage and Schoolbook Protest

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ABSTRACT

EXPLORES "MYTHS, LEGENDS, and misunderstandings" surrounding attempts to remove textbooks and library materials from public schools, reviews related legal decisions, and presents conclusions on the schoolbook protest movement that are based on seventeen years of studying the issues involved.

INTRODUCTION

Myths, misconceptions, and misunderstandings surround the public schools. These can serve as the basis of attempts to remove textbooks and library books, courses, and teaching methods. They can become planks in platforms for potential school board members. They can even be perpetuated by administrators, librarians, and teachers who object to the inclusion of certain materials in classrooms and libraries.

During the seventeen years that this author has studied "the schoolbook protest movement," the following myths, legends, and misunderstandings were discovered.

1. *The belief that all schools and all courses are alike.* Thus, if values clarification is included in the curriculum in school *A*, some critics think that it must be in schools *B*, *C*, and *D*. If an allegedly "sexually explicit" film is shown in school *J*, then citizens might challenge its use in schools *K*, *L*, and *M*. The facts may be that the film would not be labeled sexually explicit by more than a handful of people and that it was never seen by students in any of those schools.

2. *The myth that students accept uncritically all that is included in any book but especially in a textbook.* This myth encompasses the belief that teachers teach every page of a textbook, that they, too, are uncritical of its contents, and that most schools use exactly the same textbooks. Some critics of the schools are convinced that textbooks exert tremendous influence on children. Two of the leading textbook protesters in the United States have expressed their creed in these two statements: "Until texts are changed we must expect a continuation of the present epidemic of promiscuity, unwanted pregnancies, VD, crime, violence, vandalism, rebellion, etc." (Gabler & Gabler, 1981). "TEXTBOOKS mold NATIONS because textbooks largely determine HOW a nation votes, WHAT it becomes and WHERE it goes" (Gabler). Those same protesters for years have singled out one particular textbook in their speeches leading listeners to believe that it is in nearly every elementary school in America and helping to perpetuate the myth that all schools use the same books. But, at its peak, that textbook captured only 4 percent of the school market, and it has been out of print for more than a decade (Hefley, 1976, p. 122).
3. *The myth that anything that is in a book is endorsed by the school system.* According to this belief, if a book contains any "objectionable" language, the school endorses that language. If a character in a novel or short story lies or steals, it is alleged that the school system sanctions those activities because school officials permitted the book to be in the library or classroom.
4. *The myth that all teaching is indoctrination.* Some schoolbook protesters seem to believe that whatever teachers talk about in class, they want students to believe. Thus if teachers explain communism or socialism, they allegedly want students to accept those forms of government. In the case of books, poems, stories, plays, and songs, it is alleged that whatever an author, poet, lyricist, or playwright includes in a work is there to be taught, to be spread through indoctrination. Thus a nationally prominent minister charged that the public schools "were teaching pure Communism, Red Chinese style" because he found in one story in a course on global education a little Chinese girl who revered Chairman Mao and memorized his sayings. Apparently the reverend thought that the readers were expected to do the same. (The Reverend Greg Dixon is pastor of the Indianapolis Baptist Temple and former national secretary of the Moral Majority. He and this author have debated 12 times including appearances on the *Today* show and other television programs broadcast from Indianapolis and Bloomington, Indiana. He made the charges quoted here in television appearances and in a formal debate sponsored by the Indiana State Teachers Association.)

The minister also declared in several speeches, debates, and sermons that "public schools encourage children to commit suicide." One basis for his charge was that a music teacher allowed students to bring their favorite music to class as a reward for their performance in a concert. One student brought the theme song from *M*A*S*H** which contains the line, "Suicide is painless." The minister charged that public school teachers are working with environmentalists to reduce the population so that there will be enough clean air and water for an overpopulated planet at the turn of the century.

5. *The misconception that a book should be judged equally by external factors and its contents.* Schoolbook protestors frequently cite an author's background and political and religious affiliations as sufficient reasons to reject a book. Some of the protestors care little about what is actually in the book itself; in fact, some do not bother to read books they consider to be objectionable. Instead, they concentrate on the author's activities and/or affiliations or on what someone else has said about the book. Thus it is not uncommon for a book to be condemned by a person who has neither read it nor, in some cases, actually seen it.
6. *The myth that "alien" religions have invaded the schoolhouse.* Several of the major organizations protesting books and courses have declared that, since the Supreme Court "threw prayer out of" public schools, students are being indoctrinated in the religions of secular humanism, New Age, and globalism (this charge will be examined later in this article).

Misunderstandings about academic freedom also abound. They stem partly from the fact that some teachers think they are free to teach anything in any manner they deem fit. On the other hand, some critics believe that public school teachers may teach only what is in a textbook—and nothing else—in the manner prescribed in the teacher's manual. Both are wrong.

Teachers should be "aware of the relationship between the particular materials or teaching methods employed and the course being taught. If methods or materials are completely unrelated to course objectives, their use would not be viewed as legally protected" (McCarthy & Cambron, 1981, p. 49). Noting that the courts have treated academic freedom for public school teachers as more of a protected "interest" than a "right," Martha McCarthy and Nelda Cambron caution that the courts have preferred to view each case individually. "Therefore, teachers must rely on the various judicial decisions for general guidance only" (p. 49).

The courts have frowned upon teachers who have departed from their assigned subject matter or who use unacceptable teaching methods. For example, the courts held that a teacher could not discuss sex in an all male speech class (*State ex rel. Wasilewski v. Board*

of *School Directors*), that a teacher could not talk about politics in an economics class (*Ahern v. Board of Education*, 1971), that a teacher could not express his disapproval of ROTC in an algebra class (*Birdwell v. Hazelwood School District*, 1972), and that teachers have no constitutional rights to use unorthodox teaching methods (*Adams v. Campbell County School District*, 1975). But in *Keefe v. Geanakos*, the court held that a teacher had been improperly dismissed for assigning an *Atlantic Monthly* article that contained a taboo word. The court concluded that the principles of academic freedom embodied in the Constitution barred the teacher's dismissal (*Keefe v. Geanakos*, 1969). In its decision, the court included this quotation from the Supreme Court case of *Wiemann v. Updegraff* (1952): "Such unwarranted inhibition upon the free spirit of teachers affects not only those who...are immediately before the Court. It has an unmistakable tendency to chill that free play of the spirit which all teachers ought especially to cultivate and practice..."

In *Parducci v. Rutland*, 1970, pp. 352-58), a high school teacher of English was dismissed for being insubordinate when she refused to comply with her superiors' orders that she never again teach Kurt Vonnegut's short story, "Welcome to the Monkey House." Two of the administrators in the school district called the story "literary garbage," and they claimed that its "philosophy" favored killing old people and practicing free sex. They also told the teacher that three students asked to be excused from the assignment and that several parents complained about the story. When the teacher did not follow the administrators' orders, the school board dismissed her on the grounds that the story had a "disruptive effect" on the school and that she had refused "counseling and advice of the school principal" and was therefore guilty of "insubordination" (*Parducci v. Rutland*, 1970, pp. 353-54).

The court upheld the teacher's right to teach the story and denied the school board the right to dismiss her. The court found that the story was appropriate for high school juniors and that it was not obscene. The court also noted that Vonnegut was not advocating the killing of the elderly but that he was satirizing the depersonalization of man in society (pp. 355-56).

In a significant case involving the academic freedom of secondary school teachers, Judge Richard P. Matsch wrote:

To restrict the opportunity for involvement in an open forum for the free exchange of ideas...would not only foster an unacceptable elitism, it would also fail to complete the development of those not going on to college, contrary to our constitutional commitment to equal opportunity. Effective citizenship in a participatory democracy must not be dependent upon advancement toward college degrees. Consequently, it would be inappropriate to conclude that academic freedom is required only in the colleges and universities (*Bob Cary, et al. v. Board of Education*, 1977, pp. 945-56).

Judge Matsch noted that if teachers must follow only the wishes of the majority as reflected by the school board and school authorities, the result would be tyranny. "The tyranny of the majority is as contrary to the fundamental principles of the Constitution as the authoritarianism of an autocracy" (p. 952).

During seventeen years of studying the schoolbook protest movement, this author has made a number of discoveries—discoveries that other scholars probably made years before—and has drawn some conclusions that may be worth sharing.

First, parents have the right to know what their children read and study in school. As a parent, I believe there is an obligation to keep informed about what my children are studying in school and what they are reading both for school and on their own. But I also believe that my parental rights extend solely to my own children. Therefore, if I should decide that my children should not read a particular novel in English class, for example, I believe that I have the right to ask for an alternate assignment. But I do not believe that I should demand that no student in the class or in the school can read the book. However, if I am very upset about the novel, I have the right to challenge it so that it can be subjected to reconsideration by a duly authorized committee that will report to the school board. But it should be the recommendation of the reconsideration committee and the decision of the school board—not my opinion—that would precipitate the novel's removal from the school. Other parents should also have the right to object to, or to endorse, the novel before final action is taken on it.

Second, citizens who object to a text or library book should read it. I am appalled by the number of people who object to books and courses without knowing anything about them except that "they are bad." Such people rely on others for their information. What is most unfortunate is that some administrators and school board members have agreed with the protestors and have removed books without reading them.

Third, to prevent the kind of removal described earlier, all school systems must have established policies for selecting classroom and library materials and must have procedures for handling complaints. Several years ago, I carefully examined 222 sets of policies and procedures for school systems in Indiana. I believe that my findings are applicable to all states. It was discovered that less than 15 percent of the school systems had both policies and procedures that protected intellectual freedom and, at the same time, guaranteed a fair hearing to all who might protest. In many instances, school systems had edited documents such as the Library Bill of Rights and procedures for handling complaints (published by the National Council of Teachers of English or some other professional organization) so that they would neither be controversial nor strong. In a few cases, the school systems

had simply removed any statements that might be considered controversial. As a result, what was left almost guaranteed success for the protestor.

Fourth, according to the results of surveys conducted by Lee Burress, professor of English at the University of Wisconsin at Stevens Point, parents file the majority of complaints about books. Then come administrators, teachers, clergymen, librarians, English department chairpersons, school board members, and students (Burress & Jenkinson, 1982). An emerging group consists of "concerned citizens" who may or may not have children in school but who belong to organizations that plan to "clean up" the schools.

Organizations proliferate. In a book that I wrote a decade ago, it was stated that I could name at least 200 organizations at the state, local, and national levels that, among other things, protest school textbooks, courses, and library books. Now I believe that there are more than 2,000 such organizations because of the ever-increasing number of local affiliates of the Eagle Forum, Concerned Women of America, Citizens for Excellence in Education, National Association of Christian Educators, the John Birch Society, and other state and national organizations.

Fifth, closet censorship is everywhere. Examples abound. An English department chairperson locked up all classroom sets of Steinbeck's *Of Mice and Men* because he read that it had been removed from a high school in another state. Members of his department had taught it without complaint for more than a decade. A librarian decided not to order a replacement copy of Shel Silverstein's *Where the Sidewalk Ends* because of a complaint in a neighboring district. An administrator quietly told a teacher that it would be prudent for her to remove several novels from her recommended reading list because of objections he had heard about (for additional examples, see later discussion).

Sixth, the number of incidents of schoolbook protest seems to be rising. During the early seventies, approximately 100 were annually reported to the American Library Association's Office for Intellectual Freedom. By 1976, the number had risen to slightly less than 200 and climbed to nearly 300 in 1977 (*Indianapolis Star*, 1978, p. 1; *Los Angeles Times*, 1978, p. 1). Shortly after the 1980 presidential election, Judith F. Krug of the ALA reported a fivefold increase in incidents reported to her office. She later revised her estimate to a threefold increase, which would mean roughly 900 reported incidents a year (Krug, 1983).

But reported incidents are only a small part of the attempts to remove school materials and methods. Very early in this study, I read an article by a librarian in Wisconsin who estimated that, for every incident reported in the newspapers or to a professional organization, at least twenty-five go unreported. After talking with teachers,

librarians, and administrators in meetings in more than forty states, I believe that for every reported incident of censorship at least fifty go unreported.

Seventh, approximately 95 percent of the schoolbook protests studied have been precipitated by persons who would be classified as being on the far right politically. Protest comes from the left as well. Several years ago, two school librarians in Indiana reported two incidents that merit mentioning here. The first involved a directive from a school administrator ordering the librarian to search the shelves for any books unfavorable to blacks and to remove them. Her carefully drafted response to the directive pointed out that, if she searched the shelves for books that might be construed to have statements offensive to any group, the library's shelves would be decimated, at least. She then pointed out that teachers can teach children how to handle such books, and that such handling is the hallmark of an educated person.

In the second incident, a local group requested that the librarian remove all of the "Little House" books since they contain sexist stereotypes. She refused to comply with the request.

The principal of the Mark Twain Junior High School in Fairfax County, Virginia, removed *The Adventures of Huckleberry Finn* from the school because he charged that it was racist. He had done the same thing when he worked in a school in Illinois. But the school board in Virginia restored the Mark Twain classic to the school named for the author.

Individuals and groups that could be classified as being on the left have protested such works as *To Kill a Mockingbird*, *Daddy Was a Numbers Runner*, *Mary Poppins*, *Back to School with Betsy*, and the Harlequin romances. They have also protested plays such as *Show Boat* and *The Merchant of Venice* which they charge are offensive to one group or another.

Eighth, when this author first began to study the schoolbook protest movement, an attempt was made to identify the major objections of the protestors. After three years of study, twenty-five such objections were discovered; today there are more than 200. The following forty are the most common:

1. "Education in human sexuality, including pre-marital sex, extramarital sex, contraception, abortion, homosexuality, group sex and marriages, prostitution, incest, masturbation, bestiality, divorce, population control, and roles of males and females; sex behavior and attitudes of student and family" (Schlafly, 1984, appendix B).
2. "Values clarification, use of moral dilemmas, discussion of religious or moral standards, role-playing or open-ended

discussions of situations involving moral issues, and survival games including life/death decision exercises" (Schlafly, 1984, appendix B).

3. Courses on drug and alcohol abuse.
4. Preventive guidance programs, especially those that include "contrived incidents for self-revelation; sensitivity training, group encounter sessions, talk-ins, magic circle techniques, self-evaluation and auto-criticism; strategies designed for self-disclosure (e.g., zig-zag)" (Schlafly, 1984).
5. Programs that enhance self-esteem.
6. "Death education, including abortion, euthanasia, suicide, use of violence, and discussions of death and dying" (Schlafly, 1984).
7. "Organic evolution, including the idea that man has developed from previous or lower types of living things" (Schlafly, 1984).
8. Stories about, or discussions of, the supernatural, the occult, magic, witchcraft, Halloween, etc.
9. "Autobiography assignments; log books, diaries, and personal journals" (Schlafly, 1984).
10. "Anti-nationalistic, one-world government or globalism curricula" (Schlafly, 1984).
11. World geography if there is mention of "one worldism."
12. Histories that mention the United Nations, that refer to this country as a democracy instead of as a republic, that point out weaknesses in the founders of this nation or in any of the nation's leaders.
13. Human development and family development programs usually taught in home economics classes.
14. Novels, stories, poems, or plays that portray conflicts between children and their parents or between children and persons in authority. Also, literary works in which children question the decisions or wisdom of their elders.
15. Literary works that contain profanity or any "questionable" language.
16. Literary works that contain characters who do not speak standard English. Such characters, it is alleged, are designed by the authors to teach students "bad English."
17. Black literature and black dialect.
18. Literary works and textbooks that portray women in nontraditional roles (anything other than housewife and mother). On the other hand, some feminist groups object to illustrations in basal readers and other textbooks that show women in the so-called traditional roles.
19. Mythology—particularly if the myths include stories of creation.
20. Stories about any pagan cultures and lifestyles.

21. The humanities. Several organizations have objected to the humanities because they "are part of the religion of secular humanism." The groups also reject "humanistic education" for the same reason.
22. Passages that describe sexual acts explicitly or passages that refer to the sex act.
23. Invasions of privacy. Any questions, theme assignments, or homework that asks students to examine their personal backgrounds—e.g., family, education, religion, childhood experiences.
24. Literature written by homosexuals, literature written about homosexuals, any favorable treatment of homosexuals.
25. Books and stories that do not champion the work ethic.
26. Books and stories that do not promote patriotism.
27. Negative statements about parents, about persons in authority, about the United States, about American traditions.
28. Science fiction.
29. Works of "questionable writers." Writers so labeled include Langston Hughes, Dick Gregory, Richard Wright, Malcolm X, Eldridge Cleaver, Joan Baez, and Ogden Nash.
30. "Trash." Examples: *The Catcher in the Rye*, *Go Ask Alice*, *Flowers for Algernon*, *Black Boy*, *Native Son*, *Manchild in the Promised Land*, *The Learning Tree*, *Black Like Me*, *Daddy Was a Numbers Runner*, and *Soul on Ice*.
31. Any books or stories that do not portray the family unit as the basis of American life.
32. Critical thinking skills.
33. Books and stories that are perceived to be unfavorable to blacks.
34. The use of masculine pronouns to refer to both male and female.
35. News stories that deal with the harsh realities of life—war, crime, death, violence, and sex.
36. Magazines that contain advertisements for alcoholic beverages, birth control devices, or trips to countries like Cuba.
37. The swimwear issue of *Sports Illustrated*.
38. Nudity. Examples: the little boy in Maurice Sendak's *In the Night Kitchen* and reproductions of paintings showing half-clad gods and goddesses.
39. Depressing thoughts and negative statements about anything. Two of the most prominent schoolbook protestors objected to the inclusion, in a basal reader, of P. T. Barnum's statement, "There's a sucker born every minute," because it is a depressing thought. Those two protestors also have a special category for negative thoughts in their guidelines for reviewing textbooks.
40. Any psychological or psychiatric method practiced in the public schools. Any psychological principle used in teaching.

At least a dozen of the targets listed can be placed under the umbrella charge of secular humanism. During the last decade, the religion of secular humanism, which is commonly and intentionally confused with humanism by ultra-conservative schoolbook protestors, became a major objection of organizations critical of public school teaching materials.

The charge is that secular humanism is faith in man instead of faith in God and that the tenets of secular humanism are spread throughout the schools in all subjects. The Supreme Court allegedly “ruled” that secular humanism is a religion with these words in a footnote in the case of *Torcaso v. Watkins* (1961): “Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others.”

Tim LaHaye, a California minister and a founder of the Moral Majority, attacks humanism in his best-selling books, sermons, speeches, and television appearances. In *The Battle for the Mind* (1980), he declared: “Most of the evils of the world today can be traced to humanism, which has taken over the government, the UN, education, TV, and most of the other influential things of life” (p. 9). In *The Battle for the Public Schools* (1983), LaHaye charged that humanists have invaded public classrooms, brainwashing children with ideas about evolution, sex, death, socialism, internationalism, and situation ethics. Humanists, according to the writer of the “battle” series, are “secular educators who no longer make learning their primary objective. Instead our public schools have become conduits to the minds of youth, training them to be anti-God, antimoral, antifamily, anti-free enterprise, and anti-American” (p. 13). LaHaye lists these “hallmarks” of secular humanism: the look-say method of reading, values clarification, death education, global education, evolution, sex education, total reading freedom, the “negation” of Christianity in the schools, and socialism—among others (LaHaye, 1983, p. 13).

But, regardless how much is written about secular humanism and how many definitions are circulated, it is interesting to note that few persons in local school districts can define the religion of secular humanism even though they believe it is corrupting youth. One organizer of parent protest groups defined the religion on a national television program as “the philosophy of anything goes” (Janet Egon of Parents of Minnesota, Inc., on the *MacNeil-Lehrer Report*, February 20, 1980). Another school critic told a school board that humanism is the “belief that if something feels good, do it.” Others believe that the Supreme Court established secular humanism as the religion of the public schools when it “removed God” from classrooms in the case of *Abington v. Schempp*. That belief is supported by Senator Jesse Helms (1979), who wrote:

When the U.S. Supreme Court prohibited children from participating in voluntary prayers in public schools, the conclusion is inescapable that the Supreme Court not only violated the right of free exercise of religion of all Americans; it also established a national religion in the United States—the religion of secular humanism. (p. 4)

Secular humanism as the alleged religion of the schools has been taken to court four times. In the first case, *Grove v. Mead School District* (1985), a parent in the State of Washington claimed that the school system promoted the religion of secular humanism by allowing an English teacher to have his students read and discuss Gordon Parks's *The Learning Tree* in an elective course. After the teacher had given the plaintiff's daughter an alternate assignment, the mother filed a complaint against the book, seeking its removal from the school. The reconsideration committee approved the book and the teacher's syllabus, and the school board voted to keep both the course and the book. The mother then took her case to federal court.

The district court judge dismissed the suit without a trial. The plaintiff appealed the decision, and the Ninth Circuit Court of Appeals upheld the lower court, finding no violations of either the establishment or free exercise clauses of the First Amendment. The Supreme Court denied certiorari, thus upholding the appellate court decision.

The second case, *Bob Mozert, et al. v. Hawkins County Board of Education* (1987), started out as a case against secular humanism and the violation of First Amendment rights of the plaintiffs. But when the district court dismissed the suit without trial, the plaintiffs amended the complaint and appealed to the circuit court which remanded the case for trial by the district court. Humanism became only one of seventeen categories of objectionable ideas that the plaintiffs charged offended their "sincerely held religious beliefs." The case involved a series of basal readers in grades one through eight, and the judge said the plaintiffs had so many objections to the stories and poems in the readers that he ordered the school system to allow the children to "opt out" of reading class and be taught at home. The circuit court reversed the decision, and the Supreme Court denied certiorari.

At first examination, *Edwards v. Aguillard* (1987) does not seem to be about secular humanism. But evolution, the issue in the case, is considered a hallmark of secular humanism. Louisiana had enacted a law that called for the balanced treatment of evolution with creation science. The lower courts held the teaching of creationism to be a violation of the First Amendment establishment clause, and the Supreme Court upheld the lower courts. The Court noted that the Louisiana legislature "sought to alter the science curriculum to reflect endorsement of a religious view that is antagonistic to the theory of evolution" (p. 592).

The fourth case, *Smith v. Board of School Commissioners of Mobile County* (1987), ultimately became a clear-cut decision about secular humanism. Originally, the case involved Alabama's school prayer law which the district court judge upheld as constitutional. When his decision was reversed, he realigned the parties and conducted a trial on the religion of secular humanism. The new plaintiffs charged that the state advanced the "anti-religious" religion in forty-four textbooks in science, social studies, and home economics. The judge restrained and enjoined all parties named in the suit from using the books except as a "reference source in a comparative religion course that treats all religions equivalently" (p. 989). He ordered the Alabama State Board of Education not to furnish the listed books to any school system. His decision prompted an immediate outcry throughout the nation with attorneys noting that this was the first case in which a federal judge censored books. Members of the new religious right celebrated the decision, but their joy was shortlived. The circuit court of appeals reversed the judge's decision, and the plaintiffs did not appeal to the Supreme Court.

Those four decisions were cheered by many advocates of First Amendment rights who thought that secular humanism as an issue was no longer defensible. However, the secular humanism charge is far from dead. In the meantime, two other so-called religions—New Age and globalism—have moved to center stage.

In Gibson County, Indiana, three teachers joined four other women to form a group dedicated to removing a thinking skills program from the public schools. The seven women believe that these three exercises in *Tactics for Thinking* (1986), a critical thinking skills program published by the Association for Supervision and Curriculum Development, could cause students to fall into hypnotic trances:

1. Have students focus their attention on some stimulus (e.g., a spot on the wall). Explain to them that you want them to focus all of their energy for about a minute and ask them to be aware of what it is like when they are trying to attend to something.
2. Again have students attend to some stimulus for a short period of time. However, this time have them identify the physical characteristics they associate with raising their energy level (e.g., sit up straight, raise your head off your neck).
3. Have students practice the attention control process periodically throughout the day (p. 11).

The seven women tied *Tactics* to the New Age Movement and to globalism, both of which they maintain are religions that have invaded the public schools. They charge that these religions are attempting to impose one religion and one government on the entire

world. By making a highly emotional case against *Tactics*, they succeeded in removing it from one of the two school systems in which they launched their full-scale attack.

Tactics also fell to a group of irate citizens in Battle Ground, Washington, for its alleged New Age connections (Hoskins, 1987, p. 2). In Putnam City, Oklahoma, one woman objected to PUMSY, a self-help, decision-making program used by one elementary school counselor. She described one activity in which the student is told to relax and imagine walking in a meadow and gazing into a pond. She charged that using such "mind pictures" is a tool of occultists and New Age believers. She also objected to the suggestion that students were to listen to their inner voices. Even though the reconsideration committee found nothing wrong with PUMSY, the school board voted 3-2 to remove it from the school (Letters to the Editor, 1989).

Those are only three incidents involving New Age and/or globalism. Others will definitely follow since books denouncing both are being hurried into print. For example, Texe Marrs's first book, *Dark Secrets of the New Age* (1987), was so successful (my copy is from the sixth printing) that he had a second, *Mystery Mark of the New Age* (1988), ready for publication one year later.

Each of the books denouncing the New Age states directly or implies that New Age (and/or secular humanistic or globalistic) ideas pervade public school classrooms. The message is clear: anything that can be labeled New Age is evil. And the New Age mission is to work toward control of the world through a one-world religion and a one-world government. But the books do not make it clear how New Age and globalism operate since there is no central headquarters, since everything from channeling through holistic health to UFOology has been labeled New Age, and since many so-called New Agers do not even know they are New Agers. (It must be noted again that many teachers who were accused of being secular humanists did not know the term.)

One theologian critical of the New Age noted:

As a working definition, the New Age Movement is a broad coalition of various networking organizations that (a) believe in a new world religion (pantheism), (b) are working for a new world order, and (c) expect a New Age Christ. Of course not all who participate in the New Age Movement are necessarily conscious of all these aspects. (p. 82)

But books accusing New Agers and global educators of spreading their religions in the schools continue to be published. Here are just a few:

William M. Bowen, Jr. (1984). *Globalism: America's Demise*. Shreveport, LA: Huntington House.

Constance E. Cumbe. (1983). *The Hidden Dangers of the Rainbow*. Shreveport, LA: Huntington House.

- _____ . (1985). *A Planned Deception: The Staging of a New Age "Messiah."* East Detroit, MI: Pointe Publishers.
- Douglas R. Groothuis. (1986). *Unmasking the New Age.* Downers Grove, IL: InterVarsity Press.
- Dave Hunt. (1983). *Peace, Prosperity, and the Coming Holocaust.* Eugene, OR: Harvest House.
- Texe Marrs. (1987). *Dark Secrets of the New Age.* Westchester, IL: Crossway Books.
- _____ . (1988). *Mystery Mark of the New Age.* Westchester, IL: Crossway Books.
- H. Edward Rowe. (1985). *New Age Globalism: Humanist Agenda for Building a New World Without God.* Herndon, VA: Growth Publishing.

Charges that the public schools are advancing a religion—be it secular humanism, globalism, New Age, or something else—will continue into the next century. Why? If critics of the public schools can convince the courts that the schools are violating the establishment or free exercise clause of the First Amendment, then the critics can expect the courts to make one of two decisions: (1) to order the schools to stop teaching any of the tenets of the religion, or (2) to order state, local, and national governments to provide equal funds to private schools for their religions.

New religions will be named. As recently as May 1989, the Reverend Dr. D. James Kennedy, pastor of the Coral Gables (Florida) Presbyterian Church, announced on his national television program that psychology is a religion. It seems that as long as the religion charge excites followers, critics will continue to use it effectively, and some school boards will respond to the charge by removing books, courses, and other teaching materials willy-nilly.

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