Self-Esteem Curricula

Controversy Over Self-Esteem Curricula

In the last several years a controversy has been building over the use of self-esteem curricula in our schools. Educators claim that these programs encourage creativity, increase concentration, decrease drug use, and delay sexual activity. These so-called life skills programs are being used in gifted, sex-ed, drug-ed, and regular classrooms, in public and private schools.

Opponents of the programs argue that the current focus on self-esteem is a direct result of a change in the way we view human nature. This change has been towards a relativistic view of morality, which discourages belief in transcendent moral values. Students are prompted to seek truth within and to see moral values, or ethics, as emanating from that process. Truth is seen as tied to a particular person; it becomes biographical. What is true for you may not be true for me.

Hundreds of self-esteem-oriented programs are now used in schools. “Quest,” one of the most popular programs, is used in 20,000 schools throughout the world. “DUSO” and “Pumsy” have caused controversy in hundreds of elementary schools across the country.

Although the philosophical foundation for these programs goes back a number of decades, a turning point occurred in 1986 when California sponsored a study on self-esteem called the “California Task Force to Promote Self-Esteem and Personal and Social Responsibility. The driving force behind the legislation was California State Assembly member John Vasconcellos. His personal search for self-esteem sheds light on the nature of this movement. Vasconcellos was raised in a strict Catholic home. He writes, “I had been conditioned to

know myself basically as a sinner, guilt- ridden and ashamed, constantly beating my breast and professing my unworthiness."(1) But in the 1960s he went through a period of Rogerian person-centered therapy with a priest-psychologist and claims that he became more fully integrated and more whole. Thus he turned his life work toward this issue of self-esteem.

Vasconcellos sees two possible models for defining human nature. The first he labels a constrained vision, supported by the writings of Adam Smith, Thomas Hobbes, and Frederick Hayek. The second is an unconstrained vision, associated with Jean-Jacques Rousseau and John Locke. The constrained vision sees man as basically evil, needing to be governed and controlled. The unconstrained vision sees man as "basically good, even perfectible." Vasconcellos chose the second view after hearing Carl Rogers speak on the subject. Vasconcellos argues that the self-esteem movement is built upon the "faith that people are basically good and that a relationship exists between self-esteem and healthy human behavior. He adds that self-esteem is a "deeply felt appreciation of 'oneself and one's natural being,' a trust of one's instincts and abilities."(2) This information about Vasconcellos is important for understanding why this controversy is so heated and significant. It is not just about what curricula will be used to teach our children, but about how we view human nature itself. Our view of human nature will determine the kind of education we design for our children and the goals towards which that education will aspire.

Visualization and Self-Esteem

Vasconcellos believes that self-esteem results from developing a deeply felt appreciation of oneself and one's natural being. But what is our natural being? Some who hold an Eastern view of human nature have argued that our natural being is spiritual and ultimately one with the rest of the universe.

A subtle example of this is a curriculum called “Flights of Fantasy” by Lorraine Plum. The manual says that

> *Flights of Fantasy is designed to enhance and refine children’s natural inclination to image and fantasize—to use this special ability as a powerful vehicle for developing language, creativity, relaxation and a positive self-concept.*

It adds that

> *…only when we consciously and consistently provide experiences that acknowledge the body, the feelings, and the spirit, and honor both hemispheric functions of the brain, can we say with any sense of integrity that we are striving to develop the whole person.(3)*

Just what is meant by providing experiences that acknowledge a person’s spirit?

The author argues that two types of seeing are available to us. The first is “external seeing,” a combination of optical sensory abilities and the interpreting ability of the brain. The other type is “internal seeing,” which utilizes the brain’s ability to visualize or fantasize. Plum believes that both are real experiences in the sense that our bodies respond equally to both. Finally, here’s the pitch for an Eastern view of human nature: Plum asserts that, with its visualization and fantasy experiences, “Flights of Fantasy” will help students feel connected to nature and the entire universe, be more open to risk-taking, develop a sense of wonder, and become aware of personal power. All of these notions fit well into an Eastern, New Age perspective.

A monistic, Eastern worldview believes that all is one. Distinctions in the physical realm are mere illusions. When we get in touch with this oneness, we will have inner powers similar to Christ and other so-called risen masters. In a

sense, humans are gods, limited gods who suffer from amnesia. A consciousness-raising experience is necessary to reconnect with this oneness. Various meditative states, visualization techniques and Yoga are used to experience oneness with the universe.

Not every instructor using these materials buys into this religious view. Many use them innocently, hoping to bring experiences into their classroom that might somehow benefit troubled students. But authors such as Jack Canfield, a friend of John Vasconcellos, have a definite purpose in mind. In his article "Education in the New Age," Canfield promotes activities that put children in contact with wisdom that he believes lies deep within each of us. He sees himself as a bridge between Eastern and Western thought, particularly in our schools.(4)

At minimum, "Flights of Fantasy" gives the impression that people can change their psychological state by sheer self-will. The manual states that if our mental images are

> *…portraits of self-doubt and failure, we have the power to replace them with self-confident, successful images. If we are unable to get into the image mentally, we will not get into the behavior physically.*

This view of human nature leaves out any notion of sin or an obligation to a transcendent moral order. In its view we are perfectible, self-correcting, autonomous beings.

The curriculum may also be laying the ground-work for an Eastern view of human nature, one that conflicts dramatically with the biblical view that we are the creation of a personal, all-powerful, loving God.

Pumsy

A very popular theme of modern culture is the concept of

“wisdom within”: the heroes in George Lucas’s Star Wars trilogy used the power of “The Force,” and Shirley MacClaine’s New Age gospel teaches that we must turn inward to find truth. Pumsy, a self- esteem curriculum used in primary schools across the country, focuses on this “wisdom within” theme. Although Pumsy teaches behavior that Christians can wholeheartedly endorse and attempts to help children be independent from peer influence, it also teaches in a subtle way that children have an autonomous source of wisdom within themselves.

Advocates of self-esteem curricula argue that these programs are needed to help those children who are overwhelmed by the negative aspects of culture or home environment, but they also claim that all children can benefit from class time spent focusing within themselves and being told how naturally good they are. Again we find the idea that by getting in touch with our natural goodness we will automatically behave in a manner that is personally rewarding. An example of this belief in our natural goodness is found in the Pumsy student storybook:

> *Your clear mind is the best friend you’ll ever have. It will always be there when you need it. It is always close to you and it will never leave you. You may think you have lost your clear mind, but it will never lose you.*

Attributes of this clear mind are worth noting. According to the workbook, “It always finds a way to get you to the other side of the wall, if you just listen to it . . . trust and let it do good things for you.” According to the manual, clear minds are also a source of peacefulness and strength.

When Pumsy, an imaginary dragon, is in her clear mind, she feels good about herself; when she is in her mud mind, nothing goes right—she doesn’t like herself or anything else. Students are told that they can leave behind their mud minds and put on a clear mind whenever they choose to. In other words, bad

feelings can be overcome merely by choosing to ignore them, by positing a clear mind.

Songs sung by the children focus on the same theme. Lyrics to one say, “I am special. So are you. I am enough. You are, too.” Another says, “When I am responsible for my day, many, many things seem to go my way. Good consequences. Good consequences. That’s the life for me!” The message of this curriculum is not very subtle: Humans have the power to perfect themselves emotionally and psychologically, they only need to choose to do so. The only sin that exists is not choosing a clear mind.

This curricula prompts some important questions. Are all negative feelings bad? Is it necessarily a good thing to be able to shut off mourning for a lost loved one? Can a person really alter his or her situation merely by thinking positively? We all recognize the importance of self-confidence, but how closely does the self-esteem taught by this program match reality? Does it really benefit our students? When we read that American students perform poorly on international math tests, yet feel good about their ability to do math, something is wrong. Could we be causing students to develop a false security based on feelings that may not match reality? From a Christian viewpoint, our children need to know that they bear God’s image, which bestows great dignity and purpose to life. They must be aware that they are fallen creatures in need of redemption and transformation and a renewal of their minds in order to be more like Christ.

Quest

Quest is one of the most used drug-education programs in America. It includes high-school, junior-high, and some grade-school components. What makes discussion of this curriculum difficult is that its founder, Rick Little, is a Christian who used input from other Christians in its development. In its original form, the program used values clarification and other

non-directive techniques, visualization exercises, and moral decision-making models. These methods have not proven successful in reducing drug use and have been accused of promoting a value-relative worldview. Howard Kirschenbaum, who is closely associated with the values- clarification movement of the 1970s, was hired to write the original curriculum and directed the program towards this approach. Quest makes some of the same assumptions about human nature as Pumsy. If students get in touch with their true selves, which are by nature good, they will not do drugs or be sexually active at an early age. If they see their true value, they will choose only healthy options. The key, according to Quest authors, is not to preach or be highly directive to the kids. Teachers are to be facilitators of discussion, not builders of character. The students naturally determine what is right for them via the decision-making model presented in class. Once they arrive at the right values, Quest assumes they will live consistently with them. The presumptions are that humans desire to do what is right once the right is determined and that they can do so using their own moral convictions.

To be fair, some of the more blatant values-clarification and visualization techniques have been removed, and Kirschenbaum is no longer part of the program. But many still find the overall emphasis to be non-directive and morally relativistic. Ken Greene, an executive director who left the company in 1982, has said,

> *We thought we were doing God's will and had invested tremendous amounts of energy and time. . . . It still leaves me a little confused. I sometimes say "Lord, did we forsake the cross?(5)*

Dr. James Dobson, a contributor to the original Quest textbook, has recently voiced his concerns about parts of the program. Although he notes that the curriculum has positive aspects, he adds that the authors have incorporated the work

of secular humanists into the curriculum and have prescribed group exercises and techniques closely resembling those employed in psychotherapy. This, he argues, is a "risky practice in the absence of professionally trained leadership."(6) According to William Kilpatrick,

> *Despite its attempts to distance itself from its past . . . Quest remains a feelings-based program. It still operates on the dubious assumption that morality is a by-product of feeling good about yourself, and it still advertises itself as a child- centered approach.(7)*

In spite of the fact that non-directive, values-clarification-based curricula have been used for decades, there is little evidence that they actually reduce the use of drugs or other harmful behaviors. In 1976, researcher Richard Blum found that an "affective drug program" called "Decide" had little positive effect on drug use. Those who sat in the class actually used more drugs than a control group. He found similar results in a repeat of the study in 1978. Research was done on other affective programs in the 1980s. "Smart," "Here's Looking at You," and Quest all were found to increase drug use rather than reduce it.(8 Some states have removed Quest from their approved drug education list because it fails to comply with federal mandates that these programs clearly state that drugs are harmful and against the law.

Criticism and an Alternative

Although an early advocate of non-directive, self-esteem-oriented therapy, humanistic psychologist Abraham Maslow began to question the use of this approach for children later in his life. He argued that

> *…self actualization does not occur in young people . . . they have not learned how to be patient; nor have they learned enough about evil in themselves and others . . . nor have*

> *they generally become knowledgeable and educated enough to open the possibility of becoming wise.They have not acquired enough courage to be unpopular, to be unashamed about being openly virtuous."(9)*

Nondirective therapeutic approaches used by Carl Rogers, Abraham Maslow, and William Coulson produced a pattern of failure in schools even in the hands of these founding experts. Coulson now says, "We owe the American public an apology. Can we expect relatively untrained teachers to achieve better results?"

One specific objection to these programs is their use of hypnotic trance induction and suggestion techniques. Psychologists feel that the constant use of trance-induced altered states of consciousness may cause difficulty for some students in differentiating reality and fantasy. An altered mental state is the mind's defense mechanism, particularly in children, for enduring extremely stressful situations. If these self-protective mechanisms are taught when a child is not under life-threatening stress, the ability to distinguish reality from fantasy in the future may be impaired.

Some feel that affective educational programs undermine authority as well. Along with an emphasis on moral tolerance, these programs often state that there are no right or wrong answers to moral questions. This leaves students open to the considerable power of peer pressure and group conformity and reduces the validity of parental or church influence. Although this approach may leave students with an uncritically good feeling about themselves, there is little evidence that this feeling correlates to academic success or healthy, moral decisions.

Many wonder whether schools can deal with values in a manner that isn't offensive to Christians and still be constitutional. Dr. William Kilpatrick, an education professor

at the University of Boston, thinks they can. He advocates "character education, an approach that fell out of favor in the 1960s.

Character education is not a method. It is a comprehensive initiation into life rather than a debate on the difficult intricacies of moral dilemmas. It assumes that most of the time we know the right thing to do; the hard part is summoning the moral will to do it. Thus its emphasis is on moral training; the process of developing good habits. Honesty, helpfulness, and self-control need to become second nature, or instinctive responses, to life's daily temptations and difficulties.

In reality, one cannot choose to do the right thing unless he or she has the capacity to do so. Selfless behavior is only possible for those who have been trained, via modeling and correction, not to be self-centered. Until we recognize that the virtuous path is the more difficult one, we rob our children even of the possibility of moral discipline. Values-clarification methods, on the other hand, are easy to teach and are fun for the kids. They require little commitment or moral persuasion.

The apostle Paul wrote to the church at Philippi,

> *Whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.*

This maxim transfers well into the secular realm. Children who are exposed to noble,virtuous behavior, who are given heroes that exhibit selfless sacrifice, are much more likely to do the same when confronted with moral choices.

Notes

1. Andrew M. Mecca, ed., *The Social Importance of Self- Esteem* (Los Angeles: University of California Press, 1989), xv.
2. Ibid., xii
3. Lorraine Plum, *Flights of Fantasy*, (Carthage, Ill.: Good Apple, 1980) 2. Emphasis added.
4. William Kilpatrick, *Why Johnny Can't Tell Right from Wrong* (New York: Simon and Schuster, 1992), 216.
5. Michael Ebert, *Quest's Founder Listens to Kids* Citizen (20 July 1992), 15.
6. Ibid., 2.
7. Kilpatrick, *Why Johnny Can't Tell Right from Wrong,* 47.
8. Ibid., 32.
9. Kilpatrick, *Why Johnny Can't Tell Right from Wrong,* , 33.

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Humanistic Psychology and Education

Based on an interview with Dr. W.R. Coulson, Don Closson discusses the damaging effects of humanistic psychology and the non-directive approach to drug and sex ed programs that it encourages.

Interview with Dr. Coulson

I recently had the opportunity to interview Dr. W. R. Coulson concerning the role that humanistic psychology is playing in education. Dr. Coulson was a long-time associate of Carl Rogers, who is considered to be the father of non-directive therapy, a therapy which has now been incorporated into self-

esteem, sex-ed, and drug-ed curricula.

Dr. Coulson saw that this form of therapy had some success with mentally distressed people who knew they needed help, but following failures with locked-ward schizophrenics, normal adults, and a parochial school system in California, Dr. Coulson broke with Carl Rogers and is now trying to undo the damage of what might be called humanistic education.

The results of non-directive therapy in education have been disappointing to anyone willing to look at the facts. We asked Dr. Coulson about these negative results. He said:

> *Every major study of [non-directive therapy in education] over the last 15 years . . . has shown that it produces an opposite effect to what anybody wants. There are packaged curricula all over the country with names like "Quest," "Skills For Living," "Skills for Adolescents," "Here's Looking at You 2000," "Omnibudsmen," "Meology," and "Growing Healthy." Every one of them gets the same effect, and that is that they introduce good kids to misconduct, and they do it in the name of non-judgmentalism. They say, "We're not going to call anything wrong, we're not going to call drug use wrong, because we'll make some of the kids in this classroom feel bad because they are already using drugs. Let's see if we can help people without identifying for them what they're doing wrong." What happens is that the kids who are always looking for the objective standard so that they can meet it . . . are left without [one].*

> *We've trained [our children] to respect legitimate authority, and now the school is exercising its authority to say, "You've got to forget about what your church taught you or what your parents taught you; forget about that business about absolutes and right and wrong. Let's put those words in quotation marks— "right" and "wrong"—and let's help you find what you really deeply inside of you want."*

> *We've got youngsters here now who . . . are under the authority of the school [and] are being persuaded that there is a better way. And that way is to make their own decisions. They're being induced to make decisions about activities that the citizenry of the state have decided are wrong—drug use and teenage sex.*

Abraham Maslow

My interview with Dr. W. R. Coulson next focused on the work of Abraham Maslow. Dr. Maslow constructed a theory of self-actualization that described how adults reach peak levels of performance. Much of modern educational practice assumes that Maslow's theories apply to children.

I asked Dr. Coulson, who worked with Maslow, about this connection between the theory of self-actualization and education in our public schools. He responded:

> *Abe Maslow, who invented this thing, said it never applied to the population at large, and most definitely not to children. Anybody who wants to check up on my claim that Abe Maslow did a complete turnabout need only look at the second edition of his classic text called Motivation and Personality. He wrote a very lengthy preface . . . [in] an attempt to say that his followers had completely misused what he had written and that it was going to be applied to exploiting children.*

> *Writing in the late 60s, in his personal journals which were published after his death, Maslow said that this is the first generation of young people who have had their own purchasing power, and he feared that his theories of self-actualization and need fulfillment (that famous pyramid, Maslow's hierarchy of needs) would be used to steal little kids' money and virtue. . . . In the new preface he writes, "It does not apply to children; they are not mature enough; they have not had enough experience to understand tragedy, for example, nor*

> *do they have enough courage to be openly virtuous."*

Our children tend to be somewhat intimidated by their virtue because every other example they are getting, from the secular media, etc., is something very different from virtue.

> *As a good kid himself, growing up in a Jewish household, Abe Maslow knew that he tended to hang back in assertiveness. The good kids, I'm afraid, sometimes do that, and he saw everything thrown out of balance when the class was opened up to the kids to teach one another. His fear was in anticipation of the research results, which is that when you teach the teacher not to teach anymore but to become a facilitator, and you turn the chairs into a circle, and you say to the kids, in effect, "What would you like to talk about?"—the troubled kids begin to teach the good kids. The experienced kids, the kids who are doing drugs and having sex, teach the good kids that they are insufficiently actualized.*

Education has adopted its view of moral and intellectual development from Dr. Maslow, an atheist who argued his views shouldn't be applied to children. The results are exactly what he predicted: our children are being exploited both economically, by tobacco and beer companies, and sexually by the Playboy mentality.

Self-Esteem

Parents are awakening to the disturbing fact that many educators see their children as mentally or emotionally in need of therapy. What is their illness? Low self-esteem. Low self-esteem is now named as the cause for everything from low grades to drug abuse. The solution being offered is to teach children how to acquire a healthy self-esteem.

Programs have been implemented for developing self-esteem at

every grade level. DUSO (Developing Understanding of Self and Others) and Pumsy are two of the most popular elementary-school curricula. Most senior high drug-ed and sex-ed programs focus on self-esteem as well.

I asked Dr. Coulson about the use of these programs, and how parents should react to their children's placement in them. He said:

> *I would raise a red flag . . . every time the word values is used. That's been a difficult word, because for a long time Christians were asking for value-oriented education. The problem is that values has become a relativistic word—it's subjective.*
>
> *In California we taught people going through our encounter groups to say, "Well, you have your values, but who's to say your values should be my values?" We taught mothers and fathers to fear that they were selfish if they imposed their values on their children. There are children now who have become sufficiently sophisticated in this mock psychological wave that they can say to their parents, "We appreciate your value of church-going, it just doesn't happen to be mine. My experience is other than your experience. After all, Mom and Dad, you did grow up in a different era."*
>
> *We've taught our children to be clumsy developmental psychologists who are capable of accusing their parents of wanting to oppress them by teaching them the truth. So what we have to do is turn the questions back to those who offer these curricula, like the people who wrote the DUSO curriculum or the Pumsy curriculum, and say, "Is this curriculum just your value? And if so, why should it be our value? Or is your curriculum somehow true? Do you claim to have knowledge in some way of the way things should be everywhere? Do you think you have a grip on a universal [truth], and, if you can grant that you do, can you not grant*

> *that we might, and that there might be some kind of competition between our understanding of what our universal obligations are in this world and your own understanding; that there is some kind of universal or absolute that we are seeking?"*

> *Because, in fact, they don't think that their values are relativistic. They think that everybody ought to be doing this. And that's precisely their error. I'm a non-directive psychotherapist, and if I were doing therapy, I would still be doing it like Carl Rogers, my teacher, taught me to do it. But I would not be doing it in classrooms, and I would not be doing it with people who could not profit from it. DUSO is an example of a method that's been taken out of the counseling room and into the classroom, and they're giving everybody medicine that's appropriate for a few.*

Cooperative Education

Another important topic is the growing popularity of cooperative education programs, programs which place students into groups and allow them to use their own skills of critical thinking to arrive at conclusions about various issues.

Dr. Coulson observed:

> *Cooperative learning just strikes me as another one of those ways to prevent mothers and fathers and their agents, the public schools and private schools, from teaching effectively what is right and wrong to their children. In a cooperative class the questions are put to the kids, and once again we're going to find that the impaired children are going to wind up being the teachers of the unimpaired, because the unimpaired tend to have in them somewhat the fear of the Lord. They do not want to give offense, and the other kids don't care. . . . They'll go ahead and say whatever is on their minds.*

Research, for example, from the American Cancer Society shows that teenage girls who smoke are far more effective in these classroom discussions than teenage girls who don't smoke, because the teenage girls who smoke have outgoing personalities, party- types. Just let them take over the class and they really will; they'll run with the ball. And so again, the outcome of this kind of education is always the reverse of what anybody wants.

Central to virtually all of these programs is teaching children a method of decision-making. We asked Dr. Coulson to comment on these decision-making skills.

They teach what the moral philosophers call "consequentialism" as though the only morality is, "How's it going to work out?" They teach the children a method that they call "decision-making." Typically, there are Five Steps. Quest is a good example: In the First Step you identify the problem with killing someone for somebody for financial gain. The Second Step is to consider the alternatives. Immediately the Christian, the Jewish, the Muslim, or the God-fearing kid is at a disadvantage because he doesn't think there is an alternative. The only answer is "No!" It's an absolute "never"—"Thou shalt not kill." But the school says, "No, you can't be a decision-maker, a self-actualizing person, without looking at the alternatives."

The Third Step is to predict the consequences of each alternative. We know that teenagers particularly feel invulnerable. They think . . . those things adults warn them are going to happen if they misbehave won't happen, and adults are going to try to fool them and keep them under control for their own convenience. The Fourth Step is to make the decision and act upon it. The Fifth Step is . . . to make an evaluation of the outcome, and, if you don't like the outcome, then try again. And I say there are kids who have

> *never gotten to Step Five because Step Four killed them. There are kids who have literally died from making a wrong decision in Step Four or gone into unconsciousness, and there is no possibility of evaluation.*

The Religious Nature of Humanistic Education

Why would educators implement a curriculum so damaging to what we as Christian parents want for our children? We must consider the religious assumptions held by those who created the theoretical foundations for these programs.

Schools have argued that self-esteem programs are fulfilling parental demands for values education without violating the so- called strict separation of church and state. In other words, they claim that programs such as Pumsy and DUSO are religiously neutral.

As we will hear from Dr. Coulson, the men who originated the theories behind these programs felt it their mission to influence others to see things through their particular worldview.

I asked Dr. Coulson to address the religious nature of humanistic education. He responded:

> *There are four major streams of influence on what I grew up calling humanistic education. . . . Today these influences remain. They are (1) Abe Maslow's work with self-actualization and hierarchy of needs; (2) Carl Rogers's work with non-directive classrooms based on his model of psychotherapy; (3) the work of Lewis Rath and his students—Sidney Simon, Howard Kirshenbaum, Merrill Harmon—called values clarification; (4) the work of Lawrence Kohlberg.*

All of these men independently attribute their fundamental insight to John Dewey. In 1934 John Dewey wrote a book called The Common Faith. John Dewey wanted a religion which could be held in common by everybody in America, and, in order for that to happen, it had to be a religion which excluded God. He called it religious humanism—that was Dewey's term for it, not my term.

Carl Rogers and Abe Maslow admitted to being religious humanists. Carl was from a fundamentalist, Protestant home; Abe was reared in a Jewish home, a somewhat observant home. Both of them got the religion of Dewey. Rogers was a student at Columbia when Dewey was in his Senate seat in the twenties, and Maslow was a doctoral fellow in the next decade. Maslow said in his journals, of the churchgoers, "They're not religious enough for me." And Rogers said to Richard Evans, "I'm too religious to be religious." What these men meant was, "I'm more religious than you are if you affirm a creed and if you go to church. I'm so religious I don't go to church."

Dr. Coulson went on to state that there is a fundamental incompatibility between Christianity and these programs. The two belief systems begin with different views of man and God.

As parents, we need to know what kind of therapy is being used on our children. If your child is receiving self-esteem training or non-directive therapy, he or she is losing time needed to become academically competent. That alone constitutes educational malpractice. But even more frightening is the possibility that your child's faith in the God of Scripture is being replaced with John Dewey's religious humanism.

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