

CHALDI COLLEGE

Free to Learn

Instinctively



“Peace And Spirit Creating Alternative Solutions”

PASCAS FOUNDATION (Aust) Ltd
ABN 23 133 271 593

Em: info@pascasworldcare.com
Em: info@pascashealth.com

Queensland, Australia

Pascas Foundation is a not for profit organisation

www.pascasworldcare.com www.pascashealth.com

FREE to LEARN

‘After studying the teachings of these ancient writings, if one were asked, “Where is God’s greatest temple on Earth?” One should answer: “In the heart of man; the perfect temple for the adoration of God; the perfect temple for silent meditation and Love; the temple available at all times and in all places, any hour of the day or night, whether it be in crowded city or desert plain, for the Love and Adoration of the Heavenly and the temple where man can become at one with the Heavenly (Mother and) Father.” Tell me, what other temple can fill its place?’

P205 The Children of Mu by Col James Churchward

Our Heavenly Parents simply desire us to ask for Their Love.

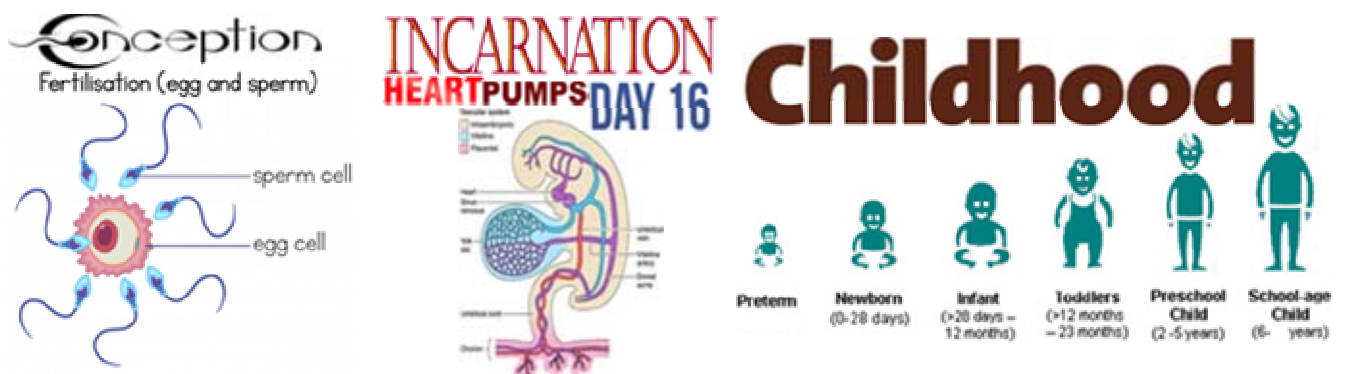
How are we meant to live?

We are to freely express ourselves! We are to be our true selves. We are to follow our feelings. Our feelings lead us to our soul-based truths! We are to allow the magic, the beauty, the intelligence that we all have bestowed within our personality to freely flow and to bloom.

We are just incredible beings that are having a physical existence even though we are spirits. Yes, we are spirit personalities having a physical experience which is added to our uniqueness.

Our individualisation of our personality commences at the moment of our conception into the potential of a physical life, in our case, here on Earth. From that moment on our soul brings into existence our spirit body which is also the template of our physical body that is initiated by the commingling of the sperm and egg of our physical mother and father. Should our embryo proceed to develop and commence pumping blood, at the moment of the embryo’s first heart beat we are incarnated.

We are to Find the Truth of our Childhood.



Our life experience on Earth is rather traumatic to say the least – we are born into a spiritual Rebellion and Default! What a great start to a new adventure. If you are born after 31 January 2018 then it is even more confusing as the Rebellion and Default are technically and formally over, however no one appears to know. Better still, no one even knows or understands that such a Rebellion and Default have dominated everyone’s life experience on Earth for the past 200,000 years! It has been so consuming that even natives in extremely isolated and remote communities have also been fully embroiled in the Rebellion and Default through the workings of mind Mansion World spirits infusing the directives of rebelling higher level spirits.

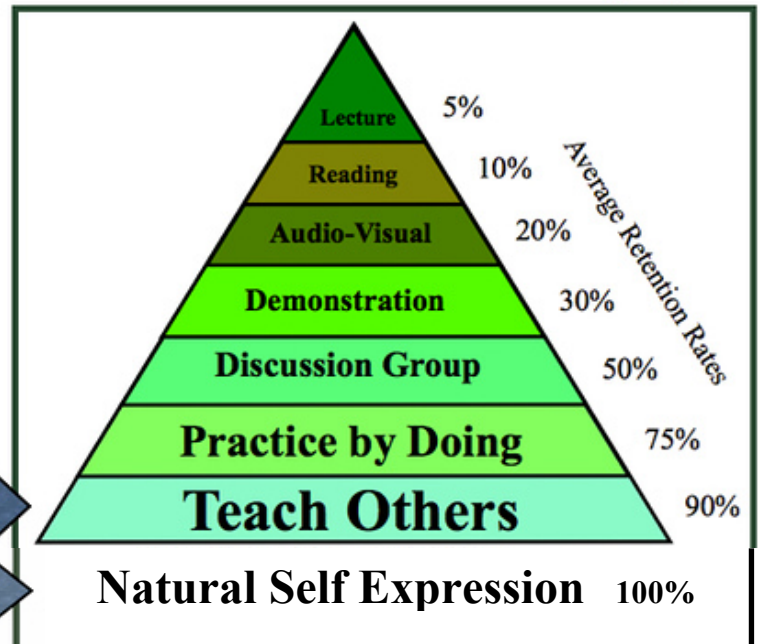


So what is it that we are to be free to learn?

- That every aspect of life on Earth is presently structured for us to live in Rebellion and Default.
- That our true personality given to us by our Heavenly Mother and Father is over shadowed by the personality that is imposed upon us by our physical mother and father who are in and of the Rebellion and Default.
- That the injuries imposed upon us by our physical parents and carers are the cause of all our illnesses, our pains, our discomforts, our disputes with others and all that causes us misery and disappointment.
- That all of these issues stem from following the overarching teachings of the Rebellion and Default so that we live through our minds and suppress our soul-based feelings.
- Our soul-based feelings are always in truth. All that we need to know is within us and that comes out through our feelings should we allow them to lead us through our physical life.
- Our mind cannot discern truth from falsehood, our mind is addicted to untruth and our mind is addicted to control of others, both people and the environment.
- **It is the embracement of our feelings, our soul-based feelings and then using our minds to implement what our feelings are leading us to accept and do, this is how we are to live. We are to live Feelings First.**
- We are to fully and freely engage in our feelings and explore all aspects of our feelings while longing for the truth of them.
- We are to long for the truth of our feelings, both good and bad, and to express to a close companion what our feelings are revealing to us.
- We are to allow our true personality, the personality that our Heavenly Mother and Father gave us and know us to be, to be freely and fully embraced and expressed.
- We are to heal ourselves of our childhood suppression and repression by expressing all our injuries to a close companion by talking those bad feelings and emotions out of us, slowly shedding the false persona that has been imposed upon us by our physical parents and childhood carers.
- We are to become free to be who we truly are. Feeling Healing, though painful and difficult in the process, is the freedom pathway so that all can see the brilliance of who we truly are and the joy of being our true uninhibited selves.
- We are to heal ourselves of all the imposts of the Rebellion and Default. We are to embrace our Heavenly Mother and Father's Love, Their Divine Love. Through our Feeling Healing with Divine Love we will be able to live as Celestials here in the physical and bring about the humanity on Earth that was intended to unfold.

GREAT V-Turn

The Learning Pyramid



Natural Self Expression is the greatest educator! Allowing our feelings to be expressed to a close companion is the greatest education process there is. And by expressing our soul-based truth from your soul-based feelings; allowing truth to be embraced and shared with a companion is how to heal yourself of your childhood suppression and repression.

Adults and children are capable of instructing and assisting each other in how to discover their true personality, slowly and progressively healing themselves of their childhood repression, their imposts from the Rebellion and Default that has now ended after 200,000 years.

"The True Liberation of Women is Through the Truth of Their Feelings."

We are to express our feelings, both good and bad, at all times, and to long for the truth of them.

This time, in the history of humanity, is the most exciting time ever experienced.

One to One Sharing:

Talk it out with a buddy what happened with you yesterday or over the weekend. Was it fun? Was it not? Was it a bother? Why do you feel it was that way for you? Say to your friend what ever comes up in how you feel about what happened for you. Then listen to your friend share his/ her day / days and what she / he experienced. Then ask your friend to talk again later.

Junior school classroom with a student assisting students to form into pairs and discuss their feelings about their experiences.



Consider this – when was it that a doctor, a medical practitioner or professional health carer told you what was the underlying cause of a discomfort, pain or illness?

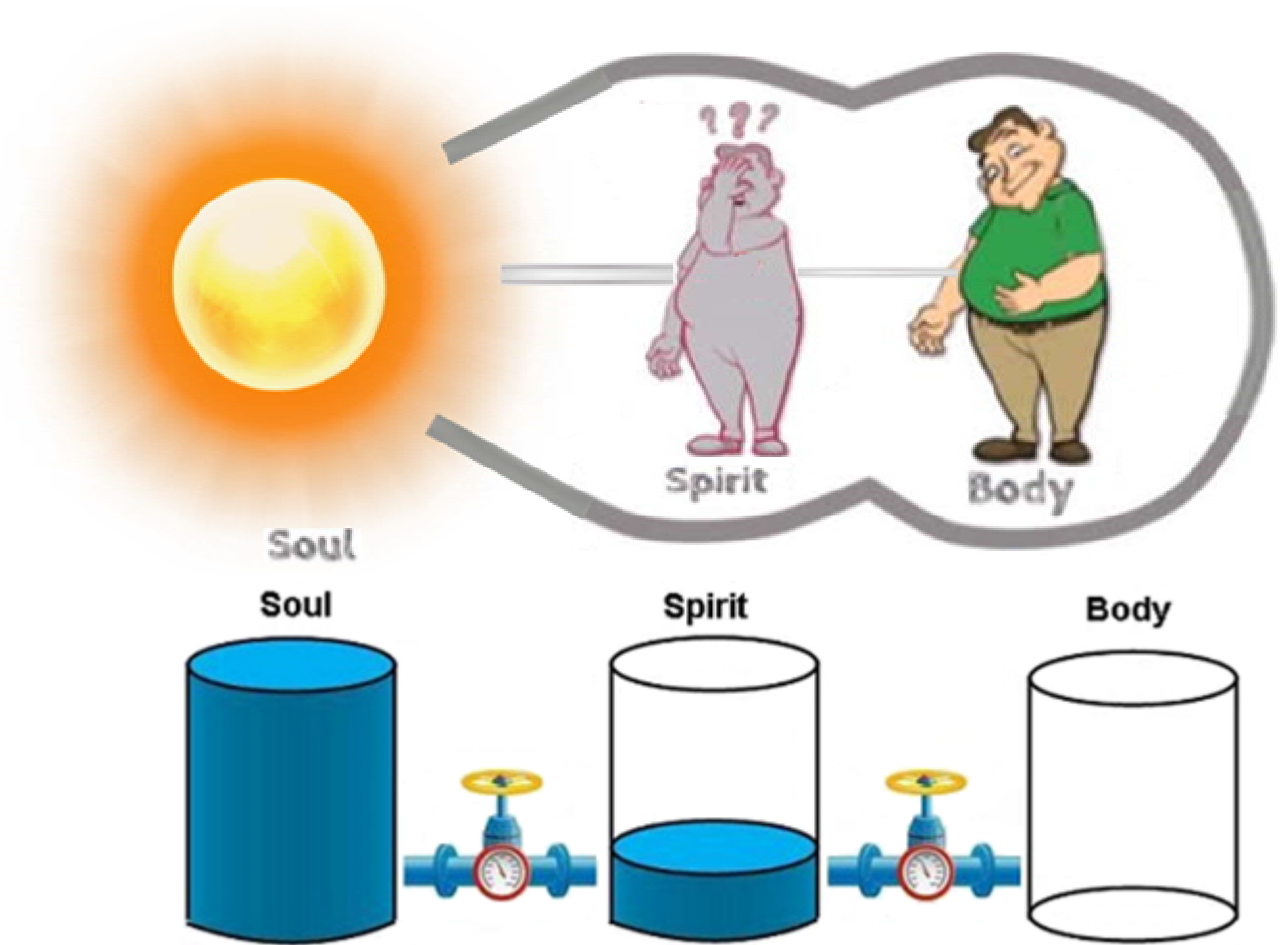
Your mind is spirit body located. Your mind connects through your spirit body brain to your physical body brain. Your physical body brain is a ‘dumb computer terminal’ to use an analogy. ALL mental illness emanates from within your spirit body mind. ALL mental illness is generated from childhood suppression and repression injuries – emotional injuries imposed upon us through the injuries of our physical mother and father’s personal injuries as well as from other carers during our childhood. The scientific training of professional medical doctors and health carers does not recognise the existence of the spirit body let alone the imposts of parents’ emotional injuries imposed upon their children. Health sciences are barely seeing through the surface skin of the physical body let alone into the spirit body – so their treatment is all about suppression of the pain – not addressing the cause which remains unaddressed.



So why is that ancient childhood upbringings were more open to feelings through embracing play for children whereas the education systems worldwide prevent children from freely playing – which is practice in doing, teaching others and natural self expression – true teaching?

OUR MIND constricts OUR FEELINGS!

Thousands of years ago, high level spiritual leaders erroneously guided humanity to embrace their minds as the way to live. Our minds are addicted to untruth, they cannot discern truth from falsehood, and our minds are addicted to control over others and the environment. We are self-contained. It is our soul-based feelings that we are to allow to surface and guide us. Our minds are to then help us implement what our feelings are leading us to do and understand. All truth flows from our soul and it is our minds that are to allow such truths to be accepted and followed, not the way we are now being taught. We are to live Feelings First.



**Spirit Body
Personal Computer (mind)**



**Physical
Body**

**Dumb
Terminal
(brain)**





WE ARE GOD'S CHILDREN

THE GREATEST
THREAT
TO
HUMANITY



While we ignore our feelings, while we treat them as inconsequential, while we worship our minds as the supreme solution to our potential, we will continue to degrade and present ourselves as being in a stupor – a gaze of inert functionality – that is the result and objective of controllers of an era that has gone by, that we have been totally manipulated like puppets on strings.

To put it bluntly, we have been and still are being led up the wrong garden path. We are to embrace our feelings and allow them to be expressed without qualification. We are personalities being born into a physical experience and our personalities are sacrosanct – they are our true selves. We are not to adopt a persona that others try to impose upon us, especially our physical parents. When we suppress our true personality and try to act in the manner that others want through their control of us, then we have tensions, stress, confusion, anger, corruption of our innate natural intelligence and this then brings about illness both mentally and physically as well as all the drama that unfolds throughout our lives.

Those who live through their feelings are also living closer to nature! Through our feelings, while embracing nature, we are opening up to our highest potential. When we begin to express our feelings, both good and bad, while longing for the truth of them we are healing ourselves of the injuries imposed upon us, particularly those injuries during our childhood suppression and repression. By living Feelings First, embracing Feeling Healing and longing for our Heavenly Parents' Love then we are on the pathway to potentially living a Celestial life and existence here on Earth.

Any other way of living restrains us to live in a hellish existence. It is that simple!

SUPERKIDS

Natural self Expression through Feelings

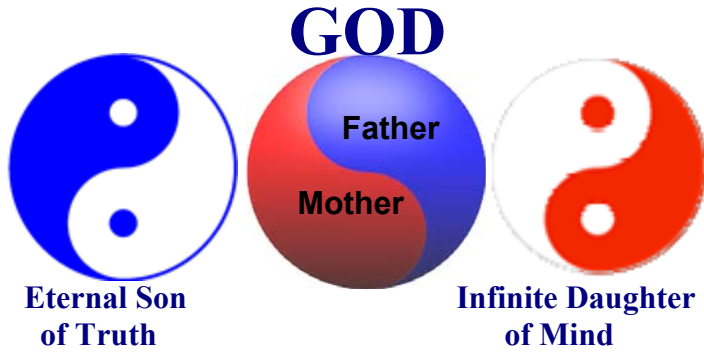
Self Empowering

Self Revealing

Self Loving



Feelings First



CREATION of SOUL and SPIRIT:

God is *The Paradise Trinity* — the eternal Deity union of the Personalities: the Universal Mother and Father; the Eternal Son of Truth; and the Infinite Daughter Spirit of Mind.

The soul of each human personality (sons and daughters of truth) is existential, driving our personality expression in the experiential. The soul of each human finds truth by embracing one's feelings and longing for the truth of them. We are to attain the Eternal Son of Truth. We are a creation of Truth.

The soul of angels is experiential, evolving through their experience by continually progressing in mind development. Angels are to attain the Infinite Daughter (Spirit) of Mind. Angels are a creation of Mind. Our soul is duplex (we have a soulmate) and is created by our Heavenly Parents. Through our Feeling Healing we perfect ourselves enabling the union with our soulmate, as we progress in truth up through the Mansion Worlds, celestial heavens and all the way to Paradise.

The soul of angels is also duplex, yet of the mind, and they progress in mind evolution to Paradise. Animals, plants and nature spirits are also creations of Mind.

Neither we nor animals reincarnate. We never die; upon death, we move into the spirit Mansion Worlds on our journey to Paradise. When animals and plants die, be they the tiny microbe to the mighty elephants of the land and the whales of the ocean, their spirit energy returns to the Spirit Collective Energy. And from this energy are drawn other animals and the nature spirits, who then in turn move onto becoming angels through increasing mind experience.

A nature spirit is an angel in waiting.



Feeling Pathway

Mind Pathway



Soulmate Pair



Angel



Spirit Person



Nature Spirit





In a way each person's Indwelling Spirit, which is really God, is contracting out the work needed to be done with you to other agencies, so to us spirits, the angels, the nature spirits, other elements under the Divine Minister's control, even other non-humanity spirits, all of which end up doing increasingly more amounts of what your Indwelling Spirit does. And this 'out sourcing' is to affect greater personality interaction, increasing your experiences so they are maximised through interaction with different personalities rather than just relying solely on God. We are overall to become increasingly at-one with God, but we are to do that by becoming increasingly immersed in the experience of being with others.

Nanna Beth – 3rd Celestial Heaven: 25 December 2018



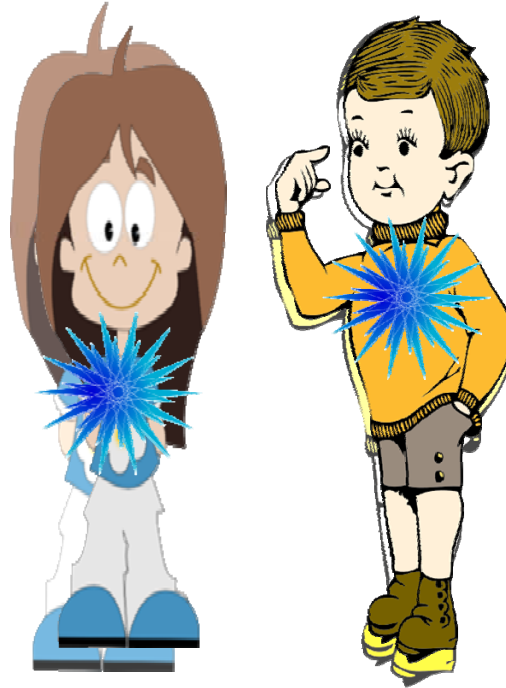
We each have a band of a Nature Spirit pair, Spirit Guide pair, and an Angelic pair, each pair being in their 'soulmate' relationship. In addition we have our personal Indwelling Spirit.

SOUL:

The Real You is your soul, you are one 'half' of that soul.

Each half of the original soul incarnates a spirit and physical body simultaneously, they being connected. The soul expresses each of its two personalities as a woman and man. True soulmates are always of the opposite sex.

Sexuality is an attribute of the two personalities the soul expresses; the soul itself does not know sexuality.



The soul connects to the two spirit bodies it has created by 'golden cords' of light; and the spirit body is in turn connected to the physical body by 'silver cords' of light.

The spirit body is your astral body. The etheric is really the body that is the template for the physical and one that doesn't hold consciousness.

The soul remains invisible to the spirit and physical bodies, only being discernible by its luminosity through the spirit body.

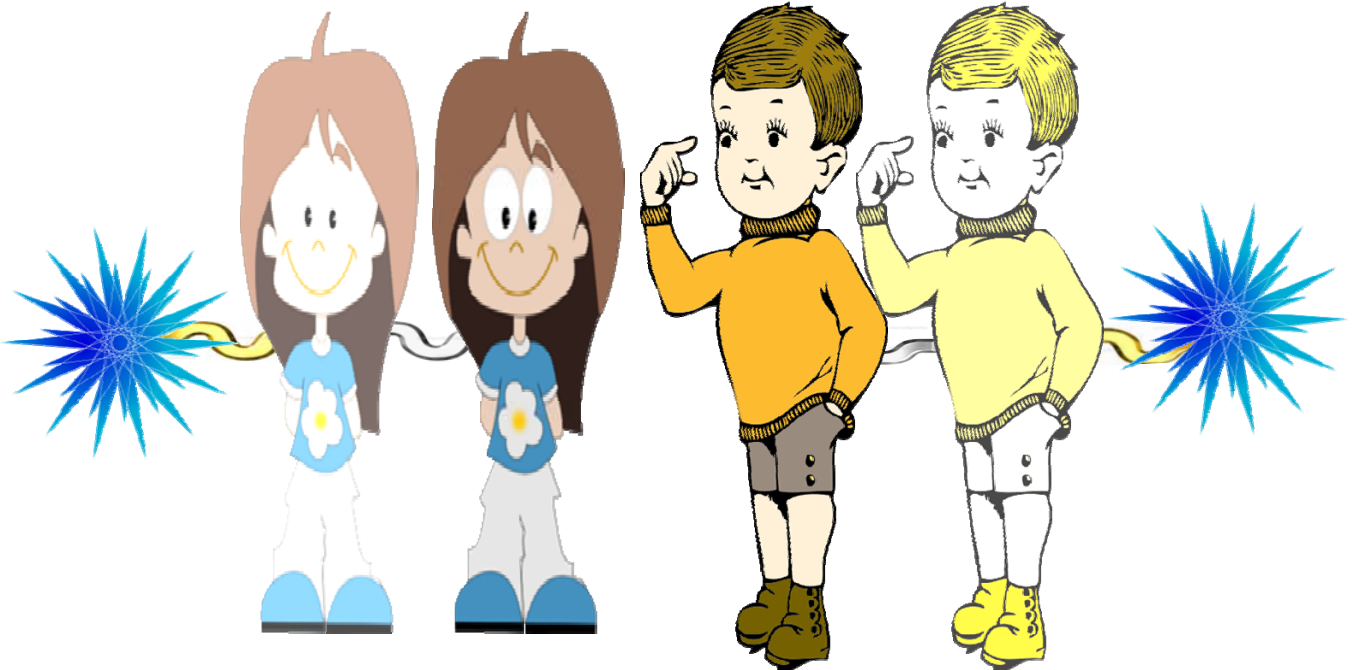
95%+ of humanity currently are within the 1st sphere of development.

PERSONALITY

Soul Spirit Body Physical Body

PERSONALITY

Physical Body Spirit Body Soul



Note: Following the writings of James Moncrief, one could consider that any reference to the Father, by other relevant writers, may be read as a reference to 'our Mother and Father'. Further, when considering soul healing, then reference to Divine Love could be referred to as 'Feeling Healing with Divine Love'.

Natural Love Flow

Natural love is Creation's love;

One can swap back and forwards between paths

I am God

Intellectual

Self reliant (trust myself)

Self-determination way of life

Mind dominates

Thinking = Mechanistic

- rational
- analysis
- reductionist
- linear

Values = Mechanistic

- expansion
- competition
- quantity
- domination

Adult like

Control

Millions of paths (man created)

Peak possibility is 6th sphere

time to complete path:

100 years to over 1,000 years

Divine Love Flow with Feelings First

Divine Love is Soul's love.

I am God's son/daughter/child

Emotional

God reliant (God relationship)

Soul-spirit living harmony

Soul dominates

Thinking = Holistic

- intuitive
- synthesis
- integrative
- non-linear

Values = Holistic

- conservation
- co-operation
- quality
- partnership

Child like

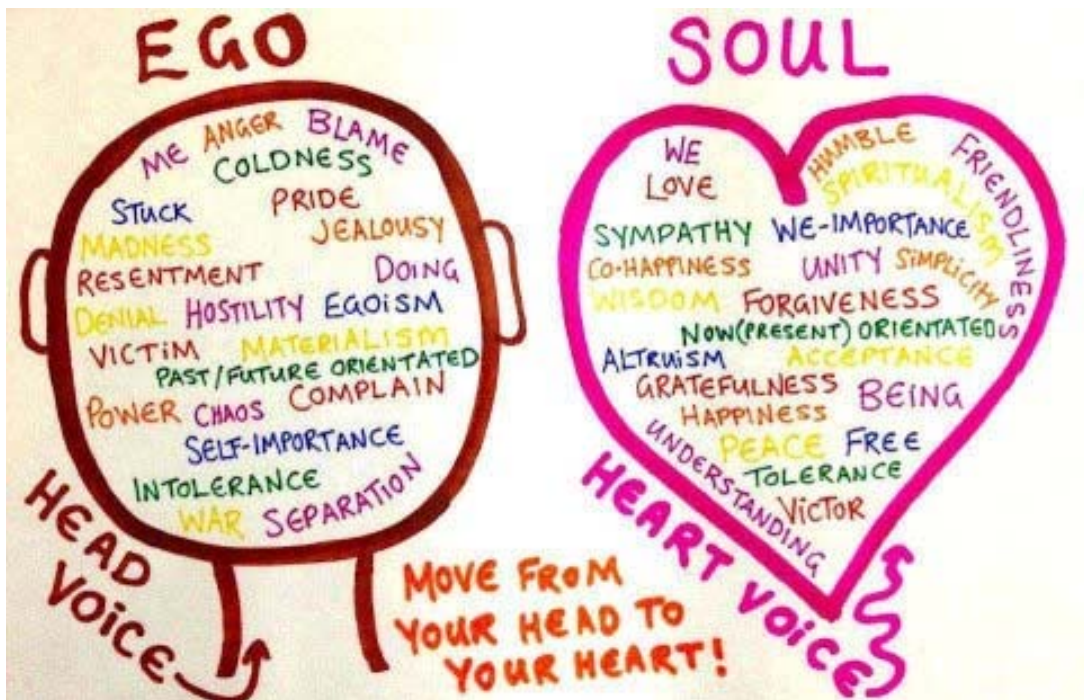
Feeling

Defined path (God created)

Peak possibility is infinity

(sphere / mansion world are same)

5 years to over 10 years to at-onement



EMBRACE YOUR FEELINGS and have YOUR MIND FOLLOW!

The capabilities of our soul based feelings to reveal profound and never before understood truths is beyond question and comprehension. While humanity remains entombed within the mind, humanity is frozen on a course of misery, deprivation and stagnation.

Humanity's education systems have freed us to some extent, however they are extolling the mind as the way to evolve. All our guidance and education platforms are taking us deeper into our wayward minds and further away from our truths to be embraced through our soul based feelings. Our early childhood carers and then all the way through to the highest levels of training and education take us deeper into our minds, suppressing our personalities, and that is further away from our Heavenly Parents.



Only through embracing our soul based feeling truths do we begin to open up to our true selves, our true personalities. While we are mind engaged we have only the potential of a pile of dung! And some of us strive to be king of the dung heap! When we engage in our soul based feelings, we blossom beyond the most beautiful aspect of all of nature. Only through our feelings do we begin to discover the potential that is within us all. It is our feeling based personality that we are to release and nurture, and to nurture it we need only ask for and receive our Heavenly Parents' Divine Love whilst engaging in our Feeling Healing. We do not need to strive for academic excellence, that is only worshipping the mind!



John F Kennedy on Saturday, 28 October 2017, wrote: 'In my (JFK) soulgroup (12 soulmate pairs), for example, we have a soulpair who were ignorant natives from the Amazon, who knew nothing about the greater world, having no conception of America, let alone her President. They knew their chief, he was their president, and that was enough for them. And yet these uneducated and uncultured (compared to my revolting standards that I grew up in) people, took to their Healing like so many spirits, and are now every bit my equal, as I am every bit their equal, for we are in the same soulgroup in the third Celestial sphere.'



When a small group here on Earth complete their Feeling Healing while embracing our Heavenly Parents Divine Love, they will demonstrate their inherent truth based wisdom and capabilities. This group may number only around a dozen or so, however, their healed souls will shine so brilliantly in their actions and guidance that the whole of humanity will be able to come to realise that they have been taken in the wrong direction for thousands of years and that the Great U-Turn is absolutely the only way to freedom, our Heavenly Parents, and life on Earth as though it is in Heaven.

<http://www.pascashealth.com/index.php/library.html>

Library Downloads – Pascas Papers

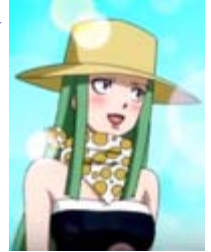
All papers may be freely shared. The fortnightly mailouts are free to all, to be added into the mailout list, kindly provide your email address. info@pascashealth.com

WE ARE NEVER MEANT TO BE ALONE! SOULMATES become SOUL-GROUPS!

Our soul individualises into two personalities, as a male and female, always. The two soul halves are soulmates. When the two personalities complete their Feeling Healing of their childhood suppression and injuries, then the two personalities will find each other, either whilst in the physical or in the Celestial Heaven spirit worlds.



The personality that each soul half is blessed with by our Heavenly Parents is the personality that we are to express throughout our journey for eternity. It is the suppression of the free expression imposed upon us by our parents that requires for each of us to under go our Feeling Healing. Whilst we are suppressing our true selves we do not connect with our soulmate.



Soulmates form into soul-groups. Once in the Celestial soul condition, soul-groups form consisting always of twelve (12) soul pairs. A soul-group consists of twelve sets of soulmates, twenty four (24) individuals. When we progress beyond the Celestial Heavens, towards Paradise, the home of our Heavenly Parents, we do so as a soul-group of 24 personalities. We can achieve Celestial soul condition here on Earth and also form our soul-group here on Earth.



Now add to this scenario, soul-mates and soul-groups. All those who were Celestial would have met their soulmate and it would be the priority for them as soul-mates to be perfectly living true before they considered having children. And then these soul-pairs would link up with other soul-pairs and form soul-groups. It would be just a natural part of one's inner feelings and events in one's life that would lead one to do this. Then the whole soul-group would become a functioning *family* unit. Each of the couples would have their children, but the whole group would function in helping to share in the upbringing of all children. And this would then enable the children to be intimately involved with other people who would offer them the things that their parents could not.

Humanity is not meant to live and raise children just two parents struggling along trying to cope best they can. We are designed to be in small groups so that we can compound the love and support for and of each other.

VILLAGEISM

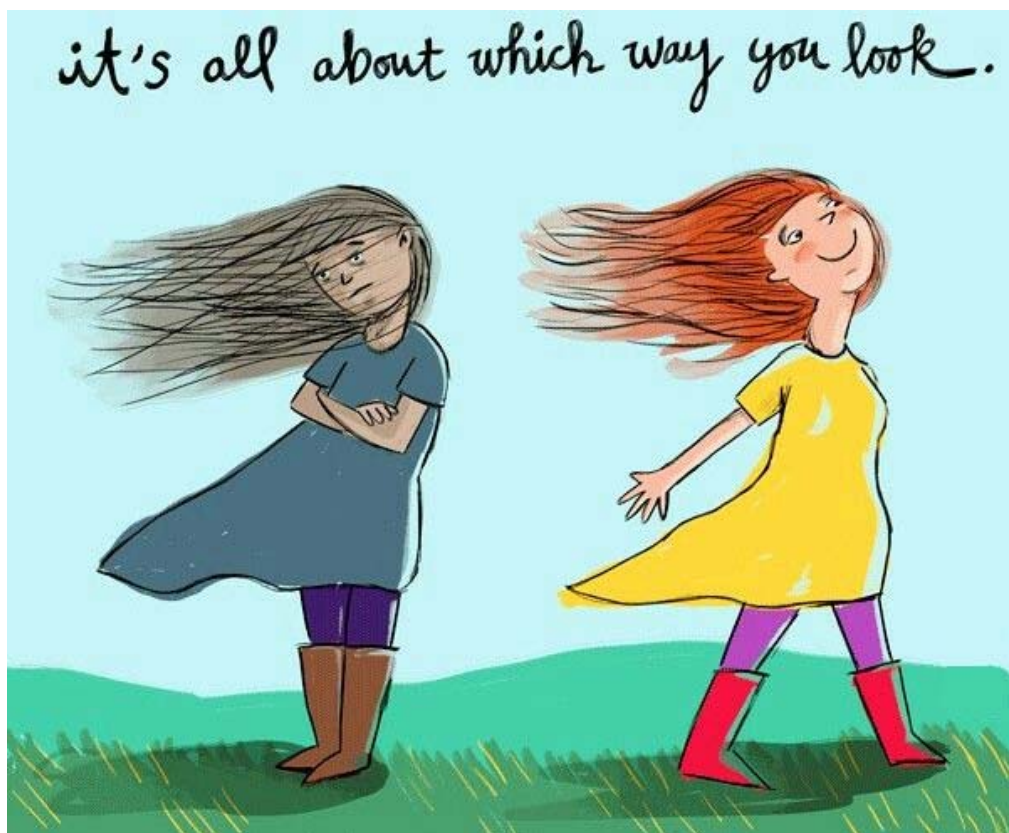
Villageism is being Free to Learn. Free to learn in the manner that you innately know. It is not a mental way of learning. It is simply following your feelings and allowing them to involve you in whatever it is that you are to 'learn' at that moment.

We can sit through a lecture and possibly learn and retain some 5% of the content of the lecture.

We can naturally express our feelings to others and in doing so learn 100% of what we convey! Why and how is this so? Our feelings are soul-based and are always in truth – when we express what we are feeling then we are expressing our true personality and our soul's truth. This is the most wonderful experience for ourselves as it is for those around us – it is always loving. Truth is always loving. Truth is love.



We are to be our true selves and this we are to represent and demonstrate at all times – we are the personality that resides in our soul which our Heavenly Mum and Dad brought into being!

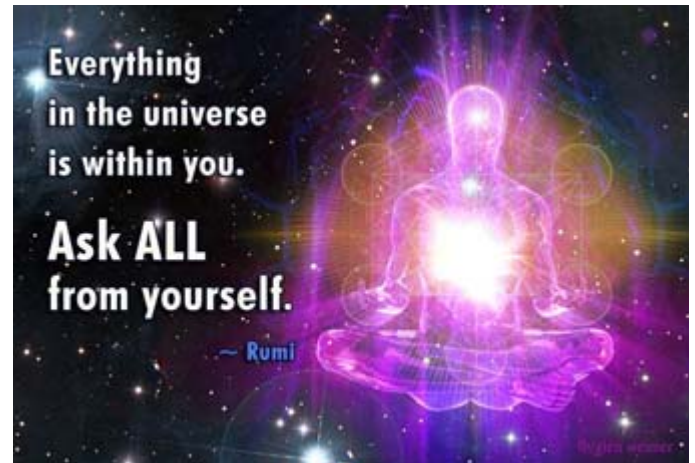


mind controlling way or soul's feelings first!

“Free to Learn” is written by Peter Gray.

Why Unleashing the Instinct to Play Will Make Our Children Happier, More Self-Reliant, and Better Students for Life. It is so because play is ‘practice by doing’, ‘teaching others’ and is ‘natural self expression’ – the purest form of teaching possible!

Peter Gray (born 1946) is an American researcher and scholar who is a research professor of psychology at Boston College. Peter Gray is a well-known critic of standard educational systems and is frequently invited to speak to groups of educators, parents and researchers about children's needs for free play, the psychological damage inflicted on children through our present methods of schooling, and the ways in which children are designed, by natural selection, to control their own education. He is a founder and current board president of the Alliance for Self-Directed Education, which is dedicated to promoting opportunities for Self-directed education for children and teenagers as replacement for coercive schooling. He is also a founder and board member of Let Grow, which is dedicated to renewing children’s freedom to play and explore, outdoors, in public spaces, without continuous adult supervision.



It takes a **Village**
to raise a child.

Living Feelings First

Brian Iverach, Graham Golding, Jim Baker and John Doel

Pascas Foundation (Aust) Limited

In this series:

- Chaldi College Free to Learn Instinctively
- Chaldi College Free to Learn Pathway
- Chaldi College Primary thru to High Feelings First
- Pascas Care Letters Psychology and Feeling Healing
- Pascas Care Living Feelings First Adult
- Pascas Care Living Feelings First Children
- Pascas Care Living Feelings First Children Annexures
- Pascas Care Living Feelings First Children Discussions
- Pascas Care Living Feelings First Children Graphics
- Pascas Care Living Feelings First Drilling Deeper
- Pascas Care Living Feelings First Drilling Deeper Structures
- Pascas Care Living Feelings First Reference Centre

PASCAS
PERSES

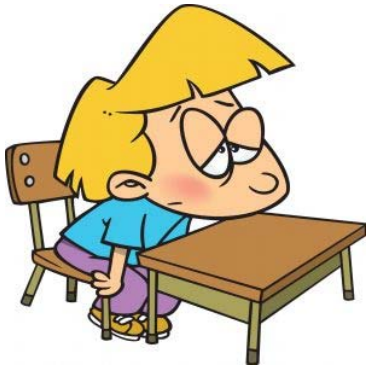
FREE to LEARN

Children learn best using their own initiative, through their own self-chosen and self-directed means, and that the best way to help children learn is to leave them alone except when a child asks for help or advice. Even then the help or advice should be limited to what has been requested, not more.

In settings where students can make their own choices, students structure their own time in ways that meet their unique needs and wishes. No one is to be forced into a mould; rather, students mould their environment to fit themselves, and they change that mould as they grow and change.

We are each unique personalities and we have unique passions, skills, desires, goals and experiences to realise. Our soul is centred in our personality and it is our soul that is the source of our intelligence and the instigator of what we are to do. We are to allow our soul to manifest our life experience and not worship our spirit body mind having it dictate us and suppress our true selves. We are to put aside rebelling against our true selves and set ourselves free from our mind and the persona imposed upon us by our parents and carers.

What Have we Done to Childhood?



Children are biologically predisposed to take charge of their own education. When they are provided with the freedom and means to pursue their own interests, in safe settings, they bloom and develop along diverse and unpredictable paths, and they acquire the skills and confidence required to meet life's challenges. In such an environment, children ask for any help they may need from adults. There is no need for forced lessons, lectures, assignments, tests, grades, segregation by age into classrooms, or any of the other trappings of our standard, compulsory systems of schooling. All of these, in fact, interfere with children's natural ways of learning.

Over the past half century or more (since 1950) we have seen a continuous erosion of children's freedom to play and, corresponding with that, a continuous decline in young people's mental and physical health. If this trend continues, we are in serious danger of producing generations of future adults who cannot find their own way in life.

Research has also shown that those with an external locus of control are less likely to take responsibility for their own health, their own futures, and their communities than are those with an internal locus.

We have created a world that is literally driving many young people crazy and leaving many others unable to develop the confidence and skills required for adult responsibility.

And yet, the hue and cry that we hear from pundits and politicians today is for more restrictive schooling, not less. They want more standardised tests, more homework, more supervision, longer school days, longer school years, more sanctions against children taking off a day or two for a family vacation. This is one realm in which politicians from both of the major parties, at every level of government, seem to agree. More schooling and more testing are better than less schooling and less testing.

It is time for people who know better to stand up and move against this terrible tide. Children do not need more schooling. They need less schooling and more freedom. They also need safe environments

in which to play and explore, and they need free access to the tools, ideas and people (including playmates) that can help them along their own chosen paths.

The Play-Filled Lives of Hunter-Gatherer Children



Genetically, we are all hunter-gatherers. Natural selection shaped us, over hundred of thousands of years, for that mode of existence. Anthropologists have aptly described hunter-gatherer existence as the only stable way of life our species has ever known. Agriculture first appeared in western Asia's Fertile Crescent a mere 10,000 years ago, and in various other parts of the world considerably later. That invention set off an ever-growing whirlwind of changes in the ways humans lived, changes that far outpaced the rate of natural selection, changes to which we have had to adapt, as best we can, with the biological machinery that evolved to meet our needs as hunter-gatherers. If we take, arbitrarily, a million years ago as the beginning of human history, then 99% of that history we were all hunter-gatherers.

(Note: The time between each Pole Shift is approximately 12,068 years. The polar reversal is caused by a clock cycle that runs through time. This clock cycle crosses the x-axis every 12,068 years. Some might call this a zero-point energy event. A complete cycle would represent two polar reversals, or 24,136 years. What each civilisation of the many Pole Shift eras is very difficult to discern.)

(Note: The Urantia Book (TUB) 1925-1935: The First Human Family:

^{(711.1) 63:0.1} URANTIA (Earth) was registered as an inhabited world when the first two human beings — the twins — were eleven years old, and before they had become the parents of the first-born of the second generation of actual human beings. And the archangel message from Salvington (home world of our Local Universe called Nebadon), on this occasion of formal planetary recognition, closed with these words:

^{(711.2) 63:0.2} “Man-mind has appeared on 606 (Earth) of Satania (the System in which Earth / Urantia is), and these parents of the new race shall be called *Andon* and *Fonta*. And all archangels pray that these

creatures may speedily be endowed with the personal indwelling of the gift of the spirit of the Universal Father.”

(711.3) ^{63:0.3} Andon is the Nebadon (our Local Universe is called Nebadon with 3,840,101 inhabited physical worlds) name which signifies “the first Father-like creature to exhibit human perfection hunger.” Fonta signifies “the first Son-like creature to exhibit human perfection hunger.” Andon and Fonta never knew these names until they were bestowed upon them at the time of fusion with their Thought Adjusters (Indwelling Spirit). Throughout their mortal sojourn on Urantia (Earth) they called each other Sonta-an and Sonta-en, Sonta-an meaning “loved by mother,” Sonta-en signifying “loved by father.” They gave themselves these names, and the meanings are significant of their mutual regard and affection.

(710.6) ^{62:7.7} It is just 993,408 years ago (from the year A.D. 1934) that Urantia (Earth) was formally recognised as a planet of human habitation in the universe of Nebadon. Biologic evolution had once again achieved the human levels of will dignity; man had arrived on planet 606 of Satania (the System, Satania, has 1,000 inhabitable worlds of which 619 are now inhabited).

Among the most fully studied “hunter-gatherer culture” and societies are Ju/'hoansi (also called the Kung, of Africa's Kalahari Desert), Hazda (of Tanzanian rain forests), Mbuti and Efe (of Congo's Ituri Forest), Aka (of rain forests in Central African Republic and Congo), Batek (of Peninsular Malaysia), Agta (of Luzon, Philippines), Nayaka (of south India), Ache' (of eastern Paraguay), Parakan (of Brazil's Amazon basin) and Yiwara (of the Australian desert).

"Yiwara" is the word used by the Gibson Desert Aborigines to mean "track".

This is about the lives and education of children in hunter gatherer cultures, about the unifying characteristics of the cultures themselves. Education could be said to be cultural transmission. It is the set of processes by which each new generation of human beings, in any social group, acquires and builds upon the skills, knowledge, lore and values – that is, the culture – of previous generations in that group. To understand hunter-gatherers' approach to child-rearing and education, it is necessary to know something about their cultural values.

Autonomy, Sharing and Equality

Hunter-gatherers live in small bands (typically twenty to fifty persons, including children) that move from place to place within large but circumscribed territories to follow the available game and vegetation. Their core social values, as described by nearly all researchers who have studied them, are autonomy (personal freedom), sharing and equality. We, in modern democratic cultures, generally hold these values as well, but hunter-gatherers' understanding of and emphasis on them go way beyond ours.

Hunter-gatherers' sense of autonomy is so strong that they refrain from telling one another what to do. They even refrain from offering unsolicited advice to one another, so as to avoid the appearance of interfering with the other's freedom. Each person, including each child, is free every day to make his or her own choices, as long as those choices don't interfere with others' freedoms or violate a social taboo. Their autonomy, however, does not include the right to accumulate private property or to make others indebted to them, as that would run counter to their second great value – sharing.

From an economic point of view, sharing is the purpose of the hunter-gatherer band. People share their skills and efforts freely as they cooperate in obtaining food, defending against predators and caring for children. They share food and material goods with everyone in the band and even with members of

other bands. Such ready sharing apparently is what allowed hunter-gatherers to survive for so long in such challenging conditions. The hunter-gatherer concept of sharing is different from our Western understanding. For us, sharing is a praiseworthy act of generosity, for which a thank-you is due and some form of repayment may be expected in the future. For hunter-gatherers, sharing is neither a generous act nor an implicit bargain, but a duty. It is taken for granted that you will share if you have more than others; failure to do so would invite ridicule and scorn.



Intimately tied to hunter-gatherers' sense of autonomy and expectation of sharing is what is called their "fierce egalitarianism". Their egalitarianism (the doctrine that all people are equal and deserve equal rights and opportunities) goes far beyond our modern, Western notion of equal opportunity. It means that everyone's needs are equally important, that no one is considered superior to others and that no one possesses more material goods than anyone else. Such equality is part and parcel of their sense of autonomy, as inequalities could lead those who have more, or who believe themselves to be superior, to dominate those who have less.

Hunter-gatherers, of course, recognise that some people are better hunters or gatherers than others, some are better negotiators, some better dancers, and so on, and they value such skills. However, they strongly disapprove any flaunting of abilities or overt expressions of superiority. The weapons they most commonly use to combat boasting, or failure to share, or other tabooed actions, are ridicule and shunning. As a first step, people make fun of the violator for behaving in such an inappropriate way. They might make up a song about how so-and-so thinks he is such a "big man" and "great hunter". If the behaviour persists, the next step is to act as if the violator does not exist. Such measures are highly effective in turning around the transgressor. It is hard to act like a big shot if everyone ridicules you. And it is not worth hoarding food if the price is being treated as if you don't exist.

Consistent with their high valuation of individual autonomy and equality, hunter-gatherer bands do not have "big men", or chiefs, of the sort commonly found in primitive agricultural societies (and in collector societies), who make decisions for the whole group. Some hunter-gatherer bands have no regular leader at all. Others have a nominal leader who speaks for the band in dealing with other bands, but who has no more formal decision-making power than anyone else. Decisions that affect the whole band, such as when to move from one campsite to another, are made by group discussions, which might go on for hours or days before



consensus is reached and action is taken. Women as well as men take part in these discussions, and even children may voice their opinions. Within any given band some people are known to be wiser than others and therefore more influential, but any power they exert comes from their abilities to persuade and to find compromises that take everyone's desires into account.

Trustful Parenting

- Hunter-gatherers do not give orders to their children; for example, no adult announces bedtime. At night, children remain around adults until they feel tired and fall asleep... Parakan adults [of Brazil] do not interfere with their children's lives. They never beat, scold, or behave aggressively with them, physically or verbally, nor do they offer praise or keep track of their development.
- The idea that this is 'my child' or 'your child' does not exist [among the Yequana of Venezuela]. Deciding what another person should do, no matter what his/her age, is outside the Yequana vocabulary of behaviour. There is a great interest in what everyone does, but no impulse to influence – let alone coerce – anyone. The child's will is his motive force.
- Infants and young children [among the Inuit hunter-gatherers of the Hudson Bay area] are allowed to explore their environments to the limits of their physical capabilities and with minimal interference from adults. Thus if a child picks up a hazardous object, parents generally leave it to explore the dangers on its own. The child is presumed to know what it is doing.
- Ju/'hoan children very rarely cry, probably because they had little to cry about. No child was ever yelled at or slapped or physically punished and few were even scolded. Most never heard a discouraging word until they were approaching adolescence and even then the reprimand, if it really was a reprimand, was delivered in a soft voice.

Most people in our culture would consider such indulgence to be a recipe for producing spoiled, demanding kids who grow up to be spoiled, demanding adults. But, at least within the context of the hunter-gatherer way of life, nothing could be further from the truth.

"We are sometimes told that children who are treated so kindly become spoiled, but this is because those who hold that opinion have no idea how successful such measures can be. Free from frustration or anxiety, sunny and cooperative, ... the Ju/'hoan children were every parent's dream. No culture can ever have raised better, more intelligent, more likeable, more confident children."



Given this indulgent, trustful attitude, it is not surprising that children in hunter-gatherer societies are allowed to spend most of their time playing and exploring freely. The general belief among hunter-gatherer adults, borne out by centuries of experience, is that children educate themselves through their self-directed play and exploration. To our question, "How much free time did children in the group you studied have for play?", all of the researchers said, essentially, that the children were free to play nearly from dawn to dusk every day.

- Both girls and boys had almost all day every day free to play – Nharo, of southern Africa.
- Children were free to play nearly all the time; no one expected children to do serious work until they were in their late teens – Batek of Malaysia.
- Boys were free to play nearly all the time until age 15 – 17; for girls most of the day, in between a few errands and some babysitting, was spent in play – Efe' of central Africa.

Ju/'hoan girls are around 14 years old before they begin regular food gathering and water- and wood-collecting ... Boys are 16 years old or over before they begin serious hunting ... Children do amazingly little work. Hazda, of Tanzanian rain forests in Africa, children forage for a good portion of their own food. However, a study of Hazda children, ages five to fifteen, revealed that they spent only about two hours per day foraging, in the rich vegetative areas near camp, and that even while foraging they continued to play.



Although adults in hunter-gatherer cultures do not attempt to control, direct or motivate children's education, they assist children's self-education by responding to their wishes. They allow children to play with adult tools, even potentially dangerous ones, such as knives and axes, because they understand that children need to play with such objects to become skilled at using them. They trust children to have enough sense not to hurt themselves. There are some limits, however. Poison-tipped darts or arrows are kept well out of small children's reach. Adults also make scaled-down bows and arrows, even toddlers, to play with. They allow children to watch and participate in essentially all adult activities, as they please. Children often crowd around adults, and young ones climb onto adults' laps, to watch or "help" them cook, or play musical instruments, or make hunting weapons or other tools, and the adults rarely shoo them away.

When children ask adults to show them how to do something or to help them do it, the adults oblige. As one group of hunter-gatherer researchers put it, "Sharing and giving are core forager values, so what an individual knows is open and available to everyone; if a child wants to learn something, others are obliged to share the knowledge or skill." Hunter-gatherers also impart knowledge by telling stories – about their foraging and hunting adventures, their visits to other bands and significant events in the past. Hunter-gatherer children control and direct their own education, but all of the adults in the band, as well as other children, are resources.

Technical Skills and Knowledge

It would be a mistake to assume that because hunter-gatherer cultures are “simpler” than ours, children in those cultures have less to learn than do our children. The hunting-and-gathering way of life is extraordinarily knowledge- and skill-intensive, and because of the relative absence of occupational specialisation, each child has to acquire essentially the whole culture, or at least that part of it appropriate to his or her gender.

Hunting itself requires enormous knowledge and skill. Unlike such carnivorous animals as lions, tigers and wolves, we humans are not adapted for capturing game by speed and force; instead we rely on wit and craft. Hunter-gatherer men – and women, too, in those cultures where women also hunt – have a vast knowledge of the habits of the two hundred to three hundred different mammals and birds they hunt. They can identify each animal by its sounds and tracks as well as by sight. Hunters use the marks they see in the sand, mud, or foliage as clues, which they combine with their accumulated knowledge from past experience, to develop and test hypotheses about such matters as the size, sex, physical condition, speed of movement, and time of passage of the animal they are tracking. Such tracking is essential not only for finding game and getting close enough to shoot, but also for pursuing game that has been shot. Hunter-gatherers typically hunt with small arrows or darts treated with poison, which take time to act. Sometimes a large animal must be tracked for days before it dies and can be brought back to camp.

It is no surprise that children growing up in a culture where hunting is so greatly valued, so much talked about and known to be so difficult, would play and explore in ways that help them to become skilled hunters.



The gathering of plant-based foodstuffs likewise requires great knowledge and skill. Humans are not adapted to graze on readily available foliage, as our ape relatives are. Rather, we depend on nutrient-rich plant matter that must be sought out, extracted and processed. Hunter-gatherer women – and men, too – have

to know which of the countless roots, tubers, nuts, seeds, fruits and green in their area are edible and nutritious, when and where to find them, how to dig them up or extract the edible portions efficiently and in some cases how to process them to make them edible or more nutritious than they otherwise would be. These abilities include physical skills, honed by years of practice, as well as the capacity to remember, use, add to and modify an enormous store of culturally shared verbal knowledge about the food materials. Research has shown that the efficiency of hunter-gatherer women in gathering and processing foods increases up to the age of about forty, just as the men’s skill at hunting does.

Hunter-gatherer children learn about plant-based foods in the same general way that they learn to hunt. They hear stories. They join their mothers and other adults on gathering trips. They watch adults processing foods in camp and “help” when they can. Entirely on their own initiative, they play with digging sticks and with mortars and pestles, and they devise games that involve finding and identifying varieties of plants.

As is true in all cultures, boys and girls in hunter-gatherer cultures segregate themselves by sex for some, although not all, of their play. Boys, more often than girls, play at hunting and other predominantly men's activities. Girls, more often than boys, play at gathering, food processing, birthing, infant care and other predominantly women's activities. Boys and girls play together at the many activities engaged in regularly by both men and women. All of their play is in age-mixed groups, of children ranging from about four on up to the mid-teens. In their play, the younger children learn skills from the older ones, and the older children practise leadership and nurturance through their care for the younger ones. Although children learn much from adults, their more usual teachers are the children with whom they play.

Hunter-gatherer children mimic many valued adult activities in their play, beyond hunting and gathering, including caring for infants, climbing trees, building vine ladders, building huts, making tools, building rafts, making fires, cooking, defending against attacks from make-believe predators,



imitating animals (a means of identifying animals and learning their habits), making music, dancing, storytelling and arguing. Hunter-gatherer groups have rich traditions of music, dance and stories, so it comes as no surprise that the children make and play musical instruments, sing, dance and tell stories in their play. Depending on the culture, they might also create beaded designs or other visual artwork.

The outdoor lives of hunter-gatherers, including the need to flee from or fend off predators, require that people of all ages and both sexes maintain fit and agile bodies. In agricultural and industrial societies, boys generally engage in considerably more vigorous physical play than do girls, but in hunter-gatherer societies both sexes engage, nearly equally, in a great amount of such play. They chase one another around and, depending on geography, climb and swing on trees, leap, swim, carry heavy objects and perform all sorts of acrobatics. They also practise graceful, coordinated movements in their dances. Dancing and dance-like games are popular forms of play in nearly all hunter-gatherer cultures; they are exercises in cooperation as well as fluid movement.

Social Skills and Values

By allowing their children unlimited time to play with one another, hunter-gatherer adults allow their children unlimited practise of the social skills and values that are most central to their way of life. Social play (that is, all play that involves more than one player) is, by its very nature, a continuous exercise in cooperation, attention to one another's needs and consensual decision-making.

Play is not something one has to do; players are always free to quit. In social play, each player knows that anyone who feels unhappy will quit, and if too many quit, the game ends. To keep the game going, players must satisfy not only their own desires but also those of the other players. The intense drive that children have to play with other children, therefore, is a powerful force for them to learn how to attend to others' wishes and negotiate differences. Research in our culture has shown repeatedly that even pre-

school children engage in enormous amounts of negotiation and compromise in the context of play. One of the great evolutionary purposes of social play is to help children learn how to treat one another respectfully, as equals, in ways that meet everyone's needs and desires, despite differences in size, strength and ability. These skills are crucial for survival in hunter-gatherer societies, but are valuable in every human society. We all need the help and support of others and to obtain that we need to know how to help and support others.

Hunter-gatherer children always play in groups that encompass a wide range of ages. Even if they wanted to play only with age-mates, they would not be able to. Hunter-gatherer bands are small and births are widely spread, so it is rare to find more than two or three children within a year or two in age. Research in our



culture shows that age-mixed play is qualitatively different from same-age play. It is less competitive and more nurturing. In age-mixed play, each child tries to do his or her best, but has little or no concern for beating others. When playmates differ greatly in age, size and strength, there is little point in trying to prove oneself better than another. The age-mixed nature of the play, coupled with egalitarian ethos of the cultures, ensures that the play of hunter-gatherer children is highly cooperative and non-competitive.

The only cultures that seemed to have no competitive games at all were hunter-gatherer cultures. Consistent with that conclusion, all of the respondents to the survey stressed the non-competitive nature of the play they observed. The only consistent rule of play that was observed among Agta children was that “no one should win and beat another in a visible fashion.”

Many hunter-gatherer games involve close coordination of each player's movements with those of the other players. This is true of all of their dancing and dance-like games, but it is also true of other games. For example, in playful hunting with nets, the net-handlers and bush-beaters must coordinate their actions just as adults do in real net hunting. Another example is a tree-swinging game, in which children coordinate their actions to bend a sapling to the ground and then one releases it, so that the one who didn't let go swings wildly in the treetop or is catapulted through the air. Such games apparently not only help children learn to work together as a team, but also help bind them together emotionally as a community.

The Mbuti of central Africa, ceremonial tug-of-war games are played by the entire band each year as part of their celebration of the honey season. Men and boys take one side of the vine rope, women and

girls take the other, and they sing in antiphony (choir split into two parts; a piece sung or chanted in this manner) as they pull.



When the men and boys start to win, “one of them will abandon his side and join the women, pulling up his bark-cloth and adjusting it in the fashion of women, shouting encouragement to them in a falsetto, ridiculing womanhood by the very exaggeration of his mime.” Then, when the women and girls start to win, “one of them adjusts her bark clothing, letting it down and strides over to the men’s side and joins their shouting in a deep bass voice, similarly gently mocking manhood.” “Each person crossing over tries to outdo the ridicule of the last, causing more and more laughter, until when the contestants are laughing so hard they cannot sing or pull any more, they let go of the vine rope and fall to the ground in near hysteria. Although both youth and adults cross sides, it is primarily the youth who really enact the ridicule... The ridicule is performed without hostility, rather with a sense of at least partial identification and empathy. It is in this way that the violence and aggressiveness of either sex ‘winning’ is avoided and the stupidity of competitiveness is demonstrated.”



No human trait is more important to the hunter-gatherer way of life than the willingness to give or share.

To be a successful adult hunter-gatherer, one must not only be able to share and cooperate with others, but also be able to assert one’s own needs and wishes effectively, without antagonising others. Practise at such self-assertion occurs in social play everywhere, as players negotiate the rules and decide who gets to play what part. In addition, hunter-gatherer children practise such assertion quite deliberately as they mimic adults’ arguments

Self-Control

Researchers who study hunter-gatherers often comment on their extra-ordinary cheerfulness and stoicism (endurance). “Often I have had cause to notice this same good cheer and readiness to laugh and joke among the people of the Gibson Desert [hunter-gatherers in Australia], even when they are plagued by boils and heat, pestered by flies and short of food. This cheerfulness seems to be part of a disciplined acceptance of frequent hardships which complaints would only aggravate...”

Hunter-gatherers seem to accept the twists and turns of fate and make the best of them, rather than complain.

To survive, it is sometimes better to play that nothing is wrong than to fret, whine and look like a weakling not only to hyenas but also to your companions, who may need your strength. On occasions when life is especially difficult, such composure can keep things from getting worse. It can allow one to find humour and therefore even pleasure in adversity.



How do hunter-gatherers develop their remarkable capacity for self-control? They develop the capacity at least partly through their extensive play. Free play with other children is the primary means by which children learn to control their impulses and emotions. Children's drive to play leads them to ignore discomforts and suppress impulses so they can continue abiding by the rules of the game and such abilities gradually transfer to their lives outside of play. It may be no coincidence, therefore, that the same cultures that allow their children the greatest freedom to play also produce people who, apparently, have the greatest capacity for self-control.

I hear some of you cry; "Well, all this may be well and good for hunter-gatherers, but what relevance does it have for the education of our children, in our culture?"

Good question. Our children may not need to learn more than what hunter-gatherer children learn, but they do need to learn much that is different from what hunter-gatherer children learn. For starters, reading, writing and arithmetic are absent from hunter-gatherer cultures. Moreover, our culture is far more diverse than a hunter-gatherer culture is, and no child can see it all. It's by no means obvious that the learning instincts that evolved to meet the educational needs of hunter-gatherers are sufficient for education in our culture today.

There is now compelling evidence that children's natural, hunter-gatherer ways of learning are sufficient for education in our culture, if we provide conditions that are equivalent, for our culture, to those that hunter-gatherer adults provide for their children. Such provision requires effort, but not as much effort as that required by our present, coercive system of schooling.

Why Schools are What They are: A Brief History of Education

As an aside; kinesiology muscle testing as outlined by Dr David R Hawkins and with his Map of Consciousness table, this is your very own “Truth Detector”. With muscle testing and the table you can determine what is in truth and what is not, as well as the level of truth as per the table. Young children find this easy to use.

Pascas Care
Kinesiology Testing

Go to:
www.pascashealth.com
Library Download
Then: Medical section



How did we go from conditions in which learning was self-directed and joyful to conditions in which learning is forced on children in ways that make so many of us feel helpless, anxious and depressed?

The reality is that alternative ways have been tested and have succeeded. Children’s instincts for self-directed learning can work today as well as they ever did. When provided with freedom and opportunity, children can and do educate themselves marvellously for our modern world. The schools that we see around us are not products of science and logic; they are products of history. History is not logical; it is not directed toward any planned ends; and it does not necessarily produce progress in the sense of improved human conditions. Yet, to understand why things are as they are today, we must know something about the history that created them.

For hundreds of thousands of years humans lived under relatively stable conditions as hunter-gatherers. Our instincts were adapted to that way of life. Then along came agriculture. According to archaeologists, crop cultivation appeared about 10,000 to 11,000 years ago in the Fertile Crescent of Southwest Asia, about 9,000 to 10,000 years ago in eastern China, about 5,000 to 6,000 years ago in south America and Mexico, and about 3,000 to 4,000 years ago in North America. We don’t know exactly how agriculture was developed in each place, but it must have been gradual. Resourceful human beings discovered that they could exert a degree of control over nature’s food supply, by such means as clearing brush to make more room for edible plants or digging irrigation ditches to nurse plants through dry spells. Eventually such practices led to the harvesting and replanting of seeds or roots and the domestication of animals – full-blown farming.

Agriculture, once established, kicked off an ever-accelerating whirlwind of changes in our ways of living and those changes dramatically altered our way of thinking about and rearing children.

How Agriculture Change the Goals of Parenting

Agriculture offered many improvements to people’s lives. It provided a steadier food supply and thereby reduced, at least initially, the threat of starvation. It eliminated the need to keep moving in search of food and allowed people to settle down and build sturdy houses to protect themselves from predators and storms. But agriculture also came with a big price tag, which could not have been

foreseen by those who took the first, irreversible steps away from hunting and gathering. It altered the conditions of human life in ways that led to the decline of freedom, equality, sharing and play. When we bit the apple of agriculture, as it were, we left the Garden of Eden and entered a world in which we had to do the gardening ourselves, in which toil, not play, was king.

The hunter-gatherer way of life was knowledge-intensive and skill-intensive, but not labour-intensive. To be effective hunters and gatherers, people had to acquire deep knowledge of the plants and animals on which they depended and the landscapes within which they foraged. They had to develop great skill in crafting and using the tools of hunting and gathering. They had to be creative in finding food, tracking game and defending against predators. But they did not have to work long hours. In fact, long hours of hunting and gathering would have been counterproductive, as they would have led to the harvesting of nature's food supply faster than nature could regenerate it. Moreover, the work of hunting and gathering was exciting and joyful, partly because it was so knowledge-intensive and skill-intensive. Anthropologists report that hunter-gatherers did not distinguish work from play as we do. They grew up playing at hunting and gathering and moved on gradually to the real thing, still in the spirit of play. They had no concept of work as toil.



Hunter-gatherer societies, collectively, are “the original affluent society”. They were affluent not because they had so much, but because their needs were so few. They could satisfy those needs with relatively little work and were therefore left with abundant free time, which they spent at such activities as “singing and composing songs, playing musical instruments, sewing intricate bead designs, telling stories, playing games, visiting other bands, or lying around and resting. These are exactly the kinds of activities that we would expect of happy, relaxed people anywhere.

Agriculture gradually changed all that. With a steady food supply, people were able to have more children. Agriculture also allowed – or forced – people to live in permanent dwellings near their crops, rather than live as nomads. But these changes came at a great cost in labour. While hunter-gatherers skilfully harvested what nature had grown, farmers had to plough, plant, cultivate, tend their flocks and so on. Successful farming required long hours of relatively unskilled, repetitive labour, much of which could be done by children. With larger families, children had to work in the fields to help feed their younger siblings, or at home to help care for those siblings. Children's lives changed gradually from the free pursuit of their own interest to increasingly more time spent at work that was required to serve the rest of the family.

Agriculture also provided the conditions that led to private property and class differences, and to the breakdown of the equality among individuals that pervaded hunter-gatherer societies. Because hunter-gatherers had to keep moving to follow the available game and edible plants, there was no economic value in owning a plot of land or material goods beyond what one could carry. In contrast, farm families had to stake claims to and defend their land. Having gone to the trouble of ploughing, planting and cultivating, farmers could not afford to have others walk in and collect the harvest. Because of their sedentary lifestyle, they could store food and accumulate other material goods. All that provided a basis for status differences to emerge. The more land and goods a farm family owned, the better off they

were. They could feed more children, and those children gained more inherited wealth and higher status, which served them well in attracting mates and in staking out their own farms.

Thus, agriculture fostered values that were negatives among hunter-gatherers: toil, child labour, private ownership, greed, status and competition.

Perhaps the clearest evidence that a change from hunter and gathering to farming increases work and decreases play is found in comparisons of hunter-gatherers with their close relatives and neighbours who had recently taken up farming.

Many of the so-called primitive cultures described by anthropologists are primitive farming culture, not hunter-gatherer cultures, and they show a wide range of departures in social structure and values from those of hunter-gatherers.



An example of reduced play in a primitive agricultural society is that of the Baining, of Papua New Guinea. They believed that children learn what they need to know through work, not play. When asked to talk about their own childhoods, they often talked about their struggles to embrace work and overcome their childish desires to play. The Baining lived by a philosophy that seems to be deliberately the opposite of that of hunter-gatherers: the rejection of nature.

They seemed to be lacking in curiosity, imagination and playfulness in adulthood, and, unlike most cultures, they had no tradition of storytelling. Their conversation was almost entirely about work and the necessities of daily life.

The onset of agriculture tended to reduce children's freedom and promote punitive methods of child-rearing. At one end were cultures that stressed obedience and commonly used corporal punishment to achieve that end. At the other end were cultures that valued children's assertiveness and rarely or never used corporal punishment. They found that this ranking correlated strongly with a culture's means of subsistence. The more a culture depended on agriculture and the less it depended on hunting and gather, the more likely it was to value obedience, devalue self-assertion and use harsh means to discipline children.

This cultural difference in child-rearing makes sense when we consider the character traits of the ideal farmer compared to those of the ideal hunter-gatherer. Success in farming generally depends on adhering to tried-and-true methods. Creativity is very risky; if a crop fails, a whole year's food supply may be lost. Farmers, unlike hunter-gatherers, don't regularly share food, so a family that loses its crops may starve. Moreover, farming societies are generally structured hierarchically, so obedience to those higher in wealth, rank and power is essential to social and economic success. Thus, the ideal farmer is obedient, rule abiding and conservative; farmers' strict discipline of children seems designed to cultivate those traits.

In contrast, success in hunting and gathering requires continuous creative adaptation to the ever-changing, unpredictable conditions of nature. For hunter-gatherers, each day's food supply comes from

the cumulative efforts of diverse individuals and teams, each foraging in their own chosen way and using their own best judgment. The diversity of methods coupled with the sharing of food among all members of the band, creates a hedge against the possibility that anyone will starve. Moreover, social success for the hunter-gatherer depends not upon obedience (servitude) to any higher-up “power”, but upon the ability to assert one’s thoughts and wishes effectively in the company of equals, where negotiation and compromise, not threat and submission, pave the way to agreement. Thus, the ideal hunter-gatherer is assertive, wilful, creative and willing to take risks; hunter-gatherers’ permissive parenting served well to foster those traits.

More recently, research involving many types of societies has shown systematic relationships between a society’s structure and its treatment of children. Not surprisingly, they found that the more violent a society was overall, the more likely it was that parents used corporal punishment. The beating of children correlated positively with frequencies of wife beating, harsh punishment of criminals, wars and other indices of societal violence. But independently of that, it also



correlated strongly with the degree of social stratification in society. The greater the differentiation in power among people in a society, the more frequent the use of corporal punishment by parents. The researchers suggested, from the finding, that parents use corporal punishment ultimately to teach their children to respect the hierarchy of power. Some people are more powerful than others and must be obeyed, no questions asked.

Agriculture brought to human beings more than a new way of procuring food. It introduced a new way of thinking about the relationship between humans and nature. Hunter-gatherers considered themselves to be part of the natural world; they lived with nature, not against it. They accepted nature’s twists and turns as inevitable and adapted to them as best they could. Agriculture, on the other hand is a continuous exercise in controlling nature; it involves the taming and controlling of plants and animals, to make them servants to humans rather than equal partners in the natural world. With agriculture humans began to extend this idea of control over nature to other aspects of the natural world, including children.

Our own notions of child care and education are founded on agricultural metaphors. We speak of raising children, just as we speak of raising chickens or tomatoes. We speak of training children, just as we speak of training horses. Our manner of talking and thinking about parenting suggest that we own our children, much as we own our domesticated plants and livestock, and that we control how they grow and behave. Just as we train horses to do the tasks that we want them to do, we train children to do the tasks that we think will be necessary for their future success. We do that regardless of whether the horse or child wants such training or benefits from it as an individual. Training requires suppression of the trainee’s will; it requires a concept of disciplining others that was foreign to hunter-gatherers.

The Further Effects of Feudalism and Industry

The most valuable trait in medieval times, for most people, was obedience – obedience to the father within the family, to the lord within the manor, to the king within the kingdom, and to God in heaven,

who was understood to be the “king of kings”. In medieval society, the life purpose of those in the lower classes was to serve and obey those above them. It was in this way that education became synonymous with obedience training. Wilfulness and the spirit of freedom had to be beaten out of people to make them good servants. Children were beaten not only by their parents, but by anyone who had power over them. (Ed: Total suppression of your true personality!)

Even in the Middle Ages, not everyone made a living by owning land or by working it. Some survived by filling the ever-increasing demand for material goods brought on by the agricultural way of life. They made farm equipment, household furnishings and clothing, and they processed grain and other agricultural products purchased from farmers. To facilitate the exchange of goods and services, money economies, lending institutions and capitalism emerged. Over time, with new inventions, new and more efficient means of producing goods and services were developed, but these means were affordable only to those who had acquired or could borrow a good deal of money. People with money formed businesses and hired those without it as employees. In England, factories capable of mass production began to multiply in the mid-eighteenth century. Capitalism and industry subsequently spread throughout the rest of Europe, leading to the rise of a new merchant class and, eventually, to the overthrow of the monarchies. Business owners who lacked positions of nobility but had economic power, demanded and received a voice in government.



Business owners, like landowners, needed labourers and could profit by extracting as much work from them as possible with as little compensation as possible. Everyone knows of the exploitation that followed and that still exists worldwide to varying degrees. People, including young children, worked most of their waking hours, six or seven days a week, often in beastly conditions, just to survive. Child labour was moved from the fields, with its sunshine, fresh air and occasional opportunities for play, into dark, crowded, dirty factories, or into coal mines. In England, overseers of the poor commonly farmed out paupers’ children and orphans to factories, where they were treated as slaves. Thousands died each year of disease, starvation and exhaustion. Industry also came to the United States, with similar consequences. By 1832, two-thirds of all employees in New England factories were children ages seven to seventeen and the typical working day lasted from daybreak to 8 pm, six days of week. As of 2010, estimates put slavery at numbers that are higher now than at the time of Jesus and Mary in the first century.

It is with this history in mind that we must think about the origins of schools as we know them today.

The Early Religious Schools: Indoctrination and Obedience Training

Religious beliefs reflect political and economic realities and commonly serve the purposes of those in power. Hunter-gatherers’ religions were non-dogmatic and playful. Their deities, which generally represented the forces of nature, were relatively equal to one another, had little or no authority over

humans, and were sources of amusement, inspiration, and understanding. But as agriculture developed and societies became hierarchical, religions followed suit. Gods became more fearsome, demanding worship and obedience, and some gods came to be viewed as more powerful than others. This trend culminated in the development of monotheistic religions – Judaism, Christianity and Islam – each founded on the idea of a steeply hierarchical cosmos headed by a single, all-powerful god who was to be “feared” and who demanded continuous devotion and worship.

Catholicism and the Top-Down Control of Learning

The version of Christianity that held sway through the Middle Ages in Europe, of course, was Roman Catholicism. The Church, with its clear structure of authority – from God to pope, on down through cardinals, bishops and priests, to parishioners at the bottom – mirrored the pyramid of feudalism. Just as the secular hierarchy transmitted material necessities downward, the Church transmitted knowledge and ‘salvation’ downward. Those at the top were the arbiters of ‘Truth’. The task of those lower down was to learn, repeat and follow.



Throughout the Middle Ages in Europe, the Roman Catholic Church held a monopoly on knowledge. The Church took on the task of preserving and interpreting not just the Bible but also the classical works of Greek and Roman scholars, and it prohibited new scientific or philosophical developments. Anyone who publicised a new idea risked burning at the stake. In the early seventeenth century, Galileo narrowly escaped torture and death by renouncing his blasphemous claim that the Earth goes around the Sun rather than vice versa. He was lucky to spend his remaining days under house arrest; others were less fortunate. Knowledge is power, and the Church suppressed new knowledge and dispensed even its own doctrines judiciously. Even in 2019, Catholic priests can lose their employment with the Church should they countenance new ideas such as these writings here.

To guard knowledge, the Church kept its dissemination in Latin. Anyone who had the means, desire and official permission to enter one of the learned professions – that is, to become a theologian, lawyer, or physician – had to learn Latin and study in a Church-run university. The Church developed universities not for the purpose of free inquiry, but for the purposes of formulating and controlling doctrine.

One lesson that the Church did not withhold from the masses was the value of corporal punishment for children who disobeyed or sassed their parents. The hierarchical structure of medieval society and of the Church itself depended on unquestioned obedience, enforced by every means possible, including beatings, torture, death and threats of hell. The doctrine of original sin justified human suffering and it certainly justified the beating of children. Better to suffer the whip or the rod, or even be murdered, than suffer an eternity in hell. (John’s experience through the ‘Christian Brothers’ was two expertly sown together straps of leather with a hacksaw blade inserted in between – then a serving of six of the best always being with six down across the fingers at a cracking speed with a back whip coming up to the knuckles underneath!)

The Rise of Protestantism and the Origin of Compulsory Education

Changes in economic conditions brought on religious changes. The rise of skilled crafts and businesses, beginning in the sixteenth century, produced capitalists who did not depend on the feudal hierarchy for

their livelihoods. In their view, they had raised themselves up by their own bootstraps – that is, through their own God-given abilities and hard work. That view spurred on the writings of Martin Luther, John Calvin and others, prompted the Protestant Reformation which challenged the Roman Catholic hierarchy.

The values espoused by Protestant sects closely matched those of capitalism. One value was individuals' responsibility for their own success or failure. According to Protestant teachings, it is each person's duty to interpret God's word – that is, to read and understand the Bible – himself or herself and pray directly to God. This tended to put all people on an equal footing in their relationships to God. Another value was that of hard work. Early Protestant leaders taught that God's grace is reflected in people's devotion to and success at their earthly calling, their chosen line of work. To devout early Lutherans, Calvinists and Puritans, regardless of how rich or poor they were, life was serious. The goal of work and earthly profit was not immediate enjoyment, but was to prove oneself to be in a state of grace with God, to be one of the select who would spend eternity in heaven, not hell.

Protestants, far more than Catholics, promoted the idea of universal education. Martin Luther declared that salvation depended on each person's own reading and understanding of the scriptures. A corollary, not lost on Luther, was that each person must learn to read, as well as learn that the scriptures represent absolute truth (which they do not). Luther and other leaders of the Reformation promoted universal education as Christian duty, to save souls from eternal damnation (which there isn't). By the end of the seventeenth century, Protestant-run schools could be found throughout much of Europe and in the American colonies.

The primary method of instruction in early Protestant schools was rote memorisation. The goal was indoctrination, not inquisitiveness. The schools were also designed to enforce the Protestant work ethic. Learning was understood to be work, not play. In some schools children were permitted recesses for play, to let off steam, but play was not considered to be a vehicle of learning. In the classroom, play was the enemy of learning. The predominant attitude of Protestant school authorities included: "As we have no play days, so neither do we allow any time for play on any day; for he that plays as a child will play as a man."



Repetition and memorisation of imposed lessons are indeed tedious work for children, whose instincts urge them constantly to play and think freely, raise their own questions and explore the world in their own ways. Children did not adapt well to forced schooling and in many cases they rebelled. This was no surprise to the adults. By this point in history, the idea that children's own preferences had any value had been pretty well forgotten, was transported into the classroom to make children learn. Some of the underpaid, ill-prepared schoolmasters were quite sadistic.

The primary goal of some schools was to break and then reform children's will. "The formation of the child's character involves the will as well as the understanding ... Above all, it is necessary to break the natural wilfulness of the child. While the schoolmaster who seeks to make the child more learned is to be commended for cultivating the child's understanding, he has not done enough. He has forgotten his most important task, namely that making the will obedient."

The belief that young people are incapable of making reasonable decisions is a cornerstone of our system of compulsory, closely monitored education.

How Schools Came to Serve the State



By the beginning of the nineteenth century, churches throughout Europe had been forced out of political power, and states began to take over the task of educating the young. The primary purpose of the new state-run schools was not literacy. By this time in history, the written word was everywhere and literacy was high throughout Europe and North America. Children whose parents could read learned quite easily to read at home. By the early nineteenth century, roughly three-quarters of the population in the United States, including slaves, were literate and percentages in most of Europe were comparable. On both sides of the Atlantic, the percentage of literate people was far higher than was the percentage of jobs requiring literacy. The primary educational concerns of leaders in government and industry was not to make people literate, but to gain control over what people read, what they thought, and how they behaved. Secular leaders in education promoted the idea that if the state controlled the

schools, and if children were required by law to attend those schools, then the state could shape each new generation of citizens into ideal patriots and workers.

German educational leaders promoted compulsory state-run schooling primarily as a means to turn the peasants into loyal, well-behaved German citizens. “The inner contentment which the peasant will obtain from schooling will not only dry the sweat of his brow but cultivate in him the incentive to work for the good of society ... Disloyalty, laziness, idleness, disobedience, disorder and drudgery would all disappear.”

Other countries followed suit. Schooling came to be seen as a state function that was essential for national security, not unlike the army. The state’s power to forcibly conscript children into schools was understood as comparable to the state’s power to conscript young men into the army. In France, Napoleon came to view schooling as a first step in military training.

England, which was the most fully industrialised country, was one of the last to adopt a system of universal compulsory education. A major force against it was the high prevalence of child labour. Industrialists wanted to keep poor children at work in factories and parents were reluctant to give up the small but essential income that their children earned. Also, by the nineteenth century, England had a broad and rather successful network of church-run and private schools. Children who worked in factories studied religion and practised literacy in Sunday schools. Non-denominational private schools sprang up, in wide variety, to complement or replace the apprenticeship system as a means of learning trades. The ruling classes in England had no interest in spreading literacy among the masses any further than it had already spread.



Finally, in 1870, the English Parliament passed the Education Act which established a system of state-run elementary schools and mandated attendance for all children between the ages of five and thirteen. Among those who had pushed for this legislation were reformers who were genuinely concerned about children’s welfare. They believed that getting children out of factories and into schools, for at least part of the day, would help

break the cycle of poverty and give poor children an opportunity for advancement. Allied with such reformers were members of the ruling classes who, like the German rulers, saw education as a means of controlling the masses.

Advocating for compulsory public schooling was seen as a means of maintaining social order. The job of the public school is “to collect little plastic lumps of human dough from private households and shape them on the social kneading board.”

The Ever-Increasing Power and Standardisation of Schools

Once compulsory systems of state-run schools were established, they became increasingly standardised, both in content and in method. For the sake of efficiency, children were divided into separate classrooms by age and passed along, from grade to grade, like products on an assembly line. The task of each teacher was to add bits of officially approved knowledge to the product, in accordance with a pre-planned schedule, and then to test that product before passing it on to the next station.

Female teachers generally replaced men in the classroom, largely because they could be hired more cheaply, but also because women would soften the image of schooling, reduce the use of corporal punishment, and make schooling more palatable to tender-minded parents. At first, however, the female teachers were called assistants. They were assistants to the “principal teacher”, who was almost always a male. We still have, especially in primary schools, mostly female teachers and male principals and the principal is still charged with making sure that teachers follow the prescribed curriculum and that students obey the teacher. The school became, in some ways, a polygamous version of the hierarchical early twentieth-century family, with the man in a position of authority, the women working directly with children and the children at the bottom. The task of the student, then as now, was to be punctual and obedient, to pay attention, to complete assignments on schedule and to memorise and feed back to the teacher the lessons taught, without questioning either their content or the prescribed methods for learning them.

As the school day, school year, and years of schooling grew ever greater, as homework assignments grew, and as testing became ever more standardised and significant for the child’s advancement from grade to grade, school gradually came to take over children’s and family’s lives.

Today most people think of childhood and schooling as indelibly entwined. We identify children by their grade in school. We automatically think of learning as work, which children must be forced to do in special workplaces, schools, modelled after factories. All this seems completely normal to us, because we see it everywhere. We rarely stop to think about how new and unnatural all this is in the larger context of human evolution and how it emerged from a bleak period in our history that was marked by child labour and beliefs in children’s innate sinfulness / erroriness! **We have forgotten that children are designed by nature to learn through self-directed play and exploration, and so, more and more, we deprive them of freedom to learn, subjecting them instead to the tedious and painfully slow learning methods devised by those who run the schools.**



Seven Errors of our System of Forced Education



Children generally don't like school. As if it needed confirming, a large-scale research study conducted a few years ago showed that children are less happy in school than in any other setting where they spend significant amounts of time each week. When children do like school, it's usually because of the friends they meet there, not because of the lessons. Children's dislike of school is a national joke, not just in our nation (USA) but wherever children are forced by law to go to school. It's standard fare in the comic strips, where the first day of school each year is one of mourning for kids and joy for parents (who are apparently tired of having their kids around) and the last days is the reverse. And yet, if adults were treated as children are in school, nobody would find it funny.

There is a big fat elephant sitting in the middle of the room, crushing the children. Children don't like school because to them school is – dare it be said – prison! Children don't like school because, like all human beings, they crave freedom and in school they are not free.

Everyone who has ever been to school knows that school is prison, but almost nobody beyond school age says it. (John's school had the initials – SPC – State Prison Camp!) It's not polite. We all tiptoe around this truth because admitting it would make us seem cruel and would point a finger at well-intentioned people doing what they believe to be essential. How could all these nice people be sending their children to prison or working for an institution that imprisons children? How could our democratic government, which is founded on principles of freedom and self-determination, make laws requiring children and adolescents to spend a good part of their days in prison?

A prison, according to the common, general definition, is any place of involuntary confinement and restriction of liberty. In school, as in adult prisons, the inmates are told exactly what they must do and are punished for failure to comply. Actually, students in school must spend more time doing exactly what they are told to do than is true of adults in penal institutions. Another difference, of course, is that we put adults in prison because they have committed a crime, while we put children in school because of their age.

How is it for you if you are Truly Honest with Yourself?



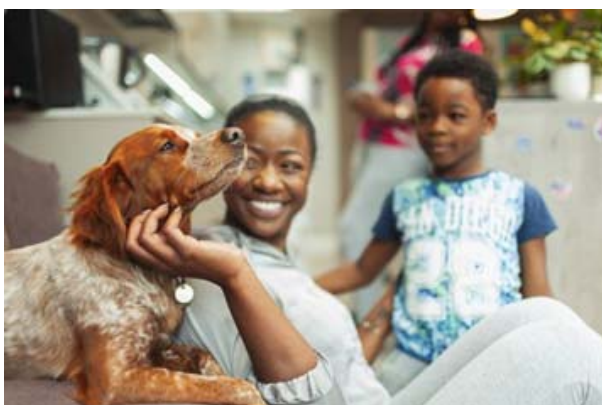
♥ You truly love your children, devoting yourself to them, wanting nothing more than for them to grow up and be as they want to be?

♥ You believe you truly love your children, believing you are devoted to them, wanting them to be as you want them to be?



~~~~~  
♥ You love your child more than you love your pet?

♥ You love your pet as much as your child, treating it as if it is another child?



♥ You love your pet more than your child?

By living true to ourselves, true to our feelings, we are living true to God. It's that simple.

**HUMANITY is within a kind of dormancy, or even more like a stupor!**

We, all of humanity, have been reduced to the barest of self-expression, having been reduced to the least creative life we can all live, that which the Earth is currently reflecting with everything and everyone trying to be the same. The pressure to keep going this way is to end. Steadily the pressure to go the opposite way, to increase creative expression, and this is not only meant through the creative arts, but in every aspect of life, socially, collectively and individually, is going to open things out enormously. It's going to be an explosion of light, that which is to end the darkness, something that's never been seen before.



It's the light in our souls, it's the light that comes from the truth we are to be living that will change us – that changes us all, light from our soul. **If one applies themselves to their Healing, thereby ending their unconscious self-denial, they will as they Heal, change and start expressing all the buried attributes, characteristics and talents, any natural part of themselves that's been denied because of their unloving parenting.** We are nothing like how we should be due to our self denial. So many people are living completely false lives, so when they become true, they will almost be the complete opposite to how they have been.

We are to be alive and vital, real expressions of our soul, to be living fully Healed lives as Celestials while living on Earth. Continually coming to terms with all we have been through, we all take a long time to integrate and understand it all, but we will virtually be New People.

We on Earth are used to our anti-self conditions. For the people who knew us before Healing, we will seem like completely different people, although with the same basic personality traits and characteristics. However all the self-hating, denying patterns and consequential behaviour will be gone, with all our loving self being expressed. **We are all but the living dead, whereas the Healed are the living living. And there's a huge difference.**



We and those who are Healed are like chalk and cheese, we can't relate to them anymore, and they certainly can't relate to us. **Healing is taking someone who was all but crippled right the way through their childhood and undoing all that retardation within them.** Doing one's Healing is changing the whole programming of every structure within you, all in keeping with getting older and naturally ageing with your mind and feeling systems ageing as well, working right down on the deepest will levels, it all changing, all to rid you of your wrongness and make you become right. It's a huge undertaking.

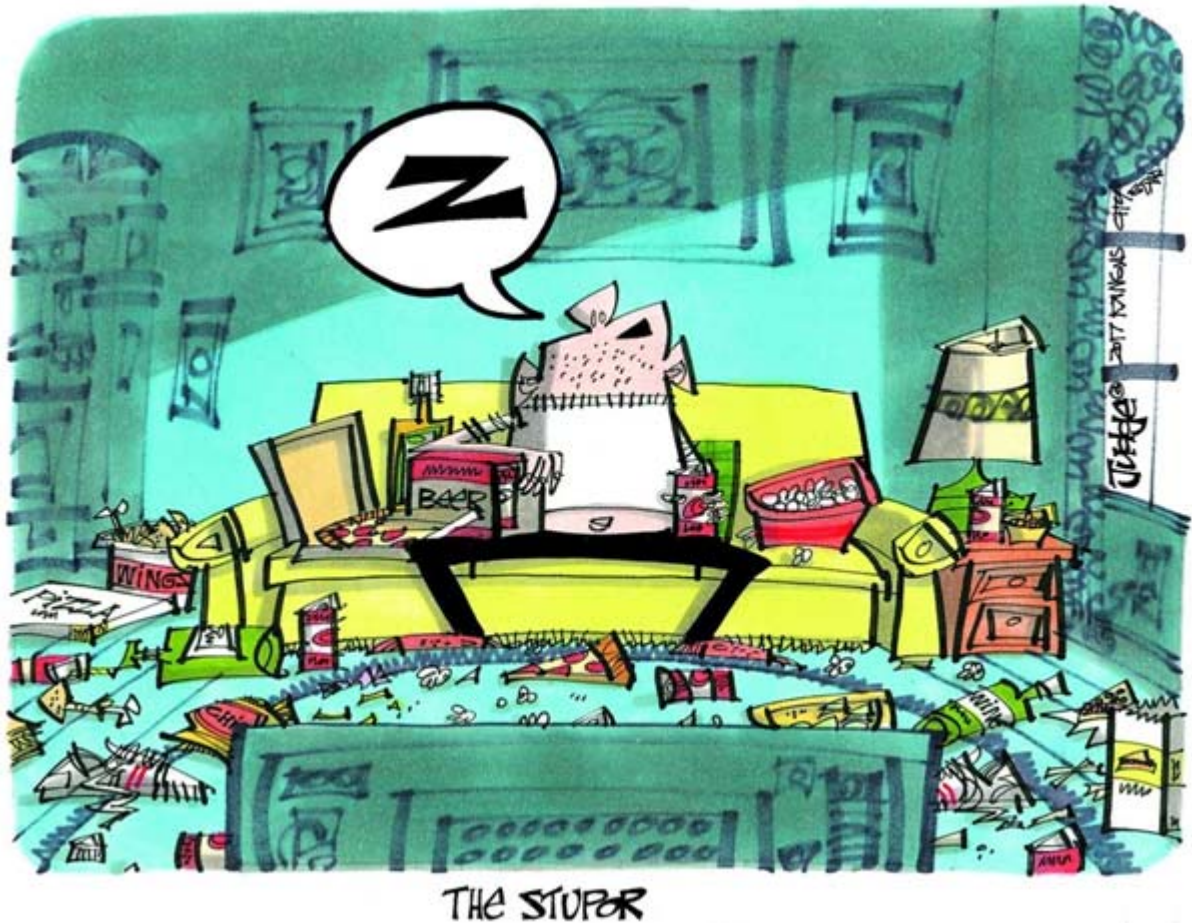
Yet it all follows on, it's not like you'll be so different from the old you that may as well not have existed, it's all there, all the new you to become, with only snippets currently being exercised and expressed, with **the rest of you in a kind of dormancy, or even more like a stupor.**



Once you have finished your own Healing, you'll be like a new person.

Notes derived from Celestial Nanna Beth 20 – 23 April 2018

Sometimes people use the word *prison* in a metaphorical sense to refer to any situation in which they must follow rules or do things that are unpleasant. In that spirit, some adults refer to their workplace as a prison, or even to their marriage as a prison. But that is not a literal use of the term, because those examples involve voluntary, not involuntary restraint. It is against the law in this and other democratic countries to force someone to work at a job where the person doesn't want to work, or to marry someone he or she doesn't want to marry. In contrast, it is against the law to *not* force a child to go to school if you are the parent and the child doesn't want to go. It is true that some parents have the wherewithal to find alternative schooling or provide home-schooling that is acceptable to both the child and the state, but that is not the norm in today's society. So, while jobs and marriages might in some sad cases *feel* like prisons, schools as we generally know them *are* prisons.



To the Protestant reformers who started them, schools were meant to be correctional institutions, built on the assumption that children are natural sinners. To be saved from hell, children were required to go to schools where their sinful wills would be broken and then reshaped along lines consistent with Protestant teachings. Over time, the religious language was lost, but the idea remains: children are incompetent, untrustworthy, and in need of the coercive, corrective forces of schooling to shape them into the kinds of human beings that the elites of society think they should become (as above!).

If we have *compulsory* education, we have *forced* education. The term *compulsory*, if it has any meaning at all, means that the person has no choice about it.

Children learn beautifully, on their own motivation and in their own ways, if we give them the freedom and opportunities to do so, without coercion.

How to put a humanity into a stupor and generate a humanity of zombies:



**Error 1: Denial of liberty without just cause and due process.**

**Error 2: Interference with the development of personal responsibility and self-direction.**

**Error 3: Undermining of intrinsic motivation to learn (turning learning into work).**

**Error 4: Judging students in ways that foster shame, hubris, cynicism and cheating.**

**Error 5: Interference with the development of cooperation and promotion of bullying.**

**Error 6: Inhibition of critical thinking.**

**Error 7: Reduction in diversity of skills and knowledge.**

**Error 1: Denial of liberty without just cause and due process.**

This is the most blatant of the errors of forced education and it provides the foundation for the others. A basic premise of our democratic system of values is that it is wrong to deny anyone liberty without just cause and due process. To incarcerate an adult, we must prove, in a court of law, that the person has committed a crime or is a serious threat to self or others. Yet we incarcerate children because of their age. According to our democratic system of values, it should be immoral to incarcerate children because of their age unless we have proven that children – all children within the specified age range – are a danger to themselves or others without such incarceration.

**Error 2: Interference with the development of personal responsibility and self-direction.**

When American Civil War hero David Glasgow Farragut was nine years old, he was appointed midshipman in the US Navy. At age twelve, in the War of 1812, he temporarily led a navy team that included adults two to four times his age, when he was appointed commander of a ship captured from the British. There are many examples.



The belief that children and even teenagers are incapable of rational decision-making and self-direction is a self-fulfilling prophecy. By confining children to school and other adult-directed school-like settings, and by filling their time with forced busywork, which serves no productive purpose, we deprive them of the time and opportunities they need to practice self-direction and responsibility. And so, children themselves, as well as their parents and teachers, come to think that children are incompetent. Over time, as forced schooling has been extended to include people of ever-older ages, the belief of incompetence has been extended upward.

An implicit and sometimes explicit message of our forced schooling system is this: “If you do what you are told to do in school, everything will work out well for you.” Children who buy into that message stop taking responsibility for their own education. They assume, falsely, that someone else has figured out what they need to do and know to become successful adults. If their life doesn’t work out well, they take the role of a victim: “My school (or parents or society) failed me, and that’s why my life is screwed up.” This attitude of victimisation, set up in childhood, may then persist for a lifetime. As schooling has become an ever more dominant force in young people’s lives, the sense of individual helplessness has increased in our society.

**Error 3: Undermining of intrinsic motivation to learn (turning learning into work).**

Children come into the world burning to learn. They are naturally curious, naturally playful and they explore and play in ways that teach them about the social and physical world to which they must adapt. They are little learning machines. Within their first four years or so they learn, without instruction, unfathomable amounts of skills and information. They learn to walk, run, jump and climb. They learn

to understand and speak the language of the culture into which they are born and with that they learn to assert their will, argue, amuse, annoy, befriend and ask questions. They acquire an incredible amount of knowledge about the world around them. All this is driven by their inborn instincts and drives. Nature does not turn off this enormous desire and capacity to learn when children turn five or six. We turn it off with our system of schooling. The biggest, most enduring lesson of school is that learning is work, to be avoided when possible, not joyful play as children would otherwise believe.

The forced nature of schooling turns learning into work. Teachers even call it work: “You must do your work before you can play.” But no matter what the teacher called it, learning in school would be work. Anything a person is forced to do, according to someone else’s schedule, using procedures that someone dictates, is work. The very act of taking control of children’s learning turns that learning from joy into work.



Albert Einstein: “It is nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry; for this delicate plant, aside from stimulation, stands mainly in need of freedom; without this it goes to wreck and ruin without fail. It is a very grave mistake to think that the enjoyment of seeing and searching can be promoted by means of coercion and a sense of duty.”

When students are evaluated for their learning and are compared with other students, as they constantly are in school, learning becomes not only work but a source of anxiety. Students who are learning to read and are a little slower than the rest feel anxious about reading in front of others. Tests and fear of failure create anxiety in almost everyone who takes school seriously. A fundamental psychological principle is that anxiety inhibits learning. Learning occurs best in a playful state of mind and anxiety inhibits playfulness.

#### **Error 4: Judging students in ways that foster shame, hubris, cynicism and cheating.**

It is not easy to force people to do what they do not want to do. At first, the cane was the most common instrument of coercion in schools. Another early method was public shaming. Schoolmasters would ridicule misbehaving or poorly performing children in front of their classmates, sometimes verbally and sometimes by having them wear a dunce cap while seated on special dunce’s stool throughout the school day.

The dunce cap has vanished. But shaming has not. We rely now primarily on a system of incessant testing, grading and ranking of children to motivate them to do their schoolwork. Children are made to feel ashamed (inferior) if they perform worse than their peers and proud (superior) if they perform better. Shame leads some to drop out, psychologically, from the educational endeavour or to struggle constantly with the sense of inferiority. Those made to feel excessive pride from the shallow accomplishments that earn them A’s and honours may become arrogant, disdainful of the common lot who don’t do so well on tests; disdainful, therefore, of democratic values and processes.

Our system of grading and ranking to motivate students seems almost perfectly designed to promote cynicism and cheating. Students are constantly told about the value of high grades. Advancement through the system and eventual freedom from it depend on them. Students understandably become convinced that high grades are the be-all and end-all of their schoolwork. By the time they are eleven or twelve years old, most are realistically cynical about the idea that school is fundamentally a place for learning. They realise that much of what they are required to do is senseless and that they will forget most of what they are tested on shortly after the test.



Students understand that the rules distinguishing cheating from not cheating in school are like the rules of a game. But it's a game they did not choose to play. They have little or no say in what they study, how they are tested, or the rules concerning what is or isn't cheating. Under these conditions, it's hard to respect the rules. It should be no surprise, therefore, to learn that cheating in schools is rampant.

The argument against cheating that is most compelling to them is the argument that by cheating they are hurting students who didn't cheat. Most students don't want to hurt other students. They see the system as an enemy and hold few qualms about cheating to beat it, but they generally don't see other students as enemies, so they feel bad if they think they are hurting others. In fact, one of the main reasons cheaters are sometimes caught is that they share their cheating with other students and somewhere in sharing the word leaks out to school officials. The problems that arise from the students-versus-the system attitude that coercive schooling promotes are serious and endless. The honest student, who reports the cheating, becomes a ratfink.

In other respects, cheating to get high grades seems to many students to be a win-win-win situation. They want to get high grades, their parents want them to get high grades and their teachers want them to get high grades. Teachers generally don't look hard to see cheating and often ignore it when they do see it, because the higher grades, especially on standardised tests, make them look good, too. In fact, in this era of high-stakes testing and holding school personnel responsible, we hear of more and more cases where teachers and principals artificially raise students' scores as a way of protecting their jobs. And many parents, far from deploring their children's cheating, are ready to go to court to fight any school officials who dare make an accusation of cheating.

One of the tragedies of our systems of schooling is that it teaches students that life is a series of hoops that one must get through, by one means or another and that success lies in others' judgments rather than in real, self-satisfying accomplishments. Many people manage to get off that track, or partly off it, once they leave school and begin to experience more freedom. But too many others never get off it; they are perpetually like students, constantly more interested in impressing others than in real achievement. These are the ones who continue to cheat – in science, business, law, politics, or whatever career they pursue. For them, the habit of cheating that was cultivated in school remains for a lifetime.

### **Error 5: Interference with the development of cooperation and promotion of bullying.**

We are by nature an intensely social species, designed for cooperation. Even in school children find ways to help one another. But regardless of the lectures that students might hear in school about the value of helping others, school works against such behaviour. By design, it teaches selfishness. The forced competitiveness, the constant grading and ranking of students, contain the implicit lesson that each student's job is to look out for himself or herself and to do better than others. Indeed, too much help given by one student to another is cheating. Helping others may even hurt the helper, by raising the grading curve and lowering the helper's position on it. Some of those students who most strongly buy into school understand this well; they become ruthless achievers, more interested in beating others than in helping them.



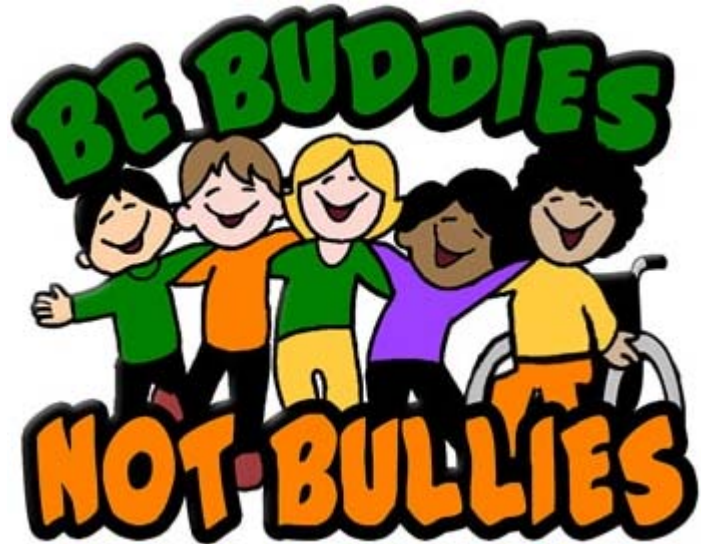
Age segregation and lack of opportunities for free play add to the forces that work against the development of cooperation, compassion and nurturance at school. Under normal conditions, children develop their abilities to cooperate and help one another in free, self-directed, social play, where they learn to resolve their differences and take into account one another's needs in order to keep the game going. Age-mixed play is especially valuable in this regard. Researchers have found that the presence of younger children naturally activates the nurturing instincts of older children. Older children help younger ones when they play together, and in that way they learn to lead and nurture and develop a concept of themselves as mature and caring. But little of this can occur in school, where children are forced to associate only with others of their own age and where free, unsupervised play is rare or absent. It should come as no surprise that over the past few decades – as schooling has occupied ever-larger portions of children's lives and age-mixed play has declined – psychologists have documented a constantly rising prevalence of narcissism (defined as excessive self-concern and lack of concern for others) among young people.

The age-segregated, competitive atmosphere of school, along with students' lack of any real voice in school governance, provides the ideal conditions for the generation of competitive coalitions, or cliques, which provide a foundation for bullying. Children who are not accepted into any of the prevailing cliques may be picked on mercilessly, and they have no way to escape.

Imagine what it is like to be bullied daily in school, as many kids are. Let's say you are fifteen years old, or thirteen, or eleven, and for some reason – a reason over which you have no control – you have been singled out by schoolmates as an object for scorn and humiliation. Every day at school, for you, is another day in hell. You are called “whore”, “bitch”, “slut”, “fag”, “pussy”, “scum”, or worse. People deliberately bump into you and knock your books out of your hands in the hallway. Nobody sits with you at lunch, or if they do, they are harassed until they stop. These are not the brutish-looking comic-strip bullies, whom nobody likes and who steal kids' lunch money. These bullies are among the popular

kids – the athletes, cheerleaders, preppies. They are popular not only with the other kids but also with the teachers, school administrators and adults in the larger community.

The law requires that you attend school, regardless of how you are treated. You are not among the minority whose parents have the means and will to send them to a private alternative school or to convince the school board that they can educate them adequately at home. You have no choice. What do you do? If you are like most of the hundreds of thousands of picked-on kids who suffer like this every school day, you somehow suck it up. You harden yourself and survive it. You may be the only person who will ever know the full extent of your suffering. You may think about killing yourself; you may even fantasise some violent revenge against the whole school; but if you are like most kids, such thoughts remain in the realm of fantasy. Every once in a while, however, in a particularly vulnerable person, the despair or rage or both erupt into violence, either against the self or against the whole school, and only then does school bullying become an issue to the larger community.



The usual approach is to develop some sort of anti-bullying course or program and require all students to take it. None of the programs get at the root of the problem, and they can't without radically altering the basic structure of the school.

Bullying occurs in all institutions where people who have no political power and are ruled in top-down fashion are required by law or economic necessity to remain in that setting. It occurs regularly, for example, in adult as well as juvenile prisons. Those who are bullied can't escape, and they have no legislative or judicial power to confront the bullies.

By segregating children by age, by caging them in so they can't avoid those who harass them, by indoctrinating them in a setting where competition and winning – being better than others – are the highest values, and by denying them any meaningful voice in school governance, we establish the breeding grounds for bullying. But one must also consider their early years, their childhood suppression and repression.

### **Error 6: Inhibition of critical thinking.**

Presumably one of the great general goals of education is the cultivation of critical thinking. But despite all the lip service that educators devote to it, most students learn to avoid thinking critically about their schoolwork. They learn that their job in school is to get high marks on tests and that critical thinking interferes. **To get a good grade, you need to figure out what the teacher wants you to say and then say it.** This sentiment has been expressed countless times by college / university students as well as by high school students. The grading system, which is the chief motivator throughout our systems of education, is a powerful force against honest debate and critical thought in the classroom. In a system in which teachers do the grading, few students are going to criticise or even question the ideas the teachers offer, and if the teachers try to induce criticism by grading for it, they will generate false criticism.

To think critically, people must feel motivated and free to voice their own ideas and raise their own questions. But in school students learn that their own ideas and questions don't count. What counts are their abilities to provide the "correct" answers to questions that they did not ask and that do not interest them. And "correct" means the answers that the teachers or the test producers are looking for, not necessarily answers that the student really understands or cares about, or really believes are correct, or finds useful in daily life.

A high school student that a teacher was trying to help with math homework summed it up nicely. After a few minutes of pretending politely to listen to the teacher's explanation of why a certain way of solving certain equations worked and another did not, she exclaimed, "I appreciate what you are trying to do, but I don't need or want to know why the method works! All I need to know is how to follow the steps that the teacher wants and get the answers that she wants." This was someone widely recognised to be a "good" student; she could have been speaking for the great majority of such students.

Students recognise that it would be impossible to delve deeply into their school subjects, even if they wanted to. Time does not permit it. They must follow the schedule set by the school. Moreover, many students have become convinced that they must also engage in a certain number of formal extra-curricular activities, to prove that they are the "well-rounded" individuals top colleges / universities are seeking. Students who allowed themselves to pursue a love of some subject would risk failing all the others. To succeed, students must acquire the limited information and shallow understanding needed to perform well on the tests.

Another great inhibitor of critical thinking in school is anxiety. The continuous evaluation of students that occurs in school reduces critical thinking not only because it leads students to look for what the teacher wants, but also because it promotes anxiety. Critical thinking is founded in creativity, and creativity always requires a degree of playfulness. The critical thinker plays with ideas – tries them out, turns them upside down to see what happens, explores their consequences. Anxiety prevents such play and forces thought along well-worn channels. Anxiety facilitates the ability to feed back what one knows by rote, but it inhibits the generations of new ideas or insights.

### **Error 7: Reduction in diversity of skills and knowledge.**

By forcing all school children through the same standard curriculum, we reduce their opportunities to follow alternative pathways. The school curriculum represents a tiny subset of the skills and knowledge that are important to our society. In this day and age, nobody can learn more than a sliver of all there is to know. Why force everyone to learn the same sliver?

When children are free to follow their interests, they take diverse and unpredicted paths. They develop passionate interests, work diligently to become experts in the realms that fascinate them, and then find ways to use their skills, knowledge and passions to make a living. Students forced through the standard curriculum have much less time to pursue their own interests and many learn altogether too well the lesson that their own interests don't count. Some get over that and explore paths outside the school curriculum, but too many do not.

In the real world, outside of school, diversity in personality as well as in knowledge is valued. Part of the task of growing up is to find niches that best fit one's personality. In the modern school classroom, however, there is only one niche and those whose personalities don't fit are seen as failures, or as suffering from a "mental disorder". Instead of adjusting to the diversity of personalities, schools try to mould personalities to fit the school, often with drugs. The most obvious current example of this

concerns the high rate of diagnosis of ADHD (attention-deficit/hyper activity disorder) among school children today.

Some children are naturally more active and impulsive than others, and this gets them into trouble in school. It is even harder for them than the typical child to sit still for hours every day, to attend to assignments that don't interest them and to tolerate tedium. In today's world of high-pressure schooling, those kids get labelled as having a mental disorder, ADHD. According to the most authoritative data at this time, roughly 12% of school-age boys and 4% of school-age girls in the United States have been diagnosed with ADHD. The great majority of such diagnoses are initiated by complaints from school teachers. Thing of it! Twelve percent of boys – one out of every eight – have been labelled as *mentally disordered* because of inability or unwillingness to attend for long periods of schoolwork that they find boring. That by itself is a sin / error. Today we even hear, increasingly, of three- and four-year-olds being diagnosed with ADHD and drugged because they can't or won't sit still at *preschool*!

Sixty years ago, the adults seemed to recognise that it is not natural for children to spend long hours sitting and studying. We had a half-hour morning recess, an hour of outdoor play at lunch, and another half hour afternoon recess, and we almost never had homework. Our six-hour school day consisted of two hours of outdoor play and four hours in the classroom. School back then wasn't great; it just wasn't as bad as it is now. Elementary schools today no longer provide such breaks. Instead the kids who can't adapt to school's tedium are diagnosed with ADHD and are put on powerful psychoactive drugs, which have the immediate effect of reducing their spontaneity so they can attend to the teacher and complete the senseless busywork. Nobody knows the long-term effects of these drugs on human brain, but research with animals suggests that one effect may be to *interfere* with the normal development of the brain connections that lead children generally to become more controlled, less impulsive, with age and maturity. Perhaps that helps to explain why today we see more and more cases of ADHD extending into adulthood. As with lots of psychoactive drugs, the drugs used to treat ADHD may be creating long-term dependency.

Reports have been collated from parents who had withdrawn a child from public school and begun home-schooling sometime after the child was diagnosed with ADHD. In the great majority of cases, according to the reports, the children were taken off the drugs and had no particular problems learning under the conditions of home-schooling. When they could pursue their own interests rather than paths laid out for them by others, and when they could play to their hearts content, most had no trouble learning and no need for psychoactive drugs.

**This list of Errors is not Novel.** The many teachers spoken with are aware of these harmful effects of forced education and many work hard to try to counteract them. Some try to instil as much of a sense of freedom and paly as the system permits; many do what they can to mute the shame of failure and reduce anxiety; most try to allow and promote cooperation and compassion among the students, despite the barriers against it; many do what they can to allow and promote critical thinking. But the system works strongly against them, especially today as we move the system ever more toward its logical conclusions. It may even be fair to say that teachers in our school system are no freer to teach as they wish than are students to learn as they wish. One teacher wrote; "I don't choose what I teach; the state does. Teachers know wonderful things about how children learn, but we're not allowed to do anything about it ... My ability to keep my job is based on how many of my students pass the [state-mandated] test." But teachers, unlike students, are free to quit.

Human beings, especially young ones, are remarkably adaptive and resourceful. Many students find ways to overcome the negative feelings that forced schooling engenders and to focus on the positive. They fight the errors. They find ways to cooperate, to play, to help one another overcome feelings of

shame, to put undue pride in its place, to combat bullying, to think critically and to spend some time on their true interests despite the forces working against them in school. But to do all this while also satisfying the demands of the forced education takes great effort and many do not succeed. At minimum, the time students must spend on wasteful busywork and following orders in school detracts greatly from the time they can use to educate themselves.

One reader suggested that **Error 8** could be **Interference with family life**. Schooling eats into the time that families can spend together, on their own activities. It also interferes with family harmony, as parents must be enforcers of homework, cope with the negative effects that schooling has on children's moods and home behaviour and in some cases do battle with their kids every day to get them to go to school.

Reducing the amount of time that children must spend at school, reducing homework and increasing recesses – to levels comparable to the norm of decades ago – would help, but it would not solve the problem. To rid ourselves of the errors described here we would need to ditch the line of thinking and behaving that arose out of the dark period of human history when it was assumed that children were natural sinners in need of reform and that the primary goal of education was obedience to lords and masters. We would need to through out the whole system and think afresh about how to help children learn, in their own self-directed ways, rather than about how to force them to learn what others have decided they should learn. This would be a huge and wonderful leap backward as well as forward. Hunter-gatherers had it right, and their understanding that children need freedom to educate themselves is as valid for children in our social world today as it was in theirs.





## WE have SUCCUMBED to our MINDS and IMPRISONED OURSELVES:

Yes, we have been seduced into believing and, consequently, living through our minds. This error has permeated into all aspects of our life. As parents, we have focused upon our children's mind development and this has continued through all levels of education that we have imposed upon them.

**A LIFE  
BEHIND BARS**



No level of education has progressed beyond the level of 500, as per Dr David R Hawkins' Map of Consciousness (MoC). 'The transformative energy fields from 500 up are calibratable, nonlinear, self-effulgent, radiant, and beyond verifiable scientific definition.' This is further confirmed in that only a few scientists have calibrated marginally above 500 due to them embracing their feelings. The greatest scientists have typically calibrated only at the level of 499. The mind development hits an iron braced ceiling at 500.

### **Note:**

The Map of Consciousness (MoC) table is based on the common log of 10. It is not a numeric table.

A calibration increase of 1 point is in fact a 10 fold increase in energy.

A calibration increase of 10 points is in fact a 10,000,000,000 fold increase in energy.

Thus the energy differentials are in fact enormous!

Opening ourselves up to living Feelings First further requires us to long for the truth of our feelings.

**Without looking to our feelings and wanting to uncover the WHOLE truth of them, we can't heal our errors of belief and injuries.** It's as simple as that despite what anyone does with their emotions and feelings. And many people in their endeavours to heal themselves have done some real Healing, if they at any time looked to their feelings for their truth, and this truth would have been forthcoming. So humanity has gained a little truth over the years. However because of the feeling-denying forces of the Rebellion and Default, that have been in play for some 200,000 years, the level of truth has remained very low.

The New Way, living Feelings First, which is now being revealed, will have many people wanting to follow it, looking to their own feelings for their own true power and freedom. As a consequence, they will no longer want to be dictated to by bogus religions or politician's corrupt social and educational systems or deep state hidden controllers or mind spirits or anyone else.

**Once humanity collectively understands what has happened to them on the higher spiritual level, how the people have been controlled, and that it's over, that control is no longer controlling, it's just legacies of it, all of which the average person can deal with by destroying it in themselves, things will change markedly for the better. And as the people change, so too will how they want to live, it will be a great time of revolution, nothing will be the same. So what you are currently living through is the end of the Rebellion and Default, it literally is, and so once the end is fulfilled and the New starts, then all how it currently is and has been will cease to be.**



*James in full flight (or fright) in free play time!*



Australian Rainbow Lorikeet, Sulphur Crested Cockatoo and Frilled Neck Lizard.

## How “Unschooling” Can Benefit your Child and the World

<https://www.zerohedge.com/news/2019-09-06/how-unschooling-can-benefit-your-child-and-world>

6 September 2019

How could trust revolutionise education?

Peter Gray defines unschooling in his book *“Free to Learn”*, as “the category of home-based education most compatible with trustful parenting.” In this way, the parent is placing trust in the abilities and instincts of the child instead of allowing outside authorities to dictate what, where, when and how to learn.

Unschooling is a child-led, deadline-free and respect-centred method of parenting.

But unschooling is NOT passive. In choosing to un-school, a parent is choosing to take a very active and mindful role in their child’s life. It is true that it takes the whole village to raise a child. They must be present in supplying the child with what they need to pursue their interests. Unschooling is not simply an educational choice. It is an active realisation and respect for a child’s natural curiosity and love of learning.

Children are born with an innate love of learning. It starts with watching and simply absorbing. Then it progresses to grabbing, tasting, manoeuvring, exploring and experiencing anything and everything they can. Parents and caregivers (the village) watch them and create environments in which they are able to do all of this beautiful learning through interest-led exploration. What an exciting time!

Everything in the whole world is brand new to them and they are on a mission to see it all! They don’t need us to tell them how to look at and absorb new information. They are naturally inclined to do so because human beings start out curious, eager and able to learn. At a certain point they begin making sounds, putting those sounds together and forming words and sentences. They start to count and recognise letters and numbers.

They do all of these things by absorbing the information in their environment and by watching us, asking questions and listening. They are interested and enthralled by the world around them.

At this point, if we were to go the traditional route, it would now be the time to begin trying to harness and control that powerful learning energy. We would do our best to direct that energy toward the things that we are told are essential to learn, as dictated by various authorities (the school system, the paediatrician, well-meaning friends or family members).

Instead of being given the freedom to learn what they want, children are told to sit down, shut their mouths and absorb the information in front of them, placed there by someone else with a differing agenda to their own. They are made to memorise facts, jot down notes and devote that precious energy toward things that they don’t necessarily find interesting. Then they are tested on those things and their worth is summed up in a grade, ranging from PASS to FAIL.

Children are being labelled as slow learners, poor test-takers, lazy, too energetic, rude, too quiet or too loud (to name a few) when they are just simply not interested. They are not interested and they are being punished for it, stifling their spirit (their true personality) and dulling their desire to learn.

What if, instead of trying to force a child to learn, we aided them in doing something that they are naturally inclined to do? What if we supported and facilitated their interests instead of persistently trying to redirect it, applying punishments and judgments?

Unschooling and respectful, trustful parenting go hand in hand. Children are meant to experiment, navigate social situations and seek knowledge and understanding. Unschooling, as a way of life, creates a loving, supportive and secure foundation from which children can grow into self-directed and self-assured individuals. They can be their true selves, the personality that they truly are blessed with by their Heavenly Mum and Dad.

By forcing children to sit and learn what is put in front of them, we are dulling their natural curiosity and instilling self-doubt. We are putting them into a stupor and turning them into zombies. We're telling them that, on their own, they don't have what it takes.

However, the complete opposite is the truth. Children don't need to *learn how to learn* because they were born already knowing. Imagine the progress that could be made by a generation of respectful, free-thinking, self-motivated children growing into adults who never lost that drive to learn.

Unschooling is a way of life that serves the individual from childhood all the way through adulthood, forming a purposeful, productive member of society. The assumption of the unschooler is that they do not learn. If you were to scratch the surface, you would see a deep-rooted love of active learning.

The unschooling movement is a respectful, peaceful revolution that has the potential to change the world in a single generation. Leaving our children with a better world is the ideal dream of most parents and by respecting and trusting our children, it can become a reality. Through unschooling, the individual will be given an invaluable set of tools to change and shape a new world.



In “Free to Learn”, developmental psychologist Peter Gray argues that in order to foster children who will thrive in today's constantly changing world, we must entrust them to steer their own learning and development. Drawing on evidence from anthropology, psychology and history, he demonstrates that free play is the primary means by which children learn to control their lives, solve problems, get along with peers and become emotionally resilient. A brave, counterintuitive proposal for freeing our children from the shackles of the curiosity-killing institution we call school, “Free to Learn” suggests that it's time to stop asking what's wrong with our children, and start asking what's wrong with the system. It shows how we can act – both as parents and as members of society – to improve children's lives and to promote their happiness and learning.



**BREAKING the BARRIER of the MIND – ENGAGING the SOUL!**



# **D**YNAMIC personality

Personalities who complete their Soul Healing will demonstrate a dynamic personality that has never been previously achieved throughout the history of humanity. Such dynamic personalities will be recognisable for their innate abilities of comprehension, wisdom and leadership – they will become the ‘council of elders’ for all of humanity.

Though we may begin our Healing journey with one of many complementary modalities, it is only through longing for the truth of what is behind our feelings, good and bad, and by expressing all of our childhood repression and suppression injuries do we enable our soul based personality to manifest and display its true potential – our real selves.

Feeling Healing with Divine Love becomes Soul Healing.

Progression through the equivalent of the seven Mansion Worlds of Healing with Divine Love brings about the fusion of your Indwelling Spirit with your soul and enables you to live a Celestial Soul Condition while you live on Earth.

Divine Love does not heal, however it does transform the soul from natural love to Divine Love once our childhood repression and suppression injuries are healed through Feeling Healing.



ALL complementary health and healing modalities around the world are engaging the mind to suppress emotional injuries and pacify the client / friend / patient with almost instantaneous relief. Only the soul can heal – not the mind – mind engagement is temporary. Many healing modalities do commence to engage in what we are to do in healing ourselves, however none of them go deep enough into our childhood repression and suppression. We are to long for the truth behind every feeling, both good and bad and express what we feel to a very close companion or friend. This is a very long process which ultimately fits us to enter the Celestial Heavens. This is the process that we all must engage in here on Earth or in the Spirit Worlds.



Let your Brain go and  
become a









**Great Gifts through our Feelings are:**

**The Awareness of our Heavenly Mother  
and Father**

**That our soul is a duplex – both male  
and female – one soul, two personalities**

**That Feeling Healing with Divine Love  
is our pathway to Paradise – our true  
home**

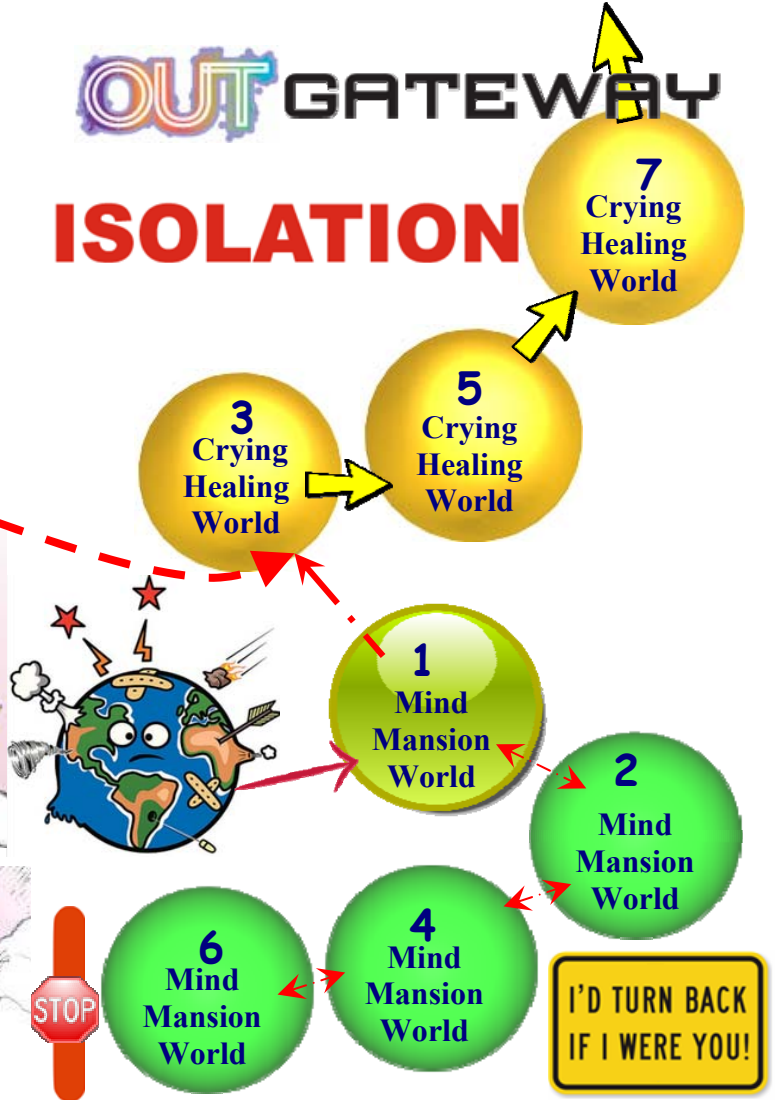
**Freely expressing our Feelings to a  
companion is expressing our true  
personality – the personality bestowed  
upon us by our Heavenly Mother and  
Father – our true Mum and Dad!**

**These are truths of living  
Feelings First Spirituality,  
The New Way**

Our Spirit Friends on duty



# OUT GATEWAY ISOLATION



# Healed potential



**Insightful Genius**

*Brilliance!*

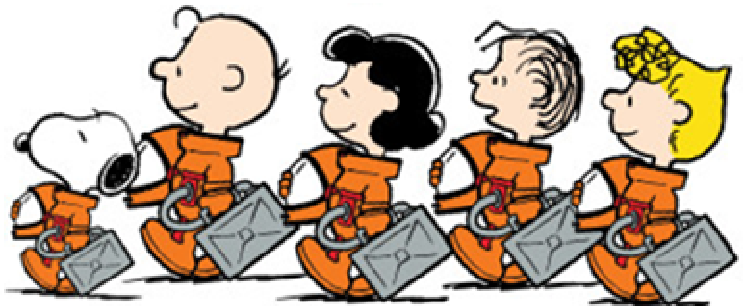
**DYNAMIC**

**vibrant**



Artwork by Joel Rea, of Tallebudgera, Gold Coast, Australia

**ALL  
SYSTEMS  
ARE GO!**



perceived truth MoC 880 – relative truth potential MoC 1,480