

# CHALDI COLLEGE

## Free to Learn

### Pathway



“Peace And Spirit Creating Alternative Solutions”

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## Free to Learn Pathway – with Feelings First

Working at Feelings First – Free to Learn School will be a unique experience. Some of the teachers and staff have been working in various schooling systems for over ten years and may find adjustment complex. While we are to follow the curriculum, our approach to learning caters to the individual child's needs and interests. We believe that learning happens everywhere and all the time, not just sitting at a desk in a classroom. We work, create, play, bushwalk, swim, talk, listen, learn to negotiate, communicate effectively and resolve conflicts as they arise. We are to talk it out. Living skills are incorporated into day to day activities. The school is run democratically – bottom-up – we do not need to have a principal, and decisions about the running of the school are made at class and school meetings, where children, teachers and parents have an equal voice. Teachers also meet once a week, and school Council meets once a month.



## OK, So You're Sort of Like...

2 May 2018

After hearing a short explanation of Fairhaven School's philosophy, many people understandably try to link it with something already familiar to them. The most frequently mentioned "so-you're-sort-of-like" are listed below. We have tried to be fair but clear in distinguishing ourselves from other philosophies. However, all the subtleties of these educational models are not laid out and comparisons are not made from every angle. We hope that the explanations below serve to clarify what the Sudbury model is and is not really about.

### OK, So You're Sort of Like —

#### — A Montessori School?

There are some ways in which the Sudbury model is similar to the Montessori approach. Children in both settings are allowed more freedom to make decisions about what interests them and how to pace themselves than in most other schools. Both models also hold the basic assumption that children are naturally curious and don't need to be forced to learn.

But Montessori children may choose only between the specific options presented by the teacher, not from the full array of activities which life itself presents. Montessori educators believe that all children learn according to specific patterns and sequences. They base classroom activities on the model's assumptions about what is "developmentally appropriate" for each age group, and restrict access to certain activities if earlier activities in the pre-planned sequence have not been completed. The Sudbury model makes no assumptions about how individual children will learn at any age. There is no expectation that an individual child learns multiplication before negative numbers or how to draw a

circle before a square. Interest is the only criterion for engaging in any activity, and satisfaction the only evaluation of success.

### — A Waldorf School?



Like Waldorf schools, Sudbury schools care about the whole child. We are not only interested in academic success, but in the happiness and full human potential of each individual. Like Waldorf schools, we do not push children to read early, as traditional schools do. Both approaches value play, “deep” (intensely involved) play, in particular, as crucial to the development of children’s mental, physical, emotional, and spiritual selves, indeed as the fundamental “work” of children. We both respect the intuitive wisdom of children, and take their world views and interests quite seriously.

But the Sudbury model espouses no particular path of spiritual or emotional growth. Rather than listening to children in order to better guide them, we listen to them to respond to their self-determined needs. Unlike Waldorf education, we have no predetermined curriculum. We trust children to make their own mistakes, work through their own problems, and come to their own solutions, with help, when it’s needed, but without the assumption that we know the best outcome. Waldorf educators endeavour to move children, and society in general, in a particular direction, and seek to set up an environment that fosters such social transformation. By contrast, Sudbury schools seek to create an environment where children can recognise and pursue their own agenda. Children and adults together assess and modify the culture of the school through the School Meeting. The democratic process in a Sudbury school can be loud and contentious; it involves special interest groups politicking, voters making judgements, defendants being sentenced. It is “real” and not necessarily “enlightened” (although always respectful). The Sudbury model simply aims to give children access to the full complexity of life, and the curiosity, confidence and competence to participate in — and perhaps to change — society according to their own interests, experience, knowledge and goals.

### — A Progressive School?

Sudbury schools believe, as progressive school reformers do, that traditional schooling is not working. Both identify authoritarian teaching and administration as problems, and seek to reduce the stresses students experience in being coerced into learning and evaluated by “objective” testing. But the Sudbury model also rejects the notion that the alternative to authoritarianism is permissiveness — kind teachers giving kids second and third chances to shape up, trying to prevent any unhappiness and bending over backwards to “make learning fun,” getting children to learn without them noticing they are learning. When kids are treated permissively they do not learn personal responsibility for their actions.

Adults in progressive schools retain the authority to grant or deny that second chance, to step in to resolve disputes, to establish the rules of conduct in their schools. There can be an illusion of freedom or democratic decision-making in progressive schools, but if kids make poor decisions, adults always retain the power to step in and solve the problem for them. In the context of learning, progressive schools often try to have the curriculum follow students’ interests. But the effect of teaching to a child’s interests is, as Daniel Greenberg has argued, like a parent waiting for a child to open her mouth to speak before popping in the medicine the parent wants to give her. Children who show an interest in playing Cowboys and Indians for a few hours, might be subject to six weeks worth of projects about Native

Americans, regardless of whether their interest is sustained or not. The child administered medicine in such a manner may learn never to open her mouth around a parent with a spoon; the student administered education in such a manner may learn not to show interest, at least in school. Learning something new can be hard work, and children are quite capable of hard work — when they are working on something they want to do. When a student has a serious interest, there is no stopping her, and “making it fun” is often an intolerable distraction. When a student has an interest, we believe she should be allowed to pursue it only as far as she feels necessary. She may return to an important idea later, to deepen her interest, but forcing or manipulating her to deepen it will only serve to lessen her curiosity and sense of self-determination. Some progressive schools offer an array of courses, but do not require attendance. Sudbury schools do not have standard offerings, because learning to pursue one’s own agenda can be challenging, sometimes painful, sometimes boring. We think boredom is a valuable opportunity to make discoveries about one’s self. It is often easier to sit in classes, be entertained (maybe not as well as TV entertains, but still better than nothing), and avoid parental pressure, than it is to schedule one’s own life, wrestle with one’s own questions, learn how to seek the answers and master one’s own destiny.

### — Home-schooling?

There is a particular philosophy of home-schooling, often referred to as “unschooling,” which shares many similarities with the Sudbury model. John Holt was its best known proponent, and his writings have been invaluable to us in helping to explain just how learning can happen without teaching, and why on earth a child might choose to learn arithmetic or some other supposedly dreadful subject.



Unschoolers believe, as we do, that children are born curious about the world and eager to succeed in life and that kids learn best through experience and experimentation rather than by being told how and what to think. In the words of John Holt: “Real learning is a process of discovery, and if we want it to happen, we must create the kinds of conditions in which discoveries are made... They include time, freedom and a lack of pressure.” But unschoolers, for the most part, see the family environment as the best place for children to grow, while the Sudbury model believes that, as the African proverb states, “It takes a village to raise a child.” Children and parents have complex relationships and interdependencies which make it harder for children to discover true independence within the family. In the environment of a Sudbury school, children face direct personal responsibility for their actions, without the emotional baggage that family-based accountability can sometimes carry. In addition, children are more able to develop some important social skills in a democratic school — the ability to tolerate diversity of opinion, to speak out against inappropriate behaviour and to develop and carry out group projects, for example. In most home-schooling families, the parent sees him or herself as ultimately responsible for the child’s education, while at Sudbury schools, that responsibility rests squarely with the child.

*“ It takes a village to raise a child.. ”*

## — Student Governments in Traditional Schools?

Sudbury School Meetings are similar to student governments only in that they are composed of students and operate by majority rule.

But the School Meeting is a participatory democracy, where every student and staff member has the option of a direct vote in every decision made. Student governments are representative — students are chosen to represent the larger student body. More importantly, student governments are hardly ever given real power over substantive issues. Elected positions serve primarily as symbols of status, popularity and “leadership potential” for college admissions purposes.

The School Meeting decides who will be staff each year, how tuition will be spent, what each and every rule of the school will be and who will be suspended or expelled for violation of those rules. Staff members are involved on an equal footing, arguing their positions with gusto. But they are also equally bound to the rules of the school. As a free majority, students experience real control over their lives at school and real consequences if they fail to meet the responsibilities such control requires of them. That kind of government brings a community identity and sense of individual empowerment no token school government could hope to achieve.



# *Like the Circles that you Find in the Windmills of your Mind*



We are to escape the entrapment of the mind. We are enslaved to the mind. For 200,000 years we have been seduced to believe that we are to live in and by our mind. Our mind cannot discern truth from falsehood. Our mind is addicted to untruth. Our mind is addicted to control over others, nature and people. We have been slaves to the manipulation and seduction of evil ones for 200,000 years. These evil ones have been dethroned and removed from our lives. As of 31 January 2018 we are free to escape their bondage – we can begin to express our true selves, we can begin to live in the truth of our feelings, our soul-based feelings which are always in truth. We can stop going around in circles, we can stop the windmill of our minds. We can begin to be ourselves – our true selves – and we can live true to our feelings, the feelings that come from our soul and it is our soul that is always in truth.

When we “play”, when we simply respond to our feelings that we have always meant to live by, we are expressing our true self, we are expressing the beauty of our wondrous personality that is so extraordinary that it will take us all the way to Paradise, the home of our Heavenly Mother and Father who endowed us with our personality and at the centre of our personality is our soul.

This is the crux of an educational experience that Chaldi College is to share to all of humanity. This is the only purpose that we have in our “curriculum” and that is to enable the true and full expression of who we truly are. We are to be Free to Learn and whilst we are freely learning we are to live Feelings First and whilst we live Feelings First we are to come to know how to heal ourselves through Feeling Healing and with that how to embrace our Heavenly Mother and Father’s Divine Love.

The windmills of our mind will whirl no longer!

From this:



To this:

# **SUPERKIDS**

**Natural self Expression through Feelings**

**Self Empowering**

**Self Revealing**

**Self Loving**



**Feelings First**



**SUDBURY VALLEY SCHOOL** – Framingham, Massachusetts, USA – **FREE to LEARN**  
<https://sudburyvalley.org/blog/welcome-sudbury-valley>

The Sudbury Valley School was founded in 1968 by a community of people in Framingham, Massachusetts, United States. As of 2019, there are several schools that are based on the Sudbury Model in the United States, Belgium, Brazil, Denmark, France, Germany, Israel, Japan and Switzerland.

### ***Welcome to Sudbury Valley!***

When new students arrive on our campus and I volunteer to show them around, there are some SVS (Sudbury Valley School) basics I always hit on.

I tell them no staff can give them a detention here like they can at their traditional school. I tell them no one will force them to do homework. I tell them no one will harass them in their time at SVS, and if someone were to do so, the community would see to it that whoever did it would be fairly charged and sentenced.

We tend to talk about Sudbury schools in terms of what they **aren't**. When the norm is traditional schooling, with rigid curricula, strict scheduling and horror stories of teacher behaviour, it makes sense to separate us on the ground floor. It's truer than true, to borrow a phrase from Dr. Seuss, that we are very different.

It's easy to explain our model in terms someone who has only experienced traditional schooling can understand, but what is important about Sudbury Valley is not what it isn't, but **what it is and what it offers**.



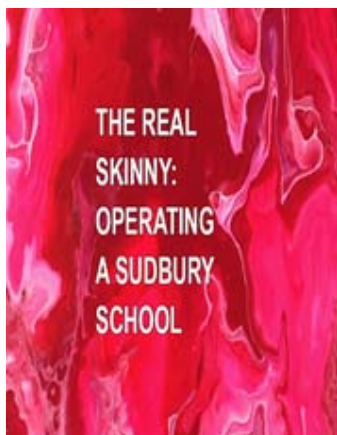
Our model doesn't allow for the abuses of power by adults that haunt other schools. What we do have is a judicial system that gives the power to its people and strengthens students' sense of fairness through their own involvement in the process and a culture that encourages honesty. (We could call that Bottom-Up Democracy.)

We don't have a set curriculum. What we do have are classes organised when students are passionate and genuinely interested in a topic. We have conversations, their only commonality being the respect extended to participants with all levels of knowledge and experience. We have resources: paper and pens, guitars and a stove.

The bullying problem that plagues most schools is absent here. What we have is a community of young kids (and teenagers!) who play together and staff who support them.

When I give a tour, I hope I can answer the questions visiting students may have about our model, but I also hope they notice how comfortable I am with everyone we say hello to on the way. I hope they notice the way staff members past seventy and kids under ten tease me as I introduce them.

A Sudbury school is personal, since it's constantly being redesigned by every School Meeting member's choices and actions, and for this reason my tour will never be enough for new students to understand what **their Sudbury experience** will be like. I can relate my experiences of growing within the community, memories of making movies and climbing trees, but for someone else, the Sudbury Valley School may come to mean something completely different.



The Real Skinny: Operating a Sudbury School

<https://bookstore.sudburyvalley.org/product/real-skinny-operating-sudbury-school>

Sudbury Valley School Management Manual

<https://bookstore.sudburyvalley.org/product/sudbury-valley-school-management-manual-0>

Starting a Sudbury School

<https://bookstore.sudburyvalley.org/product/starting-sudbury-school>

#### **In this series:**

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**PASCAS  
PAPERS**

## Democratic schooling: teachers leave them kids alone

7 July 2014

<http://theconversation.com/democratic-schooling-teachers-leave-them-kids-alone-24669>



*Imagine a school where every student has equal say with the teachers, principal and governors.*

Imagine a school where the students have equal say with the teachers, principal and governors in all areas of school life. Their say is not limited to being school or house captain, prefect or a member of the Student Representative Council. They have the power to decide how the school runs, in some cases even to hire and fire staff. (Bottom-Up Democracy)

Now imagine a school where students would be able to opt in or out of individual classes, to choose what and when they study and could decide which classes they attend. Theoretically, they could do any class they wanted on any given day and up and leave part way through if they wanted. However, they could still work towards a tertiary entrance score that would allow them to follow pathways into post-school education and training.

Welcome to the world of democratic schooling.

### ***What are democratic schools?***

Democratic schools exist in Australia. In the state of Queensland, there is the Pine Community School, the Brisbane Independent School, Maridahdi the Boorobin Sudbury School and the Blackall Range Independent School. In New South Wales, there's Currambena (Lane Cove, Sydney) and Kinma (Terrey Hills, Sydney). Victoria has the Hurstbridge Learning Coop, the Sherbrooke Community School and Village Independent School.

Most of these schools cater for primary to year 7 students. However several, including those in Victoria (Village and Sherbrooke) and in Queensland (Blackall Range), offer Prep to Year 12 education.

Students who attend these schools could, theoretically, never have to experience teachers having more say over their education than they do. They generally attempt to match children's learning with the national curriculum. They do so not by testing the students, rather by looking at what the children are learning and making links to the curriculum documents.

These schools, like all "private schools", are funded by federal government expenditure and private fees. Often, as these schools may not collect enough in fees, they engage in other fund-raising activities.

There are three types of democratic schools. Those modelled on the Summerhill School in the UK, Sudbury Schools modelled on those schools located in the Sudbury Valley, USA, and Anarchistic Free Schools (yes, from the word anarchy). The latter have not been without controversy.

While Democratic schools are philosophically different, they have more in common with the unschool movement than they do with traditional, formal schools and are a reaction to those schools. Daily life in the classrooms varies and is determined by the children's interests. Some schools hold a weekly meeting with the children to vote on the week's activities and focus.

### ***The history of democratic schools***

Possibly the most famous democratic school, and the oldest, is Summerhill School in the UK. It was started by AS Neil in 1921 in Suffolk. One of the reasons this school is famous is because of its fight with the UK government.

In 2000, the Department for Education and Employment threatened the school with closure because its Office for Standards in Education inspection was damning. The inspectors demanded major changes to the philosophy that governed the school. Specifically, they did not support the "free child" philosophy of the school and wanted to impose more control over the students.

The school developed a concerted campaign to save itself and wound up at the Royal Courts of Justice in London. It is now the only school with an inspection process that includes staff and student input.

The Sudbury School is the most famous US example of a democratic school. The US has 35 Sudbury Schools and one is in the process of being established in Sydney (7 July 2014). The first Sudbury School was established in 1968 after a group of parents and educational experts decided to establish a school where the focus was on children establishing their own meanings through learning what they wanted to learn. The Sudbury Model shares much with the unschooling philosophy.

### ***Benefits***

Studies suggest graduates of democratic schools are no less successful in tertiary education than their traditionally educated peers. One report on Sudbury Schools suggests graduates have a more positive attitude towards learning, enjoy study more than traditionally schooled peers and have higher self-esteem.

Another report suggests over 80% of Sudbury alumni graduated from further education. Similarly, at Summerhill, a study found 100% of parents strongly agreed that the school encouraged "children to get involved in more than just their daily lessons" and that it had a positive effect on students.

## ***Pitfalls***

One of the major problems has to be explaining the education to friends and family. Traditional education shares little in common with the free model espoused by democratic schools and, it must be imagined, people are perplexed by the system. I imagine many friends and relatives would sit somewhere on a spectrum from bemused to horrified.

Home educators often criticise these schools for trying to unschool by proxy and for failing to live up to their goals. Most of the democratic schools set up in the 1960s and 1970s failed.

## ***Do they work?***

Answering questions about whether they work implies comparisons between democratic and mainstream schools are possible. Comparing them is difficult as democratic schools don't test their students. For example, Australian students enrolled in democratic schools would generally not take the NAPLAN tests that most students complete.

However, they offer a choice to parents looking for something different, and the campaign to open a Sudbury School in Sydney suggests we may be hearing more about democratic schools in the future.



## Sudbury Valley School – Mother Nature can Prevail in Modern Times

“Free to Learn” by Peter Gray

Greenberg and his colleagues argued that a democratic school should be “a free market place of ideas, a free enterprise system of talents.” Students should be free to explore any ideas that engage their interests and should be allowed to come to their own conclusions, in an environment where they can hear all sides of any questions. In a democracy, a school should be a setting for exploration and discovery, not indoctrination.

Sudbury Valley is not a Montessori school or a Dewey school or a Piagetian constructive school. Schools of those sorts may use methods more in line with children’s natural ways of learning than do typical traditional schools, but teachers still run the show. Teachers in those schools still strive to get students to learn a pre-planned curriculum according to a pre-planned schedule, and they evaluate the students along the way. Sudbury Valley is something entirely different. To understand the school you have to begin with the thought: ***Adults do not control children’s education; children educate themselves.***

Sudbury Valley is a private day school located in a semi-rural portion of Framingham, Massachusetts, on the east coast of USA, north of New York. It accepts students, age four on through high school, without regard to test scores or other indices of ability. The only admissions criteria are an interview and a visiting week designed to ensure that potential students and their parents understand the school before they enrol. In recent years the population of the school has consisted of between 130 and 180 students and nine to eleven adult staff members. The school charges a low tuition and operates on a per-pupil budget that is about half that of the surrounding public schools and far less than that of other private schools. This is by no means an elite school.



The school is, first and foremost, a democratic community. The primary administrative body is the School Meeting, which includes all students and staff members and operates on a one-person-one-vote basis, regardless of the person’s age. This body, which meets once a week, legislates all rules of behaviour, hires and fires staff, makes all major decisions about budgetary expenditures and in general has full responsibility for running the school. As in most democracies, participation in governance is not required. Most staff and a good number of students attend most or all of the meetings, while others, especially the youngest students, participate only when the agenda is directly relevant to them. For example, a proposal to close the playroom because of messiness will draw a crowd of four- to seven-year-olds who otherwise rarely attend. The great majority, however, take part in the annual staff elections which provide the basis for hiring staff members for the following year.

The school’s rules are enforced by the Judicial Committee, which changes regularly in membership but always includes one staff member, two elected student clerks who chair the meetings and five other students selected in such a way that they represent the entire age span of students at the school. When a student or staff member is charged by another school member with violating a rule, the accuser and accused must appear before the Judicial Committee, which hears testimony, gathers other evidence if needed, determines innocence or guilt and in the latter case, decides on an appropriate sentence.

Contested cases and all of the most serious cases are appealed to the whole School Meeting for review. Expulsion from the school is very rare.

Staff members are all on one-year contracts and must be rehired each year by the School Meeting. They are people who are kind, ethical and competent and who contribute significantly and positively to the school's environment. They are adults whom the students may wish in some ways to emulate.



Stated most simply, the staff's role is to be the adult members of the school community. They are there to ensure students' safety; comfort those who need comforting; perform many of the chores needed to keep the school running efficiently and legally (always at the behest of the School Meeting); protect the school from outside infringements; and serve as resources for those students who wish to take advantage of their skills, knowledge, or thoughts.

The staff members do not call themselves "teachers", because they recognise that students learn more from one another, and from their own play and exploration, than they do from the adult school members. The staff members are subject to the same school rules as are students and when they are accused of violating a rule, they are tried in the same way. Nobody is above the law.

Students are free all day to move about the school buildings and the acres / hectares of the campus as they please and to associate with whom they please. They are not assigned to spaces or to groups. There are no "first graders", "Middle schoolers" or "high school students". Books line the walls of many of the school's rooms, computers are available for everyone's use and equipment and staff expertise are available to aid education in a wide variety of subjects and skills, but students are always free to use or not use those resources as they choose.

## Free-Range Kids

Students age eight and above are free to venture off campus at any time of day – though, if they are under thirteen, they must go with another student and sign out so that people at the school know their destination and expected time of return.

No one is required or particularly encouraged to join a class and many students never join one. Classes have no formal status and last only as long as student interest lasts.

The basic premise of the school's educational philosophy is that each person is responsible for his or her own education. The school establishes no curriculum, gives no tests and does not rank or in other ways evaluate students. There are, however, two exceptions to the policy of non-evaluation:

1. Students who wish to use expensive or potentially dangerous equipment – such as computers, kitchen appliances or wood-working tools – must first become “certified” for the equipment by proving that they can use it appropriately and
2. Students who desire a diploma from the school must prepare and defend a thesis explaining why they are ready to graduate and how they have prepared themselves for responsible adult life outside the school.

These are evaluated by outside reviewers who are knowledgeable about the school’s philosophy. They are deliberately not evaluated by staff members at the school because of concern that that would jeopardise the non-judgemental, non-adversarial, supportive nature of the relationship between staff and students.

All in all, the school operates in a manner that is almost the opposite of conventional schooling. Visitors, arriving at any given time of the school day and knowing only that Sudbury Valley is a school, would assume that they must have arrived at recess time. They would observe



students playing, talking, hanging out and enjoying a wide variety of self-directed activities. Outside, groups might be seen eating lunch on the grass, climbing trees, fishing in the millpond, playing four square or basketball, fencing with padded swords, riding bicycles and unicycles, or swinging and sliding on the playground equipment. Inside students might be found cooking, playing cards, playing video games, programming a computer, strumming guitars and making up songs, roughhousing (within the limits of the rules), discussing a movie or the latest teen vampire novel, gossiping, arguing politics, watching a music video, building with Lego, reading a book to themselves or aloud to younger children, painting in the art room, or selling cookies to raise money for a school activity. The visitors would find little that looks like academic schoolwork – perhaps a handful of students and a staff member engaged in a history seminar, a couple of teenagers solving maths problems and a small child intently and meticulously writing out the alphabet on a chalkboard, apparently for her own amusement, asking a nearby older student for help when she was stuck.

The school is a fully democratic community, where students continuously enjoy the freedoms and practise the responsibilities that accompany democratic citizenship. It is a place where students take full charge of their own educations where all ideas that interest anyone are freely aired and where all endeavours are equally valued, as long as they do not hurt others or disrupt the school

### **The School as an Educational Institution – Sudbury Valley**

In response to questions from Peter Gray as to how attendance at such an unusual school might have handicapped them, the majority (71%) said they experienced no handicap at all. Those who did report handicaps said they were easily overcome. For example, some who had gone on to college / university said that at first they felt ignorant of some of the standard school subjects that others had studied, but that they had no difficulty catching up where the gap was real. A finding that surprised Peter Gray at the

time was that none of the graduates complained about difficulty adjusting to the formal structure of college / university or employment. When Gray and his team followed this up in interviews, they were typically told that their decisions to continue their schooling or to work at particular jobs were their own, that they enjoyed what they were doing and that they fully recognised and accepted the fact that these pursuits involve certain regimens that must be followed. People who had rebelled against required schoolwork when they had no choice in the matter, before going to Sudbury Valley, were not rebelling against the requirements of college / university and jobs because these had been their own choices. They also pointed out that there was much more minute-to-minute and day-to-day freedom in their college / university and work experiences than had been true in the standard schools they had attended.

The great majority (82%) of respondents said that their attendance at Sudbury Valley had benefited them for their further education and careers. Most of the benefits they described could be distilled into four categories.

One category had to do with being **responsible and self-directed**. Graduates explained that at Sudbury Valley they had always had to make their own decisions about how to spend their time, that there was nobody to blame but themselves for mistakes they made and that they had to work through the school's democratic procedures for any changes they had wanted in the school. The resultant sense of personal responsibility remained with them, they said, and served them well in higher education and employment.



**FREE RANGE KIDS**

A second category of benefits, closely related to the first and offered equally often, had to do with their **high motivation** for further learning and work in their chosen careers. Their experience in a setting where learning had always been fun led them to want to continue learning. They wrote of being curious and having strong desires to learn more about certain activities or ideas that greatly interested them. Moreover, most of the graduates reported that they had gone on to an endeavour they enjoyed and had chosen, and as a result their motivation was high.

A third category of benefits had to do with the particular **skills and knowledge** they had acquired. Through their play and self-motivated exploration at Sudbury Valley, many of the graduates had acquired unusual skills and deep understanding in the realms that interested them most and had gone on to careers of higher education in those areas.

The fourth category of often-mentioned benefits had to do with **lack of fear of authority figures**, which the graduates attributed to the respectful relationships that they had had with adults at Sudbury Valley and to their experiences articulating their views at sessions of the School Meeting and Judicial Committee. The graduates reported that they had good relationships with professors and employers, communicated easily with them and had no difficulty asking them for help or advice when needed. For example, one graduate, who had earned a bachelor's degree in economics from a prestigious private



university, reported, “I would hang out in the economics department, just as I would hang out in the office at Sudbury Valley, just hang out and talk with professors. I always felt I had as much right to be there as anyone else. Most of the students felt a tremendous gap between themselves and professors – they weren’t used to relating to the ‘enemy’ in that way. I didn’t have that kind of feeling”. This person then described a club she had organised to bring students and faculty together.

One graduate wrote, “The articulation of democratic philosophy, particularly the debates on responsibility of individuals, impressed me deeply. I continue to try very hard to know what my responsibilities are and to carry them out. And that, of course, has been helpful in every area of my life.”

The Sudbury Valley graduates have continued to do well in higher education and in their careers, and the great majority of them attribute much of their success to the skills, attitudes and values they acquired during their years at the school.



### **How can the Success of the Graduates be Explained?**

Children learn best on 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. And even then, they believe, the help or advice should be limited to what has been requested, not more.

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

The conditions that optimise children's abilities to educate themselves effectively – are those conditions that exist both in hunter-gatherer bands and at the Sudbury Valley School.

### **Time and Space to Play and Explore**



Self-education through play and exploration requires enormous amounts of unscheduled time – time to do whatever one wants to do, without pressure, judgment, or intrusion from authority figures. That time is needed to make friends, play with ideas and materials, experience and overcome boredom, learn from one's own mistakes and develop passions. In hunter-gatherer bands adults placed few or no demands on children and adolescents, partly because they recognised that young people needed to explore and play on their own to become competent adults. The same is true at Sudbury Valley.

Self-education also requires space – space to roam, to get away and to explore. That space should, ideally, encompass the range of terrains relevant to the culture in which one is developing. Hunter-gatherer adults trusted their children to use good judgment in deciding how far they should venture away from others into possibly dangerous areas. At Sudbury Valley, children are likewise trusted, within the limits set by prudence in our modern, litigious society. They can explore the surrounding woods, fields and nearby

stream, go to local stores and museums, or go wherever they wish to pursue their interests as long as they let others know where they are going and take adequate safety precautions.

### **Free Age Mixing Among Children and Adolescents**

Hunter-gatherer children necessarily played in age-mixed groups, as there were not enough children of any given age for age-segregated play. At Sudbury Valley there are enough children that students could play exclusively with others close in age, but they don't. Research studies have shown that students at the school regularly, of their own volition, play across large age ranges. Age-mixed play allows the younger children to learn skills and sophisticated ways of thinking from older ones and it allows the older ones to learn how to nurture, lead and, in general, be the mature person in a relationship.

### **Access to Knowledgeable and Caring Adults**

In hunter-gatherer bands, the adult world was not segregated from the children's world. Children saw what adults did and incorporated that into their play. They also heard the adults' stories, discussions and debates, and they learned from what they heard. When they needed adult help, or had questions that could not be answered by other children, they could go to any of the adults in the band. All of the adults cared for them. Many of the adults, in fact, were literally their aunts and uncles.

At Sudbury Valley, too, adults and children mingle freely, though the ratio of adults to children is much smaller there than in hunter-gatherer band. There is no place in the school where staff members can go

where students are not welcome. Students can listen into any adult discussions and observe whatever the adults are doing, and they can join in if they wish. Students who need help of any kind can go to any of the staff members. A child who needs a lap to sit on, or a shoulder to cry on, or personal advice, or the answer to some technical question that he hasn't been able to find on his own, or (occasionally) more prolonged help in the form of a tutorial or course, knows which adult will best satisfy that need. The adults act much like aunts and uncles. They know all of the students and take pride in watching them develop over the years. Since the staff members must be re-elected each year by a vote that includes all of the students in the school, they are necessarily people who like kids, are liked by kids and serve kids' needs effectively.

### **Access to Equipment and Freedom to Play with It**

To learn to use the tools of a culture, one must have access to those tools. Hunter-gatherer children played with knives, digging sticks, bows and arrows, snares, musical instruments, dugout canoes and the like. At Sudbury Valley, children have access to a wide range of the equipment that is of most general use to people in our culture, including computers, cooking equipment, woodworking equipment, art materials, musical instruments, sporting equipment of various types and walls filled with books and they have access to other equipment through the school's open-campus policy.



### **Free Exchange of Ideas**

Intellectual development occurs best in a setting where people can share ideas freely, without censorship or fear of being ostracised. According to anthropologists' reports, hunter-gatherers with non-dogmatic in their beliefs, even in religious beliefs. People could say what they thought, and ideas that had any consequence to the group were debated endlessly. The same is true at Sudbury Valley. The school has deliberately refrained from aligning itself with any particular political or religious ideology. All ideas are on the table. In this kind of environment an idea is something to think about and debate, not something to memorise and feed back on a test. Children who may not hear much discussion of politics, religion, or philosophical ideas at home hear it at school, and they hear every side of every issue.

### **Freedom from Bullying**

To feel free to explore and play, a person must feel safe, free from harassment and bullying. Such an environment prevailed to a remarkable extent in hunter-gatherer bands, as it does at Sudbury Valley. According to anthropologists, the close-knit personal relationships, the age mixing and the non-competitive, egalitarian ethos of hunter-gather cultures worked effectively to prevent bullying. If one child appeared to be picking on another, older children would step in quickly and stop it. The same occurs at Sudbury Valley and, in addition, research at the school suggests that the simple presence of young children has a



pacifying effect on older children. Moreover, at Sudbury Valley the democratically created rules and judicial system prevent serious bullying. A student who feels harassed in any way can “bring up” the offender, to appear before the Judicial Committee, which comprises school members of all ages. Because students make the rules and have responsibility for enforcing them, they have far more respect for the rules than do students in a standard school.

### **Immersion in a Democratic Community**

Hunter-gatherer bands and the Sudbury Valley School are, in effect, democracies. Hunter-gatherer bands did not have chiefs who made decisions for the group. Instead, group decisions were made through long discussions until all who cared came to an agreement. Sudbury Valley is administered through a formal democratic process, involving discussion and votes of the School Meeting. Immersion in the democratic process endows each person with a sense of responsibility that helps to motivate education. If my voice counts, if I have a real say in what the group does and how it operates, then I’d better think things through carefully and speak wisely. My education is not just for myself, but also for my community.

### **Continuity between Students’ Activities at the School and Subsequent Careers**

Through play and exploration, students discover activities they enjoy, become good at those activities, and quite often go on – still in the spirit of play – to make a living at those or similar activities.

The difference between a young person labouring (or resisting) under another’s forced instruction and the same young person pursuing his or her own true interests is one of night and day.

*“I am the same person now that I was then... Did the school make me the way I am now? It’s something I wondered often. I don’t know if it did, but I wouldn’t be surprised if it did. It certainly helped. It took away those stomach-aches [that I had experienced in public school], and it kept me from wasting my time doing silly things of protest.”*

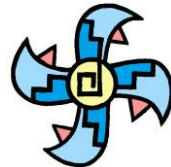


**CHALDI COLLEGE – EDUCATION:** Nanna Beth – 3<sup>rd</sup> Celestial Heaven and James 28 July 2017

James: John has been wondering about how to set up schools and schooling under a tree, in keeping with it all being opposite to what we're all used to, can you give him any suggestions or point him in the direction he should look?

## CHALDI COLLEGE

Nanna Beth – 3<sup>rd</sup> Celestial Heaven: These are some ideas he can consider – just suggestions John, we won't say it has to be this or that way, as you know, it's for you to work things out. So basically, what would you like John – how would you have liked school to be?



Schooling is voluntary. It should be made to be something children want to do, not something that's forced on them.

It should be fun, as in keeping the whole focus on making them feel good about all they are doing. Not artificially praising them or praising them over their peers, but just supporting and being personal with them, allowing them to respond and find their own way.

It should not be separated into classes based on age. Classes should involve all ages, for example, the younger ones can learn and watch and be helped by the older ones, but not forcing the older ones to help the younger, all voluntary and what would naturally happen, more like in a big loving family rather than segregated because of age or whatever. Perhaps the 5, or less, to 10 in one group, 11 to 16 in another.

Teachers are to be able to deal with children of all ages, and work to allow the student to progress at the students' own pace. Special or extra schooling can be provided when necessary to students that want more.

The subjects should all be practically oriented. Everything offered and so accepted voluntarily. Reading, writing and basic arithmetic, all so as to help the child deal with the real world. Other subjects like psychology – morals and ethics, love and friendship, acceptance and tolerance of ALL feelings, particularly bad ones, resolving disagreements, expressing feelings and yet not necessarily acting on them – particularly the bad ones, all based around

Reading  
wRiting  
aRithmetic

how to respect and treat other people how you'd like to be treated. And how if you hurt by infringing upon another's will, then you will have to suffer that same amount of hurt, either now or in spirit. And about the Feeling Healing, what happens when you feel bad feelings, how to look to your feelings for their truth, so as to grow in understanding of yourself, nature, life, other people, and God – the whole spiritual aspect, including the Divine Love and Mother and Father, yet no religious indoctrination. The history, culture, place in the world. How to integrate with the modern world, computers, phones, internet, etc. Sport, play, arts, creative lessons and involvement. How to live and respect nature, the natural world, the environment, hygiene, natural health, sex, contraception, abortion and so on – about the person, the body, things to dispel myth and falseness, general science. Trades, technical work, hands on experience – building stuff, ways to use one's mind to do what one wants to do.

Duration of classes, half a day, longer when older for those wanting to learn more, homework voluntary and at the child's initiative – wanting to do it.

School is just part of life, not separate to life. Part of the family, tribe, society, not separate from it. Inclusion of other adults, parents, family members, as aides, helpers, teachers, together with professional teachers. Lots of people, and in particular older people (who also have the time), are natural teachers and should be encouraged even though they've not been specifically trained. One can only learn a certain amount being taught to be a teacher, yet in reality, very few trained teachers have any real natural feeling for it. The more the 'teacher' makes their pupil feel the pupil is the important one, and the teacher is only there to help them if they need their help, and not to stuff it down their throats whether they like it or not, is where to begin. And how a child of differing ages learns, is as varied as the children themselves. So the more 'teachers' the better, and that means the child can gravitate to the 'teacher' that best suits them, rather than having to spend a whole year with someone you hate and you feel hates you.

University for higher learning, full on, voluntary, free, all information on any subject available with competent teachers. So the student can excel should they want to.

It all being with the focus on the person, offering them things which they can try and see if they like. Things that will help them in the world; and how to be a person living true to themselves – true to their own feelings; and how to respect another as one respects oneself.

James: Nanna Beth, John would like any comments on the Council of Elders continuing to contact people on Earth after he's croaked it.

Nanna Beth: It's as James said, there will be an increasing number of people opening up to us Celestials for all sorts of help, once they understand who we are and how we can help. So yes John, there will always be some main people on Earth we'll work with. And should it all keep needing to move along with one entity in control, such as what you're starting out with, then yes, that is how we'll engineer it. Should it break up or be broken up into many entities, then we'll be ready for and going with that. As much as we say we are in control, we mean that we are in control instead of the mind spirits. But still we are to work with humanity, in as much as humanity leads and we augment.

James: And Nanna Beth, I thought I'd ask you about the Religion of Feelings, as John is against a religion of any sort because of all that religions have done to us all, do you have any thoughts on it?

## Feelings First Spirituality, The New Way

Nanna Beth: It's all up to you James, what you want. Of course you're not wanting to go and instigate yet another religion in which people have to adhere to a set of rules because you know what will happen to that, **any rules allowing people and their controlling agendas to take control over others, is something to be avoided at all times.** However the notion of a 'religion', and one based on feelings, with no fixed agenda, no rules, just founded on truths, will allow people to have some sort of structure to relate to should they need that, but one in which they are entirely free to do whatever they feel based on their feelings. And with the Feeling Healing and Soul Healing being at its core, then those people intent on that will be able to work on themselves and it won't matter to them whether they are part of something or not.

As you understand, some people will like the idea, others won't like the word religion and will want to do it alone, so do whatever you feel you want to do. We don't call it anything over here other than Our Healing, yet we all had embraced the Divine Love before we began our Healing, however potentially that won't be so for a lot of people on Earth, and to say that people have to embrace the Divine Love to

do their Healing would cancel out a large amount of people and is putting a rule in place, which doesn't need to be there and would only get in the way.

So to call it a Religion and yet to make it as free as you are intending James, is something for you to decide for yourself, which really just gets down to using the word religion. And I know it appeals to you because it is a religion that is not a religion, yet more a true religion of truth than any of the existing religions are, so you're showing up those religions for the untruth that they are.

Anyway, it's what you want to do James, it's not for us to say one way or the other. And you will do what you want to do, you'll hear people's complaints or if they like the idea, weigh it all up, and still do what you want to do.

James: So you don't force or coerce anyone to do anything they don't want to do. Because who wants to be treated that way – no one!

**Feelings First is a way of living without any dogmas, creeds, rituals, cannon laws, hierarchy or controls of any kind.**

FREE RANGE KIDS



## The Human Educative Instincts

Three core aspects of our human nature – curiosity, playfulness and sociability – can combine beautifully to serve the purpose of education. *Curiosity* can draw children to a computer and motivate them to explore it; *playfulness* can motivate them to practise many computer skills; and *sociability* allows each child’s learning to spread like wildfire to dozens of other children = “educative instincts”.

## The Educable Animal

From an evolutionary perspective it is reasonable to say that we humans are, first and foremost, the educable animal. We are educable to a degree that goes way, way beyond that of any other species. Education is cultural transmission. It is the set of processes by which each new generation of humans acquires and builds upon the skills, knowledge, rituals, beliefs and values of the previous generation. Education, thus defined, has to do with a special category of learning. All animals learn, but only humans learn to a significant degree from others of their species and thereby create, transmit and build upon culture, from one generation to the next.

At least one million years ago, our human genetic line began moving along an evolutionary track that made us ever more reliant on cultural transmission. Over time we developed means of hunting, gathering, processing foods, protecting ourselves from predators, birthing, caring for infants and combating diseases that depended on detailed knowledge and well-honed skills. Such knowledge and skill went way beyond what any individual or any group of individuals living together could discover on their own. Our survival came to depend on the accumulated achievements of prior generations, each building on the accomplishments of their ancestors. (Subject to the periodic intervention of a Pole Shift every 12,068 years or so!) We also became increasingly dependent on our ability to cooperate and share with others of our kind, within and across bands, which required the transmission of social mores, rules, stories and shared cultural beliefs and values. In short, we came to depend on education.

Today when most people think of education they think of schooling. In other words, they think of education as something done to children by adults. But education long predates schooling and even today most education occurs outside of school. To say that we are the educable animal is to say that we have, built into us, instinctive drives to acquire and build upon the culture into which we are born. Today, in the minds of most people, the onus of education lies with adults, who have the responsibility to make children acquire certain aspects of the culture, whether or not the children want to acquire them. But throughout human history the real onus for education has always laid with children themselves, and it still does today. Just as children come into the world with instinctive drives to eat and drink what they must to survive, they come into the world with instinctive drives to educate themselves – to learn what they must to become effective members of the culture around them and thereby to survive. Those instinctive drives, broadly construed, are *curiosity*, *playfulness* and *sociability*.

Natural selection works largely by building upon and modifying structures and instincts that are already present. All mammals are to some degree curious, playful and sociable. But in our species these traits have been greatly expanded and shaped in ways that suit our unique educative needs. We have a longing for human perfection and that was demonstrated by our first parents, twins, Andon and Fonta, who lived 993,500 years ago!

## Curiosity: the Drive to Explore and Understand



Whenever Mitra (in India) and his colleagues set up an outdoor computer in an area in which it was a novelty, children crowded around it because they were curious. They wanted to know what this strange thing was and how it worked. They especially wanted to know what they could do with it.

Aristotle, writing in the fourth century BC, began his great treatise on the origin of scientific thought with the words, “Human beings are naturally curious about things.” Nothing could be more obvious. Within hours of their births, infants begin to look longer at novel objects than at those they have already seen. On their deathbeds, people sometimes make heroic efforts to remain alive a little longer, sometimes in great pain, because they are curious to see what will happen next. During all of our waking time between birth and death, our senses are alert to changes in the world around us – our curiosity is continuously provoked. To confine a person to an unchanging environment (to the degree that that is possible), in which there is nothing new to explore, nothing new to learn, is everywhere considered cruel punishment, even if all other drives are satisfied. **In a healthy human being, the thirst for knowledge is never quenched.**

### **Playfulness: the Drive to Practise and Create**

Playfulness (the drive to play) serves educative purposes complementary to those of curiosity. While curiosity motivates children to seek new knowledge and understanding, playfulness motivates them to practise new skills and use those skills creatively. In Mitra’s experiments of providing outdoor computers for children, curiosity led the children to approach the computer and manipulate it to discover its properties; then playfulness led them to become adept at using those properties for their own, creative purposes. For example, after exploring the computer’s Paint program, children played extensively with it, using it to paint pictures that were their own creation, just for fun. In the process, they became skilled in computer painting and computer writing.



Play is not as widespread among animals as is exploration, but it does appear to occur in all species of mammals and in some species of birds. From a biological, evolutionary perspective, play is nature’s way of ensuring that young mammals, including young humans, will practise and become good at the skills they need to develop to survive and thrive in their environments.

A list of universal types of children’s play includes:

- Physical play.
- Language play.
- Exploratory play.  
Whenever children or adults bring imagination and creativity into their efforts toward discovery, they are combining play and exploration. In adults, we call that science.
- Constructive play.
- Fantasy play.  
We are the imaginative animal, able to think of things that do not exist or are not present and so we have fantasy play, or pretend play, which builds our capacity for imagination and provides a foundation for the development of logical thought.

- Social play.

We are intensely social species, who must cooperate with others to survive, and so we have many forms of social play, which teach us to cooperate and to restrain our impulses in ways that make us socially acceptable. When children play imaginative games together, they do more than exercise their imagination. They enact roles and in doing so they exercise their capacities to behave in accordance with shared conceptions of what is or is not appropriate. They also practise the art of negotiation. As they decide who will play what roles, who may use which props and just what scenes they will enact and how, the players must all come to agreement. Getting along and making agreements with others are surely among the most valuable of human survival skills and children continuously practise those skills in social play.



Any given instance of play may serve more than one function. A lively outdoor group game may be physical play, language play, exploratory play, constructive play, fantasy play and social play all at once. Play, in all its varieties taken together, works to build us into fully functioning, effective beings.

Children are naturally motivated to play not just at the skills that are most prominent and valued among adults around them, but also, even more intensely, at new skills that lie at the culture's cutting edge. Because of this, children typically learn to use new technology faster than do their parents. From an evolutionary perspective, that is no accident. At a gut, genetically based level (our soul-based feelings – the source of our truth and knowing) children recognise that the most crucial skills to learn are those that will be of increasing importance in the future – the skills of their own generation, which may be different from those of their parents' generation. The value of that attraction to the new is especially apparent in modern times, when technology and the skills required to master that technology change so rapidly. Further, children learn more together than alone.

### **How Schools Thwart Children's Educative Instincts**

Why don't school lessons ignite enthusiasm and spread insights in the same wildfire way that Mitra (outdoor computers for children to explore) observed among impoverished children in India playing at public computers? It is not hard to think of probable answers. Children in school are not free to pursue their own interests, or to pursue those interests in their self-chosen ways. Children in school are more or less continuously evaluated and the concern for evaluation and pleasing the teacher (or, for some, rebellion against pleasing the teacher) often overrides and subverts the possibility of developing genuine interests. Children in school are often shown one and only one way to solve a problem and are led to

believe that other ways are incorrect, squelching the potential for exciting discoveries. And as Mitra himself has pointed out, the segregation of children by age in schools prevents the diversity in pre-existing skills and knowledge that seems to be a key to self-directed learning from others.

Curiosity, playfulness and meaningful conversation are all thwarted in school, because they require freedom. Psychologist Susan Engel and her colleagues conducted an observational study of kindergarten and fifth-grade classrooms in the United States and found that children in neither grade expressed much curiosity relevant to anything that they were required to study. When children asked questions, they asked about rules and requirements, such as how much time they had to finish a task, not about the subject itself. Questions about the subject were asked almost entirely by teachers, and the students' task was to guess at the answers the teachers were looking for. When students did seem to show a spark of interest, the teacher often cut the interest off, so as not to fall behind on the assignment.

For example, while working at tracing letters on a worksheet, two kindergarten children paused to look at some Popsicle sticks with short riddles printed on them, which happened to be lying on the table. When the girls began trying to read and figure out the riddles, which genuinely interested them, the teacher took the sticks away and said, "Let's put these away for now, so you finish your letters."



As another example, during a fifth-grade lesson on the Egyptians' early use of wheels to

pull weights, the teacher gave small groups of children a slab of wood, some blocks to transport on the slab, a string, some small wooden wheels, a ruler and a worksheet telling them what to do with these objects. When one group began experimenting with the objects in a manner not specified by the worksheet, the teacher said, with no apparent irony in her voice, "Kids, I'll give you time to experiment at recess. Now it's time for science."

**And that, pretty much, is what school is all about – suppressing curiosity and enthusiasm so students can complete assignments in a timely manner.** It's no wonder that the longer children are in school, the less interested they become in the subjects taught. The decline in interest over successive grades in school has been shown in many large-scale research studies, especially for science, but also for other subjects and for schoolwork in general.



One study, however, suggests that the decline is not inevitable. In that study, students in fifth through eighth grade in various public schools in

Israel were assessed for their interest in science. Students in traditional public schools showed the typical decline in interest, but those in so-called democratic public schools did not. In fact, in the democratic schools interest in science tended to increase from year to year. By eighth grade, students' interest in science was substantially and significantly greater in the democratic than in the standard schools. "Democratic" schools in Israel are not nearly as democratic or tolerant of self-directed learning as the Sudbury Valley School, but they do permit much more freedom in curricula than do traditional schools. In Israeli democratic schools, teachers might allow students to experiment in science classes, not merely follow the steps listed in a workbook.



*it's all about*  
**Experiences**  
&  
**Feelings**

**Be Feeling**  
**Expressive**

## Free Age Mixing: A Key Ingredient for Children's Capacity for Self-Education

One morning at the Sudbury Valley School, a remarkable scene unfolded before Peter Gray's eyes in the playroom. A thirteen-year-old boy and two seven-year-old boys were creating, purely for their own enjoyment, a fantastic story involving heroic characters, monsters and battles. The seven-year-olds gleefully shouted out ideas about what would happen next, while the thirteen-year-old, an outstanding artist, translated the ideas into a coherent story and sketched the scenes on the blackboard almost as fast as the younger children could describe them. The game continued for at least half an hour, which was as long as Peter permitted himself to watch before moving on to observe in other parts of the school. What a privilege, Peter thought, to be sole witness to an artistic creation that Peter knew could not have been produced by seven-year-olds alone and almost certainly would not have been produced by thirteen-year-olds alone. The unbounded enthusiasm and creative imagery of the seven-year-olds combined with the advanced narrative and artistic abilities of the thirteen-year-old they played with, provided just the right chemical mix for this creative explosion to occur.

Daniel Greenberg, the visionary developer of Sudbury Valley, has long contended that age mixing is the "secret weapon" that allows the school to succeed as an education institution. Likewise, Sugata Mitra has claimed that age mixing is a key to children's rapid learning from publicly available computers, in his studies of minimally invasive education in India. And as anthropologists who have studied hunter-gatherer cultures have suggested that age mixing is vital to children's self-education in those cultures.

The free mingling of children who differ broadly in age is a key element to children's abilities to educate themselves successfully, on their own initiatives. Children learn by observing and interacting with others who are older and younger than they are. Yet education professors have paid almost no attention to the educative value of free age mixing; they are hooked on the idea that education is controlled by teachers and that it occurs most efficiently in settings where the students are all at the same level. They rarely, if ever, think about the idea that children can learn from one another in settings where they differ widely in age, skills and levels of understanding.



From a historical perspective and certainly from an evolutionary perspective, the segregation of children by age is an oddity – a tragic oddity – of modern times. Children in hunter-gatherer cultures educated themselves through play and exploration with other children and they necessarily did so in broadly age-mixed groups. Hunter-gatherer bands were small and births were widely spaced, so children rarely would have had more than one or two potential playmates close in age. A typical group playing or exploring together might consist of half a dozen kids ranging in age from four to twelve, or seven to seventeen.

After the development of agriculture, beginning roughly 10,000 years ago, people began to live in larger social groups and a greater food supply allowed births to be more closely spaced. This development increased the opportunities for interactions among children close in age (hereafter called same-age interactions). Still, age mixing remained (and remains) the norm in traditional, non-Western, non-schooled societies, in part because children in such societies are expected to care for their younger



siblings, which generally means including them in their playgroups. Not until the large-scale expansion of compulsory, age-graded schooling, beginning about a hundred years ago in Western societies, were large numbers of children required to spend significant amounts of time in age-segregated settings.

Within the past three or four decades, the degree of age segregation imposed on children has increased further, to a startling degree. Many children today spend not only their school hours, but also most if not all of their out-of-school time in settings where they have little opportunity to play with children who differ from them by more than a year or two in age. The decline in the size of the nuclear families, the weakening of extended family ties, fears about negative influences that older children might have on younger ones, the decline in free neighbourhood play, the increased amounts of time spent at school and the proliferation of after-school programs and other adult-directed, age-segregated activities for children have conspired to reduce greatly children's opportunities to get to know others who are several years older or younger than them. The graded school model has commandeered our culture's thought about childhood. Many people today, including many psychologists who study child development, seem to think it is natural for children to interact with only two categories of people; same-age peers and adult caregivers or teachers.

The Sudbury Valley School is one of the few settings where age mixing of a degree comparable to that in hunter-gatherer societies and other traditional societies persists. The students, who number from about 130 to 180 and range in age from four to the late teens, are free all day to interact with whom they please, and they spend a good portion of their time interacting with students who are much older or younger. To document the extent of age mixing at Sudbury Valley, Jay Feldman toured the school buildings and grounds fourteen times over the course of several weeks and recorded the membership of every group of two to seven students who were interacting with one another. The analysed results showed that more than half of the social interactions among students spanned age gaps greater than two years and a quarter of them spanned greater than four years. Age mixing was especially common in play; it was less common in serious conversations.

### **The Value of Free Age Mixing for Younger Children**

In age-mixed groups, the younger children can engage in and learn from activities that would be too complex, difficult or dangerous for them to do on their own or only with others their own age. They can also learn simply from watching the more sophisticated activities of older children and overhearing their conversations. And they can receive emotional support and care beyond what age-mates could provide.

### **The Value of Free Age Mixing for Older Children**

The advantages of age mixing go in both directions. By interacting with younger children, older ones practise leadership and nurturance, and they gain the experience of being the mature one in relationships (which is especially important for children without younger siblings). Older children also gain deeper understanding of concepts by teaching younger ones, which forces them to think about what they do or do not know. And just as older children inspire younger ones to engage in more complex or sophisticated activities than they otherwise would, younger children inspire older ones to engage in more creative activities than they otherwise would.



## Trustful Parenting in our Modern World

Peter Gray doubts that there has ever been a human culture, anywhere, at any time, that underestimates children's abilities more than North Americans do today. Their underestimation becomes a self-fulfilling prophecy, because by depriving children of freedom, we deprive them of the opportunities they need to learn in order to take control of their own behaviour and emotions.

Trustful parenting: What we can do, as individuals and collectively as a society, to restore children's birthrights to learn through free play, exploration and independent adventure? What can we do to reverse the trend that has prevented so many children from practising courage and developing the full level of emotional resilience needed for a happy, healthy, fulfilling life?

### Three Styles of Parenting

Parenting Styles	Supportive Parent is accepting and child-centered	Unsupportive Parent is rejecting and parent-centered
Demanding Parent expects much of child	<b>Authoritative Parenting</b> Relationship is reciprocal, responsive; high in bidirectional communication	<b>Authoritarian Parenting</b> Relationship is controlling, power-assertive; high in unidirectional communication
Undemanding Parent expects little of child	<b>Permissive Parenting</b> Relationship is indulgent; low in control attempts	<b>Disengaged Parenting</b> Relationship is rejecting or neglecting; uninvolved

**Trustful** parenting is the style that most clearly allows the self-educative instincts to blossom. Trustful parents trust their children to play and explore on their own, to make their own decisions, to take risks and to learn from their own mistakes. Trustful parents do not measure or try to direct their children's development, because they trust children to do so on their own. Trustful parents are not negligent parents. They provide not just freedom, but also the sustenance, love, respect, moral examples and environmental conditions required for healthy development. They support, rather than try to direct, children's development, by helping children achieve their own goals when such help is requested. This parenting style predominated through the long stretch of human history when we were hunter-gatherers.



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



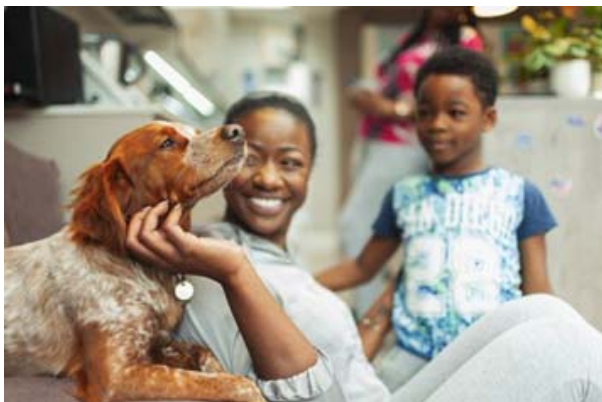
♥ You truly love your children, devoting yourself to them, wanting nothing more than for them to grow up and be as they want to be?

♥ 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.

Trustful parenting sends messages to children that were consistent with the needs of children in hunter-gatherer bands, but are also consistent with the real needs of children today: *You are competent. You have eyes and a brain (that your mind works through) and can figure things out. You know your own abilities and limitations. Through play and exploration you will learn what you need to know. Your needs are valued. Your opinions count. You are responsible for your own mistakes and can be trusted to learn from them. Social life is not the pitting of will against will, but the helping of one another so that all can have what they need and most desire. We are with you, not against you.*

Hunter-gatherers who grew up this way usually became highly competent, cooperative, non-domineering, cheerful, valued members of their society. They contributed to their bands not because they felt forced to, but because they wanted to and they did so with a playful spirit. “The successful forager ... should be assertive and independent and is so trained as a child.” Trustful parents today understand that today’s successful adults, likewise, are assertive and independent and that children today should be so trained – “trained” not by directing them, but by allowing them to guide their own development and make their own discoveries about the world.

The other two parenting styles are *directive* styles because they are oriented toward directing children’s behaviour and development rather than allowing children to direct themselves. These styles work against, rather than with the child’s will.

The ***directive-domineering*** style of parenting arose gradually with the rise of agriculture and reached its zenith during feudal and early industrial times. Unquestioned obedience to lords and masters during this time often meant the difference between life and death, so the goal of parenting shifted from that of creating free and independent people to that of creating subservient beings. Rather than foster the child’s will, directive-domineering parents attempted to quash that will and replace it with a willingness to abide by the wills of others. Physical beatings were a regular and widely approved means of suppressing the will.



In recent times, at least in some homes, psychological beatings have replaced physical beatings as the primary means of directive-domineering parenting. Regular inductions of guilt or shame, or threats of abandonment or withdrawal of love, can be even more powerful than the rod or whip in beating children into submission. But whatever the means, the goal of the directive-domineering parent is to turn the child into a servant. Yet history tells us that directive-domineering parenting has never been fully effective. Freedom is so strong a drive that it can never be fully beaten out of a person, regardless of age. Even in the humblest servant or the meekest child, free will continues to bubble below the surface, ready to boil over when the lid is loosened. That is why societies in which the masses are controlled by the few are never stable. In the long run, the directive-domineering style works no better in homes than it does in nations.

Today, at least in America’s culture, most people are repelled by the idea of beating children into submission, whether by physical or psychological means. In today’s globalised, networked world, initiative, creativity and self-assertion are generally valued. We see that blind obedience doesn’t work as a style of life. Unskilled labour has declined, replaced by machines and people must be creative self-

starters to find ways to support themselves. People today espouse many of the same values as hunter-gatherers. Over the past century or two, with the decline in need for child labour and the return of democratic values, the directive-domineering style of parenting has continuously declined. For a while – peaking around the 1950s – trustful parenting seemed to experience a renaissance, but in the decades since then, this parenting style has been gradually replaced by a new kind of directive parenting, *directive-protective* parenting.

Directive-protective parents do not limit children's freedom in order to force them to labour in fields or factories, or to make them servile, as directive-domineering parents did. Rather, they limit freedom because they fear for their children's safety and futures and believe they can make better decisions for them than the children can for themselves. With all good intentions, directive-protective parents deprive their children of freedom at least as much as did the directive-domineering parents of the past. Directive-protective parents don't beat their children, but use all of the other powers they have so as to control their children's lives. While trustful parents view children as resilient and competent, directive-protective parents view them as fragile and incompetent. While trustful parents believe that children develop best when allowed to play and explore on their own, directive-protective parents believe that children develop best when they follow a path carefully laid out for them by adults.

### Reasons for the Decline in Trustful Parenting

Why did the rise in trustful parenting in the first half of the twentieth century begin to reverse itself in the middle of that century? In other words, what social changes over the past several decades have caused parents to be ever less trustful and ever more directive-protective in their relationships with their children?

#### *Decline of neighbourhoods and loss of children's neighbourhood play groups.*

In the 1950s, most people – adults as well as children – knew their neighbours. This was partly because most women were home during the day and formed friendship networks, but men, too, tended to be home more than they are now. Workdays were shorter, on average and people were home on weekends. Because people knew their neighbours, they trusted them. They weren't afraid to let their kids run freely in the neighbourhood and socialise with everyone there. They also knew that their neighbours knew their kids and would keep an eye out for trouble. Today, in contrast, out-of-home work has come to dominate adult life for both men and women, and most adult friendships are formed at work rather than at home. A result is that parents are uncertain about the character of other people in the neighbourhood, and this, of course, leads to distrust.



The biggest attraction for children to the outdoors, or to any place, is other children. So, when some parents begin to restrict their children from playing freely outdoors, the neighbourhood becomes less inviting for other children. Moreover, the neighbourhood may become truly less safe for any given child when fewer children are out there. There is safety in numbers. Children look out for one another and bring help if an injury occurs. (This is especially true if the playgroup includes a mix of older and younger kids.) And if child predators do exist, they are far less likely to prey on a child surrounded by witnesses than on a child alone. It's a vicious cycle: fewer children outdoors can mean that the

outdoors are less inviting and less safe than it was before which can result in still fewer children outdoors. To make neighbourhoods inviting and safe once again for children's play, that cycle must be reversed.

***Decline of local common sense about parenting and rise of a worldwide network of fear.*** In the 1950s, most adults had more familiarity with and understanding of children than they do today. Families tended to be larger; extended families tended to live in the same town and share time together; and older children helped to care for younger ones. By the time people started their own families, they already had lots of experience with children. They knew firsthand something about child development. They knew something about children's competencies and the value of play and adventure for children. They were also part of a neighbourhood network of other parents, who were friends and shared stories about their children. In contrast, people today often start families with little firsthand experience with children. Their ideas and information about childhood and parenting often come from what they read or hear from "experts" and the media.

The "experts" see it as their job to warn about dangers. Almost everything, from one authority to another, is a potential danger to children; knives, fire, germs, small toys (small enough to swallow), ticks and other biting insects, poisonous plants, ultraviolet sunlight, playground equipment, peers, older children and teenagers, and of course, child abductors and predators (who, if you listen to the media, lurk behind every corner). If you listen to it all and if you don't consider how small each risk really is, you begin to see the world as a terribly frightening place indeed. On all of these counts, some caution is called for. These dangers do exist and we should let our children know about them if they don't already. But when the fear becomes so great that we don't allow children to play and explore and take risks on their own, we prevent them from learning how to take care of themselves. That may be the greatest danger of all.

Some "experts" also seem to believe that we must protect our children's fragile self-esteem, so they will always think well of themselves. Parents respond by praising their children's smallest achievements, attending their games to cheer them on and trying to arrange their kids' lives so they never fail. This, too, is part of the directive-protective parenting style. Most children recognise such continuous praise and support as false and shrug it off as



one more annoyance they have to deal with from their parents. A few don't however, and those are the ones we need worry about. The "experts" also warn that we must protect children from their own foolishness. We read regularly of new data purporting to prove that children and especially adolescents are, for biological reasons, knuckle heads. It can't be true; if it were, we would not have survived as a species during all those thousands of years when children were trusted, and when real dangers – such as predators – were much more prevalent than they are today.

Also the news media are great purveyors of fear. Every day brings another story of a terrible thing that happened to a child somewhere. If hundreds of thousands of children go outside to play without adult supervision and come home healthier, wiser and braver, that is not news. But if one child somewhere is abducted, drowns, or is run over by an automobile, that news is broadcast through the state or even the world, depending on how lurid the story. The information parents receive does not reflect statistical reality and it feeds into every parents worst nightmares.

***Increased uncertainty about future employment.***

The world of employment is less stable now than it was a few decades ago. It's impossible to predict what jobs will be available in the future or what job skills will be required. Labour unions, which once helped to protect jobs, are largely a thing of the past. Companies and whole industries sprout up and disappear with unsettling frequency. A result of all this is that parents worry about their children's abilities to make a living more than they did in times past and this contributes to their increased tendency to view childhood



**GOODY TWO SHOES** **KNUCKLEHEAD**

as a time of resume building rather than a time of play. Somehow, parents believe, if they can get their children into the right adult-directed extracurricular or volunteer activities, get them to achieve high scores on tests and get them into the most prestigious schools, they can protect their children's futures. They are wrong, of course, but the perception persists.

The reality is that the best protection against unemployment in uncertain times is having precisely those qualities people develop through self-directed experiences, not through the prodding of parents or teachers. Uncertain times require personal responsibility, independence of thought, self-initiative, self-assertion, flexibility, creativity, imagination and willingness to take risks. These are the characteristics fostered by the trustful style of parenting and inhibited by the directive-protective style.

***Rise in the power of schools and in the need to conform to schools' increasingly restrictive requirements.***

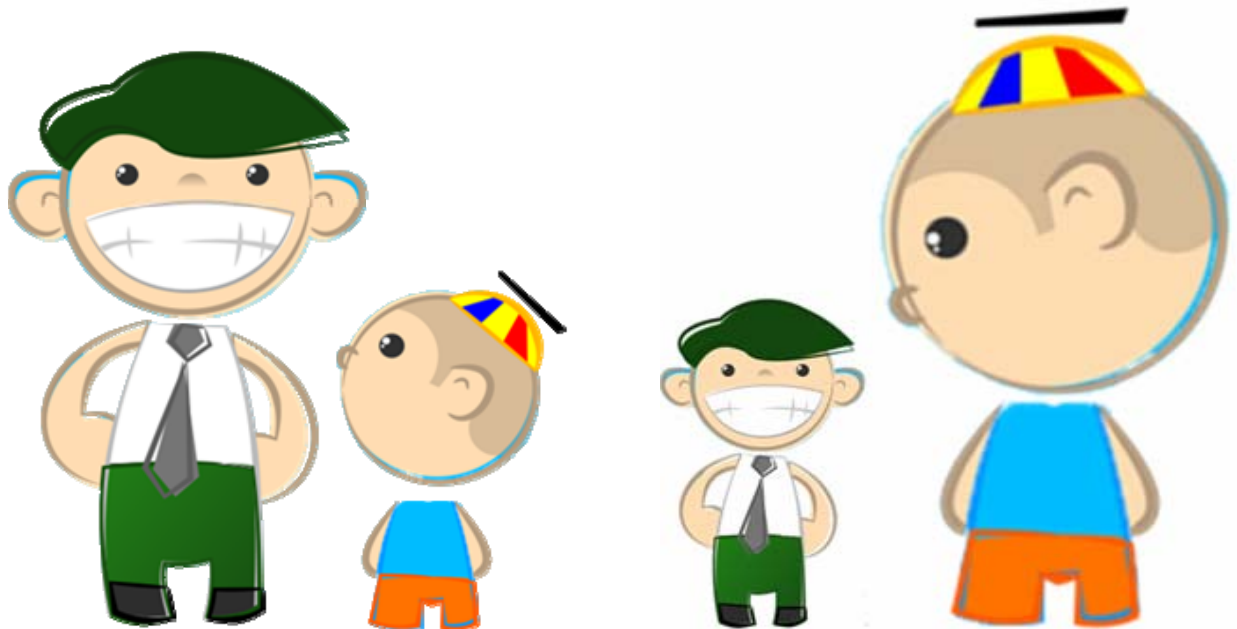
Perhaps the most significant of all the contributors to the decline of children's freedom has been the continuous rise in the power of schools to interfere with the lives of children and families. School was an inhibitor of children's freedom in the 1950s, but it is even more so today. The school year is longer, the sanctions for missing days of school are greater, and the activities conducted at school are more rigidly controlled than in times past. Moreover, schools today extend their influence beyond the school walls and into family life far more than in times past. There are summer holiday reading lists, for example, and parents are supposed to make sure their children get those books and read them. ("No, Mary, you can't read the book you want to read, because that's not the book you need to write a report on.") Homework is assigned even to the youngest students, and parents are often required to sign homework sheets and act as enforcers. Parents are regularly called in for conferences and made to feel

guilty when their children misbehave in school or don't do well on tests. Parents are expected to play the role at home that teachers play at school, pushing and prodding their children to do the things the school system has decided they must do.

“My daughter started school so excited and within two or three days was crying and asking to go back to preschool. That eventually passed, but the child that has emerged when she gets home is so different. She vacillates between anger and whininess. She yells at her younger sister, calls her a baby, and slams doors, or she clings to me and wants me to do everything for her. I know this is because of school... Almost every parent I have talked to mentions some of the same, if not worse, for their child. Is this to be expected in any school? I feel powerless and stressed myself. When I talk to other parents, we are all afraid to be “that mum”, for fear it will adversely affect our child even more. There is now a culture within the education system that keeps us quiet! We are constantly getting notes about what a child this age “is capable of doing” and that we need to “let them do it”. Our children “will survive”. Funny, I was hoping my child did more than survive. I guess thriving is no longer an option. I feel like a witness to a crime who is frozen and does nothing to stop it!”

It's hard, if not impossible, to be a trustful parent in these conditions. The state, through its compulsory and increasingly prison-like schools, almost forces parents to be directive rather than trustful. You have to fight with your kids to get them to adapt to the school and you have to fight with the school to try to get it to adapt in some small way to your kids.

***Rise of a school-centric model of child development and parenting.*** In addition to its direct influences on families' lives, the school system has had an even more pervasive indirect influence. Increasingly, researchers, parents and society at large have come to view all of childhood through the lens of schooling. Everyone categorises children according to their grade in school. Most research studies of children are conducted in schools and focus on school issues and concerns. The result is a school-centric view of child development that distorts human nature.



In schools, learning is adult-directed, not child-directed. In schools, learning is considered to be sequential, along established pathways. You have to learn A before you learn B. In schools, children's companions are all the same age – there is no learning of skills through play with older kids, or of responsibility through play with younger ones. In schools, self-initiated play and exploration are

disruptions. All these are components of the school-centric model of child development. As a result people have come to believe that learning is fundamentally sequential and adult-directed, that the proper companions are other children of the same age and that self-directed play and exploration are largely a waste of time for children beyond the age of four or five. Developmental psychology textbooks, for example, commonly refer to the preschool years as “the play years”, as if play naturally stops or takes a backseat after that. We have allowed the schooling system to blind us to the natural ways of children.

The school-centric model of childhood has taken increasing hold over time and affected all aspects of children’s lives. Playgrounds are no longer places where children go and play freely with one another, but are places of coaching and teaching, led by adults. Children are sorted there into age-segregated groups, just as they are in school. In the home many parents today, in implicit acceptance of the school-centric model, define themselves as teachers of their children. They look for “teaching moments”, buy educational toys, and “play” and talk with their children in ways designed to impart specific lessons. No wonder parent-child interactions these days are often accompanied by lots of eye rolling and “whatevers” from the children. Home life begins to become as tedious as school.



It is not hard to see why parents buy into the school-centric model. They become convinced by the rhetoric that their children will fail at life if they don’t get high grades in school and get into a top college / university. They begin to see themselves as competing with other parents to produce kids with the best resumes. As the school system becomes increasingly powerful, people’s implicit conceptions of child development grow ever more to match the schooling model; and children, out of school as well as in, become ever less free, ever more controlled and ever more deprived of self-initiated adventures. Sadly, in many cases, the assumption that children are incompetent, irresponsible and in need of constant direction and supervision becomes a self-fulfilling prophecy. The children themselves become convinced of their incompetence and irresponsibility, and may act accordingly. The surest way to foster any trait in a person is to treat that person as if he or she already has it.

**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.

## How to Become a More Trustful Parent

Many parents would like to adopt a more trustful style, but find it hard to do so. The voices of fear are loud and incessant, and the fears are never completely unfounded. Terrible accidents do happen; adult predators do exist; delinquent peers can have harmful influences; children and adolescents (like people of all ages) do make mistakes; and failure can hurt. We are also, by nature, conformists. It is hard to swim against the current and risk the negative judgements of parenting peers. Yet, some do, and if enough begin to swim upstream, the river may change its flow.

Suppose you are a parent who accepts the idea that all of life involves risks and that children need freedom in order to be happy, to learn how to be responsible and to develop the character traits needed to deal with life's inevitable dangers and setbacks. How can you, despite the forces against you, despite the fearful voices in your head, become a more trustful parent and allow your children more freedom? Here are some suggestions.



### Examine Your Own Values

What is a good life? What sort of experiences make life worthwhile? The first step toward trustful parenting is to examine your own values and think about how they might apply to your children and your relationship with them. If freedom, personal responsibility, self-initiative, honesty, integrity and concern for others rank high in your system of values, and if they represent characteristics you would like to see in your children, then you will want to be a trustful parent. None of these can be taught by lecturing, coercion or coaxing. They are acquired or lost through daily life experiences that reinforce or suppress them. You can help your children build these values by living them yourself and applying them in your relationship with your children. Trust promotes trustworthiness. Self-initiative and all of the traits that depend on self-initiative can develop only under conditions of freedom.

Think back to your own childhood and recall your happiest moment. Where were you? What were you doing? Who, if anyone, was with you? More specifically, was an adult with you at that moment? Whether an adult was present at your happiest childhood moment, typically about 10% raise their hand. For the other 90%, no adult was present. That suggests that our happiest moments are usually those that are fully our own, the result of our own doing, not something presented to us by powerful others.

### Let Go of the Idea that you Determine Your Child's Future

If we value freedom and personal responsibility, we must respect our children's rights to chart their own lives. Our ambitions cannot be theirs and vice versa. The self-charting begins in infancy. To learn responsibility, children must learn how to make their own decisions in the course of each hour, day and year, and they can learn that only by practising it.



# ENOUGH IS ENOUGH

Andon and Fonta, our first parents to long for our Heavenly Parents, lived nearly 1,000,000 years ago. Naïve humanity was seduced by high spirits, the Lucifer pair, to believe they could be gods through their minds, thus men subjected women to subordination 200,000 years ago. This was added to by the default of the Adamic pair more than 38,000 years ago when they failed in their mission.

## REBELLION & DEFAULT **200,000** YEARS

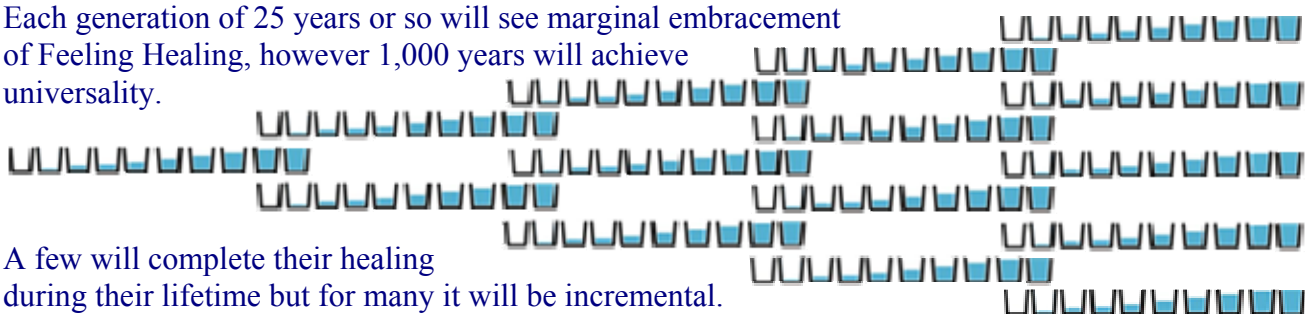
When Jesus with Mary achieved their full Regency of Nebadon, in 26 CE, they immediately had the Lucifer and Satan soulmate pairs assigned to a spirit world prison. Since then, the Creator Pair have been preparing for the ending of the Rebellion and Default for humanity of Earth. The Avonal Pair now on Earth, once commencing their Healing, brought about the imprisonment of the Caligastia and Daligastia pairs in the early 1990s. As the Avonal Pair advanced with their Healing they brought about the formal end of the Rebellion and Default, on 31 January 2018. It is now for all of humanity to embrace the Spirits of Truth of the Avonal Pair and undertake their healing of the imposts of the Rebellion and Default.

## Avonal **AGE 1,000** YEARS

Spirits of Truth of the Avonal Pair will guide us through our Feeling Healing and into the Celestial Heavens with Divine Love, then the Spirits of Truth of the Creator Pair will lead us through the Celestial Heavens and out through Nebadon towards our Heavenly Mother and Father in Paradise.



Each generation of 25 years or so will see marginal embracement of Feeling Healing, however 1,000 years will achieve universality.



A few will complete their healing during their lifetime but for many it will be incremental.

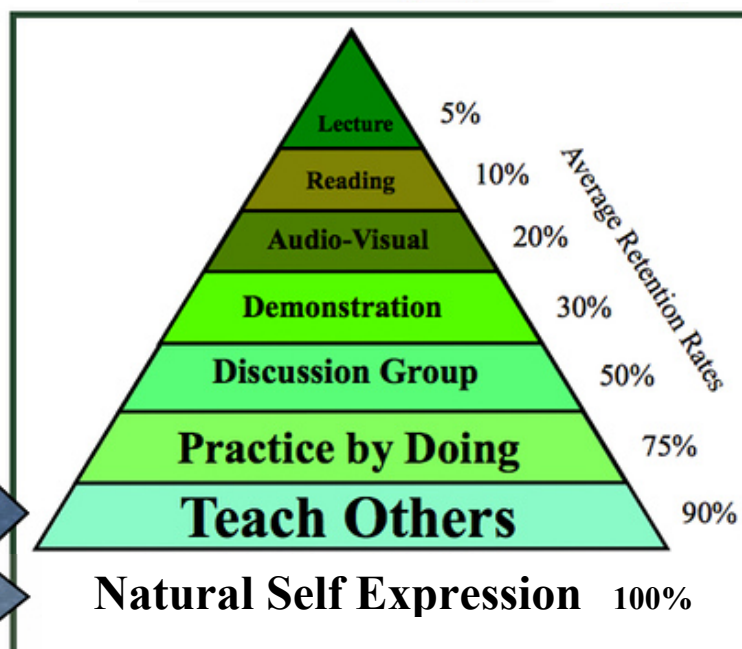
Universality of Feeling Healing with Divine Love will see the mitigation of discomfort, pain and illness as well as the imposts of global warming and Earth changes. As those events are to ensure that each of us embrace our feelings, both good and bad, down to the very core, so that we fully come to know who we truly are. Sciences will endeavour to remove pain only to see disease manifest in different forms. Earth disturbances are a result of the Harmonic Convergence of the late 1980s, increasing the rotation of the Earth's central core, this will only abate when humanity has universally embraced Feeling Healing. These influences are only imposed upon us so that we do not step back into the Rebellion and Default through complacency. Live Feelings First. We are to become the true personalities we are, that being daughters and sons of our Heavenly Mother and Father.

All loving parents care about their children's futures, so it can be hard not to try to control them. But the attempt at control defeats its goals. When we try to determine our children's destinies, we prevent them from taking ownership of their own lives. When we try to pilot our children through the daily and weekly mazes of life, we prevent them from practising their own piloting and learning from their own mistakes. When we offer our children advice they didn't ask for and don't need, we reduce the chance that they will ask us for advice when they do want and need it.

It is important to remind yourself, as a trustful parent, that your child is not you. What we call "reproduction" is not. It doesn't produce another you. You contribute a random half of your genes, your mate contributes a random half of his or hers, and then they combine and mix to produce what is genetically a whole new physical person, who may share some of your traits but who, for the most part, is not you at all. Nor is your child *yours*. Your child is its own being who, like every child, comes into the world designed to grow, learn and chart a life course. You are simply part of the environmental substrate that your child uses to create himself or herself. Try to be a good substrate by providing what your child needs, but don't assume that it is your responsibility to direct your child's development.



### The Learning Pyramid



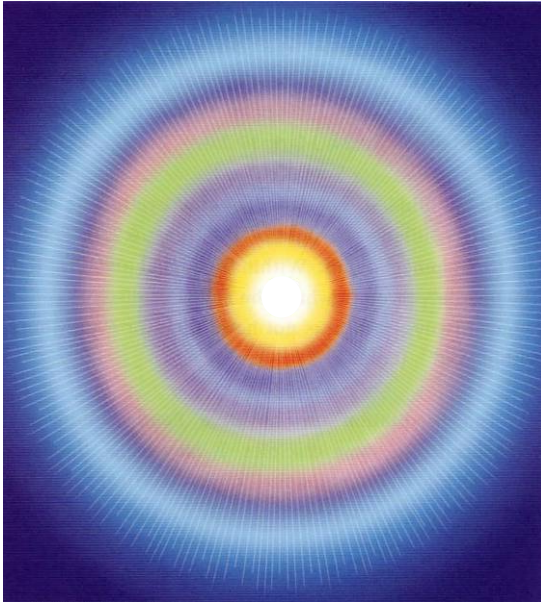
Whether your child succeeds or fails is up to your child, not you, and the measure of success or failure must be your child's, not yours. The world is full of unhappy lawyers, doctors and business executives, and many clerks and janitors are happy, fulfilled and decent. Career success is not life success. You can be happy or unhappy in any profession, but you can't be happy, at least not for long stretches, if you feel that your life is not yours. These are truisms. They may sound trite. But too many people forget them when it comes to their child-care practices.

Your child's soul, intelligence and personality has existed a very long time before you even commenced your physical life. It is your child's soul that has brought about the forming of the embryo in the womb. It is all being done by the soul of your child. The customs, heritage and nationality that you, as a parent, try to impose upon the child is an imposition that it does not need. Your child is its own unique and wonderful personality that is individualising through having a physical experience. Conception – the forming of the embryo – is followed by incarnation – when blood first starts to be pumped by the heart in the embryo at about day 16. Incarnation completes the individualisation of the child – let it have its life as it is meant to – with freedom!

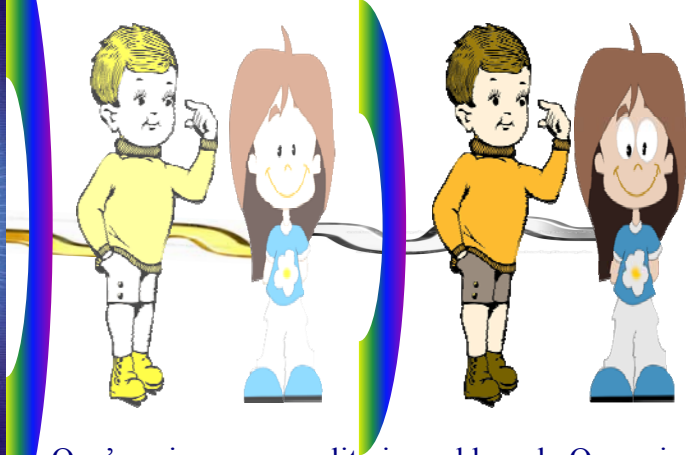
## DIMENSIONS of ONE'S EXISTENCE:

Our SOUL IS NOT ENSOULLED IN OUR SPIRIT BODY. Our soul exists existentially in a whole different level or plane or place or dimension of being – 'soul land'. It doesn't exist in Creation, it's not experiential like Creation is. The soul, all souls, help create their part of Creation by expressing their personalities into Creation, and then by having their personalities do things (further create) in Creation.

SOUL exists existentially



Our Physical Body and our Spirit Body are of Creation, being linked together by cords of light as are the two spirit bodies, male and female, to the one Soul.



One's unique personality is soul based. Our unique soul expresses its unique personality through the two spirit bodies and physical bodies expressing both the male and female aspects.

## PERSONALITY



**Our soul is the centre of our personality.  
We are children of our Heavenly Parents.  
Our soul manifests a male and female personality - it is a duplex!**

## Resist the Temptation to Monitor Your Child's Activities

Trustful parents resist urges to be in continuous contact with their children, to monitor their activities, or to inquire about the details of their day. With modern technology, it is easy and tempting to track your child's every move. You can observe through hidden cameras, track the Web pages that your child visits, and insist on regular cell-phone reports of current whereabouts and activities. You can even use a global positioning device to know where your child is at every moment, as is done with prisoners. You might even justify such monitoring by convincing yourself that it demonstrates to your child that you care. But how would you like to be constantly monitored? How would you like it if someone – maybe your loving husband or wife – was watching, recording and evaluation all of your private activities? The message sent by such monitoring is always, “I don't trust you.”

But modern technology is not required to demonstrate such lack of trust and love. The method of constant, detailed inquiry does the trick as well. A trustful parent does not ask for detailed reports, from the child or anyone else, about hours spent away from the parent's gaze. Everyone has a right to privacy and opportunities to experiment without being judged. Inquiry that infringes on privacy only invites dishonesty and resentment.

## Find or Create Safe Places and Opportunities for Children to Play and Explore

As a trustful parent you do have some major responsibilities concerning your child. You can't navigate your child's ship, or even teach many navigation skills, but you can and do provide the pond. Realtors tell us that the main concern of most young families in finding their first home is the rank of the local public school on test scores and percentage who go on to college / university. But as a trustful parent, your concern will focus more on the quality of the neighbourhood as a place to play. A neighbourhood of huge houses and big yards and high test scores, but where there are no kids outside playing together, is not a good place for your child.

Look for a neighbourhood where kids of all ages can be found intermingling, playing, exploring and hanging out talking with one another. Your child will want to join them and will learn from them. More often than not, such a neighbourhood is one where the homes are not stately, where homeowners would rather see dandelions and kids on their lawns than perfect carpets of grass, and where yards are not isolated from one another by fences and hedges. Ideally, it should also be a neighbourhood with little or not through traffic, so the streets are safe for kids to cross or



even play in. Such neighbourhoods, though less common than they once were, do still exist and more would exist if home buyers demanded them. Look also for a neighbourhood where the parents themselves spend some leisure time outdoors and get to know other parents and their children. The more fully the neighbours knew and trusted one another, the more hours their kids spent playing outdoors.

If moving to a pre-existing play-friendly neighbourhood is not an option for you, you might work to improve your current neighbourhood. A first step is to get to know other parents who live near you and bring them together to discuss common concerns. Many if not most parents will jump at such an opportunity, but someone needs to take the initiative. An immediate effect of such meetings will be to promote inter-family friendships, which all by themselves may spill over into children's friendships and more outdoor play. Through such meetings you might work with other parents to identify or develop a local place for kids to play, which even little kids can get to by foot, and maybe a rotating method to monitor that place if parents otherwise feel nervous about letting their kids go there without them. If there's no reasonable, existing place for such play, how about your own front yard?

Mike Lanza founded Playborhood – <http://playborhood.com/> – built a neighbourhood playground in his front yard. On his website, and in a recent book, he provides lots of practical advice for others who wish to something similar. The Lanza's front-yard playground includes a sandbox, a nicely paved driveway with basketball hoop, an attractive fountain at toddler level to splash in, a picnic table with storage benches filled with toys and drawing and electronic equipment, a white board on a fence for artistic creations and more. Mike and his family (who now include three young boys) regularly eat meals at their front-yard picnic table as a way of attracting and meeting neighbours and in various other ways they have let the kids and parents in the neighbourhood know they are welcome to play or lounge in their yard anytime they wish, whether or not any of the Lanzas are there. In essence, they have put up a PLEASE TRESPASS sign!

Enabling your kids to play freely and relatively safely with other kids is one of the most valuable things you can possibly do for them. If you are at the same time helping other kids, so much the better! But the playground in your own yard should not be an excuse to keep your kids from wandering elsewhere. Especially as they get older, they need to move out to broader areas. Your yard or any other neighbourhood playground is just a starting place for your kids' ever-expanding world of adventure.



ALWAYS BE TRUE TO YOUR FEELINGS

## Consider Alternatives to Conventional Schooling

To be a trustful parent, you may need to find an alternative to conventional schooling for your kids, an alternative that works with, rather than against, their desire and capacity to take charge of their own education.

Another alternative is home-schooling. The number of US children of school age (five to seventeen) who are home-schooled in 2011 was nearly 4% of the school-aged population. Most home-schooling parents become increasingly relaxed, less directive, over time. Both they and their kids typically find the planned curriculum to be boring, so they begin to do more interesting things, usually initiated by the kids. With experience, home-schooling parents become increasingly trustful of their children's abilities to direct their own education and some of them become unschoolers.

**Unschooling** is the category of home-based education most compatible with trustful parenting. Unschooling is not schooling. Unschooling parents do not send their children to school, and at home they do not do the kinds of things that are done at school. They do not establish a curriculum, do not require particular assignments for the purpose of education and do not test their children to measure progress. Instead, they allow their kids freedom to pursue their own interests and to learn, in their own ways, what they need to know to follow those interests. They believe that learning is a normal part of all of life, not something separate that occurs at special times and places.

The main advantages of unschooling for their family, the majority talked about the positive effects it had on their children's happiness, assertiveness, or self-confidence; the positive effects it had on their children's curiosity and learning; and the positive effects it had on family closeness and family life in general. Many who previously had a child in school commented on what a relief it was not to have to schedule their personal lives around the school schedule.

All in all, unschooling "ungraduates" seem to have no particular difficulty getting into colleges / universities and doing well there if they choose that route, and no particular difficulty getting good jobs with or without college / university.

## A Vision for the Future

Peter Gray is optimistic about the future of education. He is optimistic that we as a culture will come to our senses and restore to children the freedom to take control of their own learning, so learning will once again be joyful, exciting and an integral part of life rather than tedious, depressing and anxiety provoking.

Peter Gray's optimism does not come from the education establishment. That establishment – including schools of education, the textbook and testing industries, and organisations of teachers and school administrators – is so entrenched in the status quo and its own self-interests that all it can do is push for more of the same. When it becomes clear that children aren't learning much of what is taught in school,



the hue and cry from these sources is that kids must spend even more time in school and do more schoolwork at home. If two hundred hours of instruction on subject X does no good, let's try four hundred hours. If children aren't learning what is taught to them in first grade, then let's start teaching it in kindergarten. And if they aren't learning it in kindergarten, well, that could only mean that we need to start in pre-kindergarten! If children forget over summer vacation what little they learned during the previous school year, then let's abolish their summer vacation – and diminish further their possibilities for life outside of school.

Almost everyone involved in the education enterprise considers himself or herself to be a “reformer”, in tacit acknowledgement that the current systems do not work. This has been true since the dawn of compulsory schooling. Some want to reform the system by nudging it on way (maybe by offering a few more choices and lightening up a little on the testing), while others want to reform it by nudging it the other way (with an even more standardised curriculum and more rigorous testing). This is the stuff of countless books and articles written by professors of education. But no one in the education establishment is willing to admit that coercive schooling doesn't work precisely because it is coercive and that the only meaningful reform is one that **puts kids in charge of their own learning**.

Instead, Peter Gray's optimism comes from what is happening outside the education establishment. He is cheered by the ever-growing stream of people who are leaving coercive schooling for relaxed home-schooling, un-schooling, Sudbury schooling and other forms of education that allow children to control their own learning. The more oppressive the school system becomes, the more it is driving people away, and that is good.

The movement out of schools is also facilitated by the revolution in information technology. Today anyone who can get their hands on a computer with Internet access – even street kids in India – can access the world's entire body of knowledge and ideas, all beautifully organised and available through easy-to-use search engines. For almost anything you want to do, you can find instructions and video on the Internet. For almost any idea you want to think about, you can find arguments and counterarguments on the Internet, and even join a discussion about it. This is far more conducive to intellectual development than the one-right-answer approach of the standard school system. The idea that you have to go to school to learn anything or to become a critical thinker is patently ridiculous to any kid who knows how to access the Internet, and so it is becoming harder and harder to justify top-down schooling. And with text-based electronic communication becoming almost as commonplace as oral communication, more and more kids are learning to read and write on their own before they start school, which also prompts parents to question the necessity of coercive schooling.



Important recommended reading is:

by James Moncrief

### **The Rejected Ones – the Feminine Aspect of God**

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html> ALSO at  
<https://www.pascashealth.com/index.php/library.html?file=files/opensource/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Rejected%20Ones%20via%20James%20Moncrief.pdf>

People will begin to demand changes in the laws that make schooling compulsory or that define what schooling has to be, and this will enable more to leave the compulsory system without having to do the legal loop-de-loops that are now required and that keep many from even trying.

Like all major social changes, the key here is a shift in beliefs about what is normal and not normal. Not many years ago being homosexual was seen by almost everyone as abnormal – a sin or a disease, depending on whether you took a religious or secular view. (Actually it is an experience that your soul is wanting you to have – as well as you rebelling against one or both of your parents!) There are still some people who feel that way, but few of them are under the age of thirty. The norm has changed. Being homosexual is now largely seen as another normal human variation, like being left-handed. That change came about because some brave gay people took the plunge. They came out and declared pride in their sexual orientation. As more and more people discovered that some of their valued friends and relatives were homosexual, and that some of society's idols and heroes were, too, it became harder to condemn it or call it a sickness. There is an analogy here to what Peter Gray thinks will happen in education. As more people meet adults who didn't go to a coercive school, or who don't send their kids to one, it will be ever harder to think of that decision as aberrant or abhorrent.

And there is another force working here, too – the natural human drive for freedom and self-determination. History tells us that when people see freedom as a viable option, they choose it. When adults see that coercive schooling isn't necessary for success in the culture, they will find it hard not to choose freedom for their kids, and kids themselves will demand it. Children will no longer buy the argument that schooling is bad-tasting medicine that must be endured because it is necessary or good for them. As more people leave the coercive school system, a significant bloc of voters will begin to demand that some of the public education money that's been freed up be used to help support kids' self-directed learning, to provide educational opportunities rather than coercion.

We do have a social obligation to provide rich educational opportunities for every child, regardless of his or her family background or income. There are many possible ways to do this. One possibility would be a system of voluntary, non-coercive schools – perhaps modelled after Sudbury Valley – where children could play, explore and learn in an environment conducive to healthy intellectual, physical and moral development. Per student, Sudbury schools cost only about half of what is now spent per student on coercive public schools, so this plan would result in great savings to taxpayers. Another possibility would be a system of community centres, open to everyone free of charge.

Imagine a centre in your community where kids – and adults, too – could come to play, explore, make new friends and learn. Computers, art supplies, athletic equipment and science equipment would be available to play with. The public library might partner with it. Local people would offer classes – in music, art, athletics, math, foreign languages, cooking business management, cheque book balance, bookkeeping, or anything else that people deemed fun, interesting, or important enough to study or practice in a structured way. There would be no requirements, no grades, no ranking or comparisons between people. Local theatre and music groups could put on productions there, and people of all ages could form new groups depending on their interests. There would be a gymnasium for indoor play and, if possible, fields and woods for outdoor play and exploration. Children would come to the centre, not because they have to, but because that is where their friends are and where there are so many exciting things to do. For parents who need child care during the day so they can work, the centre might provide that, too, in an efficient way that capitalises on the joy and benefit that old kids get out of helping to care for younger one.

The centre might be governed, town meeting style, by those who join and use it. Through democratic vote, the members would make major budgetary decisions and elect a board to oversee its operations.



They might hire several adults and maybe some teenagers to help manage the daily activities. The members would decide democratically on rules of behaviour in the centre and a system for enforcing the rules. The price for joining would be agreement to follow the rules and maybe an agreement to help out with some of the work in running it. Kids as well as adults would have a vote, and kids as well as adults would have to agree to the membership contract. All this could be done at a fraction of the cost of the community's present budget for coercive schools.

One can only guess here on the details of what might replace coercive schools. The details will vary considerably from community to community, depending on local needs and demands. The decline in coercive schools and the rise in voluntary educational opportunities will be gradual, but eventually the coercive system will fade away. And then we will witness a full renewal of children's capacities for self-control and desire to learn, and an end to the epidemic of anxiety, depression and feelings of helplessness that plague so many youth today.



## The system that Stupefies Humanity was imposed upon Humanity

Coercion is the practice of forcing another party to act in an involuntary manner by use of threats or force. Coercive control can involve “malign pattern of domination” that can include “emotional abuse, historical abuse, isolation” and much more. Stupefy is to make (someone) unable to think or feel properly – no one on Earth is living through their Feelings, living feelings first!

The modern day education system has been masterly imposed upon humanity throughout all corners of society and communities with a pyramid of control placed in the hands of those who are addicted to control of others without society being aware of their subjugation. This is a master class of deception!

### SPIRITUAL UNIVERSE CAMPS



Unbeknown to physical humanity, high level spirits responsible for the development of humanity on Earth seduced the population to embrace their minds as the pathway to find development, power and glory. Our minds cannot discern truth from falsehood, are addicted to untruth and control over others as well as the environment – nature. In so doing, these high level rebellious spirits imposed institutional norms upon our way of living. They concentrated power with those who did their begging. Throughout this rebellious era of 200,000 years, humanity has been led down a path of being submitted to our mind and not our feelings. It is our soul-based feelings that are the source of truth and our evolution.

The hierarchical structure of education is a perfectly pointed pyramid with the dean of the university at the top, then professors, teachers and then students at the bottom – each layer kowtowing to the level above them. Thus only the dean of the university can make changes to this entrapping arrangement! However the dean was subjected to the guidance from the mind malevolent spirits from within the mind Mansion Worlds up until 22 March 2017, when their connectivity was shut down by the much more evolved and loving Celestial spirits who have taken over so to bring about the end of the Rebellion.

We are meant to live Feelings First and have our minds assist in implementing what our feelings are guiding us to embrace. Not the other way round. Our feelings are our source of truth. We are to long for the truth behind our feelings and express what our feelings lead us to recognise and understand. In this way we commence to heal ourselves of the injury, harm and errors of living through our minds.

When you observe children freely playing, they are living in truth – living through their feelings. That is, they are expressing themselves without any intrusion or directions from adult supervisors, then they are living Feelings First. When in play, children are in their Truth – they are living as their soul desires them to live – they are exploring and discovering for themselves who and what they are and what they are capable of. Through their own initiatives children are teaching themselves and through the function of play they are expressing themselves without inhibition – they are not putting on the personality façade that their parents have tried to impose upon them.

Our high level spiritual guidance set all systems up on Earth up so that mind control was dominant, feelings were suppressed, and because feelings were suppressed and as women are closer to their feelings, women were subjected to the control of men and excluded from leadership roles. You see this throughout the religious organisations, education systems, governmental organisations and financial systems – well everywhere!

On 31 January 2018 the Rebellion and Default formally ended.

**FOR 200,000 years ALL SCRIPTURES are the WORK of the REBELLIOUS LANONANDEKS:  
The rebellious Evil Ones – Lanonandeks from within our local universe are these soulmate pairs:**



**Lucifer pair**  
**Arrested and imprisoned 26 CE**



**Satan pair**  
**Arrested and imprisoned 26 CE**



**Caligastia pair**  
**Arrested and imprisoned early 1990s CE**



**Daligastia pair**  
**Arrested and imprisoned early 1990s CE**



It is now time to rebuild all systems, but firstly old ones are to be dismantled.

Children teach themselves through play, then it is to follow for educators to round that off with structured subjects that fit the individuality of each and every child, their passions and needs as the child prompts for and longs for.

**Release one's pain through expressing one's feelings.**

**in conjunction with**

**Longing for the Truth when also longing for Divine Love.**

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## The Moment of Lift

by Melinda Gates

Melinda Gates of the Bill & Melinda Gates Foundation is going to tell us about some of the people and organisations who have inspired her. Governments from Kenya to Bangladesh have put massive financial resources behind making school free for girls. The UN and the World Bank have major girls' education programs. And there are organisations, such as Campaign for Female Education, that are making school possible for the poorest girls. Among all the great programs, Melinda focuses on three that especially impress her; one from a national government, one from a global organisation, and one from a young Maasai woman who stood up and changed centuries of tradition.



### “Agents of Development”

One of the most inspiring ideas on girls' education comes from Mexico. Some of the best ideas in development are simple ideas – after you've heard them. But it takes a visionary to dream them up and make them work. In Mexico in the 1990s, many families still couldn't send their kids to school because they needed the children's labour to get by. So in 1997, a man named Jose Gomez de Leon and his colleagues put forward a new idea. They believed that women and girls were “agents of development”, and they put that belief into practice.

The government would treat education as if it were a job and pay families to send their kids to school. Payments would be based on what children could earn if they were working for pay – a third-grader might earn US\$10 a month, a high schooler US\$60 per month. They called the program Oportunidades – “opportunities”.

They made sure the payments for the children were given directly to the mothers. And because girls were more likely than boys to dropout, girls got a bit more money than boys to stay in school.

After the program was phased in, girls who were in Oportunidades had a 20% greater chance of being in school than girls who weren't. Not only did more girls go to school, but those who did stay in school longer. The program helped nearly 6 million families.

Just twenty years after the program began, Mexico has achieved gender parity in education – not only at the primary school level but also in high school and college / university. And Mexico has the world's highest percentage of computer science degrees awarded to women.

The World Bank called Mexico's effort a model for the world and said it was the first to focus on extremely poor households. Fifty-two countries now have some form of the same program.

### Breakthrough in Bangladesh

Melinda Gates had been aware of the work of the Bangladesh Rural Advancement Committee (BRAC) since it won a Gates Global Health Award in 2004, and she visited the founder, Fazle Hasan Abed, in Bangladesh in 2005. In addition to its visionary work in health and micro-credit, BRAC is the largest secular private educator in the world and focuses on educating girls.

Back in the 1970s, when Bangladesh was recovering from its liberation war, most families were running small farms, struggling to get by and relying heavily on their children, especially their daughters. As a result, by the 1980s, less than 2% of Bangladeshi girls were in school by the fifth grade, and half as many girls as boys were in high school. That was when Fazle Hasan Abed, a Bangladeshi who'd become a successful businessman in Europe, decided to come home to found BRAC and start building schools.

When BRAC got started in 1985, every one of their schools had to have at least 70% girls. All of the teachers had to be female, and they all had to come from the community, so that parents wouldn't be afraid for their daughters' safety. Each BRAC school set its own schedule to accommodate the growing season, so that families who relied on girls' farm labour could send their daughters to school. Also, BRAC schools provided books and material free of charge, so that costs could never be an excuse for keeping a girl out of school.

As the number of BRAC schools grew, the country's religious extremists – recognising that schools lift women up – began to burn the schools down. Abed rebuilt them. He said BRAC's goal was to challenge the culture that kept women down, and the arsonists proved that BRAC was getting results. Today (2019) Bangladesh has more girls attending high school than boys, and BRAC runs 48,000 schools and learning centres around the world. It goes to the most dangerous places in the world for a girl to attend school and slowly helps those cultures change.

### **Challenging Centuries of Tradition**

In many rural areas of sub-Saharan Africa, young girls are expected to obey the customs of their culture, not challenge them and certainly not change them.

Kakenya Ntaiya, like most other 13-year-old girls in Kenya's Maasai community, had her future mapped out for her the second she was born. She would go to primary school until she reached puberty. Then she would submit to female genital cutting and drop out of school and be married to the boy she became engaged to at the age 5. From that day on, she would fetch water, gather wood, clean house, cook food and work the farm. It was all planned out and when the life of a girl is planned out, the plan serves everyone but the girl.

Change starts when someone says "No!"

Melinda first learned about this courageous Maasai girl when their foundation helped fund a film contest for documentaries about people changing the world and the winner was a film featuring Kakenya.

Kakenya wanted to be a teacher. That meant she couldn't quit her studies when she hit puberty. She couldn't get married and cook and clean for her new family. She had to stay in school.

Kakenya apparently didn't have doubts. When she turned 13, she offered her father a deal: She would submit to the female genital cutting, but only if he would agree that she could stay single and keep going to school. Kakenya's father knew that if she didn't go through with the cutting, he would be shamed in the community. He knew his daughter was tough enough to defy traditions. He took the deal.

On the designated day, Kakenya walked into a cow pen near her home and, as her entire community watched, a local grandmother cut off her clitoris with a rusty knife. She bled profusely and fainted from the pain. Three weeks later, she was back in school, determined to become a teacher. By the time she graduated, she'd won a full scholarship to attend college in the United States.

Unfortunately, the scholarship did not include plane fare, and the people in the village weren't likely to pay her way. "What a lost opportunity. It should've been given to a boy." Eventually, she got the village to buy her a plane ticket.

In the US, she not only got her under-graduate degree but earned a PhD in education. She worked for the UN. She learned about the rights of women and girls. Most important, she says, "I learned that I did not have to trade part of my body to get an education. I had a right."

When she returned home to her village to keep her promise, she asked the elders to help her build a school for girls. "Why not a boys' school?" they asked. One of the elders said he saw no need for girls to get educated, but he did respect that she'd come back home to support the village. "We have several sons who have gone to the United States for school," he said. "Kakenya is the only person that I can think of that has come back to help."

Kakenya saw the opening. If the boys don't come back to help and the girl does, she told him, it makes more sense to educate the girls. Now, the elder says, "What she tells us, it touches us... She brought a school and a light and is trying to change old customs to help girls get a better life."

The elders donated the land for the new school, and in 2009 the doors opened at the Kakenya Centre for Excellence. The school reaches girls in the late primary school years, when they're likely to be pulled from school to be married, and helps them make the transition to secondary school. The Kakenya Centre provides uniforms, books and tutoring. In return, parents must agree that their daughters won't undergo female genital cutting and won't be married off while they're still in school. Some of the centre's students have scored in the top 2% of the Kenya National Examinations and gone to college / university in Kenya and abroad.

Melinda doesn't have any idea how people find the guts to speak up against waves of tradition, but when they do, they always end up with followers who have the same conviction but not quite the same courage. That's how leaders are born. They say what others want to say, and the others then join them. That's how a young woman can change not only her life but her culture.



# FOOD *for* SCHOOL

The school canteen is a great place to promote an enjoyment of healthy eating. For students who use the canteen regularly, the food purchased makes a significant contribution to their total food intake and nutrition; therefore it makes sense to ensure the best food possible is available to enhance their ability to learn and take in the information presented to them in class.

For students who don't use the canteen regularly, the canteen still plays an important educational and modelling role for healthy eating habits.

There are many aspects of a child's life that may be restricted in an educational setting. For example: the type of reading material accessed in the library, internet access and visual material (DVD) and the clothes they wear. It is appropriate to restrict unhealthy food in an educational setting. The canteen also plays an important role within the broader school environment – that of reinforcing knowledge, skills and behaviours about healthy eating and lifestyle which are taught in the classroom. Food provided at school has a considerable influence on the development of children's long-term eating habits, food preferences and attitudes towards food. The school canteen plays a vital role in promoting healthy foods and creating a school culture of healthy eating.

Food preferences are developed in childhood. By promoting and encouraging healthier food choices during childhood, it is anticipated that healthy eating habits will be carried through to adulthood and may go some way to help prevent chronic disease later in life. The focus of the School Canteen is to encourage the development and reinforcement of healthy eating patterns at school, promoting a balanced healthy eating pattern rather than focusing on weight management.

Children who arrive at school hungry are to be able to be provided with an appropriate pre-school breakfast. Lunch may be treated as the main daily for all the school children. The function of the school canteen has many important facets.



# Imagine

- **Imagine the Revelations of how we are to heal and find our way home to our Heavenly Parents have now been given to us by high level spirits.**
- **Imagine the major errors and omissions within the New Testament of the Bible are addressed and revealed.**
- **Imagine Feeling Healing with Divine Love is the way of life and pathway to Paradise – to our Heavenly Mother and Father.**
- **Imagine by living true to ourselves, true to our feelings, we are living true to God. It's that simple.**
- **Imagine living by the Golden Rule: that one must always honour another's will as one honours one's own.**
- **Imagine women came to understand their True Liberation is through the Truth of their Feelings.**
- **Imagine that our Healing is through our longing to know the truth behind our feelings, both good and bad; and then express that to a friend!**
- **Imagine we each have two Nature Spirits, two Angels, two Spirit Guides, one Indwelling Spirit of God and the Spirits of Truth who are personally involved with us at all times.**
- **Imagine Feeling Healing (with Divine Love being Soul Healing) opening up the opportunity to personally interact with our very own Nature Spirits.**
- **Imagine Feeling Healing with Divine Love opening up the opportunity to interact with our very own Celestial spirit guides.**
- **Imagine parents understood they were to encourage their children themselves, never denying their child the freedom to express ALL of their feelings.**
- **Imagine if parents began to understand that we cause all the issues in our children through childhood suppression and repression.**
- **Imagine society understands parents cause a child's illness even in embryo.**
- **Imagine a society that began to engage in feeling healing and parents were bringing up children free of the imposts of their own injuries.**
- **Imagine if we were allowed to fully express our true personality.**
- **Imagine people communicating with each other again!**
- **Imagine humanity living Feelings First and embracing Feeling Healing.**
- **Imagine that humanity understood what the Rebellion and Default did to us!**
- **Imagine if all levels of control, that we are subjected to, recognised they are all doing the begging of the Evil Ones – Lucifer and his partners.**



- **Imagine parents, education systems, religious institutions, employers and governments relinquished their controlling ways and dictates.**
- **Imagine the world's scientists whole heartedly began to live through their Feelings – break throughs would occur daily! (Imagine all the crap they would have to get rid of and admit to!)**
- **Imagine through engaging your soul based feelings that nothing is hidden!**
- **Imagine children being conceived to parents who are free from childhood suppression and repression.**
- **Imagine if students were able to determine what they actually wanted to learn.**
- **Imagine a health system that recognised the underlying cause of all illness is childhood suppression and repression.**
- **Imagine – believe it or not – Feeling Healing is a cost free health process!**
- **Imagine we can commence our Feeling Healing even while in junior school.**
- **Imagine bottom up democracy where no one is disenfranchised and people elect true professional representation and may directly frame and pass legislation.**
- **Imagine a judicial system that is free to engage in Feeling Healing in its deliberations of truth and remedies.**
- **Imagine that we begin to recognise and accept our true heritage is our Heavenly Mother and Father and is not our family line going back many generations – we are Their children!**
- **Imagine that the resources to conduct war were aligned for the benefit of all humanity and nature.**
- **Imagine if the Zionists were forced to surrender their financial claims or pay income tax like everyone else.**
- **Imagine this will be the commencement of rebuilding the global financial structures.**
- **Imagine that we recognise our true life partner is our soulmate who is always of the opposite sex and we can only come to recognise our soulmate once we have fully Healed ourselves.**
- **Imagine that the Revelations and the ending of the Rebellion and Default are distributed through music, plays, television programs and full length movies as well as the print media in all languages to all of humanity.**
- **Imagine when all the aspects of the Change come into play that not one facet of our life will continue in the manner we have grown accustomed to!**

# Avonal Revelation

- We are to live Feelings First.
- We've been made to use our mind to live against many of our feelings.
- Our mind control commences at conception and is developed through our childhood.
- All the bad feelings we didn't express as we were growing up are still repressed inside us.
- And all such hidden, buried and unwanted feelings have to come out.
- And whilst they remain repressed within us, they will continue to make us feel bad and unloved.
- We get sick, depressed, suffer, have bad things happen to us because of our repressed childhood feelings.
- Humanity was brought into this state of living against itself by higher rebellious spirits.
- These Evil Ones caused the Rebellion and Default.
- We are made to rebel by default – as we have no idea we're doing it through our parenting in wrongness.
- We are all parented unlovingly – against ourselves, against our will.
- Some parenting in the wrongness is done with more love, yet it's all still wrong.
- To heal this unloving state within ourselves we have to do our Healing.
- Our Healing is our Feeling-Healing or Soul-Healing with the Divine Love.
- We can long to God for Their Divine Love, and this will help us with our Healing.
- God is our Heavenly Mother and Father, the Feminine Aspects of God having been kept hidden from us by the Evil Spirits.
- All humanity's religions and spiritual systems are designed to keep the wrongness going, to keep us away from God.
- Only by living Feelings First Spirituality, The New Way, can you become right, and truly find God.
- Long for the Divine Love.
- Long for the Truth of your Feelings.
- Accepting all you feel is accepting all of yourself, it's your greatest act of self-love.
- And wanting to know the truth of your feelings, is your next greatest act of self-love.
- Love yourself through your feeling-acceptance, and the Truth will set you Free!

31 May 1914 and ongoing

|                                                                    |                                  |                               |
|--------------------------------------------------------------------|----------------------------------|-------------------------------|
| <b>Primary recommended reading:</b>                                | <b>consider commencing with:</b> | <b>Paul – City of Light</b>   |
| <b>The Book of Truths</b>                                          | <b>1914 – 1923</b>               | <b>xxx – Joseph Babinsky</b>  |
| <b>containing the Padgett Messages or</b>                          |                                  |                               |
| <b>Little Book of Truths</b>                                       |                                  | <b>– Joseph Babinsky</b>      |
| <b>True Gospel Revealed anew by Jesus Vol I, II, III, IV</b>       |                                  | <b>xxx – Geoff Cutler</b>     |
| <b>The Rejected Ones</b>                                           | <b>2002 – 2003</b>               | <b>xxx – James Moncrief</b>   |
| <b>Messages from Mary &amp; Jesus</b>                              | <b>2003</b>                      | <b>xxx – James Moncrief</b>   |
| <b>Paul – City of Light</b>                                        | <b>2005</b>                      | <b>xxx – James Moncrief</b>   |
| <b>Mary Magdalene and Jesus'</b>                                   |                                  |                               |
| <b>comments on the Padgett Messages</b>                            | <b>2007 – 2010</b>               | <b>xxx – James Moncrief</b>   |
| <b>Speaking with Mary Magdalene &amp; Jesus</b>                    | <b>2013 – 2014</b>               | <b>xxx – James Moncrief</b>   |
| <b>Sage and the Healing Angels of Light</b>                        | <b>2017</b>                      | <b>xxx – James Moncrief</b>   |
| <b>Road map of Universe and history of Universe:</b>               |                                  |                               |
| <b>The Urantia Book</b>                                            | <b>1925 – 1935</b>               | <b>xxx as primary reading</b> |
| <b>Divine Love supporting reading:</b>                             |                                  |                               |
| <b>Revelations</b>                                                 | <b>1954 – 1963</b>               | <b>– Dr Daniel Samuels</b>    |
| <b>Judas of Kerioth</b>                                            | <b>2001 – 2003</b>               | <b>– Geoff Cutler</b>         |
| <b>The Golden Leaf</b>                                             | <b>2008</b>                      | <b>– Zara &amp; Nicholas</b>  |
| <b>The Richard Messages</b>                                        | <b>2012 – 2013</b>               | <b>– James Reid</b>           |
| <b>The Divine Universe</b>                                         | <b>2012 – 2013</b>               | <b>– Zara &amp; Nicholas</b>  |
| <b>Family Reunion Afterlife Contact</b>                            | <b>2014 – 2015</b>               | <b>– Joseph Babinsky</b>      |
| <b>Traveller, An Immortal Journey</b>                              | <b>2014 – 2015</b>               | <b>– Zara &amp; Nicholas</b>  |
| <b>Destiny, Eternal Messages of Divine Love</b>                    | <b>2015 – 2016</b>               | <b>– Zara &amp; Nicholas</b>  |
| <b>Feeling Healing</b>                                             | <b>2017</b>                      | <b>– James Moncrief</b>       |
| <b>Religion of Feelings</b>                                        | <b>2017</b>                      | <b>– James Moncrief</b>       |
| <b>The Way of Divine Love</b>                                      |                                  | <b>– Joseph Babinsky</b>      |
| <b>Divine Love – The Greatest Truth in the World</b>               |                                  | <b>– Joseph Babinsky</b>      |
| <b>The Human Soul</b>                                              |                                  | <b>– Joseph Babinsky</b>      |
| <b>Divine Love Flowing</b>                                         |                                  | <b>– Joseph Babinsky</b>      |
| <b>The Truth</b>                                                   |                                  | <b>– Werner Voets</b>         |
| <b>Through the Mists, The Life Elysian, The Gate of Heaven</b>     |                                  | <b>– Robert James Lees</b>    |
| <b>Life in the World Unseen</b>                                    |                                  | <b>– Anthony Borgia</b>       |
| <b>Gone West</b>                                                   |                                  | <b>– J M S Ward</b>           |
| <b>Post Mortem Journal</b>                                         |                                  | <b>– Jane Sherwood</b>        |
| <b>After Death / Letters from Julia</b>                            |                                  | <b>– William T Stead</b>      |
| <b>Thirty Years Among the Dead</b>                                 |                                  | <b>– Carl A Wickland</b>      |
| <b>A Wanderer in the Spirit Land</b>                               |                                  | <b>– Franchezzo</b>           |
| <b>Life Beyond the Veil Vol I thru to V – Rev George Vale Owen</b> |                                  | <b>– Geoff Cutler</b>         |
| <b>The Holy Bible from the Ancient Eastern Text</b>                |                                  | <b>– Dr George M Lamsa</b>    |

Available generally from:

[www.lulu.com](http://www.lulu.com)

[www.amazon.com](http://www.amazon.com)

[www.bookdepository.com](http://www.bookdepository.com)

For Divine Love focused websites and forums:

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

Spiritual Development: <http://new-birth.net/spiritual-subjects/>

Padgett Books: <http://new-birth.net/padgetts-messages/>

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.htm>

**James Moncrief's books, the Padgett Messages and The Urantia Book at:**

**DIVINE LOVE SPIRITUALITY – DLS:**

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

All Padgett Messages (for condensed versions – see below) 1914 – 1923 Pages 945  
The Urantia Book (see suggested papers to read below)

**James Moncrief Books:**

|                                                                     | MoC   |                           |       |
|---------------------------------------------------------------------|-------|---------------------------|-------|
| The Rejected Ones – the Feminine Aspect of God                      | 1,490 | Nov 2002 – Jan 2003       | 228   |
| Messages from Mary and Jesus book 1                                 | 1,485 | Feb – Apr 2003            | 189   |
| Messages from Mary and Jesus book 2                                 | 1,485 | Apr – Oct 2003            | 170   |
| Mary Magdalene and Jesus' comments on the Padgett Messages – book 1 |       | Aug 2007                  | 164   |
| Messages from 31 May 1914 – 12 January 1915                         | 1,495 |                           |       |
| Mary Magdalene and Jesus' comments on the Padgett Messages – book 2 |       | Sep 2010                  | 177   |
| Messages from 13 January 1915 – 29 August 1915                      | 1,494 |                           |       |
| Speaking with Mary Magdalene and Jesus blog – book 1                | 1,490 | Jan – Apr 2013            | 206   |
| Speaking with Mary Magdalene and Jesus blog – book 2                | 1,489 | Apr – May 2013            | 229   |
| Speaking with Mary Magdalene and Jesus blog – book 3                | 1,490 | Oct – Jan 2014            | 187   |
| Speaking with Mary Magdalene and Jesus blog – book 4                | 1,491 | Jan – May 2014            | 191   |
| Mary Magdalene comments on Revelation from the Bible KJV            | 1,485 | Dec 2013 – Jan 2014       | 84    |
|                                                                     |       | This group being pages of | 1,825 |

|                                                                  |                        |                           |       |
|------------------------------------------------------------------|------------------------|---------------------------|-------|
| Paul – City of Light                                             | 1,488.5                | 2005                      | 149   |
| Ann and Terry                                                    |                        | 2013                      | 235   |
| Feeling bad? Bad Feelings are GOOD!                              | feeling-healing book 1 | 2006                      | 179   |
| Feeling bad will make you feel BETTER – Eventually!              | feeling-healing book 2 | 2006                      | 159   |
| Breaking the Golden Rule.                                        | feeling-healing book 3 | 2006                      | 168   |
| Feeling-Healing exercises, and other healing points to consider. |                        | 2009                      | 175   |
| Cathy and Mark – a novel introducing Feeling-Healing.            |                        | 2010                      | 151   |
| Introduction course to Divine Love Spirituality                  |                        | 2006                      | 139   |
| Speaking with the Dead, Death and Dying                          |                        | 2009                      | 173   |
| Spirits and their Childhood Repression Healing                   |                        | 2010                      | 179   |
| With Verna – a nature spirit                                     |                        | 2008                      | 279   |
| Communication with spirits – meet a spirit friend                |                        | 2010                      | 37    |
| Introduction to Divine Love Spirituality website                 |                        |                           | 362   |
| Sage – and the Healing Angels of Light                           |                        | 2017                      | 260   |
| Divine Love Spirituality                                         | 1,500                  | 2017                      | 201   |
| Feeling Healing – you can heal yourself through your feelings    |                        | 2017                      | 153   |
| Religion of Feelings                                             | 1,500                  | 2017                      | 47    |
|                                                                  |                        | This group being pages of | 3,046 |

**Religion of Feelings**

<http://religionoffeelings.weebly.com/>

**Introduction to Divine Love Spirituality**

<http://dlspirituality.weebly.com/>

**Main website of DLS**

<http://divinelovesp.weebly.com/>

**Childhood Repression website**

<http://childhoodrepression.weebly.com/>

**DLS and CR forum**

<http://dlscr.freeforums.net/>

<http://withmarymagdaleneandjesus.weebly.com/blog---and-free-books-speaking-with-mary-and-jesus>

**FEELING HEALING and SOUL HEALING with the DIVINE LOVE:****James Moncrief Publications:****all publications are free downloads:**<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

It is suggested for one to consider reading as follows:

**Speaking with Mary Magdalene and Jesus – books 1 – 4**

These four books encapsulate the second of the revelations with the first having been introduced by James Padgett one hundred years previously. These four books provide a wide range of guidance that has never previously been made available.

**Paul – City of Light**

As a gentle intro into the Divine Love and Healing; being James Moncrief's first novel and it's been criticised as being too heavily clichéd, but that's the point because it's a reflection of how he was back then.

**Ann and Terry**

For an example of people who might want to immediately start working on them selves and doing their Healing.

**Feeling Bad? Bad feeling are GOOD**

For more understanding about our denial of our feelings and why we should not deny our feelings, and it includes how it all came about for James, using himself as an example.

**Feeling bad will make you feel BETTER – Eventually!**

This includes specific examples of Marion and James working on expressing particular bad feelings, again with the hope that it will help others gain something of an idea as to what's involved in doing your Feeling Healing.

**Sage – and the Healing Angels of Light**

Through Sage who's 13 years old, the story is primarily about the two aspects of healing; that being, with the help of our angels, and the full Healing we can do by looking to our feelings for their truth.

**Religion of Feelings  
Feeling Healing**

**Welcome to LOVE – the Religion of Feelings  
you can heal yourself through your feelings**

So these books, including the four Speaking with Mary Magdalene and Jesus books, provide the essence of it all and are examples of James' work. Then it's up to whatever takes one's fancy. Other reading to consider may include:

**The Padgett Messages being published as:****The True Gospel Revealed Anew by Jesus volumes 1 – 4****Book of Truths by Joseph Babinsky****The Urantia Book**

**Release one's pain through expressing one's feelings.**

**in conjunction with**

**Longing for the Truth when also longing for Divine Love.**

**FEELING HEALING with DIVINE LOVE is SOUL HEALING:**

*A collection of 'papers' that draw together specific topics including all of the above and more from other sources of information and revelation designed to help increase one's awareness about why we have the problems we do and how to heal them, all whilst living a more healthy and sustainable life. They provide a brief snapshot of the more complicated topics and issues.*

**Firstly, consider discovering the truth of your emotional pain through Feeling Healing. Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing. Primary and most important readings are the writings of James Moncrief. Then consider the Padgett Messages, and then The Urantia Book.**

Pascas Papers, being free, are located within the Library Downloads [www.pascashealth.com](http://www.pascashealth.com)  
<http://www.pascashealth.com/index.php/library.html>

**[PASCAS – document schedule.pdf](#)      downloadable index to all Pascas Papers.**

FH denotes Feeling Healing; SH denotes Soul Healing, which is: Feeling Healing with the Divine Love; DL denotes Divine Love – living with the Love.

**PASCAS INTRODUCTION NOTES:** *All papers below can be found at Library Downloads link.*

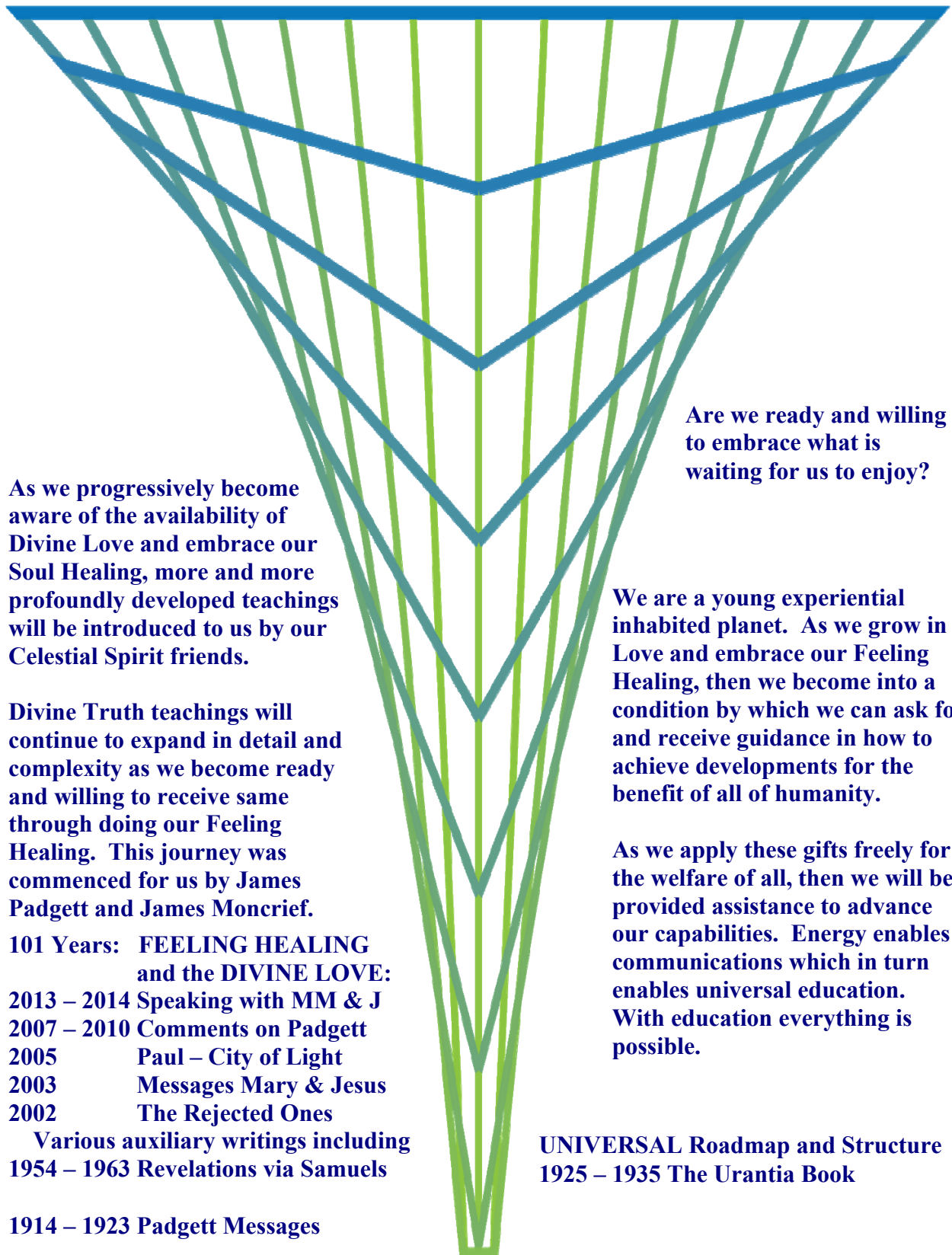
- Pascas Care Letters A Huge Upturn
- Pascas Care Letters Big Revelation
- Pascas Care Letters Feeling Healing Benefits Children
- Pascas Care Letters Feeling Healing Way
- Pascas Care Letters Little Children
- Pascas Care Letters Women's Liberation and Mother

**MEDICAL – EMOTIONS:**

- Pascas Care – Feeling Healing
- Pascas Care – Feeling Healing All is Within
- Pascas Care – Feeling Healing and Health
- Pascas Care – Feeling Healing and History
- Pascas Care – Feeling Healing and Parenting
- Pascas Care – Feeling Healing and Rebellion
- Pascas Care – Feeling Healing and Starting
- Pascas Care – Feeling Healing and Will
- Pascas Care – Feeling Healing Angel Assistance
- Pascas Care – Feeling Healing Being Unloved
- Pascas Care – Feeling Healing Child Control
- Pascas Care – Feeling Healing Childhood Repression
- Pascas Care – Feeling Healing End Times
- Pascas Care – Feeling Healing is Rebelling
- Pascas Care – Feeling Healing Live True
- Pascas Care – Feeling Healing Mary Speaks
- Pascas Care – Feeling Healing My Soul
- Pascas Care – Feeling Healing Perfect State
- Pascas Care – Feeling Healing Revelations X 2
- Pascas Care – Feeling Healing the Future
- Pascas Care – Feeling Healing Trust Yourself
- Pascas Care – Feeling Healing Versus Cult

**PASCAS  
PAPERS**

**DIVINE LOVE and DIVINE TRUTH Revelations and Teachings escalating:**



# Healed potential



**Insightful Genius**

*Brilliance!*

**DYNAMIC**

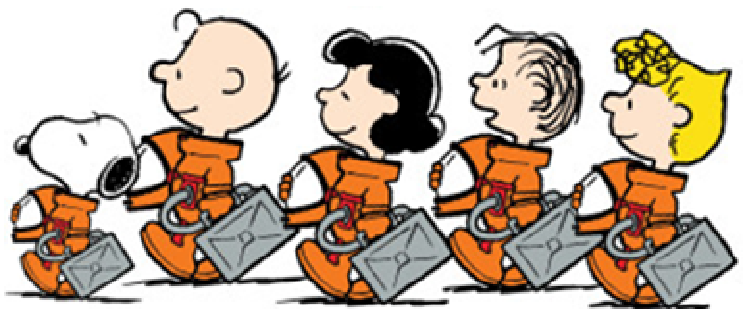
**vibrant**





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

**ALL  
SYSTEMS  
ARE GO!**



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