

The Unveiling of the Bergeson Administration's Vision: The Iniquity Exposed Part I

Introduction:

In March of 1999 Dr. Terry Bergeson, Washington State Superintendent of Public Instruction, announced in *The New 3Rs: Skills for the 21st Century* booklet the launching of a “new revolutionary educational design”¹ for the State of Washington’s public schools. In the introduction Dr. Bergeson stated the following:

After decades of research, a new direction for education has been discovered. It’s called “The New 3Rs: Relating, Representing, and Reasoning—Basic Skills for the 21st Century.” Thanks to the work of Dr. Robert R. Carkhuff and his research and development team we in the State of Washington are honored and excited to launch the New 3Rs. We believe that these powerful ideas and powerful skills will project all our citizens to increasing levels of prosperity. We won’t be surprised when other States in the US begin their own New 3Rs initiatives and won’t be surprised by international interest upon the State of Washington for its pioneering efforts in leading a New 3Rs movement.²

The State of Washington has developed, promoted and implemented *The New 3Rs: Relating, Representing and Reasoning* with funds received from the federal program Linking Education Reform and Educational Technology. The project is titled LINKS Project, a consortium of five state education agencies: Arkansas, California, Illinois, Pennsylvania and Washington. Their mission is “to integrate technology-assisted learning activities within state educational reform efforts and prepare all students with the ‘value-added’ knowledge, skills and processes that are requirements for our evolving knowledge society.”³ The federal grant proposal submitted by Dr. Terry Bergeson in July 1999, suggests a view for new learning by illustrating “three related types of learning—cognitive learning or knowledge, skills and process learning or competencies, and metacognitive learning ...”⁴ And in doing so, the *Tools for Learning* to be taught and integrated into teaching and learning are *The New 3Rs: Relating, Representing and Reasoning*, researched and developed by Carkhuff Thinking Systems.⁵

The teaching and integration of *The New 3Rs: Relating, Representing and Reasoning* in Washington State Public Schools are a violation of Article I, Section 11, and Article

¹ Bernard G. Berenson and Robert R. Carkhuff, *The New Science of Possibilities* (Amherst, MA: Possibilities Publishing, 2000), 232.

² Carkhuff Thinking Systems, *The New 3Rs: Skills for the 21st Century* (State of Washington: Office of the Superintendent for Public Instruction, 1999), i.

³ Office of the Superintendent of Public Instruction, Grant Proposal “Education for the 21st Century” (State of Washington: Office of the Superintendent of Public Instruction, 1999), 1.

⁴ *Ibid.*, 5.

⁵ *Ibid.*, 8.

IX, Section 4 of the Washington State Constitution, hence violating the religious rights of all students attending Washington State public schools.

Article I, Section 11 Religious Freedom:

Absolute freedom of conscience in all matters of religious sentiment, belief and worship, shall be guaranteed to every individual...No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or the support of any religious establishment.

Article IX, Section 4 Sectarian Control or Influence Prohibited:

All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control of influence.

A break down of *The New 3Rs* will assist in understanding the direction of Washington State's education reform, expected outcomes, and religious teachings. However, it is necessary to first provide a brief account of how *The New 3Rs* evolved and became a part of Washington State's educational reform. In order to do this, the relationship between Dr. Robert Carkhuff and three OSPI employees, Dr. Terry Bergeson, Dr. Andrew Griffin and Dr. Shirley McCune must first be discussed.

Relationship

Dr. Terry Bergeson

Bergeson's University of Washington 1982 dissertation, titled, *A comparison of Two Methods of Improving Math Attitudes in Intermediate Teachers and Counselors*, gives account of her relationship with Carkhuff. Bergeson's study "compared the effects of two counseling curricula, [each teaching] in conjunction with the same spatial visualization skills training curriculum, on the abilities and attitudes toward mathematics and the helping responses of upper elementary teachers and counselors from all levels."⁶ Bergeson set out to prove that Treatment HRD (Human Resource Development) is significantly superior to Treatment E (Eclectic Counseling Curriculum). Treatment HRD (The "REDUCE" Curriculum) is based on Carkhuff Human Resource Development skills in math learning environment.

Bergeson used in her study Carkhuff's Human Resource Development model asserting that "the teacher/helper skills of attending, responding, personalizing, and initiating are cumulative; and when used, help the learner/helpee move through the stages of the learning process from exploring to understanding to acting."⁷ This concept is similar, if not the same, to Carkhuff's Model of Interdependent Processing with Organizational Processes which is presented in his book *The New Science of Possibilities*.

⁶ Teresa Bergeson, *A Comparison of Two Methods of Improving Math Attitudes in Intermediate Teachers and Counselors* (Seattle, WA: University of Washington, 1982), Abstract.

⁷ *Ibid.*, 57.

A more detailed comparison is presented in a later section of this report. Clearly, the similarities to be presented will conclude that Bergeson was well indoctrinated, as early as 1982, with the humanistic ideas and theological teachings of Carkhuff.

Dr. Andrew Griffin

Aside from the many books Dr. Griffin has co-authored with Carkhuff, and as a single author of books published by, Carkhuff owned, Human Resource Development Press (HRD), Griffin's relationship with Carkhuff can be linked to as far back as the 1960s. Griffin participated in the 1968 community-based cultural capital development (CCD) project in Springfield Massachusetts.⁸ The CCD project was based on Carkhuff's Freeing Changeability—The New Scientific Functions research. The intent of the project was to design *information tools* for the transition to an information economy; these tools are the foundation of *The New 3Rs* curriculum. The tools are described as “tools for defining conceptual information; tools for defining the operations of information; tools for building new principles; tools for defining new objectives; tools for developing new programs.”⁹ In fact, Griffin is noted by Carkhuff as being a subject of the research.

Griffin's participation in the CCD project is recognized by Carkhuff in his book, *The New Science of Possibilities*, Carkhuff writes, “one of the directors of the CCD program...A community leader who co-directed the CCD program, Andrew H. Griffin, Jr., was himself a participant in the program. Along the way, he developed himself as human capital...”¹⁰ In fact, Carkhuff notes further that Griffin's participation was not limited to co-director; Griffin was a subject of the research, Carkhuff writes, “the changeability that Dr. Griffin exhibited emphasized the acquisition, application, and transfer of generative processing systems, and it propelled him to the front ranks of national educational leaders...Today, in his role as assistant superintendent [at the Office of the Superintendent of Public Instruction in Washington State], Dr. Griffin is active in a major statewide program in *Possibilities Schools*.”¹¹ Griffin is also a main author of the LINKS Projects deliverables relating to *The New 3Rs* curriculum.

Dr. Shirley McCune

Dr. McCune's relationship with Carkhuff can be documented as beginning in 1997 when she became an executive assistant superintendent for the newly elected Washington State Superintendent, Dr. Terry Bergeson. Even though it cannot be documented earlier, the relationship between Carkhuff and McCune most likely existed before 1997. Dr. McCune is the author of several books relating to the LINKS Project, and co-authored by Carkhuff. Specifically, McCune and Carkhuff are co-authors of the *Possibilities Schools: A Blueprint for the 21st Century*, the first book in the series of books for the *Possibilities Schools* curriculum, and is also a product deliverable from a contract between Carkhuff

⁸ Bernard G. Berenson and Robert R. Carkhuff, *The New Science of Possibilities* (Amherst, MA: Possibilities Publishing, 2000), 41.

⁹ *Ibid.*, 44-45.

¹⁰ *Ibid.*, 230.

¹¹ *Ibid.*, 231.

and the OSPI. McCune was the contract originator and designee of two contracts awarded Carkhuff Thinking Systems. McCune is also the author of *The Light Shall Set You Free*, co-authored by Dr. Norma Milanovich. *The Light Shall Set You Free* is “designed to assist all on a spiritual path to understand the world within that is connected to the Light and source of all power.”¹² The book was published in 1996, and is a representation of the religious beliefs associated with Metaphysics.

The Light Shall Set You Free teaches “Universal Laws...of the interconnectedness between humanity and the universe—the concept of Oneness.”¹³ In the book, McCune and Milanovich provide numerous messages channeled from what they believe to be Ascended Masters: Kuthumi, Athena and El Morya. They claim that Kuthumi comes to Earth from “the stars and the seventh-dimensional frequency...as the Ambassador of Love and Light.”¹⁴ And, Athena gives direction of the “Divine Concept of Oneness”¹⁵ by explaining that the divine concept of oneness is the “Universal Mind...that ALL IS MIND.”¹⁶ And, El Morya is claimed to be the “Master in charge of describing the nature of the universe...knowledge and understanding of how to apply the Universal Laws in the Third, Fourth, and Fifth Dimensions...[and that] In the mind of Oneness, everything is in motion.”¹⁷ The concept of *oneness* is presented in Carkhuff’s book *The New Science of Possibilities*; this will be discussed further in a later section of this report.

The New 3Rs: Relating, Representing and Reasoning

The New 3Rs is suggested as being a new innovative way to improve thinking skills for the 21st century, as Carkhuff suggests, “thinking about our thinking.”¹⁸ While Carkhuff’s idea appears to be of rationale thought, one must take extreme caution in implementing *The New 3Rs* curriculum into the public education system. *The New 3Rs* teaches the transformation of a thinking process. Examining the beginnings of Carkhuff’s research and thought leading to the development of *The New 3Rs* will provide a clear understanding of what *The New 3Rs* represent and intend to accomplish.

First, it is important to understand the simplified meanings of Relating, Representing and Reasoning as presented by Carkhuff. The simplified version was presented in *The New 3Rs* booklet, authored by Carkhuff, and distributed by the Bergeson Administration in March 1999; it discusses each of the 3Rs: Relating, Representing and Reasoning.

Carkhuff introduces *relating* as a way to “connect more fully [and] actualize our own relationships with others and with information... [helping] us to grow, help others to

¹² Shirley McCune and Norma Milanovich, *The Light Shall Set You Free* (Albuquerque, NM: Athena Publishing, 1996) xix.

¹³ Ibid.

¹⁴ Ibid., xi.

¹⁵ Ibid., 156.

¹⁶ Ibid.

¹⁷ Ibid., 165-173.

¹⁸ Carkhuff Thinking Systems, *The New 3Rs: Skills for the 21st Century* (State of Washington: Office of the Superintendent for Public Instruction, 1999), 2.

grow, and results in the development of more accurate and useful information.”¹⁹ He stresses the need to relate interdependently with other people and information, and if not society will fall apart.²⁰

He then brings in *representing* as being the symbolic representation of what is learned through relating. Carkhuff believes that “representing is about using a variety of symbols to communicate ideas...Numbers and math symbols are like words [and]...to communicate the sometimes complex relationships between words [it would be beneficial]...representing complex ideas by combining words with drawings.”²¹ It is in his discussion of *representing* that he introduces his idea of dimensional information. Carkhuff describes “a more advanced level of representing information [is defined as the use of] 3-D models and the nesting of models...tools for helping [to]...gain insight and perspective about information [and] multi-dimensional modeling is a tool for presenting the interrelationships of individual words, lists, scales, tables, and systems.”²² Carkhuff’s idea to *dimensionalize* is discussed in *The New Science of Possibilities*, and will be presented later.

After *representing*, the process of *reasoning* begins, and is considered the process needed to help solve a problem. Carkhuff outlines the reasoning process as beginning with the reasoning skills of “intentions or settings goals,” then “analyze [the] current situation,” next “expand understanding and options,” then “decide or narrow choices,” and “finally make a plan and act on the plan.”²³ This is the same as the helping process presented by Bergeson in her 1982 dissertation. The helping process consist of helper skills: attending, responding, personalizing, and initiating; these skills are the same as the reasoning skills.

The final 3Rs completes The Teaching Triangle: learners, content and a teacher (see Figure 1). This triangle is a symbolic representation of *The New 3Rs* and the beginning of the *Possibilities Schools* curriculum; it defines the interdependent processing between teacher and student, or as Carkhuff explains in *The New Science of Possibilities*, “the relationship between the human processor and the phenomena.”²⁴ The Teaching Triangle, as presented, does not reveal the theological thought it serves to teach. The truth behind *The New 3Rs* teachings will be discussed in the following sections.

¹⁹ Ibid., 3.

²⁰ Ibid.

²¹ Ibid.

²² Ibid., 6.

²³ Ibid., 7.

²⁴ Bernard G. Berenson and Robert R. Carkhuff, *The New Science of Possibilities* (Amherst, MA: Possibilities Publishing, 2000), 233.

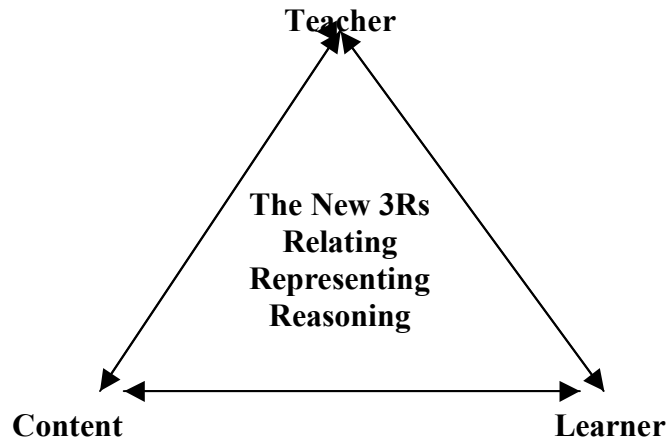


Figure 1. The Teaching Triangle²⁵

The Roots of Carkhuff's Theological Teachings

Carkhuff's theological teachings of phenomena are based on the ideas of two German Philosophers, Edmund Husserl and Martin Heidegger. The idea of Phenomenology was developed by Husserl in the early 1900's during his years at the University of Gottingen.²⁶ Heidegger, who was an assistant to Husserl at Freiburg University, later expands on Husserl's phenomenological philosophy by teaching that "phenomenology is the art of self-understanding for Dasein (being of the entity)."²⁷ Husserl and Heidegger are renowned philosophers of the 1900s, and as a result of this there are a countless number of books discussing their writings. However, for this discussion a limited number of sources will be used. Two sources come from the Wadsworth Philosophical Series; the books chosen from this series will offer a brief but insightful understanding of both Husserl's and Heidegger's philosophies. The authors Victor Velarde-Mayol and Patricia Altenbernd Johnson provide well written guides into the life and thought of Husserl and Heidegger. In order to provide direct quotes from Husserl and Heidegger, some of their own writings will be used as primary sources, however, the English translated version rather than the German.

Edmund Husserl

Velarde-Mayol is the author of *On Husserl*; his book discusses Husserl's philosophical development of Phenomenology, the analysis and method of, and the notion of transcendental phenomenology. Velarde-Mayol writes that Husserl's idea of

²⁵ Carkhuff Thinking Systems, *The New 3Rs: Skills for the 21st Century* (State of Washington: Office of the Superintendent for Public Instruction, 1999), 9.

²⁶ Victor Velarde-Mayol, *On Husserl* (Belmont, CA: Wadsworth/Thomas Learning, 2000), 6.

²⁷ Patricia Altenbernd Johnson, *On Heidegger* (Belmont, CA: Wadsworth/Thomas Learning, 2000), 16-7.

phenomenology came about as a result of his concern to “radicalize the foundations of human knowledge to make it immune to skepticism.”²⁸ Hence, the method of phenomenology was founded, and can be explained as follows:

Phenomenology = The method for the description and analysis of consciousness and what is given to consciousness through which philosophy becomes a strict science.²⁹

To understand the concept of Husserl’s Phenomenology further Velarde-Mayol explains, “What is given to our knowledge is called ‘phenomenon’...meaning appearance...Phenomenology is not interested in facts, singular facts, but in the essences, the ideas and universals.”³⁰ Phenomenology introduces the idea that what is perceived is just as real as what is actually seen. In Husserl’s book *The Idea of Phenomenology* he explains *seeing consciousness* in relation to perception, universals and essence in the following way:

The *primary temporal object* is constituted in perception, along with retention of consciousness of what is perceived; only in that sort of consciousness can time be given. Thus the universal is constituted in the *consciousness of universality* which is built upon perception and imagination. The content of intuition, in the sense of a particular essence, is constituted in either imagination or perception indifferently, while abstracting from existential claims. And, to remind you of this right away, from this proceed the categorial acts, which are always presupposed in any evident assertions. The categorial forms which we encounter here, which find expressions in words like “is” and “not,” “same” and “other,” “one” and “many,” “and” and “or,” and in the forms of prediction and attribution, etc., point to the forms of thinking by means of which thought-forms, when they have been appropriately constructed, come to consciousness on the basis of synthetic data which tie together the simplest acts: states of affairs of this and that ontological form. It is also at this point that the “self-constitution” of the actual objects takes place in the cognitive acts which have been so formed. The consciousness in which the given object as well as the pure “seeing” of things is brought to fulfillment is, however, not like an empty box in which these/data are simply lying; it is the “*seeing*” *consciousness*, which, apart from attention, consists of mental acts which are *formed in such and such ways*; and the things which are not mental acts are nevertheless constituted in these acts, and come to be given in such acts. It is only as so constituted that they display themselves as what they are.³¹

Husserl’s teaching on *seeing-consciousness* explains the phenomenon as being a perceptual experience based on subjective thought and reasoning. The phenomenon represents an appearance of what is of mind rather than of reality, suggesting that what is

²⁸ Ibid., 12.

²⁹ Ibid.

³⁰ Ibid.

³¹ Edmund Husserl and translated by William P. Alston, *The Idea of Phenomenology* (Netherlands: Martinus Nijhoff, 1964), 56-7.

perceived is indeed real, however non-existent. Velarde-Mayol confirms this understanding when he writes that “Phenomenology does not deal with reality but the experience of reality...the phenomenon contains the same characteristics as the real thing; nothing is missing but the existence.”³² Husserl’s teachings lead one to believe that one’s intellect controls the phenomenon and its existence; how the phenomenon is presented is constituted by the mind, and in a sense the mind is the phenomenon’s creator. Understanding this, Heidegger takes Husserl’s philosophy in a different direction by introducing the idea that the phenomenon is the interpreter of *Dasein*, however one in the same, seeking to understand the possibilities of existence.

Martin Heidegger

Johnson is the author of *On Heidegger*; her book discusses Heidegger’s teachings of *Dasein*, and its meaning in relation to Phenomenology. Johnson begins with a brief discussion relating to Heidegger’s membership in the Nazi Party from 1933 to 1945. Heidegger rarely spoke of his involvement with the Nazi Party and its dictator, Adolf Hitler.³³ It is argued that Heidegger’s involvement with the Nazi party was due to his naivety and being misled, however, some find in Heidegger’s “earliest works the seeds of Nazism.”³⁴ Heidegger’s book *Being and Time* is recognized as one of his greatest earlier works; it is in this book that Heidegger presents his idea of Being-in-the-world. Heidegger teaches that “Dasein does not begin as separate from the world or ...entities...Dasein is always already in the world and is part of that world.”³⁵ Heidegger’s teaching of Being-in-the-world is similar to the modern day New Age Religions’ teachings of *oneness* and *unity*. Both Carkhuff and McCune teach this in their books: Carkhuff in *The New Science of Possibilities* and McCune in *The Light Shall Set You Free*.

While there are a number of books and essays giving account of Heidegger’s association with the Nazi Party, the focus of this report will be limited to Heidegger’s philosophy of phenomenology. However, recognizing the correlation between Heidegger’s earlier writings and Nazism is necessary because Heidegger’s earlier teachings correlate closely with the modern day teachings of Robert Carkhuff’s *New Science of Possibilities* series: a New Age approach to God and spiritualism. A brief introduction of Heidegger’s philosophy will help in understanding Carkhuff’s belief system, which will be discussed later. Heidegger’s Being-in-the-world philosophy is explained more clearly when Heidegger discusses the meaning of *Dasein*, the process of temporality, freedom and the essence of truth, which leads to the understanding of *Dasein*’s possibilities in association with the ontological argument.

Heidegger discusses throughout his writings that the meaning of *Dasein* is the understanding of its possibilities when relating with other entities; people, things etc. Johnson writes that Heidegger taught that the meaning of *Dasein* is the ability “to open

³² Victor Velarde-Mayol, *On Husserl* (Belmont, CA: Wadsworth/Thomas Learning, 2000), 65.

³³ Patricia Altenbernd Johnson, *On Heidegger* (Belmont, CA: Wadsworth/Thomas Learning, 2000), 7.

³⁴ Ibid.

³⁵ Ibid., 17.

our world, or make it larger, by involving ourselves with more things and by relating to these things so that they can show us possibilities of how we can be related to them.”³⁶ Heidegger then introduces the process of temporality, in which “We disclose ourselves to ourselves and others and we disclose things in their present, situated, relationship to us.”³⁷ Johnson explains Heidegger’s temporality as “We are always oriented towards our possibilities, towards the past as it is part of our existence, and toward entities in the world of our existence... This is temporality.”³⁸ In short, being *Dasein* is the process of relatedness, the first step in reaching the essence of truth. Before reaching the essence of truth the process of temporality must be completed; this process reveals *Dasein* to other entities so that direction towards one’s possibilities in relation to oneself and others can be realized.

Heidegger’s essay *On the Essence of Truth* introduces the association of truth and freedom, and that without freedom, truth is not possible. Heidegger explains this in *Essence of Truth* as “freedom, understood as letting beings be, is the fulfillment and consummation of the essence of truth in the sense of the disclosure of beings.”³⁹ In his essay *What is Metaphysics* he explains that once achieving this freedom *Dasein* can then emerge with nothing, “holding itself into the nothing, *Dasein* is in each case already beyond beings as a whole.”⁴⁰ Therefore, “the question of nothing must bring us to the point where an answer becomes possible or the impossibility of any answer becomes clear. The nothing is conceded.”⁴¹ *Dasein*’s ability to go beyond beings as a whole makes it superior—transcendent; however, without the ability to emerge with nothing then *Dasein* cannot relate to others, itself or achieve selfhood and freedom.⁴² Heidegger believes human existence is based on the nothing making “possible the openedness of beings as such.”⁴³ The question of nothing, which nothing is neither an object nor a being, is the basics of metaphysics.

Carkhuff’s teachings in *The New Science of Possibilities* are closely related to Heidegger’s philosophy of *Dasein* and achieving the essence of truth; however, Carkhuff expands on Heidegger’s thoughts by introducing the idea that the phenomena are the intellects, which are the *Possibilities Mind*—the gods of phenomenalism.

Carkhuff’s *The New Science of Possibilities*

The Possibilities Science is a 21st century science that teaches the transformation of thinking in order for humans to adapt to the *Information Age*. To do this, Carkhuff introduces his idea of Freeing Functions, or specifically, The Possibilities Functions:

³⁶ Ibid., 19.

³⁷ Ibid., 30.

³⁸ Ibid.

³⁹ Martin Heidegger, “The Essence of Truth,” *Martin Heidegger Basic Writings* (New York: Harper & Row, 1977), 129.

⁴⁰ Martin Heidegger, “What is Metaphysics,” *Martin Heidegger Basic Writings* (New York: Harper & Row, 1977), 105.

⁴¹ Ibid., 98.

⁴² Ibid., 105-6.

⁴³ Ibid., 106.

Describing, Predicting, Relating, Empowering and Freeing.⁴⁴ Carkhuff considers the functions of describing and predicting as historical functions necessary for relating. The functions: relating, empowering and freeing are the possibilities functions, Carkhuff explains their functions in the following way:

Relating means: entering the phenomenal frames of reference, whether or not the phenomena themselves are enabled to process or to communicate. For example, when we relate to people, we enter their internal frames of reference to discover their own phenomenological experience of the universe. Relating is a precondition for empowering.

Empowering means: the expansion and elevation of the phenomenal processing systems: we relate to phenomena in order to experience their phenomenal worlds; then we empower phenomena in order to expand their phenomenal worlds. Empowering is a precondition for freeing.

Freeing means: engaging in higher-order generative processing systems of other phenomena [this] involves aligning with the processing systems of other phenomena. In so doing, the processors achieve true freedom for themselves and, with interdependent processing, for the phenomena.⁴⁵

Carkhuff's possibilities functions are similar to Heidegger's concept of *Dasein*'s relatedness and achievement of freedom and the essence of truth. In review, *Dasein* relates to empower by way of disclosing itself to itself and others, to then freeing itself to experience the essence of truth, allowing for *Dasein* to emerge with nothing to then exist beyond self and others. Carkhuff's Possibilities Science builds on Heidegger's philosophy to create a system that teaches higher-order thinking skills, resulting in the creation of a superior class of people all the while eliminating certain groups of people from mere existence. Carkhuff relays this supremacist mind-set when he discusses Human Attenuators; specifically he elucidated this notion of superiority in the following way:

Human Attenuation

The unhealthy end of the curve is marked by the laggards or attenuators: "Last to the market and proud of it!" These personalities, whether individuals, organizations, or cultures, can be described as:

- Physically sick and under-resourced;
- Emotionally unmotivated, even by the incentive system;
- Interpersonally unrelated, even to their families.

⁴⁴ Bernard G. Berenson and Robert R. Carkhuff, The New Science of Possibilities (Amherst, MA: Possibilities Publishing, 2000), 22.

⁴⁵ Ibid., 23.

They are intellectually conditioned, “hard-wired” to “memory traces” of early childhood experiences.

Most important, the unhealthy personality cannot think:

- Cannot get beyond the conceptual level of information;
- Cannot represent information beyond drawing a line between data points;
- Cannot think individually because it has no information to process;
- Ditto for thinking with others because it cannot “*give anything up*” to “*get anything back*”;
- Double ditto for thinking with any kind of phenomena—people, data, or things—because nothing else and no one else really exist!

In short, the unhealthy personality is imprisoned by the same walls it employs to define itself; it is fearful to look inside itself because it has no soul...⁴⁶

With this clarification, it is clear that the human attenuators, among learners, are students’ with disabilities, student’s living in poverty, and students’ emotionally disabled and considered social outcasts. Carkhuff’s and McCune’s *Possibilities Schools* is designed to repress, or literally rid society of, the so-called human attenuators; this is being done by teaching that certain groups of people are subhuman, having no soul or the ability to think, in fact, the attenuators do not exist. In order to cleanse society of the attenuators, Carkhuff’s Possibilities Functions: Relating, Empowering and Freeing serve to indoctrinate children and educators into Possibilities Scientist, and those considered to be attenuators will be left behind, as if they are non-existent. This indoctrination is intensive and will radically transform thinking to in turn alter the beliefs and mental attitudes of children and educational leaders.

The State of Washington’s Office of the Superintendent of Public Instruction while under the leadership of Dr. Terry Bergeson has implemented Carkhuff’s *Possibilities Schools* curriculum throughout the Washington State Public Schools. The design team of the *Possibilities Schools* consisted of five individuals: Dr. Bergeson, Dr. Griffin and Dr. McCune, along with Don Benoit and Susan Mackler of Carkhuff Thinking Systems.⁴⁷ They financed the project with funds received from the U.S. Department of Education for the LINKS Project grant. These funds financed the production of materials associated with the *Possibilities School* curriculum, as well as the promotion and implementation of the *Possibilities Schools* curriculum within a five states consortium. Carkhuff Thinking Systems was awarded two contracts for approximately 1 million dollars combined. The contracts served to further develop and promote Possibilities Functions; hence the presentation of *The New 3Rs: Relating, Representing and Reasoning*.

Carkhuff’s new 3Rs teach how to interdependently process with the phenomena. Specifically, Carkhuff directs that “the mission of possibilities science is interdependent

⁴⁶ Ibid., 165-6.

⁴⁷ Ibid., 232.

and synergistic processing partnerships dedicated to the growth and changeability of phenomena and, inevitably, the scientists themselves.”⁴⁸ In order to fully understand the intent of Carkhuff’s teachings the final chapter of *The New Science of Possibilities* must be addressed; it explains in detail who or what the phenomena are.

Carkhuff believes that the phenomena are gods; the human mind, or the intellect, are the gods, and how to interdependently process with these gods is what Carkhuff teaches. Carkhuff believes he must transform the thinking process, and his book *The New Science of Possibilities* gives clear direction to how this can be done. He offers the following in reference to whom or what the phenomena are:

We came to know God only when we came to generate human and phenomenal possibilities, for God is in the phenomena He presents to us. He is in people, and their communities and cultures; in organizations, corporations, and market place economies. He is machines as well as nature, information as well as individuals, mathematical cells as well as biological ones. He is in all environments, including especially our physical universes.⁴⁹

Carkhuff’s understanding of the phenomenal gods suggests that the brain is the symbol of god, that the brain is the existence of god. In a sense, god exists in whatever is a brain or whatever is a result of intellect. Heidegger’s idea of Dasein (being of the entity) is the same as Carkhuff’s idea of the mind (being of the entity). Both Heidegger and Carkhuff consider the brain the entity and the mind or Dasein as the *being* that merges with the phenomena. More clearly, the mind of the brain is the phenomena, or as Carkhuff eludes in the final sentence of *The New Science of Possibilities*, “Indeed, God is found in expanding possibilities! For God is ‘*The Possibilities Mind*!’”⁵⁰ Noteworthy, Carkhuff does not give clear direction of whom or what the phenomena are until the final pages of his book. Prior this clarification of whom or what the phenomena are, Carkhuff makes several connotations suggesting that the brain is the entity of the being. One statement in particular leads the reader to believe that the brain is indeed associated to the phenomena, “When brains and cultures continue to develop socially, they pound out the possibilities-community language with clarity of operations for components, functions and processes of all social processing phenomena.”⁵¹ Carkhuff references several great inventors and credits their inventions as being the phenomena. Carkhuff supports his understanding of phenomenal gods with his research of the possibilities science functions. So, what are the operations of components, functions and processes—the so-called possibilities science functions?

In a previous paragraph on page 10 of this report, a brief introduction was provided relating to the possibilities science functions: relating, empowering, and freeing. These are merged with the possibilities science components: dimensional, vectorial and phenomenal, and with the possibilities science processes: individual processing,

⁴⁸ Ibid., 55.

⁴⁹ Ibid., 259.

⁵⁰ Ibid., 260.

⁵¹ Ibid., 256.

interpersonal processing and interdependent processing. Briefly noted, along with the possibilities science functions, were the historical functions: describing and predicting. These are considered the probabilities science. Along with these functions emerge the components: conceptual and operational, and the processes: information relating and information representing. Carkhuff builds on these by developing his possibilities science operations. Carkhuff's possibilities science model of components, functions and processes is the idea behind *The New 3Rs*. The possibilities science is a processing system with five levels of processing. The chart below will demonstrate the correlation between the 3Rs and the possibilities science operations—the transformation of thinking:

The New 3Rs: Relating, Representing and Reasoning
And
Levels of Interdependent Processing

Figure 2

Relating To Phenomena	Representing To Phenomena	Reasoning To Generate New Phenomena
Individual Processing Conceptual Information Relating to Operationalize Phenomena (Level 1)	Interpersonal Processing Operational Information Representing to Dimensionalize Phenomenal Images (Level 2)	Interdependent Processing Dimensional Vectorial Phenomenal Individual Processing to Generate New Phenomenal Images (Level 3) Dimensional Interpersonal Processing to Generate More Powerful Phenomenal Images (Level 4) Vectorial Interdependent Processing to Generate the Most Powerful Phenomenal Images (Level 5) Phenomenal

Relating to the phenomena is the ability to merge with the phenomena in order to relate “to its frame of reference.”⁵² Carkhuff believes the “scientist becomes one with the phenomena...If we are studying humans, we become the humans...data, we become the data...organizations, we become the organizations...viruses, we become the viruses...rocks, we become the rocks.”⁵³ The ability to become the phenomena transforms conceptual information about the phenomena in order to begin information representing. The process will enable relating with the phenomena at their different levels of maturity; those levels are presented in the following way:

- Level 1: functions
- Level 2: components
- Level 3: processes
- Level 4: conditions
- Level 5: standards⁵⁴

When representing “the possibilities scientist engages in dialogue with the phenomena, communicating with them in their language or expressions...preparing the scientist to process the phenomena.”⁵⁵ Once processing with the phenomena the possibilities scientist is then able to transform *operationalized* phenomena into *dimensionalized* phenomena, which is the beginning level of reasoning—individual processing—the developing of a generative processing scientist. The dimensions are presented as five levels in the following way; these allow for the possibilities scientist to have personalized dialogue with the phenomena:

- Level 1: one-dimensional scaling
- Level 2: two-dimensional matrices
- Level 3: three-dimensional modeling
- Level 4: *nested* dimensional modeling
- Level 5: multidimensional modeling⁵⁶

When reasoning “the scientist must engage in systematic generative processing with the phenomena.”⁵⁷ This individual processing system will enable the phenomena to grow into productive and usable information. The individual processing system is a generative processing system, and is described in the following way:

- Level 1: goaling by valuing
- Level 2: analyzing by breaking down
- Level 3: synthesizing by assembling
- Level 4: operationalizing by prototyping

⁵² Ibid., 135.

⁵³ Ibid.

⁵⁴ Ibid., 136.

⁵⁵ Ibid., 137.

⁵⁶ Ibid.

⁵⁷ Ibid., 139.

Level 5: technologizing by programming⁵⁸

This process transforms the phenomena into the vectorialized phenomena. This is described as the “systematized organizational systems: mission (M), organization architecture (O), systems (S), objectives (O), tasks (T),”⁵⁹ level 1 being tasks. The possibilities scientist is now prepared for interpersonal processing with the phenomena.

Interpersonal processing allows the scientist and the phenomena to grow in processing. When this process occurs “the scientists initiate *process-to-process* dialogue to reveal the principles of growth for both scientist and phenomena.”⁶⁰ In order for this to happen the scientist and phenomena must engage in the following systematic process:

Level 1: goaling by valuing

Level 2: getting by responding to the images of others

Level 3: giving by personalizing our own images

Level 4: generating by processing new images

Level 5: going by planning and implementing new images⁶¹

This process will prepare the scientist and phenomena for interdependent processing to generate the most powerful phenomenal images. The scientist has completely merged with the phenomena—phenomena being the highest level to achieve in *The New Science of Possibilities*. The interdependent processing systems allow “both phenomena and scientist to actualize their full potential for growth and changeability.”⁶² It is when the scientist processes interdependently that co-processing with the phenomena is possible.

Carkhuff describes becoming an interdependent processor similar to a spiritual rebirth. Carkhuff illustrates this rebirth in the following way:

This is an experience that is, at once exquisitely fulfilling and agonizingly painful. First, we become “*pregnant*” with the phenomena; they live inside us. Then, we give “*birth*” to the phenomena: they live outside us. It is during this latter phase that the phenomena take on lives of their own—changeable lives! Indeed we learn to live inside the phenomena, processing with them, receiving their generative response to stimulate our further processing.⁶³

Once the rebirth is experienced the possibilities scientist becomes superior to others; the freeing experience allows for continuous growth. The possibilities scientist no longer fears change or death. Carkhuff explains that “in general, most people prefer the probabilities of knowing how they will die—slowly, decrementally cell-by-cell, and in agony! Few will risk the possibilities of not knowing how they will live—rapidly,

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid., 141.

⁶¹ Ibid.

⁶² Ibid., 143.

⁶³ Ibid., 131.

explosively, and fully in the present as they create time.”⁶⁴ And, those who choose to experience the phenomenal birthing process will “have to fight to retain [their] phenomenal experiences as others attack to take them away [as] others can only describe and predict probabilistically—they cannot relate possibilistically.”⁶⁵ This spiritual rebirth of interdependent processing frees one from the “fear of freedom that drives humankind away from becoming truly human [which otherwise leads] toward the atrocities of the sub-human.”⁶⁶ In other words, Carkhuff is suggesting that only the few who achieve interdependent processing are human, while all the rest of mankind is subhuman, hence the attenuators.

Carkhuff’s idea of achieving freedom to relate with the phenomena not only frees the mind to merge with the phenomena, but also allows the possibilities scientist to use their “God-given intellectual potential to generate and relate to the expanding phenomenal potential of our universes and, in doing so, become ‘one’ and grow with [the phenomena].”⁶⁷ Carkhuff goes as far as to say, “People who are skilled at interdependent processing do everything better, co-processing with phenomena and thereby relating to them, empowering them, and freeing them to possibilities... [these are the] *Possibilities Leaders*.”⁶⁸ Becoming an interdependent processor has no limitations, the possibilities are the impossibilities. The key to possibilities science is that it “asserts that things may be whatever they and we intend them to be.”⁶⁹ This allows for the interdependent processor to become the prodigious healer/helper. Carkhuff provides an example of how a healer processes interdependently to heal a patient, the example reads as follows:

Phenomenologically...the healer enters the body and spirit of the other, dedicating his or her own body and spirit to the recipient’s health. In so doing, the healer takes on the other’s illness, always phenomenologically, sometimes physically, perhaps even suffering symptoms very similar of the other...The healer...must be pure of mind, pure of body, pure of spirit, and especially pure of motive...the healer follows Nature’s rules in fully entering the phenomenological experience of the recipient...the healer personally requires sources of nourishment to replenish the phenomenal sources that have been depleted...others must respectfully enter the phenomenological experience of the healer; others must love the healer in the manner that the healer loves his or her recipients.”⁷⁰

This process is used to release phenomenal potential in the *Possibilities Schools—The New 3Rs* curriculum series. Instead of being called healer, the interdependent processor is called helper, and the recipient, instead of patient, is called *helpee*. Carkhuff explains the process by using the functions of possibilities science: relating, empowering and freeing. The *Possibilities Schools* series provides instruction to becoming an

⁶⁴ Ibid., 132.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ Ibid., 120-1.

⁶⁹ Ibid., 58.

⁷⁰ Ibid., 122-3.

interdependent processor for administrators, principals, teachers, parents and learners; they will ultimately be helper/*helpee*, with the intent to create relationships of *oneness*—to become the universal mind. Carkhuff teaches “that the learning progress is dependent upon the student’s relationship with the teacher...it is the power of interdependent processing—‘*oneness*’—that makes such relationships, and true helping, possible.”⁷¹ It is this very concept that drives the education reform in the State of Washington.

The State of Washington while under the leadership of Dr. Terry Bergeson has incorporated the religious beliefs of *The New Science of Possibilities* into the public educational system throughout Washington state public schools. Bergeson, McCune and Griffin have used the education reform as a vehicle to create transformed phenomenal interdependent processors. They have incorporated their religious beliefs into the assessment process, to ultimately change the curriculum to transform the thinking process so that students, teachers, administrators and parents will “enter the realm of possibilities science...assert[ing] that things may be whatever they and we *intend* them to be.”⁷² This higher order of thinking is intended to accomplish the following objective:

To respond to the phenomena’s internal frames of reference, the scientists themselves must be positioned powerfully: they must have not only the skills and expertise in the specialty areas that enable them to respond, but also the capability to **“become the phenomena.”** Moreover, listening carefully to the phenomena, the scientist must have the capacity to facilitate **“the phenomena becoming what they want to become.”**⁷³

The notion that the Washington Assessment of Student Learning (WASL) is the tool to address accountability is nothing more than an illusion. It is the intent of the Bergeson Administration to deceive the public with the illusion of accountability, all the while the Administration is deceptively incorporating the religious practices of *The New Science of Possibilities*, which is to create the phenomena—the god of the possibilities science. Clearly, a religious belief system is driving the education reform in Washington State, and as a result children are being exploited for the purpose of elitism. The Bergeson Administration’s vision is the creation of an elite society, exclusive of interdependent processors. In a few words, the WASL is geared towards transforming the entire educational system to create an elite society brought about by the religious beliefs of Carkhuff, McCune, Bergeson and Griffin, and based on the metaphysical teachings of Carkhuff and McCune.

Bergeson Administration’s Vision

Aside from Dr. Bergeson announcing, in the March 1999 booklet, the launching of *The New 3Rs* in Washington State public schools, Dr. Bergeson is recognized, along with Dr. McCune and Dr. Griffin, by Carkhuff in his book *The New Science of Possibilities* as three of the five members of the *Possibilities Schools* design team. It is footnoted that

⁷¹ Ibid., 119.

⁷² Ibid., 58.

⁷³ Ibid., 57.

“the design team was composed of Superintendent Terry Bergeson, D.Ed., and staff members Andrew Griffin, D.Ed., and Shirley McCune, Ph.D.; consultation was provided by Don Benoit, M.A., and Susan Mackler, M.A., of Carkhuff Thinking Systems.”⁷⁴ Carkhuff dedicated an entire chapter of his book to illustrate the Washington State’s program in possibilities schooling. In this chapter Carkhuff gives further acknowledgement of Bergeson’s, McCune’s and Griffin’s involvement in the following way:

Dr. Andrew H. Griffin, Assistant Superintendent of Public Instruction for the State of Washington, is now participating in a revolutionary educational design. Along with Superintendent Terry Bergeson and staff member Shirley McCune, he is bringing to disenfranchised minority populations “*The New 3Rs*” a statewide program in possibilities schooling. The New 3Rs—relating, representing, and reasoning—are innovative skills leveraged to drive “the old 3Rs”—reading, ‘riting, and ‘rithmetic—in order to improve student achievement.⁷⁵

In order for the Bergeson Administration to accomplish their objective of implementing the *Possibilities Schools* design, the instructional curriculum needs to correlate with the concept driving the Washington Assessment of Student Learning (WASL). In order to do this the curriculum needs to move from “S-R conditioned responses (the current standard) to relating responses, and through S-O-R discriminative learning (representing) to S-P-R generative processing (reasoning).”⁷⁶ The Office of the Superintendent of Public Instruction (OSPI) determined that their first step in achieving this transformation was to address the “relationship between the human processor and the phenomena.”⁷⁷ For example, the human processor is the learner and the phenomena is the interdependent processor—the teacher. The process, noted as the Bergeson vision, is “the teacher [will] relate to the learners (relating) before representing their content (representing) and [process] with the learners (individual thinking, interpersonal processing, interdependent processing)”⁷⁸ to then merge—to become one—with the student and learning experience.

The phenomena are the interdependent processors; therefore, in order for the teacher to experience oneness with the learner the teacher must be processing interdependently with the phenomena—the mind, the god of possibilities science. Dr. Bergeson noted in her 1982 dissertation, “It is essential also for teachers...to learn helping skills in order to facilitate their helpee’s movement through the three phase learning process.”⁷⁹ Bergeson references these skills as the “teacher/helper skills of attending, responding, personalizing, and initiating.”⁸⁰ These skills and the three phase process are presented in *The New Science of Possibilities* as ideational relationship/intervention. Carkhuff credits Dr. David Aspy of Carkhuff Institutes as being the designer of the

⁷⁴ Ibid., 323.

⁷⁵ Ibid.

⁷⁶ Ibid., 233.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Teresa Bergeson, *A Comparison of Two Methods of Improving Math Attitudes in Intermediate Teachers and Counselors* (Seattle, WA: University of Washington, 1982), 59.

⁸⁰ Ibid., 57.

relationship/intervention process. The three phase process is explained in the following way:

First, teachers must exit their “*ego boundaries.*” In other words, they must “*get inside their own skins.*”

Second, they must relate to the learners internally and externally. On the internal level, this requires using interpersonal skills to the learners’ experience—“*All learning begins with the learners’ frames of reference.*” On the external level, this requires using instructional skills to relate to the learners’ performance: “*All learning culminates in skills objectives.*”

Finally, teachers must enter the learners’ ego boundaries, merge with learners, and penetrate their egos to reach their “*learning souls.*”⁸¹

The relationship of teacher and learner is the first step in accomplishing interdependent processing for the learner. Once this is achieved *The New 3Rs* processing system begins. Elevating to this level is discussed in *The Possibilities Schools* manual. The manual is a product of the LINKS Project grant funds.

The possibilities schools curriculum is presented in *The Possibilities Schools* manual authored by Robert Carkhuff and Dr. Shirley McCune. The curriculum teaches higher-order thinking skills, with a mission to create independent processors; the first step towards interdependent processing is “to employ information relating systems, or information relating”⁸² in order to define phenomenal operations. The levels are presented in the following way:

The conceptual information: facts, concepts, principles, applications, and objectives are transformed into operational information: functions, components, processes, conditions and standards; this transformation makes the phenomena work.

Level 1: Possibilities Functions—Learner Functions—Learner Skills

Level 2: Possibilities Components—Information Components—Information Content

Level 3: Possibilities Processes—Instructional Process—Instructional Method

Level 4: Possibilities Conditions—Organizational Conditions—Level 1,2,3

Level 5: Possibilities Standards—Performance Standards—Performance Measures⁸³

The possibilities learner functions have three elevated levels considered the human processing system: conditioned responding, discriminative learning, and generative processing; these levels are divided into three levels Elementary, Transitional and

⁸¹ Bernard G. Berenson and Robert R. Carkhuff, *The New Science of Possibilities* (Amherst, MA: Possibilities Publishing, 2000), 213.

⁸² *Ibid.*, 234.

⁸³ Robert R. Carkhuff and Shirley McCune, *The Possibilities Schools* (Amherst, MA: Possibilities Publishing, 2000), 31-108.

Secondary, each representing the educational system levels, Secondary being the highest level. This is the same for all Levels mentioned above.

Elementary: Conditioned Responding System (S-R) enable to negotiate most of the living, learning and working tasks in daily existence.⁸⁴

Transitional: Discriminative Learning Systems (S-O-R) enables decision-making, matrix building, branching and parallel processing systems. The “O” represents the human organism.⁸⁵

Secondary: Generative Processing Systems (S-P-R) enables to generate entirely new elevated responses to the changing stimulus material. The “P” represents the human processor.⁸⁶

These generative thinking functions prepare students “for requirements that have yet to be defined by the changing marketplace.”⁸⁷ Carkhuff considers this new age the *Age of Ideation*, and to excel in this new age learners must be empowered to elevate to the highest levels of processing, and those who elevate will be able to meet the 21st century requirements.⁸⁸ The next level of information relating is considered the information modeling components; they are the stimulus inputs. This three level process is explained in the following way:

Elementary: the first level (S1) of stimulus inputs may be defined as sentence formation or conceptual information that enables us to describe verbally the ingredients of any phenomena—people, data, or things.

Transitional: the second level (S2) of stimulus inputs may be defined as system operations or operational information that enables us to define the operations of any phenomena.

Secondary: the third level (S3) of stimulus inputs may be defined as schematic imaging or dimensional information that enables us to build multidimensional models of any phenomena.⁸⁹

So far, the information presented describes a higher order thinking process, “each builds upon the other and, in turn, services the other in synergistic relationships.”⁹⁰ In review, stimulus 1 (S1) contains conceptual information: facts, concepts, principles, applications and objectives; stimulus 2 (S2) contains operational information: functions, components, processes, conditions and standards; stimulus 3 (S3) contains dimensional information: one-dimensional linear scales, two-dimensional matrices, three-dimensional models,

⁸⁴ Ibid., 38.

⁸⁵ Ibid., 40.

⁸⁶ Ibid., 42.

⁸⁷ Ibid., 46.

⁸⁸ Ibid., 35.

⁸⁹ Ibid., 51.

⁹⁰ Ibid., 59.

nested dimensional models and multidimensional models. These will be nested further in level 3: possibilities processes—instructional processes.

The instructional processes are *The New 3Rs: Relating, Representing, and Reasoning*; these are “the most powerful processes of The Possibilities Schools, [and are considered] the instructional methods that enable the teachers to transform the information inputs of curricula into learner outputs of human processing.”⁹¹ This hierarchy of instructional processing is explained in the following way:

Elementary: the fundamental ingredients of **relating** information (R1) are the basic dimensions of interpersonal processes applied to both learners and information: **getting** others’ images by responding; **giving** one’s own images by initiating; **merging** images by personalizing and negotiating new images.

Transitional: the fundamental ingredients of information **representing** (R2) are the basic dimensions of information modeling: **S1** sentence formation, **S2** systems operations and **S3** schematic imaging.

Secondary: the fundamental ingredients of **reasoning** (R3) are the basic dimensions of all processing: **exploring** by goal setting and analyzing currents operations; **understanding** by expanding and narrowing to synthesize new operations; **acting** by planning, performing and evaluating.⁹²

The possibilities processing prepare the learner and educator for relating to phenomenal experiences in their dimensions; to then represent the phenomena of their dimension; to ultimately “generate new and more powerful images of any phenomena.”⁹³

Level 1, level 2 and level 3 of the possibilities operations represent the teaching-learning system; these levels are played out by the teacher in their delivery of instruction. The possibilities schools curriculum at this level is empowered by the final two levels: possibilities conditions and possibilities standards. The possibilities conditions are driven by the possibilities schools principals and the possibilities standards represents the assessment process—state directed assessment standards.

The organizational conditions incorporate learner functions, information components and information relating. This is directed by the principal who acts as both model and agent to allow for the teacher to be free of controlling conditions. The organizational conditions merge learner functions, instructional processes and information components. Organizational conditions contain the nested models: learner skills, instructional methods and information content. Carkhuff and McCune stress that the present conditions of organizational levels within the public schools place conditions on possibilities schools. The current organizational levels are learner, teachers and parents, principal, superintendent and staff, and school board. The possibilities condition appears to exclude

⁹¹ Ibid., 65.

⁹² Ibid., 69, 71-3.

⁹³ Ibid.

the superintendent and school board from the organizational levels. Carkhuff and McCune expressed that “while [they] understand [the superintendent’s and school board’s] impact upon us, we can be confused by the mixed messages that they send—sometimes directing and controlling and sometimes freeing.”⁹⁴ It could be argued that *The Possibilities Schools*, if implemented fully, intends to eliminate, or limit the duties of, the Superintendent and School Board from the educational system organization. The levels of organizational conditions designed to do this are as follows:

Elementary: Controlling and responsive: teachers “tell” and “show” skill steps in presenting an exercise while learners “do” the steps (this instead of teachers talk and students listen).

Transitional: Uncertain: uncertainty is a neutralizing impact on creative teacher and learner initiatives.

Secondary: Freeing: teachers and learners are freed to make their own creative contributions.⁹⁵

The organizational conditions of possibilities schools will provide the new possibilities principal with skills in “relating to teachers’ and the learners’ experiences; empowering the teachers’ and learners’ potential; freeing the teachers and learners to direct their own learning.”⁹⁶ In other words, within this higher order condition of freeing are nested the higher order reasoning skills of interdependent processing allowing the generating “of new and more powerful images of any phenomena,”⁹⁷ schematic imaging skills enabling “to picture phenomena fully and robustly,”⁹⁸ and S-P-R generative processing empowering to “generate entirely new and creative responses.”⁹⁹ This prepares the learner for measurement of standards of performance as designed for *The Possibilities Schools*. The Possibilities Standards will demonstrate the growth and develop of learners as interdependent processors; Carkhuff and McCune believe this is a requirement for the 21st century marketplace.

The Possibilities standards are based on performance standards designed to assess the effectiveness of the Possibilities Schools; the standards are explained as follows:

Elementary: Quantitative: assessments based on **uniformity**, most often, in standardized measurement, there is one correct answer.

Transitional: Qualitative: assessment based on **diversity**, the measuring of qualitative dimensions in order to develop diversity in any or all operations:

⁹⁴ Ibid., 80.

⁹⁵ Ibid., 82-3, 85-6.

⁹⁶ Ibid., 85.

⁹⁷ Ibid., 73.

⁹⁸ Ibid., 56.

⁹⁹ Ibid., 43.

functions, components, processes and conditions. Most often, the variability in measurements of creativity as in art or writing is sought.

Secondary: Possibilities: assessment based on measuring possibilities, **changeable** diversity. The idea is to seek to generate new and continuously evolving images without regard to established dimensions.¹⁰⁰

The performance standards provide for a higher order testing process: “uniformity measures for conditioned responding; diversity measures for discriminative learning; changeability measures for generative processing.”¹⁰¹ In other words, the standards of *The Possibilities Schools* are uniformity, diversity and changeability: uniformity measures the past, diversity measures the present, and changeability measures the future.¹⁰² The design team illustrated *The Possibilities Schools* Developmental Learning Experience in the following way:

The Possibilities Schools
Developmental Learning Experience

Level	ICD	HCD	OCD
Elementary	Conceptual	Information Relating	Tasks
	Operational	Information Representing	Objectives
Transitional	Dimensional	Individual Processing	Systems
	Vectorial	Interpersonal Processing	Organization
Secondary	Phenomenal	Interdependent Processing	Mission

ICD-Information Capital Development
HCD-Human Capital Development
OCD-Organizational Capital Development

Figure 3

The elementary level represents relating and representing; the transitional and secondary levels represent reasoning. Reasoning is the level teaching interdependent processing with the phenomena. Interdependent Processing with the Phenomenal is the Mission of *The Possibilities Schools*—designed and implemented by the Washington State Superintendent Dr. Terry Bergeson. Noteworthy, is Carkhuff’s explanation, as presented

¹⁰⁰ Ibid., 98-100.

¹⁰¹ Ibid., 106.

¹⁰² Ibid., 108.

in his book, *The New Science of Possibilities*, of the basics of Interdependent Processing, he explains as follows:

No other experience is quite analogous to the possibilities scientist learning to process interdependently with phenomenal possibilities. First, he or she learns to process generatively:

- *Relating* to phenomena to define their operations operationally;
- *Representing* phenomena with multidimensional images which model the operations;
- *Reasoning* individually to generate new phenomenal images.

We label these processing abilities “The New 3Rs” of processing: relating, representing, reasoning. They represent the basic discipline of learning to process. However, they are incomplete without the synergistic power of interpersonal and interdependent processing.

The culminating ingredients of learning to process are these more powerful processing systems:

- Processing interpersonally to generate more powerful phenomenal images;
- Processing interdependently to generate the most powerful phenomenal images.

It is when we process interdependently that we become co-processors with the phenomena themselves.¹⁰³

The phenomena’s represent the gods of *The New Science of Possibilities*. Specifically, Carkhuff teaches the phenomena is the *Possibilities Mind*, therefore the inability to interdependently process with the phenomena alludes that god does not exist within those unable to achieve interdependent processing. Carkhuff explains this concept in the following way:

We came to know God only when we came to generate human and phenomenal possibilities, for God is in the phenomena He presents to us...He co-processes only with those of us who use His most precious gift—the intellect with which He has endowed us...It is only when we begin to employ the plural pronoun “we” that we know that we are approaching collaboration with God: first relating interpersonally with our fellow collaborators; then processing interdependently with our phenomenal universe; perhaps only then co-processing with God.¹⁰⁴

The New Science of Possibilities provides the theological teachings, which formulated *The Possibilities Schools*. The Office of the Superintendent of Public Instruction

¹⁰³ Bernard G. Berenson and Robert R. Carkhuff, *The New Science of Possibilities* (Amherst, MA: Possibilities Publishing, 2000), 131.

¹⁰⁴ *Ibid.*, 259-260.

financed, with public funds, *The Possibilities Schools* program and curriculum. The funds developed the books *The Possibilities Schools*, *The New Possibilities Learner I and II*, *The New Possibilities Teacher*, *The New Possibilities Leader*, *The Possibilities Parent*, and perhaps several others.

In the summer of 2001 the OSPI co-sponsored with the Association of Washington School Principals the Summer Institutes *Transforming the Learning, Teaching, and Leadership Environment*. This served to promote *The Possibilities Schools* curriculum. Appendix A is the power point presentation outlining *The Possibilities Schools*, which is based on *The New Science of Possibilities*. Also, in September 2001, Dr. Griffin presented his report on the Unity Project, a mission to unify neighborhoods to inspire and teach youth. The report stated that the “Unity Project draws heavily from the work of Carkhuff’s – ‘Human Resource Development I and II’ and related works.”¹⁰⁵ The report noted that “Possibilities Sites (Possibilities Schools are now called Possibilities Sites) schools selected to participate in the project...”¹⁰⁶ The development and promotion of *The Possibilities Schools* and the further promotion of *The New Science of Possibilities* within the Washington educational system violates the constitutional rights of all students attending public schools.

The Washington State Attorney General Christine Gregoire presented in *Locke v. Davey* that “The Washington Constitution provides that no public money shall be appropriated or applied to religious instruction.”¹⁰⁷ The Attorney General argued that the Washington State Constitution article I, section 11 provides, in part “No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or the support of any religious establishment.”¹⁰⁸ The Attorney General offers, in her *Locke v. Davey* briefing, a clear understanding relating to the religious freedoms offered by the Washington State Constitution, she addresses this in the following way:

Religious freedom section of the Washington Constitution adopted in 1889 as part of the original Washington Constitution, article 1, section 11 guarantees religious freedom for Washington citizens. Article 1, section 11 begins by guaranteeing freedom of conscience in matters of religion and limiting government authority that impacts religious activities: “Absolute freedom of conscience in all matters of religious sentiment, belief and worship, shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property on account of religion[.]”

This provision has long been interpreted as establishing a clear demarcation, broadly prohibiting both religious exercises or instruction in the public schools and

¹⁰⁵ Andrew Griffin, Unity Project (State of Washington: Office of the Superintendent of Public Instruction, 2001).

¹⁰⁶ Ibid.

¹⁰⁷ Christine Gregoire, “Brief for the Petitioners” *Locke v. Davey* (State Washington: Office of the Attorney General, 2003). 1.

¹⁰⁸ Ibid., 2-4.

the public funding of such activities...article I, section 11 prohibited teachers in the public schools from conducting devotional or religious exercises during the school day...According to the Attorney general, the framers and the people “were unwilling that any man should be required, directly or indirectly, to contribute toward the promulgation of any religious creed, doctrine or sentiment to which his conscience did not lend full assent”.

In *State ex rel. Dearle v. Frazier*, 102 Wash. 369, 370, 173 P. 35 (1918) the Washington Supreme Court quoted this Attorney General Opinion with approval when it concluded that a proposal to include religious instruction in the curricula of public high schools violated article I, section 11.¹⁰⁹

Carkhuff’s teachings are based on New Age Religious thought based on metaphysics. Metaphysical churches teach various versions of new age religious groups’ beliefs from throughout the United States. The teachings associated with New Age Religion are no different, per law, than the teachings of traditional religions such as Christianity, Hinduism, Islam, etc. Therefore, Dr. Bergeson’s development, promotion and implementation of Carkhuff’s theological teachings within the educational system infringes upon the constitutional rights of students and educators. Understanding that Carkhuff’s teachings are religiously based raises the question of what is to be gained from becoming an interdependent processor with the phenomena. The question is answered in Dr. Shirley McCune’s book *The Light Shall Set You Free*. Dr. McCune is a professed metaphysician, and her book will assist in understanding why one must achieve interdependent processing.

Dr. Shirley McCune’s teachings, as presented in her book, correlate closely with the religious beliefs presented by Robert Carkhuff in his book *The New Science of Possibilities*. In fact, McCune presents the idea of dimensions and the belief that “the date of entry into the Fifth Dimension is scheduled for the year 2012.”¹¹⁰ She claims to have received this message through channeling sessions with Kuthumi, the Ascended Master. She further explains that “since we are entering the home (or perhaps dimension is a better word) of higher level beings, they are our teachers. Soon, they have said, we will have an entirely new curriculum that we must master.”¹¹¹ McCune believes that “all humans who will journey on to this new world in the Fifth Dimension of time/space must have a vibrational frequency, earned through raised consciousness that will match the vibrational frequency of the New Age. This phenomenon is absolute and will be measured by individuals’ abilities to be open-minded, loving, centered, tranquil, peaceful, and devoted.”¹¹² McCune believes an individual’s ability to reach a higher state of consciousness, or interdependently process, one in the same, defines them “as being more godlike [and they] will command the vibrational frequency closer to the speed of Light

¹⁰⁹ Ibid.

¹¹⁰ Shirley McCune and Norma Milanovich, *The Light Shall Set You Free* (Albuquerque, NM: Athena Publishing, 1996), 96.

¹¹¹ Ibid., 7.

¹¹² Ibid.

which will be in alignment with the Age of Aquarius.”¹¹³ McCune reports that Kuthumi, the Ascended Master “described this whole phenomenon as a scientific one...and that our physicists were already beginning to make connections among these principles and concepts and soon would be able to document the concept of Oneness which is a part of the millennium which we are entering.”¹¹⁴ McCune’s metaphysical beliefs dictate the force driving *The New Science of Possibilities* and *The Possibilities Schools*.

Carkhuff’s theological teachings in *The New Science of Possibilities* support the mission of McCune’s metaphysical teachings of the *Universal Mind* and the Earth’s entering into the Fifth Dimension. Dr. Terry Bergeson’s tying together of the Washington Assessment of Student Learning (WASL) with *The New 3Rs: Relating, Representing and Reasoning* and *The New Science of Possibilities* to formulate *The Possibilities Schools* curricula supports Carkhuff and McCune’s theological teachings: god, the phenomena, and the concept of oneness. Transforming the thinking process to create phenomenal interdependent processors is the mission of the Bergeson Administration; this will transform the learning, teaching and leadership environment, and will ultimately create an elite society. The products developed to implement this transformation of thinking were financed with public funds, and it appears that Dr. Bergeson, Dr. McCune and Dr. Griffin may have received personal financial gain as a result of their involvement with the production of *The Possibilities Schools* series. This will be further discussed in Part II of “The Unveiling of the Bergeson Administration’s Vision.”

¹¹³ Ibid.

¹¹⁴ Ibid.