

Education: IQ Tests Rejected in Favor of Behavior Modification; Behavior Blamed on Environment while Personal Volition Ignored; Believers Not Limited by IQ

36. Whereas Skinner rejects the idea of discipline, God does not. Righteousness demands that violations be disciplined and compliance be blessed, each administered by justice.
37. Mankind, whether children, adolescents, or adults, is able to acquire knowledge through instruction, but whether this information is learned and retained is determined by volition, and likewise with regard to its application to life and circumstances.
38. Instructors in an academic setting must have a system of stimulating the desire to learn core subjects that will prepare the child or adolescent to enter into adult society and be a productive individual.
39. Instead of inspiring the child to learn valuable information, public education has become a laboratory for behavior modification whose objective is to manipulate children into preprogrammed wards of the state.
40. Progressive ideologues have come into conflict with the issue of intelligence and how to define it. Research has shown that intelligence is genetic, or probably better put, the result of the gene-pool crapshoot.
41. In the early 1920s, tests were designed to discover the relative intelligence of a person as compared to the average performance of others of the same age. This became known as Intelligence Quotient or IQ.
42. The debate over the validity of the IQ test heated up in the 1960s and remains until today. The argument was not based on new discoveries but rather on revised public policies. Details of how this has played out over the past 50 years was the subject of the controversial book *The Bell Curve*, published in 1994 by Richard J. Herrnstein and Charles Murray:

Beginning with the rise of powerful social democratic and socialist movements after World War I and accelerating across the decades until the 1960s, a fundamental shift was taking place in the received wisdom regarding equality. Assumptions about the very origins of social problems changed profoundly. Nowhere was the shift more pervasive than in the field of psychology. (pp. 7-8)

By the 1960s and 1970s the point of contention had shifted dramatically. It had somehow become controversial to claim, especially in public, that genes had any effect at all on intelligence. Ironically, the evidence for the genetic factors in intelligence had greatly strengthened during the very period when the terms of the debate were moving in the other direction.

In the psychological laboratory, there was a similar shift. Psychological experimenters early in the century were, if anything, more likely to concentrate on the inborn patterns of human and animal behavior than on how the learning process could change behavior. But from the 1930s to the 1960s, the leading behaviorists, as they were called, and their students and disciples were almost all specialists in learning theory. They filled the technical journals with the results of learning experiments on rats and pigeons, the tacit implication being that genetic endowment mattered so little that we could ignore the differences among species, let alone among human individuals, and still discover enough about the learning process to make it useful and relevant to human concerns.

B. F. Skinner, at Harvard University, more than any other of the leading behaviorists, broke out of the academic world into public attention with books that applied the findings of laboratory research on animals to human society at large. (p. 8)

To those who held the behaviorist view, human potential was almost perfectly malleable, shaped by the environment. The causes of human deficiencies in intelligence—or parenting, or social behavior, or work behavior—lay outside the individual. They were caused by flaws in society. Sometimes capitalism was blamed, sometimes an uncaring or incompetent government. Further, the causes of these deficiencies could be fixed by the right public policies—redistribution of wealth, better education, better housing and medical care. Once these environmental causes were removed, the deficiencies should vanish as well, it was argued. (pp. 8-9)

The contrary notion—that individual differences could not easily be diminished by government intervention—collided head-on with the enthusiasm for egalitarianism, which itself collided head-on with a half-century of IQ data indicating that differences in intelligence are intractable and significantly heritable and that the average IQ of various socioeconomic and ethnic groups differs.¹ (p. 9)

43. Nevertheless, Progressives, by means of the departments of education at virtually every university in the country, trumped the truth in order to carry forward the Long March.
44. In 1972 the NEA issued a directive for public schools to impose a moratorium on all standardized intelligence testing and several colleges dropped the requirement for Scholastic Aptitude Tests.
44. The conclusion we draw from these excerpts is that the current approach to education ignores the presence of “spooky stuff,” i.e., the soul and human free will. Further, that environment is the cause of behavior not volition and that when behavior modification is employed from the earliest possible age, a child will be trained to behave in a way that is considered good for society.

¹ Richard J. Herrnstein and Charles Murray, *The Bell Curve: Intelligence and Class Structure in American Life* (New York: The Free Press, 1994), 7-9.

45. We are at a point in our culture where those who disagree with these claims are being criminalized. This is a challenge to Christians whose theology more often than not comes into direct opposition with Progressive ideology.
46. In other words, Progressive ideology is the thesis and Christian theology is the antithesis. Draconian laws designed to silence our opposition is intended by the Progressives to bring us to critical point, forcing us to either compromise for synthesis or stand fast and suffer the wrath of the totalitarian state's iron hand.
47. Now – how does all of this apply to our study of Proverbs 8? Here's how. Of late, I have been calling out those who are alleged to be members of Grace Doctrine to become *promachoi*. This is not intended as intimidation but a challenge to free will: the ranks are thin and the opposition is mounting. It is time for those who are in the ranks of our Lord's army to get their shields up and their pikes forward.
48. There are no restraints on the souls of believers when it comes to the subject of growing in grace. The pursuit of biblical truth is open to all and human IQ is of no consequence. The three spiritual skills lift each and every believer to genius status.
49. The only restraint on one's ability to proceed to the sophisticated spiritual life is lack of interest. Our next illustration will highlight this problem.
50. Before going there let's define the word "interest":
The state of wanting to know or learn about something or someone [e.g., the revelation of divine thought, doctrines, and directives in Scripture, or of God the Father, Jesus Christ, and the Holy Spirit]. A subject about which one is concerned or enthusiastic.²
51. The illustration we are about to observe does not use the word "interest" but rather "care," which is defined as:
Serious attention or consideration applied to doing something correctly; an object of concern or attention; to feel concern or interest; to attach importance to something.³
52. To have an interest in something, a person's volition must become involved by making decisions to acquire knowledge and understanding of the subject that stimulates that interest.
53. Our next excerpt addresses this concept from the standpoint of music and discusses the difference between talent and ability. The reference is from chapter 7 of Daniel J. Levitin's *This Is Your Brain on Music*.

² *The New Oxford American Dictionary*, s.v.: "interest."

³ *The New Oxford American Dictionary*, s.v.: "care."