

**SPECIAL NEEDS**  
**KIDS**  
*are people too!*

**SEEING THE POSSIBILITIES  
THROUGH A NEURODIVERSE LENS**



by **Amy Bodkin, EdS**

**Autistic Adult & Special Needs Consultant**

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Visit Amy Bodkin at [AmyBodkin.com](http://AmyBodkin.com).

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# Introduction

## Special Needs Kids Are People Too

Thank you for purchasing this book! And welcome to a journey that I believe is worth taking: seeing the possibilities through a neurodiverse lens.

I'm Amy Bodkin, an Autistic School Psychologist, and I have homeschooled both of my Autistic children since the beginning. I have an Educational Specialist Degree (EdS) with an emphasis in Neuropsychology, a Master of Science degree in Educational Psychology, and a Bachelor of Science degree in Psychology with a minor in Mathematical Sciences.

Personally, professionally, and as a parent, I have a significant amount of experience with Autism and all the many processing and learning disabilities that can go with Autism, as well as many other types of diagnoses. All of these different angles of experience give me a very unique perspective and insight into not just education but also how we, as a society, treat students who fall outside the average.

## To See a Child as a Person, not a Diagnosis

Too often, children with “special needs” are viewed as “less than” because of their differences. As a consultant, I make it my business to see each child as an individual and not as a diagnosis. And as an advocate, I encourage others to do the same.

Rethink the way life “has to be” and try instead to envision how it “could be.” Too many times people only see “deficits” and what they “don’t have to work with.” I would like to encourage people to start thinking about the wonderful person each child already is and what supports will fit their needs best. Create an atmosphere that allows all people to be who they were born to be, so we can all stop trying to “fake it till you make it.”

## Seeing the Possibilities Through a Neurodiverse Lens

This book lays out the philosophy that I have developed to guide my practice both as a professional and as a parent. As such, this book has been designed for use by both professionals and parents. The first half guides you through discovering those who influenced the development of my philosophy of practice. The second half of the book guides you through the application of my philosophy of practice.

My goal is to help children find more balance. When a child ends up developing one skill in abundance to his other skills, we can end up with some rather unfortunate consequences. Van Gogh, Beethoven, etc., were all extremely talented in their fields, but if there is one thing you notice about some of the most talented people, it is that they are often not very happy. People need balance to gain confidence and contentment. And isn’t that what we want for children? For them to grow into confident and contented adults?



## Practical Application

There is no way I could possibly include everything in one book. So I contented myself with focusing on the philosophy behind what I do. However, if you would like practical help in a specific area, I am in the process of creating more educational resources, what I call “Boost Packets,” on my website that dive into specific and practical topics related to this book. I also offer a membership as well as one-on-one consultations for those needing more personalized assistance.

## More Ways to Connect

If you have questions about this book or would like to connect further, visit my website at [AmyBodkin.com](http://AmyBodkin.com) or scan the QR code below to get access to free book discussions offered periodically throughout the year. There is a book discussion for parents and another one for professionals so that everyone will benefit from a discussion that is tailored to their needs.

And please, share this book with others! What a wonderful world this would be if we all recognized that Special Needs Kids are People Too!

Amy Bodkin, EdS  
Autistic Author, Speaker, and Consultant  
[AmyBodkin.com](http://AmyBodkin.com)



Scan the QR code for more information about our live book discussions at [AmyBodkin.com](http://AmyBodkin.com)!

## Part One

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# *Philosophical Underpinnings*



## Chapter 1

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### *Towards a Philosophy of Practice*

*“A recipe has no soul. You, as the cook, must bring soul to the recipe.”*

- Thomas Keller

**A**fter many years, my experiences as an Autistic child, my training as a School Psychologist, and my experiences homeschooling my two Autistic children eventually simmered together long enough that they melded into a unique flavor of my very own.

Over the last several years, I have been honored to share that special blend with parents and professionals through hundreds of individual consultations. Like the response of satisfied diners, their reactions have helped me realize what a gift I was sitting on, and as Tiana’s father in *The Princess and the Frog* put it upon tasting his daughter’s gumbo, “A gift this special just got to be shared!”

As an Autistic child who grew into an Autistic adult, I have experienced what it feels like to not fit in, to live in a society not designed for me. I know what it feels like to have an Auditory Processing Disorder (APD), to be Dyslexic, to experience sensory overload, to have meltdowns, and to have panic attacks.

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I also know the joys of special interests, the satisfaction of stims, the importance of honesty, and having a friend who understands you!

I was not always able to express these things. Despite having the ability to “talk to a wall,” it was not until well into adulthood that I had enough cognitive development to be able to reflect on my experiences introspectively and then to be able to give expression to those experiences. As suggested in the book *Jane Eyre* by Charlotte Bronte, “Children can feel, but they cannot analyze their feelings; and if the analysis is partially affected in thought, they know not how to express the result of the process in words.”

One of the few executive functioning skills I did fully develop is meta-cognition, which means I am very good at seeing patterns. Having the ability to see patterns well and having all of these different lived experiences has given me much more insight into understanding myself and others like myself than is typically available in the research. Unfortunately, the vast majority of funded research is focused on how to fix or to cure Autistics with early intervention or treatments, which on the whole, isn't very helpful. We would much prefer research focused on improving our quality of life.

The average life expectancy for an Autistic is only 36 years old due to accidental death, suicide, autoimmune conditions, and sometimes murder.<sup>1,2,3</sup> The average life expectancy of a neurotypical adult is approximately 72 years of age, meaning an Autistic's average life expectancy is half that of the average adult. And there are quite a few research topics in the area of improving quality of life as well as potentially improving life expectancy available, but few have undertaken any of this research.

As a School Psychologist, I obviously received the appropriate training in research, behavior, assessment, academic intervention, child development, law, and ethics. However, I

also received additional training in neuropsychology and statistics. When it comes to practical experience, I obtained a substantial amount through my work in public schools, private school consulting, and private practice.

Generally speaking, private schools were not nearly as well equipped to handle students with different needs or even know where problems might exist. But they were often willing to do what they could to accommodate a student if possible.

In public schools, there were always several outstanding teachers that genuinely cared, but I also saw a lot of corruption. I get Individualized Education Plans (IEPs) across my desk from all over the United States. What strikes me about these supposedly SMART (Specific, Measurable, Achievable, Relevant, and Time-bound) goals is that they continually inform us about what the student will do, not usually what the district promises to do for the student. By examining who the IEP goals truly safeguard, you can catch a glimpse of the corruption I witnessed.

However, corruption doesn't always originate from within the school administrative system. Sometimes it comes into the school from the students' homes and community.

One of the worst things I noticed was middle school male special education students being targeted for sexual assault by neurotypical middle school female students. Students as young as fifth grade told me that getting pregnant meant possibly receiving a welfare check, and that if they "beat the kid until they were stupid," they could also possibly get an additional stipend in the form of a "crazy check," so choosing a father in special education was advantageous. What was even worse was that the male assault victims were often the ones punished by the school system.

Witnessing things like this is one of the major reasons I chose to leave public education. It was simply too heartbreaking

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to watch these things happening day after day and feel so limited in what I could do about it.

Now, as a parent, I have even more compassion for children being failed by any system.

Having my own children has been a fascinating experience! Since both of my children are also Autistic, for the first time in my life, I have had the opportunity to live with other Autistics like me, and it has been such a source of joy in my life! But I also learned a lot because they differ significantly from me in their strengths and weaknesses. We also experienced interesting challenges in the area of communication development with my youngest. These challenges led me to learn about an entire category of differences in development and learning that I had not even heard about in graduate school. And none of the many speech therapists I took him to in our area had ever heard of a child who taught himself to read by the time he turned two years old, which we now know was Hyperlexia. These days, more professionals are likely to have come across the term Hyperlexia, but it remains relatively obscure and is likely not covered in graduate programs.

As a parent, I also developed a great deal of compassion for other parents. I could now understand the trauma of wanting to be the best parent for your child while also feeling overwhelmed by the long lists of professional recommendations that can feel impossible. The sense of inadequacy you sometimes feel as a parent can be overwhelming, not to mention exhausting.

When we decided to homeschool our children, once I had gotten over the initial panic of becoming solely responsible for my children's education, I eventually learned to trust my children more than my own expertise. They are the only ones in their bodies and the only true experts on themselves. If I only simply observe their verbal and nonverbal communication, they are already trying to tell me what they need. And like plants, they will learn and grow when they are ready to, so long as I



provide them with a well-balanced diet, physically, mentally, and emotionally.

I have also learned as a homeschool parent (due to the large amounts of time we spend with our children) that while I may not be my children's best friend, I should treat them with the same respect I would give to my best friend. And if I can do that, we will have smooth and easy days even during turbulent times.

Throughout this book, you will see hints of how my varied experiences have congealed to create a philosophy of practice uniquely my own, and I will introduce you to three authors whose ideas have greatly influenced me and now represent my experiences as a Homeschool Parent, School Psychologist, and Autistic individual respectively. These three authors have not been my only influences, but they have been the most meaningful.

There are two parts of this book: Philosophical Underpinnings and Practical Application.

In Part 1, Philosophical Underpinnings, you will find references to all of my "special interests," from Science Fiction and Mythology to Patanjali's Yoga Sutras. Each one of my special interests is relevant as each has served as an ingredient in my educational recipe for supporting struggling children. You, of course, do not have to agree or even like my special interests to benefit from this book. But it is my hope that taking this journey with me will give you the necessary catalyst for change regarding how we view and relate to struggling children.

In Part 2, Practical Application, I will walk you through the process I use in each of my consultations to determine the order and method that will provide the most significant gains for children with the least amount of effort from their parents!

While my goal in writing this book is to help parents help themselves and encourage professionals to shift their approach and goals, this book will not be a standardized recipe full of

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steps and measurements. The best cooks know that something special is lost in the standardization of a recipe. It is not the consistent measurement of ingredients that makes food taste good. It is the relationship between the cook, the flavors, the process, the presentation, and even the people she shares it with. Or as Thomas Keller said, “A recipe has no soul. You, as the cook, must bring soul to the recipe.”

With that in mind, I will take you on a journey through the relationships and interactions that came together to create my recipe. And even though applying this educational recipe to different children doesn't always look the same or have the same ingredients, it always honors a child's individuality and supports the child in his next developmental steps.

And “You know the thing about good food?” as Tiana's father so eloquently put it in *The Princess and the Frog*, “It brings folks together from all walks of life. It warms them right up, and it puts little smiles on their faces.”

That is how I hope you will experience this book, and when you share my educational recipe with others, I hope that it will put “little smiles” on their faces and “warm them right up.”

## Chapter 2

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### *Why Special Needs?*

*“Part of the problem with the word 'disabilities' is that it immediately suggests an inability to see or hear or walk or do other things that many of us take for granted. But what of people who can't feel? Or talk about their feelings? Or manage their feelings in constructive ways? What of people who aren't able to form close and strong relationships? And people who cannot find fulfillment in their lives, or those who have lost hope, who live in disappointment and bitterness and find in life no joy, no love? These, it seems to me, are the real disabilities.”*

- Fred Rogers

Since I started using the term “special needs” for my work, I have taken a lot of flak for it from fellow Autistics, professionals, and parents. People often ask questions like, “Why don’t you use neurodivergent?” or “Why don’t you use exceptional?” And I have honestly given this a lot of thought because if I am going to run counter to what everyone is telling me, then I need to have a good reason and know why I disagree with everyone else!

So, why not use neurodivergent? I use it all the time to

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describe myself, so why not use it in my work? The reason is that I work with families who do not always fit neatly into the description of neurodivergence.

The definition for *neurodivergence*, according to *The Oxford Dictionary*, is “divergence in mental or neurological function from what is considered typical or normal.”

But this definition doesn’t always fit children with a physical disability or a severe medical condition, a parent with an autoimmune disease, adopted children, foster children, or one of the many other situations requiring special care. Of course, some of these situations may lead to a difference in neurology, but that doesn’t mean those individuals are ready to self-identify as neurodivergent. Sometimes they have to mourn the loss of their own previously held expectations of who they were and how the future might look. Sometimes they just have to recognize and acknowledge their legitimate feelings before they are ready to take on a new moniker and, indeed, a new identity!

Then why not use exceptional? It sounds so positive! We get the opportunity to highlight how everyone has things that make them excellent!

The definition of *exceptional* according to *The Oxford Dictionary* is “unusually good or very unusual.” But in educational settings, the term *exceptional* has been, more times than not, used to describe children who are identified as gifted. This brings up a completely different set of word problems.

In the United States, giftedness is an educational identification based on a student’s Intelligence Quotient (IQ). Most people’s experience with IQ scores is that they measure one’s intelligence, which would make sense. Except, that is not correct.

In the late 19th century and early 20th century, psychologists explored the concept of intelligence and endeavored to develop a method for measuring people’s intelligence. Eventually, they were able to develop a test that they thought could

gauge intelligence, what we now know as a standard IQ test. The belief was so strong that the United States military used these tests on a mass scale during World War I to determine which enlistees should be selected as officers. Of course, that led to a large amount of data that could then be used for further research on intelligence. This also led to the unfortunate and inaccurate conclusion by researchers that certain ethnic groups were more intelligent than others.<sup>1</sup> This, of course, was not true but was a bias in the test.

This further led to the United States Supreme Court upholding the right of the government to force sterilization on citizens with low IQ scores (*Buck v. Bell*, 1927).<sup>2</sup> This, then, resulted in a more significant percentage of people of color being forcibly sterilized than their white counterparts. While eugenics has somewhat fallen out of favor, the Supreme Court's decision has never been overturned.

We have learned from intelligence testing over the last century that despite our most audacious dreams, IQ tests do not actually measure intelligence. Like the people of old endeavoring to build a tower to the heavens, we also thought ourselves equal to the Divine. And, like them, we, too, have been humbled. This doesn't mean that intelligence tests are entirely useless. They can offer valuable insights into how a person processes information at a particular moment; however, they cannot, and never have been able to, predict future ability.

As you can see, intelligence tests have been used to separate people into those who are "valuable" and those who are not. They have also been used to divide students between those deserving of an enriching curriculum and those pulled from all elective subjects for remedial assistance in reading and math. And the reality is that there is no basis for such decisions.

I once had a teacher in high school who told my class that one year she had been given her class roster, and each student had a number next to their name. As she looked at the numbers,

she concluded that they must be her students' IQ scores and that she had better do an outstanding job teaching this year to live up to her students' potential. She later found out that those numbers were their locker numbers, but it taught her a valuable lesson about the power of our perceptions.

It's important to note that gifted students also face unique challenges due to their atypical development. But we have a tendency to minimize the challenges of gifted students and only focus on their strengths. Likewise we also have a tendency to minimize the gifts of students with learning disabilities and tend to focus solely on their challenges. It is ignorant to label giftedness positively and learning disabilities negatively. Both identifications represent imbalances in development, and each comes with its own set of strengths to celebrate and weaknesses to support.

A similar effort to categorize has been happening to Autistics as well as within the Autistic community. Until recently, children considered "higher functioning" were diagnosed with Asperger's Syndrome, while children considered "lower functioning" were diagnosed as Autistic. Even though the Asperger's diagnosis no longer exists, many people still choose to identify themselves as having Asperger's. Why is that? Some people prefer to stick with Asperger's because it was the diagnosis they were given. But, sometimes, people stick with Asperger's to separate themselves from "lower functioning" Autistics. And there can be reasons to do this as it can affect how others, especially those in authority, may judge you.

However, some opt to identify as Autistic to unite their voices and advocate for the greater good of the Autistic community. Others choose to identify as Autistic due to the complicated legacy of Hans Asperger, the man for whom Asperger's is named.

The first time anyone discussed Autism was in the late 1930s when Hans Asperger spoke to Nazi officials about the unique

abilities of some of his Autistic patients, though they were not yet called Autistic. Was he acting as a willing agent of the Nazis by doing their dirty work deciding which children had value to the state and which did not and should be sent to the first death camps? Or was he working as an undercover operative doing what he could to preserve lives? The world may never know for sure, as the motivations of a man's heart go with him to the grave. What we do know is that the complicated history of Autism, including Hans Asperger himself, continues to have an impact on the words we choose today. You can learn more about this fascinating history in the book *Neurotribes: The Legacy of Autism and the Future of Neurodiversity* by Steve Silberman.

The words we use matter. So why not use the term exceptional? As you can see from the examples of intelligence testing and Asperger's, exceptionalities have been used to separate people into those who have real value and those who don't. That does not inspire a sense of equality or brotherhood. However, recognizing that we all have struggles, weaknesses, and needs unites us as we realize what we have in common as human beings. We all struggle in some way, at some point, because that is how growth happens, and that is what it means to be a living being, to constantly be in a state of growth and change. In fact, only when we stop growing and changing do we go from living to dying.

The challenges we all experience vary significantly from person to person, and it almost always diverges from the nonexistent "golden average." So why not change the term from "special needs" to "human needs?"

*The Oxford Dictionary* defines *special* as "not ordinary or usual; different from what is normal."

In truth, many of these needs are special in that they are outside the norm and not naturally accommodated for, while other needs are more common and thus naturally accommodated for.

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In an ideal world, all needs would be taken into account as “human needs” without this emphasis on a diagnosis proving their necessity. In fact, many accommodations work equally well, if not better, for people without a diagnosis. However, in our less-than-perfect world, I suspect that, in some ways, a drive toward “human needs” would eventually denigrate the real struggles of very real, though not typical, needs that are not being accommodated.

Trying to emphasize that these are all just “human needs” could also allow us to identify our needs in a way that says, “I’m not different. I’m just like everybody else.” And why would it be a problem to see no difference? We are, after all, members of the same human race. But it is a problem. We have learned over recent decades that being color-blind to racial differences does not lead to true inclusivity. In fact, it does quite the opposite and bars us from celebrating what is truly beautiful and valuable about our differences, shaped by our unique journeys.

There is an episode of *Star Trek: The Next Generation* (yes, I’m a Trekkie!) in which the Genome colony risks annihilation because their carefully engineered society cannot easily be separated from their planet. It turns out that the solution was found in a piece of technology worn by Geordi, the Chief Engineer of the Starship Enterprise, a blind man. The VISOR (Visual Instrument and Sensory Organ Replacement) he wore provided him with a sense of sight. But he never would have been born in the Genome colony because his existence was not valued. And yet, it was his very existence and the technology created to support his need that protected the Genome colony from extinction.

We have talked about the importance of challenges in human growth and development, and this importance is more than just skin deep. Our very bones must experience just the right amount of stress to grow correctly, and we must all experience stress in some form or another to continue our existence. Stress is a necessary aspect of life that knows no difference in class,



religion, race, or diagnosis. And, when we are willing to identify with each other, to say, “Yes, I am different like you are also different,” we realize that we all have special needs. We come to realize that we all have needs that must be acknowledged and accommodated at some point in our lives. Perhaps we are not as different from others as we may have originally thought. Seeing ourselves in others, despite apparent differences, humanizes us by acknowledging our diverse needs.

Humans, by nature, are driven to rank and categorize our world to make sense of the confusion we see around us. We tend to lift some people on a pedestal so high that we cannot reach them, while we trample others beneath our feet, relegating them to the muck and mire of human refuse. Neither of these extremes leads to relationships that bring true belonging and acceptance, and changing the words we use will only change the outward dressings.

To see genuine acceptance and true belonging, we must invest instead in eye-to-eye relationships. These are the only kind of relationships that can allow people to meet on equal, if albeit different, footing.

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## About the Author

Amy Bodkin is a Consultant and Public Speaker serving families with needs that fall outside the norm. She is uniquely qualified to help families with a wide variety of special needs. Amy is an Autistic Adult, has an Educational Specialist degree in Educational Psychology with an emphasis in Neuropsychology, a Master's degree in Educational Psychology, and she home-schools her two Autistic kiddos.

In all of her work, Amy takes a developmental approach paired with the educational philosophy of Charlotte Mason that “children are born persons” and are worthy of the respect due to all persons. You can check out all that Amy does to advocate for the better treatment of children at her website, [AmyBodkin.com](http://AmyBodkin.com). It's as easy as ABC: Ally, Boost, and Connect! Ally with Amy through her podcast, “Special Needs Kids Are People Too!” Get a boost with her educational resources. And connect through her Special Needs Membership group as well as private consultations for families and professionals.

Amy lives in Florida with her husband, two children, two cats, and a dog. You can also find her on Facebook and Instagram.



## Other Resources by Amy Bodkin

Special Needs Membership  
Special Needs Consultation for Families  
Special Needs Consultation for Professionals  
Planning, Organizing, and Documenting Your Homeschool  
Workshop: Supporting Special Needs Families in Your Co-op  
Special Needs Development Guide

See all of our resources at:  
[AmyBodkin.com](http://AmyBodkin.com)







## Charlotte Mason's 20 Principles

1. Children are born persons.
2. They are not born either good or bad, but with possibilities for good or evil.
3. The principles of authority on the one hand and of obedience on the other, are natural, necessary, and fundamental; but—
4. These principles are limited by the respect due to the personality of children, which must not be encroached upon whether by the direct use of fear or love, suggestion or influence, or by undue play upon any one natural desire.
5. Therefore, we are limited to three educational instruments—the atmosphere of environment, the discipline of habit, and the presentation of living ideas. The P.N.E.U. Motto is: “Education is an atmosphere, a discipline, and a life.
6. When we say that “education is an atmosphere,” we do not mean that a child should be isolated in what may be called a ‘child-environment’ especially adapted and prepared, but that we should take into account the

educational value of his natural home atmosphere, both as regards persons and things, and should let him live freely among his proper conditions. It stultifies a child to bring down his world to the child's level.

7. By "education is a discipline," we mean the discipline of habits, formed definitely and thoughtfully, whether habits of mind or body. Physiologists tell us of the adaptation of brain structures to habitual lines of thought, i.e., to our habits.
8. In saying that "education is a life," the need of intellectual and moral as well as of physical sustenance is implied. The mind feeds on ideas, and therefore children should have a generous curriculum.
9. We hold that the child's mind is no mere sac to hold ideas; but is rather, if the figure may be allowed, a spiritual organism, with an appetite for all knowledge. This is its proper diet, with which it is prepared to deal; and which it can digest and assimilate as the body does foodstuffs.
10. Such a doctrine as e.g. the Herbartian, that the mind is a receptacle, lays the stress of education (the preparation of knowledge in enticing morsels duly ordered) upon the teacher. children taught on this principle are in danger of receiving much teaching with little knowledge; and the teacher's axiom is, "what a child learns matters less than how he learns it."
11. But we, believing that the normal child has powers of mind which fit him to deal with all knowledge proper to him, give him a full and generous curriculum; taking care only that all knowledge offered him is vital, that is, that facts are not presented without their

informing ideas. Out of this conception comes our principle that,—

12. “Education is the Science of Relations”; that is, that a child has natural relations with a vast number of things and thoughts: so we train him upon physical exercises, nature lore, handicrafts, science and art, and upon many living books, for we know that our business is not to teach him all about anything, but to help him make valid as many as may be of— “Those first-born affinities that fit our new existence to existing things.
13. In devising syllabus for a normal child, of whatever social class, three points must be considered: (a) He requires much knowledge, for the mind needs sufficient food as much as does the body; (b) The knowledge should be various, for sameness in mental diet does not create appetite (i.e., curiosity); (c) Knowledge should be communicated in well-chosen language, because his attention responds naturally to what is conveyed in literary form.
14. As knowledge is not assimilated until it is reproduced, children should ‘tell back’ after a single reading or hearing: or should write on some part of what they have read.
15. A single reading is insisted on, because children have naturally great power of attention; but this force is dissipated by the re-reading of passages, and also, by questioning, summarizing and the like. Nor is the accuracy of this statement limited to clever children or to children of the educated classes: thousands of children in Elementary Schools respond freely to this method, which is based on the behavior of mind.
16. There are two guides to moral and intellectual self-management to offer to children, which we may call

‘the way of the will’ and ‘the way of the reason.’

17. The way of the will: Children should be taught, (a) to distinguish between ‘I want’ and ‘I will.’ (b) That the way to will effectively is to turn our thoughts from that which we desire but do not will. (c) That the best way to turn our thoughts is to think of or do some quite different thing, entertaining or interesting. (d) That after a little rest in this way, the will returns to its work with new vigor. (This adjunct of the will is familiar to us as diversion, whose office it is to ease us for a time from will effort, that we may ‘will’ again with added power. The use of suggestion as an aid to the will is to be deprecated, as tending to stultify and stereotypic character. It would seem that spontaneity is a condition of development, and that human nature needs the discipline of failure as well as success.)
18. The way of reason: We teach children too, not to ‘lean (too confidently) to their own understanding’; because the function of reason is to give logical demonstration (a) of mathematical truth, (b) of an initial idea, accepted by the will. In the former case, reason is, practically, an infallible guide, but in the latter, it is not always a safe one; for, whether that idea be right or wrong, reason will confirm it by irrefragable proofs.
19. Therefore, children should be taught, as they become mature enough to understand such teaching, that the chief responsibility which rest on them as persons is the acceptance or rejection of ideas. To help them in this choice we give them principles of conduct, and a wide range of the knowledge fitted to them. These principles should save children from some of the loose thinking and heedless action which cause most of us to live at a lower level than we need.

20. We allow no separation to grow up between the intellectual and 'spiritual' life of children, but teach them that the Divine Spirit has constant access to their spirits, and is their Continual Helper in all the interests, duties and joys of life.



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