

## MISSOURIANS FOR EDUCATIONAL EXCELLENCE

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### INdependence or INTERdependence

#### Global Education in the schools

"Two centuries ago our fathers brought forth a new nation; now we must join with others to bring forth a new world order."

These words were taken from the Declaration of INTERdependence, signed by 131 Congressmen during America's Bicentennial celebration. One of its sponsors, The World Affairs Council of Philadelphia, seeks for it "the same broad public support" which the original Declaration of Independence received. To accomplish this, they have announced that "the Declaration of INTERdependence and its precepts will be included in the curricula and texts of our schools" in order to "reach as many students as possible at all grade levels."<sup>1</sup>

That goal is being accomplished. One of the fastest-growing new "educations" in our nation's schools is global or world order education. An ardent advocate of global education is the National Education Association (NEA), which declared it is "embracing the ideals of the global community."<sup>2</sup>

The National Endowment for the Humanities has developed a Global Perspectives program that is designed to be incorporated into existing curricula, especially into social studies, "peace studies," citizenship education, civics, and history courses.

#### WHAT IS GLOBALISM?

What is globalism? Globalism is the promotion of a world government that would supersede national sovereign states. It is the philosophy that current problems are too big for national solutions, but require a planned world order: a world government, world law, and a world police force.

The important word is "planned." This is not a vision of a global democracy, but of global socialism. The Trilateral Observer explains,

Global education requires the conversion of existing local educational systems---primarily those at the elementary and secondary school levels---to produce students who see themselves not as Americans but as participants in a world society...Society must be planned, they say, in overt and covert ways; individual ethnic, cultural, and intellectual differences will be subordinated to some predetermined set of characteristics set forth by the elitist group preparing us for global interdependence.<sup>3</sup>

The Mantooth Report describes a global education program in Indiana:

The children are to become the first crop of "planetary citizens" -- they will be the collective of the "world community," ... and they will work toward an "equitable distribution of the wealth" and for the ending of private ownership of property, since, they have been told, it unfairly concentrates the wealth in the hands of a few ... the principle cause of "social injustice."<sup>4</sup>

The Declaration of INTERdependence may catch the unwary off-guard, for it uses noble-sounding phrases such as "a more equitable sharing of the resources of the earth" as euphemisms for socialism.

In summary, the Declaration of INTERdependence censures the belief that America has the right to remain a free and independent nation as "narrow notions of national sovereignty." It calls for:

**\*\*A new economic world order that will place our processes of production and our monetary systems under international regulation. - i.e. the merging of corporations into world conglomerates, the merging of banks, a global currency, and the creation of a New World Monetary System.<sup>5</sup>**

**\*\*Agreement that the natural resources of the United States are not our heritage, but that they belong to all nations and should be distributed to the people of the world as needed.**

**\*\*Reducing and eliminating American weapons systems under international supervision.**

**\*\*Strengthening the power of the World Court and other institutions of world order, to have them preside over us in a New World Order.**

As concrete examples, note some of the international structures the United Nations is promoting as steps toward a new world order. It espouses a plan for a New World Information Order which would license journalists. "Journalists would be obliged to promote government policies, subscribe to a code of information ethics, carry identity cards that would be withdrawn if their reportage did not meet (UN) standards."<sup>6</sup> This should appall any who believe in a free press.

The United Nations has also drawn up a Law of the Sea Treaty (which the Administration recently refused to sign). The treaty would require any US sea mining company to pay enormous fees for permits to an International Seabed Authority, and to hand over to the Authority all technology developed in the mining process for common use by all its members (including "liberation groups" like SWAPO and the PLO). It is in effect an attempt to establish a New World Economic Order that would force the US to transfer its wealth and technology to the Third World and Communist countries.

The Declaration of INTERdependence declares:

We affirm that the economy of all nations is a seamless web, and no one nation can longer effectively maintain its processes of production and monetary systems without recognizing the necessity for collaborative regulation by international bodies.<sup>7</sup>

In short, under world government, other countries would decide what we are to produce and how it is to be distributed.

#### GLOBAL EDUCATION IN THE SCHOOLS

The concepts of globalism have been incorporated into many texts, as we see in this excerpt:

World Order and YOU. That we need some form of world order, under law, can hardly be denied...World order is needed not only for protection but for progress...But we are still far short of true world order under the role of law. What would be the best way to bring about world order?  
(Addison-Wesley, Civics in Action, p. 357)<sup>8</sup>

What's wrong with globalism? The concept of the "brotherhood of man" is indeed very appealing. One world government is made to appear to be the answer to all our problems from war to pollution. "The very real possibility that all nations will not cooperate is never presented to the student. Nor is the irreconcilable nature of political and philosophical differences considered. The implication is that everyone will play by the rules and live happily ever after. It seems that a utopian conception of the perfectability of man is the basis for the world government concept."<sup>9</sup>

The texts stress the similarities and interdependence of people and the necessity for cooperation and compromise for the collective good. Sometimes the authors find it necessary to alter history a little to promote one-world cooperation. For example, in a review of social study texts, not a single text was found that gave a true account of the Chinese Communist revolution. Note this interesting interpretation:

Under Chiang Kai-shek, the Nationalists often favored Chinese landowners. The Communists opposed this policy. They were more sympathetic to the poor peasants, and opposed the control of the landlords...

The Communists effected a political revolution in China because they showed sympathy toward the peasants. They gave the peasants land and did not draft people into the army or force them into labor. Unlike the Nationalists, who allowed landowners to grow rich off the peasants and tolerated corruption in government, the Communists divided available food fairly among the people.

(Pollett, Exploring Our World, Eastern Hemisphere, Teachers' Edition. p. 86)<sup>10</sup>

What the text avoids mentioning is that those sympathetic Communists took as many as 64 million lives in order to effect their revolution. Apparently the idea of global cooperation with a national ideology which produces such horrors is not very attractive - so history is whitewashed.

## COLLECTIVE AMNESIA

We find globalism especially prominent in social studies and values clarification courses.

### Social Studies

Global socialism rests on a new definition of democracy and equality as uniformity. The traditional concept of equality under the law is a system in which everyone is free to advance as far as his abilities will take him. Global social reformers are more concerned with economic equality -- a system in which everyone has a right to an equally large "slice of the pie."

History has proven over and over that completely equal division of wealth and resources can only be accomplished by compulsion and coercion. Thus global texts seek to convince students that individual liberty must be curtailed and that government intervention is necessary for "the general welfare."

As we look into the increasing complex world of the future, is more liberty really a desirable goal? Is it possible that, in a world of advancing technology and larger populations, it will prove necessary to place more restrictions on people's actions? (American Book Company, American Society. p. 63)<sup>11</sup>

Implicit within the "global servant" concept are the moral insights that will help us live with the regulated freedom we must eventually impose upon ourselves. (Phi Delta Kappan, "America's Next 25 Years")<sup>12</sup>

The student is admonished that "loss of individual freedom should not ever be equated, however, with governmental tyranny" because the government has everyone's best interests at heart.<sup>13</sup> Globalism, it seems, depends on a utopian concept of government as well as of human nature.

The solutions appear to make sense because there is never follow-up discussion of the economic and political consequences of government control, nor any comparison of the benefits of a free enterprise system. Nor is the proven failure of massive bureaucratic agencies to function effectively and efficiently ever mentioned.

Without a background in the precepts upon which our country was grounded -- free enterprise instead of socialism, a constitutional republic instead of a global welfare state -- students have no analytical framework enabling them to evaluate current political trends. We have abandoned them to a sort of collective amnesia, unknowing of where they have come from and unable to challenge where they are being led.

That is precisely the purpose of the "brave new world" reformers and social planners. Indeed, social studies curricula were originally introduced by the educator John Dewey to promote the socialist dream of a "new society." The key object of his

"social studies core education" was to homogenize the teaching of history, geography, economics and civics into one core class and incorporate the philosophy of environmental determinism. Dewey believed if you could control the environment, you could control the people in it, and lead them to the "new society." The Carnegie Corporation contributed hundreds of thousands of dollars to implement Dewey's social studies courses designed to promote collectivism. "The game was to rewrite textbooks and teaching materials," 14 as we have seen.

World order education is thus not merely instruction in other cultures, world history, foreign languages, international politics, and so forth. Rather it is a tool for changing attitudes and eventually society. William Boyer, in the April 1975 Phi Delta Kappan, states bluntly, "world order education...is an instrument of social-cultural change."15

### Values Clarification

While social studies courses instill globalist concepts, values clarification (VC) classes work to induce corresponding attitudes. We quote from a UNESCO booklet:

As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family which infects the child with extreme nationalism. The school system should therefore...combat family attitudes.16

Students must be trained to willingly compromise their convictions and their freedom -- to willingly accept the dictates of a centralized planning authority. To accomplish that, they must be convinced that all beliefs and values are relative and situational; that any solution adopted by the group is appropriate to its own needs and circumstances.

In the context of their beliefs and values, human sacrifice did not seem wrong to the Mayas...But taking a human life did not seem at all strange to the Mayan Indians. To them it was the correct, proper, and right way to behave. Without this understanding, it is all too easy to say that we are right and they are wrong. (Silver Burdett, People and Ideas, grade 4, pp. 241, 248)17

Presumably we should not judge Hitler, Stalin, or Idi Amin either, as long as they perceived their atrocities as "the correct, proper, and right way to behave." The message to students is that one set of values is "just as human" as another. All views are morally neutral. There are no absolute values which cannot be compromised by the overriding need to seek global solutions.

Consider the goals for "social development" in a booklet from our own Missouri State Department of Elementary and Secondary Education:

Student should function efficiently as part of a group... He recognizes the necessity of cooperating in social plans which he himself may think unwise...18

Student should take part in organized activities and should not withdraw from an organization or informal group when action of which they disapprove is involved, unless such action is antisocial or illegal..."19

Note that action which is immoral does not qualify.

The pervasive use of group therapy techniques (encounter groups, sensitivity training, etc.) in schools is also designed to submerge individual convictions to group opinions. The emphasis on conflict which is prevalent in many texts seems to be another way of impressing upon the students that conflicts must be met with compromise. "Pursuant to indoctrination for moral relativism there is apparently no moral or ethical precept that cannot be compromised in the interests of cooperation for interdependence and world order...It is apparent that students must be weaned away from convictions of absolute truth if they are going to be capable of making the ideological compromises necessary for global government."20

Of course, such relativism is always applied selectively, if we really allowed the whim of every dictator or tyrant to be "right" for their own situation, we would have not world order but global chaos. Thus, although globalists argue that nothing is universally true or good -- the ideology of a socialist world order is nonetheless true and good.

#### WHO WILL BE IN CHARGE?

Global education challenges many of our moral and political traditions and must be critiqued carefully. It seeks to undermine our national sovereignty, our free enterprise system, our constitutional republic. These are ideas that ought to be discussed and argued rationally by adults, not inculcated into children by the use of one-sided texts and psychological techniques.

The idea is promoted that the government is responsible for our entire material and spiritual welfare. But government, as it was historically established in the United States, was not given such all-encompassing authority. Every area given over to governmental responsibility becomes an avenue for governmental power, and a vested interest for those in power. Give the state responsibility for our total welfare and the result will be totalitarianism.

...wherein the state and its organizational instruments are the only forms of social life; all kinds of human activity -- economic, intellectual, political, cultural -- are allowed... only to the extent of being at the service of state goals.21

A world government set up on such a model of government would be the worst kind of tyranny.

We must ask who, among our current political organizations, would gain control of a world government? Which political ideology would reign? The ideology which is gaining ground most rapidly today - claiming minds, political power, and territory - is Communism in its various forms. In considering who would be in control, it is naive to ask, as a friend of mine recently did, "Oh, you don't think it would be us...?"

1. "Global Education in the Schools," The Fact Finder, Vol.39, No. 24, Nov. 1, 1981.
2. "Government Control of Schools -- Education or Indoctrination?", Let's Improve Today's Education (LITE), No. 65 Jan., 1979. p. 531.
3. "Global Schooling: The Re-Education of America," The Trilateral Observer, Vol. 3, No. 10, October, 1980, p. 74, emphasis added.
4. "Stop Negley's 'World Program'," The Mantooth Report, Vol. 3, No. 16, August 15, 1981, p. 2, emphasis added.
5. "Toward a New Economic World Order," Don Bell Reports Year 28, No. 29, July 24, 1981.
6. Patrick Buchanan, "Time to Say 'NO' to UN Demands," St. Louis Globe-Democrat, emphasis added.
7. quoted in "Global Education in the Schools," Pro-Family Forum, Vol. IX, No. 6, 1982, p. 8.
8. quoted in "Saving Society Through Social Studies," Let's Improve Today's Education (LITE), Education Update, Vol. 3, No. 1,
9. *ibid.*
10. *ibid*, p. 10, emphasis added.
11. *ibid*, p. 2.
12. *ibid*, p. 5.
13. *ibid*, p. 3.
14. Gary Allen, "Hands Off Our Children," American Opinion, October, 1975, p. 4.
15. quoted in Gary Allen, p. 70.
16. LITE, Education Update, p. 5.
17. *ibid*, p. 6.
18. Performance Indicators for Educational Objectives for the State of Missouri Grade 12. Missouri State Department of Elementary

and Secondary Education, Jefferson Building, Jefferson City, Missouri 65101. Performance Indicator I C 33 p.4. emphasis added.

19. *ibid*, Performance Indicator III A 4. p. 9. emphasis added.
20. LITE, Education Update, p. 6.
21. LITE, #65, p. 534.

\*\* BITS AND PIECES \*\*

#### GLOBAL EDUCATION IN MISSOURI

This summer in Missouri, an eight-week institute for teachers and educators was held at Central Missouri State University in Warrensburg, June 7-July 30. It was entitled "Teaching Global Perspectives" and was funded by a \$33,690 grant from the U. S. Department of Education.

Each university sending a faculty member was required to pledge to begin offering an undergraduate course in teaching global perspectives during the 1983-84 academic year. Have you ever doubted that federal funding means federal strings are attached?

For further information on this workshop, contact Dr. Jim Sylwester, Department of History, Central Mo. State U., Warrensburg, Mo., 64093 (816-429-4404).

#### DOES IT DO ANY GOOD TO GET INVOLVED?

As parents and citizens concerned about issues in education, we face a formidable array of large, powerful, and well-funded organizations. The federal grant for the globalism workshop mentioned above is just one example of the millions of dollars pouring in from a variety of public and private institutions to promote ideologies we oppose. It is easy to despair whether we can really accomplish anything.

The giant is, however, beginning to notice the gnat. Sidney Simon, originator of values clarification programs, sent out a special newsletter warning his supporters of the "attack on values clarification or humanistic education." He announced the formation of a new group, the National Coalition for Democracy in Education, to counter the gains made by groups such as ours. The Coalition offers a materials clearinghouse, a hot-line, and a national speakers network. It seeks to aid schools, educators, and parents in resisting criticism of the school system.

We should be aware that the establishing of a counter-organization intensifies the conflict; nonetheless, it is a positive sign that we have become powerful enough to be perceived as a threat. That is a sign of hope!



## REMAKING OUR CHILDREN FOR 1984

A currently growing philosophy of education is that every classroom is a mental clinic and every child a patient. Teachers are psychotherapists who must not merely train the mind but treat the psyche. Yet what is mental health or mental illness? It depends on one's philosophy of human nature.

Dr. William Pierce of Harvard gave his definition of mental health at a Childhood Education International Association seminar in Denver, Colorado: "Every child in America entering school at the age of five is insane because he comes to school with certain allegiances toward our founding fathers, toward our elected officials, toward his parents, toward a belief in a supernatural being, toward the sovereignty of this nation as a separate entity...It's up to you teachers to make all of these sick children well by creating the international children of the future."\*

To define insanity in terms of ones ideological beliefs is something we've heard of before--in Russia dissenters are frequently pronounced insane and clapped into mental institutions. This speaker shows us a more effective way -- simply make all the schools into mental clinics and if children are not globalists, treat them for insanity!

### Globalism and the Law

Public Law 471, IIR, 83rd Congress, 2nd Session:

"This provision of Law enacted by Congress and signed by the President is a specific direction against the teaching of One World Citizenship or One World Government in the schools of this Country."

Public Law 603, 846th Congress, Chapter 414, 2nd Session IIR10721

"Sec. 109. None of the funds appropriated in this title shall be used (1) to pay the United States Contribution to any international organization which engages in the direct or indirect promotion of the principle or doctrine of one world government or one world citizenship: (2) for the promotion, direct or indirect of the principle of doctrine of one world government or one world citizenship."

That's right -- that's what is on the books.

### GOOD NEWS!!!

We are delighted to announce that Mrs. Loretta J. (Joan) Lauterbach of Mexico, Mo., has been appointed "Regional Coordinator" for the Mid-State region of M.E.E. A tireless and intelligent worker, Joan has challenged the Mexico school district on the use of inappropriate and objectionable texts and materials. She has been quoted repeatedly in the Mexico Ledger and the Kansas City Star, and most recently in the St. Louis Post Dispatch.

Joan is interested in reaching out to other concerned parents in the Mid-State region: educating, showing films, handing out literature, building M.E.E memberships, and coordinating the start of other M.E.E chapters.

Joan will be a great help and a key person in our organization. Thank you, Joan, and congratulations!

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## TEXTBOOK BRAINWASHING

A survey of social studies texts currently in use in elementary and junior high schools by an Arizona-based citizen education group, Let's Improve Today's Education (LITE), reveals how the nation's children "are being subjected to a steady diet of misleading and inaccurate presentations of what is purported to be a historical fact."

After reviewing hundreds and hundreds of textbooks, LITE staff members concluded that authors of these works are telling children in the public school system that:

— The concept of individual liberty and individual responsibility is outmoded and must be replaced by government planning and regulation.

— The needs of the group, society, and the world supersede those of the individual, state and nation.

— All values (religious and political) are relative and subject to changes dictated by circumstances and group needs.

There appears to be a concerted effort by the writers of these texts to foist their big government and globalist views on school children.

Researchers found that "problems are described in such a way that government intervention seems the only reasonable answer...there is a constant emphasis on the 'need' for government intervention for something vaguely defined as 'the general welfare.'"

A teacher's edition of a fifth grade text suggests:

"You might help the children explore the extent to which great differences in income should be controlled by government..."

Even the concept of democracy as equality under the law and representative government has been changed in an American history text:

"Originally democracy was considered only as a political relationship. Today we speak of economic democracy and social democracy. By economic democracy we mean the right of all people to share in some way in the better life that our economic life is producing...Only a hundred years ago it was commonly believed that that government governs best that governs least. This was the belief of those who held to the theory of laissez-faire. The industrial

revolution in the 1880s brought gradual modification of this view. Slowly, but surely, people began to feel the government should regulate many aspects of industrial, political and social life."

Students are being taught that a greater degree of government intervention is necessary "in the interests of greater equality." They also are being advised that happiness and fulfillment are not a product of individual initiative but of the providence of government.

Textbooks not only ignore the historically-proven relationship between property rights and political freedom, but were found to have a strong pro-labor and anti-business bias. Capitalism is blamed for economic and social problems in the country.

Propaganda for increased federal aid to education was found in many books. One textbook asserted:

"...a new method of paying for public education must be found. The federal government must pay for a greater share than it has in the past."

So much emphasis is put on convincing pupils that they must aspire to fitting into a group, becoming an acceptable member of society and aspiring to active world citizenship that some of them reach the sixth grade without ever having learned the names of the states, where they are located or the major geographic features of their own country.

The idea of nationhood consistently takes a beating. A UNESCO booklet advises teachers that "As long as the child breathes the poisoned air of nationalism, education in world mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family which infects the child with extreme nationalism. The school system should therefore...combat family attitudes."

Do parents really want their children taught in this manner? It is extremely doubtful they do. These biased texts are not in tune with the national mood for less government, more individual responsibility and a stronger nation in a world increasingly under attack by international communism.

PROPOSITION 4

As you no doubt know, Proposition 4 failed to pass. This proposed Constitutional Amendment would have allowed increases on real estate taxes up to a total operating tax rate of \$5.25 by a simple majority vote.

The St. Louis Globe-Democrat indicated in an article dated 8/4/82 that the St. Louis school board will make another effort to win a tax hike, probably at the November election.

The effort to increase taxes for education will continue.

Here is a diagram of the 1982-83 Missouri Operating Budget. M.E.E. has noted that the Department of Elementary and Secondary Education's budget has increased from 24.6% to 25.4%. This percent combined with the Department of Higher Education shows that, once again, education will receive fully 1/3 of Missouri's Operating Budget. Not only is educating the "total child" intrusive and impractical, it now appears as if it has become too expensive as well.

Incidentally, according to that same article in the Globe-Democrat, the St. Louis school board spent \$30,000 for the Amendment 4 campaign. (Tax payer money?)



