

Forcing Change



Mind Bending: Education for Global Activism

By Carl Teichrib

Note: This year marks the end of the United Nations Decade of Education for Sustainable Development. But it also points to the fast approaching deadline for the UN's Education for All program, which is to wrap up by 2015. Moreover, with the post-2015 development agenda being currently set up, the role of education for sustainable development remains a strong point within the international community. In response, UNESCO is now pushing hard to bring "global citizenship education" to schools around the world. This report examines part of the global citizen-

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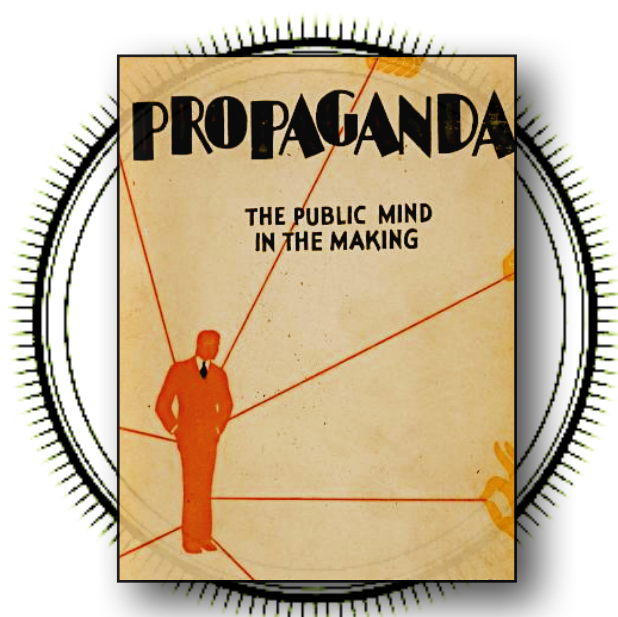
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Carl Teichrib, Editor



The first “internationalist” event I attended was the Global Citizenship 2000 Youth Congress, held in Vancouver, British Columbia, back in April 1997. It was an audacious gathering of educators, community leaders and students, inspired by the United Nations “prophet of hope,” Robert Muller.

The point of our gathering was simple yet profound: To embed the principles of global citizenship into Canada’s educational system. We would become *global*.

What did this mean? It represented the desire to create a new mind, a new way of thinking and thus acting. A globally pertinent change in values and beliefs were presented to us. This planetary approach, passionately communicated by Muller, was built around the ideology of “oneness.”

We are all interconnected was the message; to the Earth, to the energy of the universe, to each other. To express this unity we each received a symbolic “Global Citizenship” passport. The words on the inside back-page encapsulated the purpose of our Congress; “A good inhabitant of the planet Earth, a member of the great human family... You are the Earth become conscious of herself... Unite, global citizens, to save and heal planet Earth.”

As the author of the *World Core Curriculum* and one who had a personal hand in creating eleven UN agencies, Muller was in an unparalleled position to motivate planetary action. Our task was to flesh out tangible expressions of unity as we focussed on the core of his UNESCO-awarded educational philosophy; “A new world morality and world ethics... global management... [a] vast synthesis... to make each human being proud to be a member of a transformed species...” Managing the world, and thus advancing humanity’s collective evolution, will bring about our ascension as “universal, total beings.”

Here are a few of the ideas shared by school groups and other participating teams.

- promote global citizenship clubs in schools.
- create a “global citizenship” theme park to advance planetary thinking and environmental action.
- develop an international water management regime.
- declare a “Global Citizenship Day.”
- launch school-based interfaith clubs and groups.

One school team proposed a big idea: To zero-out world debt and issue everyone a biometric card with a money-replacement points program based on your occupation and its value to the planet. At the table next to the one I was seated at, a group of junior

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high girls exemplified the new paradigm in a one-act play. “Mother Earth” sat on a round table with pine boughs held aloft, then, one after another, students laid hands on Mother and made confession; “I’m guilty... of wasting water... wasting electricity... killing animals by wearing leather sandals... polluting the environment when I’m fully aware of the oil leak in my dad’s car.” In turn, Gaia – Mother Earth – forgave each child as they vowed to redeem their eco-sins through positive actions.

Muller shared his achievements and vision of unity. He told us about planting the seed of the United Religions Initiative during the 1993 Parliament of the World’s Religions and then again, in 1995, at the 50th anniversary of the United Nations.

“I almost cannot believe they listened to me,” he beamed, “I will be the father of the United Religions!”

Muller (pictured right) elaborated on his dreams for a politically managed planet. He suggested different approaches to world order and encouraged the pursuit of each; Empower the United Nations into a “United States of the World,” form a constitutional World Federation, integrate continental regions – creating an American Union and an African Union – and then bring these together with the European Union into a “World Union,” establish communities around dominant terrestrial features such as a Pacific Community, an Atlantic Community, an Arctic Community, etc.



“So you have a fantastic future,” announced the prophet of world order. “Just come up with an idea.”

Muller pressed the need to “acquire new values and behaviour.” If we didn’t change for the global good, then “all life on this planet will extinguish.” The weight of the world’s salvation was placed on our shoulders, and it was an emotionally charged call-of-duty. “Either you change your values, or you don’t... if you change, if you consider the Earth as being number one your Mother, then it will change.”

The flip side was that if we continued to consume and hold the wrong values, “you will be the responsible generation of having to put an end to all life on this planet.”

The spiritual outlook required to save the planet was to recognize the “basic truth” as given by “Jesus, by Mohammad, by these emissaries from outer space.” What was this basic truth? The cosmos incarnating itself through our collective divinity.

“You are not children of Canada, you are really living units of the cosmos because the Earth is a cosmic phenomena... we are all cosmic units. This is

why religions tell you, you are divine. We are divine energy... it is in your hands whether evolution on this planet continues or not..."

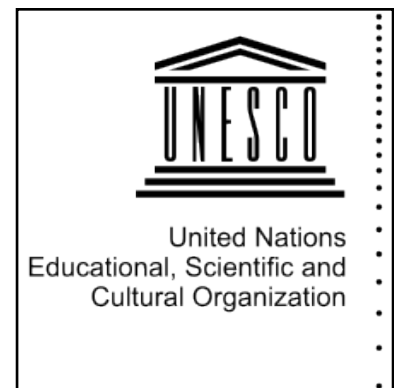
As an independent attendee I was assigned to a team of university students who were studying to become educators. This group was focussed on tangible ways to integrate the *World Core Curriculum* into the classroom. *How?* was the question.

Recognizing the spiritual nature underscoring Muller's worldview, and that our quest for a global citizenship paradigm had entered the arena of beliefs and values modification, the talk turned to traditionally held parental convictions and how to "deal with parental pessimism." It was noted that if a child's values could be changed in the classroom, then family attitudes would shift too. This, the future teachers acknowledged, was a worthy goal. After some discussion it was agreed that creatively placing global citizenship values into all subject areas was the most important way to influence young minds. Global problems requiring global solutions – such as overpopulation – would be integrated into literature, history, and mathematics. Planetary awareness would thus be emphasized, along with the call for collective action. By embedding emotionally-charged global concerns into the lifespan of formal education, and in-turn facilitating the responsive values change, the correct Oneness philosophy would become profoundly infused within every facet of society. As one team member said; "Make it a virus, no inoculation, infect everyone."

Education for Global Thinking

This spring, 2014, UNESCO released its report meant to assist in the Education For All program, an ambitious movement to bring "education for all children, youth and adults" by 2015. The document, titled *Global Citizenship Education: Preparing Learners for the Challenges of the 21st Century*, explores the role of world citizenship education as a tool for social change.

"...there is growing interest in global citizenship education [GCE], signaling a shift in the role and purpose of education to that of forging more just, peaceful, tolerant and inclusive societies."¹



This is an interesting statement in that it admits to moving a traditional view of education towards a transformational approach. Arithmetic and language arts, history and science, will still play a role in the educational system, but the basic motivation is no longer the development of cognitive skills for the sake of knowledge growth - it's about a new framework, a new way of seeing ourselves as part of the global whole, "to deal with the dynamic and interdependent world of the twenty-first century."²

In working through the commonalities found within global citizenship education, UNESCO recognized five core elements. Note the *collectivist* approach.

- 1 an attitude supported by an understanding of multiple levels of identity, and the potential for a 'collective identity' which transcends individual cultural, religious, ethnic or other differences;
- 2 a deep knowledge of global issues and universal values such as justice, equality, dignity and respect;
- 3 cognitive skills to think critically, systemically and creatively, including adopting a multi-perspective approach that recognizes the different dimensions, perspectives and angles of issues;
- 4 non-cognitive skills including social skills such as empathy and conflict resolution, communication skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives; and
- 5 behavioural capacities to act collaboratively and responsibly to find global solutions for global challenges, and to strive for the collective good.³

The above five points are not found in the paradigm of traditional education, which focussed on core subject areas and the facts associated with them. World citizenship thinking, however, requires a new kind of learner - those emotionally aroused through "global problem" narratives and the stirring of "universal values." Planetary equality and justice are demanded in the face of perceived wrongs and narrow views; wealth inequality and the "evils of capitalism," climate change and "dirty energy," intolerant religious beliefs, national sovereignty versus "global responsibility," the bigotry of traditional sexual bounds, and the plight of the environment as caused by the greedy underpinnings of private property.

When the student's emotions are sufficiently heightened within the shaped egalitarian mindset, then the real push takes place. "*We must do something*," cries the curriculum. "*We must do something*," demands the collective voice of globally-attuned youth. The need for a "democratic" and "global remedy" becomes the focus. "*Change the world*" and "*we are change*" are mantras that energize the classroom. Only through positive planetary deeds, finding "global solutions for global challenges... for the collective good," can we hope to *be the difference*.

Understand, the above five points are not about education *per se*, but about creating activists who seek the "common good" as an expression of their worldview - *we are all one*. And if we are one, then those who act outside of that parameter need to change or get-out-of-the-way. It's the classic recipe for revolutionary "citizen democracy."

Does the above sound too over-the-top? Surely "global citizenship education" isn't about shaping a generation of global activists?

Consider that on page 20 of the UNESCO document, the report has a subsection acknowledging the fact that global citizenship education and activism are directly correlated. Moreover, page 20 recognizes that,

“citizens... showing active concern for global issues could be perceived as challenging local/national authorities if their actions are deemed to be in conflict with local or national interests. The role of education in challenging the status quo or building skills for activism may be a concern for those who see this as a threat to the stability of the nation state.”

The above statement is accurate, although written from the perspective of *advocating* transformation; “Although global citizenship education does entail resisting the status quo and imagining alternative futures, this should be considered and presented as a positive challenge that can enrich and broaden cultural, local and national identities.”

In the Western experience of ideas and social movements, the *concerns* regarding the progressive “alternative futures” of change agents *are warranted*. Their visions and campaigns - based on emotionally charged ideology - are often couched in good intentions, yet show a lack of understanding for on-the-ground realities and a failure to grasp cause-and-effect. And as those imagined outcomes are frequently utopian in their social/political goals, when those structures-for-change are finally implemented and *fail*, then more systemic transformation is always called for. After all, their vision is never at fault. Instead, the conservative voices of concern are blamed.

More than just a failure to comprehend root causes and unintended consequences, many of the solutions recommended by activists openly require cultural shifts and value modifications that undermine the foundations of Western stability: Christian ethics and moral sensibilities, national sovereignty, laws framed on higher standards, independence, and free enterprise. These traditional building blocks, rather, are to be replaced by “participatory democracy” and its shifting cultural winds, entrenched political correctness, legal ambiguities and larger government bureaucracies, and always more spending - with recommendations that public funds be channeled into “advocacy.” In other words, tax money should be directed back into the activist community, for they have the “vision of the anointed.”⁴

As social/political critic, Thomas Sowell, explains regarding the intellectual leadership that drives transformational activism,

“In their zeal for particular kinds of decisions to be made, those with the vision of the anointed seldom consider the nature of the process by which decisions are made. Often what they propose amounts to third-party decision making by people who pay no cost for being wrong - surely one of the least promising ways of reaching decisions satisfactory to those who must live with the consequences.”⁵

When one considers the social cost, it's not unusual to find that liberties are being sacrificed for the sake of the “greater good.” Looking at the history of progressive activism, Sowell reminds us that “Seldom have so few cost so much to so many.”⁶

Examples abound of progressive activism in the classroom, giving a voice to tomorrow's leaders today. One will suffice: In 2013, grade 8 children in Lakeview, Michigan, wrote letters to public officials as part of a classroom campaign against hydraulic fracturing (and one student received a letter back from President Obama). The source of their knowledge? The controversial documentary *Gasland*, an anti-fracking video that used fraudulent footage of "burning" water coming out of a tap. Did the teacher have any real or practical knowledge of hydraulic fracturing? No. And neither did the students, but their emotions had been stirred in light of perceived environmental injustices, and they did what any global citizen would do - "*be the change*."

From fracking to gender identity to "global warming" to foreign policies to sustainable development to wealth redistribution and "taxing the rich" to energy and industry to sexual orientation to... you name it, students are now activists on every front imaginable. Classrooms have become training grounds for experiential forms of "global democracy." The ill-informed mob, without the constraint of higher standards and factual realities, exert the vision of those who have shaped their thinking. *We demand change*.

I realize that the above is a generalization, but it is also a norm. I also know that not every educator works to create social change agents. Some teachers I have spoken with are very disturbed by the trend they see - the push for "global citizenship education" and activism. But it nevertheless exists, and it's not isolated nor is it without context. In fact, there's a tangible history behind the idea of education as a tool for social/political indoctrination.⁷

As the UNESCO report explained, "education for peace and sustainable development" seeks to create "empowered global citizens as an objective."⁸ As such, global citizenship education "aims to... focus on engagement in individual and collective action to bring about desired changes; and involve multiple stakeholders, including those outside the learning environment, in the community and in wider society."⁹



Not surprisingly, the UNESCO document pays special attention to my province's Grade 12 "Global Issues: Citizenship and Sustainability" curriculum. As this Manitoba Social Studies unit explains, GCE is activism-oriented and works to move the student from "me to we - from passive to active... from status quo to change." The *Take Action* unit section explains it this way; "The goal is to move students from awareness through questioning, inquiry and dialogue, to critical consciousness and, ultimately, to *praxis* - engagement in informed reflective action for positive change... students should be free to plan small or large scale projects, with a local, national or global scope." To that end, eight specific areas of global interest - and associated issues - are open for Manitoba students to pursue in light of global citizenship education; Media, Consumerism, Environment, Global Wealth and Power, Social Justice and Human Rights, Biotechnology, Modern Slavery, and Gender and Identity. Sub-issues that can be explored include; energy and resource depletion, global environmental governance, the Gaia Hypothesis, spiritual values in nature, climate change, population growth, consumption, alternatives to the free market, international debt, global equality, the role of non-governmental organizations, environmental justice, human trafficking, agriculture and genetic modification, human modifications, "abortion on demand," controlling family sizes, sexual orientation and LGBT rights, and tactical activism.



Bottom Line

Although a myriad of complex issues are presented for students to “learn” and take action on, the bottom line is this: Global citizenship education is about ingraining the idea that *we are all one*. Therefore we have to engage as a collective force for global change, and we demand the right to assert our interdependence for the “common good.” Ultimately, values become universal, spirituality takes on a planetary context, loyalties lie with the Earth, and global management is the only way to overcome world problems.

The old traditional framework is no longer suitable - with its intolerant views of morality based on Christian principles, national independence which causes separates, and exclusive religious truth claims. A new way forward is needed, one that expresses our collective aspirations of human oneness and evolutionary cosmic progress. We are firmly planted in the New Age.

Without hesitation, it is safe to say that the final role of global citizenship education is to bend minds for a planetary correct society, one where students, spurred on to action, become “agents for change.”

Robert Muller would be proud. **FC**

Endnotes:

¹ *Global Citizenship Education: Preparing Learners for the Challenges of the 21st Century* (UNESCO, 2014), p.5.

² Ibid., p.9.

³ Ibid., p.9.

⁴ Thomas Sowell explores this concept in his books, *The Vision of the Anointed: Self-Congratulation as a Basis for Social Policy* (Basic Books, 1995), and *Intellectuals and Society* (Basic Books, 2010).

⁵ Thomas Sowell, *The Vision of the Anointed* (Basic Books, 1995), p.129.

⁶ Ibid., p.260.

⁷ See, *Brave New Schools* (Harvest House, 1995), written by Berit Kjos.

⁸ *Global Citizenship Education*, p.11.

⁹ Ibid., p.16.

¹⁰ Ibid., p.17.

QUOTES ON PROPAGANDA & PERSUASION

“The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our country.” - Edward Bernays, *Propaganda* (Ig Publishing, 1928/2005), p.37. Bernays is considered the “father of propaganda” and public manipulation.

“Propaganda tries to surround man by all possible routes, in the realm of feelings as well as ideas, by playing on his will or on his needs, through his conscious and his unconscious, assailing him in both his private and public life. It furnishes him with a complete system for explaining the world, and provides immediate incentives to action.” - Jacques Ellul, *Propaganda: The Formation of Men's Attitudes* (Vintage Books, 1965), p.11.

“The influence of a collective ideal imposed on the mind of the young under conditions of emotion is incalculable... Give us the young and we will create a new mind and a new earth in a single generation.” - Benjamin Kidd, *The Science of Power* (Methuen, 1919), pp.295, 298.

“Programming people means getting others to act consistently as you want them to act.” - Vance Packard, *The People Shapers* (Little, Brown and Company, 1977).

“Propaganda is nothing more than the attempt to transmit social and political values in the hope of affecting people's thinking, emotions, and thereby behavior.” - Peter Kenez, *The Birth of the Propaganda State: Methods of Mass Mobilization, 1917-1929* (Cambridge University Press, 1985), p.4.

“A propaganda message is a communication with the purpose of bringing about an action and an attitude.” - *Psychological Operations: First Draft* (Canadian Dept. of National Defence), p.3.

“This [internationalism] must be a mass philosophy, a mass creed, and it can never be achieved without the media of mass communications.” - Julian Huxley, *UNESCO: Its Purpose and its Philosophy* (Public Affairs Press, 1947), p.60.

“Without doubt, the mere existence of new weapons of propaganda is a powerful factor leading towards a planned world.” - Ferdinand Zweig, *The Planning of Free Societies* (Secker & Warburg, 1942), p.46.

“The world diffusion of information and of ideas complement and supplement one another and produce human beings who are prepared to feel and think in world terms. There no exists a world public opinion.” - Scott Nearing, *United World* (Island Press, 1945), p.100.

“We are governed, our minds molded, our tastes formed, our ideas suggested, largely by men we have never heard of.” - Edward Bernays, *Propaganda* (Ig Publishing, 1928/2005), p.37.

Brainwashing in America

By Berit Kjos (www.crossroad.to)

“...the subject which will be of most importance politically is Mass Psychology... The populace will not be allowed to know how its convictions were generated... As yet there is only one country which has succeeded in creating this politician’s paradise.”

– Bertrand Russell, *The Impact of Science on Society*, 1960.¹

“The methods used to make ‘learning’ and confession [group authenticity and sharing] palatable and workable are borrowed freely from... evangelism, psychiatry and science. The language and ideals of each of these fields were taken over and given new meanings and new interpretations in accordance with communist need. Brainwashing is a combination of this fake evangelism and quack psychiatry in a setting of false science.”

– Edward Hunter, *Brainwashing*.²

“For many generations we have bowed our necks to the yoke of the conviction of sin. We have swallowed all manner of poisonous certainties fed us by our parents... If the race is to be freed from its crippling burden of good and evil, it must be psychiatrists who take the original responsibility... Can such a program of re-education or of a new kind of education be charted?”

– Dr. Brock Chisholm, first head of the World Health Organization.³

“If you by any means forget the Lord your God, and follow other gods... you shall surely perish...” – Deuteronomy 8:19

Julea Ward knows what it means to suffer for her faith – in America. As a graduate student in Eastern Michigan University's counseling program, she was assigned to a male homosexual student. Since her conscience prevented her from supporting his chosen lifestyle, she sought advice from her supervising professor and was told to refer the student to another counselor.

When she met with the student to explain the change, she neither counseled nor confronted him. Instead she explained her convictions and shared her faith. Her supervisor was not pleased!

In his article, “When Conscience is Criminalized,” Joe Coffmann explains what happened next:

“Julea was summoned to appear before a disciplinary hearing and told that if she wanted to continue on with her graduate program, she would have to submit to a 'remediation' program so that she could see 'the error of her ways.' She refused to be forced into a re-education program designed to convert her from biblical faith, and as a result, she was kicked out of school...”

Does it scare you that the people overseeing her program weren't content with the fact that she acted properly and with integrity? Does it scare you that they wanted her to change not just her actions, but her religious beliefs? If you have a child in a publicly funded college or university, this should make all kinds of alarms go off in your head...”⁴

He's right. But I'm not surprised. Back in the 1940s (and earlier), globalist visionaries agreed that Biblical Christianity must be quenched – or changed – before a world government could be established. Among the influential leaders of this movement was Canadian psychiatrist Brock Chisholm (pictured right), the first head of The World Health Organization (WHO) – a United Nations agency.

Notice his hostility toward God's moral guidelines in his report titled *Re-establishment of Peacetime Society*.



“Misguided by authoritarian dogma, bound by exclusive faith, stunted by inculcated loyalty, torn by frantic heresy... and loaded down by the weight of guilt... the unfortunate human race, deprived... of its reasoning power and its natural capacity to enjoy the satisfaction of its natural urges, struggles along under its ghastly self-imposed burden. The results, the inevitable results, are frustration, inferiority, neurosis and inability to enjoy living, to reason clearly or to make a world fit to live in...

The government of a country cannot organize and impose any social developments or external relations which are too far ahead of the state of maturity of its citizens. There would otherwise result internal conflict and dissension, producing a reactionary government and a retreat to a less mature stage of social development. Any such reaction now becomes a dangerous threat to the whole world... [F]or the very survival of large parts of the human race, world understanding, tolerance, and forbearance have become absolutely essential...

There is something to be said for taking charge of our own destiny, for gently putting aside the mistaken old ways of our elders if that is possible. If it cannot be done gently, it may have to be done roughly or even violently – that has happened before.” [See footnote #3]

Where? In the Soviet Union?

Keep in mind; Chisholm's friend Alger Hiss published this report in his socialist/communist magazine, *International Conciliation*. The two men apparently shared a common vision of a world without God or freedom!

Preparing the World for Global Change

While Stalin was implementing his “scientific” brainwashing system in the Soviet Union, the free West (especially England, Canada and the USA) generally ignored it. No moral outcry was heard when millions of Russians were slaughtered or herded to labor camps. Why?

Actually, many Western leaders supported the Russian “experiment.”⁵ What's more, they were already building a global network to research and impose the same mind control strategies on the rest of the world. So, in 1948, two years after Brock Chisholm took control of the WHO, the World Federation for Mental Health (WFMH) was founded. It would “enjoy consultative relationship with several UN agencies and... national groups,”⁶ but remain free from government oversight.

Dr. Chisholm, Margaret Mead and other social “scientists” wrote its founding document, *Mental Health and World Citizenship*.⁷ Notice their attitude toward traditional American values:

“Social institutions such as family and school impose their imprint early... It is the men and women in whom these patterns of attitude and behavior have been incorporated who present the immediate resistance to social, economic and political changes. Thus, prejudice, hostility or excessive nationalism may become deeply embedded in the developing personality... often at great human cost.

...change will be strongly resisted unless an attitude of acceptance has first been engendered.” [see footnote #6].

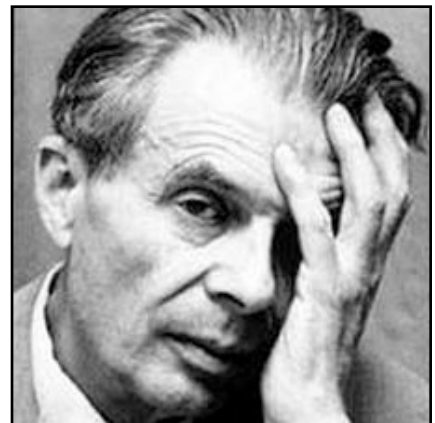
Today, more than half a century later, that “attitude of acceptance” is fast becoming the norm. Nations around the world are conforming to the mind-changing pattern set in the 1940s. The global network of “mental health” partners is working to prevent anything that would hinder collective and dialectical thinking in the rising global village. Outside that network, few notice how its tentacles are reaching into community health programs and civil society in nations around the world.⁸

Of course, we are not supposed to see the web of control and connections behind the scenes. As Peggy Noonan pointed out in a *WSJ* article, the “indecipherable language of government” brings confusion, not clarity. She suggests a reason for why our “government doesn’t speak clearly about what it’s doing” these days: it doesn’t want to hear responses such as “Oh, that’s not a good idea,” or, “The cost of that will kill us.”⁹

Our visible leaders don’t want us to know the unconstitutional intentions of the bureaucratic hierarchy behind the scenes!

The fact that we are inundated with mind-dulling distraction only adds to our confusion. Across the country, many Americans fill their “free time” with trivia, entertainment, a feeling-based rather than fact-based media, and unending streams of suggestive ads and propaganda. Some of it is almost unavoidable. But it all fits together in the current transformation.

Aldous Huxley (right) warned us about planned distractions long ago. Surrounded by British Fabian Socialists, he became increasingly troubled about the spread of totalitarianism. After the deadly fallout from Communist and Nazi tyranny, he expressed his concerns in the book, *Brave New World Revisited*:



“In Brave New World non-stop distractions of the most fascinating nature...are deliberately used as instruments of policy, for the purpose of preventing people from paying too much attention to the realities of the social and political situation...

Only the vigilant can maintain their liberties... A society, most of whose members spend a great part of their time... in the irrelevant other worlds of sport and soap opera, of mythology and metaphysical fantasy, will find it hard to resist the encroachments of those who would manipulate and control it.

In their propaganda today’s dictators rely for the most part on repetition, suppression and rationalization – the repetition of catchwords which they wish to be accepted as true,

the suppression of facts which they wish to be ignored, the arousal and rationalization of passions which may be used in the interests of the Party or the State.

As the art and science of manipulation come to be better understood, the dictators of the future will doubtless learn to combine these techniques with the non-stop distractions which, in the West, are now threatening to drown in a sea of irrelevance the rational propaganda [propagation of actual facts] essential to the maintenance of individual liberty...¹⁰

Yes, factual information is vital to freedom! When we know the facts, we won't surrender to lies and illusions. When we put the facts together into a clear picture of reality, we won't be deceived. And when we know God's Truth as well (which Huxley didn't), we won't fear the rising world system, for we trust Him whose strength is sufficient for every challenge.

Faith in our sovereign God sustained Julea in her battle with the educational establishment. After all, following her Bible-trained conscience was a costly choice! It put her right into the camp of faithful disciples who, through the centuries, would rather suffer with Jesus than compromise their faith.

Such faith flies in the face of today's socialist transformation. Contemporary change agents demand mindless compliance! They don't object to "Christians" who conform to the culture. But they can't tolerate individual thinkers with personal convictions that hinder compliance. As Edward Hunter wrote in *Brainwashing*:

"The achievement of this [Communist] submission is the immediate short-range objective of brainwashing. The man does not have to be a true believer so long as he is convinced that he has no alternative to following Red instructions. Hope – the prospect of any alternative in life, no matter how slim – must be wiped out of his mind entirely before communism can feel safe with him." [see footnote #2]

Prepare Your Child to Stand Firm on Truth

Antonio Peck didn't know his New York elementary school wanted to change his values. So when his teacher told him to make an environmental poster for Parent's Day, the kindergartner simply combined what he had learned in class with the message on his heart. He drew:

- * People picking up litter.
- * Children holding hands around the globe.
- * A white-robed man kneeling in one corner.

Antonio didn't tell anyone that the man in the corner was Jesus, but his teacher guessed it. Later, when his poster hung on a wall along with nearly 80 others, his picture looked different. One corner had been folded up, hiding the kneeling man and part of Antonio's name.

Antonio felt embarrassed and confused. Why shouldn't Jesus who created the world be in the picture? It didn't make sense.

"This is simply a case of requiring students to be responsive to the educational curriculum," explained Paul Battaglia, the attorney representing Baldwinsville Elementary School in the First Amendment lawsuit. "It is not at all a case of great religious significance, but simply a case where a student was asked to...perform a particular lesson and give back certain material and failed to do so."¹¹

But Antonio did fulfill the assignment. He included the environmental vision of earth stewardship and unity. His only "failure" was his refusal to exclude Jesus.

“He didn't follow the teacher's instructions despite being given two opportunities to do so,” Battaglia said. “It's unfortunate, but the school has particular curriculum standards it must enforce.”¹²

Curriculum standards with no flexibility – even in kindergarten? Why?

Today, students who refuse to conform to the global indoctrination planned six decades ago often face increasing pressure, intimidation and censorship. Such punishment works well on most children. In a nation trained to crave human praise more than God's approval, few will endure exclusion or rejection for Jesus' sake.

But Antonio stood his ground and passed the test – twice. He would not remove Jesus from his picture of the earth. A little boy in New York chose to face humiliation and reproof rather than compromise his faith and deny His ever-present Lord.

May we be as brave.

“...in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain.”

– Philippians 1:20-21

Berit Kjos is the author of *Brave New Schools* and *A Twist of Faith*. Her website, www.crossroad.to, contains a wealth of articles and commentary on world issues from a Christian perspective.

Endnotes:

¹ Bertrand Russell, *The Impact of Science on Society* (New York: Simon & Schuster, 1953), p.30.

² Edward Hunter, *Brainwashing* (Farrar, Straus and Cudahy, 1956), pps. 202 and 148.

³ G. Brock Chisholm, "The Re-Establishment of Peacetime Society," *Psychiatry*, February 1946.

⁴ Joe Coffmann, "When Conscience is Criminalized" (5/14/2009), *One News Now*, www.onenewsnow.com/Perspectives/Default.aspx?id=529674

⁵ See, "The Communist – Capitalist Alliance" by Dr. Stan Monteith at www.crossroad.to/Quotes/globalism/monteith/4-07-communist-capitalist.htm.

⁶ *Mental Health and World Citizenship*, founding document of the World Federation for Mental Health, pages 7 and 8. Distributed by the National Association For Mental Health, Inc., 1790 Broadway, New York 19, N.Y.

⁷ "Origins of the World Federation for Mental Health" at www.psych.org/pnews/98-01-19/hx.html.

⁸ See, "Future challenges for Mental Health" at www.rehab-international.org/aboutri/social_commissions/mental_health.html.

⁹ eggy Noonan, "What's Elevated, Health-Care Provider?" May 16-17, 2009. <http://online.wsj.com/article/SB124233351737120903.html>.

¹⁰ Aldous Huxley, *Brave New World Revisited* (Perennial Library, 1958), pp. 36-37

¹¹ Jason Pierce, "Poster With Picture of Jesus Lands Kindergartner in Court," *CCNS News*, April 3, 2001.

¹² See "Anti-Christian Bias in Education" (www.crossroad.to/articles2/08/ed-watch/6-10-anti-christian.htm) and "A Federal Curriculum for Preschoolers: Mental Health & Gender Issues in Head Start."