

That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;

That the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern;

That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind

Article I: Purposes and functions

1. The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations.

2. To realize this purpose the Organization

(b) (To) Give fresh impulse to popular education and to the spread of culture.

**By suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom**

The voice of William James' *Moral Equivalent of War* essay resounds throughout. The "educational methods best suited to prepare the children of the world for the responsibilities of freedom" embedded in The GIVE Act are referred to as "service-learning." Upon closer scrutiny this is nothing more than involuntary servitude for educationally captive children. Free labor for the state, under the guise of the kids learning something about the evils of being rather uncollective and selfish with their weekend playtime. But does this find its head in UNESCO? Is it actually global in nature, something more than the seemingly "local" sense of it being only a "national" requirement?

Quoting from William Grigg's conclusive book on this question, *Freedom on the Altar*:

*"According to the prospectus for the UN's 1995 Social Development Summit in Copenhagen, one proposal dealing with the "mobilization of human resources" in the interest of creating global "solidarity" is a service program for youth: "A Youth Voluntary Service to the community at the world level should be considered to instill in young people a sense of service to the community ... and to create a sense of solidarity at the world level."*

*A revival of the "international labor camp" program would take on a rather frightening*

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