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Study of the effectiveness of a curriculum designed to enhance elementary students' understanding of concepts espoused by Nobel Peace Prize winners

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Study of the effectiveness of a curriculum
designed to enhance elementary students' understanding
of concepts espoused by Nobel Peace Prize winners

by

Anne Spellman Poland

A Dissertation Submitted to the
Graduate Faculty in Partial Fulfillment of the
Requirements for the Degree of
DOCTOR OF PHILOSOPHY

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Major: Education

Signatures have been redacted for privacy

Iowa State University
Ames, Iowa
1989
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CHAPTER I. THE INTRODUCTION

The widely quoted *A Nation At Risk Report* (1983) brought forth many serious concerns the citizens of the United States held about this nation's schools. Using test scores as criteria, the report analyzed the deplorable state of education and the decline of standards. The main points stated that the American school system is floundering; that the basic purposes of our schools has been lost; that clearly defined goals in education are absent; that school standards are low; that there should be educational equity; and that parents want children to receive quality education from kind and respectful educators. The report indicated strong support for schools to continue developing academic competencies, fostering vocational skills, contributing to personal fulfillment, cultivating civic/global responsibility, and expanding guidance services. Since children have many pressures, often lacking the skills needed to cope in our complex society, many believe it to be the responsibility of the schools and educators to provide such personal-social skills as human relations, problem solving, critical thinking, communication, and learning skills.

Despite these laudable points deemed necessary to give children the chance to develop to their fullest in the future, one of the most important areas has often been overlooked. Colman McCarthy, newspaper columnist and adjunct professor at American University, has called for essential school reforms, specifically including peace education based on the study of peacemakers. American schools have taught young people about wars and war heroes. Why do we not begin to teach youth about
alternatives to war and peacemakers whose lives are filled with courage, drama, and nonviolence? We can best respond to children and youth of today by offering comprehensive peace education at every level, and in every subject area of formal education.

The pursuit of peace is the most important idea on earth because for the "first time in human history, human beings have the capacity to destroy the entire planet" (Reardon, 1988, p. 24). The report clarifying the magnitude of the nuclear threat came during the final years of a century filled with inexplicable killing. The meaning of this power of annihilation was brought into focus through a two-year study prepared by more than one hundred physicists, biologists, and atmospheric scientists. In the fall of 1983, spokespersons Sagan and Ehrlich (as cited in Sobel, 1985, p. 20) made known the findings of the study:

The study's principal new finding was that in a nuclear holocaust in which five thousand megatons of explosive power was released (less than half...of the world's present nuclear arsenals) dust from the explosions and soot from the world's burning cities and forests would create a blanket over the whole earth...that would block as much as ninety-five percent of the sunlight from reaching the ground, and this would reduce temperatures, even in summer, to thirteen degrees below zero, or even lower.... In the judgment of most of the scientists at the conference this newly discovered consequence of a nuclear holocaust...could result in the extermination of Homo Sapiens.

The American Psychiatric Association (APA) completed a two-year study in 1980, called The Impact of Nuclear Development on Children and Adolescents, authored by Harvard psychiatrists Mack and Beardsley. Sobel (1985, p. 21) reports its findings:

Among 1,000 Boston, Los Angeles and Baltimore grammar and high school students, the imminent threat of nuclear
annihilation has penetrated deeply into their consciousness. A majority admitted that the nuclear threat had discouraged their thoughts about marriage, even their plans for the future. Most said it influenced their daily thinking and feeling. Compared to research studies of twenty years ago, the APA study showed a marked increase in the level of children's nuclear anxiety.

The American Psychiatric Association's Task Force on the Psychosocial Aspects of Nuclear Developments found "that many children and adolescents report negative feelings associated with nuclear technology, including fear, anger, hopelessness, cynicism, and a sense of having no future" (Markusen, 1982). Research by Schwebel (noted in Sobel, 1985) stated that "the young need to know that adults are also afraid of the nuclear threat and that they mean to do something about it." Caldicott, also cited by Sobel (1985), wrote "All the psychiatric studies point clearly to the same conclusion: it is therapeutic for children to perceive that their parents are actively working to prevent nuclear war."

Nobel Laureate Elie Wiesel (McConaghy, 1986, p. 249) had this to say about children's need-to-know:

Death: one hesitates to talk about it to children; why frighten them? They wouldn't understand anyway. And yet we must make them understand—we must show them the global dimension of what we call nuclear peril. After all, it's their future which is in jeopardy. The future victims should have the right to speak out. I make this appeal to children and young people. I have less confidence in adults. More than ever before, salvation will come from our children.

The problem in finding a curriculum responsive to children's dilemma of fears and feelings of hopelessness for the future focuses on peace education, developmental in nature, global in scope, humanistic in
content, and personal/social in application. In a recent survey of 900 California adolescents, more than half believed that nuclear war would occur in their lifetimes, and 645 believed that if it did they would not survive (Doctor cf. Miller 1984). Parents, educators, scholars, and researchers have an opportunity to respond to children's concerns and questions regarding peace education for survival on Earth through participating in cooperating global citizenship with the interdependent cultures of the world.

Statement of the Problem

The purpose of this study is to design, implement, and evaluate a curriculum for elementary school children based on tenets gleaned from the lives of peacemakers; Nobel Peace Prize winners; heroes and heroines of nonviolence; and observations from noteworthy peacemaking events. Specifically the study will be concerned with determining whether students who were taught selected peace concepts taken from real life, have greater understanding than those who were not taught such concepts. It attempts to answer a variety of questions about the content and outcomes. Are there commonalities in the lives of successful peacemakers that are worth pursuing by school-aged children? Which attitudes and values in the lives of peacemakers are worth emulating? Is there a significant difference in children's understanding based on the learning of peacemaker's values and attitudes? How can the implementation of a peace curriculum be effectively taught and learned? Is there a significant difference in the
way children respond based on teaching peace curricula? Can children solve their problems in the same way as peacemakers do?

Importance of the Problem

There are many areas of peace education in which meager efforts are being made to provide especially designed curricula for elementary schools. Over the past decade, classroom teachers have developed their own programs and courses related to peace and global responsibility. These peace-related units are often integrated into the social studies curriculum and diversified as citizen diplomacy, social justice, conflict resolution, negotiation methodology, understanding of human rights, study of the United Nations, the Cuban Missile Crisis, and career options available to work as peacemakers (e.g., Peace Corps volunteer, UNICEF, WHO, etc.).

Yet these efforts have not begun to reach into all possible areas of concern. Consider how the following concepts might fit into a curriculum. Would teaching children the concept of respect for people tend to increase their regard and appreciation for one another? Would participation in a curriculum teaching courtesy, manners, listening skills, kindness to living things (people, animals, plants, the global environment), and friendliness help reflect a more affable acceptance of other persons? Would teaching children to let go of disrespect, including put-downs, name calling, interruptions, speaking for one another, not allowing others to participate, hitting, shoving, pushing, make school a better place for children? A grandmother asked why respect for elders was not taught in
her grandson's school. Would children who were taught respect for nature, fauna, flora, and the planet tend to show greater concern for all living creatures in their natural habitat?

Caldicott (cited in Kome and Crean 1986) expressed the importance of the idea in these words:

No other generation has inherited this enormous responsibility and the privilege of saving all past and all future generations, all animals and all plants. Think of the enormous variety of delicate butterflies, think of the gorgeous birds of the earth, of the endless designs of fish in the sea; think of the beautiful and exotic flowers with their gorgeous and seductive perfumes; think of the proud lions and tigers and of the wondrous prehistoric elephants and hippopotamuses; think of what we are about to destroy.

Rapid nuclear disarmament is the ultimate issue of preventive medicine.

It is the ultimate parenting issue.

It is the ultimate Republican and ultimate Democratic issue.

It is the ultimate patriotic issue.

Above all, it is the ultimate religious issue.

We are the curators of life on earth; we hold it in the palms of our hands.

Would the teaching of fairmindedness as an integral part of the curriculum tend to improve children's concepts concerning justice? When children focus on justice, might it be as simple as why children must sometimes stand in line and why it isn't fair to cut in front of others? People who work with children in schools mention that girls and boys need to learn ways to be fairminded in the classroom and on the playground. Elementary counselors tell about children hating to come to school because of the treatment caused by other children on the school playground and at school bus stops. Playground supervisors are aware of teasing and bullying of children by children. A sixth grade girl who was being
treated for cancer transferred to a private school because of the hurtful remarks made by her peers to her and about her when the illness caused her hair to fall out. Since little research has been done in the United States on school bullies and victims, it is difficult to determine how widespread this behavior actually is, but school counselors are conscious of the pain and misery it causes some children.

If children were taught fairmindedness at every age, at every level throughout their school years, would they grow to be free of prejudice, to be honorable and fair in their dealing with others, to be advocates of equal rights and equal opportunity for all, to be open-minded, to play by the rules, to observe the laws, to see that no one was excluded from association because of race, sex, geography, family occupation, religion, or temperament? Would becoming fairminded within a child’s own experiences eliminate the use of excuses, getting-even threats, personal violence against others, bossing, and bullying? Would it be possible to change unhappy, unpleasant, undesirable activities that take place on school playgrounds? Could physical education classes take the place of recess/playground periods with cooperative, noncompetitive games that include all children and allow people to be supportive, friendly, and open with one another? Bob Marley (cited in Kome and Crean, 1986, p. 219) wrote words for a song expressing these ideas:

Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned--
That until there are no longer first-class and second-class citizens of any nation--
Until the colour of a man’s skin is of no more significance than the colour of his eyes--
That until the basic human rights are equally guaranteed
to all, without regard to race--
That until that day, the dream of a lasting peace, world
citizenship and the rule of international morality will
remain but a fleeting illusion to be pursued, but never
attained--

Would children who were taught believability, the value of trust and
trustworthiness, credibility, truthfulness, genuineness, sincerity,
dependability, acceptance of self-responsibility for one's behavior, to do
what one says will be done and to not do what is said will not be done
show a difference in these concepts from those who were not taught these
concepts? Would not school be a more comfortable place for children and
teachers if teachers taught children not to take what belongs to another,
not to steal, not to be involved in fraud, not to deceive others, not to
tell lies, but rather to become more believable, decent, honest, and
worthy, deserving the trust of their teachers, families, and peers at
home, at school, and in the community?

Would children who learned norms and values of peacemaking, of
reconciling differences, of peaceful coexistence, of negotiating for human
agreement by talking and listening without becoming disagreeable, practice
different concepts of peace values from those who were not taught the
peace education curriculum? Expectations are often different for boys and
girls in our society; for example, boys may be thought to be rough and
tough (i.e., troublemakers), whereas girls may be expected to be quiet,
sensitive, criers, and helpless. Toys and games for growing boys are
about war and violence; toys for girls have gentler dimensions, such as
dolls and articles about the home. In one case because of need for
additional space for classes, an elementary school rented classrooms at the city armory and mothers were soon explaining that their sons loved to go to school at the armory in an environment of soldiers, war tools, and war vehicles. The culture of this nation tends to teach boys to associate fun with violence, and boys and girls are sometimes victims of subtle discriminations.

Researchers Vriens and Aspeslagh (1985, p. 15) look upon the seeking of peace as continuous human activity involving education:

Only when educators give attention to norms and values and when the forming of attitudes take place, can we speak of education.... Peace education included the development of knowledge, insight, and skills as well as the building up of opinions and attitudes, beginning with norms and values embedded in peace and directed towards the realisation of a human and peaceful world.

This particular study is important because it is a response to the administrators who indicated in a previous survey (Poland, 1987), a need for help and guidance in providing resources for peace education. At the request of the Iowa Peace Institute, a survey was sent to the administrator for each public and nonpublic school district (688 schools) in Iowa. The written responses became a motivating force to undertake this study. Direct requests were made for the development of a peace education curriculum for elementary and secondary students. Nearly 60 percent of the superintendents who answered the survey wanted more information about teaching peace concepts to children in Iowa schools. The immediate concern for leadership in the area of peace education strengthened the need for educational research in the field of study.
The curriculum developed in this study is important because it will meet the immediate needs of teachers who desire a field-tested peace education program. This model is enhanced because it includes works of Nobel Peace Prize winners and observations from peacemaking events identified as Respect, Fairmindedness, Believability, and Peacemaking. Children need instruction, guidance, and nurturing at home and school in order to become responsible adult citizens. Schools need standards of behavior to enable the learning of these responsibilities. The peace education curriculum discussed here has been molded to include instruction, guidance, nurturing, and standards for behavior.

Model Program

A curriculum was designed and a model program was implemented at Fairview Elementary School, Carroll Community School District, during the month of February 1988. The curriculum was taught for one class period each day for four weeks to 45 fifth grade students. A control group of 45 other fifth graders were not taught the curriculum. The teaching and learning of this curriculum was experimental within the classroom environment. The concepts were taught in an interdisciplinary fashion to the children by using teachers in the classroom, art room, music room, and physical education room.

Limitations of the Study

The following limitations of the study can be recognized:
- The study was limited to 20 days in length.
- The model program was taught at one grade level only.
- The curriculum was new to the teachers and had not been previously tested.
- Glasser's triad methodology was new to the instructors and to the students.

**Null Hypotheses Included in the Study**

Following are the null hypotheses about these concepts tested in this study.

1. There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Respect.

2. There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Fairmindedness.

3. There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Believability.

4. There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Peacemaking.

**Assumptions of the Study**

In undertaking the creation of a peace education curriculum for elementary school children, the following principal assumptions were made:
- Children can progress in the development of peace concepts and understandings.
- Qualified raters, using a specifically designed Peace Studies Evaluation continuum, would determine whether students' understanding of peace concepts had been enhanced during the study.
- Teaching within selected learning teams triads would be a personal motivator for the learning experiences for all the children.

Definition of Terms

The lives of Nobel Peace Prize winners and noteworthy peacemaking events were studied to determine basic concepts of peace that commonly recurred through the research. The researcher identified the following concepts that appeared to recur in the writings. The relevant terms gleaned for this study are defined below.

**Peace.** Peace is an attitude of values about a way of living encompassing human rights and social justice. Peace is a nonviolent pursuit of justice and a nurturing of life. Peace is a tranquil calmness. It is an existence without violence.

**Peace education.** Peace education is learning and teaching attitudes, norms, and values around the social justice process, respectful of human rights to all peoples. It is guidance along a continuing, personal process leading to responsible global citizenship.

**Respect for people.** Respect is a courteous, pleasant, friendly attitude toward all people. It affirms that all people in the universe
are born free and equal. It acknowledges that it is disrespectful to take away another’s freedom because of age, sex, race, color, beliefs, language, or other status beyond one’s own personal control. Respect accepts that human rights belong to all people, no matter where they live or how rich or how much power they have.

**Freedoms.** Freedoms are those rights thought to belong to the individual under natural law as a consequence of being human.

**Respect for nature.** Respect for nature means a positive interaction with the environment of the planet. It is shown by an attitude of preservation of living things; an awareness of being a live-participant as a part of one planet that is for all life for all time. It is showing deep concern for living creatures of the earth and their living habitat, and doing what is important to preserve and maintain life.

**Fairmindedness.** Fairmindedness is paying attention to people by acting with unprejudiced, impartial, and unbiased treatment of all concerned. A person who is fairminded plays fair, according to the rules in a sportspersonship manner. Fairminded persons are without preconceived opinions or judgment. People demonstrate fairmindedness by treating others from a sense of what is in the best interest of all concerned on a given issue.

**Believability.** Believability is the capacity to demonstrate trust and trustworthiness. It is maintaining credibility by telling the truth and projecting the quality of veracity. People and nations should be truthful with each other. Believability is being what one claims to be and doing what one proclaims to do.
**Peacemaking.** Peacemaking is a willingness to work out disagreements without being disagreeable. It is a way of solving problems through a process of negotiation; talking together and working it out; attacking the problem, not the person.
CHAPTER II. LITERATURE REVIEW

Introduction

This literature review examines the history of peace efforts in this century, principally in the United States, in order to determine the response from education to educators and to explore the potential of schools and teachers to promote international peace. The literature review focuses on events, happenings, activities, and issues designated as educational aspects. Section one will describe the growth of the peace movement in the early years of the twentieth century and the interest in peace organizations from 1900 to 1914; section two will explore the educational peace work introduced after the end of World War I, the League of Nations years, 1918 to 1934; and section three will investigate the educational involvement following World War II, including the years after the establishment of the United Nations, 1950 to 1970. Finally, section four will trace the development of peace education following the war in Vietnam, the 1970s to 1980s; and section five will show the development of the role of peace education during the contemporary years of the 1980s.

The Growth of the Peace Movement in the Early Years of the Twentieth Century and the Interest in Peace Organizations from 1900 to 1914

International movements for peace began during the late 1800s and showed phenomenal growth in the early years of the twentieth century. A mood of optimism prevailed because countries had become so interconnected with science, technology, and international trade that war seemed irrational, even unthinkable (Osborne, 1985). This activity and movement
for peace was generated by the general feeling that the scientific and technical progress which had been made would make available enough knowledge and skills for the elimination of conflict; war would become obsolete and would soon be outlawed by international agreement.

There were estimated to be more than 400 peace organizations in the world by 1900. Beginning in the last years of the nineteenth century, Universal Peace Congresses were held annually. A number of international disputes (90 actual cases) were settled successfully by international arbitration before 1914. Statesmen arranged the Hague Conferences at The Hague, Netherlands in 1899 and 1907, specifically to promote peace through the limitations of armaments and to formulate a plan for settling international disputes by arbitration. The Hague Conferences attracted world-wide interest and strengthened the idea of the use of arbitration for the settlement of international disputes. Peace-loving people everywhere hoped that The Hague might become the neutral capital of the world where representatives of all nations could meet to arbitrate disputes and prevent wars. A Palace of Peace was built with funds furnished by Andrew Carnegie and now stands as headquarters for the Permanent Court of Arbitration. Despite people's hopes, most of The Hague conventions were disregarded in both world wars, yet their drafts for arbitration influenced subsequent developments of the idea that arbitration was a reasonable way to settle international disputes.

In 1896, Baron Pierre de Coubertin, a French scholar and educator, originated the idea of organizing a renewal of the Olympics in ancient Athens. It was thought that international sports competition would
encourage world peace. The Olympic Rings, the symbol of the Olympic Games, appeared on the Olympic flag. The five interlocked rings represented the continents linked in friendship and unity. The rings are in the colors red, black, blue, green, and yellow; the flag of every nation competing in the games had at least one of these colors.

During the last five years of the nineteenth century, Alfred Nobel, a Swedish scientific inventor of explosives, decided to give economic support to the peace movement "for the achievement of a genuine, permanent and indivisible peace" (MacCallum and Taylor, 1938). At his death, December 10, 1896, Nobel left the bulk of his fortune in trust to establish five prizes in peace, physics, chemistry, medicine, and literature. Distribution began on December 10, 1901, the fifth anniversary of the founder's death. The peace prize was to be awarded to champions of peace for the most effective work in promoting international peace. Through the years awardees have been individuals as well as organizations, but all winners have held one thing in common: each acted as a pioneer of the organized peace movement in their respective countries (Odelberg, 1972).

Historians described the years 1900 to 1914 as a time of great effort in the history of civilization to build a realistic basis for world peace. In the United States alone between 1901 and 1914, 45 new peace organizations were created during a growth spurt unequalled in the history of peace reform (Osborne, 1985). Teachers were prominent in the peace work accomplished during that period, mainly because leaders of peace movements believed war could be eliminated through education. Discussion
groups and debates were organized; leaflets and magazines were produced and distributed. Peace societies in France and Germany were staffed by large numbers of educators recognized as important leaders in the French peace movement.

Teachers at the 1907 National Peace Congress helped form the American School Peace League to promote international justice and responsibility through the schools of America. By 1913, the League was supported by the National Education Association, the National Society of School Superintendents, and the United States Commissioner of Education, who helped the Peace League distribute materials. These and other peace organizations sponsored peace days, essay contests, and debates in the schools, produced lesson plans and curricula, examined textbooks for nationalistic bias, suggested corrections specifically in history and geography, and focused in general on citizenship and patriotism. Peace educators agreed to accept and unite their objectives for peace education for citizenship, responsibility, service to the nations, and good will to men (Osborne, 1985).

The peace movement in the United States was advanced in 1910 when Andrew Carnegie created the Carnegie Endowment for International Peace with an endowment of $10 million, to hasten the abolition of international war. Also, in 1910, Edward Ginn of Boston, a peace activist and textbook publisher, established and endowed an International School of Peace (later the World Peace Foundation) to organize and support efforts for peace education in schools and colleges. Earlier, in 1902, Ginn had established
an International Library at Boston as part of a campaign to ensure that textbooks did not promote nationalism and war (Osborne, 1985).

One early organization created to promote peace and reconciliation through programs of social service and public information was the American Friends Service Committee (AFSC). Created in 1917, the Society of Friends Service Committee, the (AFSC) was founded to work constructively for peace among nations. In 1947, the American Friends Service Committee was awarded the Nobel Peace Prize jointly with the Friends Service Council, its British counterpart. Its program of Voluntary International Service Assignments (VISA) served as a model for the United States' Peace Corps.

Vriens and Aspeslagh (1985, p. 11) called this original peace movement "a very complex social and cultural phenomenon, fed by religion, by socialist and anarchist theory and practice, and by League of Nations propagandists." Peace education, as they described it, "was reacting to war, prejudice and militarism as it tried to promote understanding." In the pre-1914 years, what should have been the critical thrust in peace education was to a large extent lost in the conservation and cautiousness of the peace activists' leadership. One historian expressed concern about the cessation of the peace movement.

Glowing with unprecedented social respectability, the peace reform passed to the leadership of lawyers and businessmen whose identification with success galvanized the support of a broad range of educators, interdenominational Protestant clergymen and social progressives (DeBenedetti, 1980 as cited in Osborne, 1985, p. 35).

In the United States, the peace movement was declared to have become associated with the nation's elite--politically, economically, socially,
and educationally. When war broke out in 1914, the peace movement collapsed. Educators in the schools withdrew from involvement in peace organizations and chose to be non-controversial, hence ineffective.

The Educational Peace Work Introduced after the End of World War I

After the terrible losses World War I produced, the public demanded that some method be found to prevent the renewal of suffering and destruction now seen to be an inescapable part of modern war. Work for peace resumed and a strong movement for renewal of peace education emerged.

The League of Nations, created in 1920, was the first real attempt to set up an organization to guide the nations of the world toward maintaining lasting peace. The 1919 Nobel Peace Prize was awarded to Woodrow Wilson, 28th President of the United States, for his work in founding the League of Nations and his appeals on behalf of freedom and justice. Wilson was an educator, a brilliant student and leader, a scholar who campaigned for world peace to be negotiated through fair peace agreements.

While the United States never joined the League of Nations, it established an active League of Nations Association that duplicated the work of its European counterparts. The League of Nations groups did important educational work in many countries. In the mid-1920s, French teachers and British peace educators paid particular attention to developing history programs, textbooks, summer institutes, and libraries
to improve the teaching of peace and the League of Nations. In the early 1920s, the League of Nations instituted a committee on Intellectual Cooperation to sponsor international links in cultural and educational work. The subcommittee of Experts for the Instruction of Children and Youth in the Existence and Aims of the League of Nations was established which called on the schools to promote the spirit of international cooperation.

In 1923, a World Federation of Educational Associations was created to unite teachers in all lands so that the influence of educators and students might promote attitudes of peace. Long-time peace activist David Starr Jordan, president of Stanford University, was awarded a $25,000 prize by the World Federation of Education Associations for the best proposal for using education to achieve world harmony. Peace educators in America and in Europe undertook the work of assessing curricula and revising school textbooks. John Dewey and other United States educators struggled for anti-militarism organizing themselves into the Committee on Militarism in Education and trying to prevent the establishment of Reserve Officer Training Corps units in universities, colleges, and high schools. When their effort failed, the National Defense Act of 1920 established the Reserve Officer Training Corps on college campuses. By 1927, R.O.T.C. membership was compulsory in 86 universities, optional in 44, and had been extended to 53 city high schools (Osborne, 1985).

Howlett (1982) found it surprising that so few writers have taken notice of John Dewey's educational views on world peace. Associated with the revived peace movement, he and other peace educators stressed the
importance of education and the role of public opinion in the peacemaking process. From the end of World War I to the start of World War II, Dewey, a publicist and a professor of philosophy at Columbia University, was in a powerful position to influence public opinion, suggesting new approaches to the study of peace and raising new questions concerning international cooperation. Dewey envisioned the school as a basis for dynamic change and an influential factor in forming people’s attitudes of world patriotism. In 1923, he (cited in Howlett, 1982, p. 441) observed:

We need a curriculum in history, geography and literature, which will make it more difficult for the flames of hatred and suspicion to sweep over this country in the future, which indeed will make this impossible, because when children's minds are in the formative period, we shall have fixed in them, through the medium of the schools, feelings of respect and friendliness for other nations and peoples of the world.

Dewey showed special interest in educational peace research as a process to identify patterns, events, conditions, and behavior that produce violent conflict. He focused on the idea that the key to conflict control was to devalue and deflate the perspective of global order based on international law, governmental organization, human cooperation, and understanding. Dewey’s goal was to achieve world peace and universal citizenship based on a social science approach in education, particularly through two subjects, history and geography. Geography would encompass the study of all peoples, their cultures, their habits, their occupations, their art, and their contributions to cultural development. Dewey claimed that history can be studied as an account of social development, supplying knowledge of the past to help identify problems of the present. This type
of education would emphasize whatever binds people together in cooperation upon which to build international understanding.

From a historical perspective, Dewey was interested in how German leaders had used education to nationalize the German people, looking at the consolidation and unification of the German-speaking peoples during the nineteenth century. In Germany, national interests captured education for narrow and exclusive purposes, mainly for the perpetuation of the political state. Dewey's program for social reform included the role of the school in fostering world awareness and international cooperation:

The lesson to be learned is that human attitudes and efforts are the strategic center for promotion of the generous aims of peace among nations; promotion of economic security; the use of political means in order to advance freedom and equality; and world-wide cause of democratic institutions. Anyone who starts from this premise is bound to see that it carries with it the basic importance of education in creating the habits and the outlook that are able and eager to secure the ends of peace, democracy, and economic stability (Dewey, 1964 as cited in Howlett, 1982, p. 35).

Dewey's educational views on world peace called for a school curriculum designed to create an attitude of human understanding, world awareness, and international cooperation. Educators, by the influence they generate, have an important role in the education of the public to the urgent need for peace. According to Dewey, teachers can fulfill the primary purpose of education: to foster peaceful change by teaching the basic value of peace and nonviolence as the correct and proper method of social behavior. Dewey clearly defined the tasks educators must undertake to encourage a common level of understanding among peoples. He said to educators that their works affect eternity and it is impossible to know
the extent of their influence. Educational awareness would have to be an important ingredient of any successful peace reform.

Progressivism in education owes much of its philosophy to John Dewey, the most authentic philosophical voice to be heard in the development of liberal, social, and political philosophy. He promoted a systematic, philosophic attack on the conservative tradition. Dewey went to the University of Chicago and established experimental schools where his ideas for reform in education could be implemented and tested experimentally. His schools were flexible, departmentalized, non-graded, with no assignments, no lecturing, no reciting. There was an active curriculum with a program of active work and encouraged participation. He emphasized that learning is social, learning is connecting, and learning is best done by doing.

John Dewey emphasized the idea of natural rights to life, liberty, and the pursuit of happiness. His social and political reform strongly emphasized public support for public schools, free public education, human rights, participation of public schools, free public education, human rights, participation of pupils in planning activities and procedures in the school, and his belief that education ought to help children cope with problems from grade one on at all school levels. He considered education to be a process of living, not a preparation for the future, but rather learning how to live together in a social setting through interacting with peers.

The progressive education movement influenced a number of educators throughout the first half of the 20th century. The serious depression
gave substantial impetus to those who believed that the school could play an important role in the reorganization of society. In the aftermath of the economic depression of the 1930s, a new group of educators tried to bring about social reform by appealing to American school teachers to use education to build attitudes of social cooperation and to correct deficiencies in the American social order. Rousseau and Pestalozzi had introduced child-centered education; John Dewey worked to develop child-centered education in the United States which later became known as progressive education.

This new movement known as progressive education was divided into three strands. The first strand emphasized the necessity for the school to view each child individually and to arrange the school program around a child's interests and needs. The concentration of the second strand was on the responsibility of the school within the social order to lead in restructuring society. Research in the curriculum to make it appropriate to the unique needs of the schools in a democratic society was fostered in the third strand. The progressive idea of education is to have the teacher begin with the child's natural abilities; teach the basic skills in a meaningful way; allow the children to study within the scope of their understanding and in relation to their own experience so they will want to learn.

This social reconstruction movement of the early 1930s was led by prominent teacher educators such as George Counts and Harold Rugg. Rugg felt strongly that schools should be an agent of social change and that social reforms should come about through education. Throughout the 1930s,
Rugg was a prominent member of a group of "professor-reformers" called "reconstructionists...whose educational philosophy included the tenet that the school ought to be in the vanguard of social change" (Carbone, 1977). In addition to Rugg, the intellectual leadership of the group included Dewey, Kilpatrick, Counts, Bode, and Childs. These influential educators helped establish "The Social Frontier," a reformist journal, which became the leading voice of educational reform (Carbone, 1977) because of the liberal writers who were contributing to this publication. Rugg's important work was the element of social reform featuring the school as an agent of social change in a school-centered community. The explanation in Rugg's own words was:

...we had to paint the comprehensive portrait of man and his changing civilization by designing and building as vital, as exciting, as mind stretching and as valid a program of materials and activities as was possible...A designed school program then, was our goal, one created from the very life of American children (Rugg, 1941, pp. 216-217).

The most visible manifestation of social reconstruction was the adoption by many school systems of a series of textbooks written by Rugg which incorporated many of the basic ideas of the progressive movement. By the 1940s, a notable concentrated effort had already been mounted to remove Rugg's textbooks from American schools and ban his books from the libraries, on the grounds that they were basically socialistic in character and contrary to American ideals.

In 1932, George Counts prepared the first important statement of the socially committed strand, *Dare the School Build a New Social Order*. Counts demanded that progressive education:
emancipate itself from the influence of this class, face squarely and courageously every social issue, come to grips with life in all its stark reality, establish an organic relation with the community, develop a realistic and comprehensive theory of welfare, fashion a compelling and challenging vision of human destiny, and become less frightened than it is today at the bogies of imposition and indoctrination (Counts, 1932, pp. 9-10).

Johnson in 1943 (cited in Robinson, 1985) expressed the hope that history's contribution to international peace would be that of having "one world history, essentially the same for all of the schools in the world; studied by all of the children in the world." Young people appeared to Johnson to be unequipped to meet the demands of the contemporary world in which they lived and uninformed about the significant social trends which shaped their lives. He criticized educators who failed to make instruction effective because of their failure to consider the needs and interests of the students. The solution, Johnson proclaimed, was a "functional approach... teaching about the past should be determined by what is important in the present or by what must be of direct and immediate use to pupils."

Prewar peace education included the Reformpadagogische Bewegung (New Education Movement), founded in the Netherlands. Educators who followed this peace movement were influenced by such educational thinkers as Tolstoi, Montessori, and also by the idea of preparing a better world through education. Montessori's scientific base for an education was designed according to the laws of nature in child development, and would allow the child to grow up naturally free of aggression and frustration. She believed aggression and frustration were causes of wars and social
injustices, and this particular type of education would, therefore, end all human aggression and violence (Vriens and Aspeslagh, 1985). The Kellogg-Briand Pact in 1928 was an attempt to outlaw war as a means of national policy. Even though it was hailed as a great achievement, it did not provide means of enforcement or ways for nations to work together. It soon became clear that such agreements could not prevent war. The Kellogg-Briand Pact was a document of words rather than action. It had little or no effect on existing international relations (Howlett, 1982).

With the advent of the second world war, however, such philosophies were laid aside so that education could contribute to the national interest of the war effort.

Trends in Peace Education Following World War II

Atomic weapons first used during World War II made war more destructive than ever before, and the horror of World War II increased the search for a workable peace plan. Statesmen from the victorious countries of the war formed a new international organization known as the United Nations to keep the peace and end all wars. The United Nations, established by charter on October 24, 1945, proclaimed its goal was to end war and maintain international peace and security, develop friendly relations among nations, and promote the principles of equal rights and self-determination. The genocide, by the Nazi regime, of the Jewish populations of Germany and German-occupied Europe brought about a widespread insistence that human rights be internationally protected. Human rights were defined as those rights thought to belong to the
individual under natural law as a consequence of being human. The Universal Declaration of Human Rights was largely the result of the efforts of an American advocate, Eleanor Roosevelt, who said: "Know that all human persons are valuable, that all human persons have the same rights and that no person, no government, nor power may be permitted to limit or violate those rights."

The Universal Declaration of Human Rights adopted in Paris in 1948 proclaimed the pursuit of universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion. The charter of the United Nations affirms a faith in fundamental rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations, large and small.

At the end of World War II, as the nation returned to peacetime conditions, the United States government offered a program of benefits to help veterans adjust to civilian life. In 1944, President Roosevelt signed the servicemen's Readjustment Act for World War II veterans. This G.I. Bill of Rights, as the 1944 law was known, ushered in an educational movement of vast scope and significance, where main benefits included education and training at government expense. With some changes, the principles of the G.I. education benefits were extended to veterans of the Korean (1952) and Vietnam (1976) conflicts. Federal officials looked at the results in 1976 and found that the G.I. Bill had provided training for 16 million persons at a cost of $34 billion. These huge sums have been proclaimed to have been wisely spent with beneficial outcomes for veteran and country. The G.I. education movement was called "a golden period in
our history" by Sidney Marland, former U.S. commissioner of education (Brodinsky, 1976).

There was widespread belief that education could help spread world peace and world understanding. On November 4, 1946, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) was established to broaden the base of education throughout the world, to bring the benefits of science to all countries, and to encourage cultural exchange. UNESCO stresses education, promotes respect for justice, rule of law, human rights, and basic freedoms. The United States joined UNESCO, and since education was considered the first need in improving international relations, schools stepped up their courses for international understanding. The preamble to UNESCO included these words: "Since wars begin in the minds of men, it is in the minds of men that the foundations of peace must be constructed." Educators hoped that these efforts would contribute to peace and security. Peacemakers must learn to be peacemakers. Titulescue, as cited by Natase (1982), said "...the foundation of peace must be built in the conscience of the individual." New opportunities to create peace in our times could be claimed by educators working with children and young people in the schools.

International education became a popular approach for the 1940s and the 1950s. Area studies of particular world regions were developed, emphasizing the multiplicities of human culture and enveloping minority cultures in the United States and peoples of other parts of the world (Reardon, 1988). However, great first steps to global understanding would not be undertaken until education in the United States was made equal and
available to all. During World War II, progress had been made in forbidding discrimination in the defense industry (1941) and in desegregating the armed forces (1945). But it wasn't until the 1950s and 1960s that there was a vast movement in the United States through the application of nonviolent action that eventually broke the pattern of racially segregated public facilities including schools in the South. The decisive Brown vs. Board of Education of Topeka, Kansas (May 1945) declared that separate educational facilities were unequal and therefore unconstitutional. In another ruling months later, the court ordered the 17 states with dual school systems to dismantle them. By the mid-'70s, fewer than 10 percent of America's 45 million young people were in 100 percent black or minority schools. The Reverend Martin Luther King, Jr. led a massive resistance movement which climaxedit in August, 1963 with the Great March on Washington, D.C. to protest racial discrimination.

Congress enacted the Elementary and Secondary Education Act (ESEA) in 1965, and a new era of massive federal aid to education had begun. These billions of dollars provided new schooling opportunities for children of the poor, encouraged new ways of teaching and using instructional tools, expanded library facilities, promoted research, and strengthened state departments of education. This most significant commitment to education ever made by any national government was made possible by focusing on the needs of children from poor, black, or "culturally disadvantaged families."

Citizens of the United States were first given the opportunity to serve their country on an international level through the establishment of
the Peace Corps by an executive order issued by President John F. Kennedy in March, 1961. An Act of Congress later the same year gave the Peace Corps permanent status; in 1971 the Peace Corps became part of ACTION and in 1981 it became an independent Agency of the United States. The Peace Corps was designed specifically to make available the assistance of trained men and women volunteers to work in developing countries in the fields of education and community development efforts. The main area of Peace Corps activity has been education at every level: elementary, secondary, university, English language, adult, physical, vocational, and agricultural. Trainees study the culture, history, and language of the country in which they will serve. Peace Corps volunteers have worked in Africa, Asia, Latin America, and various islands in the Pacific Ocean to promote world peace, to help the poor obtain everyday needs, and to increase understanding between Americans and the people of other nations. Since 1960, over 120,000 people from across the United States have given a part of their lives to people around the world as Peace Corps volunteers.

The "Cold War" was used to describe the global condition of competition, tension, and conflict that constantly influenced world trends and events during the years following World War II. Historians do not agree on exactly when the Cold War began, but the term describes the antagonism between the two opposing blocs of the Communist nations led by the Soviet Union and the democratic nations led by the United States. At the end of World War II, American, British, and Russian troops occupied important parts of Europe that they had not controlled before the war, but neither side was willing to go to war to drive the other side back to
where it was before the war because of fear of a nuclear holocaust. Each side strengthened its armed forces and used economic blockades and propaganda to weaken the opponents. There were intermittent moves toward detente, interspersed with periods of extreme tension that threatened the very existence of human civilization. Iron Curtain (Russia’s barrier against the West), Truman Doctrine (military aid offered to any country fighting communism), Berlin Blockade (Soviet troops blocked all railroads, highways, and water traffic through East Germany to West Berlin), Marshall Plan (economic assistance offered to European countries), all describe events of post-World War II history.

The struggle made it difficult to settle any dispute peacefully by compromise or negotiation because each side believed its way of life was threatened by the other. Later, however, when coexistence was endorsed by both sides as the only possible alternative to all-out war, the Cold War continued. There is an urgent need for educators to help develop popular understanding of the super-power conflict, which is the source of tremendous suffering throughout the world and unspeakable waste of human and material resources. If unconstrained, it will possibly lead to the destruction of human civilization (Chomsky, 1989).

With the warming of the Cold War period, a new concept of peace education was started. The focus was on peace research and its use in the construction of curricula incorporated into peace education. A debate raged at this time regarding peace research and the interpretation of traditional or critical peace research, the most significant difference being that traditional peace research searches for the causes of war in
people while the critical peace research sees the causes of war in societal structures (Vriens and Aspeslagh, 1985). The children were to be educated to make peace and save the world from atomic destruction.

West German educators in the Federal Republic of Germany originated peace education aimed at the individual. Educators in the Netherlands perceived "peace education as alternating between the transformation of improvement of the individual and the transformation of structures within which people act" (Vriens and Aspeslagh, 1985, p. 12). The goal of this peace education is to raise people's consciousness so that each person is responsible for peace. The character of persons and their disposition toward peace would be the decisive action.

In the late 1960s, a Norwegian peace researcher, J. Galtung (Vriens and Aspeslagh, 1985, p. 13), defined peace education as "a process where peace is both the absence of violence and the presence of just structures." According to Galtung, peace education would give students insights into structures that present positive peace and then teach the development of knowledge, insights, and skills that can change societal structures through political processes in which people can actively participate.

Nonviolence and social justice, believed to be the two core values for peace, may be incorporated into peace education. The value of nonviolence can be taught through the values of tolerance, freedom, and trust, while social justice can be translated into values of equivalence, responsibility, and solidarity. Notions of value concept were incorporated into global education in relation to human rights education.
starting in Europe in the late 1960s and in the United States somewhat later (Reardon, 1988).

Cooper's theory, as cited by Haas (1986, p. 87), was that war concepts were "learned first from interpersonal conflicts and games and later generalized to international conflict." Cooper found from the model he studied that "learning and moral development come from personal experiences and social interaction for young children and developed in depth of understanding as the child became older." Classroom and playground situations were used as stepping stones to help students understand important issues in society at large. Dutch educators at the University of Utrecht worked on theoretical and practical questions concerning "peace education in the primary grades through a collaborative action and research project with several schools" (Vriens and Aspeslagh, 1985, p. 11), believing "peace education has to start in early childhood, in particular in the domain of norms and values." Berman (1983, p. 503) has found that "to achieve the goal of survival, education must also instill values, create a sense of responsibility, enable students to think creatively and independently, and empower students to act." Reardon (1978) observed that attitudes, value formation, and imagination are basically educational problems and as such, are a major concern of educators at the elementary level. Attitudes about self-worth and self-concept formed at early ages are another important aspect of peace education.

In 1971, a group of progressive educators who had been working on war/peace studies met to express ideas on effective strategies to teach
children about peace and war (New York Friends Group, Inc., 1971). There was a call for much more content in education through broad curriculum reform, with utilization of classroom or playground situations to teach children understanding of real issues in community and societal structures. Educators who participated in the dialogue felt that the need for developing material on teaching about war and peace is greatest in the elementary schools. Their primary concern was how to translate the meaning of peace into concepts of a process and a way of life.

During this era, researchers became involved in the study of why mankind is periodically at war and how war might be avoided. There was the creation of a new peace education curriculum in elementary schools, secondary schools, colleges, and universities. An interdisciplinary approach became popular which combined sociology, philosophy, morality, history, economics, and futuristics, viewed toward a global perspective (Sievert and Langer, 1973). Global education emerged in the sixties, focusing on the development of an informed world perspective for international understanding. Survival education became the core of the school programs, since the future of the human species is closely related to how well people understand the relationships between themselves and their home, the Earth.

Cogan and Nakayama (1985) found that the study of geography can contribute to an informed world view and thus to a favorable international climate for the peaceful settlement of disputes. They cite novelist James Michener's description of the need readers feel to be a part of the environment being discussed:
The more I work in the social studies field the more convinced I become that geography is the foundation of all...when I begin to work on a new area...I invariably start with the best geography I can find. This takes precedence over everything else, even history, because I need to ground myself in the fundamentals which have governed and in a sense limited human development....
The virtue of the geographical approach is that it forces the reader to relate man to his environment.... It gives solid footing to speculation and it reminds the reader that he is dealing with real human beings who are just as circumscribed as he (Michener, 1970 cited in Cogan and Nakayama, 1985, pp. 764-765).

At the elementary level, even in the first years of school, children can learn about other cultures. Young children can be taught respect for ethnic differences and to value others who are different--racially, culturally, and ideologically. Learning its language is a tangible indication of the merit one places on the effort to understand another culture.

Data from three National Science Foundation studies (Weiss, 1978; Wiley, 1977; Stake and Easley, 1978) produced evidence that little has changed since the 1950s in the field of social studies education. During the 1960s, social studies educators were concerned with knowledge and knowing, with basic concepts and their development, and the process of inquiry. Wiley (1977) found that most students do not like social studies, do not believe it is relevant to their lives, do not learn the curriculum, and show a lack of interest in the studies, perhaps because it pays little or no attention to the current or future needs of students. Educators began to realize in the 1970s that individuals want to learn to behave intelligently and responsibly in the complex world of social issues.
Elementary school is a time to teach children that war, like slavery, is an institution invented by human society that can be abolished by human society, once we declare it undesirable and no longer tolerable. General Omar Bradley said: "We know more about war than we do about peace--more about killing than we do about living." Crowder (1978) indicated the importance of teaching the issue of human rights in the social studies curriculum since the framework of the "social studies classroom is most probably the only academic opportunity students have to experience a constructive, consistent and well organized picture of the human rights issue."

In 1943 (cited in Robinson, 1985, p. 162) Johnson wrote that: 

...we have Stalinized world history, Mussoliniized world history, Hitlerized world history. To put the books side by side is to wonder if all of them can be dealing with the same planet. On a grander scale than ever before, so far as I know the literature, history for schools has become a training ground for the development of national and racial ideologies, jealousies, prejudices, hatreds, and international misunderstandings.

Psychiatrists have analyzed the psychological effects that the possibility of nuclear annihilation has on children. Psychiatrists Mack and Beardsley, cited by Sobel (1985, p. 21), drew several conclusions from their investigation:

One, even very young children (under eight) are aware of the dangers. Two, the nuclear menace weakens the healthy establishment of personal identity. Three, many regard war as inevitable, necessary and likely. And four, children are still taught to think of organized killing as a natural, perhaps noble part of human experience.

The strongest finding of the Mack and Beardsley study was that there was a general unquiet or uneasiness about the present nature of nuclear weapons
and nuclear power among the young people. Elementary school children can learn about international events and historical happenings which have created peace. It is more effective to teach elementary children peaceful ways while they are studying contemporary issues of global citizenship.

Curriculum guidelines in the traditional pattern of the past have focused on the knowledge dimension: concepts, generalizations, and norms to be learned. Peace education explored topics such as the nuclear threat to human life, pollution and the destruction of the environment, the scarcity of food and resources, and the problem of understanding human rights and social justice. With education's failure to incorporate relevant issues, it is shirking its responsibility of preparing young people for living in today's world. Research studies have revealed that many of the children of the western "free" world accept the idea that war is a feasible alternative, perhaps even a desirable, foreign policy choice for nations. The attitudes of 2,677 American children, aged seven to fifteen, were surveyed by Howard Tolley and reported in the research summary, *Children and War*, 1973.

Children almost unanimously condemn war on principle, but many qualify their objections. Nearly all believe war is "very, very bad," yet a majority agrees, "Wars are sometimes needed." Similarly, although half of those feel "Everything about war is bad," more than a third do not agree. On a related question, 42% deny that "War is always wrong." Clearly, repudiation of war has important limits; children condone international conflict as an alternative to what they deem even greater evils (Tolley as cited in Newman, 1974, p. 141).

Newman (1974, p. 141) explained that "most American children are taught that they should support foreign and defense policies that are
justified in the name of 'national sovereignty.'" A further observation by Newman (1974) expressed the sadness that "for millennia the impressionable young have been led by 'wiser' elders to hold to those irrational species of sociopolitical creeds that glorify extreme nationalism and justify warfare as a logical extension of national policy."

This period following the end of World War II was filled with events with strong impact on peace education including the founding of the United Nations, the Universal Declaration of Human Rights, the Progressive Education Movement, G.I. Bill of Rights, the establishment of UNESCO, the U.S. Supreme Court ruling against segregation, the establishment of the U.S. Peace Corps, and the emergence of the idea for global education. All these paved the way for greater efforts in the 1970s.

Developing Role of Peace Education, 1970 to 1980

While the influence of the educational and social reform efforts of the 1960s became less prominent during the early 1970s, the experiences of the Vietnam War (1957-1975) triggered renewed interest in the teaching of values. Still there were indications of a growing conservative reaction against the social reform efforts of the preceding decade. The Association for Supervision and Curriculum Development (1977) indicated that knowledge is not enough; the individual must know what is right and then make the choice to do what is right. It is only through education that people become moral.
Educators in the social studies area were concerned with the cognitive component of the curriculum. One advocate of "moral education" was Berman, who suggested what social studies courses needed to do to help students become peacemakers.

To achieve the goal of survival, education must also instill values, create a sense of responsibility, enable students to think creatively and independently, and empower students to act...creating a safe and peaceful future requires an unparalleled educational effort (Berman, 1983, p. 503).

Martin Luther King, Jr., the 1964 Nobel Peace Prize winner, said in 1967, "There is nothing...to prevent us from reordering our priorities, so that the pursuit of peace will take precedence over the pursuit of war."

Also that year, Edwin Fenton wrote The New Social Studies, in which he suggested that moral reasoning be considered the central focus of citizenship education. Further, he proposed two main ways schools can help the students with the natural process of moral development. First, schools can conduct moral discussions; second, there can be an alternative school within a regular school, designed so students can think about their rights and their responsibilities. Moral discussions would become a part of social studies and English classes because, Fenton declared, literature is a rich source of moral dilemmas suitable for moral reasoning and moral discussions.

The alternative school suggested by Fenton is the "civic education" school patterned from Kohlberg's "just community" school concept. Kohlberg's theory of moral/cognitive development explains changes in the structure of moral reasoning, assuming that moral reasoning develops and
changes through the combination of "increased cognitive development and greater interaction with people" (Hersh et al., 1979). Three levels of moral development were identified by Kohlberg, each with two stages through which people pass in invariant order. According to Kohlberg's theory as cited by Hersh et al. (1979), young children function at the preconventional level characterized by acting in self-interest, either out of fear or greed. Research found that young children disapprove of war because of the hurt and pain that war inflicts. Most teenagers function at the conventional level where actions are motivated by the expectations that good people perform their duties to groups or individuals with whom they have an affiliation--family, community, and nation. Researchers state teenagers say that war is justifiable to protect the family, nation, and an ally. Fenton applied Kohlberg's concept of moral development with students through the forum of moral discussion by the use of moral dilemmas.

In the aftermath of the Vietnam War, a new curriculum on peace education became known as "peace studies." A number of colleges began to offer peace studies as a major study. Most peace educators felt that every student should study peace education, and Geyer (cited by Sievert and Langer, 1973, p. 38) stated that: "If peace studies is going to have an effect on creating and maintaining peace, it is important that as many people as possible have some grasp of what is involved." He noted "... the genius of peace studies is that it is not a single discipline... it is cross-disciplinary or better, trans-disciplinary." Programs of study have been developed reflecting an interdisciplinary approach often combining
futuristics, political science, sociology, history, moral reasoning, economics, and philosophy.

In the 1970s, global education emerged as an important school reform system. The concept of global education had captured the fascination of many educators and students but had not yet become an integral part of the American school curriculum. International education, as it is sometimes called, stresses the complex problems, awarenesses, and changes of global interdependence. Global education has since been recognized as a contemporary educational movement (Kniep, 1989). It helps students understand and deal with the connections and ties that link individuals and peoples all over the world. Global education is an awareness of changes in the world that traditional education does not address. When a curriculum is extended to incorporate global studies, educators will need time to learn to deal skillfully with complex, international issues. There is a shortage of quality, comprehensive textbooks available, and publishers are not in a hurry to invest in global basal texts (Kniep, 1989). Global education will need public support from parents, legislators, and others.

The Development of the Role of Peace Education During the 1980s

In the 1980s, increasing concern about the threat of nuclear war caused students, parents, and educators to seek knowledge about nuclear issues and stimulate action to reduce the peril. A strong and popular nuclear disarmament movement, nearly dormant since the sixties, reemerged
and produced a widespread movement among teachers to encourage discussion in the schools related to arms races and the pursuit of global peace. According to Markusen (1982, p. 32), "...people's responses are at last becoming commensurate with the urgency and scale of the threat of nuclear war."

A group of educators met in early 1981 to find a way to help children cope with their fears and anxieties concerning the threat of nuclear weapons and nuclear war (Berman, 1983). A new organization, Educators for Social Responsibility, came from that meeting to stand at the forefront of educational activism.

Educators for Social Responsibility is a national non-profit membership organization of parents, educators and concerned individuals who believe we must respond...to children's fears and questions about nuclear war.... ESR researches and evaluates educational materials, develops curricula, sponsors conferences and professional development programs for teachers, and offers speakers, workshops and consulting services (Sobel, 1985, p. 23).

Educators for Social Responsibility have produced the Day of Dialogue Planning and Curriculum Resource Guide: Dealing with Nuclear Issues in the Classroom (1982), followed by Perspectives: A Teaching Guide to Concepts of Peace (1983). This organization works with educators, students, and parents to introduce war and peace curricula into school systems. These publications are resources for teachers, realistically well-written and offering assurances that teachers and students can make a difference (Sobel, 1985).

The Center for War/Peace Studies in New York has been involved in developing programs for secondary schools and, to a lesser degree, for
elementary schools. The Center for War/Peace Studies involves local foundations in backing local projects, such as the Diablo Valley Project, located just outside of San Francisco. Its National School Program encourages revisions in school curricula to incorporate peace studies and provides programs for teacher training (Sievert and Langer, 1973).

Another national organization, The World Law Fund's School Program, works with elementary and secondary school teachers who wish to incorporate peace education into their classes, providing teaching demonstrations, devising and teaching strategies in instruction, and consulting with education groups. The World Law Fund's School Program began supporting a college level organization for institutions active in peace studies, the Consortium on Peace Research, Education, and Development (Sievert and Langer, 1973). During this decade there has been a new interest in teaching values and learning to behave intelligently and responsibly. There is great recognition that a person's value orientation is central to the decisions the individual makes. People have arrived at the belief that the values to which they are committed are the right ways to behave.

Colleges and universities until recently have either ignored or tended to cautiously devote only token resources to the problem of the nuclear threat. Yale psychiatrist Robert Jay Lifton, as cited by Markusen (1982, p. 34), said to a gathering of college faculty and administrators:

I think we have to acknowledge the scandal that this central issue of our times has been fundamentally ignored in our universities. There has been a wave of concern about nuclear-weapons education, but it is very belated. Very little of the anti-nuclear discussion came from
students of faculty members. It is high time that this is changing.

The situation has changed as individual faculty members, administrators, and organizations have begun the promotion of nuclear war education and other educational programs at colleges and universities.

An international institute of higher learning, the University of Peace, was established by the United Nations in 1980 in Costa Rica. Its purpose is expressed in the university's motto: "If you want peace, prepare for peace." The fundamental purpose of the university is to offer an education that can contribute to the achievement of a just and peaceful planetary social order and to an improved quality of life for all members of the human family. Its goal is to be an institution where one can pursue an authentic world curriculum for global responsibility--interdisciplinary, multi-cultural, and multi-ideological. The university further hopes to increase interest and support for global education among those who make financial as well as programmatic decisions for schools and universities and to produce a variety of resources to promote its objectives. Among the university's objectives are:

- fostering respect for cultural diversity
- increasing attention to global awareness
- presenting strategies
- educating for citizenship
- pushing for satisfaction of basic human needs world-wide
- valuing the differences among people
- encouraging students to take personal responsibility
- preserving the one planetary system.

Peace education cannot claim to achieve peace directly, but must act indirectly. It attempts to raise people's consciousness so that the people themselves are responsible for peace (Vriens and Aspeslagh, 1985). Costa Rican President Oscar Arias Sanchez, winner of the 1987 Nobel Peace Prize with a peace plan for solving problems and resolving political struggles in Central America said: "Let us restore faith in dialogue and give peace a chance" (Smolowe, 1987, p. 34).

This literary review has focused on the educational aspects of the events and issues of peace efforts during the twentieth century in the United States. It has explored the potential that schools and educators possess to promote peace through education.
CHAPTER III. METHODS

Methodology

The purpose of this study was to design, implement, and evaluate a peace education curriculum for elementary school children. The content of peace concepts for the curriculum was determined by studying the lives, thoughts, and works of Nobel Peace Prize winners and other recognized heroes and heroines of nonviolence to learn what it was about the lives of these peacemakers that made a difference. Observations from noteworthy peacemaking events were also considered. One step was, by using basic tenets of persons studied and international problems solved, to create a model for peace studies in the schools. Specifically, the goal was to determine whether students who were taught peace concepts would have a greater understanding of those concepts than students not taught the selected concepts described above. Is there a significant difference in the way children respond based on teaching peace curricula? Can children solve their problems in the same way as peacemakers do? Data were collected from the subjects in a model program taught at an elementary school.

Selection of Sample

All subjects participating in this study were fifth grade students (ten- and eleven-year-old children) in an elementary school district along the western edge of central Iowa. The community's elementary school, with an enrollment exceeding 860 children, draws its students from a town of
nearly 10,000 population and from the surrounding farm area within a radius of approximately 20 miles in most directions.

A total of 90 fifth grade girls and boys from four classrooms made up the population studied. The children were assigned to the homerooms heterogeneously so their ability levels were randomly scattered in all classes. Forty-five subjects in two classrooms were designated as the control group, and 45 students in two classrooms were the experimental group. The control group was made up of 24 male and 21 female subjects, while there were 22 female and 23 male subjects in the experimental group.

Student participation invitation (see Appendix A) was sent to parents explaining the purpose of the study and asking permission for their son or daughter to participate in the model program. Permission was granted by the administrators for 20 lessons consisting of 40-minute time periods to be conducted in an interdisciplinary fashion (i.e., the concepts would be taught by the classroom, art, music, and physical education instructors in each of their classes). All of the teachers volunteered to teach the curriculum in each of their subject areas.

The following schedule was determined by the administrators.

<table>
<thead>
<tr>
<th>Schedule:</th>
<th>Time</th>
<th>Location</th>
<th>Teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location</td>
<td>Homeroom</td>
<td>Art Room</td>
<td>Music Room</td>
</tr>
<tr>
<td>Teacher</td>
<td>Homeroom</td>
<td>Art</td>
<td>Music</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Designated Day:</th>
<th>Day 1</th>
<th>Day 2</th>
<th>Day 3</th>
<th>Day 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class</td>
<td>Class 1</td>
<td>Class 2</td>
<td>Class 2</td>
<td>Class 1</td>
</tr>
<tr>
<td></td>
<td>Class 1</td>
<td>Class 2</td>
<td>Class 2</td>
<td>Class 1</td>
</tr>
<tr>
<td></td>
<td>Class 1</td>
<td>Class 2</td>
<td>Class 2</td>
<td>Class 2</td>
</tr>
</tbody>
</table>
This schedule was repeated for 20 days with a new peace concept introduced every fifth day. A posttest was given to the four fifth grade classes in their own rooms by their homeroom teachers.

The Iowa State University Committee on the Use of Human Subjects in Research reviewed this project and concluded that the rights and welfare of the human subjects were adequately protected; that informed consent was obtained by appropriate procedures; that confidentiality of data was assured, and that risks were outweighed by the potential benefits and expected value of the knowledge discovered.

The control group received no treatment. The experimental group received treatment in classrooms of partially-open design. There were opportunities for transfer of instruction since the four fifth grade classrooms were geographically located as closely together as possible with open areas interspersed.

**Experimental Group Treatment**

The works of recognized peacemakers and Nobel Peace Prize winners were studied and compared to examine evidence of basic peace concepts, running as a common thread through the writings and works of those persons who had made a significant difference in trying to shape a peaceful world. The life stories of peacemakers is a record of the effort that has been put forth during the twentieth century for international peace. Using basic tenets from the study of peacemakers, it seemed possible to develop a model curriculum for peace education in elementary schools.
The study of peacemakers and Nobel Peace Prize winners revealed that several concepts reappeared as important in their lives. It was found that each of these persons was respectful and respected. They were champions of human rights and social justice. They were fairminded in their treatment of others. They trusted people and were trustworthy. People could believe what these peacemakers said. They chose to be nonviolent and negotiated agreements as peacemakers. Their life stories gave evidence of their desire to use whatever power they had to help others. These peace concepts of Respect, Fairmindedness, Believability, and Peacemaking were found to be exemplified in the lives of the men and women recognized as peacemakers of the twentieth century. Further consideration was given to determine the feasibility of teaching these concepts to children at a young age. Were these concepts of peace worth emulating? The literature reviewed provided studies that found such values important to children in early childhood and suggested the teaching of concepts of peace education in the elementary schools.

The Nobel Peace Prize winners (see Appendix C) bring a global perspective to this peace education curriculum. The award has been given to citizens from 24 countries, to the United Nations, and to organizations honored for their contributions to forming a peaceful world. The list of Nobel Peace Prize winners studied included Martin Luther King, Jr., Desmond Tutu, Albert Schweitzer, Oscar Arias Sanchez, Ralph Bunche, Jane Addams, Andrei Sakharov, Lester Pearson, Cordell Hull, Theodore Roosevelt, Lech Walesa, Dag Hammarskjold, Linus Pauling, Willy Brandt, Henry
Kissinger, Mother Teresa, Norman Borlaug, Elie Wiesel, Woodrow Wilson, and Anwar el-Sadat.

As an introduction to the new peace education curriculum, the researcher taught one class focusing on Nobel and the Peace Prize winners to the experimental group. Instruction began with an illustrative story of the origin of the Nobel Peace Prizes—the establishment of a $9 million fund by Alfred Nobel at the time of his death in 1896. Nobel, a Swedish scientist, had invented dynamite during his work as a chemist but grew to detest the idea that dynamite could be used for death and destruction when he had invented it for peace. The Peace Prize was to be given for the most effective work during the year in furthering international peace.

To spark students' attention about Nobel's entry into global participation, each was given an up-to-date globe and a list of Nobel Peace Prize winners. Using a large Global Perspective Map, students and instructor located the homeland of selected Nobel Peace Prize winners representing many nations around the world. The students were introduced to the peace concepts to be taught and were given an opportunity to express opinions and ask questions.

Curriculum

The instructional focus was on accepted learning theories using an interdisciplinary approach, Andersen's Collaborative Education Model (1988), Glasser's Learning Teams (1986), and Creative Writing process. Interdisciplinary instruction was used for teaching the peace curriculum in the model program extending enrichment experiences beyond a single
classroom, a single teacher, a single approach, and a single process into a flexible, holistic realm of cooperative, experiential activities of the humanities. It was believed this integrated method would increase the depth of understanding for the experimental group through enhancement of basic concepts. Another advantage was the involvement of five instructors, each teaching one peace concept in consecutive order for one 40-minute period every day for four days, then each of the other three concepts in the same fashion. This procedure made it possible for the children to receive instruction about the concept in their classroom, illustrate the concept in art class on Day 2, sing about it in music class on Day 3, and have fun and recreation practicing the concept in physical education class on Day 4. The decision to use the interdisciplinary approach added one male teacher to what would have otherwise been an all-female group of instructors.

The group circle is the physical arrangement of Collaborative Education with students in a large circle or group clusters to facilitate participation and communication. In this classroom format, students become flexible as they experience participatory learning in an open and free environment. They are encouraged to assist classmates in the learning process by sharing their understanding and skills; working as a team to nurture creativity, cultivate social development, and resolve problems.

Glasser’s Learning Team Model was used so students had opportunities to discuss selected scenario topics in triads. Glasser’s learning team
situation seemed an appropriate cooperative learning strategy for the following reasons:

1. Students could gain a sense of belonging by working together in small teams selected by the teacher so that they were made up of a range of low, middle, and high achievers.

2. The team work provides motivation that propels students to successful learning experiences. Children are social creatures and exhibit a need for the support and interest of others.

3. The stronger students find it need-fulfilling to help the weaker ones because they want the power and friendship that go with a high-performing team.

4. Children can learn to depend on themselves by helping each other, which is considered cheating in the traditional method.

5. Whatever the weaker student contributes helps the team efforts; when they worked alone, a little effort got nowhere.

The Creative Writing process was used at the close of each class session to offer students the experience of exploring their learning of the concept taught. The individual’s writing output also served as an evaluation technique for the researcher and instructors to determine the extent to which the concepts were being taught. This powerful activity provided meaningful pieces of insights into learner’s sharing of important ideas. Writing provided natural motivation, specifically, intellectual stimulation contributing to effective understanding. Children find through writing what they know and don’t know as they develop a deeper sense of what it is to know (Graves, 1978). Writing for evaluation in
model program focused thinking as the student capsulized personal thoughts initiated by an active, experiential process of group instruction and group communication.

The methodology of the instruction included the following pattern. The class gathered in the large group circle to receive instruction. The instructional objectives for the session had been written on the board and were then presented orally. They were precise, clearly stated, and discussed for understanding. Instructional stories, based on the lives and works of peacemakers and noteworthy peacemaking events, were presented. Excerpts from VCR tapes or overhead transparencies were used as needed. When the instruction part was completed, the students were given scenario situations and moved to their preselected learning teams of three people. The triads talked among themselves and together arrived at an understanding of the concept with a one-line statement to summarize the meaning of the day's lesson for their team.

Everyone was then invited to return to the large group circle and contribute to the learning of the meaningfulness of the discussions. One-liners were presented to the class gathered in the circle. The instructor (also in the circle group) facilitated participation. The students received selected topics for Creative Writing time to demonstrate what each student chose to learn from the experience.

Instructional procedures chosen by the researcher for teaching the Model Curriculum were presented in inservice programs for the teachers. Training for Collaborative Education, learning triads, and Creative Writing was provided. Each facet of the teaching and learning process was
demonstrated and modeled by the researcher. The inservice programs were conducted step by step, just as the teachers were expected to teach their class. The teachers were asked to move their students into the group circle and learning team approach immediately after the first inservice presentation so that the students would become comfortable with these new situations.

Varied instructional resources were applied through the use of overhead projectors, videotapes, documentaries, recordings of great composers, pictures, art work, and photographs. A peacemaker card game (see Appendix M) was created by the researcher and used for teaching the association between the peacemaker and the peace concepts. Each card contained a picture of the Nobel Peace Prize winner, date of recognition as a peacemaker, and the name of one of the peace concepts. The backside was imprinted with the peace concepts taught in the curriculum. At the end of the treatment, the control group and the experimental group were given the posttest. The total classroom procedure for the model program took place during the month of February.

Instruments

An instrument containing a ratio scale was designed by the researcher with the help and guidance of Dr. Mary Huba, Professor of Professional Studies in Education. This "Peace Studies Curriculum Evaluation" (see Appendix B) was constructed to be used by the panel of raters to determine the level of sophistication of each student’s answer sheets. Criteria and verbal descriptions of the peace concepts used in the treatment for the
experimental group were transferred to the evaluation instrument. The continuum provided equal intervals with points marked poor, fair, good, very good, and excellent, with good as the midpoint.

The instrument for testing was constructed by the researcher. The essay-type posttest was designed to allow students to demonstrate their indepth understanding of the underlying concepts of peace. The construction of essay-type posttest questions was based on the Creative Writing factors and incorporated the concepts of Respect, Fairmindedness, Believability, and Peacemaking. One question was about peacemakers, another explored aspects of global citizenship awareness, and the third concerned respect for all people and their one planet. It was decided to use subjective responses rather than objective answers so raters could evaluate posttest answers by indicating on the continuum point the degree of the depth of understanding scored by each individual.

Selection of Raters

The researcher selected raters with great care according to specific criteria. It was important to choose raters who were knowledgeable about peace curricula, who could judge the capabilities of fifth graders to grasp and understand peace concepts, who think in terms of global perspectives with international links to peace education, and who would give of their time and effort to help children learn peace concepts.

A panel of three persons experienced in developing peace education curriculum was selected to rate the students in the experimental and control groups. The members were distinctly qualified for the task.
because of their ability and efforts in peace education and knowledge about global perspectives. One panelist was the Director of the Peace Education Project for the Des Moines Board of Education. Another was the Program Coordinator of the Iowa Inter-Church Agency for Peace and Justice in Des Moines and a member of the Board of Directors of the Iowa Peace Institute at Grinnell. The third panel member was from the Stanley Foundation in Muscatine and had worked as a consultant in global education.

Training of Raters

The raters were trained in the procedures for rating the responses by the researcher, who realized that techniques of rating are subject to considerable error that can reduce validity and reliability. Raters may be less than objective in judging individuals when influenced by tendencies such as the halo effect, the generosity error, the error of severity, or the error of central tendency.

The halo effect occurs when raters allow a generalized impression on the subject to influence the rating given on specific aspects of the question. This may be one of the most frequent systematic errors as this general impression carries over from one item to the next. The generosity effect refers to the tendency to give subjects the benefit of any doubt; when the raters are unsure, they are more likely to rate favorably. The error of severity is a tendency to rate all individuals too low on all characteristics. Error of central tendency refers to the tendency to avoid either extreme and to rate all individuals in the middle of the
scale. In order to eliminate the possibility of such rating tendencies occurring, a number of precautions were taken during the training of the raters to explain the tendencies and feasibility of making such errors.

The concepts to be rated and the points on the rating scale were sharply defined. The team of raters were thoroughly trained in the methods of rating the responses on a Likert-type scale of equal intervals. The clearly defined continuum contained five distinct determinations of scoring: poor, fair, good, very good, and excellent. These rating terms were later converted by the researcher into numerical values of 1 for poor, 2 for fair, 3 for good, 4 for very good, and 5 for excellent.

The raters were directed to use the rating scale attached to each individual answer sheet to mark the point on the continuum representing the rater's judgment as to the degree each student was perceived to understand and value each of the peace concepts. A continuum evaluation sheet was attached to each individual test answer sheet.

Precautions were taken to increase reliability of the ratings by the distribution pattern of the answer sheets to ensure that each rater would make independent ratings on one answer sheet for each of the 90 students. Careful preparation was made for the even distribution of the packets to the raters. Each person's three answer sheets were assigned an identification number in the lower left corner. The experimental group received even numbers; the control group received odd numbers. Each student's name and number were recorded. The answer sheets from the control group and the experimental group were mixed. The 270 (each of the 90 students answered three distinct questions) pages were stacked into
three groups of 90 sheets each. An evaluation form was attached to each answer sheet and numbered according to the identification number already recorded. Each rater received a packet of 90 posttest answer sheets, 45 from the control group, 45 from the experimental group including 30 of Question D, 30 of Question G, and 30 of Question N. Question D was about a dream nation living in peace; Question G involved a global perspective; and Question N tested the students' understanding of the Nobel Peace Prize winners.

The following table shows the distribution pattern of the answer sheets to the raters.

<table>
<thead>
<tr>
<th>Rater</th>
<th>Question D</th>
<th>Question G</th>
<th>Question N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-30</td>
<td>31-60</td>
<td>61-90</td>
</tr>
<tr>
<td>2</td>
<td>31-60</td>
<td>61-90</td>
<td>1-30</td>
</tr>
<tr>
<td>3</td>
<td>61-90</td>
<td>1-30</td>
<td>31-60</td>
</tr>
</tbody>
</table>

The essay-type posttest questions were designed to allow students to demonstrate their indepth understanding of peace concepts. A written essay-type response was required for each of the three questions. The three answer sheets were color coded on what was perceived to be soft-colored pastel, peaceful pages. The children were allowed enough time so that each one could respond as fully as possible without time stress. The
question sheets are included here. The analysis, results, and findings will be discussed in Chapter IV.

**Question D:**

Directions: Please read the paragraph below. Write a story including an answer to each of the questions suggested.

During one of your most exciting dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to tell of your wonderful adventures when you return to Earth. Upon your arrival at the Spaceport, you are amazed to find a space where people live in peace. As you walk around and speak with the people, you find answers to the questions you have. Write your story for your hometown newspaper. Describe the planet you have discovered. Choose a name for this new surprising place. Tell about the environment. Create a motto. Tell about the flag and what it looks like. What is it like to be a child here? How do grownups treat children? How do children treat grownups? What rules do children follow? Would you like to live here? Tell us all about it.

**Question G:**

Directions: Ghandi, a great leader from India, once said, "If we are to reach real peace in the world, we shall have to begin with the children."

Write a letter addressed to Mr. Gorbachev, the General Secretary of Russia. In the letter tell Mr. Gorbachev how you feel children can bring
peace to all the nations. As one of the children of the world, let him know what you are willing to do for real peace. Please sign your letter with your full name.

Dear Mr. Gorbachev,

Question N:

Write about someone you would select to be the Nobel Peace Prize winner for 1988. How will you choose this person? How will you honor this peacemaker? How will you make the announcement of your winner to the world? What will you say about the person when the medal is presented? Where will you hold your ceremony? Tell us about it.
CHAPTER IV. FINDINGS AND DISCUSSION

This study was made to determine whether students who were taught peace concepts of Respect, Fairmindedness, Believability, and Peacemaking would show a greater depth of understanding of those concepts than those students who were not taught the same concepts. A peace education curriculum reflecting these four concepts was taught to fifth grade children in an Iowa elementary public school. Half of the fifth grade students were assigned to the control group and received no treatment. Half of the fifth grade students were assigned to the experimental group and received treatment. There was no pretest given; however, both the control group and the experimental group were given the posttest.

Three trained raters independently evaluated the posttest answer sheets on a Likert-type scale of equal intervals on a continuum. Statistical differences between the mean scores of the control group and those of the experimental group were calculated. A t-test was used to find whether the differences between the control and experimental groups were statistically significant at the .05 level set by the researcher.

Analysis of the Data

The data returned from the raters were coded for entry into the computer by the following method: the items marked on the continuum were assigned a numeric code; the responses were then transferred to coding sheets; and the data were recorded on the word processor. All of the data were analyzed on the computer system of the Iowa State University.
Computation Center by use of subprograms from the Statistical Package for the Social Sciences, SPSS (Nie et al., 1983).

The data were submitted to a frequencies subprogram to check for accuracy. Next, the corrected data were submitted to a frequency count to organize the data on each participant into three groups and four subgroups. Each individual student's three answer sheets were given the letter designation used for tables throughout the chapter: Question 1 - D; Question 2 - G; and Question 3 - N. The subgroups were assigned initials of the four peace concepts: R - Respect; F - Fairmindedness; B - Believability; and P - Peacemaking. The frequencies were run separately for the experimental group versus the control group on 12 ratings: DR, DF, DB, DP, GR, GF, GB, GP, NR, NF, NB, and NP.

The experimental design chosen for this educational research was the Randomized Subjects Posttest-Only Control Group design charted in Table 2.

<table>
<thead>
<tr>
<th>Group</th>
<th>Independent variable</th>
<th>Posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td>(R)</td>
<td>1</td>
<td>Y_2</td>
</tr>
<tr>
<td>(R)</td>
<td>2</td>
<td>X</td>
</tr>
</tbody>
</table>

According to this design, two randomly assigned groups of subjects were required with only the experimental group exposed to the experimental treatment. No pretest was used. A posttest was given to both groups to
measure the dependent variable, and its scores were compared to determine the effect of the experimental treatment. The t-test was selected as the appropriate statistical treatment to find whether the difference between the control group means and the experimental group means were statistically significant.

**Interrater Reliability**

Interrater reliability was calculated on the raters' scores for the criterion values. A t-test was applied to the data for 30 subjects as rated by individual raters and to the data for all subjects, 1-90 as scored by Raters 1, 2, and 3, for comparison of the raters. Table 3 shows the individual raters' scoring of 30 subjects: 15 from the experimental group and 15 from the control group, compared to scoring from Raters 1, 2, and 3, of all subjects, 1-90.

The consistency and comparable reliability of the ratings scored by Raters 1, 2, and 3, working independently, is illustrated by the t-tests of significant differences as shown in Table 3. These ratings are by individual raters, by questions, and by concepts.

Rater 1 showed four significant differences, one in each of the four concepts within the Gorbachev question, all in favor of the experimental group. The question designated as Question G is the one designed to focus on a global perspective. Rater 1 was a consultant in global education, possibly with intense interest in this specific question. There were no significant differences in any of the other questions or any of the other concepts scored by Rater 1. When rating the Gorbachev question, Rater 1
Table 3. Comparison of scoring by individual rater of 30 subjects and all raters of all subjects

<table>
<thead>
<tr>
<th>Question</th>
<th>Rater</th>
<th>Number of cases</th>
<th>Respect</th>
<th>Fairmindedness</th>
<th>Believability</th>
<th>Peacemaking</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>t-value</td>
<td>t-value</td>
<td>t-value</td>
<td>t-value</td>
</tr>
<tr>
<td>D</td>
<td>1</td>
<td>30</td>
<td>-0.50</td>
<td>0.618</td>
<td>-0.52</td>
<td>0.606</td>
</tr>
<tr>
<td>G</td>
<td>1</td>
<td>30</td>
<td>-2.98</td>
<td>0.007*</td>
<td>-3.09</td>
<td>0.006*</td>
</tr>
<tr>
<td>N</td>
<td>1</td>
<td>30</td>
<td>-1.20</td>
<td>0.239</td>
<td>-1.70</td>
<td>0.099</td>
</tr>
<tr>
<td>D</td>
<td>2</td>
<td>30</td>
<td>-0.93</td>
<td>0.361</td>
<td>-0.31</td>
<td>0.760</td>
</tr>
<tr>
<td>G</td>
<td>2</td>
<td>30</td>
<td>0.00</td>
<td>1.000</td>
<td>-0.44</td>
<td>0.662</td>
</tr>
<tr>
<td>N</td>
<td>2</td>
<td>30</td>
<td>-0.34</td>
<td>0.739</td>
<td>-0.50</td>
<td>0.619</td>
</tr>
<tr>
<td>D</td>
<td>3</td>
<td>30</td>
<td>-2.30</td>
<td>0.031*</td>
<td>-2.08</td>
<td>0.047*</td>
</tr>
<tr>
<td>G</td>
<td>3</td>
<td>30</td>
<td>0.00</td>
<td>1.000</td>
<td>0.65</td>
<td>0.522</td>
</tr>
<tr>
<td>N</td>
<td>3</td>
<td>30</td>
<td>3.29</td>
<td>0.003*</td>
<td>-1.45</td>
<td>0.158</td>
</tr>
<tr>
<td>D</td>
<td>1-3</td>
<td>90</td>
<td>-1.69</td>
<td>0.094</td>
<td>-1.40</td>
<td>0.165</td>
</tr>
<tr>
<td>G</td>
<td>1-3</td>
<td>90</td>
<td>-1.58</td>
<td>0.117</td>
<td>-1.40</td>
<td>0.165</td>
</tr>
<tr>
<td>N</td>
<td>1-3</td>
<td>90</td>
<td>-2.33</td>
<td>0.022*</td>
<td>-1.87</td>
<td>0.065</td>
</tr>
</tbody>
</table>

*Significant difference.
gave the experimental group a statistically significant rating in every concept.

Rater 2 scored one statistically significant difference in favor of the experimental group in the peacemaking concept of the peaceful planet question, but did not show any significant differences in the Gorbachev question or the Nobel question. Rater 2's position as director of the peace education project for a school board of education may have been reason to seek particular signs of indepth understanding of peacemaking concepts among the assigned answer sheets.

Rater 3 gave six statistically significant differences for the experimental group in the scoring of the assigned answer sheets. These significant differences were found in every concept: two for Respect, one for Fairmindedness, one for Believability, and one for Peacemaking. These differences were in the peaceful planet and the Nobel questions. Rater 3 was a minister, a program coordinator of the Iowa Inter-Church Agency for Peace and Justice, and a member of the Board of Directors of the Iowa Peace Institute. These scores may reflect the rater's own emphasis on the aspect of peace work.

When all 90 subjects were scored by all raters, there were significant differences in the concepts of Respect and Peacemaking in the peace planet and Nobel question. When rated by individual raters, these two concepts had shown a statistically significant difference in each of the three questions. The Peacemaking concept had, however, been found to have been rated with a statistically significant difference in favor of the experimental group by each of the three raters.
Mean scores of each of the individual concepts were rated, indicating significant differences in favor of the experimental group in the following numbers: Respect, four; Fairmindedness, four; Believability, two; Peacemaking, five. The raters were responsible for scores showing significant differences: Rater 1 gave four; Rater 2, one; Rater 3, five; and Raters 1, 2, and 3, three. Each of the three questions produced statistically significant differences as did each of the four concepts. Moreover, each of the three rater's scoring showed statistically significant differences. Overall, the experimental group clearly excelled in its depth of understanding of each peace concept found in answers to each of the questions as rated independently by each rater.

Interrater reliability was calculated on the three raters' scores for the posttests. Pearson's correlation of coefficients for the three interrater relationships ($r = 0.40; r = 0.47; r = 0.62$) shows them to be neither high nor low, with the range from 0.40 to 0.62, indicating insufficient evidence to state a significant difference for reliability among the three raters. The rating process proved to be scientifically reliable and valid, with two limitations of interpretation; one assumes reliability if differences were the same for all students and two, it is not known if students were all the same. Since the interrater correlations were clustered around the medium range, mean scores were very close in some instances. The mean score differences at the .05 level of significance was an impressive indicator when calculated for a concept, each time in favor of the experimental group.
Results from Null Hypotheses

The following null hypotheses were tested by means of the t-test to determine whether the differences between the two sample means are statistically significant at the .05 level.

1. Respect:
   There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Respect.

The concept of Respect was taught for four consecutive days as the introductory value for the model peace curriculum. Respect was believed to be the basic fundamental tenet exemplified in the lives and works of Nobel Peace Prize winners as practiced by each of the peacemakers studied. Thus, it would seem that as children were taught Respect for people and nature, their keenness for learning acceptance of Fairmindedness, Believability, and Peacemaking would be sharpened. In this experiment, Respect may have been taught best, especially if instructors made maximum effort because of their awareness of the lack of respect for peers and authority in schools. This concept may have appealed to students who had felt the pains of disrespect at the hands of other students or by authoritative figures. Further, the idea of respect may have been assimilated because it involved nature: the planet, its environment, plants, and animals of all kinds.
The children were able to use words learned in the teaching of Respect to answer their posttest questions as shown on these examples from their writing.

Being a kid was great because the adults respected the kids as much as the kids respected the adults.

Everybody treats each other with respect. They are friendly. Their motto is friendship with peace. I would like to live in this nation called Respectopolis.

Their environment is very clean and beautiful. They do not have pollution like we do on our planet.

There was no littering, killing animals, or arguments. They showed great respect by caring, sharing, hugging, helping, and other great things.

The statistical differences between the mean scores of the control group and those of the experimental group for the concept of Respect are shown in Table 4.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>CG 45</td>
<td>2.3778</td>
<td>1.154</td>
<td>-1.69</td>
<td>88</td>
<td>0.094</td>
</tr>
<tr>
<td></td>
<td>EG 45</td>
<td>2.7778</td>
<td>1.085</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>CG 45</td>
<td>2.1778</td>
<td>0.936</td>
<td>-1.58</td>
<td>88</td>
<td>0.117</td>
</tr>
<tr>
<td></td>
<td>EG 45</td>
<td>2.4667</td>
<td>0.786</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>CG 45</td>
<td>2.0444</td>
<td>1.065</td>
<td>-2.33</td>
<td>88</td>
<td>0.022*</td>
</tr>
<tr>
<td></td>
<td>EG 45</td>
<td>2.5556</td>
<td>1.013</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.
There are important mean score differences between the experimental group and the control group in the teaching of the concept of Respect. The difference of means of (2.56-2.04=.52) between treatment and control for variable N has a probability of .022. The conclusion is that the first null hypothesis for all students for the concept of Respect should be rejected at the .05 level in favor of the experimental group.

Table 5 shows the statistical difference between the mean scores of the control group and those of the experimental group for the concept of Respect for a subset sample of 30 students, rated by different raters.

Table 5. Statistical differences between mean scores of the experimental group versus control group for 30 students

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>CG</td>
<td>15</td>
<td>2.7333</td>
<td>0.884</td>
<td>-2.30</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>EG</td>
<td>15</td>
<td>3.3333</td>
<td>0.488</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>CG</td>
<td>15</td>
<td>1.3333</td>
<td>0.488</td>
<td>-2.98</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>EG</td>
<td>15</td>
<td>2.2000</td>
<td>1.014</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>CG</td>
<td>15</td>
<td>2.1333</td>
<td>0.915</td>
<td>-3.29</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>EG</td>
<td>15</td>
<td>3.2000</td>
<td>0.852</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.

The difference of means (3.33-2.73=.60) between treatment and control for variable D has a probability of .031. The difference of means of (2.20-1.33=.87) between treatment and control for variable G has a probability of .007. The difference of means of (3.20-2.13=1.07) between
treatment and control for variable N has a probability of .003. The conclusion is that the first null hypothesis for the reduced sample for the concept of Respect should be rejected at the .05 level in favor of the experimental group.

2. Fairmindedness:

There is no significant difference among the posttest mean scores of students who were in the experimental group and students who were in the control group in their depth of understanding of the concept of Fairmindedness.

Fairmindedness included study of the struggle for equality based on human rights. Teaching of this idea encompassed the idea of not excluding anyone from association because of race, gender, geography, family occupation, religion, or temperament. Such words as prejudice, bias, impartial, name-calling, getting even, put-downs, sneering, hostile attitude, and teasing were discussed for meaning and application in the students' lives in their present living situations.

The concept required much thought and indepth understanding of the many facets of allowing others their fundamental rights. This concept may have been the most difficult and involved to learn at ages 10 and 11. The mean score differences are impressive for four days of teaching, leading one to believe that more time spent teaching this concept would have developed deep insights.

Some of the children explained their understanding of Fairmindedness as follows:

The children in this place treat each other as equals.
I think I would love to live here.
In the middle of the white and blue flag is the scales of justice.

Their motto was "Never hurt anyone."

I would choose someone who has done everything they can to help the homeless and the poor.

I would love to live here. It barely needs any laws because people are very good.

Here are some things we should teach our children:
- Teach them to be fair to all races.
- Teach them to play games with no losers.
- Teach them to show consideration for others.

I am willing to help adults and children keep these rules.

Statistical differences between the mean scores of the control group and those of the experimental group for the concept of Fairmindedness are found in Table 6.

Table 6. Statistical differences between mean scores of control group versus experimental group for Fairmindedness

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CG</td>
<td>45</td>
<td>2.3111</td>
<td>1.041</td>
<td>-1.40</td>
<td>88</td>
<td>0.165</td>
</tr>
<tr>
<td>EG</td>
<td>45</td>
<td>2.6000</td>
<td>0.915</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CG</td>
<td>45</td>
<td>2.1778</td>
<td>0.960</td>
<td>-1.40</td>
<td>88</td>
<td>0.165</td>
</tr>
<tr>
<td>EG</td>
<td>45</td>
<td>2.4444</td>
<td>0.841</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CG</td>
<td>45</td>
<td>2.0444</td>
<td>1.021</td>
<td>-1.87</td>
<td>88</td>
<td>0.065</td>
</tr>
<tr>
<td>EG</td>
<td>45</td>
<td>2.4222</td>
<td>0.892</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The statistical differences were not at the .05 level of significance for the t-tests for all the students, but the difference of 0.065 is very close to the significance level. The null hypothesis of no difference was retained as a result of insufficient evidence to reject it, as shown in Table 6. The important difference of 0.065 for Fairmindedness is in favor of the experimental group.

Statistical differences between the mean scores of the control group and those of the experimental group for the subset sample of 30 students, rated by different raters, for the concept of Fairmindedness are shown in Table 7.

Table 7. Statistical differences between mean scores of control group versus experimental group for Fairmindedness for 30 students

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D CG</td>
<td>15</td>
<td>2.5333</td>
<td>0.743</td>
<td>-2.08</td>
<td>28</td>
<td>0.047*</td>
</tr>
<tr>
<td>EG</td>
<td>15</td>
<td>3.1333</td>
<td>0.834</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G CG</td>
<td>15</td>
<td>1.4000</td>
<td>0.507</td>
<td>-3.09</td>
<td>28</td>
<td>0.006*</td>
</tr>
<tr>
<td>EG</td>
<td>15</td>
<td>2.2667</td>
<td>0.961</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N CG</td>
<td>15</td>
<td>1.5333</td>
<td>0.743</td>
<td>-1.70</td>
<td>28</td>
<td>0.099</td>
</tr>
<tr>
<td>EG</td>
<td>15</td>
<td>2.2667</td>
<td>0.756</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.

Important significant differences in the mean scores were shown in the t-tests. The difference of means of (3.13-2.53=.60) between treatment and control for variable D has a probability of .047. The difference of means
of \((2.27 - 1.40 - .87)\) between treatment and control for variable G has a probability of .006. The conclusion is that the second null hypothesis for the reduced sample for the concept of Fairmindedness should be rejected at the .05 level, in favor of the experimental group.

3. Believability:

There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Believability.

Believability was a new term of reference for the children. Its meaning as gleaned from the lives of Nobel Peace Prize winners was to trust and be trustworthy, to be honest and upright, to be sincere and dependable, to be self-responsible and reliable, to always tell the whole truth and keep promises made.

Instructors felt that Believability was the most difficult concept to teach in the short span of four lessons. There may be more resistance to accepting this concept for ten- and eleven-year-olds and more reluctance to become self-responsible. It is possible that truthfulness, dependability, reliability, and believability are practiced less in the home and school life and therefore are of less importance to peers.

The children's writings indicated their understanding of the word:

A person who is believable is honest and doesn't steal; will not let you down; will do what they say they'll do and won't do what they say they won't do; is someone you can trust, will take responsibility, is honorable and believes in other people.
The statistical differences between the mean scores of the control group and those of the experimental group for the concept of Believability are shown in Table 8.

### Table 8. Statistical differences between mean scores of control group versus experimental group for Believability for all students

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D CG</td>
<td>45</td>
<td>2.1556</td>
<td>1.107</td>
<td>-0.21</td>
<td>88</td>
<td>0.833</td>
</tr>
<tr>
<td>EG</td>
<td>45</td>
<td>2.2000</td>
<td>0.869</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G CG</td>
<td>45</td>
<td>1.9778</td>
<td>0.892</td>
<td>-1.43</td>
<td>88</td>
<td>0.158</td>
</tr>
<tr>
<td>EG</td>
<td>45</td>
<td>2.2444</td>
<td>0.883</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N CG</td>
<td>45</td>
<td>1.8677</td>
<td>1.036</td>
<td>-1.61</td>
<td>88</td>
<td>0.112</td>
</tr>
<tr>
<td>EG</td>
<td>45</td>
<td>2.2222</td>
<td>1.064</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Significant differences were shown in the mean scores of the control group and the experimental group, but the statistical difference for all students was not at the .05 level of significance. The null hypothesis of no difference was retained as a result of insufficient evidence to reject.

Table 9 indicates statistical differences between the mean scores of the control group and those of the experimental group for the subset sample of 30 students rated by different raters for the concept of Believability.
Table 9. Statistical differences between mean scores of control group versus experimental group for Believability for 30 students

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CG</td>
<td>15</td>
<td>2.7333</td>
<td>1.033</td>
<td>-0.43</td>
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<td>0.674</td>
</tr>
<tr>
<td>EG</td>
<td>15</td>
<td>2.8667</td>
<td>0.640</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CG</td>
<td>15</td>
<td>1.3333</td>
<td>0.352</td>
<td>-2.14</td>
<td>28</td>
<td>0.046*</td>
</tr>
<tr>
<td>EG</td>
<td>15</td>
<td>1.6667</td>
<td>0.900</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CG</td>
<td>15</td>
<td>2.3333</td>
<td>0.976</td>
<td>-2.36</td>
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<td>0.025*</td>
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<td>3.0667</td>
<td>0.704</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.

The difference of means of (1.67-1.33=.34) between treatment and control for variable G has a probability of .046. The difference of means of (3.07-2.33=.74) between treatment and control for variable N has a probability of .025. The conclusion is that the third null hypothesis for the reduced sample for the concept of Believability should be rejected at the .05 level in favor of the experimental group.

4. Peacemaking:

There is no significant difference among the posttest mean scores of students in the experimental group and students in the control group in their depth of understanding of the concept of Peacemaking.

Peacemaking consistently scored higher than the other three concepts. This was the last concept taught and the children's learning skills of interdisciplinary instruction, collaborative education, learning teams,
and creative writing may have all come together for maximum learning. Each rater scored statistically significant differences in the Peacemaking concept, in every question, always in favor of the experimental group. It was assumed that the concepts were developmental, based on Respect, and evolving through the Peacemaking concept. These results support this assumption.

Examples selected from some of the children’s writings explain what they chose to learn about Peacemaking.

I would like to tell you about how children can bring Peace to the world. If children hear about this many changes will appear. Different colored people will be friends. It would be like creating a new world. Hopefully, people get rid of missiles, bombs, guns, and let wildlife free. Children can change thousands of things. So what I’m trying to tell you is just try to have peace in the world. Children can bring peace from hunger for love, peace, and food. Children can make it happen.

We’ll do anything for Peace. We want to live and have families of our own too. If we all die it won’t be possible and it won’t be fair that we should be going through this if we don’t want to.

We should stop making the weapons and the money we spend on them should go to the poor all over the world.

I would tell them about some of the Nobel Prize people. I would show them there was one from Iowa where I was born and raised. I would tell them the activity that I did when I was in school. I would do some of the activities we do.

Since I learned about peace in class I would try to teach them about peacemaking and believability. I would tell them to make peace—not war—and you should be believable and keep your word. I learned this all from school. Don’t be mean, please. Treat her the way she wants to be treated—that’s how she should treat you.
A peacemaker is a person that can get in an argument and still keep his cool and not make it into a bigger problem.

I think the children could stop watching movies with a lot of violence in them so they could stop getting the idea of wanting to kill people.

I think kids can help bring peace. I'd be willing to get rid of guns and knives and other violent things.

It would be my most desired dream to have peace in the world. I would do anything for peace.

The statistical differences between the mean scores of the control group and those of the experimental group for the concept of Peacemaking are shown in Table 10.

Table 10. Statistical differences between mean scores of control group versus experimental group for Peacemaking for all students

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>CG 45</td>
<td>1.8444</td>
<td>0.852</td>
<td>-2.19</td>
<td>88</td>
<td>0.031*</td>
</tr>
<tr>
<td></td>
<td>EG 45</td>
<td>2.3111</td>
<td>1.145</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>CG 45</td>
<td>2.4889</td>
<td>1.058</td>
<td>-0.63</td>
<td>88</td>
<td>0.533</td>
</tr>
<tr>
<td></td>
<td>EG 45</td>
<td>2.6222</td>
<td>0.960</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>CG 45</td>
<td>1.8667</td>
<td>0.944</td>
<td>-2.28</td>
<td>88</td>
<td>0.025*</td>
</tr>
<tr>
<td></td>
<td>EG 45</td>
<td>2.3333</td>
<td>1.000</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.

The difference of means of (2.31-1.84=.47) between treatment and control for variable D has a probability of .031. The difference of (2.33-1.87=.46) between treatment and control for variable N has a
probability of .025. The conclusion is that the fourth null hypothesis for all students for the concept of Peacemaking should be rejected at the .05 level in favor of the experimental group.

Table 11 contains statistical differences among the mean scores of the control group and those of the experimental group for the subset sample rated by different raters for the concept of Peacemaking.

Table 11. Statistical differences between mean scores of control group versus experimental group for Peacemaking for 30 students

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number of cases</th>
<th>Mean</th>
<th>Standard deviation</th>
<th>t-value</th>
<th>d.f.</th>
<th>Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CG</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>EG</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>15</td>
<td>1.8667</td>
<td>0.990</td>
<td>-2.08</td>
<td>28</td>
<td>0.046*</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>2.8000</td>
<td>1.424</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td>15</td>
<td>2.0000</td>
<td>0.926</td>
<td>-3.23</td>
<td>28</td>
<td>0.003*</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>3.0667</td>
<td>0.884</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>15</td>
<td>1.6000</td>
<td>0.828</td>
<td>-3.62</td>
<td>28</td>
<td>0.001*</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>2.7333</td>
<td>0.884</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .05 level.

The difference of means of (2.80-1.87=.93) between treatment and control for variable D has a probability of .046. The difference of means of (3.07-2.00=1.07) between treatment and control for variable G has a probability of .003. The difference of means of (2.73-1.60=1.13) between treatment and control for variable N has a probability of .001. The conclusion is that the fourth null hypothesis for the reduced sample for
the concept of Peacemaking should be rejected at the .05 level in favor of the experimental group.

Grouping by Gender

Gender was included as a factor in this analysis because of the possibility that the traditional male and female roles in America and especially the question of gender equity in the schools could cause differential ratings for male and female students. The names were visible on each of the answer sheets so it was possible for the three female raters to determine whether a paper being scored was written by a girl or a boy.

The following null hypotheses were tested by means of the F ratio at a chosen significance of .05 level.

1. There is no significant difference among posttest mean scores of male students and the posttest mean scores of female students for the peace concept of Respect.

2. There is no significant difference among posttest mean scores of male students and the posttest mean scores of female students for the peace concept of Fairmindedness.

3. There is no significant difference among posttest mean scores of male students and the posttest mean scores of female students for the peace concept of Believability.

4. There is no significant difference among posttest mean scores of male students and the posttest mean scores of female students for the peace concept of Peacemaking.
There were 43 girls and 47 boys in the total group of students: 21 girls in the control group, 22 girls in the experimental group; 24 boys in the control group, 23 boys in the experimental group. All 90 students wrote the posttest answers.

The results of the analysis of variance of posttest scores are shown in the following tables.

Table 12. Analysis of variance of posttest scores by gender for Respect

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>d.f.</th>
<th>S.S.</th>
<th>M.S.</th>
<th>F ratio</th>
<th>Signif. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main effects</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group</td>
<td>1</td>
<td>3.406</td>
<td>3.406</td>
<td>2.790</td>
<td>0.098</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>5.348</td>
<td>5.348</td>
<td>4.381*</td>
<td>0.039</td>
</tr>
<tr>
<td>Two-way interactions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Gender</td>
<td>1</td>
<td>0.029</td>
<td>0.029</td>
<td>0.023</td>
<td>0.879</td>
</tr>
<tr>
<td>Residual</td>
<td>86</td>
<td>104.979</td>
<td>1.221</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
<td>113.965</td>
<td>1.280</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

90 cases processed
0 cases (0.0%) missing

*F ratio is significant at the .05 level.

The F ratio of 4.381 for the effect of gender was statistically significant at the .05 level, in favor of female students. The conclusion indicates a significant difference among the posttest mean scores of female students and the posttest scores of male students for the peace
concept of Respect. The first null hypothesis of no difference for gender must be rejected.

Females scored statistically higher than male students in the concept of Respect. Courtesy, friendliness, and niceties may sometimes be more carefully taught to young girls than to young boys because of traditional cultural expectations. Perhaps girls are encouraged to be more in touch with their feelings and do not tend to be as disrespectful as boys appear to be when growing up.

The analysis of variance of posttest scores by gender for the peace concept of Fairmindedness is shown in Table 13.

Table 13. Analysis of variance of posttest scores by gender for Fairmindedness

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>d.f.</th>
<th>S.S.</th>
<th>M.S.</th>
<th>F ratio</th>
<th>Signif. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main effects</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group</td>
<td>1</td>
<td>1.710</td>
<td>1.710</td>
<td>1.926</td>
<td>0.169</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>7.842</td>
<td>7.842</td>
<td>8.831*</td>
<td>0.004</td>
</tr>
<tr>
<td>Two-way interactions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Gender</td>
<td>1</td>
<td>0.237</td>
<td>0.237</td>
<td>0.267</td>
<td>0.607</td>
</tr>
<tr>
<td>Residual</td>
<td>86</td>
<td>76.366</td>
<td>0.888</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
<td>86.322</td>
<td>0.970</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

90 cases processed
0 cases (0.0%) missing

*F ratio is significant at the .05 level.
The F ratio of 8.831 for the effect of gender was statistically significant at the .05 level for the concept of Fairmindedness in favor of female students, indicating that the second null hypothesis should be rejected. There is a significant difference among the posttest mean scores of the female and male students. Girls were undoubtedly rated higher in the differences in the mean scores from the boys in the concept of Fairmindedness. At this stage, girls sometimes draw away from competitive games, and the importance of winning may not be as meaningful to them. Girls may also be more interested in good study habits and the skill of listening. They tend to be more studious and more easily motivated.

Table 14 presents the analysis of variance of posttest scores by gender for Believability.

Table 14. Analysis of variance of posttest scores by gender for the concept of Believability

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>d.f.</th>
<th>S.S.</th>
<th>M.S.</th>
<th>F ratio</th>
<th>Signif. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main effects</td>
<td>2</td>
<td>3.139</td>
<td>1.569</td>
<td>1.607</td>
<td>0.206</td>
</tr>
<tr>
<td>Group</td>
<td>1</td>
<td>0.029</td>
<td>0.029</td>
<td>0.030</td>
<td>0.862</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>3.094</td>
<td>3.094</td>
<td>3.169</td>
<td>0.079</td>
</tr>
<tr>
<td>Two-way interactions</td>
<td>1</td>
<td>0.059</td>
<td>0.059</td>
<td>0.060</td>
<td>0.807</td>
</tr>
<tr>
<td>Group Gender</td>
<td>1</td>
<td>0.059</td>
<td>0.059</td>
<td>0.060</td>
<td>0.807</td>
</tr>
<tr>
<td>Residual</td>
<td>86</td>
<td>83.958</td>
<td>0.976</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
<td>87.156</td>
<td>0.979</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

90 cases processed
0 cases (0.0%) missing

*F ratio is significant at the .05 level.
The F ratio of 3.169 for the effect of gender was not significant at the .05 level for the peace concept of Believability, and the third null hypothesis cannot be rejected. The F ratio at 3.169 is very close to being statistically significant in favor of the girls. Girls, it seems, evidently experienced more trouble learning this concept with indepth understanding or they might have learned this concept differently and less effectively than the other concepts. Furthering the time spent on this concept could possibly help the students.

The analysis of variance of posttest scores by gender for Peacemaking is found in Table 15.

Table 15. Analysis of variance of posttest scores by gender for the concept of Peacemaking

<table>
<thead>
<tr>
<th>Source of variation</th>
<th>d.f.</th>
<th>S.S.</th>
<th>M.S.</th>
<th>F ratio</th>
<th>Signif. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main effects</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group</td>
<td>1</td>
<td>4.704</td>
<td>4.704</td>
<td>4.785</td>
<td>0.031</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>3.955</td>
<td>3.955</td>
<td>4.024*</td>
<td>0.048</td>
</tr>
<tr>
<td>Two-way interactions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Gender</td>
<td>1</td>
<td>1.057</td>
<td>1.057</td>
<td>1.075</td>
<td>0.303</td>
</tr>
<tr>
<td>Residual</td>
<td>86</td>
<td>84.543</td>
<td>0.983</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>89</td>
<td>94.456</td>
<td>1.061</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

90 cases processed
0 cases (0.0%) missing

*F ratio is significant at the .05 level.
The F ratio of 4.024 for the effect of gender was statistically significant at the .05 level. The conclusion is that there was a significant difference between the posttest scores of male and female students, in favor of the female students, for the peace concept of Peacemaking; the fourth null hypothesis should be rejected.

Important differences in the individual rater's scoring by gender for the reduced sample of 30 students and then for all the 90 students by Raters 1, 2, and 3 are shown in Table 16. Rater 2 clearly showed gender trends in favor of girls. Statistics show Rater 2 with twice as many scores at the .05 level of significance (5) as Rater 1 (2) and Rater 3 (2). When compared with Table 3, the scores of Rater 2 show the least number of significant differences by group (1), those of Rater 1 show four, and those of Rater 3 show five. The significant differences in favor of female students were found in every concept: Respect (4); Fairmindedness (5); Believability (2); and Peacemaking (4). The differences were found in every question (D with eight, G with three, and N with four) and by every rater (Rater 1 with two, Rater 2 with five, Rater 3 with two, and Raters 1, 2, and 3 with six).

Some of the ratings were noticeably different when tested by group and then by gender. There was a total of nine significant differences in favor of the girls in the reduced sample by group, but only three were rated significant by all of the raters for all of the subjects. By gender there were eight significant differences in favor of the girls, and six for all of the subjects by all of the raters. Differences for the concept of Respect were equal, four by group and four by gender. Fairmindedness
Table 16. Comparison of scoring by individual raters of 30 students and by Raters 1, 2, and 3 for all students

<table>
<thead>
<tr>
<th>Question</th>
<th>Rater</th>
<th>Number of cases</th>
<th>Respect t-value</th>
<th>Respect Prob.</th>
<th>Fairmindedness t-value</th>
<th>Fairmindedness Prob.</th>
<th>Believability t-value</th>
<th>Believability Prob.</th>
<th>Peacemaking t-value</th>
<th>Peacemaking Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>D</td>
<td>1</td>
<td>30</td>
<td>-0.50</td>
<td>0.618</td>
<td>0.52</td>
<td>0.606</td>
<td>0.71</td>
<td>0.481</td>
<td>1.07</td>
<td>0.292</td>
</tr>
<tr>
<td>G</td>
<td>1</td>
<td>30</td>
<td>0.83</td>
<td>0.414</td>
<td>0.91</td>
<td>0.370</td>
<td>0.40</td>
<td>0.691</td>
<td>0.72</td>
<td>0.474</td>
</tr>
<tr>
<td>N</td>
<td>1</td>
<td>30</td>
<td>2.95</td>
<td>0.006*</td>
<td>3.67</td>
<td>0.001*</td>
<td>1.47</td>
<td>0.153</td>
<td>2.01</td>
<td>0.054</td>
</tr>
<tr>
<td>D</td>
<td>2</td>
<td>30</td>
<td>2.77</td>
<td>0.010*</td>
<td>2.48</td>
<td>0.020*</td>
<td>1.25</td>
<td>0.220</td>
<td>1.04</td>
<td>0.035*</td>
</tr>
<tr>
<td>N</td>
<td>2</td>
<td>30</td>
<td>1.55</td>
<td>0.133</td>
<td>0.97</td>
<td>0.340</td>
<td>2.57</td>
<td>0.016*</td>
<td>1.49</td>
<td>0.148</td>
</tr>
<tr>
<td>N</td>
<td>2</td>
<td>30</td>
<td>1.02</td>
<td>0.314</td>
<td>0.85</td>
<td>0.405</td>
<td>2.13</td>
<td>0.042*</td>
<td>0.85</td>
<td>0.405</td>
</tr>
<tr>
<td>D</td>
<td>3</td>
<td>30</td>
<td>1.73</td>
<td>0.095</td>
<td>2.65</td>
<td>0.013*</td>
<td>1.79</td>
<td>0.084</td>
<td>2.16</td>
<td>0.040*</td>
</tr>
<tr>
<td>G</td>
<td>3</td>
<td>30</td>
<td>1.01</td>
<td>0.322</td>
<td>0.65</td>
<td>0.522</td>
<td>0.50</td>
<td>0.623</td>
<td>1.90</td>
<td>0.068</td>
</tr>
<tr>
<td>N</td>
<td>3</td>
<td>30</td>
<td>0.47</td>
<td>0.641</td>
<td>0.97</td>
<td>0.340</td>
<td>-0.04</td>
<td>0.969</td>
<td>-0.06</td>
<td>0.953</td>
</tr>
<tr>
<td>D</td>
<td>1-3</td>
<td>90</td>
<td>2.12</td>
<td>0.037*</td>
<td>3.00</td>
<td>0.004*</td>
<td>1.80</td>
<td>0.075</td>
<td>2.01</td>
<td>0.047*</td>
</tr>
<tr>
<td>G</td>
<td>1-3</td>
<td>90</td>
<td>2.00</td>
<td>0.048*</td>
<td>1.55</td>
<td>0.124</td>
<td>1.98</td>
<td>0.051</td>
<td>2.39</td>
<td>0.019*</td>
</tr>
<tr>
<td>N</td>
<td>1-3</td>
<td>90</td>
<td>1.85</td>
<td>0.067</td>
<td>2.48</td>
<td>0.015*</td>
<td>1.01</td>
<td>0.313</td>
<td>1.21</td>
<td>0.029</td>
</tr>
</tbody>
</table>

*Significant at the .05 level.
rated higher by gender: five by gender, two by group. Believability showed two significant differences by group and two by gender, while Peacemaking was rated higher by group: group, five; gender, four.

With reference to the scoring by questions by group, there are four significant differences at the .05 level in favor of the experimental group in Question D, four in Question G, and five in Question N (Table 3). Testing by gender shows eight significant differences for Question D, three for Question G, and four for Question N (Table 16). Totals for the questions by group and by gender are eleven for Question D, seven for Question G, and nine for Question N. The ranges of the totals by group, by gender, and both indicate no major inconsistencies. All of the questions in all of the tests produced scores with significant differences. There were significant differences scored by the experimental group over the control group in every peace concept, from every question, and by every rater, because the impact of the peace curriculum and instruction on the results demonstrates that peacemaking concepts can be taught and learned.

Comments from the Raters

One of the raters mentioned her fairly low ratings and spoke of her disappointment, since she had hoped the children would do much better. Another rater noted that a great deal of thought had been given to what fifth grade boys and girls were capable of doing or grasping in terms of understanding concepts, beliefs, attitudes, and social action that would contribute to a peaceful world. Some of these characteristics had not
been mentioned in the training of the raters or identified as peace concepts on the rating scale.

The third rater offered an explanation concerning her interpretation of Believability. She was looking for some indication that students understood that peoples and nations must be truthful with each other and demonstrate trust and trustworthiness as a basis between individuals, groups, and nations. She felt there should be some indication that students understood this.

Some of the children chose a real person who modeled the qualities practiced by the peacemaker in answer to one of the questions. One of the raters observed that an instructor involved in teaching the peacemaking curriculum and mentioned specifically by name in several children’s posttest answers "...has made a definite impression on several of these young people, modeling for them the very principles about which she had wished to instruct them. I’m always in favor of an action/reflection type of education. Well done!"
CHAPTER V. SUMMARY, FINDINGS, DISCUSSION, AND RECOMMENDATIONS

Summary

The purpose of this study was to design, implement, and evaluate a peace education curriculum for school children. It was based on peace concepts from the lives and works of recognized peacemakers and observations from noteworthy peacemaking events. More specifically, the study was to determine whether students who were taught peace concepts in a structured peace curriculum would have a greater understanding of those concepts than students who were not taught.

A previous study conducted by the researcher at the close of the 1986-87 school year sent a questionnaire to the administrator of each public and non-public (688) school system in Iowa, with nearly 60 percent of those responding requesting further information about teaching peace concepts in Iowa schools. This response indicated the immediate need for development of a peace education curriculum. The current study was undertaken to provide teachers in elementary school with a curriculum of peace education for their consideration.

Review of literature concerning the history of peace education during the twentieth century indicates that many children and adolescents felt they had no future because of their cynicism, hopelessness, anger, and fear associated with nuclear technology. Psychiatric studies clearly show the therapeutic value of children knowing that their parents and other adults are working to prevent nuclear war. Other studies have indicated that the teaching of peace education in the schools will best meet the
needs of children in overcoming their fears and helping them establish peaceful values and behaviors.

A peace education curriculum (see Appendix E) was designed using the peace concepts found in the lives of recognized peacemakers. A sample, consisting of 45 subjects in two fifth grade classes, was selected to be the experimental group for the study. Forty-five subjects in two fifth grade classes at the same elementary school were selected to be the control group.

The curriculum was taught to the experimental group in an interdisciplinary fashion for 20 days by five instructors in the classroom, art, music, and physical education instruction, using the format of collaborative education, learning teams, and creative writing. Data from the posttest given to the 90 students in the experimental group and the control group were collected and analyzed, but no pretest was given to either group. The test data were rated by a select panel of three education-oriented judges by use of a continuum on a specially designed "Peace Education Evaluation" form. The findings from the analysis of the data showed that the experimental group produced statistically significant results in every peace concept taught in the curriculum.

Discussion

Observations drawn from this study lead the researcher to believe that children can be taught to understand the concepts of Respect, Fairmindedness, Believability, and Peacemaking as humane treatment for one
An observation discovered from facilitating triad learning teams was awareness of the delightful experiences young people enjoy while learning from one another and teaching each other. The groups of three arrived at one answer for their team to which each member of the triad had contributed so each one earned credit for the single answer team effort. The levels of motivation and participation were elevated as expectations of success were anticipated and attained by everyone.

Another observation drawn from the study was that daily evaluation through Creative Writing proved to be a distinct advantage for the students in the experimental group in the essay-type posttest answers. The boys and girls had become familiar with written expressions of descriptive, in-depth understanding of the concepts learned in the peace education curriculum. The combination of these valuable learning practices worked well together in motivating and teaching this peace education curriculum.

One observation concerned the use of the collaborative education mode to facilitate learning and establish understanding of peace concepts. Working from the large circle for instruction and group discussion introduced the idea of learning together through cooperatively helping one another with maximum team work effort. The instruction worked well with the collaborative education methods and is an effective way to teach this curriculum.
In addition to the above observations, the researcher would like to offer the following observations in relation to the study. Girls consistently scored higher than boys in the analysis of the study. The facts are that the curriculum was written by a woman, all the raters were women, and four of the five instructors were women. The ratio of female instructors in the elementary school in which the model program was taught is nine female teachers to one male teacher, so students involved in the study have always been taught by a vast majority of women. These factors may have some effect on the outcome. Girls and boys are sometimes victims of subtle discrimination. Teachers may have altered expectations depending on whether they are interacting with girls or boys. There is some indication that girls at this fifth grade age level may write more effectively than boys, and since the evaluating was done through essay-type written answers, girls may have responded more effectively because of aptitude in this area.

Recommendations

The following recommendations have been derived analyzing the data of the study.

1. This curriculum should continue to be taught, with project time extended. A wide range of resources can be used for each concept, offering great opportunity for indepth learning.

2. The curriculum should be taught in an interdisciplinary fashion including the areas of core classroom, art, music, and physical education instruction. These subjects offer very powerful forms
of expression and communication as the concepts are recreated in pictures, dancing, singing, painting, shaping, and playing actual forms of the concepts.

3. Instruction for this curriculum should take place in a group circle (collaborative education) so that the teacher models and facilitates learning of the concepts in a respectful environment. Teachers should be offered training in collaborative education so that the maximum potential for learning is cultivated.

4. Small groups of three persons should be arranged to include at least one boy and one girl in each triad, selected from high, low, and medium achievers (learning teams) so as to encourage maximum opportunity for children to learn from one another.

5. This curriculum may be introduced as early as when children enter school and advance with the child to each grade level with appropriate adaptations for age level understanding.

6. Creative writing should be used as the evaluation form for this curriculum. It provides for determining insights into indepth understanding of the peace concepts.

7. Activities within the curriculum could be expanded to enhance and intensify the focus on any particular concept an instructor might wish to emphasize.

Recommendations for Further Research

1. There should be further research investigating the effect of teaching peace education to children at an earlier age.
Indications are that attitudes of norms and values are more readily formed when taught during early childhood years.

2. This study should be researched over a period of years in order to determine the effect of teaching peace concepts to all ages at all grade levels.

3. Further research of the study should be conducted with students from middle school and high school to determine if the curriculum is adaptable to youth at higher age levels.

The peace education curriculum designed, implemented, and evaluated in this study is offered as a framework of concepts that have been tested and found teachable. These peace concepts, characteristic of the works, thoughts and values of peacemakers, and the noteworthy observations of peacemaking events are presented in the hope of making schools a better place for students in their quest for peace, security, freedoms, human rights, and social justice.
BIBLIOGRAPHY


Counts, George S. Dare the School Build a New Social Order? New York: John Day, 1932.


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APPENDIX A.

INVITATION TO PARENTS

For four weeks, starting February 1, 1969, your child's fifth grade class will be involved in a total program unit of peace education. The class will be taught that peace is a process: a way of solving problems. They will be taught respect for people and nature, self-reliance, creativity and problem-solving. The data obtained from this study will be used as a resource data for curriculum purposes as well as for publishing and educational work. There will be no class involving the child that will not be part of a group.

If you might prefer to have your child not participate in this unit of study, just make a statement to this effect in writing and return to me by Friday. Your child will not be punished in any way.
To: Parents of Fifth Grade Students

From: Terri Miller, Principal

Re: Model Peace Education Curriculum

For four weeks, starting February 1, 1988, your child's fifth grade class will be involved in a model program unit of peace education. The class will be taught that peace is a process; a way of solving problems. They will be taught respect for people and nature, fairmindedness, credibility and peacemaking. The data obtained from the study will be used at a future date for curriculum purposes as well as for publication and dissertation work. There will be no names involved; the study will be of the class as part of a group.

If you might prefer to have your child not participate in this unit of study, just make a statement to this effect in writing and return it to my office. Your child will not be penalized in any way.
APPENDIX B.

PEACE STUDIES CURRICULUM EVALUATION
PEACE STUDIES CURRICULUM EVALUATION

DIRECTIONS: Using the rating scale provided, please circle the mark on the continuum which represents your judgment as to the degree you perceive each writer understands and values the following four concepts:

A. Respect for people and nature
   - respecting self and others
   - respecting human rights
   - respecting the natural environment
   - respecting the earth as the natural habitat for all living creatures

B. Fairmindedness
   - being free of prejudices
   - being fairminded
   - disallowing injustices of people against people
   - supporting positive social action

C. Believability
   - showing trust and trustworthiness
   - telling the truth

D. Peacemaking
   - understanding the role of peacemakers in history
   - being inclined to reconcile differences
   - promoting nonviolent conflict resolution
   - negotiating for human agreement by talking and listening
APPENDIX C.

PEACE EDUCATION CURRICULUM
The peace education curriculum was designed as a framework of concepts, researched, taught, evaluated and found to make a difference when taught to fifth-graders in a model program. The content of peace concepts for the curriculum was determined by studying the lives, thoughts, and works of Nobel Peace Prize winners, other recognized heroes and heroines of nonviolence and observations from noteworthy peacemaking events. Using basic tenets of persons studied and international problems solved, a model was formed for peace studies in the schools.

This curriculum is an attempt to recognize the importance of children and youth focusing attention on their healthy development, potential and needs. It is an effort to encourage and promote a peaceful way of living for the children. The curriculum is offered with the hope of making schools a better place for students in their quest for peace, security, respect, honesty, freedoms, human rights, equality, and social justice.

It is to help children address moral issues in their own lives, fulfill moral responsibilities of citizenship, decisions of right and wrong, knowing what is good and doing what is good.
PEACE EDUCATION CURRICULUM

Respect

Instructional objectives:

1. to teach children ways to be respectful to people: in the family, at school and in the world community
2. to teach children to be respectful to birds in their habitat; to animals where they live
3. to teach children to be respectful to their environment

Procedures

I. Instructional story
   A. Relate story of Elie Wiesel, winner of 1986 Nobel Peace Prize. Wiesel, a survivor of a World War II concentration camp, is a naturalized American who writes and speaks out about human rights issues.
   B. Brainstorm meaning of respect in circle group
   C. Discuss scenario situations in eight small selected groups of three persons
   D. Return to circle and report one-liner summary from each of eight groups to entire class

II. Creative writing summary individually
A RESPECTFUL PERSON DOES NOT LITTER OR LEAVE PERSONAL ITEMS STRUNG ABOUT.

You feel like you want a snack when you come home from school. Later your Mother comes into the kitchen and finds the milk carton on the cabinet; the lid of the peanut butter jar on the counter beside the container; the loaf of bread open beside the used milk glass. The napkin and sandwich plate remains exactly where you lunched.

Describe in writing what you will do about cleaning up after yourself when you choose to be respectful to your Mother and the people who live at your house. Where do you put your boots? What do you do about putting away your clothes? Where do you leave your personal belongings?

What can you say about littering and dropping throw-away things wherever you wish?

Write your one-liner:

Respect is
A RESPECTFUL PERSON CALLS PEOPLE BY THE NAME THEY WISH TO BE KNOWN.

Suppose that everytime you come close enough to Alice, she says "You are ugly and stupid, you retard!"

How do you feel when someone calls you a disrespectful name? What can you do about it? Write down some friendly advice to Alice. Advise her in ways that she may become respectful to others. Write down what you could do in case you are being called disrespectful names.

Write your one-liner:

Respect is
A RESPECTFUL PERSON WAITS UNTIL A PERSON IS FINISHED TALKING BEFORE SPEAKING.

Your teacher and the principal are having a conversation. You arrive on the scene with something exciting to tell them. You interrupt them and start your story while they are talking.

Describe what your teacher should say to you to help you learn to be respectful. Write down what you will do next time you wish to talk while someone else is already speaking.

Write your one-liner:

Respect is
A RESPECTFUL PERSON TREATS PEOPLE PROPERLY BY ALLOWING OTHER PERSONS TIME TO ANSWER FOR THEMSELVES. A RESPECTFUL PERSON ACCEPTS THE RESPONSIBILITY OF SPEAKING FOR HERSELF/HIMSELF.

A member of your class has been asked by your teacher to work a math problem on the board. For some reason, Jack is not coming up with the answer very quickly. A classmate whispers the answer loud enough for Jack, the teacher and everyone else to hear.

Write down what is respectful behavior when someone else is responding to an assignment or a question in class? How is it disrespectful to answer for someone else?

Write your one-liner:

Respect is
A RESPECTFUL PERSON USES HIS/HER NORMAL VOICE.

Each time James becomes angry he yells, shouts and hollers so everyone will know he is really out-of-control.

Talk about other choices James might have to deal with his anger. Write down ways in which James could disagree without becoming disagreeable.

Write your one-liner:

Respect is
A RESPECTFUL PERSON LISTENS.

Bill never gets his work finished. He is always talking in class, moving about, distracting other students and missing the important words being spoken. How would you suggest Bill become more respectful in his classroom?

Talk about this. Consider respectfulness in the classroom. Write down for Bill the "do's and don'ts" for being respectful in the classroom.

Do's

Don'ts

Write your one-liner:

Respect is
A RESPECTFUL PERSON IS KIND TO ANIMALS AND BIRDS.

John James Audubon loved birds. His friends wanted him to go to the woods with them to shoot little birds, but he found it impossible to kill nature's gifts to mankind. Instead he painted pictures of every kind of bird and put these paintings in a book entitled, *Birds of America*, to be shared by everyone.

Think of ways fifth graders can be respectful to birds and animals. Make a list of ways to be kind to birds and animals.

Write your one-liner:

Respect is
A RESPECTFUL PERSON IS COURTEOUS, PLEASANT AND FRIENDLY.

Michael was in a rush to get home. While he was running down the sidewalk he accidentally pushed over a little girl who fell down and started to cry. Michael kept on running and yelled back, "Why don't you stay out of the way, 'Cry Baby'!"

What would Michael have done and what would he have said to the little child he ran over if he were to be respectful?

Write your one-liner:

Respect is
ART

Respect

Instructional objective:

to help children picture respect to people and nature through art forms

Procedures

I. Instructional story

A. Using the book entitled Ansel Adams, An Autobiography with Mary Street Alinder with 277 illustrations present the story and photography of this man and his way of showing respect for people and nature.

B. Illustrate ideas of respect for people and nature in creative mini books.
MUSIC
Respect

Instructional objective:

to teach children to show respect for people and nature through the sounds of music

Procedures

I. Teach the words and music from the book, *Free To Be You And Me*. This book was conceived by Marlo Thomas, developed and edited by Carole Hart, Letty Cottin Pogrebin, Mary Rodgers and Marlo Thomas, Editor: Francine Klagsbrun; Art Director: Samuel N. Antupit.

II. Working in small groups of three, put together at least four lines of a song of respect
Put together at least four lines of a song of respect for people or nature. Give your song a title and sign your name as the composer.
Respect

Instructional objective:

to teach children to be respectful at play

Procedures

I. Instructional story

A. Present story of Theodore Roosevelt, the first American to be awarded the Nobel Peace Prize in 1906.

B. Teach games from *Playfair* by Matt Weinstein and Joel Goodman. In teaching respect at play, we want to teach a style of play that focuses on participation, creativity, having fun together, sharing a great deal, and laughing with one another. It is intended that people come together in games which are cooperative, where everyone wins, where no one loses, where the goal is pure fun, recreation and relationships.

C. Discuss scenario situations in eight small selected groups of three
SCENARIOS FOR DISCUSSION

You like to play softball. You go out to recess expecting to play. You're usually chosen last and that hurts your feelings, but you go ahead and play your best. You often never get to bat. No one notices you are there, it seems. Talk about how you feel and what you want to have happen for you.

During games at recess, the whole team yells at you when you goof. Other team members do not seem to get yelled at as much as you do. Talk about how it feels to get yelled at. What do you want to have happen about people yelling at people?

You have been selected by your classmates to be in charge of gym class for your grade level for one day. Write down what you will plan to do and how you will conduct your gym class activities in a respectful way?

The Winter Olympic games are played to promote peace among the nations around the world. This is a way that the young people of the world can participate in an international event. Will you write down the ways you think Olympic games advance the cause of peace?
You are one of ninety-eight fifth graders at Fairview Elementary School. Some of these boys and girls are saying they do not like to go out on the playground for playtime. The majority of the children in one of the grades said they would appreciate having some friendly advice about how to be more respectful to one another while playing together. Would you help solve this problem by writing your ideas about this situation?

How I Would Put The Playground Right
PEACE EDUCATION CURRICULUM

Fairmindedness

Instructional objectives:

1. to define and understand the meaning of fairmindedness
2. to study the life of Rev. Martin Luther King, Jr., Nobel Peace Prize winner (1964), to find evidence of character traits of fairmindedness
3. to discuss, in small selected groups of three students, problem situations and determine fairminded solutions
4. to respond in creative writing to a selected topic of fairmindedness

Procedures

I. Instructional story
   
   A. Present VCR documentary of incidents from the life of Nobel Peace Prize winner Martin Luther King, Jr., for leading the black struggle for equality and against all laws that were unfair to blacks in the United States, through nonviolent passive resistance, with special mention of Rosa Parks for helping to start the civil rights movement
   
   B. Brainstorm the meaning of fairmindedness
   
   C. Discuss scenario situations in eight small selected groups of three
   
   D. Report one-liner summary from each of the eight groups to entire class (return to circle)

II. Creative writing summary individually
TO BE FAIRMINDED MEANS A PERSON DOES NOT EXCLUDE ANYONE FROM ASSOCIATION BECAUSE OF RACE, OR SEX, GEOGRAPHY OR FAMILY OCCUPATION, RELIGION OR TEMPERAMENT. (Ex. A fairminded person does not stereotype).

Using a dictionary, if necessary, explain the meaning of each phrase of the above statement, in sentences.

A fairminded person does not exclude anyone because of race means

A fairminded person does not exclude anyone because of sex means

A fairminded person does not exclude anyone because of religion means

A fairminded person does not exclude anyone because of geography means

A fairminded person does not exclude anyone because of family occupation means

A fairminded person does not excludes anyone because of temperament means

Write your one-liner:

Fairmindedness is
TO BE FAIRMINDED MEANS ONE IS UNBIASED. AN UNBIASED PERSON DOES NOT HAVE PRECONCEIVED OPINIONS OR JUDGMENTS.

Using a dictionary, if necessary, explain the meaning of each phrase of the above statement.

A fairminded person is unbiased means

A fairminded person does not have preconceived opinions means

A fairminded person does not make preconceived judgments means

Write your one-liner:

Fairmindedness is
TO BE FAIRMINDED MEANS TO BE FREE OF PREJUDICE. PREJUDICE MEANS AN IRRATIONAL ATTITUDE OF HOSTILITY DIRECTED AGAINST AN INDIVIDUAL, A GROUP, A RACE, OR THEIR SUPPOSED CHARACTERISTIC.

Using a dictionary, if necessary, explain the meaning of each phrase of the above statement.

Give examples if you wish.

A fairminded person is not prejudiced means

A fairminded person does not direct hostility against an individual means

A fairminded person does not direct hostility against a race or their supposed characteristics means

Write your one-liner:

To be fairminded means
TO BE FAIRMINDED MEANS TO BE IMPARTIAL IN JUDGMENTS; HONORABLE AND FAIR IN ONE'S DEALINGS WITH OTHERS.

Using a dictionary, if necessary, explain the meaning of each phrase of the above statement. Give an example, if you wish.

A fairminded person is impartial in judgments means

A fairminded person is honorable and fair in one's dealings with others means

Write your one-liner:

A fairminded person is
TO BE FAIRMINDED MEANS YOU ARE AN ADVOCATE FOR EQUAL RIGHTS AND EQUAL OPPORTUNITIES.

Using a dictionary, if necessary explain the meaning of each phrase of the above statement.

Give examples, if you wish.

A fairminded person believes in equal rights means

A fairminded person practices equal rights means

A fairminded person believes in equal opportunities means

Write your one-liner:

A fairminded person
A FAIRMINDED PERSON DOES NOT USE NAME CALLING, BLAMING TACTICS, SNEERING, GETTING EVEN IDEAS, OR THREATS.

Using a dictionary, if necessary explain the meaning of each of the phrases in the above statement. Give examples, if you wish.

A fairminded person does not use name calling means

A fairminded person does not engage in sneering means

A fairminded person does not use getting even ideas means

Write you one-liner:

A fairminded person
A FAIRMINDED PERSON DOES NOT USE PUSHING, HITTING, PUT-DOWNS, BOSSING, NOR EXCUSES.

Using a dictionary, if necessary, explain each phrase of the above statement. Give examples, if you wish.

A fairminded person does not push people around means

A fairminded person does not hit other people means

A fairminded person does not use put-downs means

A fairminded person does not boss other people means

A fairminded person does not make excuses means

Write your one-liner:

A fairminded person
TO BE FAIRMINDED MEANS TO LISTEN WITH AN OPEN MIND, AND SHOW NO SIGN OF FAVORITISM.

Using a dictionary, if necessary, explain the meaning of each phrase of the above statement.

Give examples, if you wish.

A fairminded person listens with an open mind means

A fairminded person shows no sign of favoritism means

Write your one-liner:

A fairminded person
Fairmindedness

Art Class

Instructional objective:

to teach children to be fairminded through art forms such as drawing, painting, illustrating, and shaping ideas

Procedures

1. Instructional story

   A. Read the story of Crow Boy by Taro Yashima (beautifully illustrated)

   B. Use overhead projector for projecting pictures

II. Children illustrate the one-liners from fairmindedness by using a selected art form
Fairmindedness

Music Class

Instructional objective:

to teach children fairmindedness through music, by listening, singing and dancing

Procedures

1. Instructional story
   
   A. "I Have A Dream" famous speech, Martin Luther King, Jr.
   
   B. Study meaning of the words and sing "We Shall Overcome"
   
   C. Compose a response in song to music of "We Shall Overcome"

II. Sing the song class wrote

References:

Sheet Music: "We Shall Overcome"

Martin Luther King, Jr., Man Of Peace
By Lillie Patterson
Garrard Publishing Company
Champaign, Illinois

Martin Luther King, Jr., Boy With A Dream
By Dharathula H. Millender
Bobbs-Merrill Company, Inc.
Publishers, New York
(Tune: "We Shall Overcome")

1. We shall be truthful, we shall be truthful
   We shall be truthful to our family
   We shall be sure, doing our part
   We shall be fairminded.

2. We will follow rules, we will follow rules,
   We will follow rules in our schools,
   We shall be sure, doing our part
   We shall be fairminded.

3. We're grateful to our town, we're grateful to our town,
   We're grateful to our town for our new school,
   We shall be sure, doing our part
   We shall be fairminded.

4. We're loyal to our state, we're loyal to our state,
   We're loyal to our state and nation,
   We shall be sure, doing our part
   We shall be fairminded.

5. We shall be respectful, we shall be respectful,
   We shall be respectful in our world,
   We shall be sure, doing our part
   We shall be fairminded.

*These worlds were composed in Mrs. Severin's music class by her and members of a fifth grade class.
(Tune: "We Shall Overcome")*

1. We will care for others, we will care for others,
   We will care for others daily.
   Deep in our hearts, we do believe
   We know peace will make us free.

2. We'll be openminded, we'll be openminded
   We'll be openminded, honestly.
   Deep in our hearts, we do believe
   We know peace will make us free.

3. We will understand others, we will understand others,
   We will understand others daily.
   Deep in our hearts, we do believe
   We know peace will make us free.

4. We'll be considerate to wildlife, we'll be considerate to wildlife,
   We'll be considerate to wildlife all the time
   Deep in our hearts, we do believe
   We know peace will make us free.

5. We'll respect and care for nature, we'll respect and care for nature,
   We'll respect and care for nature daily,
   Deep in our hearts, we do believe
   We know peace will make us free.

*These words were composed in Mrs. Severin's music class by her and members of a fifth grade class.
Fairmindedness

Physical Education Class

Instructional objective:

to teach children to be fair in the way they play with other people to teach children to play
by the rules in sports and games

Procedures

1. Instructional story
   A. The Winter Olympic Games at Calgary, Canada
   B. Use VCR tape recording to show portions of Opening Ceremonies of Winter
      Olympic Games

2. Show VCR tape of the Arrival of the Athletes Parade of the Nations

   Greece is by tradition the 1st nation because the ancient Olympic games were always
held in Greece. The other 56 nations at the games are announced alphabetically except
the host nation, this year, Canada is always last. Keep track of the athletes' arrival by
country listed on your paper and later you may find these countries on a map.
The Winter Olympics at Calgary, Canada (February 1988)

179--Opening Ceremony
1250--Royal Canadian Mounted Police
1352--Musical Ride
1434--Arrival of the Athletes

Since Greece was the country in which the First Olympics was originated it is traditionally the first nation in the arena for the arrival of the athletes.

2330--Fifth Grader's Figure Formations
2725--Lighting of the Flame
2830--Snowbirds

The Olympic symbol consists of five interlocking rings that represent the continents of Africa, Asia, Australia, Europe and North and South America. The rings are linked together to show the sporting friendship of the peoples of the earth. At least one of the colors appear in the flag of every nation of the earth.

Start at 0 for Closing Ceremonies of the 1988 Winter Olympics

Iowa Public Television documentaries Used in Model Program

- Martin Luther King--The Dream On Hold
- Eleanor In Her Own Words (American Playhouse)
- Mother Teresa
A PERSON WHO IS BELIEVABLE TELLS THE ABSOLUTE COMPLETE TRUTH. SUCH A PERSON CAN BE TRUSTED TO TELL WHAT ACTUALLY OCCURRED BECAUSE THAT PERSON HAS NEVER BEEN KNOWN TO TELL A LIE.

Do you remember the last time you got into trouble at home? Tell about it like it happened. Listen to the story from each of the three people in your group. Put down, in writing, some ways you decide whether a person is telling the truth.

Write your one-liner:

A person who is believable
A PERSON WHO IS BELIEVABLE REALLY HAS ALL THE QUALITIES CLAIMED FOR THEM: GENUINE, SINCERE, DEPENDABLE, RELIABLE, SELF-RESPONSIBILITY, TRUTHFUL AND KEEPS PROMISES MADE

Select some adult that you know or have read about. Write down what you have noticed about the person that leads you to believe this is a believable person.

Write your one-liner:

A person who is believable
A PERSON WHO IS BELIEVABLE KEEPS HIS/HER WORD. IF THAT PERSON PROMISES TO DO SOMETHING IT WILL BE DONE. IF THAT PERSON PROMISES NOT TO DO SOMETHING YOU KNOW IT MEANS THAT IT WILL NOT BE DONE. A BELIEVABLE PERSON HAS NEVER GIVEN YOU A REASON TO DISTRUST WHAT IS PROMISED.

Suppose your parents have trusted you with the key to their home so you can be safe in the house when you come home from school. You have promised that you will come directly home from school and invite no one into the home with you. However, as you walk home with a couple of your "best friends" they suggest they come in with you to have a little snack and continue your very fine conversation. When you parents arrive they are upset with you because you promised you would not have friends in while they are not home.

What will you say? What disciplining should you receive? How will you reestablish your parents' trust?

Write your one-liner:

A person who is believable
A person who is believable is upright and honest. Such a person does not deal in fraud or deceit.

Suppose you are with one of your friends in downtown Carroll. You spend some time in one of the stores and when you come outside your companion shows you all the matchbox cars and watches he has stolen. You are shocked and realize those things belong to the store owner. You are told not to tell anyone or he will just say that you took those things when he was with you.

Are you going to allow your friend to get away with stealing? Who can you tell to stop the stealing and help your friend be upright and honest? Who has the responsibility? Since you know about it happening are you helping him get away with it by keeping quiet? Please talk about this and write down your answers.

Write your one-liner:

A person who is believable
A PERSON WHO IS BELIEVABLE ACCEPTS RESPONSIBILITY FOR HIS/HER OWN BEHAVIOR. A BELIEVABLE PERSON DOES NOT MAKE UP EXCUSES AND DOES NOT BLAME SOMEONE ELSE FOR MISBEHAVIOR.

Suppose when you came home from school yesterday you tossed your school books on the corner table. Your parents were away for the evening so you conveniently "forgot" all about your school work that needed to be finished and handed in this morning. You stayed up so late watching television you wouldn't get up right away when you were called. You missed breakfast and had to hurry to catch the bus so you arrive at school quite grumpy and without any of your books.

What will you say about your books being at home? Will you expect your Mother to stop what she is doing and get them to you? How will you responsibly cope with this situation? Write down your answers.

Write your one-liner:

A person who is believable
A PERSON WHO IS BELIEVABLE IS DEPENDABLE. SUCH A PERSON IS RELIABLE.

Suppose your Mother finds herself extremely busy some Saturday morning. She really needs to call on you to stay in the house and watch your two year old brother while she runs to the store for a half an hour. You are involved with your Nintendo and never notice that your little brother has disappeared. Your Mother returns before you have finished what you are doing and you hear someone angrily calling your name. You discover that while you did what you were doing, your brother opened the refrigerator door, dropped all the eggs on the floor, poured the milk on top of the broken eggs and was sitting in the middle of the mess eating it.

Were you dependable? What can you say and what can you do to help your Mother understand this situation will never happen again?

Write you one-liner:

A person who is believable
BELIEVABILITY

Classroom

Instructional objective:

to teach children the value of trustworthiness and honesty

Procedures

A. Instructional story

1. Present the story of Eleanor Roosevelt who led the fight to draft the U.N. Declaration of Human Rights, as one of the original U.S. delegates to the United Nations

2. Use excerpts from VCR tape documentary of her life's work

3. Meet in small selected groups of three to discuss facets of believability

4. Return to group circle to discuss what had been learned

B. Creating writing opportunity
A PERSON WHO IS BELIEVABLE IS GENUINE, AUTHENTIC AND SINCERE. SUCH A PERSON STICKS TO THE FACTS, IS NOT ARTIFICIAL AND MEANS WHAT IS SAID.

Can you think of a time when you exaggerated and strayed from the truth? Tell your group about it. Have you ever made up what you told and acted as though you were telling the truth? Tell about this made up story. Can you think of a time you might have told someone you were their friend but you were not sincere and did not really mean it? Tell about this incident also.

Write your one-liner:

A person who is believable
BELIEVABILITY

Music

Instructional objective:

to teach the children to increase their capacity to be trusting and trustworthy

Procedures

A. Instructional story

1. Tell the story of Nobel Peace Prize winner Sean MacBride who worked on behalf of human rights in Ireland

2. Sing some Irish songs

B. Creative writing opportunity
BELIEVABILITY

Art

Instructional objective:

to teach children to be genuine, truthful and sincere

Procedures

1. Instructional story about Andrei Sakharov, winner of the 1975 Nobel Peace Prize
2. Illustrate one-liners from group discussion in classroom
3. Come together in group circle to discuss what has been learned
BELIEVABILITY

Physical Education

Instructional objective:

to teach children to become more believable; to tell the absolute complete truth; to do what they say they will do; not to do what they say they will not do; to be responsible for their own behavior

Procedures

1. Instruct the children about UNICEF, the United Nations International children's Emergency Fund, the 1965 Nobel Peace Prize winner

2. Play games that children play in different countries around the world

3. View the VCR tape of the Canadian children's participation in the games and figures of the Opening ceremonies at Calgary
PEACEMAKING

Classroom Instruction

Instructional objective:

to teach children to live peacefully by practicing respectfulness, fairmindedness, believability, and peacefulness

Procedures:

I. Instructional story
   A. Present The First Thanksgiving In America story
   B. Talk about the peaceful nation of Liechtenstein
   C. Pass out Nobel Peace Prize winners' stories for study and discussion in small groups of three
   D. Return to the group circle and discuss what had been discovered

II. Written test
A PEACEMAKER IS SOMEONE WHO HAS ACHIEVED HARMONY IN PERSONAL RELATIONS.

Elie Wiesel (born 1928), American, for his efforts to help victims of oppression and racial discrimination. Mr. Wiesel has expressed a commitment to human dignity. He is said to have been the first to use the term "holocaust" to describe the killing of some 6 million Jews by the Nazis, has also spoken out for the civil rights of such groups as South Africa's black population, the "boat people" of Indochina, the Miskito Indians of Nicaragua, Argentine political prisoners, and Soviet Jews.

He and his family were sent to the Auschwitz concentration camp in Poland, where his Mother and youngest sister were killed. He has written some 20 books of essays about his experiences in World War II concentration camps, about the condition of Jews in the Soviet Union and other human rights issues.

Prepare a brief report to give to the class. Locate the places mentioned on the map. Identify your peacemaker and tell something of his background and accomplishments.

What is your one-liner?
A PEACEMAKER IS SOMEONE WHO HAS ACQUIRED AN ATTITUDE (MENTAL POSITION) OF QUIET DISPOSITION, FREE FROM DISTURBANCES AND STRIFE.

Oscar Arias Sanchez, (born 1941), President of Costa Rica, Nobel Peace Prize, 1987 for formulating the Central American peace plan. Oscar Arias Sanchez, has assumed the role of peacemaker in strife-torn Central America on his determination to prevent his country from being used as a battleground in the conflict between neighboring Nicaragua’s Marxist Sandinista government and United States-supported Contra rebels seek-

Arias Sánchez, Oscar
[áˈry̞as]

Locate Costa Rica on the map so you can show the class where it is located. Prepare a brief report to be made to your class. Write down, after reading and discussing the paragraph, what the problem is. Write also what the President of Costa Rica has proposed to do about it. How is this conflict been in the news lately? In your report to the class answer the above questions and also tell what you can about this Nobel Peace Prize winner.

What is your one-liner?
A PEACEMAKER IS ABLE TO REACH AGREEMENT WITHOUT BEING DISAGREEABLE.

Cordell Hull (1871-1955), American, 1945 Nobel Peace Prize for his role in organizing the United Nations. One of his greatest achievements was making the good-neighbor policy between the U. S. and Latin-American countries effective. Hull conceived the idea of the United Nations organization for peace.

Cordell Hull could work with other countries because he was believable and did what he said he would do. He was a man who kept his promises. His idea for a United Nations (UN) became a reality.

Prepare a report for the class, Show on the map that the UN Headquarters is located in New York City. How should people learn to be diplomats and negotiators? Do you know whether the UN has been effective in solving problems between nations with words instead of weapons.

Write your one-liner.

Report to the class.
A PEACEMAKER IS WILLING TO WORK THINGS OUT WITH OTHER PEOPLE.

Ralph J. Bunche (1904-1971), an American, was a peacemaker who won the Nobel Peace Prize in 1950 for his work in bringing about an end to the Arab-Israeli War of 1948. He served with an United Nations peace group that persuaded the Arabs to let the Jewish-nation live in peace. When he died in 1971 he had given more than 25 years of his life to the United Nations.

He held meetings all day long and often into the night. As always, he remained calm, friendly, and polite. His secretary said: "I never once saw him lose his temper." First, cease-fire agreements were signed. New boundaries were agreed on. Finally, delegations from four of the five Arab nations that had invaded Israel signed separate agreements with Israel to respect each other's boundaries.

For your report to the class be able to find and point out where Israel and the Arab nations are on the map.

Write your own report about Ralph J. Bunche's work for peace.

What problem was he able to work out between people?

What are you able to say about the United Nations?

What is your one-liner?
STEPS TO PEACEMAKING

1. IDENTIFY THE PROBLEM? FOCUS ON WHAT IT IS THAT IS WRONG.

2. GENERATE POSSIBLE SOLUTIONS. TALK AND LISTEN. WHAT ARE SOME THINGS WE MIGHT DO ABOUT THIS?

3. DECIDE ON ONE BEST ACCEPTABLE SOLUTION.

4. WORK OUT WAYS TO TRY SOLUTION. WHO IS TO DO WHAT BY WHEN?

5. FOLLOW UP EVALUATION. DID IT WORK WELL? IS IT WORKING OUT?
A PEACEMAKER IS SOMEONE WHO HELPS THE POOR BECAUSE THEY HAVE NO POWER TO HELP THEMSELVES

Norman E. Borlaug, (born 1914), American, born in Cresco, Iowa. Norman E. Borlaug won the Nobel Peace Prize in 1970, for development of high-yield strains of cereal grains that increased food production in developing countries to help them find a way out of hunger and poverty.

What grains are considered “cereal” grains?

How would developing high-yield cereal grains help those countries where the people are always hungry and never get enough to eat?

Prepare a report for the class. Show the class on the map where Iowa is in relation to the third world we know as the developing countries of Africa.

Tell the class about the peacemaker you were introduced to and the contribution he made to peaceful living.

What is your one-liner?
A PEACEMAKER IS ONE WHO MAKES PEACE, ESPECIALLY BY SETTLING THE DISPUTES OF OTHERS.

Woodrow Wilson (1856-1924) won the Nobel peace prize, the second peace prize given to a U.S. President. Theodore Roosevelt won one in 1906. The prize was for his work in founding the League of Nations and seeking a fair peace agreement.

Wilson was one of the most remarkable men in American history. After World War I ended he fought for a peace treaty that included a League of Nations, an association of nations to help keep world peace. The League of Nations ended in 1945 when the United Nations was established. Prepare a report to the class. Do you understand what a treaty is? What does a treaty have to do with settling the disputes of other?

Write your one-liner:

Report to the class.
A PEACEMAKER IS PEACEABLE; STRESSES ENJOYMENT OF PEACE AS A WAY OF LIFE AND ACTIVELY OPPOSES VIOLENCE.

Jane Addams (1860-1935), American Social Worker, Humanitarian; Nobel Peace Prize 1931, President, Women’s International League for Peace and Freedom. Jane Addams led the fight to give women the right to vote. She established Settlement House in Chicago a home for the immigrant population.

Jane Addams worked for many social reforms and established a number of programs from day nurseries to college courses among people of every nation and creed.

Prepare your report for the class. Name your Peace Prize winner and tell about her work for a peaceful way of life. Locate Chicago on the map for the class. Are you surprised to find someone working in so many varied ways to help other people?

Write your one-liner.
PEACEMAKING

Art Class

Instructional objective

to use art form to illustrate peacemaking through mottos, murals, posters, tie-dye banners or mini books

Procedures:

1. Present the choices of art form for selection
2. Choose the scenes and words to be used
3. Work on project in small groups
A PEACEMAKER IS POISED AND SHOWS GRACE UNDER PRESSURE.

Lester B. Pearson was the first Canadian to win the Peace Prize. He won the 1957 award for his work in the United Nations. Pearson (1897 - 1972) showed great ability at working behind the scenes to put ideas into action. With his easy manner he could work with men of any temperament. He cleverly eased many tense moments with a smile or a well-chosen remark.

Locate Canada on the map. Also point out Calgary, Ontario, where the Winter Olympics are being held.

Prepare a report for the class to hear. Select the main ideas about your peacemaker that you want to share.

Write your one-liner:

Report to the class.
PEACE MAKING

Music

Instructional objective:

to teach children to achieve feelings of peace through the words and sounds of music

Procedures

I. Instructional story

   A. Read portions of Peace Child—the musical play about children who bring peace to
      the world.

   B. Discuss the play in a circle group

   C. Sing some of the songs from Peace Child

II. Creative writing summary including children's approach to peace
PEACEMAKING

Physical Education

Instructional objective:

to teach children the sense and joy of playing cooperative, non-competitive games

Procedures:

1. Explain cooperative, non-competitive games
2. Introduce games for play that day
3. Guide and direct the games
4. Gather together in a circle group to listen to the children’s thoughts about the games

References:

Playfair by Matt Weinstein and Joel Goodman

Animal Town Game Co.
APPENDIX D.

ONE-LINERS
One-liners From Students For Respect

A person who is respectful:

- listens to a person.
- is someone who when he gets mad doesn't take it out on other people.
- is considerate of others.
- does not interrupt people while they are talking.
- does his part of the work.
- is polite.
- cares for nature, birds, and animals.
- keeps from blaming others for her faults.
- picks up his own belongings.
- does not shoot birds, take baby birds from their nests, or disturb bird's nests.
- puts bird feeders out and builds a bird house.
- listens to what an adult says.
- waits his turn.
- stops calling names.
- letting them go first.
- does not litter, but if you do you have to pick up the trash that you littered.
- convinces hunters not to kill animals.
- puts food and water out for the pets.
A fairminded person:

will listen to what you have to say.

won't sneer at you or make you feel bad.

will not try to get even with you if you get into an argument.

will be openminded about your opinions.

listens to both sides of the story.

listens to and respects others.

is a person that takes neither side before listening to all the facts.

is nice to people even if they are wearing your most hated colors.

is someone who will accept people of any race, sex, religion, family occupation and temper into their group.

believes in equal rights.

is someone who will accept people even if they are different.

trusts people equally.

trusts people the same way.

is fair to all races, honorable, and shows consideration for others.

does not use generalizations and is able to tell the difference between fact and fiction.

doesn't use put-downs or scare people.

does not judge people in the way they look, talk, or the way they dress.

is just and impartial.
A person who is believable:

will do what they say they will and won't do what they say they won't do.

can be trusted and is dependable, and is believable.

is somebody we can trust to be honest to himself, herself, and others.

believes in other people and acts courteous to other people.

can be trusted and won't go off on their word.

tells the truth.

speaks and you believe her.

will not let you down.

is upright and honest.

does not steal or cheat.

is honest and reliable.

is a fair person who trusts others.

is someone who believes you.

keeps secrets you trust to her.

is a true friend.

is trusting.

is trustworthy.

is not full of gossip about others.
A peacemaker is:

- a person who has a good attitude about things.
- a person who holds his temper, especially when he is angry.
- a person who can get into an argument and still keep his cool and not make it into a bigger argument.
- a person who is willing to work things out with other people.
- a person who talks out troubles and is kind and helpful.
- a person who listens to both sides of the problem and understands.
- a person who remains, calm and polite and friendly.
- someone who does not hit, push, or shove.
- someone who lets everyone play.
- one who does not fight.
- someone who helps the starving and the poor.
- someone who helps victims of oppressions and racial discrimination.
- a person who does not intentionally hurt others.
- can compromise and work together as a team.
- one who helps people when they can't help themselves.
- respectful, fairminded, and believable.
- is someone who practices the Golden Rule: "Do unto others as you would have others do unto you."
- one who lives everyday in a peaceful way.
APPENDIX E.

CREATIVE WRITING EVALUATIONS
DIRECTIONS.

Please read the scenario below. Write a brief paragraph in answer to each question following the reading.

SCENARIO

In one of your most daring dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to check out this place and report back to your hometown the experiences and findings of your trip. When you drop in to land at this spaceport you are truly amazed to find people living in peace with each other. As you travel around the land you find the answers to your questions.

What will you name this beautiful country?

What is the motto of the town?

What color is the flag waving in the breeze?

What is it like to be a child living here?

What are some of the school rules?

What do you notice about the way children treat each other?

What could you say about families?

Would you like to live here forever?

What do the older persons have to say about living in peace?

What is special about your discovery?

What do the people look like?
You have been picked up by a spaceship and taken to another planet. You are dropped into a beautiful city. You notice that everyone treats everyone else with respect. You are to report back to earth about your visit to this unusual place.

Write a report describing what the city looked like. Select a name for your discovered city. What did you notice about how parents treated children; how children treated parents; how teachers treated students; how students treated teachers? What can you say about the birds and animals you saw? What was it like to visit a place such as you described? Did you make other observations?

If you need more paper to write on ask your teacher for another sheet.
You have been appointed to a committee of two to prepare a citation to be given to a classroom teacher of the Fairview staff who is to be honored as a "person who shows great respect for people and nature."

Write the citation, making reference to the manner in which this person shows respect for people and nature.
An astronaut came to your classroom and picked you to fly with the crew to the moon. As you rise through the clouds and soar even higher you hear them speaking of landing at the place where all the Moon People live inside a remote but fantastic Bubble-Crater. Here you notice a surprising happening: all the people with fairness. Tell us about it.

(If you need more room write on the backside of the paper, please).
FAIRMINDEDNESS

It is suggested that you watch some of the Olympic games on television Saturday. There will be opportunities to see evidence of fairmindedness throughout these sports events televised for the world to see.

Would you please talk about and then write down some of the ways you can tell if the athletes are playing fair and showing good will toward others?
FAIRMINDEDNESS

You are one of ninety fifth graders at Fairview Elementary School. Some of these boys and girls have told me that they do not like to go out on the playground for playtime. The majority of the children in one of the grades said they would like to have some friendly advice about how to be nicer to one another while playing together. Would you kindly help solve this problem by taking the next several minutes to write your ideas about this topic?
BELIEVABILITY

Write a story about a real person whom you know. You wish to recommend this person for the Carroll Decent Citizen Award. Tell about events and happenings in this person's life that will convince the committee that your candidate is worthy of this great recognition. What makes you sure this is a genuine, believable person?
The Winter Olympic games are played to promote peace among the nations around the world. This is a way that the young people of the world can participate in an international event. Will you write down the ways you think Olympic games advance the cause of peace?

(If you need more room write on the backside of the paper, please).

Name
As you fell asleep last night dreamland took over and you were whisked away on the magic carpet to the land of the Himalayas, far away from here. You have arrived between Tibet and Nepal and look up, now, to the picture up front. You follow an old person who is beckoning you over the mountain top to the countryside; to the beautiful meadow filled with lush grass and blooming flowers. The man in the picture turns with a bit of a nod and points below. There you see the school building and your message become clear. TEACH THE HOW TO LIVE IN PEACEFUL WAYS. You are in charge so what will you do and what will you say?

(If you need more room write on the backside of the paper, please).

Name
DESIGN A FAIRVIEW MEDAL OF PEACE

Describe in writing:

- how you will select someone;
- what you will say when the medal is presented;
- how your peacemaker will be honored.

This peacemaker you name is to be someone:

- who is able to work things out with other people;
- who is believable;
- who practices sportspersonship.
The average four-to-eight year old will see 250 war cartoons and 1,000 advertisements for war toys this year, the equivalent of 22 days of classroom instruction.

War cartoons are now broadcast nationally 43 hours per week, up from one and one-half in 1982. War toy sales have increased 70 percent in the same period.

-National Coalition on Television Violence

You have been appointed PROGRAM DIRECTOR OF CHILDREN'S TELEVISION in the United States. Write down what you have to say about television for children. You have been selected and hired for this important job because you are known as a "fairminded person."

If you need more space to write your thoughts please use the backside of your paper.
APPENDIX F.

SAMPLES OF CHILDREN’S WORK
Peace will set us free.
WORLD
PEACE!
AS A LAW!
DIRECTIONS:

Please read the paragraph below. Write a story including an answer to each of the questions suggested.

During one of your most exciting dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to tell of your wonderful adventures when you return to Earth. Upon your arrival at the Spaceport you are amazed to find a space where people live in peace. As you walk around and speak with the people you find answers to the questions you have. Write your story for your hometown newspaper. Describe the planet you have discovered. Choose a name for this new surprising place. Tell about the environment. Create a motto. Tell about the flag and what it looks like. What is it like to be a child here? How do the children treat one another? What do the people look like? How do grownups treat children? How do children treat grownups? What rules do children follow? Would you like to live here? Tell us all about it.

It was a great place it was pretty peace ful. Thier flag looks made of this [PEACE]. Thier name was Peace making Planet. Its fun to be a child you can do alot of things your parents don't punish you, but there are certain rules to follow. The kids treat every one fair and don't fight. They look like us but all girls have long hair and boys have short hair. Children treat grownups like they treat their friends. ice, respectful, don't yell at each other. Yes, I'd like to live here. The children have to be nice to everyone.

NAME ______________________. Please use the back side to write more, if you wish.
During one of your most exciting dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to tell of your wonderful adventures when you return to Earth. Upon your arrival at the Spaceport you are amazed to find a space where people live in peace. As you walk around and speak with the people you find answers to the questions you have. Write your story for your hometown newspaper. Describe the planet you have discovered. Choose a name for this new surprising place. Tell about the environment. Create a motto. Tell about the flag and what it looks like. What is it like to be a child here? How do the children treat one another? What do the people look like? How do grownups treat children? How do children treat grownups? What rules do children follow? Would you like to live here? Tell us all about it.

The planet is called Faveupland. It was a beautiful and respectful planet. It was so peaceful because everyone showed respect to their people and nature. There was no listening, killing animals, or arguments. When children or grownups would fight they would sit down, and talk it out peacefully. They showed great respect by caring, sharing, hugging, helping, and other greatful things. They would take care of lost animals such as cats, dogs, or little lost bunnies.

Their flag was a dove with a heart in its mouth, and 50 stars.

The kids on the planet didn't scare, or do bad things.
During one of your most exciting dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to tell of your wonderful adventures when you return to Earth. Upon your arrival at the Spaceport you are amazed to find a space where people live in peace. As you walk around and speak with the people you find answers to the questions you have. Write your story for your hometown newspaper. Describe the planet you have discovered. Choose a name for this new surprising place. Tell about the environment. Create a motto. Tell about the flag and what it looks like. What is it like to be a child here? How do the children treat one another? What do the people look like? How do grownups treat children? How do children treat grownups? What rules do children follow? Would you like to live here? Tell us all about it.

In this land called Peacefield everyone treated everyone else with respect. The grownups believed the children because the children didn't lie or cheat.

The environment was beautiful. There wasn't any pollution at all. The trees were tall and beautiful flowers grew everywhere. The children hardly ever argued with one another. They shared their playthings. It is very neat to live in a world of peace. Their state's bird is the dove and their flag is made of the olive color.

The children don't usually break Rules and the grownups never got speeding tickets and they obey the law. I think it would be good to clean up our world.

NAME ___________________________. Please use the back side to write more, if you wish.

Their motto is 'great people the way you want to be treated.'
During one of your most exciting dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to tell of your wonderful adventures when you return to Earth. Upon your arrival at the Spaceport you are amazed to find a space where people live in peace. As you walk around and speak with the people you find answers to the questions you have. Write your story for your hometown newspaper. Describe the planet you have discovered. Choose a name for this new surprising place. Tell about the environment. Create a motto. Tell about the flag and what it looks like. What is it like to be a child here? How do the children treat one another? What do the people look like? How do grownups treat children? How do children treat grownups? What rules do children follow? Would you like to live there? Tell us all about it.

It looked very very beautiful, clean, bright. Corals, trees with bright, green leaves, lots of animals. The place was called, Peace of Love and Nature. The colors of the flag was green, yellow, pink, purple. All the rainbow colors. Very nice because you can get candy for almost anything you want. They treat each other in a very peaceful way. The people look like they never never ever hit. Never ever had black and blue marks on them. They treat them in a very respectful way. In a very respectful way. I would like to live there.

NAME: ______________________. Please use the back side to write more, if you wish.
DIRECTIONS:
Please read the paragraph below. Write a story including an answer to each of the questions suggested.

During one of your most exciting dreams you find yourself in a spaceship headed for a make-believe land on another planet. Your fantasy is to tell of your wonderful adventures when you return to Earth. Upon your arrival at the Spaceport you are amazed to find a space where people live in peace. As you walk around and speak with the people you find answers to the questions you have. Write your story for your hometown newspaper. Describe the planet you have discovered. Choose a name for this new surprising place. Tell about the environment. Create a motto. Tell about the flag and what it looks like. What is it like to be a child here? How do the children treat one another? What do the people look like? How do grownups treat children? How do children treat grownups? What rules do children follow? Would you like to live here? Tell us all about it. This planet was unlike any other planet. The name of the place was Peace Point. It was clean and beautiful there. The flag had the letters PEACE on it and they were the different colors of every different country around the world. All the letters had a lot of different colors. Being a kid was great because the adults respected the kids as much as the kids respected the adults. The children all played together and got along. Everyone was nice to everyone. The children had to follow the rules that they made up and they made up good rules and everyone there agreed with.

NAME __________________________. Please use the back side to write more, if you wish.
DIRECTIONS:

Ghandi, a great leader from India, once said, "If we are to reach real peace in the world, we shall have to begin with the children."

Write a letter addressed to Mr. Gorbachev, The General Secretary of Russia. In the letter tell Mr. Gorbachev how you feel children can bring peace to all the nations. As one of the children of the world let him know what you are willing to do for real peace. Please sign your letter with your full name.

Dear Mr. Gorbachev,

I and the children in this world want peace no wars, no fighting, and no weapon or missiles, explosives etc. We want peace real peace we will do anything we would write letters to every country if we have to. If we don't have peace and have another world war nobody go to be happy everyone will get killed and life won't exist. We'll do anything for Peace we want to live and have family of our own too. If we all die it won't be possible and it won't be fair that we should be going through it if we don't.
Ghandi, a great leader from India, once said, "If we are to reach real peace in the world, we shall have to begin with the children."

Write a letter addressed to Mr. Gorbachev, The General Secretary of Russia. In the letter tell Mr. Gorbachev how you feel children can bring peace to all the nations. As one of the children of the world let him know what you are willing to do for real peace. Please sign your letter with your full name.

Dear Mr. Gorbachev,

I think that children can bring peace by trying to be nice to one another for a long period of time and then they will be used to it and do it forever. I am willing to help by being nice to others and spreading the news!

Sincerely,
Ghandi, a great leader from India, once said, "If we are to reach real peace in the world, we shall have to begin with the children."

Write a letter addressed to Mr. Gorbachev, The General Secretary of Russia. In the letter tell Mr. Gorbachev how you feel children can bring peace to all the nations. As one of the children of the world let him know what you are willing to do for real peace. Please sign your letter with your full name.

Dear Mr. Gorbachev,

I feel that children can bring peace to the world because if in a student exchange an American and a Russian become friends, they would try and try and try to bring peace to the world. You and our president could become friends over a private meeting and stop the weapons from being made. You could feed the hungry people in the world.

Sincerely
DIRECTIONS:

Ghandi, a great leader from India, once said, "If we are to reach real peace in the world, we shall have to begin with the children."

Write a letter addressed to Mr. Gorbachev, The General Secretary of Russia. In the letter tell Mr. Gorbachev how you feel children can bring peace to all the nations. As one of the children of the world let him know what you are willing to do for real peace. Please sign your letter with your full name.

Dear Mr. Gorbachev,

I would like to tell you about how children can bring peace to the world. If children learn about this many things will appear. Different colors of people will be friends. It would be like creating a new world. Hopefully people get rid of missiles, bombs, guns and let wildlife free and people be people in prisons. Children could change thousands of things. So what I'm trying to tell you is just try to have peace in the world. Children can bring peace from hunger for love, peace, and food. Children can make it happen.

From,
DIRECTIONS:

Write about someone you would select to be the Nobel Peace Prize winner for 1988. How will you choose this person? How will you honor this peacemaker? How will you make the announcement of your winner to the world? What will you say about the person when the medal is presented? Where will you hold your ceremony? Tell us about it.

The person I would nominate is a person who helps the poor, who helps the hungry, and helps lonely people. She cares for everyone. She takes care of the sick. She shows love and kindness to others. She tries to make people feel happy.

I would hold the ceremony in Washington, D.C. and tell about all of the things she has done in the past. Millions of people will be there. People will be clapping loudly. It will be terrific.
Write about someone you would select to be the Nobel Peace Prize winner for 1988. How will you choose this person? How will you honor this peacemaker? How will you make the announcement of your winner to the world? What will you say about the person when the medal is presented? Where will you hold your ceremony? Tell us about it.

I would have to pick someone trustworthy never lies, who says something they'll do it and they will have to try to make peace in the world. This person is Mrs. Poleski. I will announce it on the Olympic ceremony so everyone will know.
DIRECTIONS:

Write about someone you would select to be the Nobel Peace Prize winner for 1988. How will you choose this person? How will you honor this peacemaker? How will you make the announcement of your winner to the world? What will you say about the person when the medal is presented? Where will you hold your ceremony? Tell us about it.

I will award the Olympic committee for organizing these games. I choose this committee because they make peace for us. I honor them by giving them the medal. I will make an announcement like this:
Write about someone you would select to be the Nobel Peace Prize winner for 1988. How will you choose this person? How will you honor this peacemaker? How will you make the announcement of your winner to the world? What will you say about the person when the medal is presented? Where will you hold your ceremony? Tell us about it.

For the Nobel Peace Prize winner I would like to chose Mrs. Poland. This person tries to make children peaceful in the school. I would honor her by giving her the prize and try to make everyone do what she wants "PEACE". To make the announcement to the world I will go to all the countries and announce it so they can actually see her. I would try what she did for our school and how other schools are doing. What we are doing in our school, I would hold the ceremony in our school. That is where we are trying to be peaceful.
A PERSON WHO IS BELIEVABLE TELLS THE ABSOLUTE COMPLETE TRUTH. SUCH A PERSON CAN BE TRUSTED TO TELL WHAT ACTUALLY OCCURRED BECAUSE THAT PERSON HAS NEVER BEEN KNOWN TO TELL A LIE.

Do you remember the last time you got into trouble at home? Tell about it like it happened. Listen to the story from each of the three people in your group. Put down, in writing, some ways you decide whether a person is telling the truth.

1. A person stops sentences to think for other things to say.
2. Their face turns red.
3. They look up and down.
4. They fidget with themselves.

Write your one-liner.

A person who is believable has a lot of trust in them and can be depended on.
APPENDIX G.

TEST-TYPE EVALUATIONS
TEST

A. Alternate Response
Directions: circle one answer for each statement.

T    F    1. Rev. Martin Luther King, Jr. was a Nobel Peace prize winner.

Yes  No   2. Rev. Martin Luther King, Jr. believed that all persons should be treated with fairness.

Right Wrong 3. To be fairminded means to be free of prejudices.

4. To be fairminded means to be (partial, impartial) in judgments.

B. Cluster True-False

1. If you are a fairminded person you would not:

T    F    a. exclude anyone because of race.
T    F    b. exclude anyone because of geography.
T    F    c. exclude anyone because of religion.
T    F    d. exclude anyone because of sex.

2. Nonviolent passive resistance is a strategy that:

T    F    a. Thoreau believed could bring justice, equality and peace to the world.
T    F    b. is based on courage and love.
T    F    c. is peaceful resistance.
T    F    d. is used by protesters who never fight back with violence or weapons.

C. Correction of True-False Statements

1. Nonviolent passive resistance means you allow people to be cruel to you.

2. The civil rights movement was led by Rosa Parks.
D. Multiple Choice

Directions: circle the best answer.

1. A fairminded person:
   a) accepts people even if they are different.
   b) plays fair.
   c) is considerate of others.
   d) all of the above.

2. Which strategy was used by Dr. Martin Luther King, Jr. in the civil rights movement?
   a) March on Washington?
   b) Boycotting the segregated buses?
   c) Sit-down demonstrations?
   d) All of the above?

E. Matching Items

1. Directions: place the number of the definition in the blank.

   ________ boycott 1. keeping people apart from others
   ________ segregation 2. act of setting free
   ________ emancipation 3. refusing to carry on business relations with a company
   ________ prejudice 4. irrational suspicion or hatred of a particular group
2. Is our behavior something we are born with or do we learn it?

Put an X in the column you think best describes the behavior.

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Learned</th>
<th>Born With</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Breathing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Fighting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Helping someone</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Sneezing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Writing a poem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Blinking</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. How important were the following sources in shaping your behavior?

Circle one number in each category.

<table>
<thead>
<tr>
<th>Source</th>
<th>LOW 1 2 3 4</th>
<th>HIGH 5 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>School</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Religion</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Friends</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Comics</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Reading</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Movies</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Television</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Music</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
<tr>
<td>Video Games</td>
<td>1 2 3 4</td>
<td>5 6</td>
</tr>
</tbody>
</table>
4. The Olympic symbol consists of five interlocking rings that represent the continents of:

________________________
________________________
________________________
________________________
________________________ and ____________________

F. Completion Items

1. Dr. Martin Luther King, Jr. gave his famous "I Have a Dream" speech at the
   __________________________ Memorial in ____________.

2. The occasion for the presentation of this eloquent speech was the March on
   __________________________.

3. The reason for the March was to dramatize the need for all Americans to support the
   enactment of a ___________________________ broad enough to
   break down segregation walls.

G. Short Answer Items

1. Where was Dr. Martin Luther King, Jr. assassinated?

2. In what year was Dr. Martin Luther King, Jr. killed?

H. Essay Items

1. Using approximately 100 to 150 words explain how Rosa Parks was a pioneer in the civil
   rights movement.

2. Please use ten minutes to write your ideas for a perfect world.
NOBEL PRIZES FOR PEACE

Since 1901 the Nobel Peace Prize has been awarded to persons, regardless of nationality, for the most effective work in the interest of international peace. Listed below are the names of some of the peacemakers and the valuable contributions they have made.

Directions. Circle the name of the person responsible for the citation.

1. (Indian-1979) for aiding India's poor;
   Indira Gandhi  Mother Teresa  Golda Meir  Anwar Sadat

2. (South African-1984) for leading a nonviolent campaign against his country's racial segregation system.
   Desmond Tutu  Ian Smith  Pieter Botha  Steven Biko

3. (American-1931) work with the Women's International League for Peace and Freedom.
   Eleanor Roosevelt  Jane Addams  Clare Booth Luce  Dorothy Day

4. (American-1964) for leading the black struggle for equality in the United States through nonviolent means.
   Jesse Jackson  Ralph Bunche  Andrew Young  Martin Luther King, Jr.

5. (Russian-1975) for his work in promoting peace and opposing violence and brutality.
   Leo Tolstoy  Boris Pasternak  Andrei D. Sakharov  Alesander Pushkin

6. (American-1970) for developing high-yield grains that increased food production in developing countries.
   Henry Wallace  Earl May  Norman Borlaug  Roswell Garst
7. (American-1962) for trying to effect a ban on nuclear weapons.
   James Van Allen  Linus Pauling  Robert Ray  Adlai Stevenson

8. (Polish-1983) for his efforts to prevent violence while trying to gain workers' rights.
   Pope John Paul II  Frederic Chopin  Lech Walesa  Adam Mickiewicz
I. Situation Type

Situation A: Respond to the following question.

<table>
<thead>
<tr>
<th>What if someone:</th>
<th>How would you feel?</th>
<th>What would you do?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. spit on you?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. says, &quot;No, you can't play!&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. calls you a liar and a cheat?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. tells you, &quot;You are ugly and stupid&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Situation B.

Solve the following conflicts, first unfairly and then fairly.

<table>
<thead>
<tr>
<th>Situation</th>
<th>Unfairly</th>
<th>Fairly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two kids want the same book</td>
<td></td>
<td></td>
</tr>
<tr>
<td>You want to go to the movies; your Mom wants you to do chores.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Someone has told a mean lie about you</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

J. Problem Solving (The ideas for these answers are from Educating For Global Responsibility, edited by Betty A. Reardon).

Write 500,000,000 on the board. That's how many hungry people there are in the world. How many is that?

1. Estimate the number of M & M's it would take to fill your classroom. There are 27,648 M & M's per cubic foot. For example, 500 million M & M's would fill one typical
<table>
<thead>
<tr>
<th>WHAT IF SOMEONE:</th>
<th>HOW WOULD YOU FEEL?</th>
<th>WHAT WOULD YOU DO</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPITS ON YOU?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HIT YOU WITH THEIR FIST</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CALLED YOU A LIAR, AND A CHEAT?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOOK YOUR CAP AND THREW IT ON THE ROOF?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVERYDAY SAYS, &quot;NO, YOU CAN'T PLAY!&quot;?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TELLS YOU, &quot;YOU ARE UGLY AND STUPID&quot;?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CALLS YOU 'RETARD'?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LAUGHS AT YOUR HAIRCUT AND YOUR CLOTHES</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Do these incidents happen at your school? Please check Yes or no.

<table>
<thead>
<tr>
<th>Name Calling</th>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blaming</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sneering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not-listening</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Getting Even</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bringing-up-the-past</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Threats</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pushing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hitting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Put-downs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bossing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Making excuses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not-taking-responsibility</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Select words for your answers from above list of words.

<table>
<thead>
<tr>
<th>What Things Are Respectful?</th>
<th>What Things Are Disrespectful?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
<td>3.</td>
</tr>
<tr>
<td>4.</td>
<td>4.</td>
</tr>
<tr>
<td>5.</td>
<td>5.</td>
</tr>
<tr>
<td>6.</td>
<td>6.</td>
</tr>
<tr>
<td>7.</td>
<td>7.</td>
</tr>
<tr>
<td>8.</td>
<td>8.</td>
</tr>
</tbody>
</table>
APPENDIX H.

MUSIC
PEACE IS FLOWING LIKE A RIVER

Music and words adapted by Rev. Carey Landry

Peace is flowing like a river,
Flowing out of you and me—
Flowing out into the desert,
Setting all the captives free.

Our love is flowing like a river
Flowing out of you and me
Flowing out into the desert
Setting all the captives free.

The healing's flowing like a river
Flowing out of you and me
Flowing out into the desert
Setting all the captives free.

Peace is flowing like a river,
Flowing out of you and me
Flowing out into the desert
Setting all the captives free.
LET THERE BE PEACE ON EARTH

By Sy Miller and Jill Jackson

Let there be peace on earth and let it begin with me,

Let there be peace on earth; the peace that was meant to be.

Let us walk with each other in perfect harmony.

Let peace begin with me; let this be the moment now,

With ev'ry step I take, let this be my solemn vow.

To take each moment and live each moment in peace eternally.

Let there be peace on earth and let it begin with me.
FREE TO BE YOU AND ME

1. There's a land that I see
   Where the children are free.
   And I say it ain't far
   To this land, from where we are.
   Take my hand. Come with me,
   Where the children are free.
   Come with me, take my hand,
   And we'll live. . .

   In a land where the river runs free--
   In a land Through the green country
   In a land To a shining sea.
   And you and me are free to be You and Me.

2. I see a land, bright and clear,
   And the time's coming near,
   When we'll live in this land,
   You and me, hand-in-hand.

   Take my hand, come a-long,
   Lend your voice to my song
   Come along, take my hand,
   Sing a song. . .

   For a land where the river runs free--
   For a land through the green country
   For a land to a shining sea
   For a land where the horses run free.
   And you and me are free to be you and me.

3. Every boy in this land
   Grows to be his won man.
   In this land, every girl
   Grows to be her own woman.

   Take my hand. Come with me,
   Where the children are free.
   Come with me. Take my hand,
   And we'll run . . .

   To a land where the river runs free
   To a land through the green country
   To a land to a shining sea
   To a land where the horses run free
   To a land where the children are free

   And you and me are free to be you and me.
   And you and me are free to be you and me.

OH WHAT A BEAUTIFUL MORNING

Oh what a beautiful morning, Oh what
a beautiful day,
I got a beautiful feeling, Everything's going my way.

There's a bright golden haze on the meadow.
There's a bright golden haze on the meadow.
The corn is as high as an elephant's eye,
And it looks like it's climbing right up to the sky. Ref:

I WANT TO LIVE, I

I want to live I want to live the right
to live my life.
I want to search far and wide have the
chance to wonder why
I want to learn all the secrets the world
has to give
I want the chance to see it all
I want to live I want to live

I want to feel that I am real to find a
reason for who I am
I want to know that I belong to learn
what's right and wrong
To enjoy all the beauty that life has to give
I want the chance to see it all
I want to live I want to live

I want to live I want to live the chance
to live my life
I want to search far and wide to know
the reasons why
I want to glide through the air like a bird
in the sky
I want the chance to show the world what I
am before I die. I want to live.

I WANT TO LIVE, II

I want to live I want to live the right
to live my life
I want to search far and wide have the
chance to wonder why
I want to learn all the secrets the world
has to give
I want the chance to live my life
I want to live I want to live

I want to be I want to see a world that's
good and free
I want a home someone to love to share their
life with me
I want to have and to hold a child of my
own
I want to live I want to love I want to
live, I want to live.
I Want To Live I

(slow)

David Gordon, Apocalypse Music

I want to live I want to live the right to live my life I want to feel that I am real to find a reason for who I live I want to live the chance to live my life

I want to search far and wide have the chance to wonder why I want to learn all the secrets the world has to why I want to enjoy all the beauty that life has to why I want to glide through the air like a bird in the sky give I want the chance to see it all I want to live I want to give I want the chance to see it all I want to live I want to give I want the chance to show the world what I am before I live I want to live I want to die Right... I want to live
I Want To Live II

( up tempo )

David Gordon, Apocalypse Music

I want to live - I want to live - the right to live my life
I want to search far and wide - have the chance to wonder - why - I want to
learn all the secrets - the world has to give - I want the
chance to live my life - I want to live - I want to live - I want to
be - I want to see - a world that's good and free - I want a
home someone to love - to share their life with - I want to
have - and to hold - a child of my own - I want to
live - I want to love - I want to live - I want to live - I want to live!

I WANT TO LIVE II • 161
If You Close Your Eyes
David Gordon, Apocalypse Music

Now if you close your eyes — you can be what you want and if you close your eyes — you can feel deep in your soul don't you see — it's your destiny don't you see — it was meant to be it's happen'ng ev'ry where people waking up
geth-er - fac-ing a
great new dawn
reach-ing - out for
love
do you - be-lieve in
mi-ra-cles? have faith - in things un-
seen
take a good look a-
round you now No! no, it's not a
dream!
so o-pen up your eyes - and fly - be-yond the
skies
and o-pen up your mind - you can see be-yond your
dreams
now o-pen up your hearts - be-
hold the uni-
verse!
I Have a Vision

David Gordon, Apocalypse Music

adapted by Steve Rifkin

\[ \text{C, on repeat} \]

I have a vision - I have a dream - I have the
vision - he had a dream - he had the

Ab Db F C
I have a vision - I have a dream - I have the
vision - he had a dream - he had the

Ab Db F C

answer - or so it seems - don't you see the truth to fight is not right
answer - or so it seemed - he - knew the truth to fight is not right

Ab Eb/Db Db Bb-7/Ab Ab
we will have our rainbow - we will have our sunlight
we can have our rainbow - we can have our sunlight

Ab Eb/Db Db Bb-7-5/Ab Ab
we will have our rainbow - we will have our sunlight
we can have our rainbow - we can have our sunlight

Eb DB/Eb Eb

if we unite - there's a way, you see, where no one gets hurt
we must unite - there's a way, you see, where no one gets hurt

Bb-7 Eb7 Ab Db Eb/Db Ab/C Db

there's a way with love, if you try there is hope and faith to keep you alive
in your darkest day, just pray
Reach out with love gather all your courage
Reach out with love seek a brighter day
love as a our sword peace as our weapon
Reach out with love let us win this way
Martin Luther King had a vision

Reach out with love gather all your courage
love as our sword peace as our weapon
Reach out with love let us win this way
I have a vision

160 • I HAVE A VISION
Peace Day
David Gordon, Apocalypse Music

D - 120 (rubato) CMaj7

come into my joy

B-7

come into my pain

D/E E7

A-7

come you be a friend of mine and I'll be the same

C/D

G

D-7 G7

I'll be the same (piano, in tempo)

G

as I go thru my years - with many thousand tears - I've never many times - to read between the lines - but the

A-7

C/D

G

A

seen my guiding light - the clouds in front of me - won’t ever words keep turnin' round - and a thousand fears - are ringing

G

A-7

C/D

C

G/B

A-7

G

D/F# E-7

D

I.

let me see - I've grown so weary of the night - I've tried so

in my ears - and I'm so weary of the sound
so give me peace enough peace enough peace enough
so give me peace enough for peace of mind
ev'rything's coming up

sunshine come into my joy come into my pain
come you be a friend of mine I'll be the same

peace day peace day we all say happy world

happy day wear a leaf and show the way celebrating this peace day

we all say happy world it will be a big romance

PEACE DAY
show the way - cele-brating this peace day - cele-brations
world as one - peace day peace day has begun - cele-brations
jubi-lations laugh-ter shouting lots of fun -
sing-ing danc-ing
smil-ing danc-ing

take your part-ner cele-brations have begun -
peace en-ough for

all man-kind - healthy body happy mind -
faith and love the

world as one - peace day peace day has be-come in - to my joy

come in - to my pain come you - be a friend - of mine -

I'll be - the same come in - to my joy come in - to my

pain come you be a friend of mine - I'll be - the same
Sing!
David Gordon, Apocalypse Music

Vocal

Sing I do wish the world would sing
Love it will teach us all to sing it

dob the world would say how they love to live in peace
will teach us all to dance I do wish the world would sing

how they need each other peace that is all we want to
I do wish the world would say how they love to live in

have that is all we want to share let us live our lives
peace how they love to sing and dance all we need is one

in peace let us give this life a chance to
more chance won't you give us one more chance to
love
peace
love is all I need
peace is all I want
love is all I want
peace is all I need

love
peace
love is all I need
peace is all I want
love is all I want
peace is all I need

love
peace
love is all I need
peace is all I want
love is all I want
peace is all I need

love is everywhere
peace everywhere
love is everywhere
peace everywhere

love
peace
love is all I need
peace is all I want
love is all I want
peace is all I need

love is everywhere
peace everywhere
love is everywhere
peace everywhere

love
peace
love is all I need
peace is all I want
love is all I want
peace is all I need

love is everywhere
peace everywhere
love is everywhere
peace everywhere
Soprano:

Come into my joy

Alto:

Love

Tenor:

Peace

Piano:

F G/F E-7 A-7

Soprano:

Come you be a friend of mine

Alto:

Want

Tenor:

Want

Piano:

D-7 G7 C Bb/C C7

Soprano:

Come into my joy

Alto:

Peace

Tenor:

Peace

Piano:

F G/F E-7 rit... A-○ slow
I'll be the same

D-9

C/D

D7

C/G

G7

C

come you be a friend of mine

I'll be the same

come you be a friend of mine

I'll be the same
Winter

Words by Rachel Hartman
Music by Phil Carver

Simply, like a nursery rhyme

"Oh!" say the people in Georgia with fright. "It's so
cold it got down in the thirties last night!"

"Ha!" all the people in Kenhaw," Minnesotans___

tuck-y say. We're lucky to get it that warm in the day!

You think that's cold? Well come on up here! Your little

say with a jeer. "You think that's cold? Well come on up here! Your little
"winter is only a splinter compared to the cold of a Kentucky (brr) winter."

"winter is only a splinter compared to the cold of a Minnesota winter!"

"Haw,
All the Canadians say with a smile, "You haven't been cold 'til you've been here a while!" Your little winter is only a splinter compared to the thirty below!

"Well," say the Es-ki-mos from houses of snow, "it's warm up here, only
chilly Canadian winter."
freezing Alaskan (brr) winter."

Where ever you live, New York or Denver, Mi-
Your little winter is only a splinter compared to the cold of a nuclear winter.

ami or Juneau, always remember.
We shall overcome

Moderately slow, with determination

(1) We shall overcome.
(2) We'll walk hand in hand.

We shall overcome.
We'll walk hand in hand.

Oh, deep in my day.

Music is an inspiration when the battle is raging. In one form or another, “We Shall Overcome” has provided leadership since the 1940s when striking Southern tobacco workers rallied to its call in their fight for union rights. Neither the verses nor the music, a modified black gospel song, have a clear-cut history. Part of the tune seems to be a close copy of a familiar church song, a Sicilian mariners’ hymn; part of it is claimed by Roberta Martin of Chicago, who published her “I’ll Be Like Him Someday” under a pseudonym in 1945, using music very like “We Shall Overcome.” But it was Pete Seeger who adopted the title we use today when he included the stirring melody in his recitals of folk songs.

The tune has become the unofficial hymn of the black civil rights movement in the United States and in the apartheid-ridden sections of South Africa as well.

(3) We are not afraid, we are not afraid.
We are not afraid today, etc.

(4) We shall stand together, we shall stand together,
We shall stand together — now, etc.

(5) The truth will make us free, the truth will make us free.
The truth will make us free someday, etc.

(6) The Lord will see us through, the Lord will see us through.
The Lord will see us through someday, etc.

(7) We shall be like Him, we shall be like Him,
We shall be like Him someday, etc.

(8) We shall live in peace, we shall live in peace.
We shall live in peace someday, etc.
APPENDIX I.

INSTRUCTIONAL STORIES TO USE WITH CURRICULUM
THE OLYMPIC GAMES

A French educator originated the idea of organizing a modern, international sports competition, The International Olympics, to promote and encourage world peace, friendship and amateur athletics. Olympic competition is intended to test the skill and strength of individuals, not nations. Therefore they do not keep an official score among the competing countries. No nation “wins” the Olympics. However, newspaper and television reporters from all parts of the world tell the public how many gold, silver, and bronze medals have been won by each country.

The Olympic symbol consists of five interlocking rings that represent the continents of Africa, Asia, Australia, Europe, and North and South America. The colors are black, blue, green, red, and yellow. At least one of the colors appears in the flags of all the world’s nations.

Colorful ceremonies combine with thrilling athletic competition to create the special feeling of excitement that surrounds the Olympics. The opening ceremonies of the games is particularly impressive. ABC has scheduled 981/2 hours of coverage of the 1988 Winter Olympics, starting Saturday at 7 p.m. from Calgary, Canada, and continuing for 16 nights, through Feb. 28.

At the opening ceremonies the athletes of Greece march into the stadium first, in honor of the original Olympics held in ancient Greece. The athletes of the other nations follow in alphabetical order by country. This order depends on the spelling of each nation’s name in the language of the host country. The athletes of the host country enter last.
The most dramatic moment of the opening ceremonies is the lighting of the Olympic Flame. Runners in cross-country relays bring a lighted torch from the valley of Olympia, Greece, where the ancient Olympics were held. Thousands of runners take part in the journey which starts four weeks before the opening of the games. They represent Greece and each country that lies between Greece and the host nation. Planes and ships transport the torch across mountains and seas. The final runner carries the torch into the stadium, circles the track, and lights the Olympic Flame. The flame is kept burning until the end of the games.

The chief of state of the host country declares the games open. The Olympic flag is raised, trumpets play and cannons boom in salute. HUNDREDS OF DOVES ARE RELEASED INTO THE AIR AS A SYMBOL OF PEACE.

The Winter Games are about to begin in Calgary, Canada. A sport must have been popular in at least 25 countries on two continents to be considered for the Winter Games. There are seven approved sports for the Winter Games: the biathlon (a combination of cross-country skiing and shooting), bobsledding, figure skating, ice hockey, luge (a form of tobogganing), skiing, and speed skating. More than 1,000 athletes, including about 250 women, take part in the winter Games. The athletes represent about 40 nations.

ABC Sports veteran Jim McKay will serve as the principal anchor for the network’s Olympic telecasts. He talks joyously about Duncan Kennedy, an 11-year-old kid in Lake Placid during the 1980 Olympics. The enterprising lad used to deliver papers to the ABC people. A short time later, he was diagnosed with terminal cancer. “His parents asked if there was anything he wanted to do. Their home had overlooked the luge runs and he said, ‘I’d like to go to Europe and really learn how to luge.’” He did, and a year later the cancer disappeared. Now he’s a strong medal prospect in Calgary and McCay says enthusiastically, “Duncan Kennedy could be one of the
really dramatic stories of the '88 Olympics."

Hidy (right) and Howdy (left) are mascots for the Winter Games.

"XV Olympic Winter Games" 7 p.m., ABC — Let the games begin! Prime-time coverage of the international event begins from Calgary, Canada, with the U.S. hockey team playing their Austrian counterparts in the Olympic Saddledome. ABC Sports veteran Jim McKay will serve as the principal anchor for the network's Olympic telecasts. Hidy (right) and Howdy (left) are mascots for the Winter Games.

Saturday, February 13, 1:30 p.m. - 4 p.m. Opening Ceremony

Time Magazine calls these telecasts The Living Room Games.
The young people of 57 nations come together for 16 days of winter games.

Arrival of the Athletes 1988 Winter Olympics, Calgary, Canada

1. Greece
2. Andorra
3. Argentina (eighth largest)
4. Australia
5. Austria
6. Bolivia
7. Bulgaria (Black Sea)
8. Chile
9. China (most populous)
10. Costa Rica (home of 1987 Nobel Peace Prize winner)
11. Cyprus
12. Czechoslovakia
13. Korea (Democratic Peoples Republic of Korea)
14. Denmark (quality of life)
15. West Germany
16. Fiji (Fiji Islands - first time ever at Olympics)
17. Finland
18. France
19. Germany - East Germany (German Democratic Republic)
20. Great Britain
21. Guam
22. Guatemala
23. Hungary
24. Iceland (most literate)
25. India (largest Democracy - home of Mother Teresa)
26. Italy
27. Jamaica
28. Japan
29. South Korea
30. Lebanon
31. Liechtenstein
32. Luxembourg
33. Mexico
34. Monaco
35. Morocco
36. Netherlands
37. New Zealand
38. Poland
39. Portugal
40. Puerto Rico
41. Romania
42. San Marino (Europe's smallest Republic - 350 A.D.)
43. Spain (1992 Summer Olympics)
44. Sweden (World's highest standard of living)
45. Switzerland (biggest power at the Olympics)

46. Chinese-Taiwan

47. Turkey (NATO Ally)

48. Russia (Soviet Union - have won 165 medals; have 119 athletes in the games)

49. United States of America

50. Virgin Islands

51. Yugoslavia

52. Canada

There are 57 Nations at Calgary but the commercials covered 5 of them.
PEACE CHILD

Peace Child is a musical fantasy based on THE PEACE BOOK, set in the year 2025, when world peace has been established. At their annual Peace Day celebrations, the children reenact the story of how in the 1980s, the friendship of children was the catalyst in bringing peace to the world; how an American boy and a Soviet girl become friends and embark on an adventure to persuade their leaders to overcome their mistrust and break out of the vicious cycle of the arms race. This play is a deeply moving and empowering celebration of friendship, a glimpse of the dazzling future that the peoples of the world might create in partnership. The challenge that Peace Child presents to children is to imagine how to transform today's imperfect world into a future peaceful world; for children to believe that they can in fact transform their world.

Peace Child theatre exists in Austria, New Zealand, Canada, Great Britain, Belgium, the Soviet Union, Israel, and the United States.

It has been presented more than 500 times. It was presented in a school at Fort Dodge Wednesday evening of the week the class studied it. The music teacher, the researcher, and others attended the play that evening.
By JOHN KARRAS
Register Staff Writer

"Peace Child," which opened Friday night at the Des Moines Community Playhouse, is a curious mix of polemic and huge musical production numbers.

It is editorial statement, not drama. It also is something else — an energetic, moving smash.

There are 127 cast members, most of them under the age of 15. Much of the time, they all are there — on the stage, in the aisles, singing, dancing, waving semaphore-like flags, and they are bright, well-scrubbed, beautiful and simply terrific.

The story is one of those fanciful tales we'd all love to believe could happen but know won't: Children inspire nuclear disarmament and world peace.

Briefly, the story, told in flashbacks from some time in the future, tells of an American boy and a Russian girl who garner audiences with the presidents of United States and the Soviet Union, and when those two leaders prove ineffectual, mobilize children all over the world to

THEATER REVIEW

write letters urging peace and friendship.

The most moving moments come in two scenes near the end, when five young children stand, spotlighted, one at a time, and read the letters they wrote urging peace and the end of nuclear weapons, and when child spokesmen representing other countries step forward at the head of a group to appeal for friendship before leading the group off stage.

In the cast are 10 youths brought to Des Moines from other countries — Poland, Hungary, Holland, Great Britain, Czechoslovakia and Yugoslavia — for the production, and all of these are heard from.

There's more, much more. The dancing — a mixture of jazz, folk, ballet and cheerleading moves — is without exception energetic, enthusiastic and great fun. The singing, especially when the full ensemble of 127 voices is having at it, is inspired and amazingly precise. Several lovely voices also announced themselves, most notably among them those of June Owens, Melvin Woods, Jerry Neugent, Alyssa Paul, Christopher Strohmaier and Jessica Keenan.

The onstage band played well, and Wayne Olson and Patricia Frazier-Pool were wonderfully parental as the storytellers. The sets by Stephen Nance-Pool are simple but effective, the choreography by Debbie Westphal Cantrell couldn't have been better, and the white costumes by Jean Brandenburg enhanced the show's impression of purity.
This is an important unit of your school work. We will study it, discuss it, write about it, sing about it with words and sounds of peace, picture it and play games for the fun of it.

In Papua, New Guines, when tribes who had fought fiercely on the battle field came to make peace, they exchanged a child. The child would grow up with the people of the other tribe so if, in the future, conflict threatened, each child would come forward and say: "No! These are my people! You would not make war on me."

Such a child was called a "Peace Child." We plan to use some of the music and words of Peace Child, a musical play about children who bring peace to the world--opening up a whole New World.
Music is one of the oldest arts. People probably started to sing as soon as they developed language. The sounds of music is an important part of all cultures. People use music in ceremonies, in work, in personal and social activities as a way to express feelings, to give messages, to say something. It seems natural to teach respect for people and nature through music.

There is a creative book: *Free To Be You And Me*. It was written to help boys and girls feel free to be who they are and who they want to be. Listen to the words and be aware of their meaning.

Play record: "Free to be you and me".
INTERNATIONAL PEACE GARDEN

The International Peace Garden is a park, established in 1932 to honor the long friendship between Canada and the United States. It lies on the United States and Canada border straddling the state of North Dakota and the province of Manitoba. A stone cairn on the international boundary bears an inscription pledging the two nations to peace. It is a landscaped formal garden with flowers, lakes, nature trails, camping grounds, and picnic areas. The International Music camps, a summer school of fine arts is held at the park. It offers instruction to young people and adults in painting, dancing, and other fine arts, as well as in music.
Physical Education Story

During a very special weekend in May of 1976, 6000 people came to a valley in the Golden Gate National Recreation Area north of San Francisco to play new games. They created many games we will learn to play.

In teaching respect at play, in the gym, or on the playground, we want to teach a style of play that focuses on participation, creativity, having fun together, sharing a great deal and laughing with one another. We want people to come together in games which are cooperative, where everyone plays fairly with others; where no one is a loser, where everyone wins; where the goal is pure fun, recreation, and relationships.
LIECHTENSTEIN

One of the smallest independent states of Europe, the tiny principality of Liechtenstein, not quite as large as Washington, D.C., lies nestled between Austria and Switzerland in the valley of the upper Rhine River. The Rhine valley occupies one-third of the country, the Alps cover the rest. Most of the people live on a narrow strip of flat farmland next to the riverbank.

Throughout most of its history, Liechtenstein has been a quiet corner of the world. Liechtenstein has won fame for its finely engraved postage stamps; work of art, many of which are reproductions of paintings belonging to the ruling family. Collectors all over the world who buy the stamps provide Liechtenstein with a major portion of its income.

Tax rates are low and business regulations are very liberal. Thousands of foreign companies have established headquarters; foreign workers make up a third of the population; the moderate fees paid by these companies provide much of the country's revenue.

Schooling is free; with literacy at 100% all of the people can read and write.

Liechtenstein has been independent since 1806 and has not fought a war since 1866. In 1868 Liechtenstein abolished its army and has managed to stay neutral and undamaged in all European wars since 1868. Liechtenstein does not go into wars anymore—their young people stay alive—they are not killed off at a young age. They are a country at peace.

FAIRY TALES, YOU MAY RECALL, leave you feeling ever hopeful that whatever terrors may lurk out there, life in the end will be simple and just and happy ever after. The heroes and heroines of fairy tales are kind princes, beautiful princesses, and good little girls and boys—mostly—and it is tempting to walk into the pages they inhabit and leave behind a real world that has become as complicated as a Joycean novel.

There is a place very much like a fairy-tale kingdom—a tiny Alpine jewel governed, in fact, by a goodly prince and a beautiful princess who live in a castle high on a green mountainside. Theirs is an industrious people, friendly and content and prosperous, living in tidy houses where flowers spill from window boxes and fill gardens. In village squares, church bells toll and wineglasses chime in toasts of good cheer.

People come from far and near to see this congenial spot. And I came, too, for I'm not one to turn a deaf ear to a fairy tale.

Set off by fruitful vineyards and the hillside castle of a prince, Liechtenstein's capital village of Vaduz looks as enchanting as one of the principality's celebrated postage stamps (above). Only 16 miles long and 4 wide, this tiny Alpine land beguiles wayfarers with its storybook charm.
CROW BOY by Taro Yashima

On the first day of our village school in Japan, there was a boy missing. He was found hidden away in the dark space underneath the schoolhouse floor. None of us knew him. He was nicknamed Chibi because he was very small. Chibi means "tiny boy." This strange boy was afraid of our teacher and could not learn a thing. He was afraid of the children and could not make friends with them at all. He was left alone in the study time. He was left alone in the play time. He was always at the end of the line, always at the foot of the class, a forlorn little tag-along.

Soon Chibi began to make his eyes cross-eyed, so that he was able not to see whatever he did not want to see. And Chibi found many ways, one after another, to kill time and amuse himself. Just the ceiling was interesting enough for him to watch for hours. The wooden top of his desk was another thing interesting to watch. A patch of cloth on a boy’s shoulder was something to study. Of course the window showed him many things all year around. Even when it was raining the window had surprising things to show him. On the playground, if he closed his eyes and listened Chibi could hear many different sounds, near and far. And Chibi could hold and watch insects and grubs that most of us wouldn’t touch or even look at—so that not only the children in our class but the older ones and even the younger ones called him stupid and slowpoke.

But, slowpoke or not, day after day Chibi came trudging to school. He always carried the same lunch, a rice ball wrapped in a radish leaf. Even when it rained or stormed he still came trudging along, wrapped in a raincoat made from dried zebra grass.

And so, day by day, five years went by, and we were in the sixth grade, the last class in school. Our new teacher was Mr. Isobe. He was a friendly man with a kind smile.
Mr. Isobe often took his class to the hilltop behind the school. He was pleased to learn that Chibi knew all the places where the wild grapes and wild potatoes grew. He was amazed to find how much Chibi knew about all the flowers in our class garden. He liked Chibi's black-and-white drawings and tacked them up on the wall to be admired. He liked Chibi's own handwriting, which no one but Chibi could read, and he tacked that up on the wall. And he often spent time talking with Chibi when no one was around. But, when Chibi appeared on the stage at the talent show of that year, no one could believe his eyes. 'Who is that?'' 'What can that stupid do up there?' Until Mr. Isobe announced that Chibi was going to imitate the voices of the crows, 'Voices of crows?' 'Voices of crows!'
"VOICES OF CROWS."
First he imitated the voices of newly hatched crows.
And he made the mother crow's voice.
Then he imitated the father crow's voice.
He showed how crows cry early in the morning.
He showed how crows cry when the village people have some unhappy accident.
He showed how crows call when they are happy and gay.
Everybodys mind was taken to the far mountainside from which Chibi probably came to the school.
At the end, to imitate a crow on an old tree, Chibi made very special sounds deep down in his throat. "KAUUWWATTI KAUUWWATTI!"
Now everybody could imagine exactly the far and lonely place where Chibi lived with his family.
Then Mr. Isobe explained how Chibi had learned those calls—leaving home for school at dawn, and arriving home at sunset, every day for six long years. Every one of us cried, thinking how
much we had been wrong to Chibi all those long years. Even grownups wiped their eyes, saying, "Yes, yes, he is wonderful."

Chibi was the only one in our class honored for perfect attendance through all the six years. After school was over, the big boys would often have work to do in the village for their families. Sometimes Chibi came to the village to sell the charcoal he and his family made. But nobody called him Chibi any more. We all called him Crow Boy.

Crow Boy would nod and smile as if he liked the name. And when his work was done he would buy a few things for his family. Then he would set off for his home on the far side of the mountain, stretching his growing shoulders proudly like a grown-up man. And from around the turn of the mountain road would come a crow call—the happy one.
INSTRUCTIONAL STORY

The first New England Thanksgiving in America was celebrated less than a year after the Plymouth colonists had settled in the New Land. The first dreadful winter had killed nearly half of the members of the colony, and was heartbreaking. Fortunately the corn harvest had been good and brought rejoicing. The Indians (Native Americans) had furnished seeds for twenty acres of the strange, new Indian corn. Everyone was in a harvest festival mood. Massachusetts Bay Governor William Bradford set a date for a celebration and invited neighboring Indians to join the Pilgrims for a three day festival of recreation and feasting in gratitude for the bounty of the season.

Everyone ate outdoors at big tables together. Indian hunters contributed wild turkeys and five deer; fishermen brought in cod and bass. Four men of the colony went out at the governor's request and returned with geese and ducks. The women served journey cake, corn meal, bread, nuts, and succotash.

Ninety Indians with their chief, Massasoit, feasted with the colonists for three days. In the beginning of life in the New America the colonists and the Native Americans were able to respect one another and keep the peace.

The following spring, a tall Indian named Samoset confronted the haggard settlers with the peace cry – in English: “Much Welcome, Englishmen! Much Welcome!” Samoset introduced his friend the Indian Chief and 20 braves. Among them was Squanto, once sold into slavery in Spain and later a resident at the home of an English gentleman where he learned English. By a quirk of history, he became the interpreter, guide and teacher of the first white settlers.
UNITED NATION DECLARATION OF HUMAN RIGHTS

On December 10, 1948, The United Nations wrote a Declaration of Human Rights. It says:

All people in the universe are born free and equal.

No one has the right to take away another's freedom because of age, sex, race, color, beliefs, or language.

These freedoms belong to all people. It does not matter where they live or how rich they are or how much power they have.

 Freedoms:

1. The right to life
2. The right to freedom
3. The right to be safe from harm
4. The right to humane punishment
5. The right to be treated fairly under the law
6. The right to a trial if a criminal charge is brought against a person
7. The right to be presumed innocent until proven guilty
8. The right to privacy and to an honorable reputation
9. The right to travel within a country or outside its borders
10. The right to seek asylum in another country
11. The right to a nationality
12. The right to marry and raise a family
13. The right to own property
14. The right to believe and think as a person chooses
15. The right to express an opinion aloud
16. The right to assemble peacefully
17. The right to take part in the government
18. The right to work for a fair salary and to receive equal pay for equal work
19. The right to form or join a union
20. The right to rest and leisure
21. The right to adequate food, clothing and shelter
22. The right to adequate medical care
23. The right to unemployment insurance in case of sickness, disability or old age
Once upon a time...

not so very long ago, there lived a man named Abraham Lincoln. He was President of the United States.

People listened to Lincoln when he spoke. When he went out to walk, they crowded around him. Almost everyone loved him and admired him. And even those who didn’t love him, respected him very much.
Abe returned home, but he could not forget what he had seen in the slave market. He told his friends about the chains and about how husbands were separated from their wives. "And children are taken away from their parents and sold to new masters," said Abe. "The black people have feelings, just as we do. How can anyone treat a human being that way, with no respect?"

No one could answer Abe's question, but almost everyone Abe talked to agreed that slavery was a terrible thing.
When Abe and Sarah came home from school they always told their mother about the things they had learned. Then they did their chores. And they did them cheerfully. The children liked to help their mother because they respected her. She was a kind person who took very good care of her family.
I like to talk with Abe Lincoln," said one man in the village. "I feel that he really respects me, and he wants to hear what I have to say."

"I like the way he explains things," said another man. "He makes things seem so simple."
Abe saw black men and women and children chained together. They were being sold just as if they were horses, sheep or cows.

Of course Abe had heard about slavery, but he had never before seen people treated as if they were animals.

"Allen, those black people are human beings, too," said Abe. "They deserve respect, just like everyone else."
At that time, it was not unusual to sell black people in slave markets. They had no rights at all. And they had to do whatever their masters told them to.

"Someday," said Abe Lincoln, "I'm going to try to put a stop to things like this."

Allen looked at Abe, and he believed it. When Abe Lincoln said something, he meant it.
Abe met many people when he became a lawyer. They respected him because he listened to them. They knew he cared. After a while, Abe was elected to represent them in the state legislature.

Now Abe was really busy, fighting for the rights of other people. Later, he got married, and had children of his own.
A long war, called the Civil War, started shortly after he became President. During this war, Abe wrote a famous paper called the Emancipation Proclamation which freed all the slaves in the United States. Abe Lincoln did save the country from being divided. And he gained the respect of people everywhere, which lasts until this day.
Abraham Lincoln realized that the things he learned in his childhood brought happiness to him throughout his life. Respect for others and being respected by them made Abe a happy person. If happiness is important to you, maybe you might want to bring respect into your life, too.

The End
APPENDIX J.

NOBEL PEACE PRIZE WINNERS
Almost 100 years ago, since the beginning of this century in 1901, Nobel Peace Prizes have been awarded each year in Oslo, Norway, to persons regardless of nationality, who have accomplished the most effective work in the interest of international peace. These prizes were established according to the will of Alfred Nobel, a Swedish chemist who during his lifetime had invented dynamite with the hope of making the dangerous substance called nitroglycerin, into a safe and useful explosive. As he became older Nobel became increasingly ill and nervous; suffering, it was believed from a feeling of guilt for having created a substance that caused so much death and injury.

He hated the thought that dynamite could be used in war when he had invented it for peace. So he set up a fund of 9 million dollars. The interest of this fund was to be used to award annual prizes, one of which is to reward peace work.

The stories of the lives of these peace prize winners is a record of the great amount of effort which has been put forth during this century for international peace. Another name for people who have made outstanding contributions for peace is peacemaker. By studying peacemakers it is possible to identify character qualities common to all of them, much as a thread running through all of their lives. These qualities are learned skills and can be taught to people.

During the coming weeks you will be learning these skills peacemakers have mastered, to become more respectful to people and nature; to become more fairminded and treat people as you would have them treat you; to be more believable and have people trust you by always telling the absolute, complete truth; to become an effective peacemaker by getting along with people by working it out together, negotiating with words and good will.
<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Nationality</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>Jean H. Dunant</td>
<td>Swiss</td>
<td>Founder, Red Cross</td>
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<tr>
<td>1902</td>
<td>Frédéric Passy</td>
<td>French</td>
<td>Founder, first French peace society</td>
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<td>1905</td>
<td>Élie Ducommun</td>
<td>Swiss</td>
<td>Lectures and writings to promote peace activities in peace organizations</td>
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<td>1906</td>
<td>Sir William R. Cremer</td>
<td>English</td>
<td>Founder, International Arbitration League Studies on neutrality</td>
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<td>1907</td>
<td>Theodore Roosevelt</td>
<td>American</td>
<td>&quot;Lay Down Your Arms&quot;, novel</td>
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<td>1908</td>
<td>Ernesto T. Moneta</td>
<td>Italian</td>
<td>Negotiating peace in Russo-Japanese War</td>
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<td>1909</td>
<td>Louis Renault</td>
<td>French</td>
<td>President, Lombard League for Peace</td>
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<td>1910</td>
<td>Klas P. Arnoldson</td>
<td>Swedish</td>
<td>Member, Hague Court</td>
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<td>1911</td>
<td>Auguste M. F. Beernaert</td>
<td>Belgian</td>
<td>Founder, Swedish peace society</td>
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<td>1912</td>
<td>Baron d’Estoumeyles de Constant de Rebbecca</td>
<td>Belgian</td>
<td>President, Permanent International Peace Bureau</td>
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<td>1913</td>
<td>Alfred H. Fried</td>
<td>Austrian</td>
<td>Member, Hague Court</td>
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<td>1914</td>
<td>Henri la Fontaine</td>
<td>Belgian</td>
<td>Founder, peace groups</td>
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<td>1915</td>
<td>International Committee of the Red Cross,</td>
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<td>Efforts toward International arbitration</td>
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<td>1916</td>
<td>Woodrow Wilson</td>
<td>American</td>
<td>Originator, International Conferences of Private Law</td>
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<td>1917</td>
<td>Léon V. A. Bourgeois</td>
<td>French</td>
<td>Founder, German pacifist periodical</td>
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<td>1918</td>
<td>Karl H. Brüning</td>
<td>Swedish</td>
<td>Settlement between U.S. and Japan over Japanese immigration to California</td>
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<td>1919</td>
<td>Christian L. Lange</td>
<td>Norwegian</td>
<td>President, League of Nations</td>
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<td>1920</td>
<td>Fridtjof Nansen</td>
<td>Norwegian</td>
<td>Work supporting Wilson peace program</td>
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<td>1921</td>
<td>Sir Austen Chamberlain</td>
<td>British</td>
<td>Secretary-general, Inter-Parliamentary Union</td>
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<td>1922</td>
<td>Edward Gurney</td>
<td>American</td>
<td>Relief work for Russian refugees</td>
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<td>1923</td>
<td>Charles G. Dawes</td>
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<td>1924</td>
<td>Aristide Briand</td>
<td>French</td>
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<td>1925</td>
<td>Gustav Stresemann</td>
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<td>Ferdinand Buisson</td>
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<td>Ludwig Guthe</td>
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<td>Frank B. Kellogg</td>
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<td>1930</td>
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<td>American</td>
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<td>Nicholas Murray Butler</td>
<td>American</td>
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<td>1932</td>
<td>Sir Norman Angell</td>
<td>English</td>
<td>Founder, League of Nations</td>
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<td>1933</td>
<td>Arthur Henderson</td>
<td>British</td>
<td>President, World Disarmament Conference</td>
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<td>1934</td>
<td>Carl von Ossietzky</td>
<td>German</td>
<td>Journalistic writings promoting peace</td>
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<td>1935</td>
<td>Carlos Saavedra Lamas</td>
<td>Argentine</td>
<td>Mediation of Bolivia-Paraguay Chaco war</td>
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<td>1936</td>
<td>Viscount Cecil of Chelwood</td>
<td>British</td>
<td>Coauthor, League of Nations Covenant</td>
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<td>1937</td>
<td>Nansen International Office for Refugees,</td>
<td></td>
<td>&quot;The Great Illusion&quot;, on futility of war: work with various peace groups</td>
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<td>1938</td>
<td>Geneva</td>
<td></td>
<td>President, Carnegie Endowment for International Peace</td>
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<td>Number</td>
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<td>International Committee</td>
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<td>of the Red Cross, Geneva</td>
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<td>2</td>
<td>Cordell Hull</td>
<td>(1871-1955)</td>
<td>American</td>
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<td>3</td>
<td>Emily G. Balch</td>
<td>(1867-1961)</td>
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<td>John R. Mott</td>
<td>(1865-1955)</td>
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<td>The Friends Service Council,</td>
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<td>7</td>
<td>Ralph J. Bunche</td>
<td>(1904-1971)</td>
<td>American</td>
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<td>8</td>
<td>Léon Jouhaux</td>
<td>(1879-1954)</td>
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<td>Albert Schweitzer</td>
<td>(1875-1965)</td>
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<td>10</td>
<td>George C. Marshall</td>
<td>(1880-1959)</td>
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<td>UN High Commission for</td>
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<td>Refugees, Geneva</td>
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<td>12</td>
<td>Lester B. Pearson</td>
<td>(1897-1972)</td>
<td>Canadian</td>
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<td>Georges Pire</td>
<td>(1910-1969)</td>
<td>Belgian</td>
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<td>16</td>
<td>Dag Hammarskjöld</td>
<td>(1905-1961)</td>
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<td>17</td>
<td>Linus C. Pauling</td>
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<td>19</td>
<td>Martin Luther King, Jr.</td>
<td>(1929-1968)</td>
<td>American</td>
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<td>20</td>
<td>UNICEF</td>
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<tr>
<td>23</td>
<td>Norman E. Borlaug</td>
<td>(born 1914)</td>
<td>American</td>
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<td>24</td>
<td>Willy Brandt</td>
<td>(born 1913)</td>
<td>German</td>
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<td>25</td>
<td>Henry Kissingar</td>
<td>(born 1923)</td>
<td>American</td>
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<tr>
<td>26</td>
<td>Le Duc Tho</td>
<td>(born 1911)</td>
<td>Vietnamese</td>
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<tr>
<td>27</td>
<td>Elsaku Sato</td>
<td>(1901-1975)</td>
<td>Japanese</td>
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<tr>
<td>28</td>
<td>Sean MacBride</td>
<td>(born 1904)</td>
<td>Irish</td>
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<tr>
<td>29</td>
<td>Andrei Sakharov</td>
<td>(born 1921)</td>
<td>Russian</td>
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<tr>
<td>30</td>
<td>Maliread Forzign</td>
<td>(born 1944)</td>
<td>Irish</td>
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<tr>
<td>31</td>
<td>Betty Williams</td>
<td>(born 1943)</td>
<td>Irish</td>
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<td>32</td>
<td>Amnesty International</td>
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<tr>
<td>33</td>
<td>Menachem Begin</td>
<td>(born 1913)</td>
<td>Israeli</td>
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<tr>
<td>34</td>
<td>Anwar el-Sadat</td>
<td>(born 1918)</td>
<td>Egyptian</td>
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<tr>
<td>35</td>
<td>Mother Teresa</td>
<td>(born 1910)</td>
<td>Yugoslav</td>
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<tr>
<td>36</td>
<td>Adolfo Párez Esquivel</td>
<td>(born 1931)</td>
<td>Argentine</td>
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<td>Office of the United Nations</td>
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<td>Refugees</td>
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<td>38</td>
<td>Alva R. Myrdal</td>
<td>(born 1902)</td>
<td>Swedish</td>
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<tr>
<td>39</td>
<td>Alfonso Garcia Robles</td>
<td>(born 1911)</td>
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<td>83</td>
<td>Lech Walesa</td>
<td>Polish</td>
<td>For his efforts to prevent violence while trying to gain workers' rights</td>
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<td>84</td>
<td>Desmond Tutu</td>
<td>South African</td>
<td>For leading a nonviolent campaign against racial segregation in his country</td>
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<td>85</td>
<td>International Physicians for</td>
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<td>For its work in educating the public on the effects of nuclear war</td>
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<td>86</td>
<td>Elie Wiesel</td>
<td>American</td>
<td>For his efforts to help victims of oppression and racial discrimination</td>
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<td>87</td>
<td>Oscar Arias Sanchez</td>
<td>Costa Rican</td>
<td>For formulating the Central American peace plan</td>
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<tr>
<td>88</td>
<td>U.N. Peacekeeping Troops</td>
<td></td>
<td>For steadfast duty in the cross-fire of the world's conflicts</td>
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</tbody>
</table>
Ansel Adams, a great American photographer, active conservationist and naturalist, artist and environmentalist captured magnificent landscapes in more than 60 years of establishing photography as an art form.

There is a mountain in Yosemite National Park named for Ansel Adams. The 138,000-acre San Joaquin and Minartets Wilderness was renamed for Ansel Adams.

In 1980, Ansel Adams was awarded the Medal of Freedom. The citation reads:

At one with the power of the American landscape, and renowned for the patient skill and timeless beauty of his work, photographer Ansel Adams has been visionary in his efforts to preserve the country's wild and scenic areas, both on film and on Earth. Drawn to the beauty of nature's monuments, he is regarded by environmentalists as a monument himself, and by photographers as a national institution. It is through his foresight and fortitude that so much of America has been saved for future Americans. Ansel Adams became inextinguishable identified with the world of nature.
JANE ADDAMS
Pioneer American social reformer
Women's Peace Party
President of Women's International League for Peace and Freedom
First American woman to be awarded the Nobel Prize for Peace
Sought to influence government leaders on behalf of mediation and disarmament
For Jane Addams, peace was the nurturing of human life: women showed special sensibilities ideally suited to this nurturing.
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Contributions are deductible for income and estate tax purposes. A copy of the last annual financial report may be obtained by writing to JAPA or to the Office of Charities Registration, Department of State, 162 Washington Avenue, Albany, NY 12231.

777 UNITED NATIONS PLAZA
(AT 44TH STREET)
NEW YORK, NEW YORK 10017
The Jane Addams Peace Association (JAPA) was founded in 1948 to carry on some of the educational programs of the Women's International League for Peace and Freedom (WILPF). The Association took its name from Jane Addams, 1860-1935, who was a founder of WILPF in 1915 and who was the first American woman to win the Nobel Peace Prize (in 1931, for her work with WILPF). In 1951, the federal government granted tax exemption to JAPA so that contributions are deductible for income and estate tax purposes.

The purpose of JAPA is to promote understanding among the peoples of all nations and races so that war and strife may be avoided and a lasting peace enjoyed. This work for better understanding has drawn into JAPA a variety of programs.

Past projects include Art for World Friendship through which original pictures by over one million children from all five major continents were exchanged from 1946 to 1968. Another former project was the Committee for World Development and World Disarmament which from 1950 to 1970 published material and organized national, regional, and local conferences on world disarmament and economic development.

Over the years, JAPA has expanded its funding capabilities, through the aid of many generous contributors and several major bequests, and has financed more and more of WILPF educational activities. Now JAPA is defined as “The Women's International League for Peace and Freedom Educational Fund.” According to the amount of contributions received, JAPA is able to fund the educational work of all WILPF issue committees: Central America, Chemical Weapons, Civil Liberties, Disarmament, Draft, Economics, Feminism, Labor, Middle East, Peace Education, Racism, South East Asia, Southern Africa, and United Nations. JAPA also pays for the educational portion of WILPF national staff work, as funds are available.

In addition to the WILPF issue committees, JAPA also sponsors, with WILPF, the Jane Addams Children’s Book Award, the Living Memorial Fund, and the Miami Peace Education Fund. The Book Award Committee annually names the children’s book of the preceding year that most effectively promotes the cause of peace, social justice, world community, and the equality of the sexes and all races. The Living Memorial Fund receives honor and memorial gifts and provides funds to send free award books to libraries. The Miami Fund makes grants for WILPF educational meetings, workshops, or seminars. In addition, JAPA and WILPF have sponsored nine Conferences of Soviet and U.S. Women since 1961.

JAPA owns Jane Addams House in Philadelphia and Holland House in Washington. The buildings serve as the headquarters for national WILPF and as the WILPF Washington office respectively.

Tax-exempt contributions to further the work of JAPA are welcome.
For achievements in the fields of agriculture and nutrition; leadership of Green Revolution

"first essential component of social justice is adequate food for all mankind...If you desire peace, cultivate justice, but at the same time cultivate the fields to produce more bread; otherwise there will be no peace."

Those attending a meeting of IPI's Education Consortium view a display at Institute headquarters. Pictured is Norman Borlaug, an Iowan who won the Nobel Peace Prize for his work in feeding a hungry world.
Nobel Peace Laureate and native Iowan Norman Borlaug was honored for his commitment to the human needs of the world at a press reception held at the Des Moines Civic Center Monday by the Iowa Department of Economic Development.

Iowa Gov. Terry E. Branstad and members of the Iowa Biotechnology Consortium presented Borlaug with the first "Dr. Norman E. Borlaug Award." The award will be presented annually to an individual or organization with an Iowa link in recognition for biotechnology work that reflects concern for human needs of the world.

In 1970, Borlaug became the first agricultural scientist to receive the Nobel Peace Prize. Although he still describes himself as "a farm boy from Iowa," he has received many honors for his research.

Borlaug is most famous for developing wheat varieties that vastly increased production in countries such as Mexico, Columbia, India and Pakistan.

It was in Mexico that Borlaug worked on many of his innovations in plant breeding. One of the first was to breed multi-line varieties, wheat varieties with uniform growing traits but with different genes for disease resistance. Another innovation was to cross improved varieties that had short, strong straw. These short varieties permitted farmers to fertilize heavily without breaking the wheat stalk.

The Iowa Biotechnology Consortium, consisting of Iowa State University, the University of Iowa and state government, works to maintain Iowa leadership in the emerging field of biotechnology.

ISU has been a leader in veterinary medicine, corn and soybean breeding, and food processing applications of biotechnology. For example, ISU researchers developed genetically superior germplasm for soybean and maize and a fast, simple soybean virus-detection test.

Groups of researchers are working on more effective vaccines for animal tissue that enhance immunity and promote growth.

Chemical researchers are studying glucoamylase to develop methods for inexpensively changing starches and sugars into new products.

The ISU Food Crops Processing Research Center is exploring genetic modification of soybeans for product development.

The Meat Export Research Center is using muscle biology research to product leaner meats.

The University of Iowa's biological and medical science departments have contributed to advances in the fields of biotechnology research, molecular genetics, bioprocessing and clinical application of developments.

Noted research include the department of biology's work on the persistent infectious yeast Candida albicans and the department of biochemistry's work in molecular parasitology.

The University of Iowa's health care complex allows research to move into clinical application.

Both universities are working with private companies to channel research in practical directions.

Sculptor Karen Laub-Novak, a native Iowan from Cresco, has been commissioned to design the "Dr. Norman E. Borlaug Award." Laub-Novak designed a 12-foot bronze statue of Borlaug after he received the Nobel Peace Prize in 1970. In her Washington, D.C., studio, she is designing a bronze sculpture that complements the original. Although the statue will not be finished for the formal presentation, Borlaug will receive a framed drawing of the sculpture.
Borlaug turns attention to Africa fields

By JAMES BROOKE
© 1987 New York Times

GOMOA LOME, GHANA — Making her way down a row of young cornstalks, Ifua Amoakwa leaned over and gave each stalk something her Fanti ancestors never tried: one white pellet of nitrogen fertilizer.

Standing on the sloping field under the hot West African sun, three foreign agronomists — a Mexican, a Senegalese and a South Korean — beamed and snapped souvenir photographs. But for one important difference, the scene could have been from any of a dozen foreign aid programs begun in Africa in the last decade to improve agriculture production.

Despite the good intentions, these programs have been unable to reverse the continent’s steady slide in per capita food output.

The difference here, in this town about 50 miles west of the capital, Accra, is that this project, started in three African countries last year, is directed by a man with rare credentials.

Green Revolution

The director, Norman Borlaug, a native of Cresco, Iowa, is an agronomist who won the Nobel Peace Prize in 1970 for breeding the high-yield wheat that set off Asia’s green revolution.

Using Borlaug’s wheat crossed with local strains, India raised its production to 47 million tons from 11 million tons in 1966. China raised its production to 87 million tons in 1984 from 41 million tons in 1979.

Stirred to action by images of children starving in Ethiopia, a diverse group came together in 1985 to see if Africa could feed itself. Under the name Global 2000, the project organizers challenged Borlaug, 73, to repeat in Africa what he succeeded in doing for Asia.

Former President Jimmy Carter is chairman of the project and provides office space in his presidential library in Atlanta. Financing comes from Ryoichi Sasakawa, a Japanese business executive, and Aga Hassan Abedi, a Pakistani banker from London.

Last year, agronomists started spreading the information. Said Martínez, who has worked on similar programs in Guatemala and Brazil. "Africa has blown out a lot of flames," one old Africa hand said.

The keys to Asia’s green revolution — and to increasing African harvests — are fertilizer and high-yield strains, according to Eugenio Martínez, a Mexican agronomist and a longtime colleague of Borlaug, who directs Global 2000 in Ghana.

"We are not coming here to make research, but to extend research findings to the farmers," Martínez said.

To disseminate the high-yield techniques, Borlaug’s system reduces the use of outside experts. From the start, the burden for applying techniques and for financing seeds and fertilizer is placed on the farmer.

Last summer, Global 2000 started raising sorghum yields in northern Ghana.

Korean made each farmer an offer. Chong Woon-hong would give free agricultural advice and would provide seeds and fertilizer to use on one-acre test plots. In return, the farmers had to do all the work, had to bring 10 friends each to learn the new methods, and had to repay the cost of the seeds and fertilizer at harvest time.

Twenty farmers signed up for the program.

"The important thing is that they are doing it on their own land — if it is done at an experimental station, farmers think that something special goes on," said Marcel Galiba, a Senegalese agronomist with the program.

Yields Increase

Sorghum yields increased almost tenfold. This was more than enough to pay for the fertilizer and seeds bought on credit, the South Korean said.

Farmers in northern Ghana were so impressed that 650 signed up to try the new methods this season.

"I was most impressed, but more important, the farmers were impressed," said Steve Obimpeh, Ghana’s agriculture secretary, who visited the Global 2000 fields at harvest time last fall.

Working with 20 Ghanaian corn farmers, Global 2000 agronomists increased output last year to 3.5 tons per hectare from 1.5 tons per hectare. This year, 250 corn farmers signed up for the program.

Similar yields were obtained with Zambian corn farmers.

In the Sudan, Global 2000 agronomists increased sorghum yields six times on 420 test plots. This year, 1,500 farmers signed up for the program.

Spread Information

"This may be the solution to Third World agriculture: Let the farmers spread the information," said Martínez, who has worked on similar programs in Guatemala and Brazil.

Back for fair food prices and for a guaranteed supply of fertilizer.

Next month, Borlaug is to return here for his third trip to meet with Ghanaian officials. Last summer, Carter came here and discussed the project with Ghana’s leader, Flight Lt. Jerry Rawlings.

Ghana recently abolished controls on food prices and it plans to privatize fertilizer imports and distribution in three years.

In rural areas like this village — an hour from the capital — delivery of supplies is often unreliable.

"It is difficult to get fertilizer here," Amoakwa said, speaking through a Fanti interpreter.

In Accra, international aid workers are watching Borlaug’s progress with interest, and with the experience that comes from watching the progress of many highly vaunted programs in this continent’s tough conditions.

"Africa has blown out a lot of flames," one old Africa hand said.
Martin Luther King, Jr. fought to change unfair laws. After talking about King in class, turn to page 4 to find out about other famous black Americans.
Following are excerpts from the famous speech given by Martin Luther King, Jr., on August 28, 1963, at the Lincoln Memorial in Washington, D.C.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day. This will be the day when all of God's children will be able to sing with new meaning, "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the Pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous slopes of California. But not only that: let freedom ring from Stone Mountain of
Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last."

Excerpts from "I Have a Dream" by Martin Luther King, Jr. Copyright © 1963 by Martin Luther King, Jr.
"...the first person in the Western World to have shown us that a struggle can be waged without violence." p. 83
Dr. King greeting churchgoers at Dexter

minister was too young. "He looks more like a college student than a preacher." They changed their opinion when they heard him preach.

The year 1955 was a happy time for Martin and Coretta King. Martin received his doctorate from Boston University. He was now Dr. King. Five months later their first baby was born. They named her Yolanda Denise but nicknamed her Yoki.
Dr. King was happy, but his dream was not forgotten. The wall of segregation in Montgomery was strong and rigid.

One of the biggest problems was the city bus line. It had the segregated seating pattern, with something extra. The first four front seats were "reserved" for whites. Negroes were never to use them. Anyone who protested was threatened, beaten, or jailed. Yet 70 per cent of the bus riders were Negroes.

Suddenly this all changed on Thursday, December 1, 1955. Mrs. Rosa Parks, a sweet-faced seamstress, boarded a downtown bus. She was tired from sewing all day in a department store. Mrs. Parks took a seat behind the "reserved" section.

The bus rolled along. More white passengers got on. The driver ordered Negroes sitting near the front of the bus to stand. Rosa Parks sat. "I am tired,"
she told herself. "I can take it no longer."
The driver called a policeman. Mrs. Parks was arrested and taken to jail.

News of the arrest crackled over the telephone wires like a forest brush fire. "We are all tired," Negroes told one another. An idea formed and spread from phone to phone. "Boycott the buses!"

The next four days brought an exciting drama.

Friday. Civic leaders met in Dr. King's church to plan a one-day bus boycott.

Saturday. Dr. King and his church secretary worked all morning preparing leaflets. An army of women and students took these 7,000 leaflets to the Negro families in Montgomery. "Don't ride the bus to work, to town, to school, or any place Monday, December 5." The leaflets also invited everyone to a mass meeting the following Monday night.
Sunday. Dr. King and most of the other Negro ministers preached the message from their pulpits.

Monday morning. Dr. King and Coretta were awake by 5:30. They watched a bus pause at the bus stop a few feet from their house. "Martin, oh Martin, look!" Coretta exclaimed. She pointed to the bus. "Darling, it's empty!" So was the next bus, and the next.

Dr. King jumped into his car and drove around the city. Most of the buses were empty. He saw Negroes walking, walking, walking. "A miracle has happened," he said.

Monday afternoon. Negro ministers and other civic leaders formed a group to direct the movement. One white minister, the Reverend Robert Graetz, joined them. The Reverend Ralph Abernathy, Dr. King's best friend, suggested a name for the
group: The Montgomery Improvement Association, or MIA. Dr. King was elected president.

Monday night. Dr. King gave the main speech at the mass meeting. The church was packed. More than three thousand people stood outside to listen.
"There comes a time when people get tired," Dr. King preached. "Tired, I say. Tired!" The young minister threw out a call for action but gave rules on how to act. "Love must be our regulating ideal."

Dr. King’s voice swelled like a mighty organ, calling forth a chorus of courage and compassion. "If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, 'There lived a great people—a black people—who injected new meaning and dignity into the veins of civilization.' This is our challenge and our overwhelming responsibility."

Listeners roared their approval. "Continue the boycott! Keep on walking!"

And they did. "That night was Montgomery's moment in history," Dr. King wrote. It was his moment in history too.
Montgomery, Ala.—Besides being the shortest month of the year, February is Black History Month. It's a time when the U.S. thinks of the many black men and women who have helped black Americans.

One famous black American, Harriet Tubman, was once a slave. She was born in the South in 1820.

When Tubman was young, she ran away from her owner and went North. Until the Civil War, when slaves were freed, Tubman would go back down South and help slaves escape. She helped more than 300 slaves escape. She died at the age of 93.

Frederick Douglass was also once a slave. He was born in 1817. Like Tubman, he was born in the South and escaped from his owner.

Once Douglass was up North, he started a newspaper that printed stories against slavery. Douglass also made speeches against slavery. He used the money he earned to help free slaves. He also fought for woman’s rights. He died in 1895.

Rosa Parks is another famous black American. She was born in 1913. In 1955, she was jailed for not giving up her seat on a bus to a white person. Back then, cities and towns in the South also wouldn’t let blacks sit or eat in the same restaurants as whites. Black Americans couldn’t even drink from the same water fountains as whites did.

To support Parks, Martin Luther King, Jr. and other blacks wouldn’t ride in city buses until they could sit wherever they liked. Parks helped to start the civil rights movement. It fought against all laws that were unfair to blacks.
Special gift for 75th birthday

Civil rights pioneer Rosa Parks' car was destroyed in an accident two months ago, but a Detroit car dealer will present her with a 1988 Buick Century today — two days before her 75th birthday. "All of us owe a lot to Mrs. Parks for her tireless efforts to help all minorities," says Prat Parekh, owner of the dealership. "But for her and Dr. Martin Luther King's efforts, perhaps I wouldn't be able to operate this dealership." Parks is credited with sparking the civil rights movement in the 1950s when she refused to yield her seat to a white man on a bus in Montgomery, Ala.
King’s books of brotherhood

SHENANDOAH, Ia. — Today would be the 58th birthday of the Rev. Martin Luther King Jr. — although the nation won’t take the holiday to observe it until next Monday — and this particular commemoration of the slain civil rights leader’s birth is a special one for us Offenburgers. We were fortunate enough to have a special tie to King and his Atlanta, Ga., family — a tie that, yes, I’ve told you about before.

My brother Tom, who died last summer at the age of 52 of a heart ailment, was King’s press secretary, spokes-

man, speech writer and confidante for two years before King was assassinated in 1968.

Tom subsequently served in the same role for King’s widow, Coretta, then for a King lieutenant, the Rev. Andrew Young, on Young’s climb through Congress, the Ambassadorship at the United Nations and the mayor’s office in Atlanta.

As we were going through Tom’s belongings, we came upon his fantastic collection of books. “If you see any of the books that King authored,” I told my other brother and sisters, “open them up and check to see if by any chance they were autographed.”

Indeed, we found all five books King wrote during his life, one that Coretta had written about her life with Martin and another that is a history of the King’s role in the civil rights struggle.

Almost all of them had personal brother. That discovery provided a sense of relief and pride for all of us that we badly needed after we buried the man we all have conceded was our favorite brother. We had different thoughts about what we should do with the books. Each of us, naturally, would have liked to keep one or more.

But we started thinking about how Tom, despite all his world travels and despite all his friendships with the world’s best-known leaders and reporters, was never happier than when he was back home, here in Shenandoah, mixing it up with old friends.

That is, after all, the reason we had him buried here in Rose Hill Cemetery.

His grave is marked with a stone that has the words from the hymn that was the anthem for all those seeking justice and freedom in America, the same hymn that we all joined hands and sang at his funeral at the local Catholic church: “We Shall Overcome.”

Keeping in mind his lifelong loyalty to his old hometown and his old friends, that’s why we ultimately decided to donate his special collection of the King books to the Shenandoah Public Library. My mother and I and maybe a few other of us O’Burgers will do that today at a brief, mid-morning ceremony here.

I knew Tom Offenburger would love the idea of having those books, bearing the King signatures, here in a public place where the people of Shenandoah — especially the youngsters — will always be able to pick them up, note the personal inscriptions then read in King’s own words his reasons for doing what he did.

A year ago, when the nation was saving its first big observance of the recently declared King holiday, my brother was quoted in the Atlanta papers as saying that despite all the grand ceremonies being held in important places all over the United States, he was proudest of the little ones that were happening in school classrooms and in churches back in Shenandoah.

Coming to a compassionate understanding of the plight of black people in America is tough, really tough, for those who grow up in little places like this where there are no blacks at all.

That my brother figured it out as well as he did in his youth, then acted on his feelings in his adulthood, is something I’ll forever be amazed at and intensely proud of.

As I look about at the kids of the town now, I hope many of them are getting the same subtle lessons about brotherhood, peace, love and tolerance in their homes that Anna and Herman Offenburger taught in ours.

I hope my brother’s King books will help nurture those lessons.

Then maybe some black leader will say to one of their brothers, as Andy Young did to me last summer — “I’m coming to Shenandoah, Ia., to try to find out how a Tom Offenburger could have come from there.”

— Chuck Offenburger
Who preaches King’s message now?

Betty McCollister

August 28, 1963: a long, hot day toward the end of the long, hot summer when smoldering racial tensions flared up across the nation even while Martin Luther King’s non-violent role began to bring Americans together and heal the ugly, festering wounds of racism.

August 28, 1963: the climax of an accelerating race for racial justice, for the realization of King’s dream and America’s, the day of the unforgettable march, the proof in living color with a cast of thousands of love that is stronger than hate, good stronger than evil, non-violence stronger than violence.

Don’t go,” friends begged me beforehand as dictions of rioting spread. “You could get hurt. I could get killed. If you must go, don’t take any dren. You have no right to expose them to danger and violence.”

I did go, my 15-year-old son and his 16-year-old friend and I and more than 200,000 others. My kids were wrong. Everybody who expected violence was wrong. There was no violence.

Something magic happened that day, something sacramental, sparked by the man with the otherworldly dream who had brought us there.

We waited at the Washington Monument while crowd grew and grew and grew some more. We smiled and chatted and hugged and some of us cried along with Joan Baez and Peter, Paul and Mary. A neighbor said the Nazi leader George Lincoln Rockwell had led a draggled-tailed crew of neo-Nazis to the scene early on and promptly en masse to the shame of the nation when instead of killing they provoked good-natured laughter.

Recently we began our walk (“march” is not the word for our joyous, carefree, informal procession down Constitution Avenue to the Lincoln Memorial. We ignored the ranks of grim-visaged, vet-eyed soldiers who lined the street, waiting perhaps for an excuse to open fire on us. Never then, not as the day passed that evening without one cross word or look as we led our turn at the portable toilets, tripped over a man who had stumbled, dropped crumbs on neighbors jammed against us. The love and warmth and reconciliation that Dr. King dedicated his heart and soul to preaching covered us and rose skyward, as real and palpable as the shimmering August heat.

Afterward, Martin Luther King told reporters in a typical flight of oratory, “The march subpoenaed the conscience of the nation before the judgment seat of morality.”

What would he say about the nation’s conscience today? It is better to receive violence than to inflict it, he said. Non-violence is the “courageous confrontation of evil by the power of love.”

Time passed, and his dream of peace and justice extended to the whole world. Accepting the Nobel Peace Prize, he said, “… with his black brothers in Africa and his brown and yellow brothers in Asia, South America and the Caribbean, the American Negro is moving with a sense of urgency toward the promised land of racial justice.”

In one of his last speeches, he said, “… our irrational, obsessive anti-communism has led us into too many quagmires… All over the world, we must live together as brothers or we will all perish as fools.”

What would he have said of Nicaragua, Libya, the Iran scam, apartheid, the escalating threat of global holocaust?

Does the end justify the means? “Conscience asks the question, ‘Is it right?’ Does powerful weaponry make a nation great? ‘… we must rise to the majestic heights of meeting physical force with soul force.’

Is America called on to meddle in other countries’ internal affairs? Among his Ten Commandments on Vietnam are: ‘Thou shalt not believe that the world supports the United States. Thou shalt not believe that the enemy’s victory means communism.’ Does war-mongering strengthen America? Poisoned by Vietnam, America’s soul “can never be saved so long as it destroys the deepest hopes of men the world over.”

Martin Luther King was a credit to his people, his country and his religion. Mark that last. The most visible and vocal Christians on the scene today sow intolerance and divisiveness. They are pimplers on the dark side of religion. King’s message of justice and brotherhood and love sprang from his reaching to the highest dimensions of Christianity, just as his eloquence when he preached it sprang from the noblest passages of the Bible he knew so well. His words touch and teach us today as they did then.

Who will continue to spread his message? Who will teach us what we still must learn: that black and white, Russians and Americans, Jews and Arabs, Protestants and Catholics, Hindus and Muslims and Sikhs, all belong to one human species with as much capacity to love as to hate?

Who will question, as he would have, our massive investment in war machines and dwindling investment in human hearts and souls? Who will ask how much time we have before we bungle into a catastrophic night that will end forever hopes of a glorious morning? Who will repeat the warning words he spoke on the Sunday before his assassination?

He said then: “It is no longer a choice, my friends, between violence and non-violence. It is either non-violence or non-existence.”
King's 'holy war' goes on, followers told

Recalling that appearance, Holmes put in a plug for the idea of changing the name of University Avenue to Martin Luther King Avenue. Some say the street should keep its traditional name because of the location of Drake University. To that, Holmes said, "If a university is only known by the street it occupies, that university is in trouble."

A Catholic priest, a Jewish rabbi and three Protestant ministers led the interfaith worship. A mass choir from several churches provided the music.

Some businesses and government offices will be closed today in observance of the Rev. Martin Luther King Jr. holiday.

Federal and state offices will be closed. Polk County and Des Moines city offices will remain open.

Metropolitan Transit Authority will have regular bus service in the Des Moines area. Department of Transportation driver's license stations will be closed.

There will be no regular residential or business mail deliveries and post office lobby services will not be available. Special delivery and express mail will be delivered.

The Iowa Bankers Association reports that 11 percent of banks responding to a survey indicated they would be closed today.

The Des Moines Art Center will be closed. The Science and Botanical centers will remain open.

Merle Hay, SouthRidge and Valley West malls in Des Moines will be open. Most grocery stores will be open. Garbage will be collected on a normal schedule today in Des Moines.
Fulfilling King's dream of equality

TODAY MARKS the anniversary of the birth of Martin Luther King, a truly great American. I pray that the races, both black and white, will fulfill King's dream of meeting together in true and equal brotherhood. By so doing, we can mitigate much conflict and put into practice our Lord's injunction to each and every one of us to love our neighbor as ourselves.

Let us each do our part to fulfill the great dream of Martin Luther King on Jan. 19 of this year, and each and everyday and year to come. — Mrs. Fred C. Denman, 3906 Valdez Drive, Des Moines.

He was black, but he did not only work for blacks. He was a man, but he did not only march for men. He was an adult, but he did not only look upon adults. He was a Christian preacher, but he did not only speak to the "saved."

Dr. Martin Luther King Jr. sought for all people, and struggled to realize a dream where everyone, regardless of color, sex or religion could live together in freedom and justice.

Such a noble and worthwhile struggle is the reason we honor this man with a national holiday. For this same reason many people in Des Moines are interested in naming a street after Dr. King. However, not just any street would be appropriate.

The dream of King reaches all races and classes, stretching past all boundaries and beliefs, in much the same fashion that University Avenue reaches through so many neighborhoods in Des Moines, linking the areas together. I am glad the City Council is willing to consider this proposal. I realize it will cause some inconvenience, but consider what a beautiful symbol it will be.

The naming of a Martin Luther King Jr. Drive speaks to the white community as well as the black community. It shows that Des Moines believes in the dream Dr. King struggled for and the whole community wishes to help this dream live on. — Cynthia Carver, 2400 Hickman Rd., Bldg. 3, Apt. 24, Des Moines.

Martin Luther King Jr. had a dream of racial justice and equality. He was a man of peace, nonviolent, inspiring and courageous. A follower of Jesus and Gandhi, he was killed by violence, like his predecessors. But the dream lives on. — Virgina E. Robinson, 713 Union St., Marshalltown.

THE REGISTER'S EDITORIALS

Message being forgotten

During the national holiday honoring the Rev. Dr. Martin Luther King Jr., there will be many speeches about his dream of racial and economic equality. Behind the words, however, is the reality of a growing number of poor and powerless people.

So it's ironic that the nation and its leaders will honor King today with eloquent words, while public attitudes and government policies ignore his teachings.

President Reagan, for example, opposed sanctions against the apartheid system in South Africa and tried to appoint to a federal judgeship Jefferson B. Sessions III, a prosecutor who called the National Association for the Advancement of Colored People "un-American" and a white civil-rights lawyer "a disgrace to his race."

The administration also has undermined the anti-discrimination work of the Civil Rights Commission and proposed major cuts in federal funds for community development, health, education, and housing for the poor. These actions, alas, may reflect actions and attitudes of society in general.

The economic gap between the races has widened. Since 1975, the median income of blacks has declined from 62 to 58 percent of that of whites. Unemployment among black teen-agers grew from 24.4 percent in 1960 to nearly 40 percent by 1985.

Nor is racism limited to the South or the inner cities of the North. In Iowa, a disturbing tone of racism underlies opposition to the merging of local high schools, and most neighborhoods refuse to accept shelters for the growing homeless population.

King's message was not one solely of race. It was about organizing against systematic oppression, whether racial, sexual, economic or spiritual. It was about empowering people. It was about a dream — and a challenge — that have yet to be realized.

"History has thrust upon our generation an indescribably important destiny — to complete a process of democratization which our nation has too long developed too slowly," King said.

"How we deal with this crucial situation will determine our moral health as individuals, our cultural health as a region, our political health as a nation, and our prestige as a leader of the free world."

It's time for a King Way

Martin Luther King dedicated his life to the civil-rights movement, but the city of Des Moines can't seem to find a street to dedicate to him.

For more than a year, the City Council has run into opposition to renaming various streets after the slain civil-rights leader. One street was considered too short to carry such a grand name. Renaming the University Avenue, the longest street in the city, posed major problems because it would entail changing hundreds of addresses.

Now, the chairman of the Zoning Commission's King Committee, Frederick Strickland Jr., plans to propose renaming the freeway, Interstate 235, "King Freeway." That might work, except the law prevents street signs from being posted on the freeway, and if no one knows the freeway is named after King, there is no point in changing the name in the first place. It already has been named MacVicar Freeway, for two former mayors, but few are aware of this.

Des Moines Register columnist Walt Shotwell has proposed changing Keosauqua Way into King Way. That would be a good approach: It is a main downtown street, it would require few changes of address, and it is a wide avenue that would permit not only signs, but trees, walkways and monuments, honoring a man whose life was spent mobilizing to get things done.

It's time for the City Council to stop procrastinating and make a decision. King did not wait for a time when nobody would object to his crusade for civil rights. Des Moines should wait no longer to honor him.
YOUTH HONOR DR. MARTIN LUTHER KING JR.

By: DICK MURPHY
Heartland Global Education Coordinator

In 1985, the National Conference for Christians and Jews in Des Moines charged a committee with developing a week-long series of events commemorating the first celebration of the birthday of Dr. Martin Luther King Jr. as a national holiday.

A subcommittee responsible for developing a program to interest young people developed a poetry, essay and art contest and a youth seminar on human and civil rights for central Iowa students. In its second year, the 1987 contest received close to 1,000 entries and the seminar, more than 150 participants.

The seminar was an educational and informative event. Reverend Carl Boyd led the students through a process whereby they were able to examine their own views on human rights. Niambi Webster, Coe College, Cedar Rapids, enraptured the students for the second year with her dramatizations on equality. The Des Moines East High School mime group provided an emotionally-charged presentation.

The youth event could not have happened without the dedication of the Youth Activities Committee who are: Roberta Banks, Iowa Lottery; Cynthia Carver, Inner City Cooperative Parish; Adin Davis, Community; Francis Hawthorne, Des Moines Edmunds Elementary; Mary Lynne Jones, Des Moines Schools; Darlene Lewis, YWCA; Jane Molden, Grandview College; Dick Murphy, Heartland AEA; and Rudy Simms, NCCJ.

KCCI-TV's Dolph Pulliam, who acted as master of ceremonies, interviewed contest winners live for his "Mid-Day" program.
Bells peal in honor of King, his dream for racial harmony

PHILADELPHIA, PA. (AP) — A symbolic tapping of the Liberty Bell was echoed by bells tolling across the nation and across the sea Monday as Americans marched, prayed and sang "We Shall Overcome" in honor of Martin Luther King and his dream of racial justice on the day that bears his name.

"If Martin Luther King were here today, I would say to him 'Thank you for teaching me that by being black, I need not be ashamed,"' 12-year-old Takeisha Roach said at an observance in Washington, D.C. "The children of the world thank you Dr. King for showing us how to share the dream."

As many as 15,000 people braved freezing weather in Arizona to protest the governor's action in rescinding a King holiday.

Coretta Scott King, widow of the slain civil rights leader, stood at his grave in Atlanta with Secretary of State George Schultz and black leaders as a wreath of red and yellow flowers was placed at his crypt.

Liberty Bell

In Philadelphia, Samuel Pierce Jr., secretary of Housing and Urban development, tapped the Liberty Bell, triggering the pealing of replicas in state capitols across the United States and in London at Parliament's Big Ben.

"Let us reaffirm the wisdom of Martin Luther King's mission, the righteousness of his message, the glory of his cause," Pierce said. "Let us conduct our lives in relentless pursuit of his dream."

Michigan's Liberty Bell replica was rung by 23 fifth-graders from Lansing. A bell rung in Boston was cast by silversmith and Revolutionary War hero Paul Revere.

Singer Harry Belafonte joined New York Gov. Mario Cuomo in leading a march by about 1,000 people through Albany before a 2½-hour ecumenical celebration of the battle for human rights that included Buddhist chants and American Indian dancers.

"This is not a 'black' event. This is an American holiday, black and white," Gov. Arch Moore said at a ceremony in Charleston, W.Va., where participants sang "We Shall Overcome."

Klan Supporters

Martin Luther King Day came less than 48 hours after blacks and whites of white youths in New York City attacked and beat three black men, chasing one to his death when he ran onto a road and was hit by a car.

The day was a holiday for federal workers, employees of the District of Columbia and most of the 38 states that celebrated the second observance of Martin Luther King Jr. the New York City's Brooklyn Bridge for a peaceful demonstration on Wall Street. The Rev. Herbert Daughtry said he had come "to the citadel of American capitalism ... to underscore the racial violence that is pervasive in this country."

King, a Baptist preacher awarded
James H. Jones wrote this review
for The Washington Post Book

The book is last word in Dr. King, voice of civil rights era

Luther King Jr. with picture of Mahatma Gandhi in background.

BOOK REVIEW

King The Cross: Martin Luther King Jr. and the Southern Christian Leadership Conference, by David Garrow (800 pages); Morrow, 1986

Garrow is careful to present King as a life-size man, complete with strengths, weaknesses and contradictions. Outwardly calm and self-assured, he was actually anxious, insecure and given to frequent bouts of depression.

He expected to be murdered at any moment, feeling that his leadership invited every sick racist in the country to open fire. Yet, sustained by his faith in life after death, he resigned himself to his fate and refused to be deterred.

Much of King’s inner turmoil flowed from his fear of failure, for he often doubted whether he had the vision, faith: He saw himself as God’s instrument and believed that God would not abandon him.

But Garrow stresses that King’s disquietude also derived from guilt about his private behavior. Despite his image as a righteous man, he was unfaithful to his wife. He lived in constant fear that his sexual transgressions would be used to discredit his leadership and damage the civil rights movement.

Garrow documents how right King was to be concerned. Convinced that the movement was riddled with communists, the FBI shadowed King and his associates. FBI director J. Edgar Hoover developed an almost pathological hatred for King and authorized agents to bug his hotel rooms and tap his telephones.

The FBI not only leaked evidence of King’s sexual improprieties to the press (most editors refused to publish it) but launched a program of psychological warfare against him, with the goal of forcing him to commit suicide.

Though badly shaken, King refused to reform his behavior or be silenced.

Local protests

But “Bearing the Cross” is more than a tale of one man’s public triumphs and private failings. Indeed, Garrow is at his best in using King’s life to explore the civil rights movement itself.

Rather than a unified reform directed from above, the civil rights movement, Garrow argues, was a series of local protests that King and others struggled to forge into a national movement. Garrow brings to life the protests in Selma, Ala., and St. Augustine, Fla., probing the issues and reclaiming for history a fascinating assortment of local heroes and villains.

Garrow credits King with keeping that movement peaceful. Drawing upon the teachings of Thoreau, Gandhi and Christ, King formulated a philosophy of non-violent action. Its strength lay in its gentleness, which made it uniquely suited to a minority that had to rely upon moral suasion to wrest concessions from an insensitive majority.

Garrow also demonstrates that King was the movement’s unifying symbol. He takes us inside the movement to examine its numerous factions. A long list of powerful figures vied with King for leadership, ranging from Roy Wilkins of the NAACP on the right to Stokely Carmichael of the Student Nonviolent Coordinating Committee (SNCC) on the left.

King somehow forged them into a viable, if fragile, coalition. It was not a coalition that would last.

Garrow suggests that by the time of his death the future held little but frustration for King. After he won the Nobel Peace Prize in 1964, he scored a major victory with the passage of the Voting Rights Act of 1965. But then the movement seemed to flounder.

Demands for “black power” fright-
King looked at future with dismay

Continued from Page 11

...enated away many traditional friends of the civil rights movement, while urban riots prompted fears of a white backlash. Moreover, liberal groups found another cause — the war in Vietnam. As the war expanded, it drained a federal treasury that might otherwise have supported President Lyndon Johnson’s war on poverty.

King watched these developments with dismay. During his last years, his criticism broadened, and he came to believe that America could never develop a just society under capitalism. He spoke out not just on racism but on the need to end the war in Vietnam and to redistribute wealth in the United States. King died believing that America desperately needed overhauling, but with little notion of how to make his new dream come true.

Readers who are not daunted by a book of this length (800 pages) will be richly rewarded for their efforts. The topic is compelling, the writing is admirably clear and the research nothing short of monumental.
SPECIAL FEATURE

MOTHER TERESA’S WORK OF GRACE

By Courtney Tower
MOTHER TERESA’S WORK OF GRACE

By Courtney Tower

It began more than 40 years ago when a young nun of Slavic descent received a call to leave her convent in Calcutta and work among the poorest of the poor. Today Mother Teresa’s Missionaries of Charity, a small army of sisters, brothers, priests and volunteers, bring love and caring to hundreds of thousands of sick, hungry and homeless in 71 countries around the world.

Who is Mother Teresa, and why does her Order continue to flourish while other missionary groups decline in numbers? To find out, Reader’s Digest Canadian Roving Editor Courtney Tower spent seven weeks following Mother Teresa to two continents, visiting her leper colonies, AIDS facilities, schools, soup kitchens and homes for the dying and destitute. In this moving special report, he perceives the meaning of her miraculous life and the root of her basic belief.
mother Teresa approves each new house. It must be for her Missionaries of Charity do, and there must be a serious need. However, Mother Teresa's targets—the poorest of the poor are not always located in the Third World. There are 21 Missionaries of Charity houses in the United States, 2 in France, 3 in Italy.

Why are you in some of these countries, Mother, I ask. Have they not got money to catch for their poor?

Her low voice takes on a passionate intensity. "There are hungry people everywhere. They have soup kitchens in New York, London, Canada. But poverty is not just being without food. It is the absence of love. I can tell you there is more warmth in Calcutta, where people are willing to share what there is, than in many places where they have everything.

"There are people who have no one. They may not be dying of hunger, but they are dying of hunger for love. Especially the drunkards, the drug addicts. We give them tender love and care. Often in big cities, big countries, people simply die of loneliness, unwanted, unloved, forgotten. This is a much more bitter poverty than the poverty of not to have food."

Sister Priscilla, who has run the New York and the overall North American operations, says that when the sisters visited people confined to their rooms, "invariably they would say, 'I was praying for someone to come, and God sent you. I was so lonely, and you walked in.'"

Mother Teresa adds: "One of the greatest diseases is to be nobody to anyone."

under a great eucalyptus tree, blesses the waiting young women, touching each head with a large, worn hand. She hugs a baby who has deformed legs, gazes tenderly at the other children.

"So beautiful," she murmurs. Then she adds more loudly, drawing the visitor over with a glance, "They will have good homes in India and Europe. We are fighting abortion with adoption."

I step nearer. After two years I have managed to catch up with this bent and wrinkled 76-year-old woman who is plainly very tired. At the moment, she is visiting one of the 146 houses of her Order in India, one of approximately 350 in 71 countries around the world where her Missionaries of Charity work among the poorest of the poor.

It's clear that Mother Teresa, like any great leader, has her own management style—and it must be a successful one to feed 126,000 families, teach 14,000 children in 97 schools, care for 186,000 victims of leprosy and 22,000 dying destitutes. With deepening admiration, I have come to call her style "according," or as she says it, "accor-r-r-r-ding," rolling out the r's in her Indian-accented English.

"According to the needs," she explains, rather shortly—since to her it is so obvious.

Yes, Mother, but how do you and he go about it? How do you decide on another leper center there are 119, a mobile medical clinic (745), a new missionary house?

"According," she responds. Do you plan your trips, Mother, or your days? "No. According to the needs; as many trips as necessary"

Still, how did one woman achieve world recognition, a 1979 Nobel Peace Prize, the founding of a religious order that, in less than 40 years, has soared from a membership of one to some 3000 sisters and 400 brothers?
Like his father Teddy had great energy, curiosity, and determination. He enjoyed an active childhood although he was puny and frequently ill. He suffered greatly from asthma almost from birth. Many a night he sat propped up in bed, gasping for breath. Sometimes his father bundled him in blankets and took him for a ride in the carriage through the dark, silent streets, hoping that the gentle night breeze would give the child relief.

While playing with friends one day, he discovered that he was also nearsighted. The other children easily read an advertisement on a billboard some distance away. "Not only was I unable to read the sign, but I could not even see the letters," Roosevelt wrote later. From then on he wore glasses.

Theodore loved both books and the outdoors. He combined these interests in nature study. His bureau drawers smelled of dead mice and birds, and so, often, did Theodore. When Theodore was about 12, his father told him that he would need a strong body to give his mind a chance to develop fully. The next year, while alone on a trip to Maine, Theodore was tormented by two mischievous boys. He felt ashamed because he was not strong enough to fight back. Roosevelt's father built a gymnasium in the family home, and Theodore exercised regularly. He overcame his asthma, and built up unusual physical strength.

Roosevelt was a man of great energy, and practiced what he called the "strenuous life." He enjoyed horseback riding, swimming, hunting, hiking, and boxing. Cartoonists liked to draw Roosevelt with his rimless glasses, bushy mustache, prominent teeth, and jutting jaw. One cartoon showed him with a bear cub. Soon, toymakers were producing stuffed animals that are still known as "teddy bears."

President led a more varied, interesting, adventurous life than Theodore Roosevelt. He was a hunter, rancher, and explorer as well as a soldier, naturalist, and author. As youth, however, he had to struggle against poor health. From his birth in New York City on October 27, 1858, until his late teens, he suffered from asthma and was generally sick and frail.

Conservation. Roosevelt made notable achievements in conservation. He added about 150 million acres (61 million hectares) to the national forests and in 1905 established the United States Forest Service. He also set up five new national parks. Congress passed the Reclamation Act of 1902, which provided for the reclamation and irrigation of dry Western lands. Roosevelt then started 25 irrigation or reclamation projects (see Roosevelt Dam). He also set aside 18 sites as national monuments and worked to preserve wildlife. By executive order, he created the first 51 federal bird reservations and established the first four national game preserves.
ELIE WIESEL (vezel)

Winner of Nobel Peace Prize in 1986

Auschwitz--1984

Buchenwald

U.S. citizen in 1963

Father died of starvation in Nazi concentration camp

Mother and sister were killed in the gas chamber at the concentration camp

Two older sisters survived the death camps

Became a writer and an orator

Calls public attention to violations of human rights
Holocaust survivor awarded Nobel

OSLO, Norway (AP) — Holocaust survivor Elie Wiesel, cited for creating a message of human dignity from his humiliation in the Nazi death camps, was awarded the 1986 Nobel Peace Prize today.

"Elie Wiesel has emerged as one of the most important spiritual leaders and guides in an age when violence, repression and racism continue to characterize the world," said the citation from the Norwegian Nobel Committee.

Wiesel, 86, a naturalized American, has written some 20 novels and books of essays about his experiences in World War II concentration camps, about the condition of Jews in the Soviet Union and other human rights issues.

He lives in New York City and holds a professorship at Boston University.

"Wiesel is a messenger to mankind; his message is one of поницнention and human dignity. His belief that the forces fighting evil in the world can be victorious is a hard-won belief," the citation said.

"His message is based on his own personal experience of total humiliation and of the utter contempt for humanity shown in Hitler's death camps. The message is in the form of a testimony, repeated and deepened through the works of a great author.

"Wiesel's commitment, which originated in the sufferings of the Jewish people, has been widened to embrace all oppressed peoples and races," the citation said.

"The peace prize is the second of this year's Nobel announcements. American biochemist Stanley Cohen and Italian-American biologist Rita Levi-Montalcini won the Nobel Prize in medicine on Monday for their discoveries of "growth factors" in human and animal tissue.

"Eighty-one names including 57 individuals and 24 organizations were under consideration for this year's peace prize. The five-member prize committee, selected by the Storting, Norway's parliament, keeps its decisions secret until the annual announcement.

"The prize this year carries a cash award worth 250,000.

"Speaking by telephone from New York to AP News, Wiesel today expressed "overwhelming gratitude, gratitude to the committee chairman and the Norwegian people" for his selection as the 1986 peace laureate.

"He added: "After all, I have devoted my life to a certain cause, the cause of memory, the cause of remembrance, and now I feel that maybe I will have a better opportunity to say the same words - I'm not going to change now - for more people."

Wiesel had been proposed several times for the peace prize by previous winners and numerous groups of national legislators, including one from the West German Bundestag.

He was born Eliezer Wiesel in Sighet, in what is now Romania. In 1944, the Nazis ordered deportation of the city's 15,000 Jews, and the Wiesel family was shipped to the Auschwitz concentration camp in Poland, where his mother and youngest sister were killed.

After Buchenwald was liberated by the Allies on April 11, 1945, Wiesel refused repatriation to Eastern Europe and settled in France.

He studied at the Sorbonne, and in 1948 traveled to Israel as a journalist to cover the foundation of the Jewish state for the French newspaper L'Arche.

He became Paris correspondent for the Tel Aviv newspaper Yedioth Ahronot in 1952 and in 1956 reported on the United Nations for the paper.

He applied for U.S. citizenship in 1966, and published his first book in Yiddish in Buenos Aires, that same year. It was entitled "And the World Has Remained Silent."

It later appeared, sharply condensed, as "La Nuit" in French and later was published in the United States as "Night."


He has won numerous literature and human rights awards, including the U.S. Congressional Gold Medal of Achievement for his work as chairman of the U.S. Holocaust Memorial Council.

"The fear is still deep in me," he said at a 1984 memorial service at the synagogue of his native Sighet.

"Until the mid-'50s, I refused to talk. I was scared to talk. I kept totally silent," he said.

"Then I said that we survivors have the duty to talk, and thus writing has become an obsession. But I'm afraid I don't say everything that should be told."

Wiesel married Marion Erster Rose, also a concentration camp survivor, in 1969.

"Elie Wiesel has emerged as one of the most important spiritual leaders and guides in an age when violence, repression and racism continue to characterize the world," the citation said.
Winner of Nobel Peace Prize for 1919

Educator

Twenty-eighth president of U.S.

Member of American Peace Society until 1908

sought to make the U.S. a leading advocate of world peace

established world's first organization designed to maintain

international peace

presented a plan for permanent peace through a League of Nations

League of Nations a fourteen-point peace program

League of Nations ideas were revived in the form of the United Nations
A Disarming Peace Prize

Lech Walesa was the sentimental favorite; Pope John Paul II and Philip Habib were also contenders. But when Norway's Nobel committee awarded the 1982 Peace Prize last week, it steered clear of controversy and named two veteran anti-nuclear advocates: Sweden's Alva Myrdal, 80, and Mexico's Alfonso Garcia Robles, 71. Myrdal, the wife of 1974 Nobel economics laureate Gunnar Myrdal, spent 11 years as Sweden's arms-control negotiator in Geneva; she also wrote a book chastising both the United States and the Soviet Union for refusing to disarm. A former Mexican foreign minister and U.N. envoy, Garcia Robles authored the Tlatelolco Treaty, a 1967 pact signed by the United States and 21 other nations that declares Latin America a nuclear-free zone. The Nobel committee said that the pair's work served as "a stimulus to the climate of peace that has emerged in recent years...surmounting boundaries and frontiers."

The Nobel committee seriously considered awarding Walesa the prize, according to knowledgeable sources; its second choice was South Africa's Bishop Desmond Tutu, an outspoken foe of apartheid. But after a "hard struggle," the board opted for two less provocative activists. The decision disappointed supporters of Poland's Solidarity. "We were sure Walesa would win, and it would help so much," said one young woman demonstrating outside the Oslo Nobel Institute. "It would say so much to the world, especially now, as the Poles fight again."

In Stockholm, the Swedish Nobel committee divided its 1982 Prize in Physiology or Medicine among Drs. Sune Bergstrom, 66, and Bengt Samuelsson, 48, both of Sweden, and John Vane, 55, of Britain. All three had done pioneering work on powerful hormonelike substances known as prostaglandins.
Sean MacBride, Rights Activist, Dies at Age 83

Dublin, Ireland (AP) — Sean MacBride, an international jurist and crusader for human rights who won both the Nobel and Lenin Peace Prizes, died Friday at the age of 83.

MacBride, who died of pneumonia at his home, was an Irish Republican Army guerrilla leader in his teens. He went on to become a co-founder of the human rights group Amnesty International.

The nuclear disarmament advocate and one-time assistant secretary-general of the United Nations also was one of Ireland's most noted constitutional and criminal lawyers.

In 1974, he shared the Nobel Prize with Eisaku Sato, former prime minister of Japan. MacBride was cited for his many years of human rights work with Amnesty International and the International Jurist Commission.

Three years later, the Soviet Union awarded him the Lenin International Prize for Peace for his work in South-West Africa, or Namibia.

MacBride campaigned to make the cause of Namibian independence from South Africa an international issue, but he failed to persuade Pretoria to yield control of the mineral-rich territory.

Amnesty International, which he co-founded in 1961, won the 1977 Nobel Peace Prize for its campaign on behalf of political prisoners around the world.

He also was chairman of a UNESCO commission that in 1980 condemned censorship, called for international protection for journalists and endorsed calls by some Third World nations for a "new world information order" to counter what they saw as Western domination of news coverage.

Born Jan. 26, 1904, in Paris, where his parents were living in exile, MacBride grew up among European intellectuals and political activists in Paris, London and Dublin.

His father, Maj. John MacBride, was a leader of the ill-fated 1916 Easter Rising in Dublin and was executed by the British.

His mother, Maud Gonne MacBride, rebel daughter of an English army colonel, was repeatedly jailed for her political activities. Her legendary beauty inspired the poetry of William Butler Yeats, a devoted admirer who educated MacBride and treated him like a son.
The nuclear-freeze movement won global prestige from a decision to award the Nobel Peace Prize to two pioneers in the crusade for disarmament.

Winners announced October 13 by the Nobel committee: Mexico's Alfonso Garcia Robles, 71, and Sweden's Alva Myrdal, 80, whose husband Gunnar won the 1974 Nobel Prize in economics.

Observers in Oslo said the two co-winners, who will share $157,000 in prize money, were chosen because they represented the spirit of the anti-nuclear protest movement that is mushrooming in Western Europe and the United States.

Myrdal, a sociologist and former Swedish cabinet minister, has been active in disarmament movements since 1962 when she undertook an 11-year assignment as Sweden's representative at the United Nations Conference on Disarmament in Geneva.

Garcia Robles, a career diplomat, played a key role in promoting the 1967 Treaty of Tlatelolco banning nuclear weapons from Latin America. For most of his 43 years in diplomacy, he has concentrated on disarmament.

Both winners have criticized superpower attitudes toward nuclear disarmament. Myrdal accused the U.S. and Soviet Union of using the Geneva talks solely as "occupational therapy."

The Nobel committee's announcement came at a critical moment for the American nuclear-freeze movement. In the November 2 elections, pro-freeze resolutions will be on ballots in nine states and 31 cities. A September referendum in Wisconsin produced a 3-to-1 victory for freeze advocates.

Winning the Nobel Prize for medicine on October 11 were two Swedes—Sune Bergstrom, 66, and Bengt Samuelsson, 48—and John Vane, 55, of England. They pioneered research on body chemicals called prostaglandins that affect such ailments as arthritis, asthma and high blood pressure.

Peace Prize Winners

| Myrdal | Garcia Robles |

Medicine Prize Winners

| Samuelsson | Vane | Bergstrom |
Nobel Prize Winner visits Library

Mairead Corrigan Maguire, a 1977 recipient of the Nobel Peace Prize, was the guest of Charles Daly, the Library Director, on Friday, February 25. Maguire attended a breakfast held in her honor before touring the museum.

One of the founders of the Peace People, Maguire was a joint recipient of the Nobel Peace Prize in 1977. She and another woman, Betty Williams, were inspired to form the Peace People after the tragic death of Maguire's sister's three children in August 1976—victims of the violence which afflicts Northern Ireland.

Within weeks of its founding, more than a hundred thousand people, many of them women, had marched in peace rallies led by Maguire and her colleagues.

Prior to her involvement with the Peace People, Maguire worked as a private secretary to the managing director of a major Northern Ireland firm. She also volunteered as Belfast's Director of the Legion of Mary, a social service organization. Maguire is co-founder of the Committee for the Administration of Justice, a non-sectarian group dedicated to changing the legal system in Northern Ireland.
APPENDIX K.

RESPECT FOR NATURE
An injured bird teaches a young boy a few lessons about life

His mother rushed into the house and hurriedly crushed a bread stick, placed it on a dish and rushed out to the front porch. Come, she told the little boy in the sixth spring of his life, and see the bird.

The young blue jay had been found by her in the parking lot of a party store, unable or unwilling to fly. Perhaps a broken leg, the little boy's mother thought. So she found a box, scooped him up and brought him home to nurse. In the fourth spring of the boy's life, the mother had found a bird, too, and put it in a box. But that bird, a mourning dove, was dead, a victim found on the ground near the kitchen window. His mother decided the bird's death might serve to help the little boy and his friend, the little girl from the next block, learn something about the cycle of life.

THE MOTHER firmly believes God knows when even a sparrow falls from the sky, so she decided to bury the bird at the base of the box elder in the back yard, offer a prayer and maybe sing a hymn.

"Oh, I know what to sing, Mom," the little boy responded.

"Oh, the bird got dead, so we put him in a box.

In the fifth spring of his life, the little boy watched a robin sit on her eggs in a nest built on a bend in the downspout just outside the living room window. He watched every day, then one day he saw the heads of three baby robins pop up waiting for their mom to feed them. He named the mom Marilyn, after his teacher at pre-school.

NOW HE'S in the sixth spring of his life, and the sight of the wounded bird in the box on the front porch brought some concern to the little boy.

He drove to Farmer Jack with his father and said from the backseat, "We need to get bird food, Dad.

What an excellent idea, his father said. Wounded birds may not like crushed bread sticks. The little boy said bird food was "the first thing we need to get in the store, Dad, OK? Because the bird may be crying for bird food.

At the store, the little boy carried a bag of birdseed to the shopping cart, the first thing bought in the store.

On the way home, he worried about the bird. What if the squirrels tried to get the bird's food?

He named the bird Ralph. "Ralph the Cutie, dad," he said. "'Ralph' is his first name, 'Cutie' is his middle name and 'Cutie' is his last name."

THEY GOT home, and the little boy rushed up to see his new friend.

But Ralph was gone.

The little boy's mom said when she brought some water in a red cup and went to place it in the box, Ralph the Cutie suddenly recovered and flew into the neighbor's tree.

He would survive, he would live.

The little boy wasn't sure what to do. His face became a little slack, sort of the way a little boy's face becomes just before tears stream down his cheeks.

The bird would live, and the little boy certainly wanted that. But he wanted to care for Ralph the Cutie too. To bring birdseed and stoop for long moments near the box just to see if Ralph liked his food. He wanted to guard against the squirrels. He wanted to make sure Sparky the Cat who belongs to the little girl on the next block didn't decide on Ralph for dinner. He wanted to do all the right things so someday Ralph the Cutie could fly between the trees of the city.

In the sixth spring of his life, the little boy was learning something about the empty nest syndrome.

Instead of having a little friend who needed him, now the little boy had love for a bird on his own.

He put out the birdseed anyway. "Ralph the Cutie may return home, but Ralph the Cutie was not the same little boy who had a friend who was a bird."

Peter Gavrilovich

city life
In Nebraska: A Joyful Spring Racket

The Moeller farm on Mormon Island, Neb., lies right in the path of the central flyway, a great avian migratory route that runs from central Mexico to eastern Siberia. Through it each spring pass 560,000 sandhill cranes, 9 million ducks and geese, more than 500 bald eagles, 104 piping plovers, 110 least terns and 96 of the world's remaining population of 171 whooping cranes. Few bird watchers are lucky enough to spot the latter along their 2,500-mile flight from the Gulf Coast of Texas to Canada's Northwest Territories. They are secretive, and they travel in small groups. But no one in the area along Nebraska's Platte River can avoid encountering the whooper's brethren, the sandhills, which tarry for weeks in concentrations of 20,000 per mile.

The gathering of sandhill cranes on and around the Moeller farm is one of nature's most spectacular rites of spring. "It is," writes Ornithologist Roger Tory Peterson, "the largest concentration of any species of crane anywhere in the world." In the lifting darkness that precedes sunrise, the sandhills roosting in the shallows might be mistaken for carvings on a stone frieze. Soon the flocks begin to ripple with motion as the cranes stretch their wings and, voices rising, take off in small groups of 20 and 30. For over an hour, the river casts out lines of great gray birds. They soar over winter-brown pasture and goldencorn stubble—giant kites on invisible strings. But sandhill cranes cannot pass for paper birds very long. The racket they make gives them away.

Listening to the sandhills is much like hearing unfamiliar and cacophonous music. Cranes cannot be said to sing. Rather, they are a whole orchestra that can reproduce at one and the same time the sound of geese honking, frogs croaking, cats purring, whales blowing, castanets clicking, trumpets blaring, flutes trilling and even the roaring cheers of a fully packed football stadium. "As soon as you hear it," nods Don Howell, a retired telephone company man from nearby Grand Island, "you just know they're cranes."

The annual chorus is a familiar sound to Pat and Larry Moeller. "It's eerie," says Pat. "A couple of weeks ago, there were so many they filled the sky, and there was not a one that didn't have its mouth open." The Moellers live in a white farmhouse on 400 acres of land that used to belong to Larry's father and uncle, and before that his grandfather, and before that his great grandfather. Next year, however, title to the property will pass to a local conservation group called the Platte River Whooping Crane Maintenance Trust. "It's kind of sad to see it go," says Larry of the sale of the family homestead. "But my dad and uncle are both retiring, and I guess they wanted a little cash in their pockets." For as long as he can remember, Larry Moeller has associated the cranes with the coming of spring. This year the first pairs landed on Feb. 1, declaring an end to winter almost two weeks early. Ever since, the Moellers have become bird-watcher watchers. Led by a guide from the trust, cars and campers with license plates from all over the country parade daily by the farmhouse looking for cranes. At dawn and at dusk, the visitors gather in a large blind built of concrete blocks and sunk into a riverside berm like a war-zone bunker. In crane country it is people who are the interlopers.

"Look at them come! Look at them come!" exults Donald Menke, a courtly, silver-haired realtor from St. Louis. "The Nebraska team has just made a first down." he chuckles. "Do you suppose they're all talking about where they're going to fly today? Or is it 'may I have the first dance'?"

Through his powerful scope, Menke has caught one 4-ft-tall sandhill in an elaborate mating dance, bowing his long neck and arching his wings. But it is feeding, not courting, that occupies much of the cranes' time.

In the morning, the sandhills go from the river to the wet meadows to snack on earthworms and snails. Then they head for the cornfields to fill up on corn. The weight the sandhills gain on the Platte will sustain them through the rigors of their journey to breeding grounds far north. Vera Coons, a retired beauty-shop owner from Grand Island, will never forget the experience of encountering a sandhill crane in Point Barrow, Alaska. "I just about disintegrated," she recalls. "It would have had to have come through here, I thought."

Larry Moeller sees the cranes as a beneficent force. "In the pastures where a cow chip is, they'll flip it over to eat the worms out and that aerates the field and helps the grass come up." Cranes perform an additional service by cleaning the fields of last year's corn every kernel eaten by cranes reduces the number of "volunteer" seedlings that would otherwise compete with this year's crop. Still, Basil Otto, a crusty old farmer whose field ends at the river, doesn't care for cranes. "I can't think of anything a crane is good
"for," he grouses. "It seems some people are hung up on cranes. Not ducks and geese, mind you—they don't care about them. And they don't care one whit about the farmer."

Farmers and sandhill cranes have co-existed along the Platte since the 1850s. Ironically, these days it is not the cranes but the farmers who are endangered. Battered by high debts and low crop prices, many have been forced to put their land up for sale, and the private nonprofit Platte River Trust has been one of the few active buyers. "That's one of the hard parts of my job," sighs John VanDerwalker, executive director of the trust. "It's tough seeing families separated from land that has been theirs for generations."

A wiry zoologist with a preacher's zeal, VanDerwalker has dreams as big as the pioneers who first put the prairies to plow. He dreams of reversing the process. To date the trust has managed to buy 4,700 acres of riverfront property. In addition, through the purchase of conservation easements, it is able to prohibit plowing and pesticide use on 1,600 acres more. Eventually, VanDerwalker hopes the trust will be able to return 25,000 acres of farmland to native marsh and prairie.

The sandhill cranes are not in danger, says VanDerwalker—at least not yet. But their riverine habitat is rapidly disappearing. A series of large dams and reservoirs currently divert some 70% of the Platte River's annual flow for irrigation, electricity and municipal water supplies."

As recently as 1938, the Platte near Kearney measured almost a mile wide. The sandbars in mid-river, annually scoured by ice and high water, were just the way the wary cranes like them. free of predator-concealing vegetation. Today those same sandbars have developed into large islands overgrown with brush and cottonwood trees. Around them the water, only half a mile across, flows in narrow channels too deep for cranes. The result: where the birds used to spread out over 300 miles of river, they now congregate in one 80-mile stretch. As they crowd ever more densely together, thousands could be lost to disease.

For now, however, the sandhills seem to inhabit a charmed world. Their persistent presence in that world stirs hidden human watchers. Midwestern Environmentalist Ross Sublett, an official with the Nature Conservancy, has seen the cranes many times, but at day's end, peering through the torn burlap curtain of a small wooden blind, he marvels anew at the squadrons of cranes landing in the Platte like parachutists dropping from the sky. Dark descends, and a full moon magically rises, throwing a broad moonbeam across both river and cranes. "What's the fascination?" Sublett murmurs. With the cries of the cranes filling the air, he answers his own question. "I guess it's that they've been coming here for millennia, and they're still coming here. I guess we haven't screwed it up yet."

—By J. Madeleine Nasl
Stalking and preserving
Iowa’s natural wonders

By DEBORA WILEY
of The Register's Cedar Rapids Bureau

ST. ANTHONY, IA. — Like the woodland vole, which leaves gentle
footprints and a “tell-tail” line in the snow, it's easy to see where Carl
Kurtz has gone.

Kurtz bundles up to seek out delicate crystalline ice formations, which
appear only when temperatures are well below zero. He rustles through
autumn woods in search of color and patterns. In the just-budded instant
of spring, Kurtz finds subtle shades of green and rose that are hallmarks
of the season.

Then Kurtz shares those images with Iowa.

A perfect pattern of nature’s art frozen on film may show up accompanying
a magazine essay on winter or on an artistic calendar. Like most of Kurtz's
work, it will call to mind a place of beauty, a moment of silence and a celebration of nature.

Touring Exhibit

Anyone who has read The Iowan magazine, the Iowa Conservationist
or other nature-oriented publications knows Kurtz's work. More than a
third of the photos in the Iowa Natural Heritage Foundation book,

His mission: Preserving
Iowa’s natural wonders

Continued from Page One

"Iowa's Natural Heritage," are his.
Kurtz's photographs are part of a
touring exhibit sponsored by the foun-
dation. The exhibit will be on display
at the new Iowa Historical Museum
in Des Moines until March.

"I think it's just wonderful what
he's done for Iowa," said Joan Liffer-
ing-Zug, an Iowa City photographer.
"People think of Iowa as just corn
and hogs. But it's gorgeous if you
know where to look."

Kurtz, 42, lives modestly as a far-
er and conservationist. He and his
mother share the farmhouse where
he grew up, about a mile from the
Marshall County hamlet of St. An-
thy.

Although Kurtz tries to keep a low
profile, he is widely known for his
work as both a conservationist and a
photographer. He declines most invi-
tations to speak to groups.

Full Schedule

"Publicity takes time away from
doing the things I like to do best," he
said — things like watching crows
around Ames or the dozens of
peahens that forage for mid-winter
food in his front yard; chatting with
friends or planting and harvesting
crops; teaching a photography class
at Iowa State University or practic-
ing classical guitar. Kurtz sets his
own schedule.

"I think I'm bucking society in a
sense because I don't have that job
that most people have," Kurtz said. "I
don't know what security really is.
It's not money. It's believing in your-
sel and not letting other people's ex-
pectations intimidate you."

After graduating from ISU with a
degree in wildlife biology, Kurtz was
drafted and served two years in the
Army. Government wildlife jobs

roots. He's never left, except for hunt-
ing and photography forays to place
such as East Africa, Hawaii, Mexico
and Europe.

Rather than take up hunting, Kur-
zoom up photography and start
gradually. He's never taken a form
photography course. "I had the idea
could sell photography and make
money to keep doing it," he said. "If
had gone to work for an agency,
think I would have been eliminated
from doing that because of the tim
involved."

To many people, Kurtz is every-
a success. His tireless efforts to pre-
sure natural areas win high praise
from other professionals.

Founding Father

"In a lot of ways I'd like to put him
up as a model for a lot of people
use," said Ethen Perkins of the Iowa
Nature Conservancy. "In my mind, he
is the epitome of a person who take
the stewardship of natural resource
seriously."

The Nature Conservancy, a pri-
ivate, non-profit group dedicated
preserving wildlife by protecting na-
tural areas, considers Kurtz a "foun-
ding father," Perkins said. Kurtz has
given time and the use of his pho-
graphies to the organization.

The love Kurtz holds for his sur-
roundings whispers to the view-
er from his photos. Some of his favorite
images show a scattering of pur-
flowers on a sand prairie, blocks of
limestone fallen near a spring, or a
iced barbed-wire fence, pink with
the sun's last rays. Very rarely are peo-
lage pictured.

To those who often express a wish
to order their lives the way he does,
Kurtz offers some advice: "Start do-
ing the things you believe in, little
tth. You can't change your li

...
The birds soon spread out about several acres, gathering on the terraces and ledges of the cliffs. They were eager to feed and would dive into the water to catch fish. As they plunged and splashed, they attracted the attention of the Puebloans living nearby.

The Puebloans had created a complex irrigation system to maintain their crops. The canals they built were intricately woven into the landscape, with small dams to control the flow of water. This system allowed them to grow crops like corn, beans, and squash, which were central to their diet.

As the birds continued to feed, they created ripples in the water that spread across the surface. The Puebloans would stand at the edge of the canal, watching the birds and marveling at their skill in catching fish. They admired the birds' ability to adapt to their environment and find food where most humans could not.

The interaction between the birds and the Puebloans was a testament to the way humans and nature coexisted in harmony. The birds provided a source of protein and a symbol of the interconnectedness of life. The Puebloans, in turn, provided a safe haven for the birds, ensuring their survival.

In the end, the story of the birds and the Puebloans serves as a reminder of the importance of respecting and caring for the natural world. The birds' presence in the Puebloan community was a testament to the beauty and diversity of life on Earth.
Robert Frost

STOPPING BY WOODS ON A SNOWY EVENING

Whose woods these are I think I know.
His house is in the village, though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark, and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

THE RUNAWAY

Once when the snow of the year was beginning to fall,
We stopped by a mountain pasture to say, "Whose colt?"
A little Morgan had one forefoot on the wall,
The other curled at his breast. He dipped his head
And snorted at us. And then he had to bolt.
We heard the miniature thunder where he fled,
And we saw him, or thought we saw him, dim and gray,
Like a shadow against the curtain of falling flakes.
"I think the little fellow's afraid of the snow.
He isn't winter-broken. It isn't play
With the little fellow at all. He's running away.
I doubt if even his mother could tell him, "Sakes, It's only weather.' He'd think she didn't know!
Where is his mother? He can't be out alone."
And now he comes again with clatter of stone,
And mounts the wall again with whitened eyes
And all his tail that isn't hair up straight.
He shudders his coat as if to throw all flies.
"Whoever it is that leaves him out so late,
When other creatures have gone to stall and bin,
Ought to be told to come and take him in."
APPENDIX L.

RESOURCES
There comes a time, when we need to come together as one... now is that time.

The Great Peace March in one step closer.

"One journey of a thousand miles begins with a single step."

- Lao Tzu
The Great Peace March is a citizen’s movement with a single goal – global nuclear disarmament. Nothing less. Our epic began on March 1, 1986, in Los Angeles, California when hundreds of committed individuals came together and began walking across the continent, to Washington, D.C. We have crossed the Mojave Desert and the Colorado Rockies in our continuing march. We have now entered the Great Plains on our way to the Atlantic Coast. Our efforts, like a pebble tossed into a pond, will generate ripples across the surface of our world to inspire the many people, groups, and existing organizations, to embrace each other and work together towards the common goal of global peace.

The individual does make a difference. The most significant decisions in history began with individuals who had a greater vision and acted upon it. Societal change occurs when individuals within the society have committed themselves to that change.

As a grassroots movement, this event is a personal and collective struggle for all of us.

The march is running on courage, hope, faith, and hard work. It is not glamorous, it is inspiring. The product of the Great Peace March is hope. The purpose of the march is to dispel the sense of hopelessness surrounding global issues. The marchers give you their hope, and ask you to share your hope with others.

The Great Peace March, ...one step closer.

"the journey of a thousand miles begins with a single step."
- Lao Tzu
The Great Peace March will enter Iowa this week to
call for farms, not arms.

With that idea as their theme in Iowa, about 600 people
campaigning for nuclear disarmament are expected to
cross the Missouri River Thursday and set foot in Council
Bluffs, a spokesman with the group said.

Roger Solberg, 31, of Iowa City said about 18 Iowans
are among the marchers who left Los Angeles March 1
and are expected to arrive in Washington, D.C., by
Nov. 15.

The Great Peace March is a citizens' movement de-
dsigned to enlist support for global nuclear disarmament,
Solberg said.

"We're not radicals," he said. "We're not trying to tear
down society's institutions, and we don't want to make our
country weak so our enemies can take over. We just want
a world free from nuclear bombs — one safe for the
world's children and their children."

The march has encountered greater obstacles than the
Rocky Mountains or the Mojave Desert, Solberg said.
Four days into the march PROPEACE, the original spon-
sor, went bankrupt. More than half of the original 1,500-
member contingent went home. The others reorganized
under a new name: The Great Peace March for Nuclear
Disarmament Inc.

Ed Fallon, 25, of 665 34th St. in Des Moines, a spokes-
man for the march and a religion student at Drake Uni-
versity, said PROPEACE was overconfident. He said the
sponsor envisioned 5,000 people walking across the coun-
try in a single line three miles long.

Fallon said the march needs $15 million to complete the
trek. So far marchers have raised about $5 million.

Organizers in cities ahead of the marchers raise money.
For example, in Des Moines about 20 volunteers orga-
nized a block party and a phone bank. Fallon said that al-
though the organizers have collected only $50, about 100
Des Moines residents have offered to let some marchers
stay in their homes.

The marchers should reach Living History Farms in
Urbandale July 16 and will take the next day off, Solberg
said. On July 18 the group will walk through Des Moines
until it reaches the Capitol, where a political rally is
planned.
Some 350 Des Moines residents held hands, sang songs and prayed for peace early Wednesday morning. They climbed out of bed before newspapers were delivered. They scraped cars carefully with a morning dew. Many of them drove downtown and walked through darkened parking lots, climbing long flights of steps to the State Capitol.

There, they gathered on the second floor at 6 a.m. for an hour's shared in prayer by a bolder-for 50 million people in 45 countries at precisely the same time.

As the din of breakfast preparations began to rise from the basement, 206 people encircled the Capitol rotunda holding hands and singing and praying for a peaceful world as the final day of 1988 began.

Live Music

Some stood swaying to the live guitar music. Others bowed their heads. One clung to Mom and a dirty white teddy bear, while blinking heavy eyelids.

"This is how the Legislature should begin its sessions," said Dennis Mul- lin, one of the Des Moines-area plann- ers. "Maybe even the White House.

Another 125 observed the event at Unity Church of Des Moines, 414 31st St.

An international peace movement called the Planetary Commission for Global Healing proposed the idea of groups around the world meeting for peace on New Year's Eve from noon to 1 p.m. Greenwich Mean Time.

"Around the globe from person to person an exciting idea has grasped the imagination of people who care about the healing of the planet, about peace in the world," said the invitation to the public.

Many observances were held across the nation, some in huge arenas. Americans gathered in the Kingdome in Seattle, McNichols Sports Arena in Denver, the Minneapolis Auditorium and Jones Hall in Houston, among others, for the peace vigil, according to the Associated Press.

Two Dozen Cities

People in two dozen cities across Washington state participated, including 6,000 in Seattle.

Nearly 6,000 gathered in Denver for an hour-long ceremony that included 20 minutes of silent meditation, a candle-lighting ceremony and a hand-clapping, sing-along hoe- tennial with "Amazing Grace" as the rousing finale. Some 2,500 people turned out in Kansas City. Hundreds gathered at 46 sites in California. Seven thousand showed up in Minneapolis.

Participants in Houston spoke on a live radio broadcast that involved eight cities, including Moscow. And there was a telephone conference call involving youngsters from the United States, East Germany, South Africa, Poland, Argentina, Japan, Jordan, Northern Ireland, Israel and Australia.

But the peace observance caused controversy among some religious groups. In Denver, several fundamentalist Christian groups protested by passing out pamphlets and holding picket signs saying "Jesus Is the Only Way."

The Colorado Council of Churches, the Roman Catholic Archdiocese of Denver and the Rabbinical Council of Denver first approved the event, then withdrew their support.

During the Des Moines observances, people were asked to spend an hour emphasizing peace as part of the "World Instant of Cooperation."

They also were asked to stop to meditate and contemplate the hope for peace every month on the anniversary of the meeting.

The Rev. William Hines said a candle-lighting service was held at the Unity Church "to exemplify the light in every man and the need for peace."

Hines said the candles also were used to symbolize the different religions of the world. "We emphasized peace in not only race, country and color, but peace in the way men worships God," Hines said.

Turning to Four Corners

At the Capitol, residents turned and prayed to the four corners of the earth for unity and peace, turning four times to face each direction.

Readings from philosophers, peace activists and Prophets then were recited by planning members scattered around the group, with time for individual contemplation and hugs. New verses for familiar songs, such as peace lyrics sung to the "Star Spangled Banner," began and ended the session.

"We're aware of the paradox of striving for peace," said Mullin, explaining how his family barely put up a Christmas tree.

However, Mullin proclaimed: "We are midwifing the reality of peace together. The labor will be crucial."

The Great Peace March, which began in Los Angeles on March 1, will enter Iowa this week.

About 600 marchers campaigning for nuclear disarmament are scheduled to cross the Missouri River into Council Bluffs on Thursday. Organizers said about 18 Iowans are among the marchers.

"We're not radicals," said Roger Solberg, 31, of Iowa City, one of the marchers. "We're not trying to tear down society's institutions and we don't want to make our country weak so our enemies can take over."

"We just want a world free from nuclear bombs — one safe for the world's children and their children."

The marchers generally will follow U.S. 6 across Iowa. Cities on their route include Oakland, Atlantic, Des Moines, Newton, Iowa City, West Branch and Davenport.

The group is scheduled to reach Living History Farms in Urbandale on July 16 and will take the next day off, Solberg said. He said the marchers will walk through Des Moines on July 18 and hold a rally at the Capitol.

The cross-country march will end in Washington D.C. in mid-November.
Walkers hold round-table in farm field

By DEBORA WILEY
Of The Register's Cedar Rapids Bureau

The scene was improbable but true: About 35 Soviet citizens and 20 Americans sat in a dung-studded cow pasture on a Mitchellville farm Thursday morning to discuss the recent history-making Communist Party conference and its impact on Soviet-American relations.

Participants on the American Soviet Walk — including 220 Soviets from the 15 republics — have found the best times to talk about serious issues have come while walking Iowa's roadsides. But conversations then are limited to two or three people walking side by side.

The peace walkers arrived in Des Moines Thursday afternoon, joined by about 100 Americans at the state Capitol. The walkers are making...
Continued from Page One

their campsite at Living History Farms until Saturday.

A decision to cancel part of the walk Thursday gave the walkers an unusual opportunity to break into discussion groups on topics ranging from women's issues to the U.S. downing of an Iranian passenger plane.

"The brief format and need for translation gave little time for real analysis but it gave a taste of some of the revolutionary changes taking place in the Soviet Union.

"This year is a trying year for Soviet-American relations," said Tankred Golenpolsky, 57, a journalist for Radio Moscow and writer. "The more contacts we get in a year — whether they are cultural, economic, sports or whatever — the better it will be for the future."

In an interview, Golenpolsky, Nikolai Sofinsky, 30, a teacher at the Moscow College State Institute of International Relations, and Alexander Muravsky, an economics teacher at a school for agricultural enterprises in Kishinev, Moldavia, discussed the personal implications of perestroika, the restructuring of Soviet society.

"One of the main topics is upraising the value of humanitarian things which are common to everyone and these humanitarian values should be regarded by all means more important than all kind of class differences," said Golenpolsky.

Every aspect of Soviet life, from the increasing use of the mass media to express criticism, to limiting the role of the Communist Party to political matters, will affect the country of 280 million people.

"I think this is unprecedented in history that for the first time a party leader invites restriction on his own party and not simply on five parties but on one party where there is a one-party system," said Golenpolsky, who is not a member of the party.

"My generation lived with ideas that were, in principle, correct. But their implementation was very often ugly," he said. "I am speaking of Stalinism. However, not many people are willing to admit the causes they lived for were implemented in an ugly way.

For Golenpolsky, perestroika represents the last chance for a better society for his children. "It gives me a chance to play out my dreams for a new democratic society," he said. "That's one reason I brought my 12-year-old daughter here. Frankly, I'm too old for this walk. But I thought if I had a chance to bring my daughter here and let her see how people in other societies live, nobody will be able to impose upon her all sorts of stereotypes. She will not think all Americans are bad because she knows many Americans who are good."

Sofinsky is of the next generation, which is not ready to sacrifice all its ideals for the future, he said. "We have much more access to go anywhere we like, almost no restrictions," he said. "That's how I benefit from the professional point of view." He also was able to purchase a car recently, partly due to legislated salary increases.

Muravsky said he believes perestroika will translate into a work ethic. People also are becoming less afraid to voice their opinions. "I have the possibility to express my own opinion and not be afraid."

"There was more inner censorship in us than there was from the outside," said Golenpolsky.

The changes under Gorbachev will not happen overnight and have a long way to go, say the Soviets on the walk. While they support Gorbachev personally, not all of the Soviet walkers agree with his reforms.

Sergei Kirichin, a freelance writer from Moscow, for example, said he opposes the plan to limit the terms of office to 10 years. "If we don't like the president, we should have the right to elect him for one month, or 10 years or 20 years," he said.
Peace walk in Iowa ends with cheering, singing

DES MOINES, Iowa (AP) — Soviet and American peace walkers cheered, clapped, and sang on the steps of the Statehouse Thursday, ending the Iowa portion of their trek.

"We've had to cut back the walking portion on advice of our walk doctors and common sense," said Myron Olson, organizer of the Iowa portion of the walk.

Records showed the temperatures soared to 95 degrees in Des Moines by late afternoon. Olson said the marchers walked only 4.2 miles on Thursday, and depended on buses to get around.

Still, the 220 Soviets and about 130 Americans were greeted by a cheering crowd at the Statehouse, that included Des Moines officials, who gave them a key to the city, and state officials such as Lt. Gov. JoAnn Zimmerman, who lavished them with praise.

Singers entertained the crowd gathered on the Statehouse lawn, while vendors sold shirts, videocassettes and books to help raise money. Sustained cheers erupted as the walkers worked their way up a hill to the Capitol.

Olson said that's been typical of the reception the walkers have gotten as they worked their way across the state.

"We've had an incredible reception," he said. "The whole point was to reach middle America and we did it."

The walkers got a chance to do a little face-to-face mingling with Americans Thursday night, as they fanned out to Des Moines churches and homes for receptions and overnight visits.

A rest day is scheduled for Friday before the walkers head for Los Angeles on Saturday morning. From there, they will head up the coast to San Francisco.

The walkers had spent Wednesday night at a farm near Mitchellville, where they were greeted by Des Moines banker and frequent Soviet visitor John Crystal.

Thursday, they traveled to Des Moines for lunch at the Iowa State Fairgrounds before setting off on the final swing of their trip to the Statehouse.
Political talk rare on peace walk

By DEBORA WILEY
Of The Register's Cedar Rapids Bureau

GRINNELL, IA — The welcome given the nearly 400 participants on the American-Soviet peace walk has been warm, hospitable — and fairly apolitical.

Americans greeting the 220 Soviets on the walk are generally keeping to topics like home and family, food and occupations rather than the nuclear arms race and human rights.

"I am astounded at how apolitical it is," said Logan Hebner, 32, of Springdale, Utah, one of the organizers of International Peace Walk Inc. "Our plan was to introduce Soviets to as many Americans as possible and for them to do what they wanted with that opportunity. The Soviets are somewhat taken aback by the lack of political impetus of the public. But they are pleased with the intimacy of the encounters."

Galina Medvedeva, 34, of the Soviet city of Kalinin, for example, was one of the walkers who visited 27 churches in the Iowa City area on Sunday.

"We know all the figures about weapons and arms, and there's no need to talk about it," she said. "For me, it's not important how many tons or weapons there are. I will die. It's dangerous, no matter how much weapons."

"Iowa: Land of Potlucks"

The flowers, the posters, the cold water along the route have been appreciated by the walkers. "Iowa: Land of Potlucks" has been suggested as a state motto by many of the American walkers who enjoy the generosity as well as the symbolism of sharing food together.

But in effect, the welcome has become the message.

"The main focus has been citizen diplomacy," said Jim Reed, 18, of Des Moines, who went on a similar walk in the Soviet Union last summer. "I would like to have seen more issues touched on. All of us so badly want disarmament, and we can harp on it all we want. But we really don't have that much decision-making power over that."

Much of the conversation has taken place on a very human level, with the Soviets answering standard questions time after time. What do you do? Are you married? How many are in your family?

Personal Questions First

"Americans ask first about our occupation, family, then living conditions," said Galina Podolyako of Moscow, an employee of the Soviet Peace Committee. "Those three questions are obligatory. Then they ask about interests."

Many times questions do center on the arms race and Soviet General Secretary Mikhail Gorbachev and his initiatives, said Podolyako. But those come much later in discussion, she said.

"And those human contacts are forming the impressions that will be taken back to the Soviet Union."

"I'm going to tell about Americans to my pupils, tell about the feelings of simple Americans who want peace in the world," said Asia Sasykbaeva of Frunze, who is a school administrator in a city of about 400,000 people. She had read American books and magazines, and watched the "Donahue" show and other television shows, but she was unprepared for the reception.

"The people of America are much better than I read, much hospitality," she said. "A few in the East yelled at us. But in each nationality we have such crazy people."

The walk continues today along old U.S. Highway 6 with a lunch stop at five Colfax churches. The entourage will arrive in Mitchellville about 3:30 p.m., and Des Moines banker John Chrystal, an occasional visitor to the Soviet Union, is scheduled to speak at 8 p.m.
Soviet priest leads walkers in service

By DEBORA WILEY
Of The Register's Cedar Rapids Bureau

IOWA CITY, IA. — Vladimir Olelnik is the kind of guy who likes to tap you on the shoulder and look innocently away when you whirl your head to see who did it.

He's been known to wear a corny paper Burger King crown over his wayward mop of graying hair — and maintain a rather kingly bearing complete with long gray beard.

But on Sunday, Olelnik shed frivolity with his T-shirt. Donning a long navy robe and heavy silver and amethyst crucifix, he finally looked the part of his real calling as a Russian Orthodox priest.

"Father Victor," as he is known among the 220 Soviet and 150 Americans traveling through Iowa on the American Soviet Walk, led a touching melding of two completely different religious traditions at the First Mennonite Church in Iowa City.

Soviet Christianity

Translation for the priest was done by Vladimir Petrov, 25, who will be an English teacher this fall at the university level in Kalinin, about 110 miles northwest of Moscow, where they both live. Father Victor gave a message born from 1,000 years of Soviet Christianity but filled with the perils of modern society.

"I can witness, I saw it with my own eyes, that American people do want peace the way the Soviet people want peace," he said. "We are walking to preserve the sacred gift of life."

Olelnik said he shares a view with other Soviet priests that there is never a justified reason for war.

The priest and Petrov were invited to speak by Russell Yoder, 71, a Kalona farmer they met last summer during a Soviet American Walk in the Soviet Union.

"When I left you last year, I thought I would never see you again on this earth," Yoder said to his Soviet friends. "Now, here you are."

Petrov asked why the Soviets don't let the refuseniks emigrate, said he believes the dissidents know too much about state secrets. "As we are told, in the course of time, five years probably; they will be allowed to emigrate. I believe that," said Petrov.

Father Victor, in an interview, said General Secretary Mikhail Gorbachev's initiatives have had some effect of openness on the church.

Restrictions on baptisms, the use of bell chimes in some places, and allowing clergy to serve other churches have been lifted, for example, said Father Victor.

In an exchange of gifts, a medallion commemorating the millennium of Russian Orthodoxy was given by Father Victor to the Mennonites. Pastor Sheldon Burkhalter gave his Soviet counterpart two volumes of commentary on the New Testament books of Acts and Hebrews. Yoder gave Petrov a Bible in honor of Petrov's upcoming marriage.

"Write to Gorbachev"

Petrov said he didn't expect any problems taking the once-banned religious materials back to the Soviet Union. "If I have any problems, I will write to Gorbachev," he said.

After tours to churches and area sites, the American Soviet Walk moved to Iowa City, where about 3,000 people crowded into Mercer Park to welcome the entourage.

"In the last 40 years we have spent $3 trillion to keep the Soviets from invading and sure enough, here they are," said Allen Affeldt, president of International Peace Walk Inc.
By DEBORA WILEY
Of The Register's Cedar Rapids Bureau

ROCK ISLAND, ILL. — Some 220 Soviets arrived on the bank of the Mississippi River here Tuesday “to fight for peace,” in the words of one member of the delegation.

“I’m much impressed by your state,” said Ludmilla Rezvova, a manager of a cooking school in Klin. “The people are very kind to us.”

The largest publicly accessible group of Soviets to visit the United States and about 150 Americans are walking together in three sections of the country. The walk will proceed from Davenport to Des Moines until July 9.

“This is an exercise in citizen diplomacy, not a tour, not a vacation,” said Alan Gratch, 53, a Loyola University law professor who has taken a leave of absence the last eight months to work for International Peace Walk, Inc., organizing walks in the United States and the Soviet Union. “We believe it has an impact on the citizenry of the two countries.”

About 40 walkers joining the Iowa walk had a day of orientation in Davenport before meeting the rest of the walkers, who were being bused from Philadelphia. “If you’re looking for the cutting edge of relations between the U.S. and the U.S.S.R., look at yourself,” Gratch said.

Walk director Joe Kinczel said the delegation has been looking forward to the Iowa leg of the journey. “I think Iowa’s going to be unbelievably special,” he said. “The people here are extremely well organized.”

The public is encouraged to come to the walk campsites each night, to join on the walk and attend picnics and potlucks as the group moves through each community. About half of the Soviets speak English.

Janet Coester, 33, a native of Iowa City and former Trappist nun at Our Lady of the Mississippi Abbey, said the walk has gone smoothly since it began in Washington, D.C., June 19.

“A lot of people say, ‘We can’t tell the Americans from the Russians,’” said Coester, now a massage therapist from Snowmass, Colo. “That’s not really an educated comment because they’re not just Russians; they’re from all 15 republics of the Soviet Union.”
The flags of the Soviet Union, the United States and the United Nations (right) fly at the head of the American Soviet Walk.
Carol Grudler of Wilson looks at pictures with Soviet Natalya Kozhina (right). Pictures were taken the previous night at Grudler’s house where Kozhina was staying.

Each morning walkers (right) join hands in a show of solidarity.
Peace walkers forging own 'glasnost'

By KATHLEEN HENDRIX
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LENINGRAD, U.S.S.R. — Several days into the American-Soviet peace walk, it seems to be shaping up as something between a controlled event and a loose happening. One thing is fairly certain — a lot of compromising has been going on, with both sides appearing determined to make it work.

Although many of the Americans got off the plane Monday ready to establish instant intimacy with every Soviet they met, hoping to share a tent and their life histories and philosophies from the very first night, they have accepted not only that their counterparts have been selected by regional branches of the official Soviet Peace Committee but also that the Soviets are more comfortable, at least at first, with formality.

Still, the Soviets have made a real effort to give their guests the no-frills look at the real Soviet Union they have been asking for.

The walk from Leningrad to Moscow by 230 Americans and 200 Soviets “to end an arms race nobody wants” is sponsored by an independent American group, International Peace Walk Inc., and the Soviet Peace Committee. The marchers will leave Leningrad on foot and by bus today, with Toshno, a town of 50,000, scheduled for the first night on the road.

The Americans — 12 of whom are from Iowa — arrived here unsure how they would be received or even if glasnost, the policy of openness espoused by Soviet leader Mikhail Gorbachev, would apply.

Patterns began to emerge as the walkers went through several exhausting days of sightseeing and ceremonies.

**NEVADA**

LINCOLN'S ROAD — Ground-breaking ceremonies will be Monday for the second of two “Welcome to Nevada” signs on Lincoln Highway, the original U.S. Highway 30. Ground-breaking for the first sign, whose concrete base is now complete, was held July 1 at Nevada’s Harrington Park. The granite signs, one each on the east and west sides of town, will be 8 feet high and have 11-foot bases bearing the likeness of the 16th president. They also will bear the message, “Welcome to Nevada. You are traveling on the original Lincoln Highway.” The signs are expected to be in place for Nevada’s fourth annual Lincoln Highway Days celebration Aug. 29 and 30, billed as “the only known celebration in the country on the transcontinental Lincoln Highway.”

### Grinnell College chosen for program

**GRINNELL, IA.** — Grinnell College was recently chosen to participate in the Arms Control Association's Scoville Visiting Lectureship Program for the 1987-88 school year. Grinnell will host one of nine Scoville lecturers for a three-day series of public lectures and class meetings. The program was established in memory of Herbert Scoville Jr., formerly president of the Arms Control Association.
TO LEAVEN IS TO CHANGE

Soviet-American Peace Walk

by Joan Urbanczyk

For 23 days, from Leningrad to Moscow, on highways and back roads, 230 U.S. citizens and 200 Soviet citizens shared a unique experience on the Soviet-American Peace Walk. Soviet people in cities, villages, and farm lands, many of whom had never seen an American, lined streets to welcome us, to feed us, to entertain us, to share their lives with us. We visited their homes, schools, factories, voting places, museums, and churches. We discussed our common desire for peace. We listened to the stories of their suffering in World War I and World War II; we laid flowers at memorials to their dead. We gave sections of the Peace Ribbon to children and adults—in schools and villages, on the road and in the cities.

American and Soviet flags headed our rag-tag column throughout the Republic of Russia and elicited cheers and cries of “Peace and Friendship.” The ultimate moment came when we carried our flags into the Kremlin in Moscow. Some remarked that it was the equivalent of carrying Soviet and American flags around the Pentagon.

The personal and physical involvement of walking, talking, camping, working, and playing together highlighted both our similarities and our differences. Different philosophical and ideological approaches caused tension when dealing with day-to-day logistical decisions. Emotions ran high on both sides when we met with refuseniks, dissidents, trust groups, and Hare Krishnas. Negotiations and resolutions, however, were carried out in a non-authoritarian, democratic manner. Neither side held a grudge for over 24 hours; no ultimatums were given. We worked as partners not adversaries because we shared a common goal—a successful peace walk for the reversal of the arms race. How would the arms race look today if negotiators from both sides approached arms control tables in the same climate?

None of the organizers or walkers are so naive as to think that this venture will reverse the arms race. Even if nuclear weapons were reduced or eliminated, peace will be elusive until relations between the U.S. and U.S.S.R. are improved. The peace walk provides a model. We encourage more cultural exchanges and we have invited the Soviets to our country next year for a similar walk. Can it be accomplished? For the walk and for world peace “impossible is only a state of mind” must be our starting point.
Supporting the peace in Peace Corps

The Peace Corps is looking for a few more partners.

"We are being begged by people who see the value of the program," said Loret Miller Ruppe, director of the Peace Institute on a recent trip to Iowa. "We were asked for 200 Peace Corps volunteers - and only 100 were hired." The Peace Corps has never had a formal program to recruit volunteers, but the recent stay in Iowa will be "a way to share the Peace Corps mission with the Iowa State University Extension service," Ruppe said.

To meet the demand, the Peace Corps implemented a Farmer-to-Farmer program in the early 1980s to recruit U.S. farmers to provide fees and advisory services to farmers in the Third World. Farmers serve for only 30 to 120 days, rather than the two-year period required of most volunteers.

Returned volunteers are trying to promote the idea as well. Adel banker Elizabeth Guest, published a newsletter calling on other rural bankers to keep an eye out for potential volunteers.

State Rep. Paul Johnson suggests the Iowa Peace Institute might play a role in promoting the corps.

"I've felt for a long time that Iowa is not selling what we have. That is, a decent way of life for people who believe in each other and in peace," said Johnson. "I think this state should stand for peace. We have the Peace Institute." He said some people have expressed interest in the Peace Corps for Europe, Latin America or Africa.

"We started out thinking in traditional terms, but maybe there is a different role for it," he continued. "Maybe an association with the Peace Corps." Peace Institute director Robert Anderson says the idea has merit.

"It's in the talking stages right now," he said. "But I think there is some exciting potential."

Universities in other states are already seizing the opportunity.

More than 60 graduate schools throughout the nation give scholarships to former Peace Corps volunteers, said Ruppe. New Mexico State University and Colorado State University recently agreed to give college credit to Peace Corps volunteers.

Ruppe said she wants to build similar ties with universities in Iowa.

"If we can spend $535 million on ROTC training," she said. "Then why not on our kind of training?"

— Carol Rose
‘What happened to us?’

By JERRY PERKINS

WASHINGTON, D.C. — The flame that flickers at John Kennedy’s grave in Arlington National Cemetery doesn’t light the world, but the idealism that fuels Kennedy’s most famous legacy — the Peace Corps — still burns in the hearts of the 4,000 former volunteers who came here for the four-day 25th Anniversary Celebration of the signing of the Peace Corps Act.

The gathering in a large tent on the Mall near the Capitol was part class reunion, part protest rally and part consciousness raising. After six years of Ronald Reagan’s America from the retreat to self-interest. “I vacillate between the desire to change things and the need to snuggle into home and family,” he said.

In the weeks that have passed since that four-day anniversary celebration, I’ve thought a lot about Moyers’ words about his vacillation into self-absorption. I’m uncomfortable in the realization that Moyers was talking not just about himself, but about me and a lot of people I know, too.

When Philippine President Corazon Aquino spoke on the first morning, concern for her security required us to pass through a metal detector. My credit cards set the buzzer off. Credit cards! I remember hitch-hiking across Central and South America after my two years in the Peace Corps in Panama.
The spirit of adventure.

Now, I won't leave the Register's newsroom to travel to Iowa unless I have a big wad of the company's expense account cash and a leased automobile.

What has happened to me? What has happened to us all? Why do we always have to play it so safe? Why have we become unwilling to take a stand, allowing those who aren't so timid to move our country in ways we don't approve?

Massachusetts State Representative David Magnani, in a real fire-and-brimstone speech about how his life was affected by the Peace Corps, said, "Our leaders now are more likely to quote Rambo and Dirty Harry than Mother Teresa and Albert Schweitzer." The unfortunate—and unspoken—part of Magnani's speech was that he himself has not been immune to the spirit of adventure.

"The energy, the faith and the devotion which we bring to this endeavor will light our country and all who serve it, and the glow from that fire can truly light the world."

—from the Inaugural Address of John F. Kennedy, 35th President of the United States, Jan. 20, 1961.

Jerry Perkins, a Register agribusiness writer, was a Peace Corps Volunteer in Panama and Nicaragua from 1970 through 1972.

Security supersedes activism

**PEACE CORPS**

*Continued from Page 1C*

critical remarks was the man who quotes Rambo speaks with the authority of overwhelming mandate from the American electorate. What is worse is that those of us who detest the message of Dirty Harry and Rambo, sat glumly in the movie heater while our younger brothers and sisters cheered at theop of their lungs.

Perhaps it is time to recall that there were, and still are, three goals of the Peace Corps: To foster international understanding abroad; to help Third World countries develop themselves and their people and to promote understanding of other parts of the world within the United States.

It was the third goal that was most on my mind during the four-day celebration. Because I work for a newspaper with an international perspective, I've gotten a chance to travel to Central America and report on events there. And so, if I failed as a Volunteer doing much of lasting impact in Central America, I have had an opportunity to promote the third goal of promoting an understanding of international issues here at home.

Another speaker at the celebration, Oklahoma State Senator Robert Randel, talked about the changes that the 120,000 Americans who have been Peace Corps Volunteers went through during their two-year stints abroad.

Often, the change that occurred in our hearts and our minds were profound, while the changes Peace Corps volunteers were able to bring about in our country or service were not as great, or as long lasting.

"What's different is us," Randel said. "We can see ourselves as a special people who have an understanding of peace-making... How much we can change the world by changing America... We can become a moral beacon in the world, a moral authority in the world."

And yet, I thought, how far from changing the world and America we all are.

If we Peace Corps volunteers expected to change America into a moral beacon, we have failed miserably. If we had more impact, the Peace Corps' annual budget of $128 million would be larger than it is. Instead, the Peace Corps budget has shrunk—oh, all that is correct on the 1960s.

America has made a difference in how Iowans perceive the issues there, maybe even help them make up their minds on what is going on there.

Maybe that's the most realistic — and unreal — conclusion that can be reached. But maybe, just maybe, a few minds have been changed, or a transformation has taken place.

And yet, Central America is in flames. People in Nicaragua are hungry, and have no corn. Here in Iowa, mountains...
Candy Warner, a longtime family friend and former Des Moines woman now living in the Washington area, told me that a certain kind of social transformation is taking place in this country because we former Peace Corps volunteers are living the lessons we learned abroad, and teaching our children and those close to us by example.

There are thousands of former Peace Corps volunteers in Washington, D.C., working in the government, she said. They're translating their Peace Corps experience into their work, like thousands of others are doing at their civilian jobs everyday.

Day-to-day, teach-by-example is what we did in Peace Corps, she said. That's what brings the most lasting changes and that is really all we can expect to do.

Perhaps she is right. Perhaps my reporting from Central

There's still a long way to go, I know.

At the "Salute to the Peace Corps" gala at the Kennedy Center — the final event of the celebration — a young boy named Emilio Mestre of the Washington International Children's Choir sang out, "Let there be peace on Earth and let it begin with me."

Harry Belafonte, who performed at the gala, picked the boy up in his arms and started to sing with him. Soon, everyone in the audience was singing, swaying to the simple melody and holding hands.

In the news business, skepticism is a tool of the trade, and cynicism is an occupational hazard. Still, the tenderness of the moment washed over all of us and there we were, swaying to the music and holding hands.

Maybe, just maybe, the world can learn to live in peace.

We all believed it that night.
Youths make healing trip from N. Ireland to Iowa

By Jove Bower

Youth Exchange, a program for teenagers from various countries, is bringing Protestant and Catholic youth from Northern Ireland to Iowa to help overcome barriers created by years of conflict in Northern Ireland.

The Northern Ireland youth are learning about life in the United States and how to live together in peace. They are also learning about American culture and values.

The program is sponsored by the United States Department of State and is designed to promote understanding and cooperation between people of different backgrounds.

The youth from Northern Ireland are staying with American families and attending classes at local schools. They are also participating in community service projects and cultural activities.

The goal of the program is to help the young people from Northern Ireland to better understand the values and customs of American culture, and to help them become more tolerant and accepting of other cultures.
Peace institute president unshaken by lofty goals

By FRANK SANTIAGO
GRINNELL, IA — After a career that took him to several corners of the globe, ambassador John W. McDonald has come to Iowa to pursue the goal that dominated his 40-year diplomatic career: world peace.

McDonald, 66 and silver-haired, is the new and first president of the Iowa Peace Institute, a 3-year-old organization assembled by some of the state's leading public and corporate leaders. The institute's aim is to export peace the way the Japanese send cars worldwide.

"We want to be recognized as an institute that is very Absolutely top quality in our training of conflict resolution," said Iowa Senator Jean Lloyd-Jones of Iowa City, a Democrat and a key organizer of the institute.

Enconced in a three-story frame house donated by the city of 8,900, the peacemakers are off to a fast start. The institute has four full-time employees, including McDonald and executive director Robert T. Anderson, a former lieutenant governor. The organization has raised $1 million for an endowment from corporations and people in the state. The Legislature contributed another $500,000 from lottery profits.

McDonald was hired in October "to lift us up to another level to national and international stature," said Lloyd-Jones.

Finding well-connected people to consider moving to Iowa — no diplomatic hot spot — proved surprisingly easy. About 200 applicants were rounded up by a Des Moines consultant. Four of the six finalists were ambassadors to countries. McDonald has had ambassador status and led delegations to several conferences around the globe.

Born the son of an Army officer in

Peace institute president unshaken by lofty goals

Continued from Page 1B

Hawaii, McDonald headed a U.S. delegation that negotiated a United Nations treaty against hostage-taking. He was deputy director general of the International Labor Organization in Geneva, has written five government-printed books on diplomacy and negotiating, has spent 20 years in Western Europe and the Middle East, and has visited 75 countries on five continents.

In recent years, McDonald has been adjunct professor of law at George Washington University Law School in Washington, D.C. He is retired from the diplomatic corps.

He is a graduate of the National War College in Washington, an institution sponsored by the defense and state departments for senior civil servants and the military. The college studies security policies and military irrelevant, be said, but he earns about the same as he made in the diplomatic corps.

The Peace Institute will have no members and will not be an umbrella organization for other peace groups he said.

It will work as a catalyst, to promote global education in the schools to teach "conflict resolution," to promote negotiating skills among businessmen who deal internationally.

Broader Meaning of Peace

Trade will be a part of the institute's work, said Lloyd-Jones.

"People tend to define peace very narrowly," she said. "We define it in a very broad sense. In order to have world peace in a very dynamic world, there will have to be all kinds of trade and development. There's got to be more economic justice. Trade is a very integral part of a peaceful world."
BULLIES

continued from Page One

ome way, hoping to cause pain and misery. "I see lots of bullying, lots of making fun of each other," says Toni Johansen, an elementary school counselor in the Des Moines School District and president of the Iowa School Counselors' Association. "It's pretty common," says John McCormick, a counselor at Horace Mann Middle School in Burlington. "A lot of time it's the kid who maybe wants to feel tough or bigger or superior. Lots of times it's a group. They will single out a kid and try to destroy him or make him look bad."

McCormick recalls an incident in which five girls stood outside the school at lunch taunting a heavy-set girl by singing "Old MacDonald Had a Farm" and referring to her as a cow.

"At the high school level, I would say it is fairly infrequent," says Peter Hathaway, assistant principal at North High School in Sioux City. "The most black-cut cases of that sort of thing at the high school level would be involving racial taunts or religious types of things."

Research

Exactly how widespread bullying really is is a question mark, however, since little research has been done in the United States. But Dan Olweus, a professor at the University of Bergen in Norway, has devoted nearly 20 years to studying school bullies and victims.

Based on 1983 studies in Norway and Sweden, Olweus estimates that about 15 percent of all elementary and junior high school students were involved in problems as either a bully or a victim. He found that about 3 percent of students in first through ninth grades were bullied about once a week or more often.

And who becomes a bully? "The combination of neglect and abuse make precisely for the bully," says Nathaniel Floyd, a New York psychologist who lectures nationally on the subject of aggression. "My view is that the bully at school is the veteran of abuse at home."

Bullies tend to be stronger than average, pushy, ready to blame others, more confident and sadistic, he says.

Johansen says bullies usually do not feel good about themselves and misbehave to attract attention because "they are so full of anger and fear that they strike out at anything around them."

The Victim

The profile of the victim is also somewhat predictable.

Victims tend to be physically weaker than average, masochistic, unwilling to fight, have low self-confidence and immature social skills, says Floyd. Obesity, shabby clothes, physical handicaps and body odor are some of the other characteristics that school counselors say often belong to students who are bullied.

But students who don't have any of those traits say they face bullying in school, too. They seem to accept a certain amount of it as an inescapable rite of passage.

Erik Faust, 12, a seventh-grader at Merrill Middle School in Des Moines, says he went to school scared for a while when he was in sixth grade.

"Sometimes when I'd come to school, on the way to school, some kids would pick on me," says Erik. The feeling he had was "kind of like your heart's sinking. I don't like having to be hassled."

Cecile Copeland, 12, a sixth-grader at Merrill, explains how girls bully girls.

"They stand in front of you when you go in the bathroom. They call you names and they push you around. They don't hurt you, but they humiliate you," she says. "It's more putting you down because you're in sixth."

Places of Fear

Floyd, the New York psychologist, says: "We and intimidation and occasional physical force are making schools into places of fear. And fear is having its effect on the values that education is supposed to be providing to kids."

"If we were to be subjected to some of the behavior that kids are in school, as adults, we wouldn't tolerate it," says Ronald Stephens, executive director of Pepperdine University's National School Safety Center.

As for bullies, they may not fare as well later in life as other children, says Leonard Eron, a professor at the University of Illinois in Chicago. Starting in 1960, Eron studied a group of 875 students in a county in New York from third grade to age 30. He found that bullies tended to achieve lower socially and economically, and they also ran into more trouble with speeding and drunken driving.

No one expressed surprise that the tradition of the school-yard bully lives on.

"In this culture we tolerate bullying behavior to a surprising degree," says Gerald Patterson, a researcher at the Oregon Social Learning Institute in Eugene. "In television and movies a person who is adept at using physical force is the hero."
The creature of this comfortlessness later described herself as "a solemn child, without beauty. I seemed like a little old woman entirely lacking in the spontaneous joy and mirth of youth." Yet, out of this, Eleanor Roosevelt became, quite simply, the greatest American woman of the century.

Those of us who pay homage at the centennial of this woman's birth, those of us who admire her, live now in a rapturously psychiatric age. We have the conceit that adult life is predictable to any nursery-school observer. Yet who could have predicted Eleanor, the First Lady of the World?

Today, our baby talk is psychobabble. We hover over our children, filling out psychological check-lists, armed with books that presume to tell us how to nurture children to be achievers. We are afraid they'll be bruised. We forget that, finally, each person creates his or her own life. Surely the battered girl named Eleanor did.

This same psychiatric age, puffed up with the insights of hindsight, has chosen now to analyze Eleanor Roosevelt's public life as "compensation" for private disappointments. It is only part of the truth. Her role as a mother was surely underestimated by the dominating mother-in-law who told Eleanor's children, "Your mother only bore you." Her marriage never fully recovered from her husband's affair with Lucy Mercer, or from the gradual drift of two such different personalities. It made sense to search for meaning outside of her family circle.

Eleanor Roosevelt's greatness didn't come from finding herself; it came from transcending herself. She didn't have a well-adjusted personality; she had character. Her work was not thwarted love projected onto the world; it was a life lived on principle.

The woman who did not begin her work outside the home until she was nearly 40, and who never held a formal title until she was a widow, was a professional goad, a citizen busybody. In the early days of the New Deal, she transformed the job of First Lady into one of advocate, taking up the cause of one beleaguered group after another.

She had two tools for her work. The first was access to a president-husband about whom she once wrote, "He might have been happier with a wife who had been completely uncritical.... Nevertheless I think that I sometimes acted as a spur."

Second was her own conscience. It was her sense of duty that sent Eleanor Roosevelt to the mining communities and pockets of Depression poverty. It was her sense of righteousness that forced Eleanor Roosevelt to place her seat between the black and white aisles of a segregated southern conference in 1939. It was her sense of justice that pushed a Declaration of Human Rights through the contentious United Nations in 1948. She couldn't see a problem without asking: "Can't something be done?"

A hundred years after her birth, we tend to privatize public lives, to see every social critic in terms of his or her personal pain. Our psychiatric scalpel can cut people down below size. Instead of increasing our understanding, we may inhibit it.

"The influence you exert is through your own life and what you've become yourself," wrote "this self-made woman. There are times when we fet the weight of will and principle in the midst of our infatuation with "urges" and "motives."

At her memorial service Adlai Stevenson said, "What other single human being, has touched and transformed the existence of so many? She walked in the slums...of the world, not on a tour of inspection...but as one who could not feel contentment when others were hungry." This is a moment to remember not the disappointments, not the sadness, but the power of an idealist.
WILLIAM H. NICHOLSON

WASHINGTON, D.C. — Harry Truman called her "the First Lady of the World." For a generation of Americans, she was far more than Franklin Roosevelt's wife. She was part of the national identity. America is remembering Eleanor Roosevelt again. Today is the 100th anniversary of her birth.

Her famous tall, bucktoothed, gray-haired image appeared constantly in newsmags and magazines — chatting with Khrushchev, speaking before the United Nations (to which she was one of the original U.S. delegates); campaigning for Truman, Stevenson and Kennedy; narrating "Peter and the Wolf;" rubbing noses with Maories; wearing that billy cap of hers during World War II and visiting soldiers in their foxholes; tripping around the world as an informal ambassador to various world leaders, and to the vast throngs of ordinary people who clustered around her wherever she went.

And she went everywhere.

Many of these images are seen in a new Smithsonian exhibit, which opened recently at the Museum of American History. For those too young to have known her, it may open new vistas on the meaning of politics and feminism and everyday integrity. For others, it will be a reunion.

Presence everywhere

We felt her presence everywhere — through her books, a daily syndicated newspaper column, untold numbers of letters to the real and the obscure, her lectures and speeches, her recorded reactions to events of the day, and even through the TV commercials she made for a mail-order firm so she could carry CARE packages with the $35,000 fee. The public's formal acceptance of her as an institution often took the form of gentle mummification. A New Yorker cartoon showed a miner, deep in a dark shaft with their lamp on, looking up in astonishment to utter, "My God, here comes Mrs. Roosevelt!"

There were those who detested her. Her high-pitched grande dame voice was easy to mock, and the buckteeth — finally replaced after an auto accident, much enhancing her peerance — made her all too easy to caricature, but woe betide the comedian who dug too deep. A flood of defenders would rise up from every corner of the country. Columnist Ethel Pegler, who made a career of his hysterical attacks on her ("Eleanor the best," "La Boca Grande," "deserves far less respect than any conventional woman"), actually lost his readership and vanished into obscurity.

She was admired

She was proposed for vice president as early as 1948, later for the presidency and the Nobel Peace Prize. Right up until she died, in 1962, she was consistently voted America's Most Admired Woman, above Jacqueline Kennedy, Queen Elizabeth II and Mamie Eisenhower.

Such a force was she in the world during the years following FDR's death that people tended somewhat to overlook her other career that lady. Before her, presidents' wives had
No compromise

Yet “not even (her son) Elliott’s espousal of an attitude toward Russia very similar to Wallace’s checked her maturing conviction that Soviet Russia was primarily responsible for the breakup of Allied unity,” Lash writes. “She had begun her career at the United Nations bending over backward to show the Russians she was ready to meet them halfway. By 1949 she was stating publicly she would ‘never again’ compromise, ‘even on words. The Soviets look on this as evidence of weakness rather than as a gesture of good will.”

Resigning from the United Nations in the Eisenhower administration, she did volunteer work for the American Association for the United Nations until her reappointment to the delegation by President Kennedy. In the interim the AAUN gave a party for her. No Eisenhower people attended, but U.N. statesmen Ralph Bunche and Dag Hammarskjold did — and so did Vishinsky.

She could be implacable. When Carmine De Sapiol, the Tammany Hall boss, spoiled Franklin Jr.’s bid for the New York governorship, she retaliated. It took her and her allies three years, but she brought De Sapiol down. Then there was the time she took on Cardinal Francis Spellman of New York over federal aid to parochial schools. He attempted to excommunicate her in the press — but took it all back when she got her polite, crushing letter. “The final judgment, my dear Cardinal Spellman, of the worthiness of all human beings is in the hands of God…”

Casual ignorance of the people she used to call “darksies,” she soon outgrew all that.

When Ellinor Morgenthau was barred from the very social Colony Club in New York because she was Jewish, Eleanor Roosevelt quit the club. And when the DAR forbade Marian Anderson to sing in Constitution Hall because she was black, it was Eleanor Roosevelt’s public resignation from the DAR that blew the episode into world headlines. She also crusaded passionately in the South — against her husband’s wishes — to stop lynchings in the ‘30s.

Her centennial will be celebrated at a symposium at Vassar College Oct. 13-16, as dozens of speakers discuss her vision on everything from McCarthyism to Israel, from civil rights to peace in the nuclear age. They will also treat her self-discovery as a person and a leader.

Feared dark, dogs

And that is the part of the story that makes her most real to us.

She was an ugly duckling, a poor little rich girl, a Roosevelt whose beautiful mother called her “granny” and whose beloved, alcoholic father was banished by the family. She feared the dark; she feared dogs, horses, snakes and other children; she feared being scolded; she saw herself as “a solemn child, without beauty and painfully shy … entirely lacking in the spontaneous joy and mirth of youth.”

Her parents died when she was a child, and
off to boarding school in England. There she learned perfect French, German, Italian (years later she would translate a speech at the United Nations when the official interpreter panicked) and the high liberalism of her mentor, Marie Souvestre, from whom she discovered that lost causes, like the Dreyfus case, sometimes succeeded.

Married at 20

"Photographs of Eleanor at this period show a tall, slim, narrow-waisted girl," writes Lash, "with soft, wavy hair arranged in a pompadour and braided in the back. Her most distinctive feature was her eyes, blue, serene and soft; in their gaze one forgot the overly prominent teeth and the slightly receding chin. Her soul, said Mlle. Souvestre, was a radiant thing, and it could be glimpsed in her eyes. Like her father, she had the faculty of concentrating all her attention and sympathy on the person she was with."

At 20 she married her distant cousin Franklin, a dashing, handsome, outgoing young man very much influenced by his rather overwhelming mother. Her underground warfare with Sara Delano Roosevelt ("My son Franklin is a Delano, not a Roosevelt at all!") lasted until the older woman's death 34 years later and surely had a great deal to do with the gradual emergence of Eleanor's own vigorous character.

The most important battle in this war was, as we know from the play "Sunrise at Campobello," the struggle over Franklin's future after polio stopped his career cold in 1921. Sara wanted him to retire from politics and the world in general to become a comfortable invalid country squire. Eleanor wanted him to move forward.

Lucy Mercer affair

"Eleanor refused to treat Franklin as an invalid and did not allow others to do so," Lash writes. "The struggle with her mother-in-law was finally over. She dominated me for years," Eleanor later said. Franklin's illness completed her emancipation, "and made me stand on my own two feet in regard to my husband's life, my own life, and my children's training."

The polio was the second major crisis in the marriage. The first had been the Lucy Mercer affair.

In 11 years of marriage, Eleanor had given birth to six children, one of whom died an infant. Too shy to seek contraceptive advice, according to her son Elliott, she foreswore sex entirely. A few years later she found letters written to her husband by her former social secretary, the beautiful, patrician Lucy Mercer. Eleanor's world collapsed. There had never been another man in her life. She demanded a divorce, but Franklin refused. Lucy Mercer, a Catholic, would never marry a divorced man.

Separate bedrooms

Finally the couple worked out a truce, remaining married but with separate bedrooms. Franklin agreed never to see Lucy Mercer again. It was 1918. Two years later Mercer married the wealthy Winifred Rutherford.

Years later, after FDR's death at Warm Springs, Ga., Eleanor learned that Lucy Mercer Rutherford had been at his bedside. The two had kept up the relationship for years and children and friends had conspired to keep her from knowing.

She survived that blow, too. She burned Franklin's letters to her, historic or not. "I have the memory of an elephant," she once said. "I can forgive, but I cannot forget.

Close friendship

Five years ago, the publication of her intimate correspondence with Lorena Hickok, a Washington newspaperwoman, led to much excited speculation by some about whether their relationship was lesbian. Others pointed out that the perorbid language in the letters was not at all unusual for the intense friendships that arose between women of that generation. The discussion eventually died of tedium.

What does seem memorable is that it was a close friendship, greatly valued by a woman who needed warm friendships. She did her Christmas shopping all year long, and when she died she left behind a closet full of presents, still untagged, for those she loved.

Brought down at 78 by a bone marrow disease and drug reaction, she fought against the tubes and needles and pills being used to keep her alive and succeeded in dying on Nov. 7, 1948, by herself. She was, as she once remarked, "a tough old bird."

She always said, when asked where she got her astonishing energy, that the trick was not to get too self-absorbed. One remembers her words to Harry Truman when she told him, "Harry, the president is dead," only a few minutes after she had learned the news herself. Truman turned to her, stunned, to ask, "Is there anything I can do for you?"

She replied, "Is there anything we can do for you?"

- Adlai Stevenson, an old friend, said this:

"What other single human being has touched so many others? What better measure is there of the impact of anyone's life?"
Peace Child is a musical play about children who bring peace to the world. The Peace Child Foundation has been set up to promote the play, and to work to make its dream come true.
Dear World
how I would put the world right

I would plant flowers
for everybody to smell
Schools: Four required reforms

BY COLMAN MCCARTHY
Washington Post Co.

WASHINGTON — At graduation time on America's campuses, the highest grades are going to education task forces and commissions. They're getting A's by giving everyone else F's. The latest report, from the Carnegie Foundation, argues that American education needs to be rebuilt, not merely repaired. It is said that so many vacant heads are leaving school — people who can't read, write or pay off their loans — that instead of dressing in caps and gowns to receive diplomas, they should wear T-shirts saying "I Am A College Graduate."

When the reports began appearing, I thought a better way could be found than listening to the experts scratch chalk on their blackboards. For a year, I taught in the high school near my office. For two years, I have hired out as an adjunct professor at American University. In 11 classes in eight semesters, I have had the bracing and enjoyable company of 600 students.

THESE ARE four essential reforms I would start with:

- **Downgrade grades:** As useful as they may be in some courses, grades should be marginal to quality teaching and learning. A teacher who craves academic macho uses grades to be the powerful one who frightens the powerless many. A few innovative educators are daring to speak out.

  Benno Schmidt Jr., the new president of Yale, believes "there is too much emphasis on grades, which are incomplete measures of intellectual growth and potential . . . The overanxious vying for position that one sees when grades and ranking are taken as the prime measures of personal worth and growth has inhibiting effects on curiosity, on originality, and on intellectual growth."

- **If every college required every junior or senior to teach one illiterate person how to read, how could the problem not eventually vanish?**

  Students are trapped. Unless they luck out and get a teacher like Schmidt, they may end up in a department obsessed with earning a reputation as tough graders. It used to be publish or perish. Now it's flunk 'em or perish.

- **Learn language by experiencing it:** In classes this year, I offered my students a deal. In place of writing a term paper, they could teach an illiterate person how to read. Several took the option. Our illiterate population totals 60 million, with the United States ranking 49th in literacy among 158 United Nations member countries.

  The students who found illiterate persons to serve also discovered a part of themselves they had not known before: the self-giving and other-centered part that often goes untouched during college years because no teacher has stirred it.

  A second benefit is that the students who taught English came to understand its subtleties in ways seldom learnable from classroom texts. If every college required every junior or senior to teach one illiterate person how to read, how could the problem not eventually vanish?

- **Learn to play, play to learn:** As companionable as nearly all my 600 students were, I could entice only a few into the world of play. Only one had finished a marathon. A few swam; others had tried aerobics. Some were on intramural teams. The scandal of college athletics is not only that many varsity stars graduate without their brains having been used, but that too many of the brainy pass through without exercising their bodies.

  If colleges are demanding proficiency in English and math as requirements for graduation, why not a requirement for playfulness? Except for the disabled, no one qualifies for a diploma without being able to run 10 kilometers under 60 minutes, or swim a half-mile under 90 minutes, or ride a bicycle for 20 miles under two hours. "First of all," said Emerson, "be a good animal. A love of play won't get the graduates a job, but it may one day keep the job from getting to them."

- **Peace education:** American schools are the young well in the history of our seven declared wars and our practitioners of governmental violence. Students know of Ulysses S. Grant, George Washington, Davy Crockett and George Patton. Why aren't the young taught systematically about alternatives to war and the practitioners of non-violence? Then they would know, as I guarantee that most of my 600 students know, something about Jeanette Rankin, Jane Addams, A.J. Muste, Scott Nearing, Peter Maurin, Ammon Hennacy, Adin Ballou, Dorothy Day, Milton Mayer and others. These were Americans whose lives were filled with as much — and probably more — risk, courage and drama as found on any garrisoned battlefield.

  Study the peacemakers. All a high school or college course can do is provide a detail or two about the lives and thoughts of the heroes and heroines of non-violence. After that we can trust that the students, on leaving school and trying to survive in a world of excessive cultural, psychological and military violence, will keep on with their personal peace-studies program. If we want to give peace a chance, let it be in school where the chances are given.

**Correction**

James J. Kilpatrick's Thursday column should have said that Charles W. Capps Jr. has served 14 years in the Mississippi House.
APPENDIX M.

NOBEL PEACE PRIZE WINNER GAME
1942 Liam C. Pauling (born 1901)
RESPECT

1974 Sean MacBride (1904-1988)
FAIRMINDED

1933 Alfred Nobel (1833-1896)
PEACEMAKER

1906 Theodore Roosevelt (1858-1919)
BELIEVABLE

1975 Andrei Sakharov (born 1921)
FAIRMINDED

1976 Mairead Corrigan (born 1944)
FAIRMINDED

1984 Desmond Tutu (born 1931)
BELIEVABLE

1979 Mother Teresa (born 1910)
FAIRMINDED

1980 Adolfo Pérez Esquivel (born 1931)
BELIEVABLE
Believable Fairminded Peacemaker

Believable

Believable

Believable

FAIRMINDED

PEACEMAKER

FAIRMINDED

FAIRMINDED

1952 Albert Schweitzer (1875-1965)

1983 Lech Walesa (born 1943)

348

1982 Alva Myrdal (born 1902)

1971 Willy Brandt (born 1913)

1976 Betty Williams (born 1943)

1960 Albert John Lutkoll (1898-1967)

1974 Anwar el-Sadat (born 1918)

1964 Martin Luther King, Jr. (1929-1968)

Rules For The Game Of Winners

The game has 52 cards, 13 books of 4 each. The aim of the game is to obtain complete books by calling for cards from other players. Deal 4 cards one at a time, face down to each player. The remainder of the deck is placed face down on the center of the table. The player at the dealer's right begins by calling on any other player for a card that will help complete a book of which he holds one or more cards. If the player called upon has the desired card he gives it to the caller, who continues calling until he fails to receive another desired card. The caller then draws a card from the top of the deck. If she draws the card she called for, she again starts calling from players until successful when she again draws from the deck.

When she fails to draw the correct card from the deck the turn passes to the player at the right and so on.

The game ends when all the cards have been gathered into books the game ends. The player having the most books wins.