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The School as an Instrument for Peace

Views of:
Becker
Boulding
Brameld
Butz
Fahey
Graham
Menninger
Senesh
Shaheen
Spock
Weston

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THRESHOLDS

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The School as an Instrument for Peace

Joseph R. Ellis

On a rainy Sunday afternoon in autumn, a father watched the television set intently as it brought an exciting football game into the familyroom of his home. His eight-year-old son, who had a limited interest in vicarious weekend sports rituals, increasingly distracted his father's attention from the game by asking questions requiring complicated answers.

Suddenly the father came upon a strategy for occupying the boy's curiosity and for gaining at least "one quarter" of uninterrupted viewing. He showed his son a large map of the world which had appeared in that morning's newspaper. He carefully tore the map into dozens of pieces, and then promised his son that they would talk as much as he liked once the map was all back together again.

The boy embarked upon his task eagerly and with pleasure. The father settled into his favorite chair to watch the game with renewed concentration and a sense of achievement. However, before the next commercial could extol the virtues of one of the products of the game's T.V. sponsor, the son presented the reconstructed map to his father, and said, "Now, let's talk!"

As disappointment quickly gave way to surprise and pride in his son's accomplishment, the father excitedly asked the young cartographer, "How did you manage to put that large map together so quickly and so precisely?"

The boy replied, "It was easy, Dad. On the other side of the map there was a large picture of a person. All I had to do was put the person together and the world came out all right."

While **how** to attain the objective of "putting the person together" remains the most complex task—perhaps the ultimate challenge—of human experience, if the school is to serve as an instrument for peace, its aim must be as purposeful, as clear, and as simple as the one in the above story.

The historical record of nearly continuous and universal distrust, hatred and violence throughout the world lends support to H.G. Wells' admonition of over half a century ago in which he so clearly delineated the need to make peace the principal concern of education; indeed, "Human history becomes more and more a race between education and catastrophe." The school's efforts to achieve peace within the individual, the family and the community and between and among groups and nations may well be the last hope for the realization of "peace on earth and

goodwill to all men."

Two pervasive needs must be accommodated in any effective endeavor to achieve meaningful peace. First, the most central of human needs, to love and to be loved, must be met. Second, the planet's need to have a balance between population and resources must be served. Failure to satisfy both of these needs precludes peace and condemns civilization, regardless of other efforts.

Mindful of the enormity and complexity of the task, this issue of **THRESHOLDS** is presented in the belief that the school can and must assume a leadership role in bringing about enduring peace. On the following pages appear many thought-provoking, and hopefully action-provoking, ideas for peace education.

A model is needed in this and other countries to provide focus and leadership for implementing peace education programs. The President and Congress are hereby urged to take prompt action to establish a United States Peace Academy.

Joseph Ellis is a Professor of Education at Northern Illinois University. He provided the idea and gave direction for this issue of **THRESHOLDS**.



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Box 829 • Topeka, Kansas 66601 • 913/234-9566

Chicago Office
January 17, 1975

Professor Joseph R. Ellis
College of Education
Northern Illinois University
DeKalb, Illinois 60115

Dear Professor Ellis:

I think perhaps peace is the only proper focus for formal education. But what "technical materials and methods" go into the delivery of that education is not an easy question to answer---certainly not offhand.

For centuries people have hailed one another with the word for peace in Arabic, Hebrew, English and so forth. But saying it doesn't seem to bring it. Millions have died, thinking they were helping to bring it about. Nearly everyone agrees that it is desirable. We say we want it; I don't know. Do we?

Sincerely,


Karl Menninger, M.D.

KM:mjk

The Moral Challenge of Peace Education

Joseph J. Fahey

Peace education, which began primarily as a result of the Indochina tragedy, has quickly diversified and moved from an antiwar and arms limitation emphasis to one which includes domestic conflict resolution, world order studies, social justice, and economic and political equality. This is so, in part, because many peace educators have come to realize that ending wars is far more complex than merely limiting armies and also because teachers now have a more sophisticated definition of peace than in the very early days of this movement. Peace is not merely a negative condition characterized by the absence of war, but is also a positive condition characterized by a high level of economic, social and political justice together with a minimum of physical and psychological violence. In addition, peace educators are beginning to realize that individual reform is not enough; peace must be brought about through structural and systematic reform as well. Nevertheless, despite these advances, we are still in the pioneering stages of this movement and in many ways the real challenges posed by peace education are still before us.

That peace education represents

a moral challenge to American and international education, economics and political life has been suspected by many but is now becoming more obvious to most. In this article I should like to pose **two main challenges** which peace educators must consider in far greater depth in the days ahead. These deal with our view of human nature, and our apparent conviction that violence is a morally tolerable human activity. Naturally, there are many other moral challenges but we cannot solve them unless we meet these first.

ARE WE KILLER APES?

The greatest single moral and philosophical danger to world order and justice is the perennially popular myth that man is the victim of a biological transmission of evil which renders him powerless to substantially redirect his history. Instead of regarding the "innate depravity" view of human nature as an anachronistic throw-back to a more primitive religious and scientific worldview, we still have many who delight in telling man how evil and morally powerless he is. This pessimism about human nature is pervasive and extends from construction worker to professor, from economist to politician. It's even apparent that many **enjoy** being told they're not very good or important because it serves to

justify their immorality or sloth. Peace education serves as a moral challenge to this modern nihilism and demands that man re-examine himself biologically, morally, and spiritually.

The views of such persons as the dramatist turned amateur anthropologist, Robert Ardrey, the ethologist, Konrad Lorenz, and the psychoanalyst, Anthony Storr, seem to justify the ancient doctrine (which even many theologians reject) that man is the victim of a biological "original sin" which dooms him to live in a world of injustice and war. After all, that's the way man really is, isn't he? Ardrey is representative when he states:

Man is a zoological group of sentient rather than sapient beings, characterized by a brain so large that he uses rather little of it, a chin distinctive enough to identify him among related animals, and an overpowering enthusiasm for things that go boom.(1)

Our arms manufacturers, Machiavellian politicians, and amoral educators love to read this kind of conclusion, and feel morally and culturally justified when they read that man is a descendant of "predatory killer apes" whose greatest achievement is the "development of the weapon."

Many of us even have the impression that man has involved himself in very little else but war over the past several thousand

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years, thanks mainly to our historians, many of whom write history as if they were reporters for the New York **Daily News** who believe that since peace is not sensational, don't print it. Yes, we have had wars, famine, and injustice and yes, man holds every record for mass slaughter in war after war. But does this really represent the **total** human experience? Has every culture **always** had war? Are human aggression and competition **inevitably** directed toward death and intraspecific slaughter?

Fortunately, the theories of Ardrey, Lorenz, and Storr are challenged by many physical and social scientists who argue that man's inhumanity to man is far more the exception than the rule, and is centrally conditioned by our culture (which we can change far more quickly than we can our genes). Ashley Montagu, in his anthology **Man and Aggression** (2) marshals such scientists as Leonard Berkowitz, Leon Eisenberg, Rene Dubos, Morton Hunt, David Pilbeam, Sally Carrigher, Kenneth Boulding and Hermann Helmuth (to name a few) to counter the position taken by Ardrey, Lorenz, et al. A few quotes from these authors will help. From Dubos: "Man's propensity for violence is not a racial or a species attribute woven in his genetic fabric. It is culturally conditioned by history and the ways of life." (3) From Berkowitz:

In the end, the Lorenzian analyses must be questioned because of their policy implications as well as because of their scientific inadequacies. Their reliance on casual anecdotes instead of carefully controlled, systematic data, their use of ill-defined terms and gross analogies, and their disregard of hundreds of relevant studies in the interest of an oversimplified theory warrant the disapproval generally accorded them by technical journals. (4)

Finally, Morton Hunt sums up the views of many when he states:

The record of man's inhumanity to man is horrifying, when one compiles it—enslavement, castration, torture, rape, mass slaughter in war after war. But who has compiled the record of man's kindness to man—the trillions of acts of gentleness and goodness, the helping hands, smiles, shared meals, kisses, gifts, healings, rescues? If we were no more than murderous predators, with a freakish lack of inhibition against slaughtering our own

species, we would have been at a terrible competitive disadvantage compared with other animals;...Man does have an aggressive instinct, but it is not naturally or inevitably directed to killing his own kind. He is a beast and perhaps at times the cruelest beast of all—but sometimes he is also the kindest beast of all. (5)

Man is a **kind** animal. We must not forget that. Since his origins man has labored for peace and harmony and has always had those among his numbers (and if they were not the vast majority we would not have survived) who have practiced nonviolence in the face of violence, and love in the face of hate.

In short, we must demythologize the doctrine of "original sin" and come to see that while man is not perfect, he is perfectible, and that while he does kill, he can "choose life."

NONVIOLENCE: THE WEAPON OF THE STRONG

In some very violent cultures there was good reason to associate violence with virility because physical violence was the dominant sign of power and political control. In these cultures both physically weak men and most women were accorded second class citizenship, and their strongest assets: reason, constructive judgement, and compassion, were either ignored or regarded as signs of weakness or inferiority. Peace education must challenge this superficial and degrading view of human nature (which is still so prevalent in today's "civilized" world). We must redefine words like "strength," "power," and "weakness" and ask ourselves whether in the last quarter of the twentieth century the "weak" individuals and nations are not really the "strong" and whether the "powerless" may not be the "powerful."

It was a favorite saying of Mohandas K. Gandhi that "non-violence is the weapon of the strong." Gandhi, who based his revolution on the premise that "soul" power was indeed stronger than violence, severely challenged the view that "God is on the side of the big cannons." It was no accident that Dr. Martin Luther King, Jr., based so much of his nonviolent thinking on Gandhi's thought. He learned from Gandhi

that through nonviolence an oppressed minority could gain a new dignity and power which far surpassed that of a military force.

We need to educate our students to the distinct advantages of nonviolence over violence. Some of these include:

— The goal of nonviolence is to achieve internal moral power, not external physical power. In this context, nonviolence is seen as a sign of strength, and resorting to violence as an indication of cowardice.

— Nonviolence seeks to achieve victory for both sides in a struggle. Where violence must have a winner and a loser, only nonviolence can provide a victory for both. The oppressed normally gain economic and political freedom while the oppressors gain moral freedom and ethical integrity.

— Nonviolence can achieve victory against great odds because its appeal is to the moral conscience and good will of its opponent. Nonviolence does not degrade or dishonor but respects the truth that exists in one's opponent and seeks to work constructively with it.

— Nonviolence appeals to the highest in man whereas violence is a sign of moral degradation. Nonviolence challenges people to act as human beings and to seek ever higher self-realization and fulfillment.

— The aim of nonviolence is to produce justice, not victory. Both Gandhi and King often said that it was not their goal to have Indians triumph over British, or Black over white, but to have justice and truth triumph over injustice.

— Only in nonviolence are the "means" and "end" convertible terms. Only the practitioner of nonviolence can declare that his goal is peace while his method of attaining it is also peaceful. The person of violence seeks peace through destruction.

— Nonviolence represents hope for mankind. It is based on the premise that man can and will survive as a human species rather than as a killer ape. We must have nonviolence if we are to survive.

There is no doubt that non-violence has failed in the past and that it will fail in the future, but it is important to remember that we

have brought nonviolent tactics to whole masses of people (through our legal systems, the use of mediation, arbitration, etc.) who even fifty years ago solved their problems through violence. No one should claim that nonviolence can work in all circumstances, but all can hold that it can work in many more situations than we presently give it credit. It is idealistic, and it is difficult, but what worthwhile goal of mankind was every achieved without those who dared to search for a new world?

In this article we have spoken of only two of many moral challenges which confront peace educators. What about the arms race? What about the evils of the nation-state system? What about lack of integrity in political life? What of terrorism and blind obedience to leaders? All these questions—and more—will indeed have to be answered before we can have some semblance of justice in our world. We have a long road ahead.

What of economic exploitation, which is surely a root of all war and injustice? There are many who convincingly argue that peace will continue to be an illusion without fundamental reform of our economic system. Capitalism has clearly demonstrated its lack of concern for basic human justice. Where the profit motive does serve man, it is almost out of necessity, not choice. Any economic system which is based on profit before people, must be morally questioned and politically challenged. That new markets and higher profits should contribute to exploitation and possible war should surprise no one. In fact, we should be surprised that we are not in more wars, or at least that we do not have more internal strife. How does one extol the benefits of capitalism to the thirty million Americans who are systematically excluded from economic (and therefore political) opportunity?

Clearly, we need more positive economic alternatives. Perhaps one might be "state capitalism," where we at least have a planned economic growth, and a measure of wage, price, and profit controls. Perhaps we should adopt "socialism," which guarantees free education, and medicine, and the right to a job. Whatever, to avoid

this problem is to make the mistake of the old "liberalism" which thought we could reform society through the reform of individuals. Individual justice never guarantees group virtue, but group justice can at least provide a basis for individual growth and development.

While I do not like to end on a negative note, I do not believe that most will meet the challenges of peace education. But that's no reason to be discouraged. We are, after all, only beginning, and have made dramatic strides forward in only the last five years. We can't answer the question of whether or not we will be successful, we can only decide if we will try. We have before us several hundred years of work, and only that vision can keep some of us around when it all seems so futile.

Peace education represents a moral challenge to our society which we must take up if we are to achieve human survival with justice. We must continue.

(1) Robert Ardrey, *African Genesis*, New York: Atheneum, 1961, p. 325.

(2) Ashley Montagu, ed., *Man and Aggression*, New York: Oxford University Press, 1973 (second ed.).

(3) Rene Dubos, "Man's Nature and Social Institutions," in *Man and Aggression*, p. 91.

(4) Leonard Berkowitz, "Simple Views of Aggression," in *Man and Aggression*, p. 52.

(5) Morton Hunt, "Man and Beast," in *Man and Aggression*, p. 30.

Food Production— A Key Challenge to Peace

Earl Butz

Increased food production looms as one of the key challenges to peace in the years just ahead of us.

The world's population is still growing rapidly; it is likely to increase from the present 3.8 billion to nearly 5 billion in the next 10 years. Moreover, people aspire to eat better in the years ahead than they have been eating in the past. They want more than a subsistence diet. They want more abundant food, higher quality protein and greater variety. Millions and millions of people envision this higher standard of eating for themselves. If they cannot achieve it, their bitter disappointment could provide a threat to peace. We do not have to go very far back into history to find armed conflicts triggered by the desire for a better food supply.

World food production may well have to double in the next 25 years to feed the additional numbers of people in the world, and to provide for improved diets. We do not yet have all the technology we will need to double world food production economically. We do not yet have the supporting industries to provide the world's farmers with fertilizer, equipment

and other inputs for that level of production. We do not now have processing and storage facilities to handle that much output, or a transportation network set up to move it efficiently from fields to tables around the globe.

We do know that American agriculture cannot meet this increased world demand for food by itself. We can provide some of it, and we can provide temporary assistance while other countries are gearing up their agricultures. But the real key to the food problem will be helping the developing countries increase their own food production. They have the potential, in terms of land and climate. But we have to help develop better ways of using these resources.

Education must play a key role in meeting the food challenge. It must provide us with the trained specialists to attack the technical problems of food production, both here and abroad. We will need agronomists, engineers, food technologists and other technicians to work directly on agricultural research and technology needs.

The United States committed itself at the recent World Food Conference in Rome to a major increase in technical assistance to developing agricultures. Our educational institutions have been the spearhead of much of our technical assistance effort in the past, and

probably will be called upon for further inputs of manpower and skills in the future. But the contribution of education to meeting the food challenge must be broader than technical assistance and technician training.

What the world really needs is a fundamental improvement in the way it uses its agricultural resources. To achieve this, U.S. agriculture must operate at peak efficiency; developing agricultures must make major improvements; and we will need to make it possible for food to flow freely from fields to tables all over the world. Achieving these goals will require the combined efforts of technicians, economists, lawyers, diplomats, civil servants and people from many other disciplines.

Perhaps the greatest contribution that education can make to the food challenge is turning out a generation of students with a keener understanding of the world's interdependence, and a realization of the urgent need for a more efficient world food economy.

Without a united and sustained effort by the entire world, the food challenge cannot be met.

Earl Butz has served as Dean of the College of Agriculture at Purdue University and as a leader in the agribusiness field. He is currently the United States Secretary of Agriculture.

Can Peace Be Taught?

Kenneth E. Boulding

Peace is a many splendored thing. It means many different things, and different things to different people. It can be inner peace or peace of mind. It can mean peace in the home or in the personal environment. It can mean industrial peace. Or it can mean international peace in the larger world environment. All these concepts, however, have something in common in that they reflect situations with low levels of violence and with what might be called good conflict management. They do not represent necessarily the absence of conflict, but the management of conflict in ways that minimize social loss. Badly managed conflict means everybody getting worse off. In a well managed conflict we cannot insure that nobody will be worse off, but at least the gains will outweigh the losses.

Peace has nearly always been regarded as something to be desired. On the other hand, it has all too often been like the weather—something which everybody **talks** about but nobody **does** anything about. It has been regarded as if it were an accident of social systems, something which you have if you are lucky but which nobody can really plan for. This attitude seems far too pessimistic,

especially in the modern world where failure of peace in the international system could easily result in irretrievable disaster for the human race. We cannot even be satisfied with that insecure peace known as deterrence. Deterrence cannot be stable in the long run, though it may be stable over short periods. This is because if deterrence were perfectly stable it would cease to deter. If the chance of nuclear weapons going off were zero, this would be the same as not having them. If, however, there is a positive probability of the nuclear weapons going off, if we wait long enough they will go off, and that may be the end of all of us. The search for a genuinely stable peace, therefore, or at least for limited, controlled, and managed conflict, is a major priority for the human race.

It is not surprising that the gravity of the present situation, especially in the international field, has called forth an intellectual effort, modest as it may be, to understand the conditions of stable peace and the dynamic processes which will lead to it. This effort includes "peace research," a small movement among social scientists designed, (1) to apply the methods of the social sciences to the problems of the resolution and management of conflict in all fields of social life, but especially, (2) to help bring about the transformation of the

international system into a form which is less threatening to the human race than the present one. Just as the geological system, including the San Andreas fault, which underlies San Francisco, makes it virtually certain that within x years San Francisco will be destroyed by an earthquake, (although nobody knows what number x is), so there is a "San Andreas fault" underlying the international system in the system of deterrence itself. It is virtually certain that if the system is not changed, then in x years there will be a major nuclear war, which at best would catastrophically change the condition of the human race for the worse, and at worst might lead to the extinction of life on earth.

Nuclear war, of course, is not the only potential catastrophe; we may have catastrophes coming up in the shape of famine, resource exhaustion, and so on, or even presently unknown impacts of the human race and its products on the total environment of the planet. But the international system is probably the greatest threat to human survival over the next hundred years and demands the highest priority. Most people do not realize that even if the probability of nuclear war is only 1 percent per annum, the probability of war sometime in a hundred years is over 63 percent, and over a thousand years is over 99.99

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percent. We really cannot rest secure until this probability is reduced to zero.

Under these circumstances what are the responsibilities of the educational system, and especially of the schools? The major function of education is to bring the image of the world which is present in the minds of every person closer to the "truth" or reality. Truth, of course, is very complex. Even the most knowledgeable of us knows only a very small part of it and may easily fall into error. The wiser we are, indeed, the more we are aware of what we do not know as well as what we do. Nevertheless, it is the business especially of the formal educational system—and of course of the media, the newspapers, and television, which are equally important educational enterprises—to expand the image of the world of individual persons beyond their personal experience so that they can have at least some vision of the processes of the world as a whole.

Personal experience is often a fairly reliable guide to our immediate small environment; we need no great sophistication to find our local post office. It is a very poor guide, however, to the world as a whole, simply because it is such a small sample of it and such a biased sample of it. Education, indeed, has two roles. One is derived from the literal meaning of the word, that is, the "leading out" of the student into the knowledge and the skills which are implicit in the structure of the physical body and especially of the central nervous system. The other is "teaching," which is transmitting to the student a larger and truer image than he or she now has, of what the whole world is like, and what the dynamic processes are which go on in it.

The teaching of peace involves both of these processes. It involves giving the individual personal skills by which he or she can operate to manage personal conflicts successfully and so avoid those pathological conflict processes which are so common in human relationships and which often manifest themselves in the family, the school, the firm, the trade union, or even in the church. It also involves teaching about conflict, under-

standing these processes in an abstract form, knowing about historical examples and perceiving the world as a long, ongoing process by which peace is in fact learned. I think there can be no doubt that in the history of the human race there is a process, often swinging back and forth, but with a real sense of direction, towards the learning of peace, towards the building of larger and larger areas within which violence is controlled, responsible government is established, and stable peace is developed. Even nation states, which are notoriously quarrelsome, can learn to live in stable peace, as the Scandinavian states have done, and the North American states have done.

I have sometimes compared the learning of peace to the labor of Sisyphus. We constantly seem to be rolling a stone up the hill and constantly it breaks away from us and we fall back into violence and war. Nevertheless, the hill is a finite one; one day we reach the top, and the stone is pushed over the watershed. We find ourselves chasing it instead of pushing it and we are in a totally different landscape. This is indeed a new phase of the system, which can be called stable peace. War between Canada and the United States, for instance, or between Norway and Sweden, is simply not on anybody's agenda. We may be very close to this situation with the Soviet Union. The drive towards stable peace has such enormous payoffs for the human race that it is not surprising that there is a long-run prejudice in its favor.

If we can teach history in this way, to give people a conscious feeling for those processes by which stable peace is achieved, we will no longer have to rely on the accidents which have produced it in the past, and it may come very fast indeed. However, we should not underestimate the probability of breakdown, and should not give the impression that the movement towards stable peace is inevitable or requires no human action. We must be ruthlessly honest in teaching about these things and we certainly must be aware of how easy it has been to fall into pathological conflict in the course of human history, and how easy it

might be in the future.

Just how the teaching of peace can be incorporated into the curriculum is a question of organization which is not easy to answer. There are those who would argue that it can be incorporated in regular history or in civics courses and does not require any special course. The answer to this question will differ depending on the circumstances of particular cultures and particular school systems. A very serious problem is the absence of books and other teaching materials in this field which are suitable for the grade schools and the high schools, something which both teachers and researchers should devote much more attention to than they have in the past. Fortunately, in the last twenty years we have developed quite a tradition in the United States by which the resources of the research and university communities can be mobilized to improve the teaching materials in the schools. One hopes that a major effort will be made in this direction in peace teaching. We do not have much time to lose. The interest of this journal in the subject, indeed, is a most encouraging sign of the times.

Learning How to Live Peaceably

Lawrence Senesh

Most social scientists demonstrate indifference to social science education in our public schools. A few professional organizations pay "lip service" to their disciplines in the high schools. These organizations agree that every citizen should have a "minimum understanding" of their segment of the social system; but these efforts are accompanied by the conviction that the teaching of the discipline as an organized body of knowledge should remain the monopoly of the university.

The lack in the schools of a systematic treatment of the underlying theories of the social system, and the neglect of analytical thinking and its application to social reality, result in the meager returns which college students get from introductory social science courses. The sudden exposure of students to massive amounts of theoretical models and information in college alienates them from the social science disciplines as fields of intellectual inquiry.

There is an urgent need in the public schools for social science education innovators. There is need for a concept-oriented grade one through twelve curriculum which will lay the foundation for an innovative advanced college program.

Need for a Conflict Resolution-Oriented Social Science Curriculum. In the hierarchy of social understandings, conflict and conflict management must have high status. All the prophets of the Futurist Society share three areas of agreement:

1. A more and more destructive technology is accessible to an ever smaller group of people. The time has arrived when a skillful technician can assemble an atomic bomb. If he is ready to commit a terrorist act, he can place this bomb in a population center and threaten the lives of millions of innocent civilians.

2. It is predicted that the balance of terror will increase in scope despite all disarmament efforts. It is still the dominant view that peace can be secured only through armament. The prevailing idea still is: "If you do something wrong to me, I can do worse to you." This steady threat that the other party will start the aggression increases the danger that someone will lose his nerve and trade off the unpredictability for open conflict.

3. The present war technology threatens not only the warring parties but all mankind. It is imperative that we teach children civil behavior. War is the product of culture and not innate human nature. Educators carry the awesome burden of responsibility of teaching the young how to resolve

conflict peaceably and how to use the world's diminishing energy resources more constructively.

Conflict is a clash between individuals and groups because of certain physical, economic, political, or cultural differences. The development of conflict awareness (what are the causes and consequences of conflict, and how can conflict be managed peaceably) must be the objective of a conflict resolution-oriented social science curriculum.

Conflict Awareness in the Classroom. Children are participants and observers of conflict all the time. They easily put their experiences into verbal or pictorial stories: "My sister got a doll for her birthday. She wouldn't let me play with it." "I won't play with Jimmy. He is a bully!" "Billy borrowed a book from me. When I asked him to give the book back, he said, 'The book is mine.'" "Johnny and I were telling jokes. Billy went by. When we started to laugh, Billy got mad. He thought we were poking fun at him."

The teacher may write the children's stories on big charts or the children may prepare picture exhibitions entitled, "People Face Conflict All the Time." The children may also tell of conflicts observed in newspapers and magazines or on TV such as neighborhood riots, the war in

Southeast Asia, raids between the villages of Israel and Lebanon, a union strike, civil war in Northern Ireland, etc.

From these experiences the children can conclude that **conflict has many causes**. One person or a group may envy another's possessions. A person may feel that another person was unfair to him. People have different ideas of what is right or wrong. One person or group may feel inferior because another person or group feels superior.

When the children have discovered that conflict is a persistent phenomenon and that it has many causes, they may also discover that **the locus of conflict may vary**:

Conflicts may be within a person. For example: Carl found a baseball glove. He likes it. He may keep it, saying, "Finders keepers." Or he may turn in the glove to the Lost and Found because he knows the glove is not his. Carl is two Carls fighting: the honest Carl and the dishonest one.

From this and other examples, the class may discover that conflict may be within one person, between persons, within a group or between groups, or within a nation or between nations.

Peaceful Conflict Resolution. Civilization is the society of people who have learned to be civil. It is important that children practice civility. There are various techniques to be learned for living in society. Students can discover that the way conflicts may be solved varies from situation to situation.

Competition is one way to resolve conflict. Imagine the following: One gang is bragging to another gang that they are the toughest. Why not give them the chance to prove themselves in the athletic field? Competitive athletic sports can serve as an outlet for surplus energy and as a moderator of aggressiveness—if one learns the rules.

Clear thinking helps to resolve conflicts. Charley got a brand new sister. He is jealous of her. When his mother does not watch, he pinches the baby. Baby Janet cries and Charley is sorry. If Charley would have thought clearly, he would have realized that Janet was not responsible for her presence.

"Giving in" is a way to resolve conflicts. Larry loves snakes. He wants to collect many snakes and raise them. The rest of the family is afraid of snakes. They are unhappy about Larry's hobby. Finally Larry gives in and the conflict is solved.

Making rules helps to reduce conflict. Children may act out the following sociodrama. Members of the family come and go whenever they please. Mother becomes angry. She complains that she runs a 24-hour restaurant and doesn't even know what her family looks like any more. Conflict has arisen. Finally the family decides to discuss the problem. They reach a compromise. They agree to be together at certain times for meals.

Many conflicts are resolved through **the judicial process**. The sociodrama where Billy borrowed a book and then said the book was his could be acted before a mock court where the judge will decide, after hearing both sides, whether Billy must return the book or not.

In all these situations, the class may discover that in the process of resolving conflicts one person or group may gain and the other may lose something, or nobody gains and nobody loses anything, or that both may gain or both may lose something. The outcome of conflict will affect the stability of the conflict resolution.

Dangerous Conflict Resolution. All the above techniques refer to peaceful resolution of conflict. There are two dangerous roads in conflict resolution. One is the balance of terror and the other is violence.

The balance of terror leads to an unstable equilibrium. One never knows when the balance will tip. The following game may illustrate this point for the upper elementary grades. Two children face each other. They are separated by a cardboard. Before each child are placed two dishes: one dish labeled "gun" and the other "food." A controller gives the two children one coin after another. Each child has the choice of placing a coin either in the gun dish or the food dish. Each child has to remember that he has the right at any time to declare war against the other child. Whenever war is declared, the game stops. Whichever child has

put more coins in the gun dish wins the war. With such uncertainty, neither child will take a chance and put many of his coins in the food dish. Each will want to feel strong and declare war before the other party becomes strong.

This game gives the teacher the opportunity to introduce the cost of war in terms of opportunity cost. The content of the food dish in comparison to the gun dish points out the opportunity sacrificed by using most of the resources for armament. Comparisons can be drawn from real life. One airplane carrier equals the cost of 12,000 high school buildings fully equipped. One prototype bomber fully equipped equals 75 fully equipped 100-bed hospitals, or 50,000 tractors.

Conflict Resolution in U.S. History Class. In the upper elementary grades, the study of U.S. history offers opportunity to study conflicts and their resolution. **Examples** of such study might be: (1) The comparison of the Puritan and the Quaker philosophies explains the hostilities between the Puritans and the Indians in New England, and the friendly relations between the Quakers and Indians in Pennsylvania. William Penn believed that all men are created equal and are brothers. The Puritans believed that equality applied only to members of their church. They considered Indians the children of the devil.

(2) In March 1770, when the British placed duties on glass, lead, paints, and tea, the American radicals thought that the British did not treat the colonists fairly. The English Bill of Rights of 1869 was not applied equally between the colonists and the Britishers. The result was conflict.

(3) When the colonists declared independence, Rhode Island kept its old constitution. Thomas Dorr of Rhode Island demanded a new constitution which would eliminate property rights as a condition for voting. Dorr, with the help of the People's Party, wrote and passed a new constitution, established a new legislature, helped to carry out the election of a new governor. Dorr faced a conflict with the Rhode Island government. Dorr was placed before the court for

treason. Through due process of law, Rhode Island attempted to resolve the conflict.

(4) Alice Paull, the great woman suffragist, faced conflict with the U.S. government when she demanded a constitutional amendment to give the right to vote to women.

(5) In the 1930s, LaGuardia faced conflict with Tammany Hall when he wanted to establish a clean, welfare-oriented city government free of patronage.

Such episodes from U.S. history can be studied by answering the following questions: Why does the historical episode represent a conflict? What are the causes of the conflict? How was the conflict resolved? If you could remake history, how would you suggest the conflict be resolved?

International Conflict Resolution.

On the international scene, the class may divide conflict and the management of conflict into three areas:

Area 1: Conflict has always been a part of social, national, and international relationships. Conflict can stimulate growth or lead to hostility and destruction. Students may study two contrasting examples: A. The conflict between European nations leading to the construction of a new institutional device, the European Economic Community. B. The conflict between the U.S. ideology and the communist ideology leading to the continuing devastation in Southeast Asia.

The class may take any similar conflict and study: Where and when did the conflict start? Who started it? What is the outcome of the conflict?

They may ask: Is there such a thing as a just war? If so, how would they define it? Can costs and benefits of war as a device for resolving conflicts be measured? Is war a human invention or is aggressiveness an inherent part of human nature?

Area 2: Nations pursue many avenues to peace. Some of them are self-defeating. Others promote peaceful international cooperation.

To demonstrate how unequal distribution of world resources deters peaceful cooperation, the class may be divided into two

groups. One group should be twice as large as the other. The classroom should be so arranged that the best tools—such as maps, rulers, filmstrip projector, record player—and the entrance to the restroom—will be controlled by the smaller group, while the bigger group will have to get along with poor resources. The teacher should give assignments which will require the use of the equipment. Obviously, the larger group will be at a disadvantage and conflict may result. The teacher then may translate this classroom situation into the real world where conflict arises because of unequal distribution of resources.

To see the brighter side of the world, students may collect pictorial materials, newspaper articles, and statements made by writers, statesmen and politicians which strengthen international peace.

Area 3: The world is slowly moving toward a legal order that will promote universal social justice. To illustrate this idea, students should be divided into five groups. Group 1 will study the preamble of the International Labor Organization. Group 2 will study the preamble of the United Nations Charter. Group 3 will study the Universal Declaration of Human Rights. Group 4 will study the UNESCO Constitution. Group 5 will study the preamble of the World Health Organization charter. All five documents have one common thread: they all affirm that human beings are born free and equal; they are born with reason and conscience; they should act toward one another in the spirit of brotherhood.

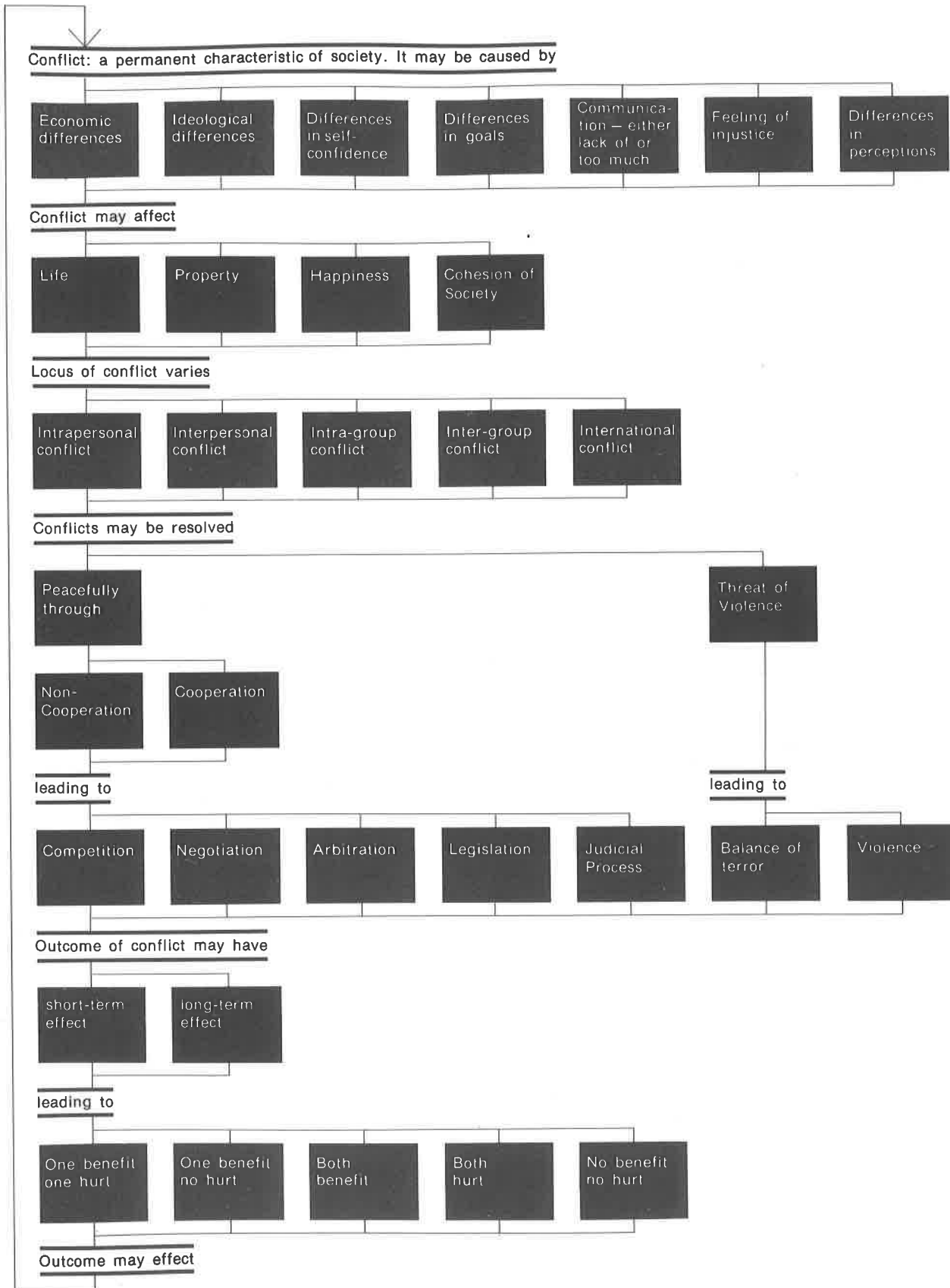
After the students have studied the documents, they may undertake a classroom project on how to provide greater justice for all the people of the world. Again the class may divide into five groups. Each group will study a different dimension of **the problem of social injustice**. **Group 1** will study the symptoms of injustice in the world. **Group 2** will study why everyone should want to fight injustice. (Injustice promotes violence and instability. It wastes resources; especially human resources.) **Group 3** will gather statistical information on the size of the problem. **Group 4** will study what

causes social injustice. How did the old colonial policies, the industrial revolution, and racial prejudice polarize the world between "haves" and "have nots?" **Group 5** will study what the world can do to eliminate injustice. What can the rich countries do? What can the poor countries do by themselves? What international agencies promote social justice?

Need for a Framework of Coherent Ideas. These are a few examples of what the elementary school curriculum can do to help children understand conflict and conflict resolution. It is important that educators, regardless of the grade they teach, keep in mind that a coherent family of ideas should be identified and related to the children's experiences with increasing depth and complexity. It is highly irresponsible to introduce in the primary grades atomistic, irrelevant ideas, hoping that as the students move toward later years, the ideas through some miracle will produce insights. If ideas are not profound, they should not be taught at any grade level. Trivial ideas lead nowhere. Using profound ideas as stepping stones can lead to more profound ideas.

A meaningful K through 12 conflict and conflict resolution curriculum should be based on the fundamental ideas presented herein and as they are organized in the schema which appears on the following page.

Guideline for Building a Conflict and Conflict Resolution K-12 School Curriculum
by Lawrence Senesh



Education for Peace

Benjamin Spock, M.D.

I'm a strong believer in relevance in education. And what's more relevant than staying alive? I mean that the greatest threat to all our lives is nuclear annihilation—through a spreading war or the miscalculation of some leader afraid of being called a helpless giant, or the sudden insanity (it happens to people all the time) of a key general, or simply a mechanical failure. We've become accustomed to living with this unprecedented threat, as unfortunately we become hardened to anything that continues to exist long enough, but we are not coping with it.

Our only chance of survival, I think, is to bring up a new generation of children with a different attitude. For it seems to be hopeless to try to get governments to disarm; those of the U.S.S.R. and the U.S. have congratulated themselves generously for negotiating two stages of nuclear disarmament, which turn out to be blueprints for tremendous expansion.

A first step would be to stop the teaching of flag-waving history and substitute real history. I was taught in school that the U.S. wins all its wars because it is on the side of justice. What a dangerous lie in a nuclear age!

Children should be taught that the causes of the two World Wars included crude national and industrial rivalries, that the American Revolutionary and Civil Wars were about economic issues more than idealistic ones, that our involvement in Vietnam was a power grab, that our Mexican War in 1848 was a land grab, and that the repeated armed interventions in Central America and the Caribbean were at the behest of American industrialists worried about their investments. Then when they are adults they won't be quite so easily misled by press and politicians who are engaged in saber rattling.

More basically, our schools and universities should keep reminding students of the true nature of human beings: potentially generous and potentially greedy; capable of great kindness, yet more cruelly murderous than any other creature; happy to build and happy to destroy; eager for power and, having gained some, increasingly hungry for more; honorable in interpersonal relations but cynical in taking advantage of organizations and groups; heartless as national leaders toward other nations.

Certain characteristics of our species are particularly dangerous and related to the launching of wars. People, singly or in groups, who feel hostile toward others, because of differences in religion

or color or nationality, would feel guilty if they admitted this to themselves; so they manage to project their own hostility onto their presumed enemies. They accuse them of duplicity, of barbarity and of planning aggression. They feel entitled to threaten to wipe them off the face of the earth. When their enemies react to these threats with counter threats, the original aggressors see the counter threats as proof that they were right to be hostile in the first place. This is paranoid thinking. This is the way in which the U.S. and the U.S.S.R. dealt with each other from 1917 until World War II, with disparagement, insults, violent threats—each side insisting it was totally noble and that the other was totally evil.

This is how the Turks and Greeks on Cyprus, the Catholics and Protestants in Northern Ireland, the Israelis and the Arabs, have tried to salve their own consciences—by hating and attacking each other. Only outsiders can see how both parties in each conflict are deceiving themselves and preventing a compromise solution.

The self-serving, paranoid aspects of human thinking should be discussed by school and college students, not once, not once a year, but at every opportunity offered by courses in current events, social studies, communications and literature, history, biology, psychology,

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sociology, anthropology, philosophy, ethics.

I don't know whether a thorough familiarity with the pervasiveness of paranoid thinking will put people more on guard against falling into it when tensions develop between nations. Maybe not. Perhaps the impulse of people in any country to close ranks and hate the supposed enemy will always take over. But it seems worthwhile to attempt to build up a resistance to it, for the alternative, sooner or later, is nuclear war.

In the early grades where animosities, aggressions and hurt feelings come to the surface easily, teachers could use every episode not simply to discern who is at fault but to show, in the real life of the class, how readily misunderstandings and misaccusations arise.

We are a people who have always slipped easily into violence—in betraying and eliminating the Indians, in frontier justice, in abusing Blacks. We have crime rates that are many times as high as those of other comparable nations. Television violence has catered to this appetite and also heightened it. We know now that the viewing of programs and movies of brutality makes adults and children at least a bit more cruel in their behavior afterwards, and that it lowers their ethical standards. If we are at all serious about avoiding war we must arouse

people to turn against brutal shows. Additionally, we must persuade parents not to buy war toys. These attempts will take decades, at best.

We can't wait to begin the education for peace until children are in school. Their attitudes are half formed by then. Parents should take more interest than they do now in teaching children—right from infancy—to be considerate, cooperative and loving in the family.

One of the surprising impressions I've gained from traveling in other parts of the world is how much less quarreling there is among children and how much less yelling and slapping there is by parents. We have a tense, angry society. My own interpretation is that we have badly overdone our emphasis on tough competition and rugged individualism. In most other countries the individual and the nuclear family get enormous emotional support from the extended family and from a tightknit community which provide comfort, security and a strong web of customs and values.

In America the extended family and the true community are rare. There are no universal values except for the importance of money and of getting ahead, neither of which brings emotional comfort. Each young family is on its own, to set its own aims and values, to find

its occupations and housing, to make friends if it has the knack, to decide how its children will be raised. The price in anxiety and tension is high.

It is not the school's responsibility to change the adult society directly. But if educators get a sense of where the problems lie they can help to raise children who will have a better chance of solving them later.

A Religious Leader's View of Education for Peace

Billy Graham

I. In word association, the idea of peace is often linked with the annual Nobel peace award and well it might. This coveted prize began as one of the provisions of the will of Alfred Nobel, Swedish chemist and engineer who died in 1896. Prizes have been awarded since 1901. But the interesting thing is that this man was an inventor of dynamite, and other more powerful explosives. Stereotyped early in his life as a "mad scientist," he was nevertheless essentially a pacifist, and hoped that the destructive powers of his inventions would help bring an end to wars. Peace, however, is always a commodity existing in a milieu of tension, if not one of overt hostility. Peace itself could well be termed a "prize," because it is sought after by men in every generation, and yet is so seldom achieved. If at all realized, it lasts so brief a time.

II. Man has always associated peace with the good life. As Shakespeare said, "Peace, dear nurse of arts, plenties and joyful birth." But we know all too well that we don't have peace in our world. In fact, nature itself seems to be in a revolution. One meteorologist said that, "There have been more earthquakes, tornadoes and tidal waves during

the last decade than ever before in history." This certainly must be the time of which Jesus predicted when He said: "Nation shall rise against nation, and kingdom against kingdom. There will be famines, and earthquakes in various places" (Matthew 24:7).

Jesus also predicted, in Luke 21:25, that there would come a generation in history when there would be "distress of nations, with perplexity." The word "distress" as used here means "to be pressed from all sides." The word "perplexity" means "no way out." This sounds very much like many of our modern philosophers and writers. As a matter of fact, Jean-Paul Sartre wrote a play entitled "No Exit."

The big question is: Can a person have inner peace in the midst of all this modern turmoil and confusion? Thousands of people are turning to various cults. Most psychiatrists that I know are overworked. My own mail has increased in the past few months, as people are seeking answers to the perplexing and baffling problems of the hour. I stood with a dean on a great state university campus recently and asked him what the greatest problem at the university was. He answered, "Emptiness." I have never seen such a frantic and desperate search on the part of youth for a purpose and a meaning to human existence.

They are flocking to our Crusades by the thousands, seeking spiritual answers that the last generation rarely considered. Our secularistic materialism, that is leading us down the road to nihilism, is not answering the deepest questions that our youth are asking.

The pacifist position would seem to be commendable. But pacifism will fail, since it is predicated on the premise that all men are regenerate, and can be appealed to through persuasion and goodwill. Disarmament would be desirable, of course, but we must first disarm men's passions. War must be removed from human breasts, before it can be removed from human battlefields.

III. Genuine abiding peace is not absolute freedom from trouble, conflict, tensions and turmoil. Many people misunderstand what we mean when we talk of inner peace. The peace that God can and will give us is a peace "in the midst of confusion." Jesus said: "I have told you these things so that in me you may have peace." But then He continued: "In the world you will have trouble." (John 16:33)

I once saw a painting of a little bird nestled in the cleft of a rock during a raging storm at Cape Hatteras. The winds were blowing, the rain was pouring down, the lightning flashing, and the thunder roaring; but the little bird was at

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peace because of its shelter in the cleft of the rock.

So it is with us. Storms may be raging, confusion may be all around us, a revolution may be taking place; but it is possible for us to have peace in the midst of the storm.

There are three kinds of peace I find in the Bible:

FIRST, there is **peace with God**. The Bible teaches that there was a time when man was at peace with God in a perfect environment called Paradise or the Garden of Eden. Man was given a will of his own. He chose to rebel against God. Since that tragic hour he has been suffering the consequences of that rebellion. Nearly all our laws have grown up because human beings cannot be trusted to settle their disputes with honesty and without self-interest. Many of the troubles and problems of civilized society would not exist if it were not for this human failing that the Bible calls "sin." A promise is not enough; we need a contract. Doors are not enough; we have to lock and bolt them. Law and order are not enough; we need the police to enforce them. All these things, and many others to which we have grown so accustomed, are a result of our rebellion against God. Nations cannot trust each other. The Bible teaches: "All have sinned and come short of the glory of God."

Almost everyone agrees that something is wrong with man. He is restless, confused and frustrated. Money doesn't satisfy. Pleasure doesn't fill the emptiness. Most of us are conscious that the deeper longings in life are unfulfilled. There is a piece missing in the jigsaw puzzle called life. Those who have found peace with God, and many have, know that peace with God is the most valuable possession in the world.

SECONDLY, there is **the peace of God**. While there is a certain serenity which can be obtained on the human level, the peace which God gives has a quality all its own. Jesus said: "Peace I give unto you: not as the world giveth...Let not your heart be troubled, neither let it be afraid" (John 14:27).

Recently a young man wrote me, "I was deep in drugs and all sedatives in the world seemed

unable to calm the storm in my heart. But one night while twirling the TV dial, I caught your service from the University of Louisiana. You told of the peace and joy that God can give, and although I had heard that all before, I decided to give it a try. In desperation I fell on my knees, told God that I wanted Him to come into my heart. Instantly a great peace came into my soul, and I have felt no need of drugs since. He can give us peace. Tell all the other kids I said it was true."

One of the great and glorious side effects of being totally committed to Jesus Christ is peace in a revolutionary world.

The **THIRD** kind of peace God can give is **permanent world peace**. Peace on the international level seems but an illusive dream. Thousands of peace treaties have been drawn up through the years but none have been able to achieve anything except a temporary peace. No wonder Jesus predicted: "And ye shall hear of wars and rumors of wars...for all these must come to pass." (Matthew 24:6) Why? Because the human heart in its natural state is conditioned for war, not peace. The Apostle James said: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James 4:1)

In a world separated from God, wars and conflicts are inevitable. You may as easily hold back Niagara with your bare hands as to stop war without God.

When young people flash the peace sign, they are actually engaged in a prophetic act. The Bible teaches that world peace is impossible without the Prince of Peace. If the sign of the Cross could be blended with the peace sign, then it would make sense.

However, the Bible teaches in passage after passage that permanent peace is going to come! Utopia will someday reign over the entire world. But this permanent peace will not be man-made! God is going to intervene in the affairs of men. Otherwise man would destroy himself.

But until that great day arrives, each of us can have a foretaste of that universal peace in our hearts now. He is standing at the door of

every troubled heart, saying, "Peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Those who negotiate with Him, giving up little but receiving much, find a peace that the world can neither give nor take away.

IV. Now let me emphasize why education needs to orient itself to the subject of peace. Some are saying that our educational system has failed. I would not make such a judgment, but I would say it has failed to accomplish certain objectives. We have been so intent on imparting knowledge, but delinquent in instilling the power to direct that knowledge toward constructive goals. We have built bone without sinew. We have generated energy without purpose. We have developed minds, but let souls deteriorate. Thus, I'm afraid to educate a man without spiritual strength is to educate a savage.

V. I'm not suggesting mere intellectual stimulation on the subject of peace. That could be a dead end. I'm suggesting allowing God to penetrate our mind and our hearts with His love and mercy. This is nothing new. After all, our educational institutions were founded on a religious concept, and faith in God. In his bequest to the University, Puritan minister John Harvard left several rules and precepts. The second one read as follows: "Let every student be plainly instructed and earnestly pressed to consider well the main ends of his life and studies."

Now I'm not able to suggest just how, in the curricular structure, the option of faith can be communicated. I know it must, however, if education is to be full orbbed, and if some viable concepts of peace are to be produced. Today, young people are properly pragmatic. They want us to level with them as we postulate the laws of the world around them. Educational administration must get away from the idea of thinking that the inculcation of the principles of peace based on spiritual laws violates some constitutional or personal right.

Continued on page 30

War/Peace Studies

James M. Becker

Violence characterizes much of our life. Crime in the streets, polarization of races and ethnic groups, tensions in the Middle East, starvation in Bangladesh, bombings, riots—all are evidence of the lack of peace in the world.

At the international level, our preoccupation with “national defense,” warfare, threats and counter threats seems to have us powerless to deal with poverty, deterioration of housing, inflation, hunger, population, pollution, and other causes of despair that often explode into violence.

Obviously, education cannot provide the total answer to such a challenge. It can, however, play a role. If nations could think of education not as the road to power, prosperity, and prestige, but as the road to the full humanity of their populations, the prospects for war/peace studies would brighten immensely. However, in many countries this is far from the case. The emphasis on national prestige and power has made it logical and necessary that schools be judged on the basis of their contribution to nationalistic ambition. As long as the framework for war/peace studies is based on the notion that education, like military power, is but a means to achieve national

ambitions, progress in building better cross-cultural and global relations among peoples and nations is likely to be incidental and haphazard. Education viewed solely as a matter of getting ahead is divisive at local, national and international levels.

Some Issues. There is probably more self-deception, wishful thinking, hypocrisy, and illusion in discussions of peace and war than in considerations of any other concern of modern man. Unwillingness to confront the real issues, combined with the inability to perceive the truth about our own motivations and behavior, can lead nations—like individuals—to assume frozen postures of indignation and self-righteousness that are as dangerous in their way as the arms race.

Basic to efforts to grapple effectively with issues of peace and war is a willingness to recognize that human beings are capable of dominating, exploiting, oppressing, enslaving, and destroying one another in a “peaceful” manner. Thus peace as viewed by one group of persons may mean exploitation or oppression to another group. In fact, the real issue may not be the choice between war and peace. Peace can be achieved by sacrificing vital interests or even survival. Prisons and cemeteries are logical realizations of such an ideal.

The real dilemma and the real issue is, **what kind of peace?** The fact that different persons want different and incompatible kinds of peace may better explain how conflicts develop than mere claims that some persons want war and others want peace. Political issues and even political “facts” tend to be judged according to the point of view from which they are regarded. For example, there is a conviction held by many that one party in a dispute (the “aggressor”) is always and necessarily wrong, while the one who fights in defense is always and necessarily right. The result is the seemingly logical but actually misleading conclusion that one who is attacking an injustice is committing a crime of aggression while the one who defends the status quo is fighting for a just cause.

It may be equally illusory to assume that men of good will are always peaceloving while “bad” people are always prone to start wars. In many instances it is impossible to determine who actually “started” a war. Furthermore, the real question may be not who started the war, but what were the important issues and events preceding the outbreak of the conflict.

The truth is that it is often the privileged who are “peaceloving” because they want to enjoy their privileges in peace while the

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“have-nots” are the troublemakers and aggressors. This is not to argue that violence is an automatic reaction to misery and suffering; but to the extent that it is effective in reaching the goal that must justify it, violence is rational.

Another widely accepted illusion regarding peace and war is that appeasement leads to war. A corollary to this argument is the belief that “they” (the enemy) understand only the language of force—a kind of self-fulfilling prophecy that itself breeds hostility and increases the likelihood of conflict. Appeasement may or may not lead to war, but the true statesman must always deal with concrete issues and decide whom, when, and to what degree to appease or not to appease.

It may also be misleading to exaggerate the evils of using one type of power over another—for example, military as opposed to political, economic, or psychological forms of pressure. While it is easier to see a raised fist as more detrimental and more vicious than nonvisible exercises of power, there may be evils inherent in “peaceful” as well as in “violent” means of power. This suggests the need to delve beyond the obvious and seek out the real forms of power and violence, whether or not they are readily apparent.

Violence is commonly thought of as something one person does to another, an overt, physical act causing injury to a person or property. This definition enables us to speak of a summer without riots as being without violence—a “cool summer.” What it fails to take into account is that many people can suffer the consequences of violence without any overt, physical acts taking place. A social system that forces persons to accept a demeaning role because of their race or ethnic background, condones job discrimination, permits persons to suffer from a preventable disease because they are too poor to pay for adequate health care, or refuses to distribute surplus food to the hungry, is a violent system just as surely as if it manipulated them with clubs and guns.

In international relations hidden and indirect forms of coercion are also at work. There, power

operates by implication as well as by application; hence, if a nation enjoys vast strength and resources, it can often impose its will upon other nations by the mere threat of using its power. A weaker nation may have to invoke a less subtle show of force to achieve its goals. And a nation confronting another of relatively equal strength may have to resort to an actual physical contest. There is, therefore, not only a real but also a “moral” advantage that goes with overwhelming power. One need not use it to impose his will, he can appear to be peaceloving and engage in ruthless power politics at the same time. Too few persons seem to realize that words are often being used today (as they probably always have been) to conceal, not to reveal, violence. The rage and alienation of the young may be due as much to hypocritical protestations of peace and benevolence as to the actual injustices. Recent events have again demonstrated that even democratic governments can be violators as well as protectors of human rights.

Some Guidelines. What kind of education will best prepare students to deal with war/peace issues? In a specific sense, it will have to embrace issues such as: war prevention, social justice, ecological balance, world economic welfare, alternative futures, conflict management, social change, transnational institutions, global political development, and the need for international machinery to tackle these problems effectively.

If our schools are to make a real contribution to replacing the present war threat system with a system of less destructive ways of resolving conflicts, a drastic shift in emphasis needs to take place in classrooms throughout the country. Teachers must not only have access—in a form suitable for classroom use—to the results of peace research undertaken by scholars around the world during the past decade, but they must also develop an understanding of the processes and results of such research; for example, the work of physical scientists in devising procedures for a ban on some nuclear tests, studies in international communication leading to the establishment of the “hot

line,” research in interpersonal bargaining that helped to find ways of defusing the Berlin and the Cuban Missile crises, or the study of the impact of food and energy shortages on international tensions. More attention needs to be paid to issues such as: How are the costs of various international policies and programs shared in our society? Who pays the price and who benefits from new trade policies, new weapons systems, pollution control, or the lack thereof?

In a more general sense, it seems clear that war/peace education should seek to connect rather than divide men, to make clear their common humanity, and to emphasize their common fate. This does not, however, mean that we can afford to ignore the diversity of mankind—composed of many nations unequally endowed with the good things of the earth and of multitudes of groups and individuals holding different ideas about society and having different values. Such education should focus equally on the unity and diversity of the globe, the contrasting demands of these two aspects of one reality, and the conflict between the general necessities of survival and the preservation of justice and dignity of actual people and societies.

Materials and Resources. Serious work in education and planning to control international conflict has been under way for many decades. However, the emergence of classroom materials and approaches for dealing with such topics as conflict resolution, deterrence, world law, and control of violence is a much more recent development. War/peace studies today, limited as it may be, generally includes the related issues of economic disparities and development, social injustice, political exclusion, and ecological imbalance. There are a growing number of projects and efforts at local and national levels devoted to these topics and issues.

Groups such as the Center for War/Peace Studies, the State Education Department of New York, and the Institute for World Order have helped prepare a great variety of classroom materials on

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Peace, an Illusion; Mastricide, a Reality

JoAnn Anderson Shaheen and Thomas A. Shaheen

There can be no peace as long as the school system practices mastricide.* Peace will be possible only when those who believe that their job is to help children to develop fully as human beings are enabled to carry out this mission and are supported as they do so.

We (JoAnn and Tom) have agreed on an informal personal approach in the presentation of this article. In this way we believe we can best share with our readers our convictions. We invite our readers to select from our thoughts those ideas, if any, which they can accept.

Tom: If we are going to write an article on peace, I suppose we ought to begin by defining it.

JoAnn: I don't want to define it. Definitions tend to be passive! Let there be peace in the world, and let it begin with me. Peace must first be within me.

*Mastricide: The suppression and disapproval by the system of the creativity, commitment, and abilities of teachers—especially, those teachers who want to help children to become fully developed human beings.

JoAnn Shaheen is Principal of Blauvelt Elementary School in Blauvelt, New York. Thomas Shaheen, recently Superintendent of Schools in San Francisco, is currently an educational consultant.

T: How would you or anyone else know whether peace is within you?

J: There is a sense of joy, of being alive. The person is not hung up with worry as to whether or not he will survive. The person behaves in such a way that he shows a concern for justice to people of all races, to the starving and to the well-fed, to the weak and to the strong, to the wasted and the wasting, to the dull and to the bright—a little overwhelming.

T: Perhaps, but our sights have been, and are, too low. We have had a professed direction and goal for 2,000 years or more. We have never truly made a **commitment in action** to that direction and goal. We verbalize what we believe—peace. But we make, support, and encourage war.

J: Do you think we might achieve international peace if we were to put into practice our verbalized commitments?

T: I don't want to discuss international peace. It's an illusion. You were the one who said, "Peace—let it begin with me." It seems to me that it's irrelevant to discuss international peace until we come to grips with the tremendous power for good of your statement.

J: Until I learn to love, until I am free to love mankind, and until I truly hate and have contempt for the injustices with which many in our **community** are treated, international peace goals are a hypocrisy.

T: And this hypocrisy is evident in our schools.

J: I get the feeling that you are holding me accountable, in my little 330-pupil school, for international peace.

T: That's the point. I am! You and others like you want to **talk** peace. To many of you peace is an illusion. You say, "I'm not a world leader. World peace is for the big boys, the big decision-makers." You cop out so easily. You seem to believe that peace is for the President to arrange, for the Congress to legislate, for the chairmen of corporations to control, for the multinational companies to bequeath. You see little place for you educators in the management of peace. But without you, peace will not be possible.

J: I'm not very comfortable with that. The school will never fulfill that kind of responsibility alone. It is too much to expect. I am frightened by the extent to which society, as it fails to achieve our national

goals economically and socially, thrusts all undone or botched-up tasks on us educators. I believe that peace is just as much the responsibility of the world leaders, the family, the church.

T: You can blame **them** if you want to, but blaming them may result in an illusion that seems to give you the sanction and the option to disassociate yourself from the responsibility for what is happening—for our deep and anguishing failures. How different people and institutions might be if the school did not fail in its expressed mission to develop full human beings—human beings capable of making and keeping peace.

J: You must mean the kind of peace that my little third grader wrote about:

Peace is warmth and love.
Peace is not war.
Peace is loving someone and
Not being afraid of them.

I used to dream that the schools might help to achieve that kind of peace. In the exciting, challenging, hopeful—if troubled—sixties, that dream seemed appropriate. Then, some of us could dream big dreams and have high hopes for the schools. But now, in the nostalgic seventies, and in the quest for the “peace of yesteryear,” we seem to have the mistaken notion that peace will come through achieving quiet and control.

T: Hazy memories, since it was in the pre-sixties that some of our most destructive days occurred, both internationally and in the schools. We have a misplaced emphasis, an illusion that quiet and control will return peace to the world and to the schools. Instead, they compound the conditions which have to-date created war. As long as we have a conviction that what we did in the days of yesteryear is right, we will more than ever organize an educational program with an emphasis on grades; with child pitted against child in unfair, unequal “combat,” with the

belief that strong competition in the schools is a virtue, with examinations placed as hurdles over which children must jump. It looks as if we will continue to teach children that if they climb over each other, they will gain success.

J: Society wants children who will value materialism, support a kind of economic and social elitism, honor technology, and a win-at-almost-any-cost philosophy, but society also wants children who will value and work for peace. That is our dilemma.

T: I could not agree more. I am reminded of Sidney Harris’ statement of several years ago: “Nowhere else in the world was parental authority so strong, was discipline so revered, was tradition so lauded, was order so respected, as in Germany. The German people were everything our problem children today are not—clean, industrious, law-abiding, school-attending, parent-obeying, patriotic and reverent. So what happened? How did those paragons of virtue manage to transform themselves into the most vicious submen of history? What went wrong with the good old home discipline? And is it possible that a little more ‘student’ power might have meant a little less Nazi power? Or that if some of the steam had been let out of the Deutsch boiler, it wouldn’t have blown up in the whole world’s face?”

J: But they were actually trained for war. In our society, no matter what virtue we assign to competition, quiet, and control, we do not wish to wage war.

T: But look at your schools. Many of the traits which the military has so long prized are those which are applauded in the schools. A child soon learns that submissiveness is a “badge” of favor with his “commanding officer.” He soon knows that unthinking obedience, unquestioning loyalty will move him up in the “ranks.” Children learn quickly that some of them have

“cannons,” and that some of them have only “rifles.” They note that the prize goes more often to the college bound and not to the business, industrial arts or the agricultural student.

J: Yes, so many good intentions and so many gone awry. For instance, little has been as quickly bastardized as has the individualization of instruction. It could have humanized education and increased each child’s potential for learning. However, all it has accomplished is to allow a child to slow his pace, but he still must go the same mile in the same way as his “fellow soldiers.”

T: Maybe we have overpainted the picture.

J: I hope so, but I agree with you that we must rid ourselves of the illusion that today’s problems will be solved with solutions from yesterday. We must care enough to invent new solutions or resign ourselves to a war-like society. I’ve worked with hundreds of school people throughout this country, and I believe that they care enough about children and education not to let this happen.

T: But, especially in the urban area, that caring is diminishing, it is dying. Many of our teachers do not have the nurture and support which caring needs. A hypocritical system, built on illusions, and which reflects a society in a dilemma about whether to educate for peace or for war, cannot take a chance on having its teachers be effective and involved in deciding what the society should be. The system must and does engage in **mastricide**.

J: Mastricide? Killing whom?

T: The killing of the teacher! Mastricide is the suppression and disapproval by the system of the creativity, the commitment, and the abilities of teachers—especially those teachers who want to help children to become fully developed human beings.

J: You mean rendering the most authentic teachers impotent to

do anything but to "play school?"

- T:** I mean the setting of conditions so that the best teachers cannot truly teach. The system operates in ways to destroy whatever authenticity a teacher has, to negate the growth of that person as a caring, compassionate, and enlightened person. And these are the qualities that facilitate learning. It is not so much class size which makes a difference, not grouping practices, not even a school chock-full of technology. The golden age of technology should have freed the teacher to individualize, to listen, to respond, to have greater patience with each child, to humanize.... Instead, the system has become a nightmare of mini-systems. No, it is not technology, it is the teacher who makes a difference. You have often spoken to me about what the system does to teachers. How does the system motivate teachers?
- J:** It doesn't. The system attempts only to remove the dissatisfiers, as Herzberg calls them, so that gripes and vandalism towards the status quo are reduced. The system, often reluctantly, gives in to demands for fair salary, fringe benefits, retirement, and other welfare items. The system will also provide for the physical and social needs of the teachers: coffee breaks, faculty lounges, permission to join professional groups, fair working hours. Ironically, it is mostly these items which consume the attention of the teacher unions during negotiations. Only in a few systems does the teacher association move beyond this.
- T:** And when it does, the system at the top almost always finds ways to steel itself against educational decision-making by the teachers.
- J:** The true motivators are opportunities for achievement, increased responsibility, earned recognition, and growth. These are denied. Many in-service courses are rituals, not growth opportuni-

ties, emerging from the need of some supervisors to fill up their time, to play "boss," to monitor—to make sure that a teacher's creativity does not become a political or social challenge. Students' achievement is measured only in terms of standardized tests which most teachers hold in disdain. These tests are not indicators of the child's growth in thinking, evaluating, and problem-solving. Nor do these tests indicate the child's attitudes, values, and appreciations.

- T:** All you say is true. I've seen instances of how the system fails to design true measures of success or failure. I've been a part of this narrowness. We never seem to get around to evaluating the outcomes that really count.
- J:** But, that is not all. The responsibility of the teacher is continually eroded. Most of the big and even the little decisions, so important for retaining the teacher's self-esteem as a professional person, are made by others for the teacher. Earned recognition? It is not earned through accomplishment. The teacher who receives accolades from the administrators is the one who tells them what they want to hear, who keeps test scores high, who never has a complaint from a parent, who only makes changes which fortify the school system and the social system.
- T:** Our basic assumptions about the incompatibility of people and work contribute to mas-tricide. Our unwillingness to support our teachers, to hold high expectations, and to trust them, results in mas-tricide. We keep teachers continually at a level of great anxiety and uncertainty, a condition which is sure to increase with the job insecurity that dwindling enrollments, lower budgets, and inflation will bring. Also, the system does not operate with justice and with excitement.
- J:** We often punish the authentic teacher, don't we?
- T:** Yes, her program is condemned as permissive, her

trust of children as chaotic, her use of problem-solving practices in the classroom as incendiary. It is this kind of teacher who is most oppressed by the system, for she quickly understands the faking, the masking, and the dishonesty which are pervasive throughout the upper echelons of the system.

- J:** I could add as evidence of mas-tricide, at least for the female teachers, the male orientation of most of our schools. Why is it that in the elementary schools where most teachers are women, so few of the biological or cultural traits of femininity are apparent—compassion, gentleness, understanding, sympathy, tenderness? Even the masculine heritages for the most part are left at the schoolhouse door—those of independence, self-reliance, self-confidence. The school takes away the identity of all teachers.
- T:** And it is these teachers, whom we do not allow to be at peace, who must help our children to find peace.
- J:** But the school boards and the school superintendents could stop mas-tricide.
- T:** When I was in such a position, I couldn't really stop it as much as I wanted to. I got stopped. I don't know what I accomplished. I do believe that we began to reduce the mas-tricide in the San Francisco schools. Ironically, we brought "peace" to the schools. The board rooms are now quiet. Few attend the meetings. There is quiet. There is control now in San Francisco. If this is what the people wanted, I believe that we helped to bring them this kind of "peace." I am no longer involved in creating "the agony and the ecstasy," you might say, among the staff, parents, students, and politicians. I have not found my peace. I am, frankly, sure of little today, except that I still believe peace is not born of complacency, of control, of quiet, and of nostalgia.
- J:** But, Tom, you and the dozen

- or so other superintendents who tried to change the system had to be unpopular. You and your friends decided to keep your commitments rather than your jobs. You asked to be clobbered. You tried to change many of the mores. You and others like you should know that it's not the law we keep in this country, it's the mores. So they had to label you and the others "subversive," "Eastern liberal," "communist," "permissive," and that worst label of all—"philosopher." Frankly, you and the others scared the hell out of those who found safety in the status quo. Leaders don't wash away illusions—education does.
- T:** I'm listening.
- J:** Is that why people as committed as you, and teachers as competent as many I know, can't stop masticide?
- T:** Ayn Rand speaks to this: "When evil wins, it is because people—for whatever reason, usually their philosophical convictions—are afraid to fight or feel hopeless and feel that it is no use fighting, and they bring on their own destruction." For many reasons, I gave up fighting, resigned, and left San Francisco.
- J:** In the schools, we continue to have masticide. Like the school board in that New England community which had committed itself to hiring a superintendent who would have the courage, talent, and experience to deal effectively with "severe educational problems."
- T:** Yes, that is a good example. One of the school board members, during an interview of one of the finalists blurted out, "What assurance can you give us that someone like you would not tear the town apart?"
- J:** Yes, this school board member, with good intentions, was confusing peace with quiet. He did not recognize that the conditions which had brought about the "severe educational problems" in their school system contained seeds for further explosions and that the "severe educational problems" could not be solved without upsetting the balance of power and that upsetting the balance of power would be seen as "tearing the town apart."
- T:** There are many incidents distressingly similar where if a board could distinguish the difference between peace and quiet, between peace and control, the schools would be much better; and masticide would be sharply reduced. A community school district in New York City which had almost reached agreement on appointing its strongest candidate for the superintendency shied away from the decision because the candidate was "too strong." An observer of the scene stated, "If you understand the way organizations are run nowadays, it all makes sense. You put in the 'lump,' not the person who means something. I see it all the time and see so many good people put down—the extension of democracy into our daily lives." The community school board saw a "too strong superintendent" as a threat to their control and power.
- J:** The board saw "peace" as being possible, didn't it, only when the board was in control and could not see it as being possible when control was in the hands of a committed leader?
- T:** It was just the other day, you remember, that we heard of the frustrations of a school board member in a community we know well. After several years of commitment and concern for the quality of the school system, this man decided not to run, acknowledging that "the system... virtually annuls the possibility of introducing any creative changes..." Just as distressingly, he claimed, "I originally ran with the idea of kicking the rascals out. After three years I find that I am now one of the rascals."
- J:** These examples are telling me that I can't count on the school boards and superintendents to stop masticide.
- T:** That is true in most instances, especially true if the system continues to play the game of "Kill the Leader," a game in which the average tenure of the superintendent is 3.2 years. This is not enough time for a committed superintendent to reduce masticide. In those school systems, many too few, where masticide has been reduced, it is because together, the school board, superintendent, staff, and community have been able to pay attention effectively to the elements of a good school climate. These elements are the elements which will reduce masticide.
- J:** All of a sudden, it sounds easy. You have given me a formula, a recipe: pay attention to school climate.
- T:** Don't fall into that trap, JoAnn. That is another illusion. It is **not** easy. It is not a recipe. It is a philosophy. One of the great frustrations is that the philosophical bases on which we could reduce masticide and achieve peace have been known to us for a long time. School climate is a road map based on a philosophy and a value system in which people have respect and concern for each other. Remember columnist Arthur Hoppe's thought on this? Paraphrasing what he wrote in the San Francisco **Chronicle**: Our first job, Hoppe said, was to take care of our own little world, but to do this, we would have to pay attention to the suffering and death of all peoples—that if we did not, we would callous over a little bit of our souls and, thus, make the world "a slightly less decent place to live."
- J:** So, the difficult task is for all of us to join together—in the schools and in the society—willing to share ourselves, our power and resources—to reduce masticide so that we may educate for peace.
- T:** In this way, the system will begin to free its school board

Education for Human Survival

Burns H. Weston

Deep down, I wonder if we're going to make it to the year 2000. I have faith and hope, yes. But still I wonder. For whatever the positive steps so far taken, none assure the burial of the nuclear war system, the eradication of gross socio-political injustice, the roll-back of mass underdevelopment, or the redress of fundamental ecological imbalances—perils which persist and grow, and, singly and in combination, threaten not just the quality but the very existence of life as we know it or would have it. Moreover, there is scant evidence that the governments of this world are seriously inclined, let alone prepared, to take the giant strides needed to save the future from them. More or less paralyzed by political instability and abuse, they stumble along piecemeal and timorous. More or less mesmerized by the rewards of temporary self-interest, they cling to the fallacy that civilization will survive no matter what.

Based on a paper presented at the Conference on "Environment and Society in Transition: World Priorities," the Second International Joint Conference of the American Division of the World Academy of Art and Science and the New York Academy of Sciences (New York City, May 6-11, 1974).

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On the other hand, if one accepts that our schools, colleges, and universities are the major training-grounds for public office and policy, there is no escaping that our educational institutions are at least partly to blame for this perilous state of affairs. Also, if one believes that our recent educational past can tell us why, the reasons seem clear. At a time when the US-USSR arms race, nuclear proliferation, exponential population growth, spreading famine, transformative capital redistributions, widening poverty, environmental pollution, and dwindling energy and other resources have emerged as regular items in the daily headlines, our academies, if not beset by diffusions of responsibility and drifts in direction that jeopardize creativity, experimentation, and reform, have become intoxicated by questions of internal governance, measurement, and procedure. The matter of what we should teach and why, the ultimate foundation of academe's claim to intellectual and political legitimacy, has tended to be forgotten. It was, I think, William Sloane Coffin, Jr., who said that if the Edsel were a course it still would be in the curriculum. Like the generals who prepared for the last war, we prepare for yesterday's reality.

Of course, it serves little utility simply to criticize. The remainder

of these remarks, therefore, while by no means definitive or wholly original, are by way of constructive recommendation. Following the broad contours of what has come to be known as "peace studies," "transnational studies," or "world order studies," as spearheaded by such farsighted groups as the Center for War/Peace Studies, the Consortium on Peace Research, Education and Development (COPRED), the Institute for World Order, the Overseas Development Council, and the Population Council, they are premised on the deeply held conviction that education for human survival is not only absolutely necessary but within our capability.

Preliminarily, it should be noted, an optimal human survival curriculum, or what I choose to call "world order education," would be at once innovative and conservative in its approach to internationally oriented instruction—innovative because it would emphasize global perspectives, interdisciplinary analyses, and futuristic thinking; and conservative because, in the great tradition of "the compleat liberal education," it would be centrally concerned with the meaning, value, and improvement of life as a whole. The following chart, contrasting between "traditional" and "world order" approaches to the study of global affairs, quickly illustrates the point.

Issue	Traditional Approach	World Order Approach
1) analysis is presumed	value-free	value-oriented
2) appropriate time-dimension is	past and present	past, present, and especially future
3) ultimate analytical goal is	description	prescription
4) primary actors are	nation states; governmental elites	continuum from individuals to supranational institutions
5) geo-political emphasis is	national interest	global interests
6) problems are seen as	discrete issues	interrelated issues
7) power is	basically military and economic manipulation	not only the ability to coerce
8) large-scale violence	an acceptable means to implement policy goals	ordinarily unacceptable
9) human survival is	assumed	problematical

The chart is drawn, with minor revision, from N. WALBEK & T. WEISS, *A WORLD ORDER FRAMEWORK FOR TEACHING INTERNATIONAL POLITICS* 3-4 (Institute for World Order, 1974).

In the ensuing discussion, concerning what I believe should be the topical focus, guiding principles, and general methodology of world order education, I try to make these preliminaries clear.

A. Focus of Study

The topical focus of world order education should be as suggested at the outset of these pages. Briefly, they are the four large problem areas that in the foreseeable future will continue to challenge severely the existence and quality of life on Earth: the root problems of war, socio-political injustice, economic underdevelopment, and ecological imbalance. However, three clarifying observations need to be added to this general statement.

First, as **principal** study themes (best stated affirmatively for curriculum purposes as "war prevention," "social justice," "material well-being," and "ecological protection"), each of the four problem areas would embrace a wide variety of topical concerns. Falling under the label "war prevention," for example, might be such study units as "conflict management," "arms control and disarmament," and "the military-

industrial complex." Similarly, under "material well-being" could fall much, perhaps most, of what is associated with Third and Fourth World poverty, e.g., "overpopulation and hunger," "multinational enterprise and economic development," etc. The sole limiting criterion (if it can be called such, and which is complicated by the inevitability of overlapping considerations and, therefore, the necessity of integrative analyses) would be to focus upon those issues of fact and policy that appear to transcend the capacity of our State-centric system. The purpose is to concentrate on those problems which seem most demanding of investigation and solution as humankind moves into the Twenty-first Century: how to limit violence and prevent wars; how to reduce discrimination and oppression so that more people can be given more opportunity to say what should happen to their lives; how to roll back the degrading poverty of millions; and how to restore the quality of the global environment so that the benefits of our planet can be enjoyed in good health and without fear of pollution and the waste of resources.

Second, each of the four study areas would require the acquisition of knowledge in much, if not most, of the more familiar subject-matter of international education. "Area studies" courses and courses in

national foreign policy, diplomatic history, comparative political systems, international law and organization, world trade and investment, cross-cultural communication, and many relevant others not only should not be ignored but should be made an integral part of the curriculum if one is to come seriously to terms with the four problem areas mentioned. At the very least, a world order course or program means allowing students to investigate and recommend with time-tested knowledge and skills; it means blending new perspectives with old tools. To quote Montaigne, "[w]e are all framed of flaps and patches and of so shapeless and diverse a contexture that every piece and every moment playeth his part."

Finally, the four problem areas should not be treated as absolutes. In the first place, not every school or campus has all the resources needed to bring each into full-scale curricular development. Decisions concerning them must necessarily reflect sensitivity to context, and the most we can expect is that we do as much as we can with what we have actually and potentially at our disposal. Additionally, not everyone will agree that the four problem areas are the best or only reference-points around which to organize world order courses and programs. Different assessments about the past, present, and future

are bound to produce different curricular conclusions (just as will, parenthetically, the passage of time itself), and the most we can ask is that our decisions reflect thorough and enlightened judgment about what knowledge is especially needed to make ours a more secure and just world for years to come—bearing in mind, of course, that ours is indeed an “endangered planet.”

B. Guiding Principles of Study

The overriding principles which should guide a human survival or world order education are best summarized by the chart set forth above. Special attention should be given, however, to the following key terms: “globalism,” “interdisciplinary problem-solving,” “futurism,” and “policy-oriented analysis.”

By “globalism” I mean a break from the syntactical consistency of the word “international” and the essentially competitive and increasingly outmoded model of the world system it implies. Even though Gerald Ford, Leonid Brezhnev, and Julius Nyrere continue to look beyond their national frontiers largely in terms of the special interests of their respective countries, the time is long overdue for the entire world to be seen as the unit of analysis, much as students of national politics view national communities. World order education involves seeing the world as a holistic social process and seeing, consequently, the commonality and interdependence of such problems as war, socio-political injustice, economic underdevelopment, and ecological instability.

By “interdisciplinary problem-solving,” I mean a departure from that excessive compartmentalization and narrative which typify much of international education and which tend to isolate many young people from understanding, let alone helping to solve, the pressing global issues of our day. It is true, certainly, that traditional academic boundaries have a proper and useful role to play. But it must be acknowledged that social problems do not arise and consequently cannot be solved in unidisciplinary fashion. Nor are serious inroads upon them likely if

they are left largely to descriptive statement. World order education encourages students to draw from the various disciplines and to venture and test solutions against those of their mentors and peers for the purpose of educating a citizenry to cope with the interrelated threats that will characterize the remainder of this century.

By “futurism” I mean not simply strategic planning for the future on the basis of projected trends, but, further, reconstructive planning of the future in accordance with recommended priorities and goals. A key reason why presently it is possible to talk about threats to human survival is that, until recently, few people have projected and planned twenty to thirty—even five to ten—years into the future; and a key reason why now it is especially important to educate in terms of the future is that, if former Secretary-General U Thant and others are to be believed,* we have only a very limited amount of time (10 to 15 years) in which significantly to alter major negative trends. World order education seeks to involve students directly and personally in shaping the future, and to encourage them to create and evaluate alternative images of the future based on both “hard data” and free-associative imagination.

Finally, by “policy-oriented analysis” I mean a conscious commitment to the clarification and appraisal of competing values and value systems, especially in problem-solving contexts. Since no social situation (including the classroom situation) is or can be “value free,” it means engaging openly and critically, without presuming other than a humanistic

*Stated by the late U Thant in May 1969: “I can only conclude from the information that is available to me as Secretary General that the members of the United Nations have perhaps ten years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to world development efforts.

“If such a global partnership is not forged within the next decade, then I very much fear that the problems I have mentioned will have reached such staggering proportions that they will be beyond our capacity to control.”

kind of world ordering, with ethical or moral judgments that often are introduced or assumed without question. World order education places policy or value questions at the center of inquiry by urging students to ask what is humanly desirable, as well as what is politically and technologically possible, and by challenging them to be critical of the various value-laden theories that are brought to their attention.

Summarizing, world order education means focusing upon “Spaceship Earth” rather like social astronauts or cosmonauts, in ways that strongly encourage young people to involve themselves in some form of lifetime commitment to human survival and dignity on a worldwide basis. Considering that today’s youth will be reaching the peak of their careers around the turn of the Twenty-first Century, when our “global village” may already have passed what many foresee as the critical milestone in the history of our planet, the urgency of promoting such education seems inescapable.

C. Method of Study

Quickly stated, the methodology of world order education is the basic methodology (or composite of basic methodologies) of the behavioral and social sciences applied to the global social process. It involves, essentially, six operations, all of them familiar and hence requiring only summary treatment at this juncture: 1) the identification and definition of actual and potential world problems that transcend the capacity of nation-states, including the identification and definition of all the actors, institutions and relationships pertinent to such problems (i.e., **delimitative thinking**); 2) the clarification and appraisal of preferred policies or values relevant to selected world problems (i.e., **goal thinking**); 3) the description and correlation of past trends in the management of the problems selected (i.e., **historical thinking**); 4) the systematic analysis of factors that have conditioned past management successes and failures (i.e., **scientific-interpretative thinking**); 5) the projection of future trends with regard to the problems selected (i.e., **prognostic**

thinking); and 6) the invention and recommendation of solutions consistent with preferred policies or values (i.e., **resolutive thinking**).

Treated separately, as they can and should be, each of these six operations are seen as curricular reference-points around which may be organized the teaching of critical world order skills, e.g., problem specification, policy planning, data retrieval, systems analysis, probability calculation, realization strategy, etc. Treated as a whole, they are seen as the minimum steps needed for the rational amelioration of any world order problem. Treated either way, they of course imply the involvement of most, if not all, the major disciplines—the arts, the natural sciences, and the humanities, as well as the more expected behavioral and social sciences. And this is as it should be. **Education for human survival and human dignity cannot be the exclusive province of any one discipline or set of skills.**

Concededly, education for human survival is a very difficult thing to achieve, and not the least because it involves the rearranging of thought patterns and work habits that run very deep. Unlike the doctor who labels "suicidal" patients who consistently ignore threats to their personal survival, we label as "traditional"—not "self-destructive"—a curriculum which fails to confront the threats that endanger our national and planetary future.

But innovate and revise we must. The world has been superbly organized for everything except the life of its people, and as naturalist-poet Loren Eisely has written, "the need is now for a gentler, a more tolerant people than those who won for us against the ice, the tiger, and the bear." Genuinely to commit ourselves to an educational process that holds out at least the potential for heightened sensitivity to the preciousness of life and to the possibilities for upgrading human existence is the fundamental priority of our time. Even if we do not succeed overnight, the prospect that we can identify this fact as one of prime consideration, and then attempt to do something about it, may do some good. As

Arnold Toynbee has written, "[t]he dead civilizations are not 'dead by fate'. . . . The divine spark of creative power is instinct in ourselves; and if we have the grace to kindle it into flame, then the stars in their courses cannot defeat our efforts to attain the goal of human endeavors."

A Critical Reaction to "Peace"

Theodore Brameld

Much as I applaud the theme of this issue of **THRESHOLDS**, I am compelled to voice severe criticism of the ways in which most people apparently think about "peace," or in which most students discuss it, if they do so at all.

My principal criticism is that, like many another cliché — democracy, brotherhood, happiness, and, inevitably, motherhood — the term "peace" easily turns into a facade to avoid honest confrontation of the complex issues, challenges, and moral commitments that it actually demands. Better not to talk about it at all than to invite half-examined, half-congealed meanings.

To a great extent, our so-called "peace" movements are more damaging than they are constructive. They are damaging precisely because they divert or conceal awareness. Thereby they avoid the monstrous obstacles that prevent "peace" from occurring on our shrinking planet which is threatened by conceivably total annihilation.

Let me cite three such obstacles. Do any of them receive forthright, sustained concern in the average school? If not, what becomes imperative if the learning-teaching

process is to deal with them seriously rather than incidentally?

One obstacle, certainly, is the appalling, immoral waste of national resources—by no means exclusively American resources, of course—that are spent in military "defense." Every child, by the time he is in his second or third year in school, should realize that military costs are the single most expensive burden of virtually all national budgets. Every student should also know that at the same time that many nations claim they cannot provide sufficient resources for food, health, shelter, or education, they almost invariably find resources for bigger stockpiles of armaments, more wastage of man power, larger bases, and a greater capacity to destroy not only human beings but all living creatures. Yet, to what extent can the typical youngster of the United States, of France, of Korea, of Russia, or of any other nation, tell us approximately what fraction of a given national budget is, by comparison, spent for basic human needs?

A **second obstacle** is the prevalence of a totally outmoded policy that in turn encourages constant, often exponential growth of armaments. This is, of course, the sovereignty of the nation-state itself. As long as it refuses to relinquish its supreme coercive power over other nations, as long

as each nation insists that it alone is the ultimate judge of its own economic and political authority, sovereignty will continue to dominate over the only possible alternative: sufficient **international** power. The United Nations is the supreme example of verbal hypocrisy. Although we can be thankful that, however feebly, the U.N. continues to exist (even debating societies are better than none at all), the hard fact remains that not a single nation-state of one hundred and thirty-eight members has agreed to relinquish its own rights, however aggressive or destructive, to determine its own final decisions and actions.

Here again our American schools, no less than thousands of schools elsewhere, teach the vast majority of children to believe in the sacred virtue of patriotism to their own country, "right or wrong." The alternative value of what a few people are now calling "world citizenship" (exemplified in the still tiny International Registry of World Citizens of which I am a member) rarely yet occurs to them. At the same time that students probably "feel good" about the term, "peace," they fail to realize that it cannot possibly be accomplished throughout the world as long as nations continue to deny or by-pass the desirability of "world peace through world law." As this famous phrase connotes, it is only

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when law is respected and enforced on a transnational basis that peace becomes workable at all.

The **third obstacle** follows directly from the second. This is the incapacity of most of us to conceive of—much less to become deeply identified emotionally or rationally with—a world order that transcends our long-habituated acceptance of national patriotism and sovereign supremacy. Here a reinterpretation of our usual orientation toward historical time is useful. To a great extent, young people are conditioned to learn history as entirely **past**-directed. Most, to be sure, do show interest in the **present** as well. But very few have realized thus far that time is a continuum of past, present, and **future**. The consequence is that what some vanguard spokesmen are now terming futurology or futurism is wholly unfamiliar to most students. Nor do most teachers, who after all have acquired similar attitudes themselves, ever consider that the schools could provide exciting, audacious opportunities to stretch their students' imagination and vision not only beyond their typical provincialism of geographical **space** but also toward historical future **time**.

Until these obstacles are exposed ruthlessly and persistently, until schools along with other instruments of education (such as

powerful media of communication) are prepared to break through the myths and bogs of obscurantism that surround them, "peace" remains a threadbare and deceptive shibboleth.

But need this remain the case? Certainly it need not. Here and there, pioneers in the social sciences, in philosophy, and even in education are already pointing in very different directions. They are saying that the schools as we have known them in the twentieth century are increasingly obsolete—that in a perilous age such as ours, only rebuilding of the curriculum, teaching methods, and educational control and purposes, will any longer serve. Here are only a few of the illuminating examples in recent literature: Robert Heilbroner's **The Future as History** (New York: Harper and Row, 1960) and his **An Inquiry into the Human Prospect** (New York, W.W. Norton, 1974); Warren Wagar's **Building the City of Man** (San Francisco: W.H. Freeman, 1971); Paulo Freire's **Pedagogy of the Oppressed** (New York: Herder and Herder, 1972); Richard Falk's **This Endangered Planet** (New York, Random House, 1971); William Boyer's **Education for Annihilation** (Honolulu: Hogarth Press-Hawaii, 1972); and two powerful articles by Richard Barnett and Ronald Muller, "Global Reach" (**The New Yorker**, Dec. 2, and 9, 1974).

Let me urge, then, that "peace" be filed away. Let it be replaced by symbols that become meaningful only as they become demythologizing, radically constructive, and galvanizing directives on a planetary scale.

Graham
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One of Toynbee's most quoted predictions is, "By making more and more lethal weapons, and at the same time making the world more and more inter-dependent economically, technology has brought mankind to such a degree of distress that we are ripe for the deifying of any Caesar who might succeed in giving the world unity and peace."

The Bible says that nobody can bring everlasting peace except Christ Himself. May we bend every effort, including educational processes, to let the spiritual side of man be recognized and redeemed.

Becker
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these subjects. **The Limits of War, Intervention, Value Conflicts and Policy Decisions and Revolution and World Politics** are among other pamphlets now widely available for school use. See especially, **Teaching About War and Its Control**, William Nesbitt (ed.), Center for International Programs and Comparative Studies, State Education Department, Albany, New York; **Intercom**, No. 76, "Conflict and Change: Themes for U.S. History," No. 67, "Teaching About War, Peace, Conflict and Change," No. 73, "Teaching Toward Global Perspectives," Center for War/Peace Studies, 218 East 18th Street, New York, New York.

Until recently, topics such as these have received little consistent attention in the schools. Yet, they are the kinds of questions that we can no longer afford to ignore or neglect. Awareness and understanding of the issues of peace, war, conflict and violence are not a matter of idealism; they are demanded by the complexities of democratic decision-making today.

Coming to grips with the complex and often controversial issues involved in war/peace studies probably requires: (1) a clear focus on issues which concern students, teachers, and the public at large; (2) commitment to a familiar set of values; (3) an understanding of some key concepts applicable to a variety of war/peace problems; and (4) opportunities for students to experience new roles and commitments relating to the goals of making the world's conflicts less destructive.

Shaheen
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members, its superintendents, and its teachers. When we free our teachers in our schools we may develop together the only answer for the making of a true peace, of lives which are committed to truth, beauty, and to justice. It will not happen tomorrow. It will take a generation or two to find the viable, newly created solutions to peace. It will not be the free enterprise system as it now exists, not the political system as it now exists, but just as surely it will not be socialism, nor communism, nor anarchy. It will be a system created by free and just people who mean, without illusion, to make peace a reality.

Employment Suggestions for Experienced Secondary School Teachers

Robert H. Gourley

The experienced teacher is often neglected and frustrated in the job hunting process. Teachers with experience are finding it exceedingly difficult to make a move. Employers are finding it exceedingly difficult to justify to their boards of education the hiring of teachers in the five figure salary bracket when they have abundant inexperienced candidates who can be hired for much less.

There are still school districts who will employ teachers with from two to ten years of experience. These districts must be sought out. Many experienced teachers have never before faced this "tough job market" situation. The following suggestions may be helpful to them.

1. Keep in close contact with your college placement office. Many are eligible, through college attendance, to be served by more than one college placement office. Although one college or university may service you with preparation of credentials, others may be called upon for job listings.

2. Make your decision to move known as early as possible. Teachers can receive information about vacancies from principals, other teachers and placement

counselors. Secrecy does not enhance your chance. Principals attend educational meetings, where they often hear about vacant positions. This approach is quite valid and ethical.

3. You will need a recommendation from your present employer. It is not wise for your employer to have to learn of your desire to leave through other administrators who call to check on your abilities. Most school administrators do not relish this kind of a surprise.

4. Be certain that you have prepared an **excellent** letter of application and /or inquiry and an equally good resume of your training and experience.

5. Be certain that your professional credentials are current and up-to-date. Know what references they contain and the dates they were written, even though the actual references may be confidential. Know whether or not a transcript is contained in your credentials. Many placement offices cannot include a transcript; it must be obtained by the individual teacher from the Registrar. Many experienced teachers are unsuccessful in their job hunting because they are not businesslike and thorough in their applications.

By following these few simple suggestions, the experienced teacher should enhance his/her employment chances significantly.

Keep in mind that most school districts are offering employment contracts much later in the calendar year than they did just a few years ago.

Robert Gourley is a Professor of Education, and Acting Director of the Career Planning and Placement Center at Northern Illinois University.

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Peace Education

Two departments at Northern Illinois University are developing courses in peace education. Curriculum committees in Political Science and Secondary Professional Education are attempting to develop a cluster of at least three courses which will be especially relevant for social science teachers.

Fund Raising

Fund Raising? If your school is within an area bounded by St. Paul, Des Moines, St. Louis, Louisville, Cincinnati, Toledo, Grand Rapids, Escanaba, why not have your group sell Christmas trees? Profits are great and empathetic assistance is offered from an understanding wholesaler. Write Forest Farms, Box 82, DeKalb, IL 60115.

Sales

Educators: Ever find a rare book for \$.50? Ever have a chance to buy **National Geographic** 1947-51 for \$1.50? Neither have we, recently, but things like that do happen at The Community Auction Barn in Wisconsin. The Community Auction Barn, located about 20 miles northeast of Wisconsin Dells (two miles northeast of Brooks, Wisconsin, on Ember Avenue), welcomes you to a rural consignment auction. Saturday evenings from 7:30 to 12 midnight, authentic farmers mingle with tourists and weekend hobbyists to squabble over junque and interesting things.

